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RECENT ARCHAEOLOGICAL DISCOVERIES IN INDIA
BY COLONEL A.E.MAHON, D.S.O.

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Recent Archaeological Discoveries In India

By Colonel A.E.Mahon, D.S.O.

The Annual Report of the Archaeological Survey of India for 1927-28 which is now available contains an account of the excavations that were carried out, during the period under review, at Mohenjodaro and Jhukar in Sind, Harappa and Taxila in the Punjab, Sarnāth in the United Provinces, Nālandā in Bihār, Paharpur in Bengal, Nāgārjunikonda in the Madras Presidency and at Pagan and Hmawza in Burma. The accounts show that the excavations have generally yielded results of great archaeological interest.

It is pointed out that, with the exception of the researches of Major Mockler in Makrān over fifty years ago and those of Mr. Hargreaves in Sarawān and Jhalāwān in 1925, Central and Southern Baluchistān had remained, from the archaeological point of view, an entirely unexplored region. Between November 1927 and April 1928, Sir Aurel Stein toured extensively in the Sarawan, Jhalāwān, Khārān and Makrān divisions of the Kalāt State. During this period he surveyed sixty-five sites and at fifteen of these carried out trial excavations. These explorations have resulted in the discovery of remains dating from early chalcolithic to historic times and reveal the former existence in these regions of a very widespread chalcolithic civilisation.

Sir Jhon Marshall reports the discovery of a stronghold at Giri, Taxila, dating from the fifth century A.D., and surmises that it was intended as a place of refuge in times of need, and that it was built especially for the protection of the large bodies of

Buddhist monks living at the Dharmarājika and neighbouring monasteries. He states that the whole body of monks in the environs of Taxila must have run into many thousands and that towards the close of the fifth century they must have been hard put to it to escape the fury of the White Huns, and he regards this stronghold as affording most interesting evidence of the imminent dangers to which they were exposed.

Sir John Marshall also reports the discovery of two considerable groups of Buddhist stūpas and monasteries at Giri. A large number of plaster reliefs were found lying at the foot of one of these stupas. Among them was a colossal head of a Buddha image.

One of the monasteries dates back to the Early Kushān times, when the monks were accustomed to beg and eat their food in the city, and when no kitchen accommodation was, therefore, provided.

Among the antiquities recovered from this monastery is a relief of grey Gandhāra stone which ranks among the best of the Gandhara sculptures found at Taxila.

The coins recovered in this monastery bring out very clearly the fact that at the time of the destruction of the monastery, an extraordinary variety of coins issued several centuries before must have been still current in this part of India.

With reference to excavations at Sirkap, Sir John Marshall says he is inclined to think that six or seven layers of buildings will be found in the greater part of the lower city and that the period of its occupation will have to be pushed back to a date considerably earlier than that which he had previously inferred. Of the periods to which the three uppermost strata belong, the first appertains to the Early Kushans before the reign of Kanishka, the

second and third to the Scytho-Parthians who preceded them. It is surmised that the fourth and possibly the fifth, date from the time of the Greek occupation while the sixth and anything below it are pre-Greek.

Among other objects found in the structures uncovered near the foot of Hathial was another of the curious stone discs of which three examples had previously been found on the Bhir Mound and one at Kosam. It is of polished sandstone adorned on the upper surface with concentric bands of cross and cable patterns and with four nude female figures alternating with honey-suckle designs engraved in relief around the central hole. The nude figures appear to represent a goddess of Fertility.

Excavations were carried out in two areas at Mohenjodaro during the season 1927-28 by Mr. Mackay. Several important buildings were brought to light, in some of which there are staircases that once led to rooms above. In one block a most interesting group of chambers was found, comprising two rows of bathrooms separated by a narrow passage, along which runs a drain. Each room has a very narrow doorway, through which a small channel runs into the drain in the passage. Not a single bathroom lacks its stairway, but what this was for is not yet apparent. It is surmised that possibly priests were quartered in cells above, from which they descended to bathe.

An interesting point about this building^{is} the precautions that have been taken in the construction to ensure absolute privacy, none of the doorways face each other, and owing to their narrowness and thickness of their door jambs it is practically impossible to see into the rooms.

In the period under review the first pottery kiln to be found

at Mohenjodaro was discovered. It has been ascertained that the fuel used was wood and not charcoal.

During the same period some excavations were made at Jhukar, about 16 miles north of Mohenjodaro, by Mr. Majumdar. These excavations revealed traces of three different strata representing three periods of occupation. The latest settlement is estimated to have taken place during the Gupta period (not earlier than the 5th. century A.D.). In the middle and third strata prehistoric antiquities were discovered which are mostly identical with those from the sites of Mohenjodaro and Harappa and represent the Chalcolithic stage of culture.

Excavations were also carried out at Harappa by Mr. Madho Sarup Vats, and several interesting finds were made in the shape of seals, vases, etc., skeletal remains were also discovered between 10 and 11 feet below the surface. In one place a find of eleven burial jars was made and in another seven more were disclosed.

Many interesting objects were found. Among male figures, one carries a duck, another is nude and a third is in the attitude of adoration. Two women have flowery head-dresses and a third has tresses over the shoulders and then doubled and tied behind the head.

Many objects were also recovered that appear to be cult objects of phallic worship.

Excavations at Sarnāth, in the United Provinces, by Rai Bahadur Ramaprasad Chanda in February and March 1928 disclosed some coins, one of these is assignable to the 1st century A.D., another is a copper coin of Huvishka, and some square cast coins probably belonging to the Śūnga period. Among antiquities found were a terracotta female head, which must have been modelled at a time when Mauryan

art was at its zenith, and figures with Mauryan polish.

Mr Page made further excavations on the site of the Buddhist monastery-city at Nālandā in Bihār, and numerous antiquities were recovered principally from the Devapāla level.

Excavations were continued at Paharpur by Mr. Dikshit, a number of stucco heads were recovered which are the first specimens of this branch of plastic art to be discovered in Bengal. A considerable number of small antiquities was recovered, the richest hoard so far found at Paharpur.

It is estimated that there must have been at least two hundred cells occupying a quadrangle of about 900 yards square and providing accomodation for about a thousand monks. No single monastery of such dimensions has yet come to light in India and the appellation mahāvihāra, "Great Monastery" as designating the place appears to be entirely appropriate.

It is assumed that Paharpur must have been one of the principal among the 'hundred Deva temples in the country of Pundravardhana' noticed by the Chinese traveller, ^{Hsüan} Hsüan-Tsang, "where sectaries of different schools congregate, the naked Nigranthas being the most numerous."

Mr. Longhurst made some interesting excavations at Nāgarjūnīkonda, in Madras, the site of one of the largest and most important Buddhist settlements in Southern India. Inscriptions that were found here have thrown considerable light on the history of the site.

Chief among the relics recently found at Nāgarjūnīkonda is the fragment of a bone of Buddha's body. It was enshrined in a minute round box together with some gold flowers. The box also contained garnets, pearls and crystal pieces. This relic was presented to the Mahabodhi Society by the Director-General of Archaeology, on behalf of the Viceroy, before a distinguished gathering of Buddhists from Japan, Tibet, Ceylon, India and Burma, on the occasion of the first anniversary of the opening of ^a Mulgandhakuti Vihāra at Sarnāth, Benares, in December last. The relic has been placed within the temple at ^{the} Vihāra

With regard to the sculptures that have been discovered Mr. Longhurst says that some of them possess a unique value, being unlike anything of the kind found elsewhere in India. The main theme of the sculptures is taken from the life and previous births of Buddha.

It is estimated that Nāgarjūnīkonda flourished during the second and third centuries A.D.

In Burma excavations were continued at Pagan and Hmawza by Mons. Duroiselle. A temple belonging to the 12th century A.D. was explored at Pagan, and the lower portion of a Buddha and many fragments of terracotta votive tablets, bearing an image of Buddha seated on a

lotus, were recovered.

Most of the mounds recently dug into showed traces of having been rifled, at some remote period, by treasure-hunters, and the finds were, therefore, on the whole disappointing.

Twenty-three mounds were opened at Hmawza but the excavations yielded very poor results.

It is to be hoped that Sir Aurel Stein's explorations in Central *and* Southern Baluchistān will be followed by prolonged systematic excavations, and that still more light may be obtained from this intensely interesting field.

Simultaneously with the above explorations interesting discoveries were made in Afghanistān by J.J. Barthoux of the Délégation Archéologique Française en Afghanistān. Barthoux unearthed 531 buildings of various kinds all dating from about the same time, viz., about the 3rd and 4th centuries A.D.

From the beginning of the Christian era, when an ^{Indo-}Scythian ^{dynasty} ~~chief~~ ^{the} Kushān, ruled over Afghanistān, until after the time of the statues recently recovered, it was predominantly Scythian. Obviously, however, the classical Greek artistic traditions retained their ~~xxx~~ vigour, and until the death of Diocletian the Mediterranean and the Orient were still in touch with each other. The development of sacred and ecclesiastical art as a direct derivative from the aesthetic of Hellas is more ^{tr}trechantly illustrated in the statues found by Barthoux than perhaps in any other examples, for so Occidental is the entire atmosphere they exude that they seem violently opposed to the Orient where they are found.

As there are yet countless sites in India still awaiting excavation, more than the Archaeological Department could possibly

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cope with, it is to be hoped that facilities will be afforded to non-official agencies to enable them to co-operate with Government in their exploration.

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Recent Archaeological Discoveries In India. III.

By Colonel A.E.Mahon, D.S.O.

While no outstanding discoveries were made by the Archaeological Survey of India during the year 1930-31, steady progress was maintained in all its activities; and the excavations in progress at Mohenjodaro, Harappa, Taxila, Nālandā, Paharpūr, Nāgarjunikonda, etc., have all continued satisfactorily.

At Mohenjodaro in Sind four hoards of copper were found which are of importance for the light they throw on the civilisation of this period. Other objects of special interest that have been found are a portion of a measuring scale, and several terracotta sealings bearing unusual scenes which will help in the interpretation of the religious as well as the domestic features of the Indus Valley culture; there are also seals whose subjects are quite unfamiliar and types of weapons hitherto unknown at this site. A theriomorphic jar, the first to be found at Mohenjodaro, has been discovered.

At Harappa in the Punjab the excavation of the cemetery was continued. Alongside one of the skeletons discovered were the dismembered remains of an animal, perhaps a sheep, laid out in line, and one of the ribs was found placed in the dead man's hands,- apparently an indication of animal sacrifice. Two lingams with spiral ribbing, and a large hoard of nearly 700 conical terracotta lingams, significant of phallic worship, were also discovered.

The Survey of Prehistoric sites in Sind was continued and fairly large collections of antiquities were made. The ruins from which these were recovered were those of stone buildings, these buildings are the earliest examples so far known of stone architecture in India, and present an interesting contrast to the brick-built structures exposed at Mohenjodaro, with which many of them are contemporaneous. The collection of antiquities from this Survey indicates that there was intercourse between Sind and Eastern Iran in these early times.

Sir John Marshall's operations at Taxila were again of much interest. He has now ascertained that there were not more than four successive cities on the Bhir Mound. The latest of these was in occupation at the beginning of the II century B.C., when the Bactrian Greeks overran this part of the Punjab, and the second when Alexander the Great came to Taxila in 326 B.C.. It has not yet been possible to determine the dates of the two earlier cities, but it is presumed that the site was not occupied earlier than the VI or VII century B.C. With the establishment of Greek rule at Taxila occupation was shifted from the Bhir Mound to Sirkap. How violent were the times of the Greeks, Scythians and Parthians may be gauged from the fact that Sirkap was apparently reduced to ruins and re-built no less than six times within a space of 300 years. It was on the last of these occasions that the many treasures of gold and silver found by Sir John Marshall were hurriedly buried and never afterwards reclaimed, doubtless because their owners had been put to the sword or driven into exile. The co-ordination of these treasures with other antiquities found with them has made it clear that this catastrophe occurred when the Parthians were overcome by the Kushans a little before 64 A.D.

In addition to these operations at Taxila, an imposing Buddhist stūpa and monastery of the later Kushan period were excavated at Bhamala near the head of the Khanpur valley some 13 miles from Taxila, and further progress was made with the clearance of the great monastery attached to the Dharmarajika stupa and revealed three distinct strata of successive occupations, the earliest being placed in the 3rd century A.D. and the latest in the 5th century when the building was destroyed by the White Huns. Several of the panels depict the death of Buddha, a subject that has not hitherto been found treated at Taxila. Another separate Buddhist settlement has now been laid bare at Kalawan, on a low hill forming part of the main Margala spur, at a distance of about two miles south-east of the Dharmarājika stūpa; the relics discovered show that it belonged to the first three

centuries of the Christian era. Of the ^{groups of} seven buildings brought to light the most interesting are a stūpa-court comprising two large stūpas, three temples and two shrines. One of the temples has an octagonal apse and a square antechamber or mandapa containing a square sink lined with translucent glass tiles which was probably kept filled with water for the convenience of pilgrims and monks. The apse yielded a number of Gandhāra sculptures ~~including~~ including reliefs showing the dream of Māyā, (mother of the ^{of} Sākyamuṇi Buddha), the temptation of the Bodhisattva, and the Buddha fasting; and contained a circular stūpa in which were found some valuable antiquities.

At Nālandā in Bihar, the excavation of the Buddhist city was continued. The remains here, which range in date from the VI to the XII century A.D., indicate that the city fell into ruins a number of times and was as often rebuilt. An important find was a missing portion of an inscribed stone slab that had been found in a previous year, which enables this inscription to be fully deciphered. A large temple mentioned by Hsüan Tsang was excavated. This temple may well mark the site of the great ~~vihāra~~ vihāra (monastery) constructed by Bālāditya Rāja, which was about 300 feet in height and in size and magnificence resembled the great vihāra under the bodhi tree near Gayā. The antiquities so far brought to light at Nālandā number more than 7,000.

The excavations at Paharpur, in Bengal, have now revealed the whole plan of the temple and the great quadrangle that surrounded it. This is probably the largest single monument so far brought to light by excavation anywhere in India, its outer ~~dimensions~~ dimensions being 922 feet from north to south and 919 feet from east to west. ~~Among the antiquities~~ Among the antiquities found is a fragment which completes a broken image of the Buddhist deity Hevajra unearthed in the year 1928. The figure has nine heads and sixteen hands each holding a human skull and embraces a female figure carrying a small dagger in the right hand and a skull-cap in the left. The image is wrought with great care and skill and belongs to the period when the ~~Pala~~ Pāla art of Bengal

was in full flower. Among the minor antiquities found were a number of interesting terracotta plaques, and a miniature standing image of Kuvera inscribed with the Buddhist creed in characters of the IX century A.D.

At Mahasthan, also in Bengal, two terracotta figurines were found. These are of the Sunga period and thus represent the earliest antiquities that have so far been recovered in Bengal.

At Nāgārjunikonda, in the Madras Presidency, - a site which dates from the II or III century A.D., - further excavation brought to light two more ruined stupas, one of which was found to contain earthenware pots and the bones of animals. A few more valuable sculptures of the Amaravati style have also been discovered. They include one depicting a well-carved chariot drawn by four horses preceded by a row of warriors, and another fragment showing a bodhi tree attended by worshippers.

In Burma forty-two mounds and sites marking the position of old temples, monasteries and stupas were examined. The finds unearthed include terracotta votive tablets, some stone stupas, several images of Buddha in stone and bronze etc. Small stone images of Ganesha were also found among the ruins of Buddhist shrines. An excavation at Pagan yielded an interesting Burmese inscription cut in a stone slab in which mention is made of a Shan slaves dedicated to a pagoda. The date appears to fall in the reign of King Sawlu (1077-1084 A.D.).

One of the most interesting discoveries made during the period under review, is the brilliant discovery by the veteran archaeologist, Sir Aurel Stein, of the true site at which Alexander the Great crossed the Hydaspes before his famous battle with Porus. A long-disputed question which has now been definitely settled.

In October 1931 some workmen engaged in building a road came upon a beautifully executed sculpture of intricate detail, consisting of a group of seven male persons, which was identified as a Mahesamūrti, viz. the full manifestation of Śiva, as the cause of creation, protection and destruction of the world, and is

assigned to the period between the VI and VII century A.D. The discovery was made near the village of Parel, in the vicinity of Bombay.

"Among the many revelations", writes Sir John Marshall, "that Mohenjodaro and Harappa have had in store for us, none perhaps is more remarkable than this discovery that Saivism has a history going back to the Chalcolithic Age or perhaps even further still, and that it thus takes its place as the most ancient living faith in the world".

In January 1931 Dr. G. Jouveau-Dubreuil visited the ancient Pallava capital Conjeevaram and inspected the well-known temple dedicated to Siva under the name of Kailāsanātha. This temple stands within a quadrangular court which is enclosed by a cloister consisting of a series of little chapels. It was in some of these subsidiary shrines that the French scholar discovered remnants of frescoes which were hidden under a coat of whitewash. There is good reason for assuming that they are paintings of the seventh century.

Other and similar finds were made in temples in the south of India during the same year.

The most recent activities of the Archaeological Department are not yet available but there have been various interesting discoveries made during the last few years by private undertakings. Professor Ernst Herzfield, on behalf of the Oriental University of Chicago made some magnificent discoveries at Persepolis. Persia is a new and wide field for discovery, as yet barely touched. Here may be found further connecting links between Sumeria and India. In North Persia large cemeteries have been ruthlessly torn open by peasants in the last two years, and the objects found have flooded the European markets. These bronzes are the now well-known 'bronzes of Luristan'. Through lack of knowledge of the context in which they were found it is as yet impossible to date them or to assign them to any known culture. But it seems probable that the earliest have some Sumerian affinities and that, later, the nomad art of the Asiatic steppes penetrated far into Persia.

Mr. Hackin, Director of the Guimet museum in Paris, who has recently just returned from an extensive tour in Asia, lectured before the India Society on November 17 on the Bamiyān site in Afghanistan.

The iconography of Bamiyān disclosed three main tendencies: the earliest faithfully represents Indo-Greek influences, the next is Sasanian, and then follows a Kusano-Sasanian phase that has given birth to types to be found in the Buddhist art on China and Japan. Finally there were Indian influences. These were traceable in some "seated Bodhisattvas" at the head of the niche sheltering the 53-metre Buddha. The physical type was Indian. The facial characteristics as well as the limbs helped to throw into strong relief the severe side of the Irano-Buddhistic art of Bamiyan, and almost made one feel that one were looking at one of the bas-reliefs of Amarāvati.

The discovery of important archaeological remains, including the ruins of an ancient city were made this year (1933) at Nadikonda, a small village near Jangaon in the vicinity of Warangal, the erstwhile capital of the Kakathiya dynasty. Abundant evidence is available to show that the ruins now discovered once formed an extensive and important city of the Kakathiyas. Further investigation is expected to throw important light on Kakathiya history.

In the same year two other discoveries were made by Government officials in the course of their tours. Mr. G.S. Dutt, I.C.S., Director of Industries, Bengal, discovered an ancient monument of the later 17th or early 18th century at Mathurapūr. The monument appears to have been a victory monument, it is about 70 feet high and is constructed with flat bricks and profusely decorated with terra-cotta work. In Mr. Dutt's opinion it is one of the most important archaeological monuments in Bengal. The second discovery was made by the Curator of the Lahore Central Museum, when on a tour to Rotak, of a number of Hindu and Jain sculptures and archaeological motifs in the surroundings of Bohr and Kokrakot, dating generally from the Gupta period to the 11th century A.D.

The most important find in the field of epigraphy, during the period under review, was a small fragment of stone bearing an incomplete inscription of six lines in the early Brahmi script of the 3rd century B.C. which was dug up by a labourer among the extensive ruins of Mahasthangraph in the Bogra district. This inscription is the earliest antiquity found at Mahasthangraph and appears to provide conclusive evidence of the identity of the remains at Mahasthangraph with Paundravardhana, the ancient capital of north Bengal. In Orissa and Madras new inscriptions were discovered which throw a good deal of light upon the mediaeval history of those provinces.

In the words of Professor Langdon, "India must henceforth be recognised, along with Persia, Mesopotamia and Egypt, as one of the most important areas where the civilizing processes of society were initiated and developed".

In the buried cities of India there is an almost inexhaustible store of antiquarian wealth awaiting investigation, and the desirability, both in the interests of the national museums and of scientific research in general, that this should be turned to the fullest account cannot be questioned.

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IN INDIA

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UNTIL a few years ago the earliest known monuments of India were roughly assignable to the 7th or 8th century B.C. The absence of structures of an earlier period was then supposed to be due to the fact that all previous architecture has been of wood and had completely perished. The recent excavations, however, at Mohenjo-daro, in Sind and at Harappa in the Punjab, have completely revolutionized ideas on this subject and proved that as far back as the third and fourth millennia B.C. and probably much earlier still, India was in possession of a highly developed civilization with large and populous cities, well built houses, temples and public buildings of brick, and many other amenities enjoyed at that period by the peoples of Mesopotamia and Egypt.

At Mohenjo-daro an area of some 17,000 square yards has now been cleared to a depth of about 18 feet below the surface. Here—as also at Taxila—the building construction improves as the lower levels are reached. The antiquities that have been recovered from the lower strata prove that the art of the seal cutter was of a very high order during the earlier periods of occupation. In the course of excavating one of the main arteries of the city five clearly defined periods of occupation were passed through, each with its own drainage system.

At Harappa one of the low-lying portions of the site has yielded abundant skeletal remains. Besides seemingly complete burials in open ground, 110 burial jars were recovered in another part of the site. So far, only 27 of these vessels have been examined and were found to contain skulls and human bones, and are apparently fractional burials. From the paintings on these jars, of flying peacocks alternating with stars, and with a human figure placed horizontally within the body of each bird, it is surmised that the peacock may have been believed to carry the ethereal body of the dead to the Abode of Bliss, and possibly accounts for the strong superstitious feeling for this bird which is still so marked in many parts of India.

Recent surveys of the prehistoric sites in India have yielded striking evidence of their widespread distribution and also of the fact that they are not all attributable to one civilization. Trial excavations in 1929-30 at Amri—near the station of that name on the Rohri-Kotri Section of the North-

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Western Railway—brought to light the remains of stone walls of two strata of occupation. The upper stratum yielded painted pottery and other relics similar to those from Mohenjo-daro, while from the lower stratum embedded in the silt of the Indus was recovered a peculiar type of thin painted ware of entirely different fabric and ornament and resembling pottery from Baluchistan and Seistan. This stratification brings out the remarkable fact that many of the sites in Baluchistan and Seistan must have been antecedent to the Indus valley culture, and that in the Indus valley itself the earliest civilization is not that represented at Mohenjo-daro and Harappa.

This Indus valley culture has now been traced as far as Rupar in the Ambala District, relatively close to the watershed of the Sutlej and Jumna and it is therefore highly improbable that this civilization was confined to the Indus valley.

Of the various discoveries made recently at Taxila, the most striking were several hordes of jewellery found by Sir John Marshall, consisting of bangles, bracelets, finger-rings, rosettes, a hair pin, and two interesting little reliefs of Eros and the winged Aphrodite. All these objects are gold and many are encrusted with coloured paste or gems. Along with them were a few articles of silver,—including two small dishes bearing brief inscription in Kharoshthi, and a dozen coins belonging to the close of the Parthian or beginning of the Kushan epoch. A few pieces from the Bhir Mound belong to the Mauryan period, but the bulk of it is referable to the beginning of the Kushan epoch,—that is, to about the first century A.D.

In the large Monastery of Paharpur, in the Rajshahi District of Bengal, over a hundred cells have been exposed and, except for the Southern and South-Eastern portions of the quadrangle, the whole *vihāra*, the largest ever discovered in India, is now open to view. The antiquities recently discovered were scanty, a few stone and bronze statuettes and an inscribed pillar with XII century epigraph being the most noteworthy.

In Bihar and Orissa some progress has been made in the exploration of the extensive and important Buddhist site at Nalanda. The most interesting finds were eight beautiful images of bronze and stone.

Further excavation of the Nagarjunikondi site in the Guntur District of the Madras Presidency resulted in the recovery of a number of beautiful and interesting bas-reliefs of the Amaravati style.

Excavations in Burma were undertaken at Halin in the Shwebo District, at Old Prome, and Pagan, but save for an inscription in Pyu and a carved

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stone decorated with figures, presumably of Pyu date, very little of importance was recovered. A site in private ownership near Bassein yielded an inscription in Talaing and Pali of the XV-XVI century.

The remains recently brought to light at Mohenjo-daro tend to confirm earlier impressions that the amenities of life enjoyed by the average citizen of that city were far in advance of anything to be found at that time in Babylonia or on the banks of the Nile. Although there are proofs of a close cultural connection between Southern Mesopotamia and Sind, even at Ur the houses are by no means equal in point of construction to those of Mohenjo-daro, nor are they provided with a system of drainage at all comparable with that found in the latter site.

One of the most striking of the seals recovered at Harappa depicts a procession of seven men wearing kilts and helmets and marching in a line from right to left. A unique object found in this low stratum was a model in copper of a two-wheeled cart with a gabled roof and driver seated in front. Sir John Marshall states that this is, possibly, the oldest known example of a wheeled vehicle; older even than the stele fragment with the picture of a chariot recently found by Mr. Woolley at Ur, which in its turn antedates by a thousand years the use of the wheel in Egypt.

With the progress of exploration it has become evident that the connection of the Mohenjo-daro and Harappa civilizations with the Sumerian civilization of Mesopotamia was due, not to actual identity of culture, but to the intimate commercial or other intercourse between the two countries.

Among other interesting discoveries it has been established that cotton textiles were in use at Mohenjo-daro 3,000 years B.C.

At Harappa an interesting seal was recently recovered bearing a representation of the Earth Goddess. Among terracottas were human figures of men seated with legs drawn up in a devotional attitude, others squatting with their knees clasped in their arms, three nude figures, one of which is seated on a three-legged stool, pregnant women, others suckling babies, one kneading bread, and another with her hands placed sideways over her hips.

The most remarkable and most valuable find of small antiquities that has yet been made at Taxila was recently made in Sirkap, and consisted of a hoard of gold and silver ornaments and of silver vessels.

Several important results emerge from the recent excavations at Paharpur, in Bengal, namely: the discovery that a prosperous school of sculpture existed

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in Bengal earlier than any so far known, and the recovery of images of orthodox Brahmanical deities in an undoubtedly Buddhist monument as well as of the earliest known sculptures in East India depicting the exploits of the boy Krishna, and the earliest images of Krishna and Radha. The Paharpur finds take back the beginnings of Krishna worship in Bengal to the sixth century B.C.

Within the last few years our knowledge of the old civilizations, and especially that of the Indus Culture, has been considerably enriched by the discoveries referred to above. It has been established that the specimens of wheat found in Mohenjo-daro resemble the common variety grown in the Punjab to-day. There are also strong reasons for inferring that the rainfall in Sind and the Western Punjab was then somewhat heavier than it is now; also that the Sind was watered by two large rivers instead of one. The food of the Indus people, in addition to bread and milk, consisted of beef, mutton and pork; the flesh of tortoises, turtles and gharial; also fresh fish from the Indus and dried fish imported from the sea coast. Among domesticated animals so far no trace has been found of the cat.

Male attire among the upper classes consisted of a skirt or kilt fastened round the waist, and a plain or patterned shawl, which was drawn over the left and under the right shoulder. Men wore short beards and whiskers, with the upper lip shaven. Their hair was taken back from the forehead and coiled in a knot at the back of the head with a fillet to support it. Among the lower classes, men went naked, and women with a narrow loin cloth only, though there is one statuette of a dancing girl without even this garment. From which it would appear that clothes were worn more for the sake of adornment than from any sense of shame. Ornaments were worn freely by all classes alike.

From the surprising paucity of weapons that have been recovered it would appear that the cities of Harappa and Mohenjo-daro were but little acquainted with warfare. Evidence shows that the people were familiar with the art of writing.

The main features of the Indus religion as revealed up to the present are:—the worship of a Mother Goddess, and, side by side with her, a male god, who is identifiable with Siva; the worship of animals both real and fabulous and of therio-anthropic creatures, as well as belief in Nagas; the worship of trees and baetylic and phallic stones, including the *linga* and *yonis*. 'There can be no question' says Sir John Marshall, 'that most of the elements found at Mohenjo-daro and Harappa are characteristically Indian and that they carry back the story of Hinduism to an age before the coming of the Aryans,

RECENT ARCHAEOLOGICAL DISCOVERIES IN INDIA

thus disposing of the commonly accepted view that these elements represent a popular form of worship evolved by the Indo-Aryans themselves.'

It has been established that the Indus civilization extended over much of Baluchistan as well as over Sind and the Punjab; there is also evidence to show that it extended eastward over Cutch and Kathiawar towards the Dekhan. There is no question that it formed part and parcel of the wide flung Chalcolithic culture of Asia and Europe.

It is, perhaps, one of the most curious and unexpected results obtained that the Travels of Apollonius of Tyana in their accounts of Taxila contain several particulars which tally remarkably well with recent discoveries on the spot. Sir John Marshall concludes that Apollonius did in fact visit Taxila, probably in the year 44, A.D.

Among the numerous antiquities which the site of Sirkap has yielded, perhaps the most fascinating is a bronze statuette (height 5 inches) representing the Egyptian childgod Horus or, as the Greeks called him, Harpocrates, wearing on his head the double crown of Upper and Nether Egypt. His right hand is raised to his lips as if to impose silence.

Sir Aurel Stein's recent explorations in Baluchistan and Waziristan, on the North-West frontier of India have provided ample proof that the 'chalcolithic' civilization of prehistoric Sind once extended to those territories.

The explorations of Mr. Hargreaves at Nāl, in the Jhalawān Division of the Kalāt State, have demonstrated the existence in Baluchistan of a dolichocephalic people who used both stone and mud brick for building purposes, whose tools and weapons were of copper and who carefully buried their dead in different ways; a people acquainted with the art of melting ores and highly skilled in working refractory stones, capable of spinning if not weaving.

From the valuable knowledge we have gained from recent discoveries it is evident that further exploration will clear up other debatable points and add considerably to the knowledge already gained. There remains a vast and almost virgin field yet to be explored by the practical archaeologist. It is no exaggeration to say that the archæological discoveries that have been made in India within the last few years have opened up an entirely new vista; have upset many of our former beliefs and theories, while confirming others; and have, owing to their stupendous importance, evoked a world-wide interest. We may confidently look forward to further explorations yielding more discoveries of supreme interest in the near future.

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