

temple at Māmallāpuram both of which were built by the Pallava king Rājasimha. The size of these *lingas* also agree and remind one of the style adopted in the early Pallava period for the construction of a *linga*.

One peculiarity with regard to the panel found behind the *linga* is that it does not represent the usual Sōmaskanda motif adopted in the time of Rājasimha but, instead, we have Śiva and Parvāti seated in the same manner as in the Sōmaskanda motif but without Skanda in the middle. Śiva is seen here holding a *triśūla* in one hand and a *kapāla* in the other; Pārvati has also a *triśūla*. And the whole group is interesting iconographically.

On the outer walls of this shrine are seen some inscriptions which are unfortunately obliterated; and if an attempt is made to decipher these inscriptions some light can be thrown on the age of this temple. But judging from the architectural style and the motifs adopted in the construction of this shrine there can be no doubt that it belongs to the first quarter of the eighth century A.D.

The Iravāsthānēśvara temple is situated at Konērikkuppam in Kāñci. This is again a mono-celled shrine facing east and has

a small *Ardhamandapa* in front. The body is built of granite and the tower of sand-stone. It has a square *sikhara* surmounted by four bulls one on each corner.

The *Ardhamandapa* treasures two very valuable and magnificent reliefs one on either side of its walls; and they depict Śiva as Rāvaṇānugrahamūrti and Ūrdhvātāṇḍavamūrti respectively. Since these reliefs are fortunately not disfigured by white-wash or paint the beauty of these sculptures is seen in all its pristine glory.

Lack of any inscription in or around the temple makes precise dating difficult. But depending again on the architectural style the prismatic *linga*, the lion pillars and the Sōmaskanda motif of this temple, it will enable one to assign it to the second half of the eighth century A.D.

Though the Vāliśvara and the Iravāsthānēśvara temples described above appear very modest in size when compared to the two great Pallava temples at Kāñci, namely, the Kailāsanātha and the Vaikuṅṭhaperumāl, yet they are no less inferior in value from the point of view of architectural and sculptural details.

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Theory of Relativity.

IN view of the great deal of literature that is being published recently criticising Einstein's Theory of Relativity, the following abstract from an article of Evershed (*Observatory*, No. 761, Vol. 60, Oct. 1937, p. 266) on the problem of the red-shift in the solar spectrum may be of interest to readers of this journal:—

“In the ‘Proceedings of the National Academy of Sciences of India’ (Vol. 6, 1936) and in the ‘Indian Physico-Mathematical Journal’ (Vol. 8, 1937), Dr. Sir S. M. Suleiman has propounded a new theory of light, according to which a light corpuscle consists of a binary system with components of equal mass and opposite charges, rotating round each other and travelling with the velocities of light. One consequence of this theory is that the spectral shift at the edge of the sun should be twice the Einstein value. Another makes the deflection of light of stars past the sun to be between 1.3 and 1.5 times the Einstein value. These predictions might be thought to be confirmed by my measures of the iron lines in the red, and by Freundlich's observed value of the deflection of stars near the edge of the sun. But it does not seem probable that all

the lines of iron are subject to a shift which is twice the Einstein value, and we have to consider also the lines of other elements than iron. I have found from recent measures of the sodium D lines that the displacement at the limb of the sun and at the centre, and presumably over the entire disc, has precisely the Einstein value of $+0.0145 \text{ \AA}$. These lines represent a high level in the reversing layer, and are therefore not subject to the outward movement of the lower gases, but there is no excess at the limb.”

“There can be little doubt that the Einstein-effect accounts for most of the shift in the solar spectrum. Were we situated on the planet Pluto, instead on the Earth where we can observe the sun in detail, we should certainly be satisfied about general relativity, for although we should get a medley of shifts in the spectrum of the star-like sun, as we do here in general sunlight, the mean of all would be close to the predicted shift, and the differences could be readily explained by radial movements of the solar gases, as shown by St. John.”

“The limb effects remains, however, an unsolved problem.....”