

nian invasion has been brought to light, and, as in the rest of India, the oldest archaeological monuments in the Punjab are the Asoka inscriptions. Of these, two were inscribed on pillars which now stand at Delhi, where they were re-erected by Fīroz Shāh in about 1362, one having been originally erected at Topra at the foot of the Siwālik Hills in the Ambāla District of this Province, and the other near Meerut in the United Provinces. Both the inscriptions are in the ancient Brāhmī script, which is found in all the Asoka inscriptions excepting those at Shāhbāzgarhi and MĀNSEHRA in the North-West Frontier Province. The vast ruins of Takshasilā (Taxila), now known as Shāhdheri, in Rāwalpindī District, remain to show the extent of the capital of the great Mauryan province which comprised the modern Punjab and the North-West Frontier Province. South-east of Takshasilā is the tope of Manikyāla, identified by General Sir Alexander Cunningham as one of the four great *stūpas* mentioned by the Chinese pilgrim Fa Hian. It is the largest *stūpa* in Northern India, and is believed to have been built to commemorate the sacrifice of the Bodhi-sattva, who gave his body to feed a starving tigress. Near this great *stūpa* is a smaller one, which contained a slab with a Kharoshthi inscription recording its erection during the reign of Kanishka early in the Christian era.

In Kāngra District a few remains testify to the prevalence of Buddhism in the Himālayan valleys of the north-east Punjab. Close to PATHYĀR, 6 miles south-east of Kanhiāra (? Krishna-vihāra), a votive inscription of a primitive type in both Brāhmī and Kharoshthi has been found; and at KANHIĀRA itself an inscription, also in both characters, records the foundation of a monastery, and indicates the existence of Buddhism in that locality during the second century A. D. A much later inscription at CHARI contained the formula of the Buddhist faith. The existence of Buddhism in the south-west of the Punjab is demonstrated by the ruined *stūpa* and inscription at SUI VEHĀR in the modern State of Bahāwalpur, and by a similar ruin at Naushahra, 100 miles south-west of Sui Vehār. Buddhism.

The Punjab can show but few Hindu antiquities. To some extent this is due to the destructive action of the great rivers on whose banks the ancient cities lay, but the iconoclasm of the Moslem invaders was even more destructive. Thus the Arabic inscriptions on the Jāma Masjid or Kuwwat-ul-Islām at Delhi record that material for the building was obtained by demolishing twenty-seven idol-houses of the Hindus, and their Hinduism.

profusely carved but partially defaced pillars are still to be seen in its colonnades. But the early Muhammadans often preserved the ancient Hindu monuments which were free from the taint of idolatry, for in this very mosque stands the iron pillar erected by Rājā Chandra, possibly Chandra Gupta II, an early king of the Gupta dynasty (A.D. 375-413). The Inner Himālayas, however, mostly escaped the Muhammadan inroads, and some ancient Hindu shrines have survived; but owing to the style of construction prevalent in the hills, in which wood enters largely, the remains are few and not of very great antiquity. Stone temples exist at BAIJNĀTH, where there is an inscription of 1239, and at NŪRPUR. Those in the KĀNGRA fort were destroyed by the earthquake of April, 1905. In Kulū the stone *lingam* temple at Bajaura contains some sculptures of great age, and the temple of Parasurāma at NIRMAND on the Sutlej possesses a copperplate of Rājā Samudra Sena of unknown date. The temple of Hidimbā Devi at Manāli, which bears an inscription cut among profuse wood-carving, recording its erection in the sixteenth century, and that at NĀGAR have conical wooden roofs presenting a type peculiar to the hills. All these places lie in Kāngra District. In the Chamba State the Devi temples at BARMAUR and CHITRĀDI date from the eighth century A.D. They are of a different style from the two Kulū temples last mentioned, and their wood-carving is superior to that found at Manāli. The temple at Triloknāth in the Mandī State contains a Sāradā inscription. The temples at MALOT and Kathwar in the Salt Range are built in the Kashmir style.

Islām.

The Muhammadan period inaugurated a new architectural era, nowhere in India better exemplified than in the Punjab. The early Pathān period (1193-1320) is represented by the Kuwwat-ul-Islām, the Kutb Minār, the tomb of Altamsh, the gateway of Alā-ud-dīn, and the Jamāat-khāna mosque at Delhi. Another noteworthy monument is the tomb of Altamsh's eldest son at Mālikpur. The Tughlak or middle Pathān period (1320-1414) is represented by the vast ruins of Tughlak-ābād and of Fīrozābād near Delhi, with the Kalān mosque and other monuments in and around that city. The later Pathān period (1414-1556) produced the Moth-kī-masjid near Mubārakpur with its glazed tile decoration, and the impressive Kila-i-Kohna mosque of Sher Shāh at Indrapat, with other monuments round Delhi. The Mughals revived the splendours of Muhammadan architecture. At Delhi Akbar built the tomb of Humāyūn and the tomb of Azam Khān, which dates from