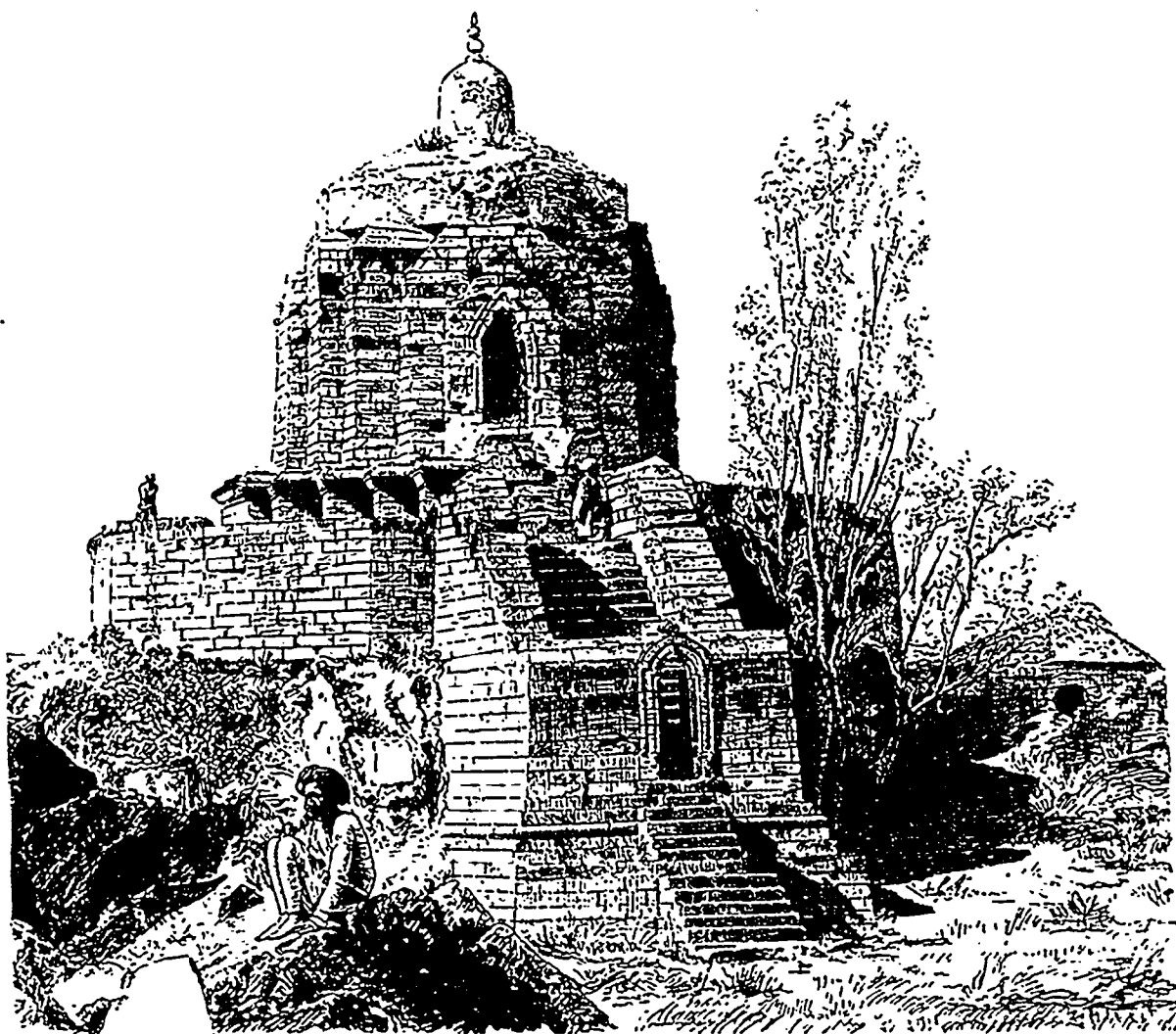




A TEMPLE IN KASHMIR.

the rectangular adjustment of eight gable-shaped slabs of masonry, the surface of the outer slab being much less than that of the inner one. The cone, which is about twenty-five feet in height, with a proportionate base, rests upon an octagonal raised platform, whose wall is about ten or twelve feet above the rock on which it is built, and whose circumference may be about one hundred feet; a handsome flight of steps leads from the ground to the door of the temple. The interior is circular, fourteen feet in diameter, and its roof is flat and eleven feet high. In the centre of the floor is a quadrangular stone platform, which supports a *lingam* standing in the middle of a *zoni*, the symbol under which Shiva is generally represented.

This ancient building is interesting in many ways, but especially as bearing witness to many changes of religion that Kashmir has undergone. Most archæologists are agreed that the temple is of Buddhist origin, and that it was erected by

Jaloka, the son of Asoka, who reigned about 220 B.C. Buddhism flourished in Kashmir in those days. A great convocation of Buddhist priests was held there, and some five hundred Buddhist missionaries were sent forth to convert Thibet and surrounding countries. Afterwards the temple fell into the hands of the Hindus; and on one of the pillars that support the roof is a Persian inscription, which states that the idol inside was made by Raja Hashti, a goldsmith, in the year 54 of the Samat or Hindu era, *i.e.*, about 1890 years ago. Hinduism was introduced into Kashmir by Abhimanzu about 73 B.C.; and it flourished for centuries in its highest form. Its schools and professors became very famous, and pupils flocked to them from all parts. They are often alluded to in the Mahabharata Bhagavata, and other Sanskrit works. We said that the roof had been damaged. Nearly all the ancient buildings in the country have been reduced to obscure and