

## I. DISCOVERY

During the excavation on the large plateau of the hill of South, as already reported, we came upon a succession of seven Kugon levels with the remains of houses, streets and places which were grouped around a central brick-built temple. This Apstial Temple no. 1 is comparatively small although it was often renovated, reconstructed and also enlarged. As it seems, the walls were only plastered and not artistically decorated. It was, therefore, all the more astonishing that in the filling debris of the upper Kugon levels, several Kugon stone tablets were found again and again. As would not be assumed that these fragments were brought from very far, there must have existed some temples with stone tablets in the neighbourhood of the mound.

In course of time the originally larger area around the hill on the eastern, western and northern sides had been ploughed and cleared away by the peasants. In the south, the wide spread village of South extends on to the ruins of the ancient mound. In

the north, the area was bounded by a canal. Could the temple have stood by its banks? This question would have remained unanswered, had there not been a small area of the old elevated ground left in the middle of the fields. At this place, an old stone sculpture of a Nigarta had once been accidentally found, which the local people began to worship (Stoa Sculpture no. 22). A small building constructed around this idol now marked the site of the temple. In this way, the site of the temple (about 200 sqm) remained in the fields.

The excavated ground (excavated area 6) of the temple island, as can still be seen, is situated 4.5 m north of the main field of excavation quite close to the modern road (Fig. Part I, no. 4), square 6 III-V Ch-Ud.

After a thorough inspection of this area and the discovery of a wall built of pre-Kugon bricks sticking out from the slope in the south-east we had, in the spring of 1971, a trial trench on the southern side of the modern temple platform and came across a round structure of mud-

bricks directly below the surface. The results encouraged us to examine the site more thoroughly in the winter of 1971/72 and 1972/73. Very soon it became evident that this area to the south of the platform contained the remains of a second apstial temple and it did not take long to find out that the structures belonged to, at least, two different phases of a temple building.

It is clear the structural complex it was now inevitable to carefully dig up the whole remaining area of the "island". This proved to be a difficult task because the ground was heavily ploughed up already and some of the structures were destroyed.

## PART II

### THE SITE OF THE APSIDAL TEMPLE No. 2

#### II. STRUCTURES

The base of the earliest phase of the temple structure marks the lowest stratum of building activities undertaken in this area. Besides the temple foundations, a mud wall square situated to the east of the temple entrance was the only structure discovered on this level.



Fig. 1. View from the temple island to the village of South.



## I. DISCOVERY

During the excavation on the large plateau of the hill of Sonkh, as already reported, we came upon a succession of seven Kuṣāṇa levels with the remnants of houses, streets and places which were grouped around a central brick-built temple. This Apsidal Temple no. 1 is comparatively small although it was often renovated, reconstructed and also enlarged. As it seems, the walls were only plastered and not artistically decorated. It was, therefore, all the more astonishing that in the filling debris of the upper Kuṣāṇa levels fragments of Kuṣāṇa stone reliefs and stone railings were found again and again. As it could not be assumed that these fragments were brought from very far, there must have existed some temples with stone balustrades in the neighbourhood of the mound. In course of time the originally larger area around the hill on the eastern, western and northern sides had been ploughed and cleared away by the peasants. In the south, the wide-spread village of Sonkh extends on to the spurs of the ancient mound. In

the north, the area was bounded by a river. Could the temple have stood by its banks? This question would have remained unanswered, had there not been a small area of the old elevated ground left in the midst of the fields. At this place, an old stone sculpture of a Nāgarāja had once been accidentally found, which the local people began to worship (Stone Sculpt. no. 22). A small building constructed around this sculpture marked the ground as a temple site. In this way, the surrounding area of about 2600 sqm remained preserved within the fields. The sculpture is today worshipped as *Cāmardevī*, i.e. *Cāmuṇḍā*, by the women of the neighbouring villages (Fig. II.1).

The temple island, as one may call it, is situated 400m north of the main field of excavation, quite close to the modern canal (Fig. Part I, no. 6), square 6 III-V/Cb-Cd. After a thorough inspection of this area and the discovery of a wall built of pre-Kuṣāṇa bricks sticking out from the slope in the south-east we laid, in the spring of 1971, a trial trench on the southern side of the modern temple platform and came across a round structure of mud-

bricks directly below the surface. The result encouraged us to examine the site more accurately in the winter of 1971/72 and 1972/73. Very soon it became evident that this area to the south of the platform contained the remains of a second apsidal temple and it did not take long to find out that the structures belonged to, at least, two different phases of a temple building. To clear the structural context it was now inevitable to carefully dig up the whole remaining area of the "island". This proved to be a difficult task because the ground was heavily ploughed up already and interspersed with pits and ditches.

## II. STRUCTURES

The base of the earliest phase of the temple structure marks the lowest stratum of building activities undertaken in this area. Besides the temple foundations, a mud-wall square situated to the east of the temple entrance was the other structure recovered in this level.



II.1 View from the temple island to the mound of Sonkh



II.2 Structural remains of Phase 1 and Phase 2 of the Apsidal Temple no. 2

### Phase 1 of Apsidal Temple no. 2

The foundations of the outer wall of the temple extend from 6 III 9.50–17.75/Cb 10.88–10.15 up to 6 III 10.60–18.65/Cc 3.20–2.40 at the height of 14.70–14.96 m. The structure is laid out in east-west direction, only slightly deviating. It consists of the remaining parts of an apsidal cella, a row of pillar brick-foundations on all four sides, and an enclosure wall (Fig. II.2).

The *apsidal cella* has its entrance in the east and is built of mud-bricks of the average size of  $48 \times 23 \times 7$  cm. Upon the mud-bricks lay the remnants of one layer of baked bricks of the same size indicating that only the foundations were erected in mud-bricks. The outer diameter of the 60.0 cm high apse is 3.85 m, the lateral walls measure ca 5.60 m (south) and 2.50 m (north), giving the apsidal cella a length of ca 7.30 m. Into the apse is set a round, flat platform of the diameter 2.75 m which is built of mud but bordered on its open eastern side by one row of mud-bricks.

The cella is surrounded by twenty-three piles of baked bricks forming the *foundations of a row of pillars*. The bricks measure  $42 \times 29 \times 7$  cm in average, the distance of

the pillar foundations (middle to middle) is ca 1.30 m, in the centre of the entrance side it widens to 1.40 m (on account of slightly narrower arrangement of the other eastern foundations). The distance from the outer side of the cella wall to the middle of the pillars is 1.20 m. Scattered along the southern front of the cella were found ten fragments of roof-tiles.

The cella and the pillar foundations are *enclosed by a wall* built of one row of baked bricks of the same size as the mud-bricks of the apsidal structure, i.e. of  $48 \times 23 \times 7$  cm. From outside to outside the enclosure wall measures max.  $12.32 \times 8.25$  m. Founded between 14.70 and 14.96 m its height varies between one to seven layers of bricks. On the long sides the distance from the middle of the pillar foundations to the inside of the enclosure wall amounts to 0.45 m only, showing that in case of a higher outer wall passage would have been impossible. Therefore it is safe to assume that the surrounding wall was rather enclosing a platform. On the eastside the distance from the middle of the pillars to the outer edge of the platform measures between 1.70 and 1.90 m, thus indicating a larger, presumably roofed entrance area.

Just in front of the cella have been found three baked bricks of the size  $48 \times 23 \times 7$  cm which were placed together upright and forming a hollow triangle. This obviously intentional arrangement remains unclear in its meaning.

### The other Structures of Phase 1

To the east of the temple entrance, in 6 III 13.40–19.20/Cc 12.10–18.80, have been exposed the remains of a squarish structure built of mud aligned in the same direction as the temple. The walls are founded at 14.54–14.71 m but most parts of them were in a dissolving state. Only the western stretch, reaching up to 15.26 m, permits one to measure the thickness of the walls with at least 0.65 m. Yet, this might be an overbuilt part of wall because on its western flank a small stripe of mud (which in its northern end seems to contain fragments of bricks in the size  $42.0 \times 31.0 \times 8.0$  cm) is situated in front of it.

In front of the middle of this western wall a spot of floor of baked bricks of the size  $45.0 \times 24.0 \times 7.0$  cm came to light, measuring  $1.80 \times 1.90$  m.



II.3 Structural remains of Phase 2 of the Apsidal Temple no. 2

### Traces of a Transitional Phase

The second temple structure, founded directly on and around the walls of the first, and therefore denoted as “second phase” although it has been built not less than two centuries later (CHRONOLOGY, p. 427), is surrounded by quite a number of contemporary remains of structures. But here and there, as will be pointed out in a later context, baked bricks of the size  $40 \times 25 \times 6.5$  cm occur in otherwise Kuṣāṇa structures. This is especially the case in 6 IV/Cb with its monastery-like cella construction along an open yard. Small fragments of other structures of the same time have been exposed in 6 IV 1.0/Cc 8.0–18.5 and 6 III 4.0–5.5/Cb 4.1–5.2 which do not betray any context.

In the south-east corner of the “island”, i.e. in 6 III 1.5–6.0/Cc 15.0–Cd 3.0, an eight meter long fragment of a drainage built of  $40 \times 26 \times 7$  cm large baked bricks runs in SW-NE direction. Its surface lies at 14.50 m in average, the gully is lowered to 14.20 m. The fragment ends on both sides in the slope of the “island”.

Although the heavily ploughed up ground did not preserve any larger connected

structure it seems evident that in the time between Phase 1 and 2 of the temple, i.e. most probably in the Kṣātrapa period of Mathura, new structures have been added, thus indicating that the early shrine was in use for a long time.

### Phase 2 of Apsidal Temple no. 2

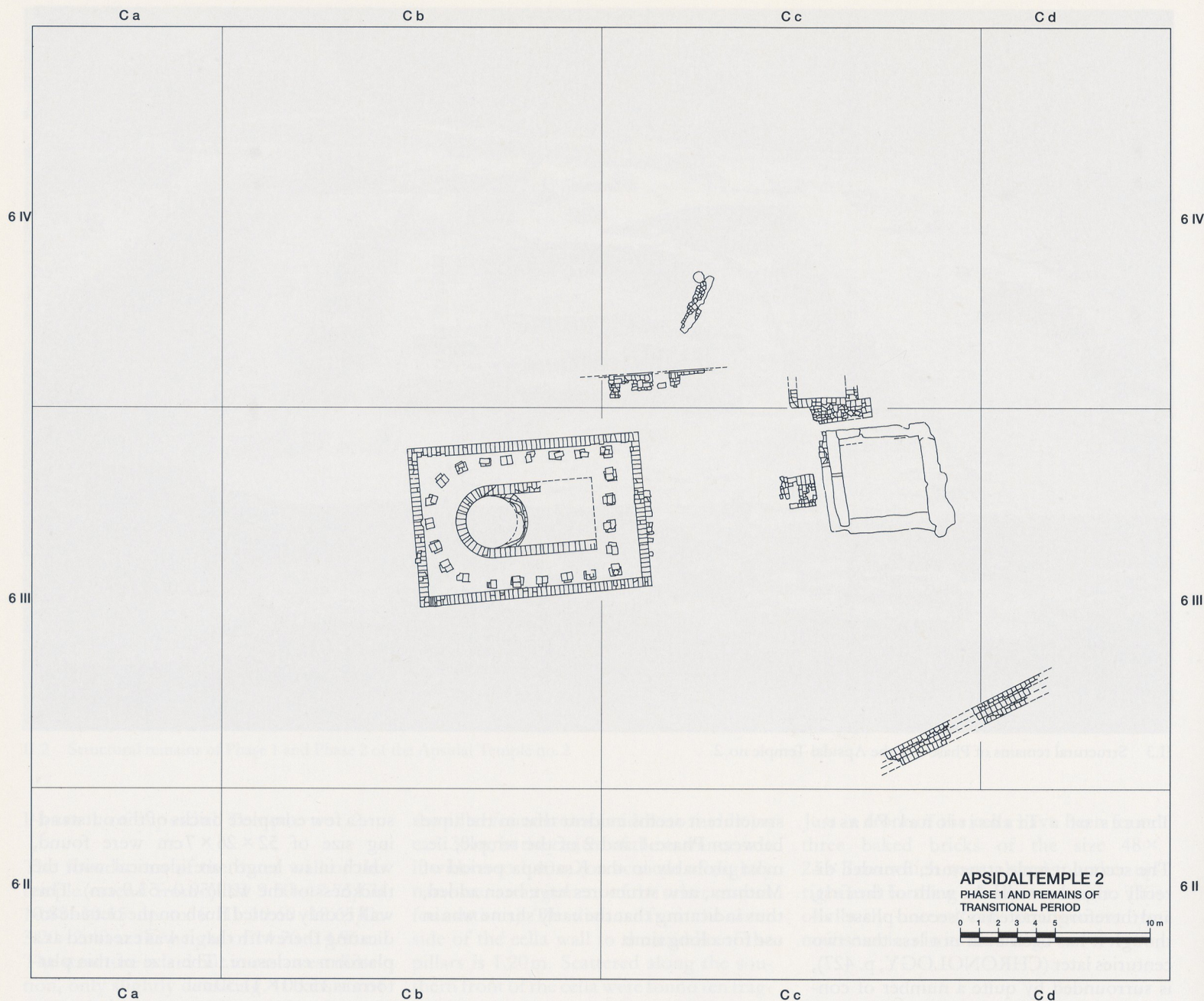
The structure erected on the island during this phase could be traced by 1) the remains of a new enclosure wall of the temple, 2) fragments of superstructures above older walls of the temple, 3) a new row of pillar foundations, 4) remains of structures around the temple and scattered over the whole area of the “island”. In addition, a number of stone pieces from a *torāṇa* and a *vedikā* surrounding the temple complex came to light.

In the time of Phase 2 (Fig. II.3) the platform of the temple had been enlarged by setting up a new *enclosure wall* outside the older structure. Of it, only the eastern side is preserved in a longer section, built mainly of brickbats and bricks of the size  $38 \times 23 \times 6$  cm. On the north-east corner and in the north and west wall of this en-

sure a few complete bricks of the outstanding size of  $52 \times 26 \times 7$  cm were found, which in its length are identical with the thickness of the wall (50.0–53.0 cm). This wall is only erected flush on the outside indicating therewith that it was executed as a platform enclosure. The size of this platform is  $15.00 \times 11.50$  m.

The cella of Phase 2 is preserved alone in the remains of the 1.0 m thick *superstructure* built over parts of the northern lateral wall and the brickwork erected on the entrance side. The bricks used were mainly  $38 \times 23 \times 6$  cm in size interspersed with such of  $42 \times 30 \times 6.5$  cm hinting at a transitional phase as mentioned above. In the other parts of the cella not a single brick of the superstructure has been found, so that the blank mud-brick apse and remaining lateral walls of Phase 1 were all that was left. One should, however, always be aware that these structures were lying directly below the surface and were, therefore, in its upper part highly endangered by detection through people living on the place.

With the exception of the entrance side the temple was surrounded by another row of *pillar foundations* formed of brickbats of ca  $38 \times 23 \times 6$  cm large bricks. In the bases of



at least four of the previously fifteen pillars 18 cm deep holes were found for the insertion of the pillar shafts. The distance from the centre of each pillar to the exterior edge of the apsidal wall is about 0.85 m, the distance between the single pillars fluctuating between 1.20 and 1.40 m.

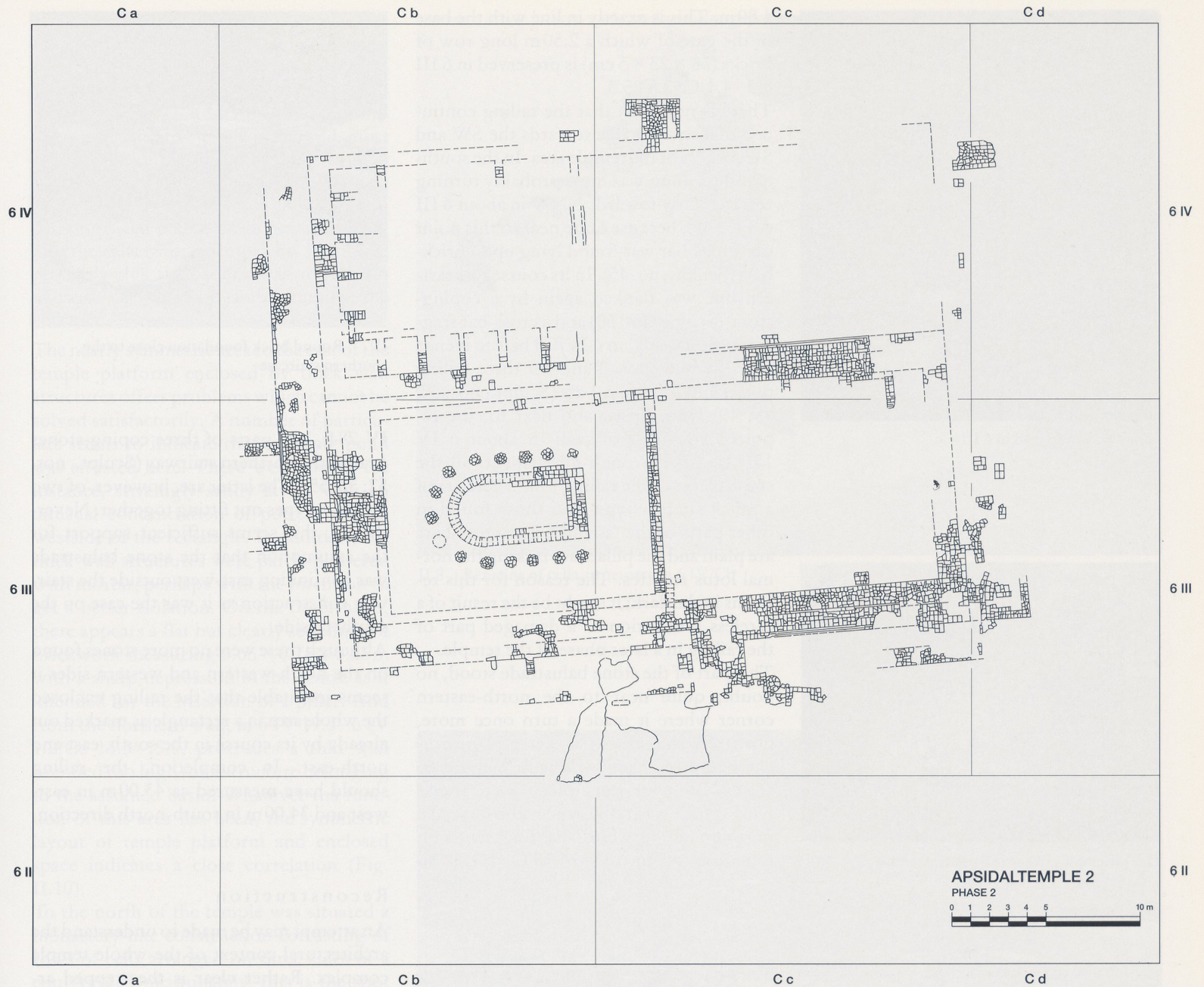
As distinguished from the layout of Phase 1 the pillars stand now considerably closer to the cella so that in view of the simultaneous enlargement of the platform the temple cella could best be circumambulated on the outer side of the pillars.

The excavation of the remaining area around the temple revealed a number of *fragmentary structures* in all directions. East of the eastern wall of the temple enclosure extends a free space of  $14.5 \times 11.5$  m, i.e. of

nearly the size as the platform. To the north and south this space is bordered by 2.00–2.30 m thick walls (Fig. II.4). The closing eastern structure seems, so far the remnants permit one to conclude, to have measured only 1.25 m in thickness. The bricks used are of so different sizes as  $39 \times 24 \times 5.5$  cm,  $38 \times 23 \times 5$  cm and  $32 \times 24 \times 6$  cm. The southern wall continues directly along the temple platform and joins the structures on the western side of the temple where it turns into a staircase construction (see cross-bar with oblique ends, Sculpt. no. 46). The parallel brick-path in front, as far as not part of this stairway, might have been connected with the southern line of foundations of the stone railing to be discussed below.

Remains of such staircases could be traced also in the north at 6 IV 13.35–16.15/Cc 1.7–4.5 (Fig. II.5) and in the south at 6 III 4.8–7.2/Cc 5.5–8.1 (Fig. II.6), to the side of which yet another cross-bar of a staircase balustrade was found (Sculpt., no. 47). The few scattered fragments of structures on the eastern flank (6 III/Cd) do not answer the question whether there was a staircase on this side too, or not. To the east of the southern stairway a conspicuous round brick foundation of 0.85 m diameter marks the position of a *jayastambha*, presumably (Fig. II.7).

North of the Apsidal Temple were exposed small fragments of a long, 1.15 m thick wall running parallel with the northern temple enclosure in a distance of 0.60 m. This wall



was no doubt turning rectangularly towards NNE in 6 III 20.0/Cb 5.7 and joined the fragments appearing in 6 IV 6.0–9.6/Cb 5.30–6.45 before it turned EEN once more in 6 IV 12.8/Cb 4.8 forming now a parallel northern wall, thus completing an at least three-sided enclosure along a square yard of 14.0 × 14.0 m. On the inner side thinner walls, generally 40 cm thick, are protruding rectangularly. They are built in regular distances forming small cellas of the size of ca 1.75 × 2.00 m (Fig. II.8). In the foundations the brickwork contained quite a number of bricks of the size 40.0 × 25.0 × 6.5 cm indicating a possible intermediate phase as discussed above.

At 6 IV 13.7/Cb 18.95, i.e. on the outside

of the north-eastern corner of the cella yard and near the northern stairway, a brick pedestal with a stone plinth was unearthed, presumably of a Nāga image (Stone Sculpt., no. 20).

The last structural fragment to be mentioned is a short part of wall in 6 IV 12.1–13.5/Cc 19.0–Cd 0.8, aligned in east-west direction and built of bricks of the size 38 × 23 × 5 cm. Upon and to the sides of this wall were found a number of *stambbas* and *sūcīs* of the stone railing to be discussed below (Fig. II.9). Just 0.50 m north of it, still in situ, stood the lower part of an octagonal stone pillar measuring 49.0 cm in height and 14.0 cm in diameter (Stone Sculpt., no. 21).

### The Stone Railing and the Gate

South of the Apsidal Temple, at a distance of ca 5.50–9.00 m from the platform, ten cross-bars (plus numerous small fragments) and one pillar of a stone railing came to light in 6 III 0.0–6.0/Cc 0.5–3.3, accompanied by ten pieces of sculptures from a gate (*torāṇa*). The find-situation of these stones indicates that the railing in its entirety fell towards south when collapsing. The basis line had therefore to be expected slightly north. Unfortunately, not much of the foundations of the railing has been found. Two piles of its brick base, located in 6 III 3.8–3.9/Cb 16.7–19.0, betray an alignment parallel with the southern temple enclosure wall, in a distance of



II.4 Southern wall in 6 III/Cc



II.5 Remains of the northern staircase



II.6 Remains of the southern staircase

4.80 m. This is exactly in line with the base of the gate of which a 2.50 m long row of bricks ( $38 \times 23 \times 5$  cm) is preserved in 6 III 4.3–4.4/Cc 2.8–5.3.

There is no doubt that the railing continued in a straight line towards the SW and SE corners of the temple area. In the south-east the railing was most probably turning rectangularly towards NNW in about 6 III 6.3/Cd 4.0, because quite near to this point one cross-bar was found lying upon brick-bats (Sculpt., no. 45). In its course this eastern line was flanked again by a coping-stone (Sculpt., no. 50) and a cross-bar fragment (So IV 204) in 6 IV/Cd before it ends near the find-spot of another three railing pillars and five cross-bars (Sculpt., nos. 30; 48; 49) lying upon, and next to, the reported fragment of wall in about 6 IV 12.1/Cc-Cd. To one's amazement, all the stone pieces of the railing found here are of a much simpler type than those found in other parts of the "island": The cross-bars are plain and the pillars are lacking the normal lotus rosettes. The reason for this remains in the dark; it might be the result of a careless renovation of a damaged part of the railing in a later phase of the temple.

This part of the stone balustrade stood, no doubt, quite near to the north-eastern corner where it made a turn once more, now from the east towards west. Unfortunately, no remnants of this turn could be traced. But four stone pieces were found lying quite near to the expected course of a northern railing: a cross-bar fragment with lotus rosettes in 6 IV 14.75/Cc 12.15 (So



II.7 Round brick foundation close to the southern staircase

IV 284), and parts of three coping-stones near to the northern stairway (Sculpt., nos. 52; 53; 55). The latter are, however, of two different types not fitting together. Nevertheless, this seems sufficient support for the assumption that the stone balustrade was continuing east-west outside the stairway construction as it was the case on the southern side.

Although there were no more stones found on the north-western and western sides it seems inevitable that the railing enclosed the whole area in a rectangle as marked out already by its course in the south, east and north-east. In completion, the railing should have measured ca 43.00 m in east-west and 34.00 m in south-north direction.

### Reconstruction

An attempt may be made to understand the architectural context of the whole temple complex. Rather clear is the stepped arrangement of the structures up to the temple platform. Starting from the level of the surrounding stone railing the stairways led up to the broad first enclosure wall, ca 0.75 m above the ground, to be considered as a foot path round about at least the temple and its opposite free space in the east. From this path more stairways were leading to the once 0.75 m higher level of the temple platform.

Thus a clear impression arises of a well arranged construction in Phase 2 of the sanctuary: The Apsidal Temple no. 2 as the main building, standing on the platform, towering over the surrounding other structures. The temple itself consisted of an apsidal cella closed on three sides and roofed with a vault which was provided with a lean-to roof constructed of wood, running around the temple and covering the space between the cella and the sur-



rounding row of pillars. The vault was carrying pinnacles which were, most probably, of the green-glazed variety (Pott. Obj., no. 1).

The hard, round mud-base forming a complete circle within the apse would most probably have served as base for the main image. The entrance was furnished with an arch-shaped, both-sides carved stone tympanum placed above the doorway leading into the cella (Stone Sculpt., no. 23). Most probably this tympanum was resting on likewise carved door-jambes framing the entrance.

The nearly symmetric area to the east of the temple platform enclosed by thick wall structures offers problems which cannot be solved satisfactorily. A number of particulars seems to indicate that a temple pond was situated here. There were found, for instance, strikingly sandy layers with an unusual concentration of pottery on the westside of the rectangle. In addition, the thick wall structures were partly plastered with mortar, perhaps with the intention to get a better isolation. On the other hand, there appears a flat but clearly set plinth of brickwork measuring  $0.65 \times 0.75 \times 0.25$  m with a sharp depression in the centre as if intended for the insertion of a pillar. And from the northern wall, in 6 IV 19.5–6 IV 1.2/Cc 15.5–15.9, protrudes a thin wall founded too high for a structure belonging to the assumed basin. Whatever the function of this area has been, the symmetric layout of temple platform and enclosed space indicates a close correlation (Fig. II.10).

To the north of the temple was situated a monastery-like construction consisting of rows of cells arranged on three sides of a courtyard. Unfortunately, this is the spot where the modern temple is placed so that the excavation had to stop here. Nevertheless, the layout as documented in the plan is sufficiently clear.

The north-eastern quadrant of the area, the most disturbed part of the “island”, did not betray any special function. Except for the part of wall in the north-eastern corner with the pillar in situ next to it, and the northern entrance construction no other structural remains were found here.

A look at the plan informs us that the “island” in the fields comprises, fortunately, the whole ancient temple complex, how scanty the remains may be. It is likewise clear that the sacred area was rectangular in shape and was enclosed by a stone railing measuring in all ca  $43.00 \times 34.00$  m. Of this railing, the most remarkable pieces have been found on the southern side where, besides cross-bars and a pillar fragment, parts



II.8 Remains of cella structures in 6 IV/Cb



II.9 Remains of eastern enclosure wall (NS) with base of octagonal pillar (right)

of a *torana*, carved on both sides, came to light (Figs. 11, 12). They were all corroded on the upper side as they lay very close to the surface of the rather salty ground. Fortunately, the side facing downwards survived in a remarkably good condition. The position directly under the surface is, in addition to that, also responsible for the total loss of the majority of the architraves and all of the *torana* pillars which must have been exposed times ago and most probably taken in use for other purposes. A fragment of one end-piece, i.e. the eastern one of the bottom architrave, also unearthed prior to the excavation, obviously found

its way to the art market; it has been published in Czuma/Morris, 1985: no. 10, p. 62. An impression in the ground exactly fitting the outline of this published piece has been located, cleaned and photographed by us. Erected in a distance of 4.80 m from the southern enclosure wall of the temple platform, the gate stood somewhat left of the stairway construction. It was composed of two pillars supporting a superstructure of three architraves with voluted ends (Fig. 13). Separating the architraves were four cubic blocks set in pairs vertically above the corresponding floral squares in the lintels. Judging by the indentations of differ-

ent shapes on the top of the lower middle lintel (the only one preserved), the open spaces between the architraves were occupied by screens (Sculpt., nos. 6, 7) and uprights in the middle as well as by lions (Sculpt., nos. 8, 8a) upon the voluted end pieces. Whether there were any decorative figures crowning the top architrave remains in the dark. Between pillars and voluted ends of the lower architrave bracket figures were added in the shape of beautiful *Śalabhañjikās*.

From bottom to top, i.e. the upper edge of the top architrave, the gate had a height of ca 3.45 m. The architraves were of different



No. 3



No. 4

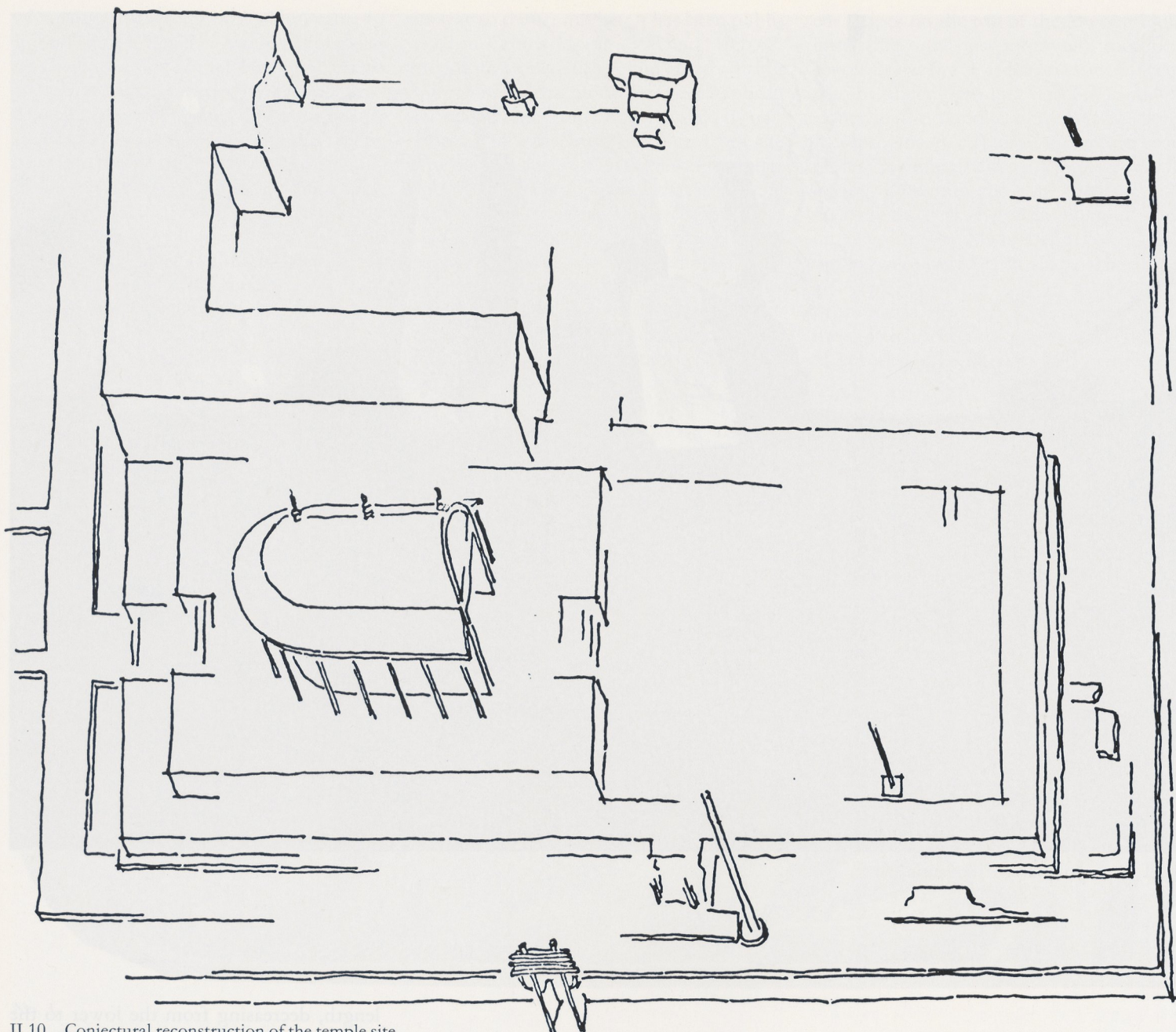


II.11 Four sculptures of the gate in situ

length, decreasing from the lower to the upper one, measuring ca 2.60, 2.50, and 2.40 m respectively. The height of the architraves, the separating cubic blocks and with them the open space between the lintels ranges between 21.0 and 22.0 cm. The distance from the lowest point of the bracket figure to the bottom of the lower architrave amounts to 0.60 m.

It is difficult to determine whether the railing was connected directly with the pillars of the gate or set apart by a joining link. In any case, there was no space left for a deeper gateway construction.

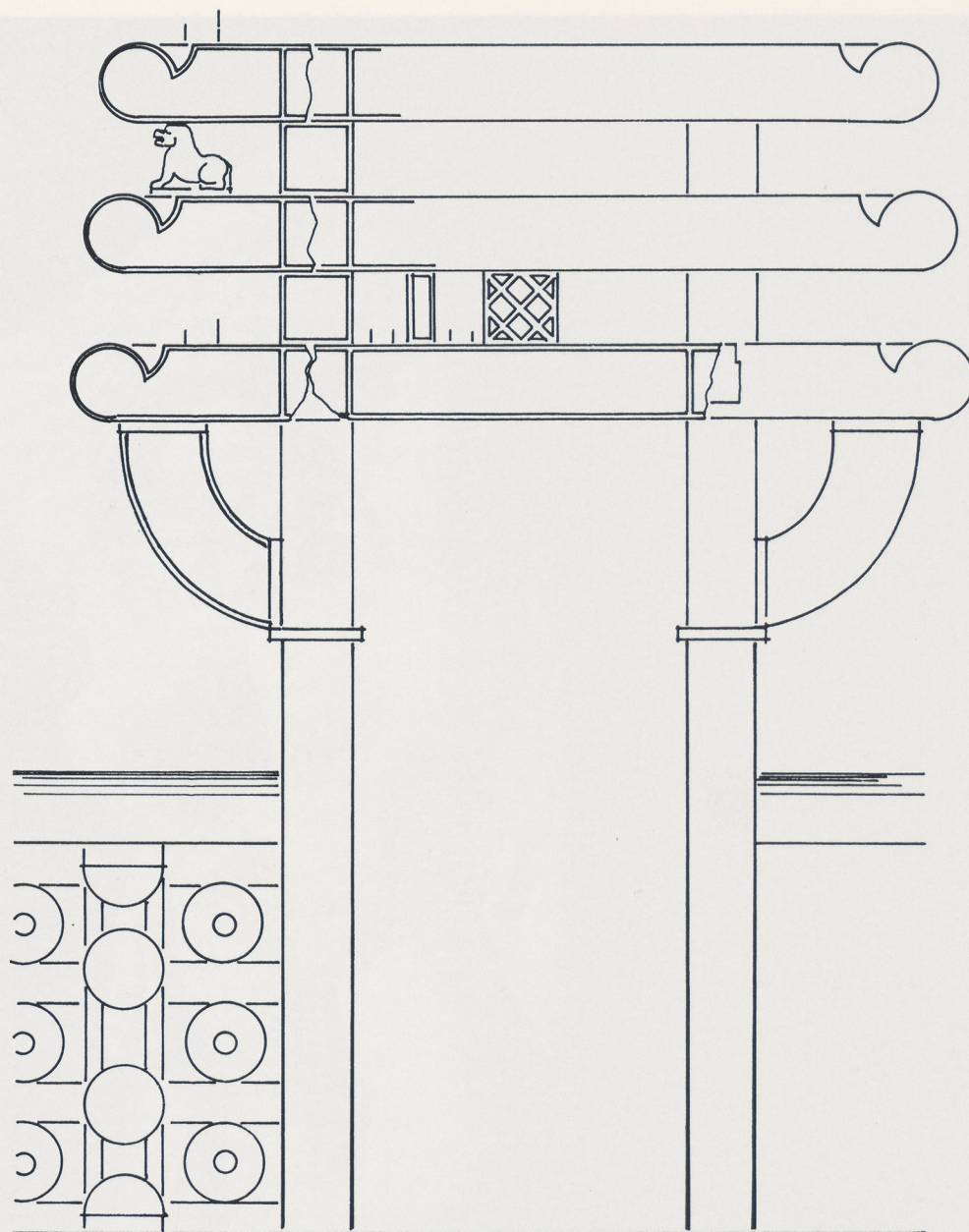
The three components of the railing, i.e. pillar (*stambha*), cross-bar (*sūcī*) and coping-stone (*uṣṇīṣa*) were, as a rule, carved on both sides. The pillars were, as the one fragment of a decorated specimen (Sculpt., no. 27) betrays, adorned with two complete and two half lotus rosettes on the one, and two relief medallions together with



II.10 Conjectural reconstruction of the temple site



II.12 Fragments of the railing in situ



II.13 Reconstruction of the southern gate

two half lotus rosettes on the other face. The cross-bars show lotus rosettes on either side. The main type of coping-stone found is decorated with a bell and creeper design (Sculpt., nos. 50–52) whereas a second type, recovered in the north, shows vertically arranged lotus petals and sepals (Sculpt., nos. 53–55). An exception are the pillars and cross-bars found in the north-eastern corner of the area being devoid of a medallion and, in the case of the cross-bars, of any decoration at all.

The pillars show three mortises on their left and right sides for the insertion of the cross-bars which are 30.0cm long in aver-

age so that the distance from pillar to pillar amounted to ca 26.0cm. Including the coping-stone (h. ca 22.0 cm) the railing was ca 1.35m high. One pillar (Sculpt., no. 28) does not fit the measurements of the outer railing. It was perhaps part of the stairway balustrade to which the two cross-bars (Sculpt., nos. 46,47) with oblique ends certainly belong. Unfortunately, these are the only remnants of inner railings. Considering that, in addition, the brick foundations of the stairway construction are likewise hopelessly disturbed, a clear reconstruction of this part of the complex is rather impossible.



No. 5

### III. THE FUNCTION OF THE TEMPLE

The Apsidal Temple no. 2 at Sonkh experienced two main periods of religious use connected with Phase 1 and 2 of the shrine. In the immediate surroundings of the structures of Phase 1 not a single object could be found which would help us to ascertain to which cult this older sanctuary was dedicated.

Quite different is the situation with regard to Phase 2 of the temple. Here we notice a more than conspicuous accumulation of finds with Nāga character. There are to be mentioned e.g. the architectural pieces of the southern gate with the bottom lintel depicting a Nāga court scene, the voluted end pieces showing a Makara with a Nāga as his playmate, and the cubic block with two intertwined three-headed cobras (Sculpt., nos. 2, 3, 4, 6). Near to the gate was found the pillar fragment with a Nāgarāja under a seven-headed cobra-hood in the medallion (no. 27). Most probably, the medallion moulds depicting a Nāgarāja recovered in the main excavation area are copied from other pillars of this railing (Part I: Terr.Hum. Fig., nos. 142, 143, 144). Another pillar, unearthed on the western side, shows three cobra heads in its bottom rosette (no. 28). To the north-east, in 6 IV/Cc, came to light the relief fragment of a "reading" Nāga, the upper part of a Nāginī with a hood of three cobras, and another small hood fragment (nos. 16, 17, 18), made like all the others of the mottled red Kerauli sandstone.

In the north, west of the stairway, the stump of a Nāga image stood still in situ (no. 20). Not less important are the three surface finds of larger Nāga sculptures found previous to the excavation in the surrounding fields (nos. 19, 24, 25).

The Nāga context is clearly recognizable also in the terracotta material found on the "island". The Nāga hood (Terr.Moulds and Figs., no. 7), to which the hollow face (no. 6) and the hand holding a flask (no. 8) fit in size, seems to prove that rather large terracotta Nāga figures must have existed in the temple area likewise. Five fragments of small terracotta snakes speak, in addition, of the frequency and popularity of Nāga figures on this very place (nos. 14–18). A non-figurative piece from among the relevant finds is an inscribed seal with the remains of three rectangular labels each having two lines of Kuṣāṇa Brāhmī script (Misc.Terr.Obj., no. 1) mentioning an *abikośika*, the snake connotation of whom is obvious.

The accumulative representation of Nāgas

as documented in these finds has to be complemented by two other most important sculptures. One, from a private house near the temple, is a large tympanum fragment (Sculpt., no. 23) with reliefs on both sides which show a man climbing a rock. He is entwined by a snake. But he is not fighting the snake which is rather a part of him: he, in fact, is a Nāga. The same is the case with the second sculpture, namely, the male statue that has been found times ago and around which the modern temple has been erected (Sculpt., no. 22). The stone is carved on all four sides. On the obverse and reverse the figure has the right hand raised and is hooded by a snake canopy with seven cobra heads. On both the narrow side-portions we find a seven-limbed and seven-headed snake decorated with three lotus-stalks. The figure no doubt represents a Nāgarāja.

By this accumulation of Nāga figures it has become quite evident that the upper structure of the Apsidal Temple no. 2 at Sonkh was dedicated to the Nāga cult. It is therefore not far-fetched to assume that the four-sided large Nāga sculpture had originally been standing in the apse of the temple to be worshipped as the main image. If so, the Nāga tympanum fragment was most probably part of the doorway decoration of this temple.

It might be difficult to comprehend how Nāgas could be worshipped in such sophisticated a temple and surroundings as the Sonkh complex once had represented. To perform a Nāga ceremony as it is done e.g. annually on the occasion of the Nāga pañcamī festival in the rainy season and of so many other Hindu festivals it did not need a temple of its own. The answer is simple: not theriomorphic snakes were the main object of worship here but an imaginary snake-god, a personified Nāgarāja, here in all probability, Vāsuki, who was a member of the Hindu pantheon. To understand the development of the Nāga cult up to this point it might be useful to sum up its essential stages starting in the Vedic times.

#### Some Remarks on the Development of a Nāga Cult

In the Vedic texts the word mostly used for snake is *abi* (tying, strangling). The term *abi*, as also the compounds formed of it, express the fear of this animal, but also the wonder at its uncommon form and the admiration of its beauty, leaving no doubt that at the beginning of the snake-worship there stood the direct adoration of this animal in its different species.

The Maitrāyaṇī saṁhitā for instance tells us of the homage to the snakes which move along the earth, which are in the sky, which lie in holes and which have made their abodes in the water. Already in the early groups of texts snakes are called by special names, and thus personified. The personification leads to the deification, to the worship of snakes as semi-divine beings, above all, as the deities of the waters, springs and rivers.

While the earlier texts contain respectful invocations of snakes, sacrificial rites are described in the later works of the Sūtra period (ca 600–400 BC), which enclose prescriptions as to when and how the offerings to the snakes should be made. Some of these comply with the rites still practised today at the Nāga pañcamī ceremonies. No wonder that in the succeeding period of the Indian Epics, in the Mahābhārata and the Rāmāyaṇa, as well as in the Purāṇas, there appeared genealogical stories about the divine origin of the Nāgas and narrations of the deeds of famous Nāgas mentioned by name, who appear to be not only Nāgarājas but Nāgadevas as well.

Although the Nāgas live in different places and can assume different shapes, their character as creatures of the waters is emphasized again. While the Vedic texts still mention different abodes for obviously different families of snakes, the Nāgas in the Epics are allocated to a region of their own. This is placed under the earth, in the underworld *pātāla*, named *nāgaloka* as well. It is the netherworld, the world of the fathomless waters. So there exists now the notion of a division of the world into a divine world (*devaloka*), a human world (*mānuṣaloka*), and the underworld (*pātāla* or *nāgaloka*) as the abode of snakes.

In the Buddhistic scriptures the Nāgas appear in a group of eight classes of demigods, as for instance Devas, Yakṣas, Nāgas, Gandharvas, etc.. Grünwedel (1901:p.43) summarizes the Buddhistic notion of the Nāgas in the remark that they "form a separate snake world, the inhabitants of which have the power of assuming human forms. They are fabled to reside under the Trikuta rocks supporting Mount Meru, and also in the waters of springs, lakes, rivers etc., watching over great treasures, causing rain and certain maladies, and becoming dangerous when in anger".

The popularity of the Nāgas equals that of another group of minor deities, i.e. the Yakṣas, famous as the guardian deities. Both the groups, Nāgas and Yakṣas, are worshipped in the early historical period under rather similar conditions, and both are exposed to the danger of being propa-

gated by the main religious movements as adherents to their doctrines or, in special cases, of becoming integrated in their respective pantheon.

One gets the impression that with the beginning of the Epic Period, with the creation of a Nāgaloka, a schism in the conception of the Nāgas has taken place. The Nāgarājas called by their names in the Epics and the Nāgarājas of local genesis cannot be identified with common snakes living on the earth, with the dangerous, poisonous reptiles under the sun, because they, the Nāgarājas, are a product of imagination, and as such, acquire a kind of independence which has nothing to do with the reality. Thus in this edifice of thought there is also place for the ideas of courtiers of the Nāga kings, of a Nāga queen, of beautiful Nāga damsels, all of them living in a fantastic world of riches and splendour. Their worship ends up in a genuine cult of god demanding a place of worship of its own.

#### Evidence of the Existence of Ancient Nāga Shrines and Temples

For a long time we had to ask if there is any hope at all of proving the existence of a more sophisticated Nāga cult in special places of worship, perhaps even in Nāga shrines or the like. Ananda K. Coomaraswamy (1928: part I, pp. 17–24) tried to establish a similar cult with regard to Yakṣas. He expressed the opinion that “the existence of images in every case implies the existence of temples and cult”. From literary evidence he drew the conclusion that “the essential element of yakṣa holystead is a stone table or altar placed beneath the tree sacred to the Yakṣa”, but that “in many cases yakṣa shrines, however designated, were structural buildings ... with doors, and arches and [with] images and altars within the buildings”. He felt himself not in a position to provide material proof, because there are, even up to now, no relevant remains of temples or shrines known to us. Since the situation of the Nāgas is, in many respects, similar to that of the Yakṣas, it should be asked what evidence we have got, prior to Sonkh, to show the existence of places or buildings for the Nāga cult. The starting point is here just the same as with the Yakṣas: There are images representing Nāgas in different shapes and contexts. If Coomaraswamy is right, here again the very existence of images implies the existence of temples and a cult. The centre of the production of Nāga figures was no doubt Mathura, the most important

art school in ancient India. Here quite a number of Nāga statues had been created during the first centuries AD, the oldest one belonging even to the 1st century BC (N. P. Joshi 1966: pl. 1). It is of the type of the famous old Yakṣa images of that school, standing in a very upright position, the lower body clad in a dhotī, a presumably seven-headed cobra-hood rising from the back. This life-size Nāga undoubtedly must have been the object of worship itself, like most of the other Nāga cult-images from Mathura.

The question arises where such an image was placed – whether it was standing below a tree, in open ground or perhaps in a building erected as a temple. Do we have means to answer this question? Fortunately we have a number of inscriptions containing scraps of valuable informations on the matter concerned.

Bühler (Ind. Antiquary, XXV, p. 141 f.) reports a Kharoṣṭhī inscription, found in the Gandhara region, which records that a tank was caused to be made for the worship of all the Nāgas. The date of the inscription has been tentatively attributed to the first century BC.

Similar information can be drawn from an interesting relief in the Govt. Museum Mathura, hailing from Ral Bhadar, showing a Nāga with a seven-headed canopy accompanied by two Nāginīs, marked as such by a three-headed hood behind their shoulders. Below this scene, a group of five male and five female worshippers together with two children, all of completely human shape, are depicted (M. M. 210). The inscription at the base of this relief tells us that “*In the year 8 of mahārāja rājatirāja śābi Kanikka [Kaniṣka] ... a tank and a garden [were caused to be made] for the holy Nāga Bhūmo as the donation of [so and so]*” (Lüders 1961: § 102). Besides the inscription which dates the stone into the time of Kaniṣka II, the relief is of special interest in so far as it displays a scene of worship of a Nāgarāja by human beings, representing perhaps the donor and his family.

The information gathered from the two records just mentioned can fittingly be completed by a third inscription, incised on the back of the largest Nāga image of all (M.M.C 13) which has been found at Chargaon in Mathura District. This more than life-size figure (ht. 7 ft. 8 in.) contains on its back six lines of Brāhmī script, making it known that “*in the fortieth year of mahārāja rājatirāja Hwiṣka*” two male worshippers by the name of Senahasti and Bhoṇḍaka “*set up both [this] Nāga at his own tank*”. The record closes with the passage “*May the lord Nāga be pleased*” (Lüders 1961: § 137). It is to

be dated to the second century AD. From these three inscriptions we come to know that it was usual to donate *puṣkariṇīs*, i.e. lotus tanks, and gardens for the Nāgas and that a Nāga image was set up at such a tank. There is nothing said of a building for the image or for cult purposes, so it may be concluded that in such cases a place of worship with tank, garden and image was thought sufficient.

The affair becomes still more interesting if we take into account two more inscriptions said to come from the Jamalpur mound in Mathura City. Although the contents of the records differ widely, they have to be read one beside the other. First, an inscription on a figureless stone slab, now in the State Museum Lucknow (E 5), should be introduced. It carries eight lines of script mentioning a number of names of donors from Mathura, who are said to have set up a stone slab at the *sthāna* of the holy lord of Nāgas, Dadhikarṇṇa by name (Lüders 1961: § 27). By the “stone slab” the inscription might mean a Nāga image again, but there are two other points that are of greater interest here: firstly we get to know the name of a local Nāgarāja, and secondly it is said that the stone slab was set up at the *sthāna* of this Dadhikarṇṇa. What is *sthāna* in this context? In general, the word can mean any place, spot, locality, abode, dwelling or house. With other words, one cannot prove from the inscription alone, whether *sthāna* stands for an open place or for a building. But here the second inscription from the Jamalpur mound comes in: it contains just one single line, written on a pillar base, now in the Indian Museum, Calcutta (M 2). It records that the pillar is the gift of Devila, the *dadhikarṇṇadevakulika* (Lüders 1961: § 34). Now, *devakula* means without any doubt “deity-house”, that is naturally “temple”. And a *devakulika* is nothing but the attendant, the priest at the temple, here the temple of the Nāgarāja Dadhikarṇṇa in Mathura.

There is reason to believe that two regions in Northern India were, in the early historical period, more prominent areas of Nāga worship than others, namely the District of Mathura as documented just now, and the heart of Bihar State around Rajagriha. While Mathura provided us with a large number of Nāga images and the expressive inscriptional records, the Bihar centre was, up to now, the only place where at least fragments of structural remains of a Nāga temple could be unearthed. Excavations in the environs of the famous circular brick structure, popularly known as the Maniyar Math, revealed that this structure rested upon at least two earlier strata of buildings,

the oldest of which belongs, according to its bricks of the size  $42 \times 30 \times 6.5$  cm, to the second/first century BC (ASIAR 1935–6, p. 53; see also ASIAR 1905–6 and MASI, no. 58). Although it is not possible to get an idea of the ground-plan of the structures, the place provides us with finds of relevant interest. Beside terracotta figures of serpents, a group of terracotta cobra-hoods forming the necks of vessels have been found. But more instructive is a stone relief carved on both sides found in the area of the lower structure near Maniyar Math (ASIAR 1936–7, pp. 45 ff., pl. XIIIa, b; cp. also H. K. Prasad 1960, p. 132). It shows in the lower panel of its reverse eight Nāga figures, standing side by side, and above it, behind a stone railing, an architectural structure with the remains of two niches. In the left niche a sitting Nāgī, who does not seem to have been the only figure in it, is preserved. The niche to the right contains only the canopy of another Nāga. On the top of these niches one more panel of standing figures had its place, with an inscription on its base, mentioning *homage to Mani-Nāga*, a famous figure of ancient Rajagriha. The obverse of the sculpture shows the remains of two standing Nāgas and a small accompanying figure. This relief is of spotted red sandstone and undoubtedly a work of a Mathura artist. The inscription and the style suggest a date of the second century AD. The relief contains the earliest depiction of a Nāga temple and shows it as a structure enclosed by a railing. Here the circle closes. There is no reason anymore to doubt the existence of prominent buildings for the worship of Nāgarājas as Nāgadevas in early historical times. The Apsidal Temple no. 2 at Sonkh is, in its upper phase, the best preserved archaeological evidence for this. The architectural design of this temple and the outstanding quality of the sculptures connected with it force us to reconsider our customary ideas of the Nāga cult as a mere folk-cult in primitive surroundings.

#### IV. CHRONOLOGY OF THE APSIDAL TEMPLE NO. 2

Whereas the main excavation presented the excavators with not less than fourty levels of habitation, the “island” with the remains of the Apsidal Temple no. 2 contains only a restricted number of horizons which were, to make matters worse, heavily mixed up by the haphazardly digging of pits and ditches by the peasants. The surface covers, as already mentioned, structural remains of the Kuṣāṇa times. The deepest structures,

on the other hand, are the mud square in 6 III/Cc and the earliest brick construction of the Apsidal Tempel (see Plan, Phase 1, p. 416).

The mud structure is, on its western wall, combined with layers of baked bricks of the size  $42.0 \times 31.0 \times 8.0$  cm and stands no doubt in connection with the rectangular spot of floor in front, built of  $45.0 \times 24.0 \times 7.0$  cm large baked bricks.

Fortunately, the early structure of the Apsidal Temple no. 2 is of much more help to determine the date of its origin. The platform wall is built of baked bricks measuring  $48.0 \times 23.0 \times 7.0$  cm in average, the foundations of the Cella are laid of mud-bricks and erected in baked bricks, both of exactly the same size as those of the platform enclosure. The pillar foundations, on the other hand, consist of baked bricks of the average size of  $42.0 \times 29.0 \times 7.0$  cm. A third structural component of the earliest phase of the temple are the fragments of ten burnt roof-tiles (So III G 152–161), obviously of the lateral roof along the cella dome. All these three components, i.e. the 48.0 and 42.0 cm long baked bricks as well as the same type of roof-tiles appear in exactly this combination once and only in Level 27 in the main excavation field. Such a coincidence can only mean that Phase 1 of the Apsidal Temple no. 2 is contemporaneous with just that Sūryamitra Level and has to be dated into the beginning of the first century BC.

A fragment of wall touching the south-east corner of the “island”, built of baked bricks of the size  $40.0 \times 26.0 \times 6.0$  cm, and layers of same sized bricks interspersed among the remains of walls of the monastery-like cell construction north of the temple, indicate a transitional building phase which, according to the scale of brick-sizes used at Sonkh, has to be dated into the Datta/Kṣatrapa period. The extent of the architectural activities in this time is, unfortunately, not reconstructable.

The upper phase of the temple and its surroundings is datable by 1) the size of bricks, 2) the stylistic features of finds and, 3) two specially located copper coins.

The size of bricks used for the structures belonging to the upper phase is  $38 \times 24 \times 6$  cm in average and complies with those of Sonkh Kuṣāṇa buildings in general. Directly belonging to this phase are the remains of the stone railing and the gateway, showing clear Kuṣāṇa features in their reliefs. Among the scanty remains of terracotta human figures were found a few heads (nos. 9–11) which correspond in style to finds of late Kṣatrapa and early Kuṣāṇa period in the main excavation. The re-

maining terracotta material shows mature Kuṣāṇa features. One seal (Misc. Terr. Obj., no. 1) carries two lines of Kuṣāṇa Brāhmī script.

All this evidence points to a Kuṣāṇa origin of the upper temple construction and adjacent architectural remains. But there is, fortunately, the more distinct find of two copper coins sticking together like a sandwich, discovered directly in the brick foundation of the second pillar from right in the northern row, i.e. exactly in 6 III 17.3/Cc 17.5 (Part II: Coins, nos. 2–3). They are issues of Wima Kadphises and Kaniṣka I and settle the date of the upper phase of Apsidal Temple no. 2 into the beginning of the Kaniṣka era. Except these specimens only four more Kuṣāṇa coins (nos. 1.4–6) have been recovered on the “island”, among them the unique and important issue of a Huviṣka medal (no. 6), discussed in detail in its description.

The final fate of this place remains in the dark. There are no structures betraying a further use of the temple or its surroundings after the Kuṣāṇa period. A handful of coins, three Vīrasena, one Vināyakapāla I and one Bharatpur specimen are the only witnesses of later times buried in the sand of this small piece of land. It is not possible to know when the large, four-sided Nāga sculpture, once perhaps the cult image in the apse of the Apsidal Temple no. 2 and now housed in the modern shrine (Part II: Sculpt., no. 22), had been found and set up for worship, perhaps under a tree first, near its findspot. But it might have happened a long time ago so that the place was respected as a sort of sacred area all the time, abandoned by people, except at the moments of *pūjā*, as it is performed even nowadays every Friday.



## V. THE FINDS

### A. SCULPTURES OF THE GATE

Of the Southern Gate altogether ten carved stone fragments have been recovered, namely

- a) the projecting ends of three architraves
- b) the middle bottom lintel
- c) the western bracket Śālabhañjikā
- d) two intermediate square panels from the western pillar axle
- e) one complete architectural lion from between the beams
- f) two fragments of decorative screens

While the lion is sculptured in the round, all the other pieces are carved on the obverse and the reverse sides. The stone used is the well known mottled red sandstone of the Mathura sculptures. For the find-situation, the state of preservation and the reconstruction of the gate see above under STRUCTURES.

#### 1. Projecting end of the upper architrave.

*Obverse:* The left end of the piece is nearly semicircular in shape, the right ends in a breakage. The front relief shows an elephant-headed Makara, a lotus bud in a triangular free space, and remains of a decorative panel on the right.

The elephant-headed Makara, facing right, is carrying a partially opened lotus blossom and a lotus bud in its uplifted trunk. The body of the animal is sensitively modelled in low relief with changes in depth of carving emphasizing the upper portion of the trunk and the bulbous nature of the head. The highest portion of the relief are on the same vertical plane as the flat frame. Both the tusks are visible, the one behind just showing its point. Above the small almond-shaped eye appears a band of incised vertical strokes around the crown of the elephants head. The bulk of flesh at the neck and the bulges of skin join into parallel folds. The ear is given as a thin piece of wrinkled flesh. Semicircles at the foot indicate the nail-beds. Wrinkles of the skin are marked by incised lines along the bottom and top of the trunk, under the lower lip and at the back of the leg. Near the ear is a vertical twisted double line stretching about three quarters the length of the ear, probably indicating the musk line.

The hindpart of the elephant ends in a crocodile's tail, set with regularly arranged scales, turning round and becoming smaller and smaller till the tail runs out in a fin, clapped together like tongs. The hindpart, in contrast to the forepart is extremely stylized and simply performs its function of providing the spiral motif for the end of the architrave.

To the right of the animal can be seen the remains of a highly stylized palmette design. A similar floral design appears on the reverse where slightly more of the pattern survives. Its height, not including the undecorated border, is about 19.5cm while the distance from the centre of the palmette to the border is 10.5cm. This makes the interior dimensions of the palmette panel ca 19.5 × 21.0cm. These measurements are not exact for both the sides as there is almost a 1.0cm difference, at various points, in the height of the obverse and that of the reverse.

The entire panel is placed within an undecorated border which does not strictly conform to the shape of the architrave but is following to some degree the outlines of the animal. Thus a space remains on the beam which is almost triangular. Within this space is a singular lotus bud, perhaps used as space-filler.

*Reverse:* The heavily mutilated reverse shows the same motifs as the obverse, the elephant, of course, facing left. The slight differences (direction of the lotus, of the spiral end etc.) need not be mentioned particularly. But it is remarkable that in this case the

elephant seems to be more in three quarters profile showing a portion of the right ear, the double bumps on the head and the right leg. The design of the decorative panel is again slightly different from that on the obverse.

*Top and bottom* of the stone are heavily striated: on the top parallel striations, on the rounded end diagonal striations. The bottom is blank. On the right, in the centre of the palmette square corresponding with the intermediate cubic blocks, the stone shows a vertical perforation of a diameter of ca 7.0cm, becoming narrower towards the middle. On top of the elephant relief is marked a rectangular indentation measuring 8.4 × 7.0cm, necessary for the insertion of an architectural piece of decoration, here presumably a lion as no. 8. The distance between the centre of the perforated hole and the rectangular indentation amounts to ca 33.6cm. Size: L. 67.0cm. H. 23.2cm. D. 17.5cm. Interior length of elephant relief 49.5cm, interior height 18.5cm. Mottled red sandstone.

No. So IV 39. FS. 6 III 4.0/Cc 2.3, H. 14.82m.

#### 2. Projecting end of the middle architrave.

*Obverse:* The obverse, that is the outer side of the gate, is in this case the much more mutilated side. As the reverse is in a better state of preservation, both the sides carved with the same motif will, for identification of details, better be compared simultaneously.

Both the sides show the figure of a fierce Makara. The beast has its jaws wide open, a man is boldly placing his right resp. left leg in the lower jaw of the animal. This man marks the end of the relief scene, because behind him a bordered square with a palmette design comparable to that of no. 1 is visible. The hindpart of the Makara is very much the same as that of the elephant relief: ending in the scale-set curled-up body of a fish-tailed crocodile which is in the obverse turning right and in the reverse left. Similar also is the triangular space with the lotus bud in it.

The Makara is shown as an aggressive ogre. The protruding eye under the sharp eyebrow, the puffing nostril and the erected ridge on the forehead create the fierce impression. The ear is shaped like a fin, on the cheek of the reverse Makara a round-edged *svastika* is incised. The skin above the upper jaw is heavily wrinkled. The visible leg of the reverse ogre shows a sharp claw and an almond-shaped mark on its thigh. Behind the leg and at the bottom of the body hairs are indicated by hatchings. The lower jaws rest firmly on the ground, in the reverse depicted with four vertical strokes. The open jaws show a complete set of sharp pointed teeth. In the obverse relief the tongue is halfway lifted while in the reverse it seems to rest in the lower jaw.

The male figure displays a cautious movement of entanglement with the beast. The right resp. left arm inflected, the other uplifted, he boldly steps into the open mouth. But the artist depicted the movement in quite different a way. In the obverse, the man places his right leg in a nearly right angle very cautiously just behind the lower teeth. The tongue of the Makara seems to touch his leg. In the reverse, the man has covered his lower leg with the tip of his garment and in a balanced action he courageously puts his outstretched leg between the jaws, just upon the tongue, as it seems. Unfortunately, the head of the male is damaged in both reliefs. Thus the nature of the man is not being disclosed in these representations. But no. 3 helps to identify the figure as a Nāga beyond any doubt.

Both the decorative panels are so heavily mutilated that a description is useless.

*Top and bottom:* The top side is striated in the direction from obverse to reverse and has one rectangular indentation of the size

9.0 × 6.2 cm in about the middle of the Makara relief, and a circular hole of a diameter of ca 7.0 cm. The distance between the centre of the perforated hole and the rectangular (for an architectural lion) amounts to ca. 39.0 cm. The bottom is plain except an incised groove marking the border line between relief and decorative panel. Size: L. 71.0 cm. H. 22.5 cm. D. 19.0 cm. Interior length of Makara relief 57.2 cm, interior height 19.5 cm. No. So IV 38. FS. 6 III 3.7/Cc 2.6, H. 14.73 m.

### 3. Projecting end of the bottom architrave.

*Obverse:* This fragment is of the same layout as the other rounded end-pieces of architraves described so far: A framed relief scene, a triangular space filled with a lotus bud, and (part of) a square decorative panel.

The relief shows a fierce Makara into whose mouth a male figure is stepping. The jaws of the beast are wide open, from the nostrils, waves of steam make their way above the wrinkled skin of the mouth and the erected ridge on the forehead. The seemingly dangerous-looking eye is deeply set, covered by a sharp edged eyebrow. The ear has the shape of a fin, the leg is provided with a powerful claw. At the back of his leg and under the body hatched bands indicate a hairy condition of the skin. The top of the head and the cheek show different incised marks: Above the eye a triangle with wavy sides, below the ear an additional undeveloped fin, directly on the cheek some sort of a threefoil symbol.

The hindpart is designed as a scale-set crocodiles tail which is turning in a spiral anticlockwise, ending in a slightly spread fin.

The man in front of the ogre is clad in a dhotī. His right arm inflected, the left uplifted, he steps far into the open mouth, filling the space in it. His face carries an expression of joy, it seems as if he is just a playmate of the Makara, although his movements are rather cautiously timed. Behind his head, a single cobra head appears, identifying him as a Nāga. The left hand shows the palm, there is nothing in his fingers which rest on a piece of uncut stone. The relief represents the same motif as no. 2, but here the preservation is much better. In general, the carving is smoother than in its counterpart. Due to four centimetres more of space in the length, the Makara head is of longer proportions. But in comparison, some of the fierceness is lost by placing the eye in some sort of a cave instead of letting it wildly glare around, as in the preceding piece. The spiral of the tail is executed more skilfully, introducing a turning movement in about the middle of the length, thus changing the otherwise simple course of the curve.

There remains no doubt that the male figure in no. 2 is a Nāga, as is the case with the completely preserved male in this relief. And nowhere should one see a fight going on, the representation rather meaning a play scene between friendly beings.

Of the decorative panel only a few scrolls of the plant design are left. But this portion of panel has to be seen in connection with the long panel in no. 4 which it directly fits.

*Reverse:* The reverse of the piece is completely lost, nothing of the relief layer has been preserved. There is but little doubt that this side was decorated with a Makara motif very similar to that of the obverse.

*Top and bottom:* The top shows striations from front to back, the bottom is blank. On the top is a rectangular indentation of 6.0 × 8.0 cm for the insertion of the tenon of an architectural piece of decoration (lion), the bottom is marked with a deepened square of 8.8 × 10.0 cm and an indented area of 25.0 × 15.3 cm for the attachment of the bracket figure (no. 5). The portion of the decorative panel is vertically pierced by a hole of 5.2 cm diameter in a distance of ca 34.0 cm from the centre of the upper indentation, and of 44.0 cm from the lower one.

Size: L. 72.6 cm. H. 22.2 cm. D. 16.4–17.2 cm (reverse cracked off). Interior length of Makara relief 61.5 cm, interior height 18.5 cm. No. So IV 37. FS. 6 III 4.0/Cc 3.1, H. 14.77 m.

### 4. Middle lintel of the bottom architrave.

The lintel terminates on both ends in the damaged portion of the decorative panels connecting it with the rounded Makara end-pieces the left one of which is preserved (no. 3) and fits the left breakage of the beam perfectly. A fragment of at least the reverse of the right end-piece had been recovered prior to the excavation and was published by Czuma/Morris, 1985, p. 62, no. 10 (cp. chapter II, STRUCTURES).

*Obverse:* To the left and right of the extensive relief remains of the connecting decorative panels are visible which presumably showed the same palmette pattern as preserved on the left side and its supplement to the right of the left end-piece (no. 3). These square panels are pierced with a round hole at the place where they rested on the jamb of the doorway.

The large middle relief is counting not less than nineteen figures, among them four women. In the centre of the scene are sitting a Nāgarāja and a Nāginī. To the right two female servants carry the royal emblems: a chowrie and an umbrella. Both are characterized as Nāginīs by a single snake-hood rising behind the head. The three male persons on the same side are likewise marked as Nāgas by similar snake-hoods, all of them clad in a dhotī and with the hands in añjali. The last Nāga attendant in the scene is the girl standing beside the seated Nāginī: she holds a necklace, just handed over to her by her mistress with the order to make it a present to the leader of a visiting group appearing on the left side of the relief. The members of this group are no Nāgas because none of them is provided with a snake-hood and all are differently dressed proving them as strangers which form a delegation consisting of three Brāhmaṇas, four young men (ascetics or disciples) and four children. The second Brāhmaṇa holds a flask by its handle, the men behind him raise the hands in añjali. The Nāgarāja is sitting on an intentionally displaced throne in a clearly tilted position, with his left leg free of the footrest and the seven-headed cobra-hood out of centre. In his pot-bellied placidity he looks like a drunk. His hands grasp a garland or piece of cloth which stretches from the tallest of the children via the hands of the leader of the delegation and the left hand of the Nāginī directly to him.

The Nāginī to the right hand side of the Nāgarāja is depicted as if not the Nāga king but she herself would be the commanding person in the scene. She sits with legs apart, the feet placed on a footrest and with an orderly folded piece of cloth between the legs on a stool. Behind her head raises a seven-headed cobra-hood. With a haughty gesture she is, as already mentioned, handing over with her right hand a piece of jewelry to her servant to pass it on to the first Brāhmaṇa.

In a previous publication (Härtel, 1976, p. 98) the author made a few remarks on the position and possible identity of the Nāginī just described which may be repeated here: Normally, in Indian art a Nāga queen is placed to the left of the Nāgarāja, is smaller in size, and has two cobras less in her canopy than the ruler. Here, the Nāginī shows the same number of snake heads in her hood, sits to the right of the Nāgarāja, and is as tall as he. Since she, in addition, behaves like the commanding person, she may not be Vāsuki's queen at all. The relevant literature seems to offer only one name fitting the situation of a female Nāga with the powers of a king: Jaratkāru, the sister of the Nāgarāja Vāsuki.

*This Nāga panel has been discussed already by R. C. Sharma, 1984, pp. 86f., fig. 9, and studied thoroughly by S. P. Tewari, 1986, pp. 523–532. Starting from the author's reference to Jaratkāru S. P. Tewari brings the*

scene in connection with the story of Āstīka as narrated in the Āstīka parvan of the Mahābhārata and identifies the tallest of the children as Āstīka, the Nāginī as his mother Jaratkāru and, of course, the Nāgarāja as Vāsuki. While the author and R. C. Sharma were of the opinion that the garland resp. piece of cloth is being given as a present to the king, S. P. Tewari sees it the other way round and interprets it as an act of snatching the uttarīya from the Nāgarāja, which is, according to him, confirmed by the tilt in the position of the king on account of which his left leg is shown free of the footrest. This snatching away of the upper garment is to be understood as the act of pūrṇa-pātra performed when a good news was to be celebrated. Here the good news was that the brave deed of Āstīka finally saved the Nāga race from destruction by king Janamejaya.

This interpretation is tempting, especially because S. P. Tewari seems to have all the answers as to the presence of the delegation including the group of children. But there are a few points which do not really fit the story. If the tallest boy is Āstīka in the act of snatching the upper garment from Vāsuki one would expect him in a position of dragging the cloth himself, but he is not even touching it because his hands are supporting a basket in which the cloth (or garland) lies. The linear pattern of the basket which reaches up to the right thigh of the leading Brāhmaṇa is clearly visible underneath. Secondly, the handing over of a piece of jewelry to the first Brāhmaṇa would be better understood as a present given in return for another. In case the cloth (or garland) is being presented to the king the return present would be handed over after finishing this first act of presentation. S. P. Tewari sees the Brāhmaṇa holding a bowl "filled with jewels and on top of which still a necklace is being placed by the Nāga maid". This is not so, the left hand of him is clearly supporting the cloth (or garland), and what Tewari interpretes as a bowl are the bulgy folds of the garment on his left upper arm. Thirdly, as will be seen later, terracotta moulds taken directly from the group of children in this relief do not show Āstīka, the hero of this story, but the smaller children behind him (Terr. Fig. nos. 1–3). These points have to be accounted for if one is inclined to accept Tewari's interpretation.

The artistic quality of the relief is remarkable. The nineteen actors have been skilfully distributed over the long-stretched frieze. In the centre the main figures who are the most active participants in the scene. To the right the servants of the Nāga court. On the left side the visiting delegation whose members are depicted in varying tallness. Below, the group of children, shown as standing lined up according to their size and thus being a touching sight. The piece of cloth (or garland) crossing part of the scenery brings a countermovement into the strongly vertical adjustment of the actors in the relief. The artist took pains to give the faces an individual expression as to be seen with the Nāgarāja, the Nāginī, and the members of the delegation.

*Reverse:* Unfortunately, the reverse is for the most part corroded. Only some contours and a few remnants of human figures are preserved. The field of the relief was, as on the obverse side, separated from the adjoining panels with now totally damaged floral design to the right and left by plain bands.

Once the reverse relief contained thirteen figures. One of them is completely gone, the others are more or less preserved in outlines. Six persons each are walking in procession from the right and the left towards a central figure which is standing frontal with the right hand raised and a flask in the lowered left.

To judge from the garments, all the figures depict male persons clad in dhotīs with large scarf arranged in the same way as to be seen with the three Nāga court servants on the right side of the obverse. It is not possible to decide whether these men were provided with a cobra on their head. At least three figures of the group on the right hold a large vessel (with lid?) with their hands. The two men standing directly on the sides of the central figure seem, according to their position and movement, to perform a special duty (carrying chowrie, umbrella?). Unfortunately, the

head of the main figure is also lost, but there is sufficient reason to assume that a mould (Terr. Fig. no. 4) found together with those of the group of children taken from the obverse represents the head of this central person which by the remains of a cobra-hood could then be identified as a Nāga of higher rank, presumably as Nāgarāja.

*Top and bottom:* On top, seven indentations of different shapes in the sequence octagonal, small rectangular, octagonal, long rectangular, octagonal, small rectangular and octagonal are visible, completed by two fragmentary holes. The bottom shows remains only of these vertical holes in the palmette fields. The purpose of the indentations on top of the middle lintel is no doubt to insert decorative architectural pieces filling the space between the beams.

Size: L. 128 cm. H. 22.1 cm. D. 16.4 cm. Interior length of Nāga relief 101 cm, interior height 18.5 cm.

No. So IV 36. FS. 6 III 3.2/Cc 2.9, H. H. 14.73 m.

5. Torāṇa bracket with Śālabhañjikā figures.

The find spot and the curved shape of the sculpture denotes that it is the western bracket stone from the southern gate. It was carved on both sides with the figure of a Śālabhañjikā of which the reverse one is preserved only in contours.

*Obverse:* The Śālabhañjikā is shown under a flowering *śōka* tree, balancing with her feet on the back of a crouching dwarf whose facial expression is one of the utmost joy. Her right arm is raised touching a branch of the tree and the other arm resting on her hip. She stands with her right leg crossing over the left and with the hip, on which the arm rests, thrust out. With the exception of a fracture line in the height of the lower legs the figure of the Śālabhañjikā is well preserved. She is giving the impression of being nude, but the drapery folds on her left side indicate that she is wearing a diaphanous lower garment. The hair is arranged in tight strands except a circular space filled with a decorative bunch of hair. She is adorned with large pendant ear-rings, a precious pearl-necklace (*ekāvalī*), ornamented arm-rings and numerous bangles on the lower arms and legs. The anklets have the shape of a snake with a seven-headed canopy. Her girdle is made of four rows of discs, each row suspended over the one below it and ending in a rounded lotus-adorned belt buckle tied together by a knotted ribbon. Directly above the girdle a string of the diaphanous garment is clearly marked.

*Reverse:* The back of the bracket was carved with a mirror image of the obverse Śālabhañjikā but is preserved in its outlines only showing her grasping the tree with the left hand and resting accordingly the bent right arm on her hip. She stands with her left leg crossing over the right and her foot poised. This pose is not necessarily to be interpreted as *śōkadobada* because the alternating position of the legs is, like that of the whole figure, conditioned by the curved shape of the bracket stone.

*On top and bottom* the bracket stone ends in a 2.8–3.0 cm thick slab which obviously was directly inserted in the lowest architrave resp. in the pillar of the torāṇa, because no tenon is traceable.

Size: Utmost height 77.6 cm. B. top 25.2 cm, bottom 26.4 cm. D. top 15.3 cm, bottom 15.5 cm.

No. So IV 27. FS. 6 III 0.3/Cc 1.7, H. 14.61 m.

6. Square block, separating the architraves from each other.

Of the western cube, presumably between the lower and the middle lintel one of the two relief sides is preserved. It shows two three-headed cobras with the bodies intertwined. The tails of the snakes are twisted spirally, and in the lower part the skin is marked with small incised circles. Where the bodies become tripartite, the snakes show their breast, the skin-folds indicated by

horizontal striations. The middle body is made stronger, showing a blown cobra-hood. The other two heads are turned inwards, their split tongues are darting out. The space between the hoods is occupied by a lotus bud. On all the four sides the relief was framed by a plain, 2.0 cm broad border, the left one of which is damaged. The relief on the reverse of this block is completely broken away till to the vertical hole of 7.2 cm diameter, perforating the stone from top to bottom.

Size: 21.6 × 21.3 × (damaged) 13.0 cm

No. So IV 28. FS. 6 III 0.1/Cc 1.8, H. 14.61 m.

7. Square block, separating the architraves from each other.

The second architectural cube found in addition to no.6 is carved on both sides with fanciful palmette patterns. From a floral bundle knotted around a vertical axle formed by two veined blades emerge numerous long leaves winding up and down and combining each other with their curled tips. This pattern, developed from nāgapuṣpa motifs, is improved by an alternating lining of the leaves.

The design on the back looks quite similar but shows a lotus rosette instead of the floral bundle in the centre of the relief.

Both carvings are framed by a plain border of ca 2.0 cm width. The upper and lower side of the block is striated from relief to relief. A round hole of ca 6.0 cm diameter perforates the stone from top to bottom.

Size: 21.0 × 20.8 × 17.0 cm.

No. So IV 35. FS. 6 III 6.0/Cc 0.6, H. 14.82 m.

8. Architectural Lion.

The animal is conceived in the round and placed on a flat base under which a tenon is projecting. Seated on the hind legs the lion is stemming his forelegs against the ground and opening his mouth in a roar. The head is intentionally flattened from the ears to the muzzle in order to fit the piece between two beams of the toraṇa. Both the bulgy cheekbones are marked with incised floral (or stylized sun) motifs consisting of three S-shaped lines crossing each other in the centre. The half-open mouth shows a tooth each to the left and the right; muzzle-hair is indicated by horizontal strokes. A long mane, marked by slightly curved incised lines, covers the back of the head and the front of the neck. The forelegs show scratched marks of hair above the paws.

Size: L. 23.5 cm. H. (without tenon) 21.4 cm. D. 11.2 cm. The tenon projects 2.8 cm from the base and measures 8.0 × 5.2 cm.

No. So IV 29. FS. 6 III 0.3/Cc 2.25, H. 14.55 m.

a) Rear part of a lion seated on his hind legs framed by bristling hair. The animal is placed on a flat base with part of a tenon underneath.

Size: 14.0 × 6.8 × 8.1 cm.

No. So IV 183. FS. 6 IV 7.62/Cc 13.33, H. 15.53 m.

9. Fragment of a perforated double-sided architectural screen.

Two four-petalled lotus flowers marked with lenticular incisions along the edge of the leaves are arranged in such a way that a third motif of a circle consisting of two petals of each flower touching each other is formed. Along and around the petals the stone is perforated and ground. The motif is framed by a plain border-band, the (opposite) sides being 1.2 and 2.4 cm wide.

It needs a second, now missing, half to complete the screen which would measure ca 15.1 × 20.0 × 2.5 cm, the wider border-band becoming inserted in the respective indentation on top (and bottom) of the architraves.

Size: 15.2 × 10.4 × 3.2 cm.

No. So IV 64. FS. 6 III Cb/Cc.

10. Fragment of a perforated architectural screen.

Nearly identical carving as before, consisting of two four-petalled lotus flowers in plain border. The piece does not fit no.9.

Size: 16.8 × 10.2 × 3.0 cm.

No. So IV 43. FS. 6 III 1.9/Cc 1.0, H. 14.50 m.

## B. MISCELLANEOUS STONE SCULPTURES

In the area adjoining the Apsidal Temple 2 eleven fragments of mostly smaller sculptures and architectural pieces were recovered. In addition, five mostly fragmentary larger images have to be listed which were found here prior to the excavation and could be located either in the Mathura Museum, in private possession or, as the Nāga image in worship as Cāmardevī, on the site (nos. 20–24).

11. Fragment of a relief carved on two sides.

*Obverse:* Upper part of a Yākṣī raising her arms and pressing the palms of the hands against the framing wall. Her head is slightly tilted, the hair is arranged in flat strands. Large ear-rings, a broad collar, and a number of bangles on the lower arms adorn the body.

*Reverse:* Right side of a female turned left under a tree. Presumably in a Śālabañjikā position. The right arm is held akimbo, behind it appears a twig of tree. Face and head of the girl are strongly mutilated preserving just the right eye, part of the forehead and the hair-dress.

Size: 8.5 × 8.2 × 7.5 cm.

No. So IV 289. FS. 6 IV 11.46/Cd 6.30, H. 14.55 m.

12. Fragment of a relief. A man is standing in front of a *caitya* with his right arm raised, the mutilated hand turned inwards. His left arm is broken off. The man is clad in a dhotī which is gathered around the hips and tied into a knot on his left side; another part of the garment is arranged in folds hanging down between the legs. Face and chest are very much worn.

Between the raised arm and the plain border of the relief stands a pillar with ornamental capital. Amidst the head of the figure and the capital remains a thick part of an obviously split arch which might be the remnants of a Nāga hood. In the background towers the dome of a *caitya* topped by a *harmikā* (?) or part of a railing. On the right side of the dome a scratched curved band is visible the meaning of which remains unclear.

Size: 23.0 × 10.5 × 5.0 cm.

No. So IV 33. FS. 6 III 5.6/Cc 0.6, H. 15.41 m.

13. Lower part of a male figure, split off from a relief. Body from hips to ankles, clad in a dhotī gathered around hips and knotted on the right side. Other parts of the garment are hanging down on the left hip and between the legs. To the left and perhaps also to the right of the lower legs a small figure seems to stand with the arm raised to the folded end of the garment.

Size: H. 11.5 cm.

No. So IV 62. FS. 6 III Cb/Cc.

14. Fragment of a relief showing the feet of a human figure standing on a pedestal decorated with the railing pattern. Between the legs hangs the tasseled end of the garment. To the right of the railing appear the blurred remains of either a seated Nāga figure or of a theriomorphic Nāga with spread hood under a tree (?).

Size: 10.6 × 12.4 cm.

No. So IV 384. FS. 6 III 3.62/Cc 9.60, H. 14.66 m.

15. Fragment of a relief with a blurred female figure, perhaps seated, the right arm lowered. Above her head the remains of a Nāga hood.

Size: H. 19.9 cm.

No. So IV 56. FS. 6 III Cb/Cc.

16. Fragment of a relief showing a standing Nāga. Contrary to the common depiction of semi-theriomorphic Nāgas this one has an animal upper body whereas the lower part is human. Even so, the snake-shaped head is provided with a human ear adorned with an ear-ring. On the neck and chest horizontal folds of the snake-skin are recognizable. From the shoulder appears an arm holding in its hand something like a book, the cover of which is decorated with a rhombus pattern. The pot-bellied figure stands on rather unsafe legs with slightly bent knees. Traces of a garment are recognizable from the hip to the loin. Towards right the relief is broken off, on the left the Nāga leans against an architectural upright (pillar?) behind which remnants of the plain border of the relief are visible.

Size: 18.0 × 9.5 × 6.7 cm.

No. So IV 327. FS. 6 IV 9.14/Cc 19.48, H. 14.69 m.

17. Upper part of a Nāginī with the right arm raised, the hand turned inwards. A bar, decorated with incised strokes on the outside, connects the back of the hand with the background. The lower body is broken off below the breast. The figure is adorned with long ear-rings, a collar, and a bracelet combined with a number of bangles. On the left shoulder a piece of shawl is preserved. The hair is combed towards the sides, crossed in the middle by a vertically arranged strand of hair. Behind the shoulders and the head a hood consisting of three cobras blows up like a nimbus showing the skin-folds of the chest of the two outer snakes. One of the cobra heads is broken off, the middle one shows a relieved rosette on top of its hood.

At the back of the head the three bodies of the cobras stand up, marked with incised circles. In the height of the left shoulder of the Nāginī remains of two horizontally winding coils are visible.

Size: 16.6 × 10.9 × 5.3 cm.

No. So IV 360. FS. 6 IV 15.35/Cc 13.6, H. 14.62 m.

18. Fragment of a Nāga hood. Preserved is one head only with a carved *makara* symbol on top of its blown up hood.

Size: 3.2 × 5.2 × 2.7 cm.

No. So IV 307. FS. 6 IV 18.38/Cc 16.75, H. 14.91 m.

19. Upper part of a defaced big Nāga image. Recognizable are the outlines of ear-rings and the horizontal skinfolds of the chests of snakes. The hood consisted undoubtedly of seven cobras. The back is worn.

Size: 46.0 × 56.0 × 25.0 cm.

No. So IV 94. FS. Surface find.

20. Plinth with corroded remains of a free-standing image. On the back a piece of a snake's coil is preserved. The plinth itself is roughly hewn. The sculpture was set up close to the northern entrance.

Size: 24.0 × 19.0 × 9.0 cm.

No. So IV 73. FS. 6 IV 13.7/Cb 18.95, H. 15.16 m.

21. Fragment of an octagonal pillar with plain sides. The pillar was standing in the north east corner of the temple area.

Size: H. 49.0 cm. Diam. 14.0 cm.

No. So IV 390. FS. 6 IV 14.25/Cc 18.9, H. 14.82 m.

22. Four-sided Nāga image, in worship on the site of the Apsidal Temple 2 as Cāmardevī (Cāmuṇḍā). The obverse and the reverse show mirror-like the figure of a Nāgarāja with the right arm

raised, its hand turned inwards (*vyāvṛtta mudrā*). The slightly bent left arm is lowered to the thigh holding a flask (?). Behind his shoulders and head arises a seven-headed cobra-hood. To the sides of the right and the left arm the horizontally striated chests of the snakes are recognizable. All other details are totally worn away. The legs are broken off. With the stumps of the thighs the figure is inserted in the floor of the modern temple in which it is now housed and worshipped by the villagers.

The reverse shows, as already mentioned, a mirror image of the obverse one, being even more corroded.

On the narrow sides of the image theriomorphic Nāga-hoods are rising, showing the horizontally striated front of seven cobra bodies before which three stalks with lotus buds become visible.

Three of the cobra heads are preserved on each of the sides, those on the right displaying their split tongues.

The horizontal cut in the lower part has presumably been made by the people installing the image in the temple or has been caused by some previous action.

*This is, to the knowledge of the author, the only four-sided Nāga image of the early period of Indian art.*

Size: Height from top to inserted bottom 143 cm. Upper width 102 cm, in the line of the thighs 90.0 cm. Depth from the obverse forehead to that of the reverse 35.0 cm.

23. Fragment of a tympanum originally placed above the doorway leading to the temple. The piece is carved on both sides.

*Obverse:* Below a broad and slightly curved tier ornamented with a creeper design an aquatic scene is depicted showing a Makara who is hunting another animal. In the corner above the tier rises a mountain landscape with steeply amassed rocks. In it a man is climbing upwards who is enclaspd by a three-headed cobra the hood of which towers up behind his head. He is not fighting the snake, it belongs to him: he is a Nāga. He might be depicted as leaving the netherworld situated below the mountains.

*Reverse:* On the other side an exact copy of the obverse scene is depicted showing traces of a second tier below the figure of the Makara.

Both relief sides are framed by a plain border. On the right and left sides the stone ends in a broad flattened edge necessary for the insertion of the tympanum in the door frame.

*The piece had been located in the possession of a villager. It could be acquired for the Govt. Museum Mathura.*

Size: 47.0 × 26.0 × 6.0 cm. Mottled red sandstone.

24. Torso of a standing Nāga. The sculpture is conceived in the round, head, right arm, left hand and feet are missing. The right arm was raised above the head, most probably touching the cobra-hood. The left arm is bent towards the breast, its hand must have held a cup. The body displays a slight bend to the left with the hip thrust out, giving the figure an elegant swerve. It is clad in a dhotī and a scarf tied round the loins which terminates in a bulgy loop. Traces of a necklace can be seen on the breast. Under the arms and to the sides of the waist remains of the snake's coils are preserved.

The torso is of the type of the Chargaon Nāga and other comparable Nāga figures. It has been found in the fields near to Apsidal Temple 2 in 1963 and is displayed in the garden gallery of the Govt. Museum Mathura (no. 63.5, cp. Srivastava/Misra 1973, p. 65, no. 224).

Size: Ht. 125 cm. Mottled red sandstone.

25. Fragment of a large standing Nāga figure, preserved from the thighs to the ankles only. A loop of the garment falls down over the right leg while another end of it hangs along the left. A roundish spot of breakage in the height of the left knee betrays the place

of the water flask in the left hand of the Nāga. To the sides of the feet stands one Nāga adorant each, identifiable by a hood of a single cobra behind the head, and the hands held in añjali. The back of the figure is slightly rounded with no traces of carving.

The fragment has been found in the fields between the main excavation area and the Apsidal Temple 2 at 4 III/Cc. It has been handed over to the Govt. Museum Mathura.

Size: 41.0 × 53.0 × 29.0 cm. Mottled red sandstone.

26. Hip-part of a standing figure with traces of the knotted garment and its ends hanging down between the legs and on the right thigh. Back unmodelled.

The fragment has been found in the fields between the main excavation area and the Apsidal Temple 2 at 4 III/Cc. It has been handed over to the Govt. Museum Mathura.

Size: 20.5 × 21.0 × 5.5 cm. Mottled red sandstone.

### C. SCULPTURES OF THE RAILING

Of the stone railing enclosing the area of the Apsidal Temple no. 2 at Sonkh in ancient times one hundred six pieces and fragments have been unearthed of which, unfortunately, more than two thirds are tiny and insignificant fragments of cross-bars. The twenty-nine (plus five) specimens depicted and described here stand for the whole spectrum of the architectural forms and artistic patterns of the railing. These pieces are listed in the sequence pillar (*stambha*), cross-bar (*sūcī*), and coping-stone (*uṣṇīṣa*).

#### 1) Pillars

27. Upper half of a railing pillar (*vedikā stambha*) with the remains of a tenon on top. On the obverse and reverse the pillar is triply fluted vertically so as to give it, notwithstanding the sides with the mortices, a hexagonal appearance.

*Obverse:* The pillar is in its upper field decorated with a half lotus rosette below a 2.4 cm high plain topping band. The rosette shows four broad curved but slightly pointed petals with three sepals in between. Its centre consists of half of the disc-shaped gynoecium and the oblique ring of the androecium with thirteen anther lobes. To the sides a lotus bud fills the space between the rosette and the edge of the pillar.

The full medallion contains the figure of a Nāgarāja with a canopy of seven cobra heads. The hand of the uplifted right arm holds three lotus stalks, that of the left arm is held in height of the hip and was presumably carrying a now indefinite object. The lower body of the figure runs out in a striated snake's tail. The Nāgarāja wears a turban with a tall cockade and is, so far as preserved, adorned with large ear-rings, a collar, and armlets as well as bracelets.

The background of the medallion is filled with a lotus rosette of long pointed petals with sepals in between. One lotus bud each is placed in the corners between the round of the medallion and the edges of the pillar.

*Reverse:* The other side is decorated with a half lotus rosette on top and a full one below. The half rosette consists of four broad curved petals with sepals in between. The middle disc is divided into quadrants by an incised cross. Two lotus buds appear in the spandrels.

The full rosette has a corolla of eight petals with sepals between the tips. The middle disc of the gynoecium is surrounded by the ring of the anther lobes of the androecium. Four lotus buds fill the spandrels of the medallion.

The left and right sides of the pillar show one full 22.0 cm long mortise and the tip of a second one below. The distance between the two is 13.0 cm.

Size: 53.0 × 23.0 × 14.5 cm. Height of tenon 3.5 cm.

No. So IV 2. FS. 6 III 1.8/Cb 17.0, H. 15.00 m.

28. One side of a lengthwise split railing pillar. It is triply fluted like no. 27 and decorated with a half lotus each on top and bottom and a central lotus rosette. On top appears a plain stripe for fitting the coping-stone.

The upper half rosette has pointed petals with middle rib alternating with groups of seven sepals each. The disc of the gynoecium is divided into quadrants in which one anther lobe each is turned inwards. Two buds fill the spandrels.

The central rosette has a corolla of eight petals of the same shape as the half rosette above, but now with an incised border line. Between the tips of the petals appear again seven pointed sepals. The inner circle shows eight anther lobes with pricked tips. The disc in the middle represents the gynoecium. Four lotus buds fill the spandrels.

The remaining part of the bottom half rosette shows broad pointed petals with a middle rib and damaged sets of sepals in between. Two lotus buds fill the spandrels. In the centre of the rosette appear the heads of three cobras, the middle one shown frontal, the others slightly in profile.

Size: 75.0 × 17.5 × 5.5 cm.

No. So IV 40. FS. 6 III 19.0/Cb 2.1, H. 14.75 m.

29. Fragment of a triply fluted railing pillar with a half rosette on both sides. The better preserved side shows six slightly pointed petals of alternating design and with a set of three sepals each between the tips. The inclined androecium has fourteen anther lobes in the half rosette. The raised gynoecium is flat with a central prick and incised border line. Two lotus buds fill the spandrels. On top a plain stripe and a tenon for fixing the coping-stone.

The other side is crusty. The half rosette below the plain edge consists of four broad rounded petals with sepals in between. Six anther lobes are turned towards the gynoecium. Two lotus buds are filling the spandrels.

Size: 29.0 × 20.8 × 14.4 cm.

No. So IV 17. FS. 6 III 1.8/Cb 18.5, H. 14.85 m.

30. Two fragmentary fluted pillars with three plain cross-bars from the north-east corner (6 IV Cc/Cd) of the temple area. This part of railing is of much more simple design than all the other remains of pillars and cross-bars found in the surroundings. There is no middle medallion and the *sūcīs* are completely plain. The upper half rosettes on the *stambhas* of this reconstructed part of railing are restored.

Size: Pillars 86.0 × 19.5 × 16.0 cm. Cross-bars 30.3 × 18.0 × 4.8 cm.

No. So IV 287; 288; 294; 296; 308. FS. 6 IV 11.45–13.50/Cc 19.70–Cd 0.15–0.20, H. 15.15–15.30 m.

*Note:* One more fragment of pillar under So IV 299, 6 IV 12.2/Cc 19.75.

#### 2) Cross-bars

Most of the cross-bars have been found to the south of the Apsidal Temple. All of them are carved with a lotus rosette in a medallion on both sides, but none is adorned with lotus buds in the space of the spandrels (nos. 31–40). It is, therefore, striking that nearly all of the pieces found (in admittedly lower number) in 6 IV Cb/Cc show exactly this filling of the spandrels (nos. 41–45). Two

pieces, having oblique sides, belonged to staircase-railings (nos. 46–47). In a special spot to the north-east of the temple a group of completely plain cross-bars were recovered (nos. 48–49), fitting to a likewise simple type of pillars (no. 30; cp. STRUCTURES).

31. Cross-bar.

Side A

Medallion showing a corolla of eight petals with pointed tips, incised middle ribs and borderlines. Three sepals, one big and two small, alternate between the petals. The androecium consists of thirty-one thin anther lobes. The raised small disc of the gynoecium is flat with central prick and incised borderline.

Side B

Eight-petalled lotus design. The heart-shaped and bordered petals alternate with single sepals. Deep cut lines of a cross divide the gynoecium into quadrants which again are subdivided into octants, each forming an anther lobe.

Size: max. 30.5 × 21.5 × 5.5 cm.

No. So IV 3. FS. 6 III 1.8/Cb 17.0, H. 15.00 m.

32. Cross-bar.

Side A

Medallion with a corolla of eight broad curved petals and sepals in between. The petals show an incised middle rib and borderline. A deep cut cross divides the gynoecium into quadrants which again are subdivided into eight octants, each forming an anther lobe.

Side B

Rare type of lotus rosette consisting of four broad curved and bordered petals alternating with groups of seven to ten sepals. The central gynoecium and androecium is carelessly incised. A large deep-cut cross covers the whole medallion.

Size: max. 28.5 × 21.5 × 4.0 cm

No. So IV 4. FS. 6 III 2.75/Cb 12.35, H. 15.09–14.85 m.

33. Cross-bar.

Side A

Eight-petalled lotus with three-pointed sepals between its tips. The petals are slightly pointed and bordered. The gynoecium is encircled by eight anther lobes.

Side B

Weather-worn surface with an eight-petalled lotus design exactly like on side B of no. 31.

Size: max. 26.5 × 21.0 × 5.0 cm.

No. So IV 5. FS. 6 III 2.35/Cb 15.15, H. 14.80 m.

34. Cross-bar.

Side A

Medallion with eight heart-shaped petals alternating with sepals in between them. The middle disc shows the gynoecium with its styles and stigmas.

Side B

Medallion with a corolla of eight pointed petals alternating with three-tipped sepals. The petals are marked with an incised middle rib and borderline. The inner ring consists of twenty-four anther lobes encircling the raised gynoecium.

Size: max. 29.0 × 21.0 × 5.5 cm.

No. So IV 7. FS. 6 III 0.75/Cb 11.4, H. 14.57 m.

35. Cross-bar.

Side A

Eight-petalled lotus design. The petals of the corolla are long and pointed and marked with incised middle rib and borderline. Three sepals each, one long and two small, appear between the tips. The raised gynoecium is encircled by a ring of twenty-four anther lobes.

Side B

A corolla of eight heart-shaped and bordered petals with a sepal between them. The deep-cut lines of a cross divide the gynoecium in quadrants, each one representing an anther lobe.

Size: max. 31.5 × 21.5 × 5.5 cm.

No. So IV 18. FS. 6 III 1.95/Cb 18.4, H. 14.70 m.

36. Cross-bar.

Side A

Medallion showing a corolla of eight lotus petals and sepals in between. The petals have broad tips and are marked with a borderline and a middle rib with curved top. An incised cross divides the central disc in quadrants in each of which two anther lobes are turned inwards.

Side B

The medallion is carved with an eight-petalled lotus and three-pointed sepals in between. The petals are slightly pointed and marked with incised middle rib and borderline. The androecium consists of twenty-four anther lobes surrounding the raised gynoecium.

Size: max. 31.5 × 22.5 × 5.3 cm.

No. So IV 19. FS. 6 III 2.25/Cb 18.35, H. 14.70 m.

37. Cross-bar.

Side A

Medallion with a corolla of eight broad and pointed petals and sepals in between. The petals are marked with an incised middle rib and a borderline. A ring of twenty-six anther lobes surrounds the raised gynoecium.

Side B

The corolla consists of eight petals marked with heart-shaped incisions. Between the tips appear three sepals. The disc in the middle is divided into quadrants by a cross fringed with filaments. Each quadrant shows two anther lobes.

Size: max. 30.0 × 21.5 × 5.5 cm.

No. So IV 20. FS. 6 III 1.9/Cb 17.4, H. 14.75 m.

38. Cross-bar.

Side A

Medallion with an eight-petalled lotus rosette. The petals are broad, slightly pointed and marked with borderline and three-rayed notch. One large and two small sepals each appear between the tips of the petals. The ring around the gynoecium shows the anther lobes and filaments arranged in the form of spirals.

Side B

Corolla of eight broad curved petals marked with incised borderline and middle rib. Between the petals appears one sepal each. The central disc is weather-worn but seems to be similar in design with side B of no. 37.

Size: max. 27.5 × 20.5 × 4.1 cm.

No. So IV 22. FS. 6 III 0.15/Cb 12.95, H. 14.55 m.

39. Cross-bar.

Side A

Medallion with a corolla of eight lotus petals provided with middle rib and borderline. Three sepals, one long two small, appear between the tips of the petals. Twenty-four anther lobes form a ring around the raised gynoecium.

Side B

Defaced.

Size max. 28.0 × 20.5 × 4.5 cm.

No. So IV 31. FS. 6 III 2.7/Ca 2.1, H. 15.05 m.

## 40. Fragment of a cross-bar.

## Side A

Medallion carved with a corolla of eight pointed petals with middle rib but no borderline. Groups of seven sepals fill the space between the tips of the petals. A stylized broad cross divides the central disc into quadrants each of which shows two in-turned anther lobes.

## Side B

Medallion with a rosette of four very broad and ribbed petals alternating with sepals. The large middle disc shows the gynoecium with its stylized styles and stigmas.

Size: max. 25.0 × 19.5 × 6.0 cm.

No. So IV 74. FS. 6 IV 3.68/Cc 4.8, H. 14.84 m.

## 41. Fragment of a cross-bar.

## Side A

Medallion showing a corolla of eight broad and curved petals incised with middle rib and borderline. The central disc depicts the gynoecium with its stylized styles and stigmas. The spandrels of the medallion are filled with lotus buds consisting of two petals and sepals in between.

## Side B

Eight-petalled corolla. Sepals between the broad and rounded petals. A stylized broad cross divides the central disc into quadrants each of which shows two in-turned anther lobes.

Size: max. 24.3 × 18.4 × 5.6 cm.

No. So IV 383. FS. 6 IV 10.78/Cb 13.16, H. 15.34 m.

## 42. Fragment of a cross-bar.

## Side A

Remains of a medallion showing eight pointed petals with incised middle rib. Groups of five sepals fill the space between the tips of the petals. Six anther lobes are turned towards the gynoecium with its stylized styles and stigmas. On the preserved side lotus buds are visible in the spandrels of the medallion.

## Side B

Remains of a corolla of originally eight petals marked with three-rayed notches and incised borderlines. The central disc is not clearly recognizable. Traces of lotus buds in the spandrels.

Size: max. 17.0 × 14.2 × 5.4 cm.

No. So IV 248. FS. 6 IV 16.58/Cc 13.75, H. 15.25 m.

## 43. Fragment of a cross-bar.

## Side A

Remains of a presumably twelve-petalled lotus with sepals between the tips. In the centre are traces of a ring of anther lobes. The spandrels of the medallion are filled with lotus buds.

## Side B

Two petals of a lotus rosette with incised curved ribs and borderlines. The central disc is damaged. A lotus bud fills the preserved one spandrel.

Size: max. 16.5 × 9.5 × 4.5 cm.

No. So IV 41. FS. 6 IV 12.3/Cc 7.05, H. 15.58 m.

## 44. Fragment of a cross-bar.

## Side A

Part of a framed square with the remains of three pointed petals of a lotus rosette. The central disc is divided into quadrants by a beaded cross. Each quadrant contains two in-turned anther lobes.

## Side B

Traces of pointed petals and a centre of concentric circles.

Size: max. 19.0 × 13.0 × 2.5 cm.

No. So IV 104. FS. 6 IV 3.4/Cb 18.0, H. 15.55 m.

## 45. Fragment of a cross-bar.

## Side A

Part of a corolla with remains of four petals showing a middle rib. Three sepals each fill the space between the petals. The gynoecium is edged. Lotus buds appear in the spandrels of the medallion.

## Side B

Three petals with sepals and remains of a ring of anther lobes. The spandrels of the medallion are filled with lotus buds.

Size: max. 17.0 × 16.0 × 6.0 cm.

No. So IV 96. FS. 6 III 8.00/Ca 3.80, H. 14.75 m.

## 46. Cross-bar.

The oblique cut of the side indicates that this piece is part of a staircase railing.

## Side A

Medallion with a corolla of eight petals of broad rounded shape and with incised middle rib and borderline. Between the petals appears one sepal each. Twenty anther lobes are arranged in a ring round the gynoecium.

## Side B

Eight-petalled corolla with single sepals in between. The broad spatula-shaped petals are marked with a borderline and a middle rib diverging in its top. The large middle disc is divided into quadrants by a cross. Each quadrant contains two anther lobes and is edged with filaments.

Size: max. 26.3 × 17.0 × 7.0 cm.

No. So IV 1. FS. 6 III 12.3/Cb 6.2, H. 15.11 m.

## 47. Cross-bar.

From a staircase railing as no. 46.

## Side A

Medallion with a lotus corolla of twelve petals alternating with groups of three sepals, one large, two small. The petals are pointed and marked with a three-rayed notch. The raised gynoecium is encircled by a ring of twenty-four anther lobes. Two of the spandrels of the medallion are filled with a lotus bud.

## Side B

Twelve-petalled corolla of lotus petals alternating with sepals. The long round petals show a middle rib. The androecium consists of twenty-seven anther lobes arranged round the raised gynoecium.

Size: max. 27.0 × 19.0 × 5.0 cm.

No. So IV 30. FS. 6 III 6.9/Cc 8.6, H. 15.40 m.

## 48. Cross-bar.

Completely plain cross-bar from a spot north-east of the apsidal temple.

Size: max. 30.3 × 18.0 × 4.8 cm.

No. So IV 285. FS. 6 IV 12.94/Cc 19.70, H. 15.15 m.

## 49. Cross-bar.

Another completely plain cross-bar from the same spot as no. 48.

Size: max. 30.5 × 18.5 × 4.8 cm.

No. So IV 308. FS. 6 IV 12.45/Cc 20.00, H. 15.05 m.

*Note:* Three more fragmentary plain cross-bars from the same special find spot in 6 IV/Cc, registered under So IV 286–288.

## 3) Coping-stones

The altogether eight fragments of coping-stones recovered at Sonkh are of two different shapes and patterns. With the exception of no. 51, which is a surface find, the pieces have been found to the north and east of the excavated area. The find-spots do not help to determine the course of the railing in this region, but there



is ample reason to believe that nos. 52 and 53 were lying nearly in situ as part of the northernmost line of the enclosure.

50. Coping-stone showing a slightly rounded broad top projecting over the narrower lower tier. Both sides are carved with the same design. Above stretches a long sectioned pole from which six bells alternating with *śaṅkhas* are hanging down. The lower edge of this tier is marked with two incised horizontal lines.

Below, a lotus creeper is twining along floral and symbolic patterns.

In the bottom of the stone are three mortise holes, each measuring ca 9.5 × 7.0 × 4.3 cm, placed between ca 24.5 and 29.0 cm apart.

Size: max. L. 116.5 cm. H. 23.0 cm. Depth of upper tier 23.0 cm, lower tier 17.0 cm.

No. So IV 191. FS. 6 IV 2.68/Cd 4.30, H. 14.86 m.

51. Fragment of a coping-stone of exactly the same type and pattern but split off lengthwise. Remains of four mortise holes at the bottom.

Size: max. L. 84.0 cm. H. 23.0 cm. D. 11.0 cm.

No. So IV 65. Surface find.

52. Fragment of a coping-stone of the same type and pattern as nos. 50 and 51. On one end a 6.5 cm long tenon is sticking out.

Size: max. L. 63.0 cm. H. 22.5 cm. D. 18.0 cm.

No. So IV 66. FS. 6 IV 15.3/Cc 6.2, H. 15.65 m.

*Note:* One more small fragment of same type of coping-stone, found at 6 IV 3.98/Cc 17.32, H. 14.86 m, registered as So IV 226.

53. Long coping-stone in the shape of an upside down U in section. Plain rounded top over a flatly carved three-stepped decoration consisting of 1) a sectioned string, 2) a long row of vertically arranged thin anther lobes and, 3) a band of lotus petals, again vertical, alternating with three sepals, one long, two small. The petals are marked with an incised middle rib and a borderline.

The bottom of the stone shows four mortise holes measuring between 6 × 6 and 14 × 6 cm, having a depth of 3.0 to 4.0 cm.

Size: max. L. 153.0 cm. H. 22.0 cm. D. 15.5 cm.

No. So IV 67. FS. 6 IV 15.7/Cc 6.9, H. 15.53 m.

54. Fragment of a coping-stone of the same type and decorative pattern as no. 53. On one side, most of this decoration is broken off.

At the bottom, one mortise hole of 9.0 × 6.5 × 3.5 cm is indented.

Size: max. L. 56.0 cm. H. 22.0 cm. D. 16.0 cm.

No. So IV 190. FS. 6 IV 3.60/Cc 6.57, H. 15.26 m.

55. Small fragment of a coping-stone showing the decorative pattern as nos. 53 and 54.

Size: 14.5 × 12.0 × 3.5 cm.

No. So IV 46. FS. 6 IV 16.8/Cc 9.4, H. 15.45 m.

*Note:* One more small fragment of same type of coping-stone, found at 6 IV 17.3/Cc 8.4, H. 15.35 m, registered as So III 47.



1 Obverse and Reverse



2 Obverse and Reverse



3



4 Obverse and Reverse



5 Obverse and Reverse



6



7



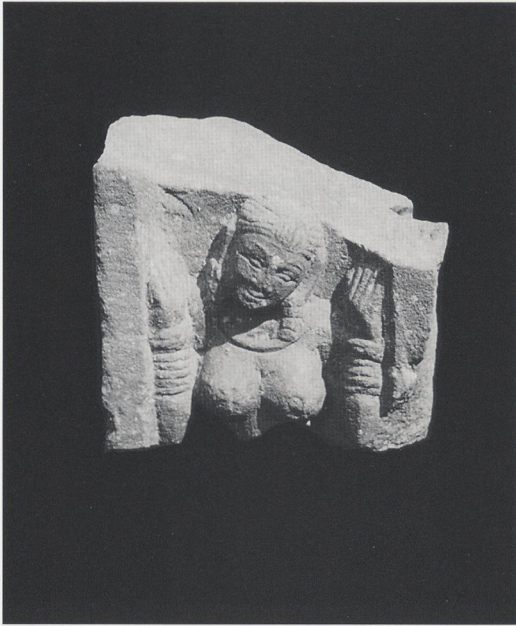
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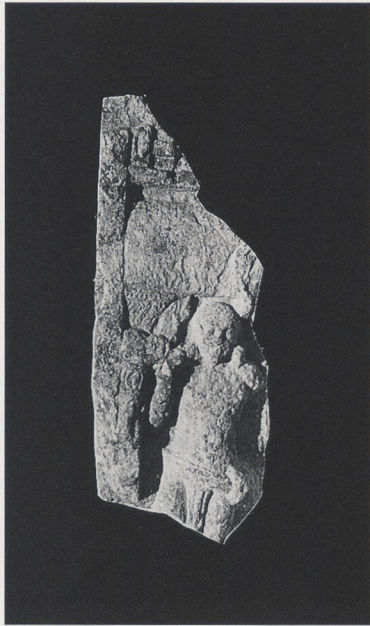
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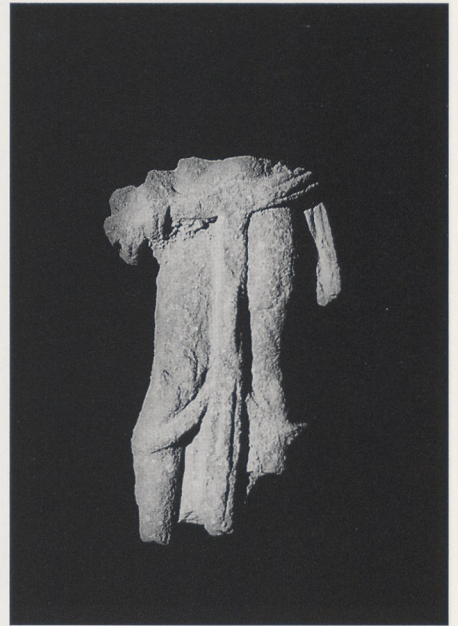
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11



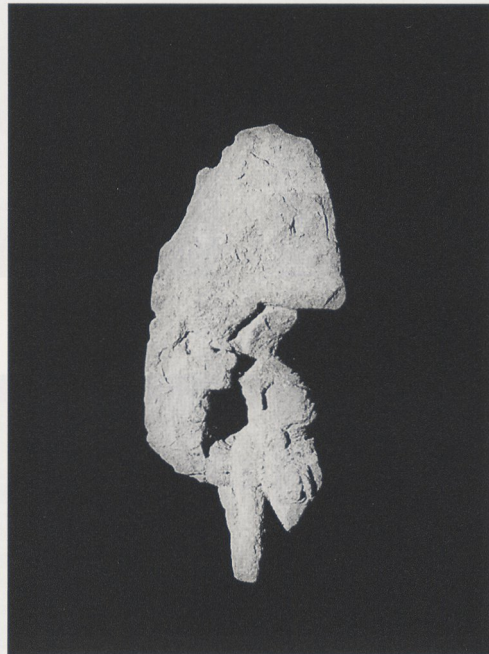
12



13



14



15



16



17



18



19



20a



20b



21



22



26



23 Obverse



23 Reverse



24



25



26



27 Obverse and Reverse



28



29 Obv.



29 Rev.



30



31A



31B



32A



32B



33A



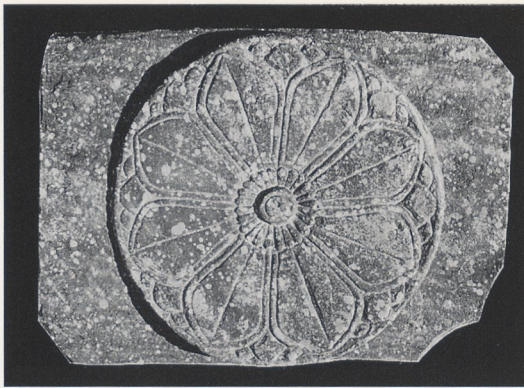
33B



34A



34B



35A



35B



36A



36B



37A



37B



38A



38B



39A



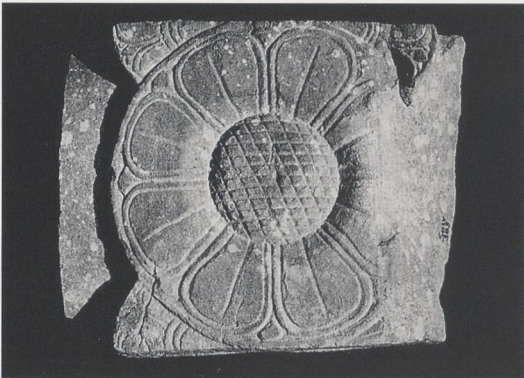
39B



40A



40B



41A



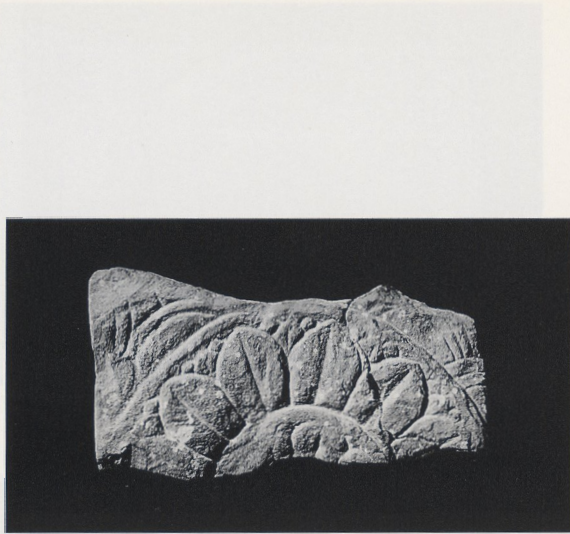
41B



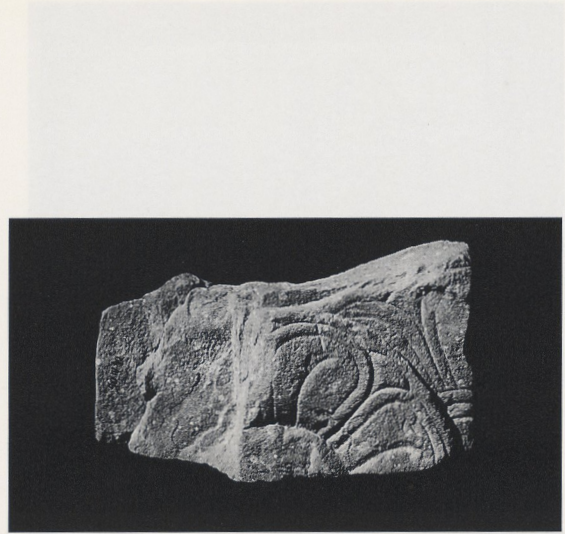
42A



42B



43A



43B



44A



44B



45A



45B



46A



46B



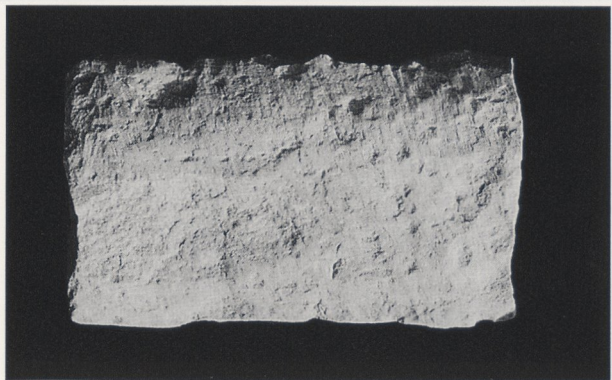
47A



47B



48



49





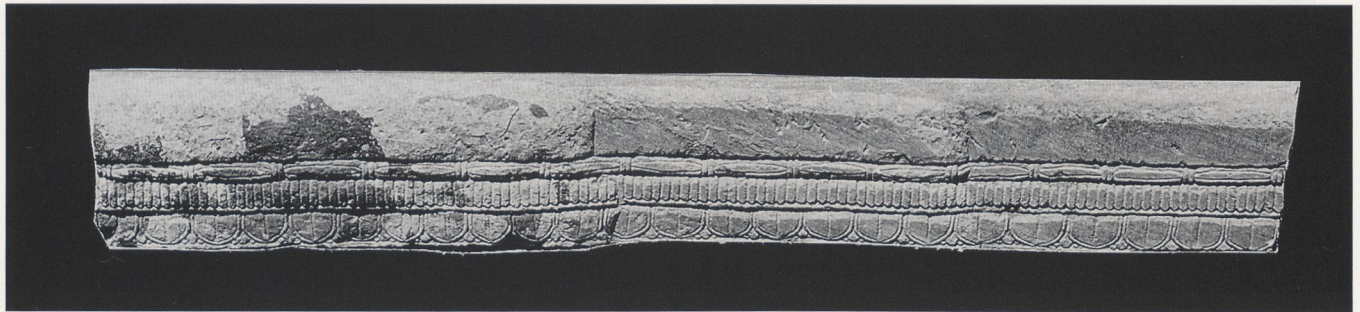
50



51



52



53



54



55

## D. TERRACOTTA MOULDS AND FIGURINES

## 1) Human figures

1. Clay mould, taken from the group of children in the relief of the middle lintel of the bottom architrave (Sculptures, no. 4). The mould is made of clay, probably sun-dried but rather hard. It shows one male figure with the hands in añjali in the centre and parts of the bodies of two other figures, one on each side. Although the scene is incomplete, the mould is not a fragment. Quite intentionally it contains a detail only of a larger composition. The clay impression, newly made from the mould, shows that the three figures are of different height, increasing from the left to the right. In fact, the mould reflects a part of the group of children in the stone relief mentioned above, from which it has been directly taken in the Kuṣāṇa period, when the gate was still in use. The central figure of the mould is the second child from the right in the group, the arm and leg of the right figure is of the tallest boy, the left figure is identical with the second boy from the left.

The size of the figures in it is exactly the same as that of the figures in the stone relief. In the background, the dhotī of the third man of the delegation is visible.

Size: H. 9.4 cm. B. 5.6 cm. D. 2.0 cm. Colour: grey.

No. So IV 206. FS. 6 IV 4.78/Cc 11.65, H. 14.95 m.

2. Clay mould, taken from the group of children in the relief of the middle bottom architrave of the gate. The mould is made in the same way as no. 1. It contains the figures of the three smaller children of the group of four in the stone relief, leaving out the tallest boy. At the bottom, the plain frame of the relief serves as the footing for the figures in the terracotta reproduction. The size of the children is again the same as in the stone, and the "footing"-part is of the height of the original frame.

Size: H. 9.5 cm. B. 7.2 cm. D. 1.6 cm.

No. So IV 423. FS. 6 IV 4.10/Cc 10.16, H. 15.35 m.

3. Original terracotta plaque from a mould similar to nos. 1 and 2. Fragmentary brownish plaque, found in the pottery deposit in 6 IV/Cc, i.e. the find-place of the two moulds described above. The plaque is of a rough texture and in a bad state of preservation. Even so, the three figures of the group of four children can be easily identified with those in the mould no. 2, although the plaque may not necessarily be produced from it. Since two moulds of the children-group have been found, there might have existed several more. Again, the figures in the terracotta plaque are of the same size as those in the stone relief.

Size: H. 6.3 cm. B. 6.4 cm. D. 1.9 cm.

No. So IV 330. FS. 6 IV 3.6/Cc 11.6, H. 14.74 m.

4. Clay mould, presumably taken from the reverse relief of the middle lintel of the bottom architrave (Sculptures, no. 4) The mould is made of greyish clay, sun-dried but rather hard. The newly made cast shows the head and breast of a male figure. The beautifully modelled face livens up through the vivid expression of the wide eyes and parted lips. The slightly left turned head is covered by spiral hair, the ear-lobes are carrying heavy pendants. A single pearl necklace (*ekāvalī*) is placed around the neck. To the left, two or rather three cobra heads are visible. Although the upper part of the hood is not included in the mould, the final number of snakes was in all probability seven. Apparently, this figure represents a Nāgarāja. Since the mould has been found in the same place with the others (nos. 1–2), it might not be impossible that this head had also been taken from the bottom lintel of the gate, i.e. from the badly preserved *reverse* (no. 4). If so, it could

have belonged only to the central Nāga figure. The head is 3.4 cm high, and that is exactly the size of that of the Nāgarāja (without diadem) and his female companion in the *obverse* relief.

Size: H. 6.3 cm. B. 6.1 cm. D. 2.6 cm.

No. So IV 422. FS. 6 IV 8.93/Cc 10.17, H. 14.69 m.

5. Small fragment of a mould made of greyish clay. Preserved is the left side of a sitting human body. The left arm is bent, its hand is turned into a fist and lying in height of the seat. In the background appear parts of the back of a throne-chair.

Size: H. 6.2 cm. B. 4.45 cm. D. 2.0 cm.

No. So IV 420. FS. 6 IV 5.22/Cc 10.14, H. 15.05 m.

6. Fragment of a hollow male head in typical Kuṣāṇa style. Nose and eyebrow are sharply impressed, the mouth stands slightly open. Pupil and iris are applied in shape of a small disc on the eyeball. In the long-drawn ear lobe hangs a tripartite ear-ring. Of the hair, only a few obliquely incised lines are preserved. From there, a sort of chin strap decorated with a rhomboid pattern is running around the face and chin.

*This face most probably represents a Nāgarāja and was placed under a nāgabhood like the one under no. 7. From the size of the face, it might even be part of exactly this hood. In any case, the complete figure, either standing or seated, must have been unusually tall for a terracotta image.*

Size: H. 12.0 cm. B. 10.0 cm.

No. So IV 138. FS. 6 IV 0.7/Cc 15.0, H. 15.53 m.

7. Mutilated nāga-hood with the remains of seven cobra heads. The fairly preserved three heads show the mouths shooting forward and the eyes incised as rectangles with a disc. The skinfolds are given as horizontal strokes in the front of the hood, leaving the centre blank where, most probably, the face of a Nāgarāja was attached (see no. 6). On top of each cobra head *māṅgalas* like *nandīvārtā* and *svastika* are roughly incised.

At the lower end a tenon protrudes for the insertion into the body of the figure.

Size: Diameter 23.0 cm. D. max. 7.0 cm. Colour: brickred.

No. So IV 95. FS. 6 III 16.23/Cc 10.70, H. 14.88 m.

*Note:* One more small fragment of a similar hood with vestiges of black slip has been found at 6 V 5.25/Cc 11.87, H. 14.92 m, and is registered under So IV 325.

8. Hand holding a water vessel. The thumb, marked with its nail, presses against something that should be the opening of the vessel what obviously did not come off.

*Judging from the other finds made at this very spot a hand with a vessel is most probably to identify as that of a standing Nāga.*

Size: max. 8.7 × 3.2 × 4.0 cm. Colour: brick-red.

No. So IV 382. FS. 6 IV 12.16/Cb 19.95, H. 15.22 m.

9. Female head. The face has receding cheeks and a distinctly small mouth. The long nose joins at its root to the angular but unmarked eyebrows. The eyes are obliquely incised, the pupil is indicated by a prick. A plain ear-disc adorns the right ear. A vertically striped ribbon is laid along the forehead in the centre of which a round ornament is applied.

The stylistic features are those of the late Kṣatrapa period (cp. Part I, TERR.HUM.FIG., nos. 86 ff.).

Size: H. 6.5 cm. Colour: red.

No. So IV 292. FS. 6 IV 11.7/Cc 13.26, H. 14.62 m.

10. Human head, presumably male. Sharp-cut face with deep-set eyes and thin-lipped mouth. The preserved left eye shows a protruding eyeball. Along the extremely narrow forehead lies a vertically striped ribbon which is part of a head-dress that covers the hair. The ears are mutilated.

Stylistically the head is of late Kṣātrapa origin.

Size: H. 7.3 cm. Colour: brick-red.

No. So IV 167. FS. 6 IV 7.4/Cc 12.0, H. 15.32 m.

11. Mutilated head of a human figure. The pupils of the prominent deep-set eyes are marked by large pricks in the eyeball. To the sides of an indistinct, applied mark above the nose runs a sharply incised brow-line (?) towards the ears now lost. Above the forehead are preserved traces of a decorated ribbon or some sort of a crown.

Stylistically the head belongs to the Early Kuṣāṇa period.

Size: H. 8.9 cm. Colour: red-brown.

No. So IV 328. FS. 6 IV 16.20/Cc 2.03, H. 14.95 m.

12. Seated Mother Goddess figure with a child. The bottle-shaped body is wheel-thrown, the extremities are applied. The round face shows a sharp-ridged nose, large impressed eyes with pricked eyeball, a thin-lipped mouth, and ears protruding sideways, which are decorated with plain ear-discs. Upon the narrow forehead arises a band with vertically incised strokes, presumably indicating hair. A similarly striped necklace extends from shoulder to shoulder, resting on the breasts.

The elbow of the right arm rests on the right knee, the hand is raised with the palm turned inwards. In the left arm is placed a stiffly made child. Arms and legs are adorned with one bangle and anklet each. Between the crude legs a bowl for offerings is placed. The back is undecorated.

Size: H. 21.0 cm. Diam. 12.0 cm. Colour: red.

No. So IV 112. FS. 6 III 11.0/Cc 14.74, H. 14.80 m.

13. Boyish figure with hands on breast. The round face shows impressed eyes and pricked pupils, a strong nose with nostrils and sharp folds incised to the sides of the mouth. A broad collar stretches from shoulder to shoulder. Two bangles adorn the wrists. A girdle holds the short garment indicated by horizontally incised folds reaching from the hips to the knees. The diaphanous cloth can not hide the genitals of the boy.

The piece is slightly curved backwards and is, therefore, to be taken as a handle. It is not belonging to the group of Boyish Figures of the main excavation (nos. 156–161) but of the same Kuṣāṇa origin.

Size: H. 9.8 cm. Colour: brown.

No. So IV 29. FS. 6 IV 14.60/Cc 13.55, H. 14.79 m.

## 2) Animal figures

14. Fragment of a nāga-hood consisting of the remains of six slender snake bodies of which two have preserved the heads. This is undoubtedly a theriomorphic hood with originally seven snake heads.

Size: 7.1 × 6.3 × 2.0 cm. Colour: brick-red.

No. So IV 303. FS. 6 IV 13.78/Cc 18.23, H. 14.80 m.

15. Fragment of a nāga-hood consisting of the remains of five snake bodies. The piece is strongly chaff-tempered and shows no details anymore. As no. 14, it is a theriomorphic hood.

Size: 6.0 × 3.2 × 1.8 cm. Colour: light brown.

No. So IV 389. FS. 6 IV 11.2/Cc 10.4, H. 15.17 m.

16. Head of a cobra with incised nostrils, mouth, split tongue and horizontal strokes indicating skin-folds.

Size: 5.6 × 4.6 × 3.5 cm. Colour: light brown.

No. So IV 329. FS. 6 IV 10.78/Cc 14.53, H. 14.62 m.

17. Head of a cobra with round eyes and protruding eyeballs. The mouth, tongue and folds of the hood are marked by incised strokes.

Size: 3.6 × 4.1 × 2.9 cm. Colour: light brown.

No. So IV 80. FS. 6 IV 12.0/Cc 8.2, H. 14.65 m.

18. Head of a snake with pierced eyes and mouth.

Size: 5.9 × 2.4 × 1.8 cm. Colour: grey.

No. So IV 105. FS. 6 IV 2.5/Cc 6.0, H. 16.10 m.

19. Fragment of an elephant. Front-part with bulgy head, small rhomboid eyes, incised skin-folds and applied right ear. The root-sheaths of the tusks are empty. The trunk swings from left to right.

Size: H. 9.1 cm. L. 15.1 cm. B. 6.9 cm. Colour: brown.

No. So IV 436. FS. 6 IV 7.53/Cb 14.97, H. 15.31 m.

20. Head of a bull with curved horns, applied eyes and pricked pupils and nostrils. The dewlap is clearly worked out. On the cheek clings a fragment of an indistinct object.

Size: 5.8 × 4.6 × 4.1 cm. Colour: brick-red.

No. So IV 425. FS. 6 IV 0.5–7.4/Cc 9.5–10.5, H. 14.98–14.60 m.

21. Headless fragment of a bull with large pierced hump.

Size: L. 4.1 cm. H. 4.3 cm. Colour: dark grey.

No. So IV 210. FS. 6 IV 3.5/Cc 6.0, H. 15.20 m.

22. Weather-worn fragment of a ram.

Size: L. 6.0 cm. H. 4.8 cm. Colour: red.

No. So IV 179. FS. 6 IV 0.5/Cc 17.5, H. 15.20 m.

23. Head and neck of a duck. Perhaps spout of a vessel.

Size: H. 9.6 cm. Colour: red.

No. So IV 301. FS. 6 IV 11.6/Cc 14.15, H. 14.70 m.

## E. MISCELLANEOUS TERRACOTTA OBJECTS

1. Mutilated object with three rectangular seal impressions containing two lines of script. The elevated central part shows a perforation. The inscription in the three impressed fields are identical. The text is written in Kuṣāṇa Brāhmī and reads:

L.1 ... .. *putrasa*

L.2 *abik[o]śikasa*

Size: max. 4.0 × 3.4 × 2.4 cm.

No. So IV 357. FS. 6 III 10.5–19.5/Cd 4.0–6.0, H. 14.90–14.60 m.

2. Seal impression on wheel-shaped object. A convex *triśūla* extends over the whole disc. It remains unclear whether the elevation in the centre is modelled.

Diam. 1.9 cm. D. 0.95 cm.

No. So IV 243. FS. 6 IV 12.5/Cc 13.7, H. 15.45 m.

3. Pottery stamp with sharply cut *nandyāvarta* symbol.

Diam. 2.7 cm.

No. So IV 393. FS. 6 IV 3.2/Cc 9.6, H. 14.68 m.

4. Pottery stamp with perforated conical handle showing a sharply cut *hamsa*.

Size: 3.7 × 3.4 × 3.7 cm.

No. So IV 290. FS. 6 IV 2.7/Cc 10.5, H. 15.25 m.

5. Large stamp with knob-shaped handle. Three decorated concentric rings encircle a lotus rosette.

Diam. 11.65 cm. H. 3.0 cm. Colour: brick-red.

No. So IV 147. FS. 6 IV 6.85/Cc 8.45, H. 15.65 m.

6. Stopper with blossom-shaped top and tapering shaft.  
Size: H. 5.85 cm. Colour: brown. No. So IV 324.  
FS. 6 IV 0.5–9.5/Cc 7.5–9.5, H. 14.90–14.60 m.
7. Plain reel; short concave; both sides flat.  
Ø 3.0 cm. Ht. 1.7 cm. Colour: brown. No. So IV 126.  
FS. 6 IV 0.5–2.9/Cb 15.5–17.5, H. 15.45–15.15 m.
8. Double-convex wheel with on both sides protruding hub.  
Diam. 3.9 cm. Colour: brick-red.  
So IV 201. FS. 6 IV 6.5/Cc 18.2, H. 15.20 m.
9. Double-convex wheel with protruding hubs. Incised oblique strokes on obverse.  
Diam. 4.0 cm. D. 1.4 cm. Colour: brick-red.  
No. So IV 322. FS. 6 III 11.2/Cd 2.5, H. 15.25 m.
10. Spherical ball with incised segmenting lines (melon-shaped).  
Diam. 1.8 cm. Colour: brown.  
No. So IV 426. FS. 6 IV 0.5/Cc 9.5, H. 15.30 m.
11. Fragment of presumably rectangular skin-rubber with punctured surface on one side.  
Size: 6.1 × 4.2 × 1.5 cm. Colour: brown.  
No. So IV 202. FS. 6 IV 1.54/Cd 0.70, H. 14.98 m.
12. Fragment of round skin-rubber with criss-cross incised surface on one side.  
Size: 7.3 × 4.7 × 1.8 cm.  
No. So IV 184. FS. 6 IV 5.0/Cc 16.0, H. 15.20 m.



1a, b



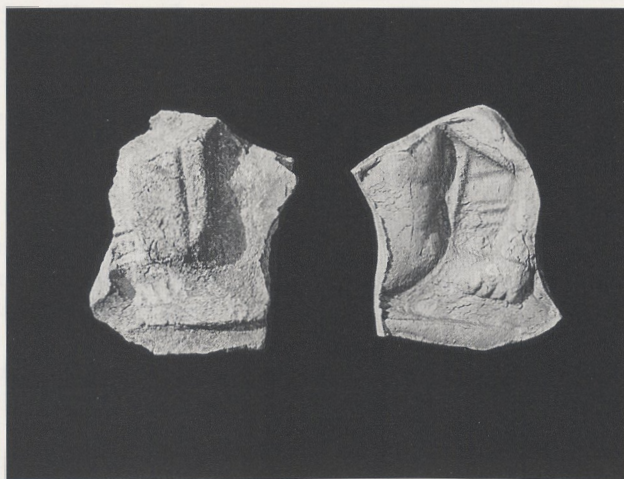
2a, b



3



4a, b



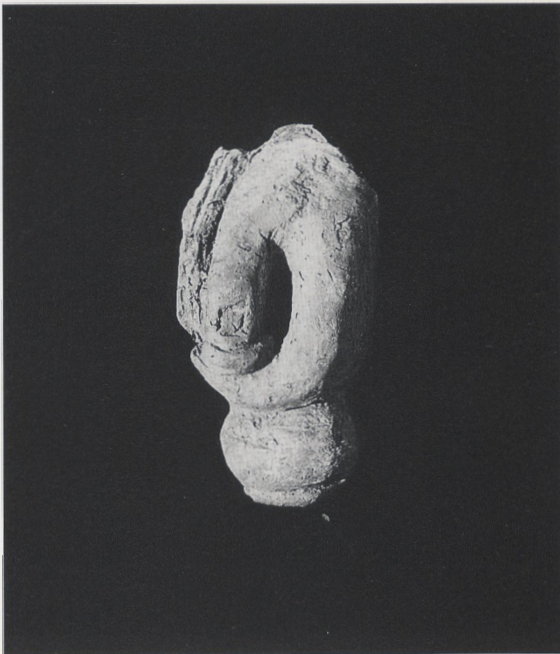
5a, b



6



7a



8



7b



9



10



11



13



12a



12b



14



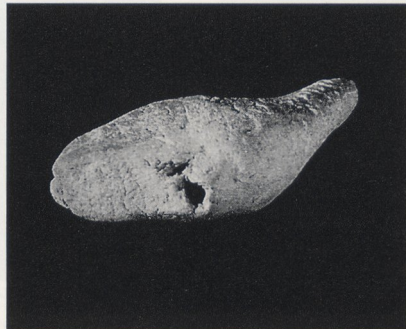
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16



17



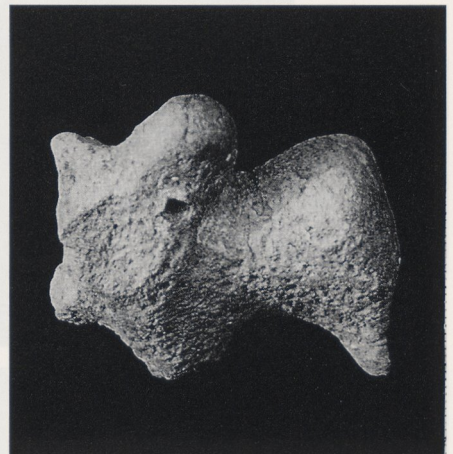
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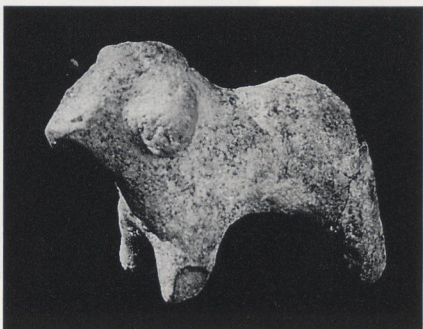
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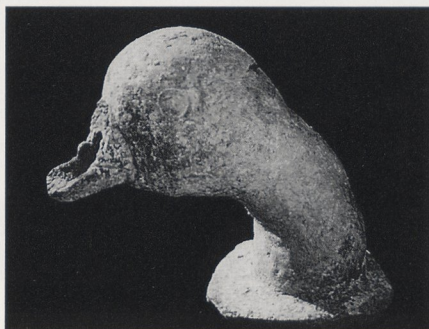
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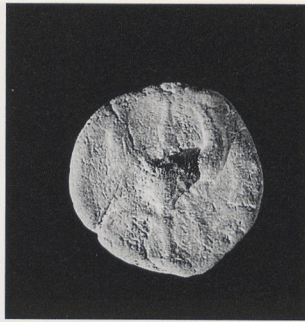


23





1



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4



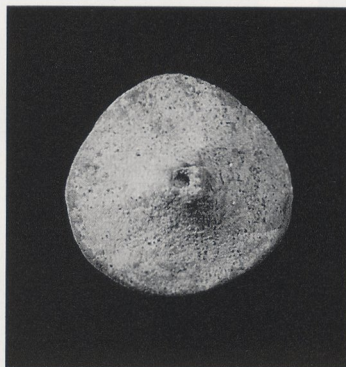
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6



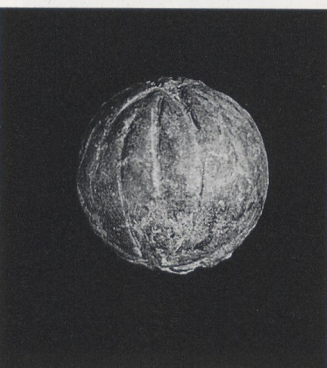
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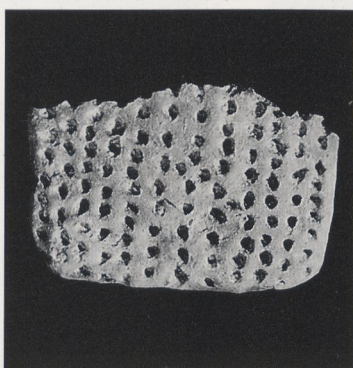
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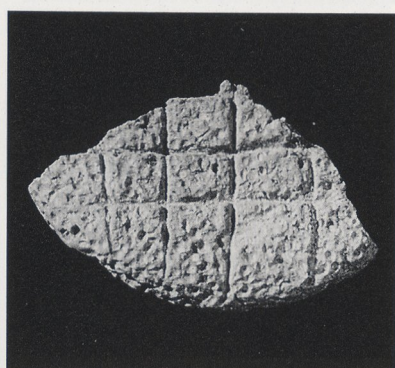
9



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11



12

## F. MISCELLANEOUS OBJECTS OF METAL, BONE AND STONE

1. Thin small rhomboid gold foil embossed with two concentric semicircles in the centre and a framing line of dots along the edge. Size: 1.75 × 2.70 cm.

No. So I 278. FS. 6 IV 14.25/Ca 1.35, H. 14.80 m.

2. Crushed bead of gold foil. The originally hollow lenticular bead shows on both ends a stiffened rim for the take-up of the thread.

Size: L. ca 2.2 cm. H. ca 1.0 cm.

No. So I 280. FS. 6 III 6.0/Cb 19.9, H. 15.02 m.

3. Stylus of bone with a carved hand on one end. The tips of the fingers are turned towards the palm, but the incised horizontal strokes are indicating finger nails. The wrist is decorated with three bangles.

Sizes: L. 10.4 cm. B. (hand) 1.3 cm.

No. So I 279. FS. 6 IV 17.05/Cc 1.2, H. 14.75 m.

4. Steatite bowl, hemispherical, upper wall grooved, direct sharp-edged rim bordered by two thin grooves on the outside.

Diam. 3.6 cm. Colour: white-pink.

No. So IV 113. FS. 6 IV 7.85/Cc 3.7, H. 15.85 m.

5. Fragment of a sandstone bowl decorated with incised pointed lotus petals and a borderline of triangular notches on the outside.

Size: 9.1 × 5.2 × 1.9 cm. Colour: whitish.

No. So IV 205. FS. 6 III 10.2/Cd 0.78, H. 15.22 m.



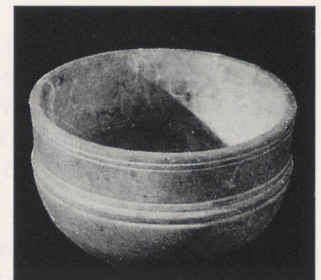
1



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## G. COINS

*Wima Kadphises*

Æ

1. *Obv.* Corroded king standing l. sacrificing at altar.  
*Rev.* Corroded Śiva facing standing before bull r.  
 Size 2.69–2.74 × 0.42 cm. Wt 17.029 gm. Shape: circular.  
 No. So III H 235. FS. 6 IV 12.38/Cc 9.50, H. 15.80 m.  
 Publ. R. Göbl 1984: no. 762/20.

2. *Obv.* King standing l. sacrificing at altar.  
*Rev.* Corroded Śiva facing standing before bull r.  
 Size 2.75–3.08 × 0.41 cm. Wt 16.920 gm. Shape: circular.  
 No. So III H 298. FS. 6 III 17.3/Cb 17.5, H. 16.50 m.  
 Type R. Göbl 1984: no. 762.

*Kaniṣka*

Æ

3. *Obv.* King standing facing l., clad in coat and trousers. He holds in r. hand elephant-goad (*añkuśa*) over altar; in his l. hand long-shafted spear.

*Rev.* Śiva standing l., nimbate, has four arms and hands with corroded attributes.

Size 2.47–2.66 × 0.47–0.58 cm. Wt 17.381 gm. Shape: circular.  
 No. So III H 299. FS. 6 III 17.3/Cb 17.5, H. 16.50 m.  
 Type R. Göbl 1984: no. 781.

*The coins nos. 2 and 3 have been found sticking together in one of the brick-foundations of the upper row of pillars along the wall of the Apsidal Temple no. 2.*

4. *Obv.* King standing facing l., clad in coat and trousers. The r. hand is extended over altar; in his l. hand long-shafted spear.

*Rev.* Male deity (MAO) to l., nimbate, r. arm stretched l.  
 Size 2.60–2.75 × 0.46 cm. Wt 16.365 gm. Shape: circular.  
 No. So III H 164. FS. 6 IV 15.2/Cc 0.6, H. 14.60 m.  
 Publ. R. Göbl 1984: no. 774/14.

*Huviṣka*

Æ

5. *Obv.* Corroded  
*Rev.* Male deity (MAO), large crescent behind shoulders, r. arm advanced, l. hand grasps sword.

Size 2.14–2.20 × 0.30 cm. Wt 6.266 gm. Shape: circular.  
 No. So III H 234. FS. 6 IV 3.86/Cc 13.62, H. 15.00 m.  
 Publ. R. Göbl 1984: no. 975/7.

Æ

6. *Obv.:* Male figure standing to front wearing short tunic, trousers and boots. Long hair covers the head and hangs down to his shoulders. His half-raised left hand holds a long staff with truncated top and waving banner. The right arm is akimbo placed on the hip. On the right (and bottom?) side appears an incuse line. On the left, i.e. from VIII upto XI an inscription in Brāhmī characters occurs, reading *Huviṣkasya*.

*Rev.:* A tree with full crown of twigs and leaves on the left side. To the right two horizontal lines of Brāhmī script with three letters each:

L.1 [pu]tra ka  
 L.2 ṇ(i)kas[ya]

Size 2.16–2.19 × 0.64 cm. Wt 8.696 gm. Shape: circular  
 No. So III H 188. FS. 6 III 17.8/Cc 1.1, H. 14.23 m.

*This coin is a unique specimen of historical importance and has been published and discussed already by P. L. Gupta (1973), B. N. Mukherjee (1973), and listed by R. Göbl (1984) under no. 984 as a local issue. In any case, it proves difficult to bring the two parts of inscription in a line that makes sense. P. L. Gupta (1973, p. 125) discusses this very point when he argues: "The only problem is, who was the issuer of this coin? The legend may have dual interpretation. If the two parts of the legend on the two sides are taken in continuation, beginning from the obverse and ending on the reverse, it would mean that Kaṇika was the issuer of the coin and he was the son of Huviṣka. But if the two parts of the legend be taken as separate, it may then be interpreted as "of Huviṣka" and "son of Kaṇika". In that case, the name on the obverse, i.e. Huviṣka would be that of the issuer and then according to the reverse legend, he would be the son of Kaṇika. But this latter interpretation seems unlikely as putra Kaṇikasya in the sense of "son of Kaṇika" is an unusual construction; proper construction in this sense would be Kaṇikasya putra. So, here the putra should go with Huviṣkasya. As such, I believe that the issuer of this coin was "Kaṇika, the son of Huviṣka."*

*B. N. Mukherjee (1973, p. 6) holds the same opinion, but while P. L. Gupta comes to the conclusion that the Kaṇika of the coin is Kaniṣka I, the son of an (unknown) Huviṣka "who might or might not have been ruler at any time", B.N. Mukherjee argues that "the only Kuṣāṇa monarch with whom the ruler concerned can be identified is Kaniṣka III, the successor of Vāsudeva I".*

*The author is not convinced of any of these conclusions. The arguments do not answer the crucial question about the purpose of this very special issue. It is certainly not a piece of the imperial Kuṣāṇa currency but rather a sort of medal coined on the occasion of an important event. The tree on the reverse might, for instance, stand for Birth. In any case, the main person is not necessarily the issuer of the medal but the one to whom it is dedicated. He would have to appear on the obverse which in the copper piece in question is undoubtedly the side with the male figure accompanied by the inscribed name Huviṣka. This name is, as one would expect, written in the genitive. Should one now take the two parts of the legend as separate, and should the first two akṣaras on the reverse really to be read as pu (and not as sa), then the wording putra Kaṇikasya is in fact disturbing. In this case, one expects of course Kaṇikaputrasya or Kaṇikasya putra. But was the designer of our coin or medal aware of such a rule? As far as the author knows, there exists no other coin with a Brāhmī inscription mentioning the fathers name and written in two parts on the obverse and reverse. The putra Kaṇikasya in the sense of "son of Kaṇika" is in fact an unusual construction, but is it really impossible? To think with P. L. Gupta of an unknown Huviṣka who is the father of Kaniṣka I, or with B. N. Mukherjee (for whom Vāsiṣka is the father of Kaniṣka II) of a likewise unknown Huviṣka as the father of Kaniṣka III is equally unlikely. One should not, in spite of the unusual wording of the inscription, exclude the possibility that this is a medal for Huviṣka, the son of Kaniṣka (I). The findspot in the surroundings of the Apsidal Temple 2, and the palaeography of the script offer no objection against such an interpretation.*

*Vīrasena*

Æ

7. *Obv.:* On top Brāhmī letters .ras(e[na]). Below: tree in railing between nandyāvarta symbol r. and l.

*Rev.:* Crude standing figure of Lakṣmī holding stalk of flower in her r. hand.

Size 1.31 × 1.09 × 0.23 cm. Wt 1.746 gm. Rectangular.  
 No. So III H 162. FS. 6 III 6.7/Cb 9.5, H. 14.50 m.

8. *Obv.*: On top [vi]ras[e]na[sa]. Below: tree in railing between nandyāvarta symbol r. and l.

*Rev.*: Corroded.

Size 1.21 × 1.17 × 0.21 cm. Wt 1.373 gm. Rectangular.

No. So III H 160. FS. Surface, modern temple area.

9. *Obv.*: On top ..ras[ena]|||. Below: tree in railing between nandyāvarta symbol r. and l. partly.

*Rev.*: Corroded.

Size 1.42 × 1.17 × 0.22 cm. Wt 2.214 gm. Rectangular.

No. So III H 161. FS.6 III 8.0–9.5/Cb 8.0–9.5, H. 14.75 m.

AR Vināyakapāla I

10. *Obv.*: Corroded figure of anthropoid boar.

*Rev.*: Legend |||[ya]ka|||

Size 1.77 × 1.45 × 0.29 cm. Wt 3.929 gm. Circular.

No. So III H 233. FS. Surface find.

AE Native States Bharatpur

11. Sūraj Mall (?). Maha Indrapur. Date: -ry.4. Legend = IMC IV, p. 220.

Size 1.94–2.15 × 0.70 cm. Wt 18.063 gm. Circular.

No. So III H 187. FS. 6 III/Cb, H. 14.75 m.

*Note*: One more specimen of same type registered under So III H 236.

6. Shoulder fragment of a red ware jar decorated with stamped leaf patterns. Diameter 1.5 cm. H. 1.47 cm. No. So IV 397. FS. 6 III/Cb, H. 14.90 m.

7. Shard of a red ware jar showing horizontal grooves and stamped leaf patterns as well as subcircular marks. 7.5 × 5.1 cm. No. So IV 398. FS. 6 III/Cb, H. 14.90 m.

8. Shard of a red ware jar decorated with stamped leaf patterns and circles. 1.0 × 1.0 cm. No. So IV 399. FS. 6 III/Cb, H. 15.00 m.

9. Shoulder fragment of a red ware jar decorated with a horizontal chain of broad lotus petals and a large stamped lotus. 2.0 × 3.1 cm. No. So IV 401. FS. 6 III/Cb, H. 15.00 m.

10. Shoulder fragment of a red ware jar decorated with a chain of lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

11. Shard of a red ware jar decorated with stamped lotus petals and notches arranged in semicircles. 1.0 × 1.1 cm. No. So III H 236. Co.

12. Fragment of a moulded red ware vessel decorated with floral and geometrical patterns. 4.0 × 4.0 cm. No. IV 404. FS. 6 III/Cb, H. 15.00 m.

I. POTTERY OBJECTS

In the west of Apollis Temple no. 2 a few ceramic objects have been found among the pottery the function of which is not entirely clear. They probably have been used as or were part of pithades. Special attention must be given to object no. 1 because of its green glaze of undoubtedly Kusina origin. Here as well as in a number of other pottery fragments the glaze is a blue-green copper one, originally shining and semitransparent, now corroded and opaque. This glaze is based on lead, with copper and iron combinations as colouring agents.

The rim itself depressed along with no. 2 has been found in the oval being about 1.5 cm. The remains of the larger are clinging to the rim.

Along with no. 1 a fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

1. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

2. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

3. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

4. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

5. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

6. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

7. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

8. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

9. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

10. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

11. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

12. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

13. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

14. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

15. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

16. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

17. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

18. Fragment of a red ware jar decorated with stamped lotus petals and a large stamped lotus. 1.0 × 1.0 cm. No. So IV 402. FS. 6 III/Cb, H. 15.00 m.

J. POTTERY

1. Fragment of a globular jar, short everted neck, grooved collar rim, thin carbon on shoulder. Coarse, fine fabric. No. So II 2532.

2. Fragment of jar, recurved neck, corrugated collar rim, two grooves on neck, thin carbon on lower neck, stamped lotus petals on shoulder. Brick-red, medium fine fabric. No. So II 2550.

3. Jar, globular, short wide everted neck, beaked and rim-beaded rim, stamped lotus petals in groups of three on upper trunk. Brick-red, fine fabric. No. So II 2572.

4. Fragment of jar, globular, everted funnel-neck, rim-beaded beaked, two grooves on shoulder, eared loop handle. Brick-red, medium fine fabric, carbonized. No. So II 2559.

5. Jarlet, sharply carinated, almost biserial, plain short funnel-rim, flat base. Brick-red, fine fabric, corroded. No. So II 2592.

6. Jarlet, double-carinated, beaked rim, rim bead, rim flange. Brick-red, fine fabric. No. So II 2558.

Part II, Coins, VI.

COINS



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2



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## H. DECORATED POTTERY

The decorated pottery sherds found in the area of Apsidal temple 2 are all, with a few exceptions, of the stamped Kuṣāṇa variety. There is, as the selected samples show, no remarkable difference to the stamped pattern of the material found in the main excavation area. The exceptions are a few paddle-marked and moulded specimens.

1. Sherd of red ware jar paddled with sets of parallel grooves. 7.1 × 4.9 cm. So IV 136. FS. 6 IV/Cc, H. 15.50 m.
2. Sherd of red ware jar with incised and impressed grooves. 21.2 × 11.0 cm. So IV 221. FS. 6 IV/Cc, H. 14.90 m.
3. Shoulder fragment of red ware jar decorated with stamped hanging leaves between horizontal grooved lines. 13.25 × 10.2 cm. So IV 213. FS. 6 IV/Cc, H. 14.85 m.
4. Sherd of red ware jar stamped with a variation of leaves, rosettes and a V-shaped shoulder band. 7.7 × 5.2 cm. So IV 214. FS. 6 III/Cc, H. 15.30 m.
5. Shoulder fragment of a vessel in red ware decorated with a band of small *nandyāvarta* symbols above and one large such symbol below. 6.0 × 7.4 cm. So IV 119. FS. 6 IV/Cb, H. 15.75 m.
6. Shoulder fragment of a vessel in red ware decorated with stamped leaf variations between horizontal grooved lines. 14.7 × 5.6 cm. So IV 399. FS. 6 IV/Cc, H. 14.90 m.
7. Sherd of a jar in red ware showing horizontal grooves and stamped V-shaped patterns as well as semicircular garlands. 7.7 × 5.1 cm. So IV 338. FS. 6 IV/Cd, H. 14.90 m.
8. Sherd of a red ware jar decorated with stamped rosettes, lozenges and arches. 12.0 × 7.1 cm. So IV 135. FS. 6 IV/Cc, H. 15.80 m.
9. Shoulder fragment of a red ware jar decorated with a horizontal chain of broad lotus petals and a large stamped *śrīvatsa*. 9.9 × 8.1 cm. So IV 161. FS. 6 IV/Cc, H. 15.50 m.
10. Shoulder fragment of a red ware jar showing lines of small and large stamped rosettes and a band of oblique notched grooves. 10.5 × 8.6 cm. So IV 337. FS. 6 IV/Cc, H. 14.85 m.
11. Sherd of a red ware jar decorated with bands of stamped stars, and notches arranged in semicircles. 5.8 × 3.1 cm. So IV 220. 6 III/Cc.
12. Fragment of a moulded red ware vessel decorated with floral and geometrical patterns. 4.5 × 4.0 cm. So IV 144. FS. 6 IV/Cc, 15.50 m.

## I. POTTERY OBJECTS

In the area of Apsidal Temple no. 2 a few ceramic objects have been found among the pottery the function of which is not entirely clear. They probably have been used as or were part of pinnacles. Special attention must be given to object no. 1 because of its green glaze of undoubtedly Kuṣāṇa origin. Here as well as in a number of other pottery fragments the glaze is a blue-green copper one, originally shining and semitransparent, now corroded and opaque. This glaze is based on lead, with copper and iron combinations as colouring agents.

The iron bell depicted along with no. 2 has been found in the mud filling within this pipe. The remains of the clapper are clinging to the corroded inner side.

Along with these objects have been recovered seven pieces of roof-tiles, all quite fragmentary, but of the same type and size as those found in Level 27 of the main excavation area. In absence of a complete set of photographs the three pieces depicted here may stand for all (nos. 5–6).

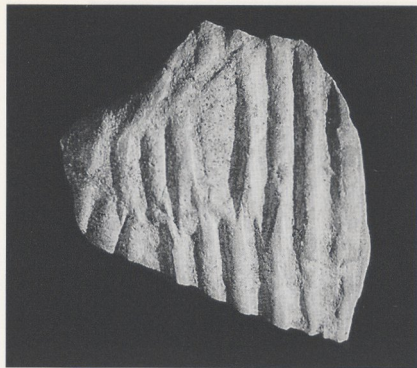
1. Tubular object (pinnacle?) having a gallery around its middle part, at one end a double cordon. Light brick-red, exterior green-glazed, medium fine fabric. Ht. 25.3 cm, Diam. 16.9 cm. No. So IV 363.  
*Note:* One more fragment of a glazed object registered under So IV 349.
2. Fragment of a tubular object (pinnacle?) with two serrated ridges. Exterior brick-red, interior grey, medium coarse fabric. It was found with an iron bell inside. Ht. 28.0 cm, Diam. 12.0 cm. No. So IV 118, 118a.  
*Note:* One more fragment registered under So IV 375.
3. Fragmentary slightly conical pinnacle (?) with grooved and notched ridges. Brick-red, medium coarse fabric. Ht. 24.4 cm, Diam. 15.3 cm. No. So IV 439.
4. Conical object with the remains of eight handle-like appendices. Presumably the top of a pinnacle. Decorated with grooves and a notched cordon. The cone is solid. Brick-red, medium coarse fabric. Ht. 13.4 cm, Diam. 12.5 cm. No. So IV 445.
5. Two fragments of burnt roof-tiles, one showing carefully made grooves on the upper side, the other being preserved in its lower side only.  
Size: 19.2 × 17.6 × 3.1 cm and 11.7 × 11.9 × 3.5 cm.  
Nos. So III G 153 + 156. FS. 6 III 11.5/Cb 14.8, H. 15.09 m.  
*Note:* Five more tile fragments registered under So III G 152; 154; 155; 157; 158.
6. Fragment of burnt brick with wide groove.  
Size: 26.8 × 24.0 × 6.0 cm.  
No. So III G 160. FS. as no. 5

## J. POTTERY

1. Fragment of globular jar, short concave neck, grooved collar-rim, thin cordon on shoulder. Ochre, fine fabric. No. So II 2552.
2. Fragment of jar, recurved neck, corrugated collar-rim, two grooves on neck, thin cordon at base of neck, stamped *nandyāvarta* on shoulder. Brick-red, medium fine fabric. No. So II 2550.
3. Jar, globular, short wide concave neck, beaked and in-beaded rim, stamped *nandyāvartas* in groups of three on upper trunk. Brick-red, fine fabric. No. So II 2572.
4. Fragment of jug, globular, concave funnel neck, rim concave, beaked, two grooves on shoulder, eared loop-handle. Brick-red, medium fine fabric, core unoxidized. No. So II 2559.
5. Jarlet, sharply carinated, almost biconical, plain short funnel-rim, flat base. Brick-red, fine fabric, corroded. No. So II 2502
6. Jarlet, double-carinated, beaked rim, flat base. Brick-red, fine fabric. No. So II 2538.

7. Cup, heart-shaped profile, nearly cylindrical neck with plain rim, narrow flat base. Ochre, fine fabric. No. So II 2372.
8. Small jar, globular, wide steep funnel-neck, angular, slightly in-bevelled rim, flat base. Brick-red, fine fabric. No. So II 2321.
9. Jar, globular, funnel-neck with plain rim, three grooves on upper trunk, convex base. Reddish ochre, smooth surface, medium fine fabric. No. So II 2746.
10. Small jar, bulging and carinated wall, funnel-neck with bevelled rim, flat base. Brick-red, fine fabric. No. So II 2366.
11. Beaker, bulging wall, recurved neck, beaded rim, flat base. Brick-red, fine fabric. No. So II 2563.
12. Big spherical jar, recurved neck, band-rim, relatively thin wall. Light brick-red, medium fine fabric, core unoxidized. No. So II 2380.
13. Fragment of neck of storage jar, short cylindrical, angular undercut beaked rim, groove at base of neck. Light brick-red, coarse fabric, core unoxidized, hand-modelled. No. So II 2674.
14. Small funnel-bowl, up-curved and stepped tapering rim, protruding foot. Brick-red, medium fine fabric. No. So II 2544.
15. Small funnel-bowl, straight carinated rim. Brick-red, medium fine fabric. No. So II 2471.
16. Fragment of bowl-lid with central knob, horizontal flange with flat top and groove at inner edge, base of knob ringed, base of lid rounded by scraping. Brick-red, fine fabric. No. So II 2581.
17. Pedestal (?), conical, with central part of bowl (?), lower end having four grooves, upper end two grooves. Brick-red, medium fine fabric. No. So II 2371.
18. Fragment of pedestal (?), conical, at lower end five grooves. Light brick-red, green-glazed, fine fabric. No. So 2649.





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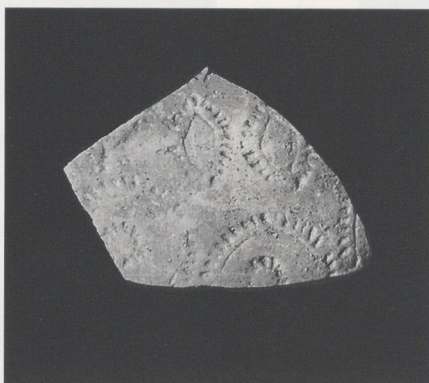
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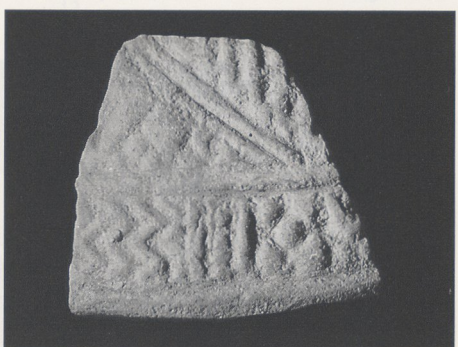
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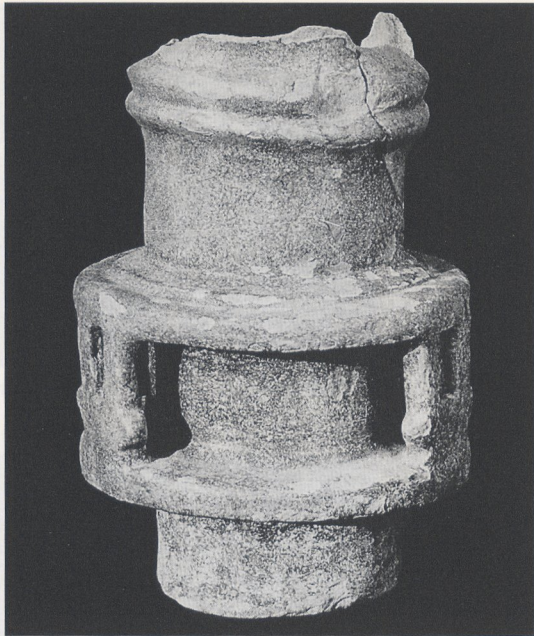


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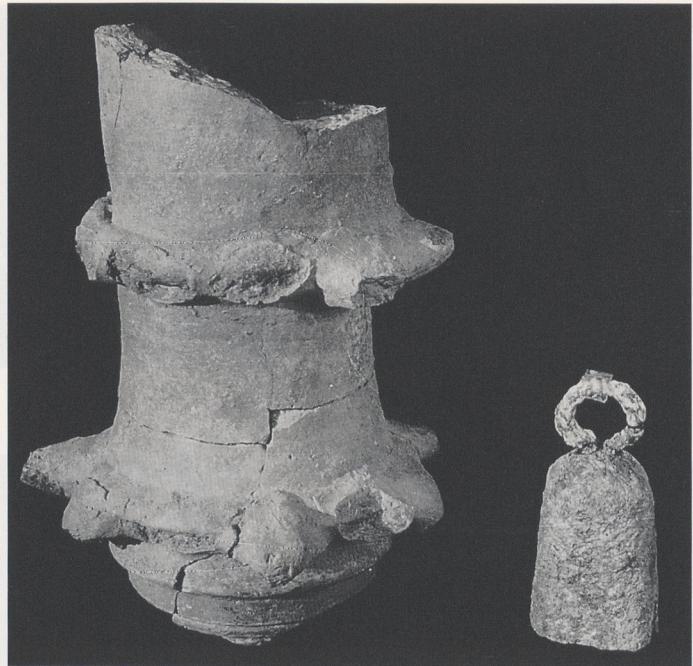


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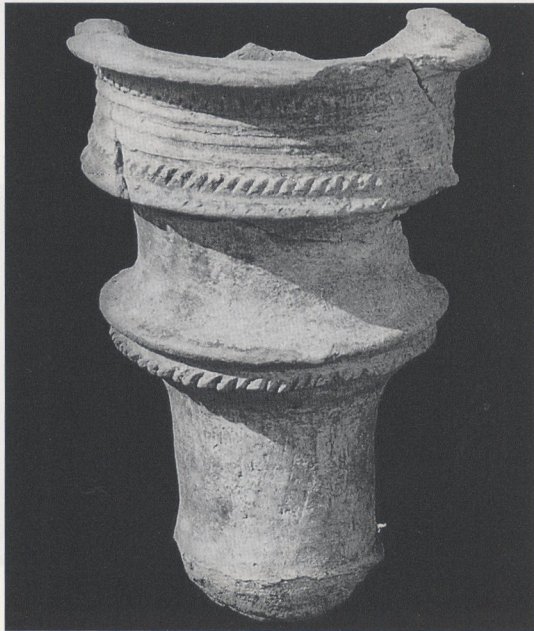




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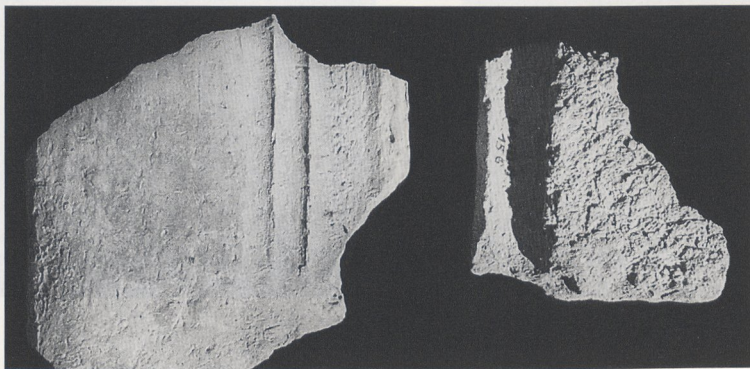
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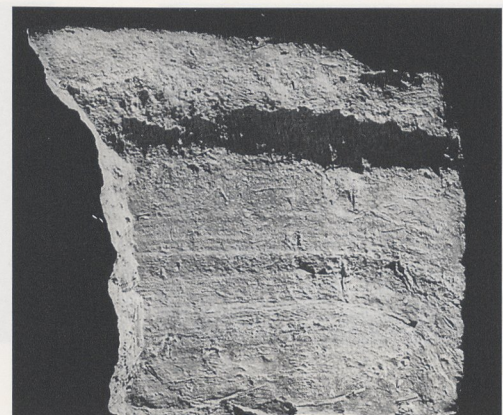
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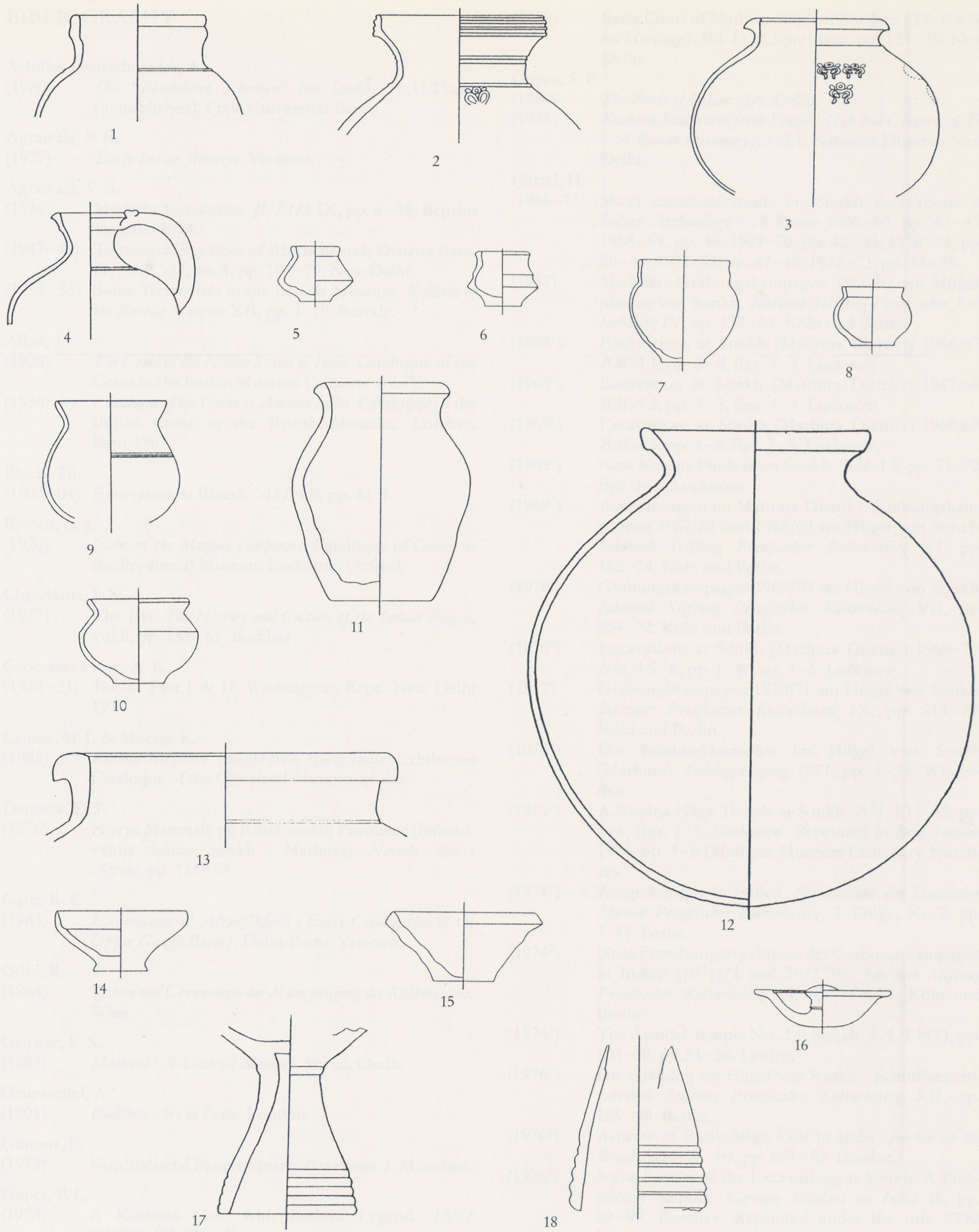
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Pottery from the Site of the Apsidal Temple no. 2. 1/4