

III. NOTES AND NEWS.

LADY HUNTER has presented the Library with the Life of Sir W. W. Hunter, by Mr. F. E. Skrine, late of the Indian Civil Service. This interesting biography, as well as Mr. J. F. Hewitt's new book on the History and Chronology of the Myth-making Age, will be reviewed in the next Journal.

TĒR.

IN the previous volume of the *Journal* (pp. 537-552), Dr. J. F. Fleet, C.I.E., has given an interesting discussion on the identification of the ancient Tagara of the Śilāhāra dynasty with the modern Tēr, a town in the Naldurg district of the Nizam's dominions: lat. 18° 19' N., long. 76° 12' E. In the early part of November, Mr. H. Cousens paid a short visit to Tēr, which proved very successful, and he has supplied me with the following facts, which are of interest:—

(1) He obtained a loan of a copy of a *Māhātmyam*, styled the *Māhātmyam of Satyapura*, which contains no mention, however, of Tagara or Tēr, but states that the village or town was called Satyapura in the first age, Śāntapura in the second, Kankāvati in the third, and Siddhāśrama in the fourth age. This hardly helps us, and one is inclined to suspect that this *Māhātmyam* may possibly have come from some other place in possession of a Brāhmaṇ who had removed to Tēr.

(2) In the village is an inscribed land grant on a stone slab, dated Śaka 1076, but so much abraded that possibly little can be made out from it. Mr. Cousens has, however, taken paper impressions, a photograph, and a plaster cast from it, and they will be submitted to Dr. Fleet. He got also copies of a set of Persian copperplates, about 250 years old, in which the Qāzi of Tēr (تیر) confers certain privileges on the head of the Tēli caste. He obtained also five old coins—three Muhammadan, one unintelligible, and a much corroded Andhra coin with four small circles connected by cross lines on one side, and probably an elephant on the

other. He had obtained two similar coins some years ago at Banavāsi, on one of which is [Sa]takaṇ[i].

(3) But more interesting still, he has found a venerable ancient Buddhist Chaitya, built of brick, and—though used as a modern Vaishṇava temple dedicated to Trivikrama, and has a later maṇḍapa attached—it is not seriously injured. In form it is just the structural counterpart of the rock-cut Chaityas, and recalls the outlines of the Sahadeva and Ganeśa Rathas at Māmallapuram, having a barrel- or waggon-vaulted roof running up to a ridge, with an apsidal back. The façade is a rough counterpart of the Bauddha Chaitya cave known as Viśvakarmā at Elura—worked in relief in brickwork. This façade is about 33 feet in height, and the chaitya is 31 feet in length outside. It stands in the town of Tēr, in fairly good preservation, its base mouldings being now some 4 feet below the level of the present narrow court. The bricks measure 17 inches in length by 9 broad and 3 thick, are well made, and carefully laid with very fine joints.

This is the second Buddhist structural Chaitya that has been found: the first was discovered by Mr. Alex. Rea, of the Madras Archæological Survey, some years ago at Chezarla in the Kistṇā district, and is of about the same size as this at Tēr. When complete drawings and photographs of these two remarkable structures can be compared, we may obtain some new light on Bauddha architecture. There are also said to be some Pāli inscriptions at Chezarla.

Mr. Cousens adds that, in a modern Jaina temple outside and to the west of Tēr, are four Buddhist sculptures, two of which probably belonged to the dāgabā that once occupied the apse in the Chaitya, and a third is a portion of a Buddhist *pāduka* slab that bore a pair of colossal footprints with a beautiful border of lotuses, makaras, and birds, in low relief. These are carved apparently on Shāhābād limestone, which closely resembles the Amarāvati stone or marble.

(4) Two very old brick temples were also found, similar in style, and apparently in age, to some early Dravidian temples at Kukkanūr. All the decorative work is produced

in finely moulded and carved brick. With the beams and ceilings, the doorways are all in wood and very richly sculptured. No stone is used in their structure.

Outside Tēr, on the south and west, are great mounds from which, to the present day, the villagers dig out old bricks. The city must also once have extended to the opposite side of the river, where huge mounds of débris and a small hamlet indicate its extent.

(5) The *tagara* shrub, from which Tagarapura possibly took its name, the people declared did not grow nearer than Dhārāsīva, and but little there. This, however, is not conclusive: we may not know the local name for *tagara*; in North India Roxburgh tells us the *Valeriana Hardwickii* is known as *tagar*; in Tamil the *Cassia tora* is called *tagarai* and *ushit-tagarai*; and the Telugu name for *Heterophragma chelonoides*, according to Ainslie, is *tagada*—the Marāṭhī *pādal*. The same name is, not unfrequently, applied to different plants in different provinces.

Edinburgh, Dec. 2, 1901.

JAS. BURGESS.

INDIAN DOCUMENTS ON PARCHMENT.

Dr. Stein, in his most interesting "Preliminary Report on Archæological Exploration in Chinese Turkestan" (p. 47), notes with surprise that the rubbish heap near the Niya River "yielded another writing material, little suspected among a Buddhist population with an Indian civilization. About two dozen Kharoshṭhī documents on leather, mostly dated and apparently of official nature, prove that the Buddhists of this region had as little objection to the use of leather for writing purposes as the pious Brahmans of old Kashmir had to the leather bindings of their Sanskrit codices. Plate xi shows one of these documents on leather, both in its original folded state and when opened after centuries of burial."

These leather documents discovered by Dr. Stein will probably prove to date from the second century A.D. Strabo has preserved a notice of an Indian official letter on

parchment sent to Augustus, who died in A.D. 14. "To these accounts," he writes, "may be added that of Nikolaos Damaskênos. This writer says that at Antioch by Daphnê he met with the Indian ambassadors who had been sent to Augustus Cæsar. It appeared from their letter that their number had been more than merely the three he reports that he saw. The rest had died chiefly in consequence of the length of the journey. The letter was written in Greek on parchment and imported that Pôros was the writer, and that though he was the sovereign of 600 kings, he nevertheless set a high value on being Cæsar's friend, and was willing to grant him a passage wherever he wished through his dominions, and to assist him in any good enterprise. Such, he says, were the contents of the letter. Eight naked servants presented the gifts that were brought."¹

VINCENT A. SMITH.

IV. ADDITIONS TO THE LIBRARY.

Presented by the India Office.

- Cooke (T.). *The Flora of the Presidency of Bombay.* Pt. i. 8vo. *London*, 1901.
- Stein (M. A.). *Preliminary Report on a Journey of Archæological and Topographical Exploration in Chinese Turkestan.* 4to. *London*, 1901.
- Smith (V. A.). *Report on a Tour of Exploration of the Antiquities in the Tarai, Nepal, the region of Kapilavastu.* Illustrated by Babu Purna Chandra Mukherji. 4to. *Calcutta*, 1901.
- Alvaro de Mendaña's *Discovery of the Solomon Islands.* Translated from the original Spanish manuscripts, edited with Introduction and Notes by Lord Amherst of Hackney and Basil Thomson. 2 vols. (Hakluyt Society.) 8vo. *London*, 1901.
- Nisbet (J.). *Burma under British Rule and Before.* 2 vols. 8vo. *Westminster*, 1901.

¹ Strabo, xv, 72, 73, translated by McCrindle in "Ancient India as described in Classical Literature" (1901), p. 77.