

carried by acclamation, and reference made by the Chairman to the instructive remarks it had elicited from other members present. Further allusion to it will be made in the notice of the Shanghai Journal.

Société Asiatique, Paris, 14th January, 1887.—M. E. Rénan, President, in chair. After the election of seven new Members, M. Halévy gave some account of the Semitic word *raṭan*; M. Berger communicated the results of his investigation of the Neo-Punic inscription of Altiburos; and M. Pognon described a Punic inscription on an ancient dish found at Tripoli, in Barbary, the authenticity of which he had no reason to doubt.

11th February, 1887.—M. E. Rénan, President, in the chair. Three new Members were elected. M. Berger traced an apparent analogy between a Neo-Punic inscription recently discovered at Delos with that presented at the last meeting by M. Pognon, M. Halévy dwelling on a particular word he had himself interpreted in the former. The result of his further studies of this class of inscriptions was also stated by M. Berger.

11th March, 1887.—M. E. Rénan, President, in the chair. The death was notified of M. l'Abbé Girard, a scholar who had published a translation of the Psalms from the Hebrew text, and left a manuscript rendering of the Rig Veda from the Sanskrit. M. Oppert presented the translation of a Babylonian tablet of Nabuchodonosor regarding a slave named Barichel. M. Graff made a statement on the formation of Egyptian proper names; and further communications were addressed to the meeting by M. Clermont Ganneau, M. Zotenberg, and M. Berger.

III. CORRESPONDENCE.

1. *Buddhist Remains at Guṅṭupalle.*

MASULIPATAM, *5th March, 1887.*

SIR,

The following note on newly-discovered Buddhist remains may interest the readers of the Royal Asiatic Society's Journal:—

The Ordnance Survey Map of the Godāvāri District of the Madras Presidency shows a group of hills about twenty miles north of Ellore, a large town situated between the Godāvāri and Kṛishṇā Rivers, just at the spot where the irrigation areas of both rivers meet, and a few miles north of the large drainage lake known

as the Kōlēru (*Anglicé Colair*). On the west side of a small ravine running upwards into these low hills from the cultivated plain is a group of rock-cut remains, regarding which very little has as yet been made known to the public. So far as I am aware, nothing was known of them till 1881, when I alluded to them in my *Lists of Antiquities, Madras* (vol. i. pp. 35, 36), the only information at my disposal being the following. A native correspondent first wrote of some remains at Guṇṭupalle, stating that there was a temple here cut into the hill-side. "The roof of the temple was so artfully carved as to form rafters and reapers. In the centre of the temple there is a square stone pavement of four yards length and one yard height. On this pavement there is a dome of one yard and a quarter height; a *lingam* was constructed on this dome. On each side of the temple at distances of 100 and 70 yards the hill was cut into walls and halls of forty yards length and six yards breadth. In one of these halls there is a small cave through which the water with which the *lingam* has been bathed is said to have come formerly. There is a Hindu festival here every year at the *Śivarātri*." To this I added the note: "From the description given above it might fairly be conjectured that the remains are those of a rock-cut Buddhist monastery and *chaitya*, with a Dāgoba in the centre of the latter under a vaulted roof. At any rate it should be carefully examined." Shortly after this I received a letter from Dr. W. King of the Geological Survey, telling me of some remains at Nāgalapalle, in the same range of hills. His description led me in my *Lists* to enter the remains as different from those at Guṇṭupalle, but I afterwards came to the conclusion that the place he referred to was the same as that at Guṇṭupalle, and personal inspection shows that it was so. The confusion arose from the temple being located by different writers in different villages.

On my return to duty, after furlough, in October of last year, having been posted to the Kṛishṇā ("Kistna") District, I took advantage in the Christmas holidays to see these temples for myself. Inspection proves the group to be, as was supposed, pure Buddhist, and though it is probably of no architectural importance, being merely a *replica* of well-known forms further north, its interest lies in the fact that it is the only group of the kind yet known to exist in the Madras Presidency. As the mere fact of its existence at a point so far South may interest the readers of the Royal Asiatic Society's Journal, I have put together these few notes regarding it. My friends, Mr. W. C. de Morgan and Mr. H. Moss, both skilled in engineering

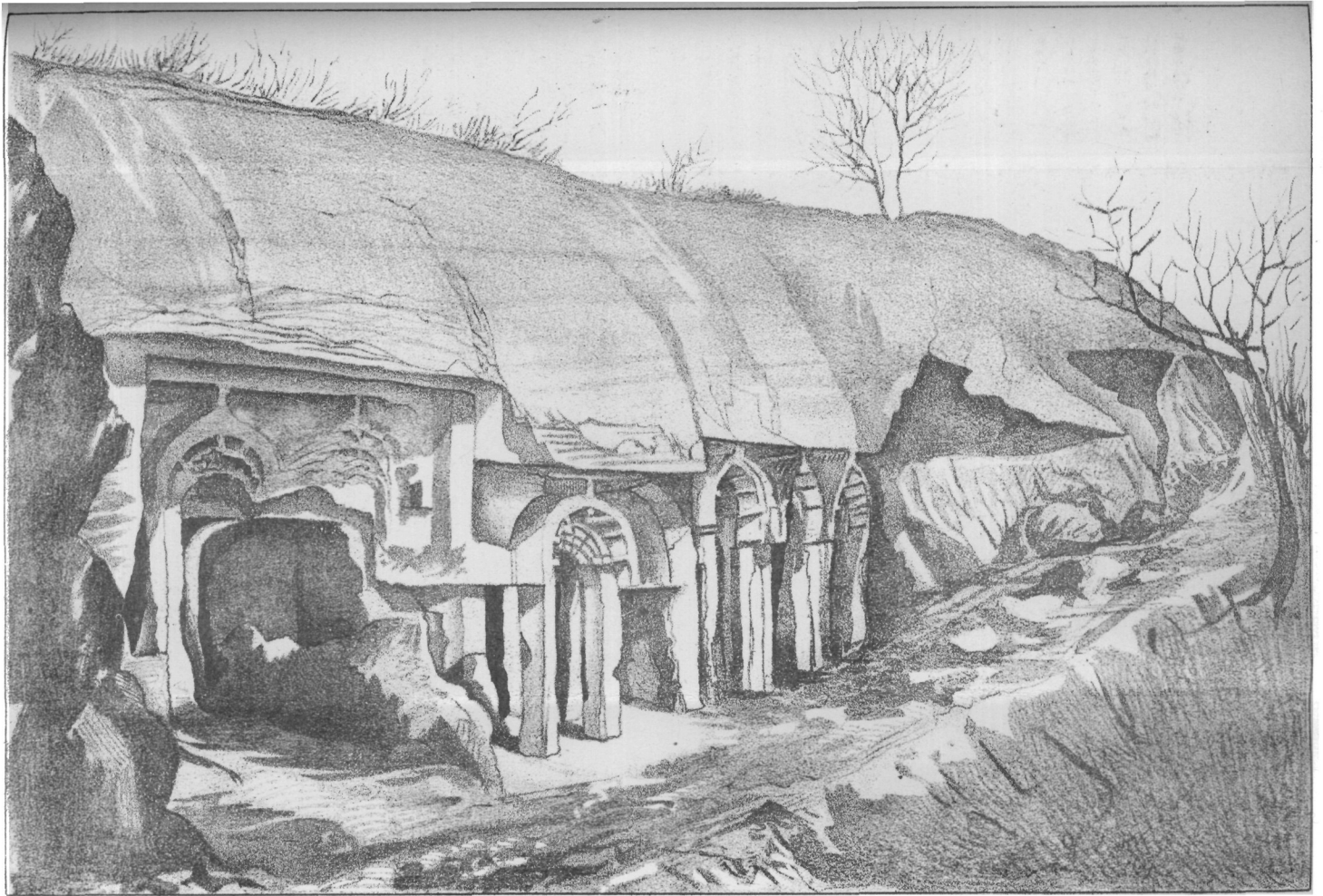
work, very kindly drew the plans, while I made the accompanying rough sketches, in the hope that by means of these crude illustrations, all doubt as to the nature of the remains in question might be removed. [See Illustrations 1 and 2 attached.]

Guṇṭupalle is a small village in a very out-of-the-way tract, the route to which runs along a road north of Ellore for twenty-one miles to the old foot of Kāmavarapukōṭa (fair tope for camping) and thence, on a village field-path five miles due west to the base of a line of low hills which forms the southern boundary of a somewhat extensive patch of forest-land. The ravine already mentioned leads from the plain northwards into the forest, and is shut in by a ridge that connects the two scarps. Ascending a rough rocky stairway at the head of the little ravine, the visitor turns to the left and finds himself in front of the *Chaitya* cave. This is a small circular chamber, with a simple façade somewhat resembling the more elaborately decorated "Lomas Rishi" cave in Behar,¹ but with one striking difference. The jambs of both inner and outer doorways of that cave slope outwards from top to bottom; here the inner door-jambs slope inwards from the top, following the curve of the outer horse-shoe arch in its lower half, while the outer door-jambs are perpendicular. Above the inner door is a projecting roof-like member, similar to that in the Lomas Rishi and other caves.

The chamber is circular, having a domed roof with sixteen deep ribs and three concentric bands, apparently intended to represent the under-side of the sacred umbrella. Occupying almost the entire space of the chamber, and leaving a space of only one foot and a half width all round, for *pradakshana*, is the dagoba, seven feet high. On its summit is, as described by my native correspondent, an object resembling a *liṅga*. This may be accounted for in two ways. It is, perhaps, possible that the Tee in this case was not a portion of the dagoba itself, cut out of the solid rock, but that it was lifted to the summit of the dagoba on occasions of ceremony, and held in its place by this solid stone pin. On the other hand, it is remarkable that in one of the Tūljā Lēṇa group of Buddhist remains near Junnār,² to which group Dr. Burgess especially likens these Guṇṭupalle caves, one of the chaityas presents,

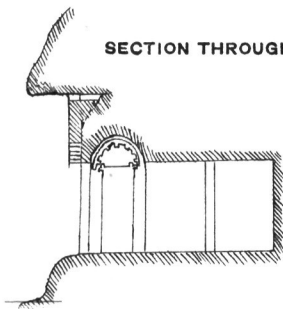
¹ Fergusson's *History of Indian and Eastern Architecture*, p. 109. *Cave Temples of India* (Fergusson and Burgess), p. 39.

² *Indian Antiquary*, vol. vi. p. 33, *Memorandum on the Buddhist Caves at Junnār* (Burgess).

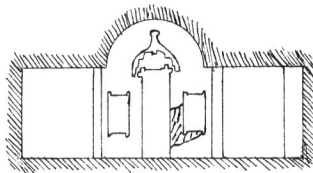


VIHARA CAVES AT GUNTUPALLE GODAVARI DISTRICT.

SECTION THROUGH A B

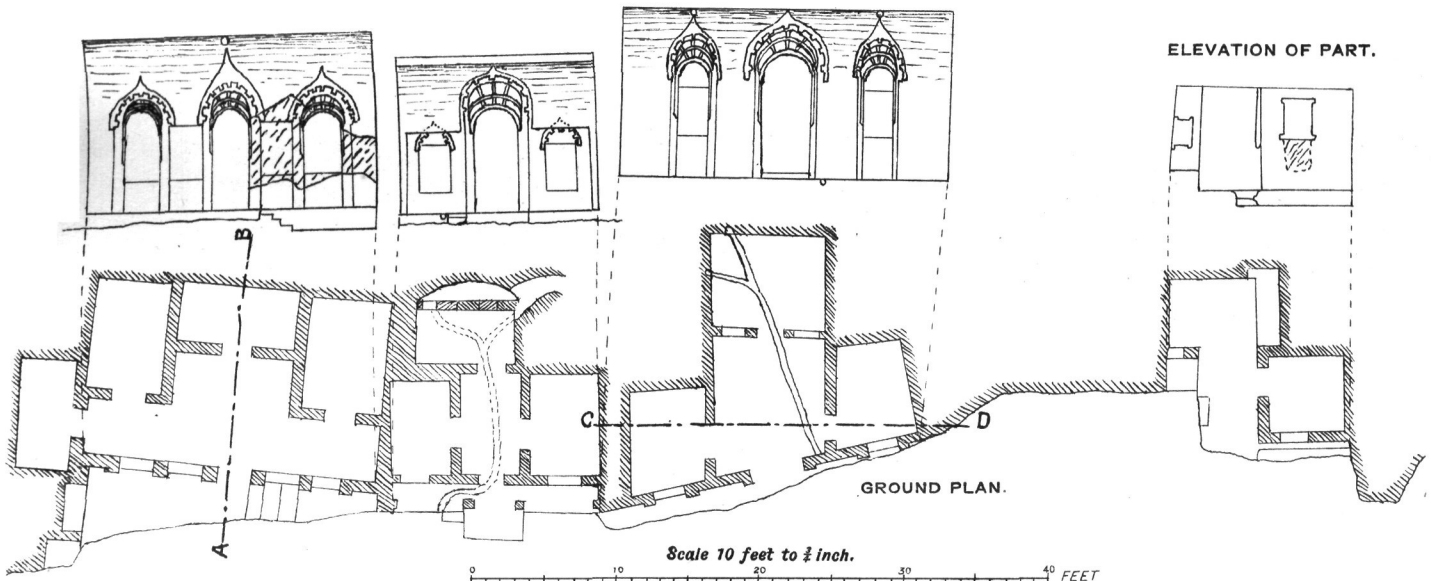


SECTION THROUGH C D



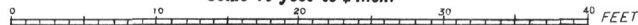
ELEVATION OF PART.

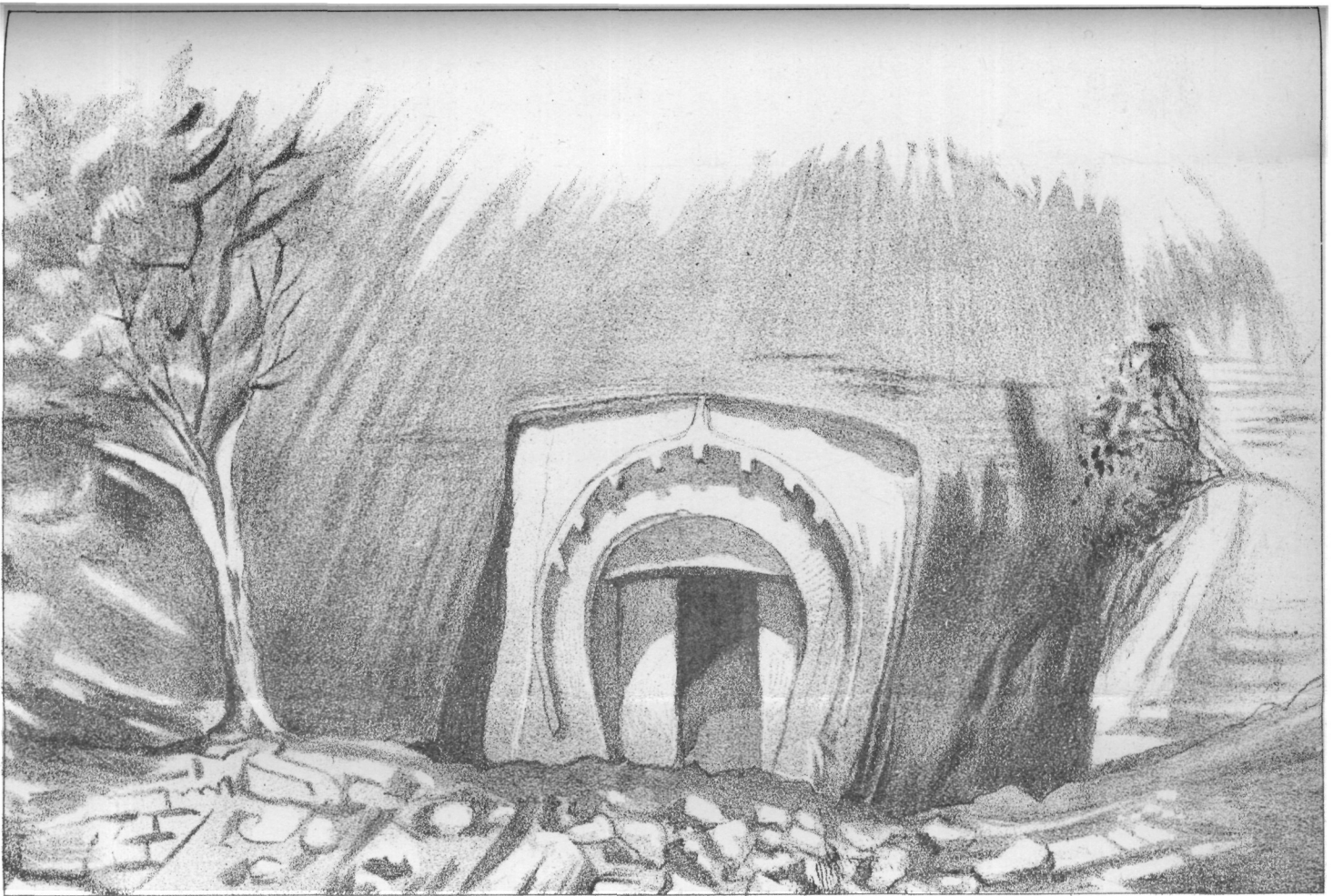
ELEVATION OF PART.



GROUND PLAN.

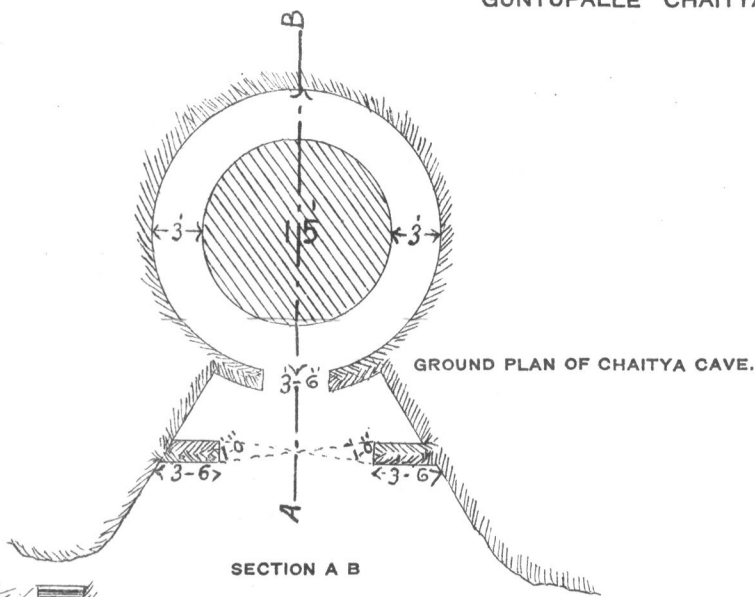
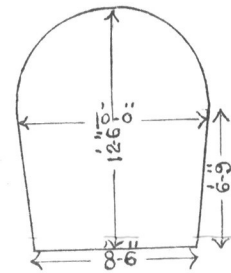
Scale 10 feet to $\frac{1}{4}$ inch.





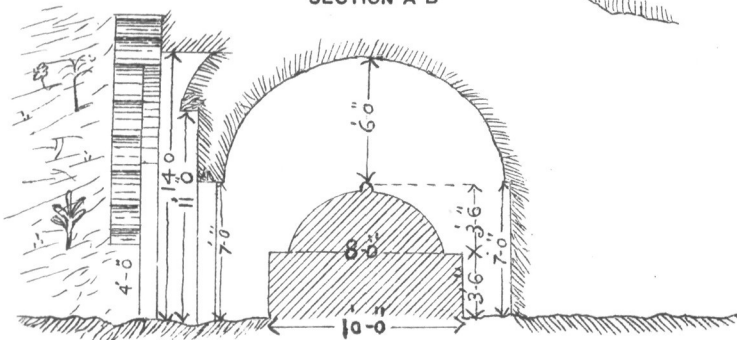
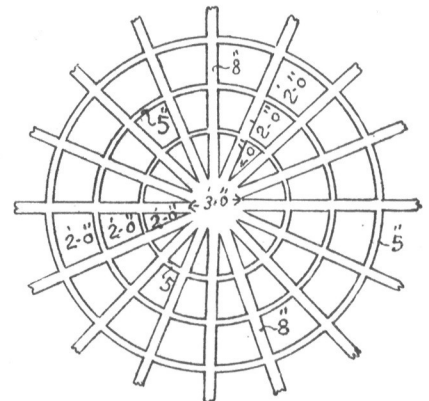
GUNTUPALLE CHAITYA CAVE.

OUTLINE OF ARCH OF FRONT (FAÇADE) OF CHAITYA CAVE.



GROUND PLAN OF CHAITYA CAVE.

ARRANGEMENT OF CIRCULAR RIBS OF ROOF ABOVE DAGOBA IN CHAITYA CAVE.



SECTION A B

Scale 10'-1"

apparently a similar peculiarity, which is thus described in the *Cave Temples of India* (p. 252). "The dagoba is perfectly plain but its capital has been hewed off to convert it into a huge *linga* of Siva, and even the dome is much hacked into, while some of the pillars have been notched and others broken." Whatever be its origin, the object at Guṇṭupalle is undoubtedly now-a-days worshipped as a *linga*, and is supposed to have a peculiar efficacy in cases of barrenness.

Just outside this *chaitya* cave lies the ruined base of a structural dagoba of a few feet diameter. To the south is an extensive cutting which bears traces of its having been originally a group of cells, the partition walls of which have been cut away.

In the north lies a series of *Vihara* caves, plan and elevation of which are roughly given in the illustration. There are four sets of cells, consisting each of an entrance hall with chambers at the sides. Doors and windows are uniformly surmounted by the horse-shoe ornament. In the cells are stone benches. Some doorways were apparently closed with wooden doors. In one place is a short inscription of two lines, the letters of which have been much defaced. The characters may be of about the first century A.D. or a little later. In two places are rock-cut channels leading outwards from a crack in the rock at the back of the cells.

Passing beyond this group of cells up a rough path the visitor arrives on the summit of the ridge that shuts in the ravine on the north. Here the jungle is thick, but it is plain that the remains are extensive. There are quantities of massive bricks. In one place apparently stood a dagoba or stupa surrounded by pillars, several of which are still standing, while others are to be seen fallen amongst the grass. Along the ridge, it would seem, stood a row of dagobas neatly constructed of cut stone. The bases still remain. Some of the pillars are carved in a simple style. All about lie fragments of carved stones, and debris; while, about the centre of the ridge is a large brick *stupa* in very fair preservation.

Such is a rough account of the remains at Guṇṭupalle. We refrained from any excavations or other interference, and I am therefore unable to describe more than what appears on the surface. It remains for the Archæological Survey fully to report on the monument.

R. SEWELL.

The Secretary of the Royal Asiatic Society.