

In front of Ambikā's temple there is an ancient stone figure buried in the ground up to the shoulders.

The Kōthī is a large building of the hill type, with stags' and antelopes' horns fixed over the door. Old sculptures are inserted in the walls, for instance, a head on a stand adored by two kneeling figures (Plate I, b). This may have been suggested by the well-known Buddhist sculptures of relics with two worshippers. The head is probably that of Śiva, as we find it on so many temples at Nirmaṇḍ, carved above the entrance. On the right corner of the house, there is a very rude figure of Hanumān riding on a rather diminutive horse. Inside, there are stone figures of Kālī, and a bronze figure of Paraśurāma. The latter is exhibited only every twelfth year when two naked men have to carry it out of its prison. When the image is brought back to the temple, a glass, filled with water, is placed in front of it. This is not removed until twelve years have elapsed, and the water is found as fresh as it was originally. In front of the Kōthī is a large round stone seat with sculptures on its circumference, for instance, *makaras* swallowing men (?). An apparently modern cave is in the vicinity.

The *Dharmaśālā* we were not allowed to enter. It is a court formed by houses of the ordinary hill type situated in the middle of the village. On a rock in front there is an inscription in a late type of Śāradā characters much obliterated.

The temple of Chaṇḍī Dēvī is close to the wells from which the people fetch their drinking water. There are several small water tanks of dressed stones below it, and a great number of sculptured slabs are inserted in the masonry of the tank (Plate II, b). Stone figures of Nandi are also conspicuous. One of the sculptures, a head with three faces, is said to look like Paraśurāma in the Kōthī.

The temple of Śiva situated above the village, is said to contain a *lingam*. Over the door is a sculptured head and a figure of Gaṇēśa. In front of it, there are water tanks with stone reliefs and a figure of Nandi.

The temple of Śiva and the Pāṇḍavas is situated in the middle of the village. It was shown only to Pindi Lal who says that it contains many images in little niches.

The Thākur's temple found in the middle of the village is small and neat, but in bad preservation. The interior was shown to Pindi Lal only, in whose opinion the image was the finest sculpture in the place. Unfortunately he could not photograph it. It represents a man and a woman seated, and another woman lying on the ground. There is an elaborate halo round the three figures.

The doors of all the houses of the goldsmiths are distinguished by well-carved door-posts of stone with the figure of Gaṇēśa in the centre.

In conclusion I may say that we did not find any traces of Buddhism at Nirmaṇḍ.

From Nirmaṇḍ we marched to Rāmpur, the capital of the Bashahr State, beautifully situated on the left bank of the Satluj. The descent was steep, but the road well shaded by luxuriant vegetation. The Hindu temples of the city with their very primitive, though not ancient, sculptures did not appear of any interest. Rāmpur is the first place on the road up the Satluj valley where Lamaist buildings may be seen. The