

SHNAISHA GUMBAT: FIRST PRELIMINARY EXCAVATION REPORT

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1.	Reg. No. 13 (Pl. XLIXa)	Chaitya arch	i) 𑖦	(ba)
2.	Reg. No. 23 (Pl. LIIa)	Cornice relief	i) 𑖦 ii) 𑖦	(i) (de)
3.	Reg. No. 33	Cornice relief	i) + ii) 𑖦	(th) (ga)
4.	Reg. No. 34	Cornice relief	i) 𑖦 ii) 𑖦	(ma) (de)
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6.	Reg. No. 44	Cornice relief	i) 𑖦	(la)
7.	Reg. No. 46	Panel relief	i) 𑖦	(sa)
8.	Reg. No. 59	Panel relief	i) 𑖦	(a)
9.	Reg. No. 123	Cornice relief	i) 𑖦 𑖦	(rudha)
10.	Reg. No. 130	Capital	i) 𑖦	(a)
11.	Reg. No. 131	Capital	i) 𑖦	(ra)
12.	Reg. No. 134	Cornice relief	i) 𑖦	(a)
13.	Reg. No. 192	Pedestal	i) 𑖦	(a)

INTRODUCTION

Shnaisha Gumbat marks the site of a large Buddhist establishment comprising of a sacred area and a monastery. The site was first of all opened in 1989 by Mr. Nazir Khan, Custodian Swat Museum. But the work continued only for a short period of time so that some structures of unmistakably Buddhist character along with a number of sculptures were uncovered. The first regular campaign however was undertaken in June, 1990, by the Department of Archaeology, University of Peshawar, in collaboration with the Department of Archaeology and Museums, Government of Pakistan. Field direction during this campaign was entrusted to the present writer. This time the excavation continued until October 1990 and brought to light a large number of antiquities, mostly sculptures, and some interesting structures. It was then decided to discontinue the excavation work for a while so that the results could be compiled and immediately presented to interested readers. It must be emphasised here that there is still a lot to be done and our investigation is necessarily of a preliminary nature. It would therefore be premature at this stage to write an exhaustive and detailed report while the work is still in progress. Nevertheless some of the main problems which will be raised in the reports that are to follow have been anticipated in the present preliminary report.

In the field I was assisted by Mr. Nazir Khan, Custodian Swat Museum, and Mr. Mian Said Qamar, Deputy Director, Antiquity Trade Control Branch of the Department of Archaeology, Government of Pakistan. Mr. Mohammad Farooq Swati, Lecturer, and Mr. Mohammad Naeem, Draughtsman, both of the Department of Archaeology, University of Peshawar, took care of drawings. Dr. Taj Ali, Assistant Professor in the same department, supervised the excavation work for a while. The photographs were prepared by Mr. Asad Ali. Haji Lajbar took part in the excavation as peon and Mr. Najabat Ali as driver while Messers Fazal Sher and Mohammad Naeem participated in the work in the capacity of M.Phil. students. I gratefully acknowledge their help. My thanks are also due to Dr. Ahmad Nabi Khan, the then Director General, Department of Archaeology and Museums, Government of Pakistan, for meeting part of the expenditure and also for his keen interest in the project. It is with a hearty feeling of gratitude and friendliness that I wish to acknowledge the help extended to the excavation party by the Swat Administration, particularly the Commissioner, Mr. Shakeel Durrani, Deputy Commissioner Mr. Naveed Cheema, Assistant Commissioner Mr. Shah Sahib and Deputy Inspector General Police Mr. Masud Ahmad Piracha. I shall be failing in my duties if I do not express my sincere thanks to Khawaja Shahid Husain, Secretary Culture, Sports and Youth Affairs and to Mr. Shaukat Husain, Joint Secretary, Culture, Government of Pakistan, Islamabad, for their active patronage and encouragement. My thanks are also due to Dr. Farzand Ali Durrani, Professor, and Mr. Farid Khan, Chairman, Department of Archaeology, University of Peshawar for taking care of financial and logistic problems. But for their overall help and keen interest this project would never have taken off the ground.

Location:

Shnaisha Gumbat is situated some six kilometres to the South of Saidu, the present district headquarters of Swāt, a little off the metalled road which connects Saidu with Marghuzār (Fig. 1). The road in general follows the bank of the Marghuzār *Khwar* (stream) and, as it passes Guligrām, a small village in the outskirts of Saidu, it takes a sharp turn to the east and, near the present Kukrai Police Station bifurcates — the eastern branch leading to the village of Salāmpur and the southern to Marghuzār.

A little short of the Police Station, the stream dashes against the hill side leaving only a small space for the road to pass through. Here, in the course of centuries, the *Khwar* water

has scooped out a deep trough in the bed of the stream locally known as Nilgot. It is here that this steeply scarped *Khwar* is crossed by means of a recently built suspension bridge. To the south of this bridge almost half a kilometre distant is the Shnaisha Gumbat, the scene of the present excavation, perched conspicuously at the end of an open nook well above the bottom of the valley and looking prominently over the terraced fields and the little hamlet of Gujar houses also called Shnaisha. Indeed, it is this hamlet that has given its name to the Buddhist monument, the real name having been totally forgotten. To the north west of this place is another similar hamlet called Batorā consisting of a few scattered houses, and to the east a fairly large village called Kukrai, situated at the mouth of a picturesque side valley with a magnificent spring of crystal clear water gushing under a grove of Chinār trees. This place is now marked by a mosque and a school.

The Shnaisha Nook:

The Shnaisha Nook or side valley (Pl. 1) in which the Gumbat (dome) stands like a rising hump, visible even from the road side opposite Batorā, in general slopes terrace by terrace to the north until it reaches the Marghuzār Khwar. The southern end of this side valley forms a fine little triangular plateau surrounded by rocky ridges except on the north. The eastern and western sides of this plateau are marked by the Kukrai and the Batorā spurs, respectively, which descend from the towering eminence of the Tarkānā Hill on the south, with its even rising steep bluffs alternating with more gently sloping bays. These ridges with their thick forests, which are now unfortunately rapidly disappearing, must have provided effective natural protection to the site. The northern side of the site left unprovided for by nature was strengthened by a defensive wall of which a considerable section can still be seen in a ruined condition. This wall shows a later type of semi-ashlar masonry. The plateau is detached from the Batorā Spur by a steeply scarped Khwar with a perennial spring of excellent water a little higher up the ravine. Much of the water of this spring has now been diverted to Batorā by means of a pipeline but an ancient well can still be seen there at the source.

Archaeological Remains in the Vicinity:

To the west of Shnaisha Gumbat and hidden behind the Batorā Spur are the remains of a large Buddhist establishment in an attractive glen called Dhob Darra. This place is completely hidden from view and can only be easily approached through the bed of a dry *Khwar*. The ruins are found in a much disturbed condition and consist of a main stupa, some underground cells and a monastery. At the extreme end of the glen to the south east is a fine spring gushing out under a Chinār tree. The water of this spring, except for a trickle which now flows into the *Khwar*, has recently been diverted to Guligrām village through a pipe line. The main stupa still stands to the height of its drum, which is hollow and coated by lime plaster from inside, but it has gone through a period of extensive plundering, not only at the hands of sculpture hunters but also of a contractor who is said to have used the hollow drum as a furnace. Stumps of numerous walls showing similar diaper masonry are visible on the slope of the hill stretching along the north side. Similar remains of numerous dwellings with abundant potsherds are in evidence on the eastern slope of this hill towards Shnaisha.

More numerous however are the remains of rock carvings found in the area stretching from Shnaisha to Sapalbāndai (correctly Saporbāndai, i.e. village of the thatched hut). This area lies on the most direct and convenient route from Mingora and the adjacent central parts of Upper Swat to the sacred top of Mount Elam which is still annually visited by a large number of pilgrims. The pilgrimage to Mount Elam is certainly of a very ancient origin as is proved by

Hsuan Tsang's description of Mount Hi-lo. Some of these carvings were seen by M.A. Stein in 1926 and were then found badly disfigured because of stones thrown at them by passers – by. "Heaps of stones lying below them", he remarks, "attest the iconoclast custom here practised by zealous way farers". And now, after the lapse almost 65 years, there is much to be wanted.

A group of these reliefs nearest to Shnaisha is found on a rock just below the extreme northern end of the Kukrai Spur, which lies between Shnaisha on the one hand and Kukrai village on the other. The rock lies at a well frequented pedestrian route behind the house of a certain Iḥsan Gul. It measures .90 m. in breadth and .85 m. in height. The reliefs are much too decayed to be subjected to a scientific analysis. Yet the extant remains show two human figures — one seated and the other standing. The seated figure (probably Bodhisattva Avalokiteśvara), measuring .85 m. in height and .85 m. in breadth at the maximum points, has the right leg folded upon the seat while the left hangs down. The left hand holding a lotus stem rests at the left knee, the right hand is missing. In the standing figure, .57 m. in height and .30 m. in breadth, the right arm, bedecked with a bangle, hangs down while the left is akimbo.

Three similar groups of reliefs are found in the Kukrai village a little above the spring already mentioned at the extreme end of another spur of the Tarkānā Hill. Two of them were noticed by Stein. The place is locally called Āṅgan (enclosure) because of a walled structure which encloses a grave yard in the vicinity.

Group I (Pl. XXb)

This group is represented by two standing and two seated human figures on a rock measuring 1 m. in height and 1.60 m. in breadth. Starting from the right hand side the details are as follows:

Figure 1

Standing figure (Śiva) measures .66 m. in height and .28 m. in breadth and holds what looks like a triśūla in the right hand and a handled pot in the left. Drapery is not clear.

Figure 2

Seated figure (Padmapāṇi/Avalokiteśvara) measures .89 m. in height and .57 m. in breadth. His left leg hangs down while the right leg is gently folded on a lotus seat in *lalitāsana* pose. He holds a lotus stem in the left hand.

Figure 3

Standing figure measures .63 m. in height and .24 m. in breadth. He holds a lotus stem in left hand while the right arm with open hand hangs down.

Figure 4

Seated (Avalokiteśvara/Padmapāṇi) measures .67 m. in height and .42 m. in breadth. His left leg is folded on a lotus seat, the right leg hangs down in *lalitasana* pose. He holds a lotus stem in the left hand.

Group II (Pl. XXIa)

In this group are included four reliefs found on two separate but juxtaposed rocks. This group is situated a little north of group-II. Rock No. 1, facing north, measures 1.15 m. in height and 1 m. in breadth. It shows two badly injured human figures seated side by side (Pl. XXIIa).

Figure 1

Seated (Avalokiteśvara/Padmapāṇi) measures .97 m. in height and .59 m. in breadth. His right leg is gently folded on a lotus seat while the left leg hangs down in *lalitāsana* pose. There are traces of an halo behind his head. He holds a lotus stem in the left hand.

Figure 2

Seated (Maitreya ?) measures .68 m. in height and .46 m. in breadth. His legs are folded and he holds a water flask in the left hand while the right hand is missing. There are traces of an halo behind his head.

Rock No. 2, facing south, measures .78 m. in height and .85 m. in breadth. It shows two damaged human figures seated side by side (Pl. XXIb).

Figure 1

Seated (Avalokiteśvara/Padmapāṇi) measures .75 m. in height and .35 m. in breadth. His left leg is gently folded on seat, while the right leg hangs down (*lalitāsana* pose). The left arm is resting on knee, in the left hand he holds an indistinct objects. The right hand is open and rests on right knee there are traces of halo behind his head.

Figure 2

Seated cross-legged, measures .55 m. in height and .38 m. in breadth. His hands rest on knees. There are traces of an halo behind his head.

Group III

This group comprises of two seated human figures on a rock measuring 1.20 m. in height and 1.20 m. in breadth and is situated a little further north. The reliefs are much damaged and show shallow holes everywhere made by bullets fired during shooting competitions.

Figure 1

Avalokiteśvara/Padmapāṇi measuring .70 m. in height and .40 m. in breadth. Seated in *lalitāsana* pose. His left leg hangs down while the right leg is gently folded on seat. His is holding a lotus in left hand, the right hand rests on his knee.

Figure 2

Avalokiteśvara/Padmapāṇi measuring .87 m. in height and .58 m. in breadth, Seated in *lalitāsana* pose. His left leg is folded on seat, left hand rests on knee, while the right hand is missing.

To the east of the Marghuzār road opposite Sapalbāndai are two more similar reliefs across the *khwar*. These are found on two separate granitic rocks lying at the edge of a little plateau. Rock. 1, measuring 1.60 m. in height and 2.30 m. in breadth, is a huge boulder which seems to have been dislodged from its original position and is now lying tilted on one side. It shows a seated human figure (Avalokiteśvara or Padmapāṇi) (1.17 m. x .06 m.) in *lalitāsana* pose, with the right leg gently folded on seat and right arm resting on right knee, while the left leg hangs down and in the left hand he holds a lotus stem. Rock 2 is comparatively smaller in size, measuring 1.35 m. x .95 m. and is situated to the south of Rock 1. It shows an identical seated human figure measuring .69 m. x .35 m. in low relief.

To the south of this place at a distance of about one kilometre on the same side of the *khwar* is a small village called Sapalbāndai Dherikai, prominently perched on an ancient mound. A little outside the village to the south is a lonely house situated at a lower terrace. The outer wall of this house stands upon a huge granitic boulder measuring 2.83 m. by 1.77 m. which shows a group of four similar reliefs. The boulder shows a deep crack which has seriously damaged one relief. Starting from the right hand side, the details are as follows:

Figure 1

Avalokiteśvara or Padmapāṇi measures 1.10 m. in height and .60 m. in breadth, seated in *lalitāsana* pose. The right leg of the figure is gently folded on seat, while the left leg hangs down. He holds a lotus stem in the left hand. The head is missing.

Figure 2

Standing Śiva measure 1.15 m. in height and .42 m. in breadth. He wears a diaphanous loose garment which hangs down to the knee, and shows four hands — two on each side. These are as follows:

- | | | |
|----|------------------|--|
| 1. | Lower right arm: | hangs down, hand open showing the palm in front. |
| 2. | Upper right arm: | raised, holds triśūla. |
| 3. | Lower left arm: | hangs down, holds a handled pot. |
| 4. | Upper left arm: | raised, holds an indistinct flat object. |

Figure 3

Standing Padmapāṇi measuring .94 m. in height and .39 m. in breadth. His right hand hangs down; in the left he holds a lotus stem.

Figure 4

This figure is unfortunately hidden under the wall.

Near the Kukrai Police Station, about half a kilometre to the south east is a rectangular block of stone measuring 1.20 m in height and .57 m in breadth. Presently it forms the side of a water channel. On one side the block shows traces of a much damaged standing human figure. Wherefrom this block was brought is not known.

Some of the reliefs mentioned by Stein are no longer traceable. "On the opposite side of the main valley and not far from Kukrai," he write "the mule — path leading up the valley passes below a rock bearing two much injured small relievos ... No details can be made out beyond that one figure represents a seated Bodhisattva with the left arm hanging below the knee and the other a seated Buddha or Bodhisattva". Unfortunately these reliefs are no more there.

Similar reliefs from Kukrai and Salampur mentioned by G. Tucci (*East and West*, Vol. 9, pp. 310–12) are now preserved in the reserve collection of the Swāt museum. Dr. A.H. Dani (*Ancient Pakistan*, Vol. VI, 1968–69, pp. 26–27) has also described some similar reliefs found in the Dir district. In Jahānābad (old Shākhoraī) there is the figure of a Padmapāṇi (Pl. XXIIb) not very far from the two inscriptions in Gupta characters already published by G. Bühler.

Nomenclature

Shnaisha is a composite Pashtu word comprising of *Shnai* and *Sha*. *Shnai* is the name of a tree which, like the *Chinār*, grows very tall and bears sweet fruits. The word *Sha* in Pashtu often occurs as a suffix in place names such as *Lwarasha* (i.e. elevated spot or place), and indicates dry patch of land between two *Khwar*s (streams). There are many place names in Bajaur that have similar ending such as *Tutsha*, *Manesha* etc. *Tutsha* (the place of the *Tūt* tree), and *Māṇesha* (the place of a building). Thus the word *Shnaisha* would mean the place of the *Shnai* tree. Such a tree was apparently a prominent land-mark in this area and its location at the site where the present Gujar hamlet stands is well attested by the old people.

Shnaisha is also occasionally pronounced as *Shnesha* and *Shnāsha*. *Shnesha* is obviously a vulgar form of the word *Shnaisha* and needs no comments. The word *Shnasha* however, needs some explanation. *Shnāsha* in Pashtu means a green spot/place and by implication may stand for a pasture-land. Now the *Tarkānā* hill which surrounds the *Shnaisha* Gumbat on three sides was very well wooded till recent times and was used by people in this neighbourhood as a pasture land. Thus in a wider geographical sense the word *Shnaisha* would be the equivalent of the word *Tarkānā* and would cover the whole pasture land. But this is hardly true, for the name *Shnaisha* is applied only to the Gujar hamlet and not to the whole pastureland. This obviously shows that the pasture-land in question has nothing to do with the name of the Gujar hamlet. *Shnāsha* therefore, is a wrong pronunciation and does not stand the test of reasoning in this particular case.

Stein records the name as Shinasi and Shinase. But these words do not mean anything in Pashtu nor do they appear to be of ancient origin. Shināse in fact, is a Persian word and means “cognizance” (such as *farz Shināsi*) which has no relevance in the present context. It may also be surmised that the word Shnaisha is a corrupted form of the Persian word Shāhinshā or Shāhānoshā (i.e. King of Kings), but then this word must refer to a person which Shnaisha is not — it certainly is a place name. Having considered all the possibilities regarding its orthography it seems that the form Shnaisha is the most correct and has hence been used in this report. But this name, too, obviously is of recent origin. The real name of the Shnaisha Gumbat as known to its builders has long been forgotten.

Stein's visit to Shnaisha Gumbat

At the time of Stein's visit in 1926 Shnaisha Gumbat was in a much better state of presentation as is shown by his following statement. “Its lowest base, 75 feet square, was approached by a wide flight of steps from the north... Above this base there appear to have been two circular bases; but owing to far advanced decay the position and height of only the upper one could be definitely ascertained. Projecting pilasters, marked in most cases only by the matrices left in the facing masonry, decorated both square and circular bases. A cornice separated the upper most base from the drum above it. Between this and dome intervened a shallow recess... The dome is distinctly hemispherical in shape and in a fair state of preservation except on the north where a cutting had been made; it measured about 44 feet in diameter. The facing masonry is of the same type as at the stupas of Amlukdara and Shankardar but less carefully done. A small circular mound, only 7 feet high which is found on the cultivated terrace to the SW. of the stupa probably marks the position of a little stupa. Low broken walls on the top of a small rocky ridge about 180 yards to the west may mark remains of a monastic dwelling”.

Previous Plunderings and Rescue Work (Pl. II)

Shnaisha Gumbat has been well known to art robbers in Swāt as a rich source of sculptures. Consequently it was plundered several times in the past. This may be witnessed in the heaps of debris scattered around on the site. Some of the people in the neighbourhood who had actively participated in these plunderings as hired labour are still alive and, if questioned, cherish to relate fantastic stories as to how large size *buts* (sculptures) were transported to the road side by means of *charpais* on more than one occasion

In 1989 Mr. Nazir Khan, Custodian Swat Museum, started his rescue excavation. The work continued for a couple of months so that the northern side of the main Stupa as well as some other structures to the east of it were exposed. We have marked this part of the site as NK Area. Some of the antiquities recovered by Nazir Khan are included in this report under the heading Antiquities From the NK Area. Unfortunately Mr. Nazir Khan could not continue the work, nor could he make any arrangement for appointing a *chowkidar* in spite of his best efforts. Consequently robbers once again appeared on the site and helped themselves with all that they could lay their hands at. So great was the havoc wrought to cultural property that in June, 1990, when the present writer visited the site it presented a dismal show of scattered debris, of ruthlessly dismantled structures and of deep holes sunk along the stupa walls. The east side of the main stupa had been thoroughly robbed and exposed down to the paved floor. The robbers are said to have found twelve invaluable sculptures one of them being a capital having two seated human figures surrounded by acanthi. Robbing on the south however was not so thorough, for, we found only two tunnels running horizontally parallel to almost half the total length of this

side — one of the tunnels was only a little above the paved floor, whereas the other ran just below the surface level. Details of the looted materials were not available. Two similar trenches were found in the south west corner. But here the damage does not seem to be as great as on the other sides, for the robbers somehow could not reach the ground floor. Much more devastating however, was a trench sunk in the centre of the dome by cutting through its west side. Debris from this trench comprising of innumerable stone blocks and tons of earth was just rolled down and, at the time of our visit, formed a huge pile resting against the west side of the main stupa (Pl. IIIa). According to our informers three relic chambers placed one above the other and in each case covered by circular stone blocks were found. These blocks, made of granitic stone, are still lying there to the west of the main stupa. There are conflicting accounts of what was found in the relic chambers. All that now remains is a stone relic casket which contained schist fragments bearing Kharosthi letters in ink and a tiny little gold box.

The mere size of the pile of debris stretching from the top of the drum of the stupa down to the floor level would indicate the degree of vandalism to which this monument was subjected. For us, however, the pile had at least one redeeming feature. Comprising as it was of loose excavated materials, it could sink and bury anyone attempting to dig tunnels under it. Therefore, it was allowed to stay on undisturbed until we cleared it off. In this way was saved the west side of the stupa from being completely robbed.

The Excavation Strategy

The entire site area, presently owned by three Gujar brothers Ṣālīḥ, I'tbār Gul and 'Azīz-ur-Raḥmān — had long been turned into terraced cultivated fields gradually sloping to the north. It is marked by the houses of the Gujar brothers on the west side and the Kukrai Spur on the south, measuring 180 m. east to west and 150 m. north to south. For the purpose of excavation it was divided into 30 grids each measuring 30 x 30 m. The north side was numbered I to IV and west side A to E (Fig. 2). The main stupa fell into our grid B V. A permanent bench mark was therefore fixed in the north — western corner of the plinth of this stupa. Each grid was then subdivided into 25 square trenches each measuring 6 x 6 m. Starting from the north western corner in each case these were numbered 1 to 25. Thus we had five rows of trenches from west to east and five similar rows from north to south. In view of the vastness of the site and also the large scale disturbance, it was decided: (a) To clear the site of the debris left behind by robbers. It certainly involved a huge unproductive effort but there was no easy way out. Tidiness of the site had to be ensured for a scientific analysis. (b) To concentrate mainly on the west side of the main stupa in grid BIV. This area was less disturbed and offered good prospects for scientific investigation.

With these objectives in view two teams, assisted by two M. Phil. students Messers Fazal Sher and Muhammad Naeem started work simultaneously — one in the NK area (abbreviated for Nazir Khan) and the other to the west of the main stupa. The area around the drum of the main stupa on top of its podium/platform had formerly been robbed but, it soon became obvious, that the robbers were not thorough in their search for antiquities and had left behind a good number of sculptures — mostly panel reliefs in green schist or phyllite. These were mostly found to the west of the stairs. In general the panels are weather – worn and fragmentary with a few exceptions. The subject matter however, in most cases, could be easily made out. The sculptures were found in a topsy turvy condition on the paved floor (upper circumambulation path) with iron nails in some cases still intact. Besides the panel reliefs in stone were found a number of iron hooks and clamps, numerous fragments of lime plaster, a fragmentary Bodhisattva figure in stucco (Pl. XLVa) and some brackets in green schist. The paved floor which ran all round the drum was exposed.

Having fully exposed the drum of the stupa (Pl. Vb), it was then decided to remove the great heap of debris which spread over a fifteen metre wide area to the west of it. It soon became obvious that the strata under the great heap in our trench BIV/4, BIV/5, BIV/9 and BIV/10 was undisturbed. To the west of the great heap there appeared almost in the middle of our trench BIV/3, a nicely built wall (hereafter to be called the monastery wall) showing diaper masonry and running parallel with the western side of the stupa at a distance of 15 metres. Resting against the eastern face of this wall came to light a flight of steps (Pl. IX) which seemingly provided access to the monastery area. The front side of the steps is marked by a paved floor flagged with schist slabs, which connect it with the main stupa. This floor passes under another structure (Cell 1) which, except for the foundation, is in a ruinous condition.

The great heap of debris having been cleared off and some interesting new structures exposed, it was found necessary to know the stratigraphy of the whole deposit which stood like a wall between the main stupa on the one hand and the monastery wall on the other. A 15 metres long section (Pl. VIII) connecting the main stupa with the monastery wall was therefore cut from its top down to the paved floor. At this point the section could not be taken down to the virgin soil without damaging the paved floor. A metre-wide Trial Trench (T.T. 'A') was therefore laid five metres to the north of the flight of steps of the monastery connecting the main stupa with the monastery wall. Another trial trench (T.T. 'B') connected the T.T. 'A' with the flight of steps just mentioned. It was at the eastern end of the T.T. 'A' that the foundation wall of the main stupa was exposed one metre below its paved floor. At the western end of the T.T. 'A' was exposed the foundation of the monastery wall almost one metre further below the level of the stupa foundation. The T.T. 'A' is also projected in the main section.

Having properly understood the stratigraphy of the site proper, excavation in the grid BIV was started and trenches marked 3, 4, 5, 8, 9 and 10 were opened one by one and dug down to the level of the paved floor. Excavation in the undisturbed strata along the stupa wall soon started paying rich dividends. A number of sculptures, mostly capitals of a very fine quality (Pls. XXVIIIb, XXIX–XXVIIa) came to light. These were found on top of the plinth of the main stupa.

Our presence on the site during the day time and of our watchmen at night had effectively kept robbers at bay from the Shnaisha Gumbat. But soon the news of our 'invaluable' finds, greatly exaggerated by village gossip, spread around in the neighbourhood. Shnaisha Gumbat once again started attracting greedy eyes. Even a few sculptures sold in the underground market, it was agreed, would bring a fortune. The much dreaded heap of debris which would have buried anybody attempting to dig under it, had after all been cleared off by the excavation party. Only a little bit of effort was needed to reach the treasures. Thus the prospects of finding rich booty offered too big a temptation to be easily resisted. Consequently on Friday night, July 20, a gang of armed robbers raided the site, tied up the watchmen and started digging for themselves. Naturally the incident caused some turmoil in the neighbourhood. This matter was immediately reported to the Kukrai Police Station. The robbers had not made much progress in digging (Pl. IVa) when a police party led by Havaladar Feroz Khan quietly approached the site and fell upon them. Five of the robbers were caught red handed while the rest made good their escape under the darkness. In spite of this unhappy incident excavation work on the site went on uninterrupted. Nevertheless a police guard on payment was hired and appointed on the site to forestall any such happening in future. Fortunately no untoward happening occurred after this, although threats continued pouring in for a while. The lesson, however, was plainly brought home to us that antiquities particularly sculptures needed to be salvaged first of all. Accordingly it was decided to open only those trenches which abutted against the stupa walls both on the

west and the south sides. This strategy worked well: we saved a number of good sculptures and the robbers, having seen that there was nothing much left to be robbed, turned away.

Work in the NK Area was mainly confined to the removal of debris. In the course of this operation however three votive stupas, a tank sunk under the floor level in this area and the front side of a large platform with beautifully decorated stairs and a sunken water vessel were exposed (pls. XVIa–XVIIIb, XXa). Two unshaped huge rocks were found on the side of the tank.

Stratigraphy (Fig. 3 and Pl. VIII)

The virgin soil was reached only in the Trial Trench 'A'. It is a compact clayey and brownish material mixed with grits. The monastery wall rests upon it. Abutting against this wall but passing under the main stupa are layers 12 and 11 comprising of compact clayey and gravelly material with tiny fragments of charcoal in the lower and occasional bone fragments in the upper. On the top of layer 11 appeared corroded tiny little potsherds perhaps washed down by rain water from an upper level. Layer 10, only a little less than one metre in thickness, is sealed on the top by the paved floor which connects the monastery stairs with the main stupa. This marks the last pre-stupa level. The foundation trench of the main stupa, 1.30 m. in depth completely cuts across it reaching down to the top of layer 11. The foundation trench of the monastery stairs however does not go that deep and partly rests upon it. Besides some bone fragments, a large number of sherds (coarse as well as painted redware) were found in association with some sherds of the so called Northern Black Polished ware and a buff burnished ware. On the top of this layer i.e. no. 10, about .10 m to the north of the foundation wall of the monastery steps, came to light a coin of Huvishka in T.T. 'B' another coin of Huvishka was found in the foundation trench of the Main Stupa .12 m under the paved floor and half a metre away from the stupa wall in T.T. 'A'. Layer 10 in general consists of compact brownish earth marked at the top by streaks of lime plaster.

Layer 9 rests upon the paved floor, where two more coins of Huvishka and a single coin of Vasudeva were found, and passes under a later structure, Cell 1. It comprises of compact earth with traces of lime plaster, bones and abundant potsherds belonging to some redware cooking and drinking vessels. It rests against the stupa wall and covers part of its plinth mouldings. On the west side it spreads over the lowermost two treads of the monastery stairs. This layer yielded Kushano-Sasanian coins. It was observed that the number of potsherds to the west of Cell 1 was greater as compared to those from the eastern side. That waste material from the neighbourhood was allowed to accumulate on the paved floor of the sacred monument suggests that either proper maintenance of the monument was badly neglected during the formation of this layer or the site was abandoned for a while.

Layer 8 is composed of a thick deposit of gravels and sandy streaks brought down by torrential rains from the hill side with occasional potsherds. It slopes from west to east and decreases in thickness as it approaches the Main Stupa. It marks another floor level (Floor II) as observed in trenches laid against the foundation of the Cells 1 and 2. Layer 7 is a thin deposit and accumulated when Cell 1 was in use. It is composed of brownish compact soil and numerous potsherds. At this level came to light a number of small Late Kushan copper coins in different trenches. Layer 6 is simply hill detritus deposited by rain water and marks the abandonment of site. Much of our pottery and bone fragments came from layer 5–a. It is represented by a thick deposit of loose earth, charcoal and occasional stone blocks. Layer 5 is an alluvial deposit but not altogether devoid of cultural refuse such as potsherds and charcoal pieces. Layer 4 is made up of fallen cultural debris. It consists of loose ashy grey soil mixed with stone blocks, sculptures,

charcoal, bones, decayed roots, iron nails and hooks, potsherds and fragments of lime plaster. Above this miscellaneous debris were found three coins of the Hindu Shahi period. Layers 3 and 2 were deposited by rain water and represent recent farming activities, whereas layer 1 is a comparatively much recent deposit left behind in the course of robbing activities such as the removal of sculptures and building stones within this century. Shortly ago this miscellaneous deposit was levelled up and turned into agricultural fields by the present owners.

Periodization

The evidence of stratigraphy, which is very clear to the west of the Main Stupa, suggests three building periods above the pre-stupa level. Corroboratory evidence may be found in the coin finds and also in the style of masonry. In spite of the clarity of our evidence, it must be emphasised here that this periodisation is necessarily provisional and subject to change in future. Moreover it may only be applicable to the excavated part of the stupa and not the whole site.

Pre-stupa level

This is represented by layer 10 and is stratigraphically earlier than the Main Stupa. But how much earlier is not clear. No structures could be associated with this level. The evidence of the N.B.P. sherds and a few fragments of burnished grey ware from this level is by no means conclusive but in general may suggest a date earlier than the Kushan period.

Period I

To this period belong the Main Stupa and the monastery wall together with the flight of steps abutting against it. Structures in the NK Area as well may belong to this period for these are also found on the same floor level, but here the evidence of stratigraphy has unfortunately been irretrievably lost due to robbing activities. In the course of clearing debris from this area, however, a copper coin of Soter Megas was found on the paved floor associated with Votive Stupa No. 2. But, owing to the large scale disturbance in the strata, even this piece of evidence may only be cautiously used when drawing scientific conclusions. More reliable numismatic evidence comes from T.T. 'A' and T.T. 'B' where two coins of Huvishka were found — one each in association with the foundation walls of the Main Stupa and the monastery steps. The find spots of these coins unequivocally show that these were not purposely buried there and must have slipped out of some pockets when construction work on this site was in progress. The coins were found in the foundation trenches of the Main Stupa and the monastery steps.

The diaper masonry of this period is much superior to that of the succeeding period. For sculptures ascribed to this period see below sub-heading 'The Sculptures'.

Period II

In this period fall two structures, viz. Cells 1 and 2. These structures show poor diaper masonry and surface treatment. The foundation trenches of these structures (Pls. VIIb, XIb) rest upon layer 9. By this time floor level to the east of Cell 1 had risen by about one metre and was almost level with the plinth moulding of the Main Stupa. To the west of this structure the monastery stairs had completely been buried except for the top most tread where two large slabs were placed to turn the stepped surface into a slope (Pl. XIa).

Period III

This period is represented by a wall in trench BIV/18. This wall looks like the foundation of a structure the precise nature of which has not so far been properly understood. It rests upon

layer 7 and marks the last building phase at this site. Our excavation has exposed only part of its eastern face. The wall shows poor diaper masonry comparable to Period II.

Structural Remains

The structural remains exposed at Shnaisha Gumbat comprise of:

1. The main stupa. Period I.
2. The monastery wall and flight of steps. Period I.
3. The eastern platform(NK Area) Period I.
4. Three votive stupas bearing Nos. 1–3 on our plan (NK Area) Period I.
5. The tank (NK Area) Period I.
6. Two cells bearing Nos. 1–2 on our plan. Period II.
7. Foundation wall of a late period structure. Period II.

The structures can be assigned pretty accurately to different constructional phases or periods on the basis of stratigraphy. In the NK Area however, evidence of detailed stratigraphy is lacking, our main guide being the floor level. Thus no structural remains associated with the pre-stupa level came to light. Nos. 1–5 fall in our period I, No. 6 in Period II and No. 7 in Period III. It may however be remarked here that Period III is not very well defined as yet due to the limited area brought under excavation.

1. The Main Stupa (Fig. 4)

In its present ruined condition (Pl. IIIb) the main stupa still has an elevation of over 17 m. It is square in plan, 23 m. a side, and consists of a tall square podium/platform with an imposing flight of steps ascending the middle of the north side (Fig. 5). The whole is set on a projected plinth (Pls. IVb, Va) 1.4 m. in height, which in its outline follows the salient and re-entrant angles of the podium. A pavement of flags (Pl. IVb) marked with occasional circular post-holes runs all round the stupa. It is 1.90 m. in width and is marked at the outer side by stones standing on edge. The core of the stupa (Pl. II) as seen in the robber trench is composed of heavy lime stone blocks laid in regular courses with small pebbles and mud filling the interstices. The facing is of diaper masonry of a characteristically late type (Marshall's transitional phase — Kushan period), similar to that of the monastery wall. Mouldings and pilasters (Pl. Va) are of the same locally available lime stone. Over the whole was presumably spread a thick facing of lime plaster in which comparatively finer details of decoration were executed. The top of the plinth was used in Period II as a platform for putting sculptures both in stucco (Pl. XIVb) and stone (Pl. XIIb), fixed, in the latter case, by hooks driven into the podium sides.

The podium/platform (Pl. VIIa), much injured at the parapet level, rises to a height of 5.50 m. above the paved floor and it relieved on all the sides by engaged masonry pilasters, ten on each side, set on a slightly projected moulded base. As originally designed each pilaster had a talcose schist capital, nicely carved on the front side, fixed to the wall by means of iron nails. The capitals in general were made of single solid blocks of stone but in a few examples also of two blocks which were separately carved and fitted together by iron clamps. A number of these showing the figure of a Buddha or a Bodhisattva surrounded by acanthus leaves were taken off from their original positions or perhaps collected after they fell down at a later date and reset probably for worship above the plinth moulding where they were found by us *in situ*. (Pl. XVb)

This time mud was used instead of iron nails for fixing them to the stupa wall. Above the capitals and under the string course or projected band which supports the cornice is, in every case, an abacus of *Kanjur*. It extends on both sides of the capital and shows notched ends. A number of these examples are still intact.

Above the podium is a two-tiered circular drum (Pl. VIa) surmounted by a dome. The drum also shows similar mouldings and slightly projecting pilasters – 32 in the lower and 40 in the upper tier. But here the bases and capitals and, in the upper tier, the pilasters as well, were made of *Kanjur* stone and are now missing in most cases, their existence being suggested by the matrices left in the facing masonry. Unlike those of the podium the capitals here comprise of cubical stone blocks relatively smaller in size and moulded only on the front side. The lower tier of the drum was the most highly embellished part of this structure as is suggested by the finding of a large number of sculptures, mostly panel reliefs, in debris on top of the podium i.e. 2nd circumambulation path. Similar sculptures found in debris around the podium at a level higher than that of its plinth must have undoubtedly slipped down from the drum. Add to it the number of sculptures taken away by robbers, and it will readily be understood how much attention this part of the stupa must have received during its existence. Together with these sculptures were found a number of brackets of green schist. An elaborate projected cornice (Pl. VIa) separate the uppermost part of the drum from the dome above it.

No sculpture ascribable to the drum was found in situ. Nor is there any clear evidence, except nails and clamps, to show as to how and where the sculptures were fixed. On the analogy of the podium where a number of sculptures were found in situ on top of the plinth moulding, it may however be surmised that in this case as well the projected mouldings served the same purpose.

The dome is distinctly hemispherical in shape (Pl. IIIb) and stands upon a vertical neck marked at the top by a shallow recess. In the neck area there is a small niche on the side facing east. The dome has suffered much in the past. At the time of Stein's visit there was only one cutting (north side) but now there are two more — one each on the east and west sides. These are deeper and more damaging than the one seen by Stein.

A striking feature of this monument is the boldness of the flight of steps which ascends to the top of the lower tier of the drum. It is built in the form of two large platforms bonded together at places by means of projecting stones. The flight of steps is in a much dilapidated condition — all the treads have disappeared leaving behind merely a sloping ground. Flanking the lowermost tread were found two nicely carved heavy pedestals which might have supported a railing or a raking cornice. A number of stair-riser reliefs also came to light at this level during Nazir Khan's excavation.

2. *The Monastery Wall and Flight of Steps*

Fifteen metres to the west of the main stupa came to light a wall which presumably belongs to a monastery (Pl. XIIa). The wall runs parallel with the stupa side for a short distance and then takes a sharp turn to the west. As it approaches the Gujar houses it disappears under its own debris. Only a small portion of the eastern face of this wall near the main stupa has been exposed, the rest lying buried. Its outline, however, can be easily made out as it forms the northern side of the uppermost terrace. The wall stands to a height of 5.50 m. (in T.T.A.) and shows similar diaper masonry as seen in the stupa.

Against the eastern face of this wall, though contemporary with it, is a flight of steps (Pl. IX), 7 m. long and 3.30 m. wide, built in the form of two platforms standing adjacent to

each other upon a base which is .50 m. in height and shows fine mouldings on the top. The platform adjacent to the wall is 1.70 m. in height above the base mouldings and measures 2.70 m. in length and 3.30 m. in breadth. It is two steps higher than the other platform and leads on the west to a small entrance in the monastery wall (Pl. Xa). The other platform one metre in height above the base moulding, (4.30 m. in breadth) shows five treads, each measuring .28 m. in width and .23 m. in height. In the south and north sides of this platform there are two niches. The southern niche (height .55 m. x width .45 m. x depth .70 m.) is found in a much dilapidated condition. The one on the north (height .90 m. x width .95 m. x depth .97 m.) however, shows part of its nicely corbelled roof (Pl. Xb).

3. *The Eastern Platform* (Pl. XVIa)

Of all the structural remains in the NK Area this is the largest in size and at places still stands to a height of more than two metres. The eastern platform has not been fully excavated as yet. Only the western side which faces the main stupa and part of the southern side have been exposed. The western side measuring 13.50 m. from north to south is fronted by an exquisitely embellished flight of steps 3.80 m. in length and 2.37 m. in breadth. The whole is set upon a metre high plinth topped with fine mouldings. Unlike the main stupa the core of this structure is composed of rammed earth and small pebbles without any regular courses, whereas the facing, under a thick layer of lime plaster, shows diaper masonry peculiar to this period. Around the platform, as evidenced in the robbers' trenches, runs a paved floor flagged with schist slabs.

The Eastern Platform has been thoroughly searched by robbers but the lower most tread of the flight of steps some how or other escaped the spade of destruction and was found intact (Pls. XVIb, XVII, XVIIIa). It is .23 m. high and .23 m. wide and is decorated both on the front and the two sides by panel reliefs showing floral and geometrical designs. Flanking the sides were two heavy pedestals which might have supported a railing or a raking cornice. The pedestals are exactly the same as seen in the main stupa and must have come from the same hands. Against the front wall of this platform were found traces of a seated Buddha or Bodhisattva to the right of the flight of steps. Right in front of the steps came to light a pitcher fixed in the floor.

4. *Votive Stupas Nos. 1-3* (Pl. XVIIIb)

These were found in an advanced state of decay and destruction. V.S. No. 1, a square structure measuring 3 m. each side, stands to the maximum height of 1.20 m. above its paved floor. It is situated 3.6 m. to the east of the main stupa and shows similar base moulding as seen in other structures. V.S. No. 2, measuring 2.84 m. from east to west and 1.50 m. from north to south had in fact been reduced by robbers to a bare foundation wall. A coin of soter Megas was found on the paved floor associated with this stupa. V.S. No. 3 is circular in plan (dia. 1.30 m.) and was found collapsed along the southern side of the Eastern Platform. Nicely carved architectural members including brackets, in addition to a few panel reliefs in green schist, were found in the debris of this stupa. Traces of lime plaster show that all these votive stupas were externally finished off with a thick coat.

5. *The Tank* (Pl. XXa)

At a distance of 1.40 m to the south west of the Eastern Platform was found a tank measuring 2.33 x 2.10 m. It is 1.10 m. in depth. The tank is sunk under the floor level and shows masonry walls with traces of lime plaster. Its floor is paved with schist slabs. Irregular surface of the inner face of the walls clearly suggests that the tank was used for preparing lime mortar or stucco.

6. Cells 1–2 (Pl. XXa)

These two cells, clearly meant for keeping images for worship, fall in our Period. II. Cell 1 is a rectangular structure measuring 2.88 x 2.35 m., the extant height being 1.90 m. It was found in an advanced state of decay and shows what may be called a rougher type of diaper masonry of a some what nondescript character, in which relatively thick stones are freely used, as they are used in semi-ashlar, for filling up the interstices between the boulders. Nothing except fallen stones and ashes were found inside the cell.

Cell 2 stands against the western wall of the main stupa in the south west corner. It comprises of a small roofless room measuring externally 2.48 x 2.93 m. and internally 1.97 x 1.90 m. It shows the same rougher type of masonry as seen in Cell 1. The floor is made up of beaten earth. A nicely carved bracket of an earlier period was found used in the masonry of its northern wall. In the western wall is a small entrance .55 m. in width. Standing against the stupa wall and fixed to it by iron clamps was found the figure of a standing Śiva Mahādeva in stone. No traces of lime plaster were found with the obvious suggestion that these structures were never finished off with plaster coating.

7. Foundation Wall (Period III)

The real function of this structure has not yet been properly understood. It seems to be the foundation wall or late repair of a structure the upper part of which has totally disappeared. It is situated in the same alignment as the monastery wall but to the south of the flight of steps. Only the eastern face of this wall to a maximum length of 7 m. could be exposed. It shows the same kind of rougher diaper masonry as seen in Period II (Pl. XIIa).

THE SCULPTURES

Shnaisha must have been exceptionally rich in sculptures. This may be seen from the fact that, inspite of systematic robbings and plundering raids on several occasions, the limited area brought under excavation yielded as many as 379 sculptures comprising chiefly of panel reliefs, large size independent reliefs, capitals, brackets and cornice reliefs. But unfortunately many of the sculptures were found in a very poor state of preservation so that only 183 could be registered. The rest were either completely defaced or too fragmentary to be restored. Except for the capital reliefs for which the basic material is soapstone, almost all the sculptures are made of a kind of greenish schist or phyllite; stucco being only sparingly used for this purpose. Some of the sculptures bear individual Kharoṣṭhi letters of which the open mouthed *sa*, suggesting an early Kushan form of the letter, is note worthy. One of the cornice reliefs shows a full name reading *aparasa* (= of Apara).

Among the sculptures belonging to Period 1, the most characteristic is a group of 9 identical soapstone capitals bearing the bust of Buddha (Pls. XXVIIIb, XXIX, XXX, XXXI) and one, comparatively smaller in size, that of the Bodhisattva Padmapāṇi (Pl. XXXIIa). None of these capitals was found *in situ* on top of the pilasters of the Main Stupa but the fact that they were found at regular intervals, except when some of them were re-used in Period II, near the pilasters clearly shows their contemporaneity with the stupa. Two of the capitals, which had fallen down during the period of neglect from their original positions, were fixed at the plinth moulding for an altogether different purpose, viz., worship. The capitals are so strikingly similar to each other in detail that they might have come from one and the same *atelier*. In general

they show three superimposed tiers of acanthus leaves in high relief of which the topmost tier, larger in dimension than the rest, ends in volutes on the outer sides marked on the top by two undulating tiny stems which terminate in six-petalled rosettes. In the centre of this tier is the figure of the Buddha displaying *abhayamudra* in a concave frame marked by a connected row of acanthus leaves sloping at the sides and back but bent forward on the front. In the first and the second tiers the leaves first rise up and side ways and then throw their sharply bent ends on the front side. The figure of the Buddha shows wavy hair, low *uṣṇīṣa*, elongated ear lobes, conventional drapery marked by parallel ridges on the front side but no *urṇā*. The capitals measure 26 cm in height. The thickness of the soapstone block of which they are made is 8 cm. They measure 54 cm at the top and 36 cm at the bottom.

Similar capitals have been reported from a few other sites in Gandhara, Afghanistan and Central Asia but nowhere their true position could be as clearly ascertained as at Shnaisha. Nor do they occur so profusely at any one site. Originally there must have been at least 40 such capitals corresponding to 40 pilasters of the podium but we are now left with only 10.

Another important group of sculptures in Period 1 comprises of what may be called the stair-riser reliefs. Once again, none of these reliefs was found *in situ* but their association with the flight of steps of the Main Stupa is certain since most of them came from the adjoining trenches. Their length varies from 48 to 57 cm, but they show uniform height, 18 cm, suggesting that the latter was conditioned by the height of the steps, where they were meant to be fixed.

The panels show seven to eight standing figures, carrying in general flower bouquet and boxes but in some cases armed with sword, dagger, spear, shield and scale armour, flanking a princely figure comfortably seated in 'European pose' with his feet upon a footstool in a folding chair like that of a Roman Magistrate. He wears Indian *dhoti*, ear pendants and a necklace. In one case however he is shown wearing Scythian dress. The head gear, if any, is not quite visible, but wherever he is shown bare headed the hair is arranged in snail curls. In the right hand he holds a long sceptre or spear and, in a number of cases, is depicted attentively listening to the prayers of the donors, while in some other cases he is reading out instructions from a scroll. At places he can also be seen receiving presents.

The donors are wearing Scythian clothes and in some cases show long sleeves, much longer than their arms, either falling down straight or twisted like the trunk of an elephant in case the hand is raised. This type of cloak, called *shoqa*, is still worn in Chitral on festival occasions, except that the *shoqa* is lengthwise a little larger and reaches down to the ankles.

Who is this centrally seated figure, may be any body's guess. He is certainly not a religious personage, nor a saintly figure. Indeed, his domineering personality, imperious and commanding pose, and the peculiar chair which itself is a symbol of authority refer to him as a government functionary, perhaps a governor of Swāt or Gandhāra under Huvishka. Whatever the case may be, the stair-riser reliefs provide us with a fine glimpse of the cosmopolitan nature of Indian society under the Kushan rule, which in the time of Huvishka had reached its zenith.

Another group of sculptures datable to the time of Huvishka comprises of four railing pedestals found *in situ*. Two of these belong to the flight of steps of the Main Stupa and two to that of the Eastern Platform.

Sculptures belonging to Period II (Late Kushan) are reflective of a basic change in the Buddhist creed — a change that ultimately led to broad mindedness and accommodation of non-Buddhist deities in the pantheon. Indra and Brahma had indeed already been accepted, now

Śiva was incorporated as a Mahādeva. This seems to have occurred, as the results of our excavation show, sometime after the reign of Vasudeva 1, when religious activity at Shnaisha, having suffered a temporary setback during the Kushano– Sasanian rule, was vigorously revived under the Late Kushans or perhaps a little later. Thus a separate shrine was constructed against the stupa to accommodate the figure of Śiva Mahādeva. It is very unfortunate that one of the trenches sunk by robber's had reached the centre of this shrine before our arrival and, if anything had been taken away, it might never be known.

The Mahādeva figure (Pl. XXVIIb), found in three pieces, shows a frontally carved heavy pedestal with a deep slot on the upper side meant for receiving the legs of the feetless figure. In the right hand he holds Śakti (upper part missing) and in the left a handled pot (*Kamandalu*) decorated with a criss cross pattern. Besides ear pendants, he wears bangles, armlets (decorated on the front side with a four petalled rosette) and a pearl necklace. His *dhoti* is held at the waist by a belt. The figure is shown frontally and is carved upon an oval shaped block of stone.

Fortunately this datable carving provides a substantial, if partial, insight into this period. Much closer to the imagery of this figure are the all abundant rock engravings found in Swāt and Dir, where the Śakti is also found completely intact. Surely, some of the engravings are too damaged to be precisely dated but a comparison with the Mahādeva figure leaves us in no doubt that they belong to the period of Kushan hegemony. Maybe the Hindu cults had grown increasing stronger so as to present their own gods as viable competitors with Buddhist deities.

No less significant is another piece of evidence indicative of a change in the Buddhist approach towards their gods. This comprises of a group of 4 Bodhisattvas seated on pedestals at the plinth moulding of the Main Stupa adjacent to the Mahādeva Shrine on the western side. Of these Maitreya is represented by two figures whereas Padmapāṇi and Avalokiteśvara by one each. Snail curls, also known in Period 1, become the hall mark and are typified in the Maitreya figures. The placement of these Bodhisattvas in a group near the Mahādeva Shrine without giving any representation to the Buddha may not be without purpose. It seems that by the Late Kushan period Bodhisattva worship had already grown into importance with Maitreya taking the lead.. No less important in this context is Avalokiteśvara/Padmapāṇi who is represented almost everywhere in rock engravings.

Included in this group is a fragment (found separately in the debris below the row of Bodhisattvas) depicting a seated figure (Pl. XXIVa), with a youthful and beautiful countenance, holding flask in the left hand. From the rather plain halo and *uṣṇīṣa* it may be concluded that the figure represents a Bodhisattva. Above the head and almost touching the halo are traces of a *vidyādhara*. Another *vidyādhara* figure, in a much better shape, can be seen in Pl. XXIVb touching the rayed margin of the halo of a deity. The design of the halo here is exactly the same as in Pl. XXIIIb and fits precisely into the break. On the analogy of this *vidyādhara*, therefore, it may be suggested that the figure shown in Pl. XXIVa was the left hand side portion of the same relief. If this is the case then we have two Bodhisattvas each holding a flask in the same relief which is not unusual but makes it difficult to decide as to who among them is Maitreya. The hair style and water flask go in favour of the central figure as being Maitreya. But, then, what about the attendant Bodhisattva who has also got a water flask?

One more Bodhisattva figure (Pl. XLV) in this context may be mentioned. This is an unusual type and comes from extremely disturbed debris from the upper circumambulation path. For details see below Independent Reliefs No. 4 in the descriptive list of sculptures.

The Descriptive List of Sculptures

A. Reliefs Depicting Seated Buddha in Abhayamudra

1. Reg. No. 18. Greenish schist, size 17 x 33 cm. Period I.

A much damaged and defaced panel relief divided into two horizontal registers —the upper register being a little narrower in size. Each register is further subdivided into two parts by encased Indo-Corinthian columns making room in this way for four different scenes. In the upper right hand scene the Buddha, distinguished by his characteristic halo, is seated in the reassurance pose. To his left and right are pairs of seated human figures which, because of their poor state of preservation, cannot be identified. In front of the pair on the right hand side stands a person offering something (missing) to the master. In the left hand scene (upper register) the Buddha is shown seated 'European style' in front of an ascetic (Kasyāpa) emerging out of a straw hut at the back of which stands a young Brahmana touching it with his left hand. In the lower register (right side) are the traces of "Farewell to Kaṇṭhaka" and "Siddhārata at School" (left hand side).

2. Reg. No. 43. Green schist, size 18 x 32 cm. Period I.

Panel relief partly damaged, horizontally divided in the middle by a laurel wreath into two registers of which the upper one is wholly occupied by conjoined hexagonal designs created by slanting and vertical lines crossing each other from two different directions. The lower register is divided into two parts by encased Corinthian columns. The right hand part is much damaged and shows the Buddha accompanied by two individuals standing in front of a hut occupied by a much damaged seated human figure (? Kāsyapa). The scene on the left hand side comprises of a seated Buddha in *abhayamudra* flanked by Indra and Brahma (probably entreating him to preach).

3. Reg. No. 55. Green schist, size 23 x 25 cm. Period I.

Fragment of a badly damaged panel relief divided in the middle into two tiers by a row of acanthus leaves. The upper tier, marked by laurel wreath decoration on the top and a Corinthian column at the right, depicts Buddha in *abhayamudra* facing left, seated on a raised platform with branches of a tree at the back and front sides. In his front is seated, 'European' style, a princely figure with hands clasped in adoration. The lower tier shows the figure of a seated Buddha (traces only) with a devotee on the right.

B. Reliefs Depicting Standing Buddha in Abhayamudra

1. Reg. No. 3. Green schist, size 29 x 31 cm. Period I. (Pl. XXXIXa)

Panel relief depicting standing Buddha in *Abhayamudra* and a princely donor holding in both hands the ends of a sheet of cloth which hangs in the form of a loop down to his knees. The donor, wearing Indian dhoti, a loose upper garment, ear pendant, necklace and a turban showing fan-shaped cockade, is followed by a young attendant who is shown holding a large bowl and is reclining against the side of a doorway. The haloed head of the Buddha and a fourth person (? Vajrapāṇi) who stood to the right of the master, as indicated by the traces of his feet, is missing.

2. Reg. No. 5. Green schist, size 27 x 22 cm. Period I.

A much damaged panel relief depicting standing Buddha in *abhayamudra* flanked both on the right and left by two couples. Behind the left shoulder of the Buddha are traces of the figure of a Vajrapāṇi.

3. Reg. No. 39. Green schist, size 22 x 30 cm. Period I.

Panel relief, poor state of preservation, depicting standing Buddha (head missing) in reassurance pose followed probably by Vajrapāṇi (head missing) and a donor/devotee who seems to be scattering flowers upon the Buddha. The donor is followed by an attendant who is shown carrying a basket and is standing in the door way.

4. Reg. No. 41. Green schist, size 20 x 26 cm. Period I.

Fragment of a panel relief showing the lower part, from waist below, of three standing human figures. Apparently these are the remains of a standing Buddha accompanied by Vajrapāṇi and a monk.

5. Reg. No. 53. Green schist, size 30 x 12 cm. Period I.

Fragment of a badly damaged panel relief showing the figure of a haloed standing Buddha in *abhayamudra* with a prominent top-knot, half closed eyes and conventional drapery. Right hand, leg and feet are missing.

6. Reg. No. 56. Green schist, size 24 x 17 cm. Period I.

Fragment of a badly damaged panel relief divided in the middle by a row of acanthus leaves into two tiers of which the upper tier, marked by laurel wreath decoration on the top and an encased Corinthian column on the right, shows the Buddha standing in *abhayamudra*, flanked by three devotees. The lower tier depicts two archers in a row with fully stretched bows.

7. Reg. No. 57. Green schist, size 16 x 32 cm. Period I.

A badly damaged and defaced panel relief divided into two parts by an encased column. The right hand side shows traces of four standing human figures. The other side is occupied by a standing Buddha in *abhayamudra* accompanied on the right by Vajrapāṇi and on the left by a princely figure.

8. Reg. No. 59. Green schist, size 27 x 20 cm. Period I.

Fragment of a damaged panel relief showing an encased Corinthian column on the right hand side and a standing Buddha in *abhayamudra* with *uṣṇīṣa* quite intact. Legs, feet and hands are missing. Kharoṣṭhi letter *a* below the column.

9. Reg. No. 64. Green schist, size 30 x 28 cm. Period I.

A badly damaged and defaced panel relief depicting a haloed standing Buddha in *abhayamudra* and two devotees.

10. Reg. No. 124. Green schist, size..... cm. Period I.

Fragment of a panel relief, much defaced, depicting Buddha standing in *abhayamudra* in front of two Nāgarājas, marked by snakes curling down from their heads, and a tree spirit, standing in adoration. The latter is shown coming out of the branches of a tree.

C. Miscellaneous Reliefs Depicting the Buddha

1. Reg. No. 16. Green schist, size 23 x 23 cm. Period I.

Panel relief divided by a row of projected acanthus leaves into two registers. The upper register, marked on the left by an encased Indo-Corinthian column depicts five human figures of which the one in the middle has a halo and may therefore be figure of the Buddha. To the

left of the Buddha are two attendants. Of the figures to his right one is emerging out of a doorway while the other, holding some unidentified object, points with his right hand towards his companion. In the lower register are depicted two stories 'Taming of the Mad Elephant' and 'Hurling the Dead Animal'. The relief is damaged at the right hand bottom corner.

2. Reg. No. 76. Green schist, size 19 x 16 cm. Period I.

Partly damaged panel relief divided by a row of tiny human busts into two tiers. In the upper tier is shown Buddha conversing with ascetics while in the lower is depicted a scene of the 'Great Departure'.

3. Reg. No. 115. Green schist, size 29 x 22 cm. Period I.

Fragment of a panel relief depicting standing Buddha (right hand missing) followed by the Vajrapāṇi who, in the left hand, holds, a *vajra* and, in the raised right hand, a fly-whisk. On the proper right of the panel is an encased Corinthian column. Left hand side of the panel is missing.

D. Reliefs Depicting Vajrapāṇi

1. Reg. No. 4. Green schist, size 21 x 26 cm. Period I.

Panel relief (bottom and right hand side partly missing) showing Vajrapāṇi, seated European style, under foliage attended by two donors — one each on the left and right sides. The donors wear short tunic which hangs down to above the knees. One of them (on the left hand side) has a female countenance and is offering some presents.

2. Reg. No. 6. Green schist, size 27 x 22 cm. Period I. (Pl. XXXIXb)

Fragment of a panel relief depicting standing Vajrapāṇi (extreme left) facing right holding *vajra* in the raised left hand and a water flask in the other. Next to him is a human figure seated on a high couch holding something in front. He has a prominent *uṣṇīṣa* upon his head. This human figure is likewise facing right. The presence of a third figure is suggested by the remains of a raised hand.

3. Reg. No. 12. Green schist, size 19 x 14 cm. Period I.

Right side of a much damaged relief depicting Vajrapāṇi in association with two devotees. On the right side the relief is marked by an encased Corinthian column, while a laurel wreath decorates it on the top.

4. Reg. No. 49. Green schist, size 25 x 8 cm. Period I.

Fragment of a panel relief showing standing Vajrapāṇi facing left. In the left hand, which hangs down to the level of his navel, he holds a *vajra* while the right arm (hand missing) is raised in front of his forehead. He wears a tunic which hangs down to the level of his knees, and long boots. He is moustached and shows a long curly beard while the hair upon his head is combed down in the form of separate strands which end in curly locks above the forehead and ears.

5. Reg. No. 54. Green schist, size 29 x 23 cm. Period I.

Fragment of a panel relief depicting an identical standing Vajrapāṇi facing left. The right hand side of the panel is occupied by an encased Corinthian column.

6. Reg. No. 85. Green schist, size 27 x 33 cm. Period I.

Panel relief depicting Buddha presenting the black serpent to the Kāsyapas. The Buddha and Kāsyapa are of the same height, but the former distinctively wears his halo, while the latter holds the sacred Brahmanic water flask. One of the Kāsyapa brothers sits in the hut while his water flask rests on the ground. The Buddha is followed by a bearded Vajrapāṇi having the *vajra* in his left hand and fly-whisk in the raised right hand.

E. Reliefs Depicting Chaitya Arch

1. Reg. No. 7, Green schist, size 27 x 23 cm. Period I. (Pl. La)

Panel relief depicting a chaitya arch and a Persepolitan column with addorsed bulls on the top. The arch is supported by nine projecting rafters and ends in volutes having suspended pine cones. Under the arch is an entrance the front side of which is decorated by a band of hatched triangular patterns. Within the entrance stands a bearded ascetic facing right with hands folded in front.

2. Reg. No. 13. Green schist, size 22 x 29 cm. Period I. (Pl. XLIXa)

Fragment of a panel relief as above but the Persepolitan capital is missing. The entrance in this case is decorated by a row of flower patterns. In the entrance stands a lady upon a pedestal marked by the Kharoṣṭhi letter *ba*. She wears a long tunic, a scarf, heavy anklets and ear pendants and touches the arch with her raised right hand.

3. Reg. No. 14. Green schist, size 26 x 30 cm. period I.

Panel relief as above but in a poor state of preservation. Front sides of the entrance are decorated with wavy lines while flower patterns adorn the top. The arch in this case is supported by seven projecting rafters. Traces of a human figure in standing position are visible in the entrance.

4. Reg. No. 19. Green schist, size 15 x 23 cm. Period I.

A defaced panel relief showing two pointed arches in a row resting upon Indo-Corinthian pilasters. The spandrels of the arches are occupied by defaced parakeets having open wings. Seated under each arch is a human figure, probably a Bodhisattva, with feet resting upon a foot stool. One of these (on the right) holds a bunch of flowers in his right hand and may be Padmapāṇi.

5. Reg. No. 44. Green schist, size 26 x 23 cm. Period I.

Fragment of a panel relief as above but with the Kharoṣṭhi letter *la* scratched under the base of the column. The entrance, of which the sides are decorated by a running floral design, is occupied by a standing shaven-headed monk facing to his left. He holds a bunch of flower in both hands.

6. Reg. No. 61. Green schist, size 26 x 18 cm. Period I.

Panel relief as above. The monk in this case wears a long costume which covers the whole body except his right shoulder and has hands clasped in adoration.

7. Reg. No. 62. Green schist, size 19 x 25 cm. Period I.

Fragment of a panel relief depicting entrance of a chaitya hall with traces of a standing human figure. The sides of the entrance are decorated with hatched triangles.

8. Reg. No. 74. Green schist, size 20 x 23 cm. Period I.

Fragment of a panel relief as above but shows a princely devotee facing left wearing Indian *dhoti* and shawl with hands clasped in front.

9. Reg. No. 86. Green schist, size 22 x 25 cm. Period I.

Fragment of a panel relief depicting a chaitya arch with suspended pine cones. The right side of the panel is occupied by a Persepolitan column (capital missing). Under the arch is an oval-shaped entrance the sides of which are decorated by a floral pattern. Inside the entrance stands a monk wearing *dhoti* and *shawl*, right hand extended.

10. Reg. No. 94. Green schist, size 14 x 27 cm. Period I.

Fragment of a panel relief (upper half missing) depicting a chaitya arch (missing) flanked by Persepolitan columns (capitals missing). Under the arch is an entrance of which the sides are decorated by *pipal* leaf motif in ascending order. Inside the entrance is Buddha's begging bowl placed on top of an high platform.

11. Reg. No. 116. Green schist, size 17 x 24 cm. Period I.

Fragment of a panel relief depicting elaborately decorated front side of a *vihāra* with dental cornice on top, and running floral design on the sides. The middle portion is vertically divided into three compartments. The upper most shows Buddha's begging bowl in a chair, the middle one has a seated Bodhisattva, whereas the lowermost is missing.

F. Relief Depicting Lotus Flower (Pl. LVa)

1. Reg. No. 8. Green schist, size 33 x 20 cm. period I.

Panel relief, framed by Indo-Corinthian columns marked in the centre by empty slots, showing a full blown lotus with four tendrils – two on each side – sprouting on the right and left and ending in partly blossomed and unblossomed flowers.

G. Miscellaneous Reliefs

1. Reg. No. 1. Grey schist with mica, size 28 x 33 cm. Period I. (Pl. XLb)

Panel relief depicting a horse driven wheeled chariot having undulating sides decorated with rosette patterns in parallel rows and three raised wavy lines on the top. The horses are shown kneeling under the pressure of a plank placed on their heads and pressed under the left foot by an Heracleian bearded giant who has raised his right arm above the shoulder in the position of hurling something on the passenger; with the left hand he pulls down the charioteer holding reins catching him by the hair. The two occupants of the chariot, much defaced, throw their hands up in the air in horror. The giant, wearing Indian *dhoti* with a double girdle round the waist, stands under foliage marked by four coniferous leaves.

2. Reg. No. 2. Grey schist with mica, size 27 x 35 cm. Period I. (Pl. XL1b)

A much damaged panel relief showing in high relief a camel driven chariot with curved sides decorated with rosette and conjoined diamond patterns. One of the animals looks like a two humped Bactrian camel, while the other is represented only by the hind legs — the rest having been anciently chipped off. The left wheel of the chariot with ten spokes and a circular

axil looks prominent. There are traces of three passengers of which the one in the middle holds the reins. There is a hole for nailing the panel into position. Left upper corner is missing.

3. Reg. No. 9. Green schist, size 27 x 35 cm. Period I. (Pl. XLIIa)

Fragment of a panel relief (found in two pieces — left side missing) depicting what looks like a state functionary. He has curly hair and moustache but no ornaments. He is seated in chair resembling that of a Roman Magistrate, with feet resting upon a foot stool, under a vine tree indicated by three leaves and a spiral tendril. He is reading out instructions from a (papyrus) scroll. Listening attentively to him are two youthful figures who are dressed in short knee deep tunics and hold daggers in their left hands.

4. Reg. No. 11. Green schist, size 20 x 13 cm. Period I.

Fragment of a much damaged panel relief showing two youthful figures in Indian dress; legs below knees missing. The one on the left hand side has a dagger in his left hand, while the other holds a ring like object or wreath in both hands.

5. Reg. No. 21. Green schist, size 27 x 19 cm. Period I.

Panel relief depicting an encased Corinthian column with a defaced standing human figure to the right. There is a hole for fixing it into position.

6. Reg. No. 30. Green schist, size 32 x 27 cm. Period I.

Panel relief damaged at the left upper corner showing five standing human figures wearing short tunics, baggy trousers and boots. Of the two at the right hand side, the one at the extreme right has long hair and drooping moustache. The one next to him, having long hair, beard and unusually long sleeves which have hidden his hands, looks behind. Both wear waist bands. The remaining three individuals are equipped with daggers held by the hilt in their left hand. The scabbards which contain these daggers are suspended by special belts characteristic of Iranian and Central Asian tribes.

7. Reg. No. 31. Green schist with mica, size 26 x 53 cm. Period I. (Pl. XXXVIIIa)

Panel relief showing five female human figures. The left lower corner of the panel is missing so that the figure on the extreme left is represented only by its bust. The most prominent among the five is the central figure, probably Ardokhsho/Lakṣmī or Demeter/Hārītī. She is seated on a cushion full of coins some of which have slipped out on the front. The seat is marked by projecting ledges on the sides while the back rest ends up in fluttering banners. She holds cornucopiae in left hand and some other object in the raised right hand. She is clad in chiton and himation and wears long heavy ornaments in her ears and a polos on the head. The flanking figures, in standing position, are symmetrically disposed — a donor accompanied by an attendant on each side. The attendants are carrying donations in covered baskets. The donors are well dressed and bejewelled belonging apparently to an higher social stratum.

8. Reg. No. 36. Green schist, size 20 x 15 cm. Period I.

Fragment of a panel relief (left lower portion) showing legs of two human figures.

9. Reg. No. 42. Green schist, size 20 x 26 cm. Period I.

Fragment of a panel relief depicting two human figures (upper half of the bodies missing). One of these wears armour and is equipped with bow and arrows.

10. Reg. No. 45. Green schist, size 23 x 25 cm. Period I.

Fragment of a panel relief showing a seated human figure (face, legs and left arm missing).

11. Reg. No. 46. Bluish green schist with mica, size 26 x 24 cm. Period I.

Fragment of a panel relief depicting a (defaced) seated human figure, right hand raised to the level of chest while the left rests upon left knee. To the right stands another human figure with a muscular body (shoulders and partly arms also missing), holding in both hands an object which looks like a *vajra* or a bundle of grass. Below the feet of this figure is the Kharoṣṭhi letter *sa*.

12. Reg. No. 47. Bluish schist with mica, size 22 x 18 cm. Period I. (Pl. XLIIIa)

Fragment of a panel relief (left upper corner) depicting two bearded figures with curly hair (in one case) and top-knot. In the background (extreme left upper corner) are three branches of a palm tree. The position of the legs indicate that the human figures are in movement; they are naked except for skirts and hold ring like objects or perhaps garlands one of which has wavy streamers attached to the underside.

13. Reg. No. 50. Green schist, size 26 x 15 cm. Period I.

Fragment of a panel relief depicting two male human figures conversing with each other. Badly damaged.

14. Reg. No. 52. Green schist, size 26 x 14 cm. Period I.

Fragment of a panel relief showing two Brahmins — the one at the extreme right is bearded and has long hair partly tied up into a knot on top of his head. He carries the sacred water pot.

15. Reg. No. 69. Green schist, size 18 x 35 cm. Period I.

Fragment of a panel relief showing five male human figures (only the lower half of the bodies is extant). Of them the three on the left side are a little better than the rest and seem to be donors. One of them is holding a basket while the figure at the extreme left has a handled water — pot or *lota*. On the right lower margin is the Kharoṣṭhi letter *Pa*.

16. Reg. No. 17. Green schist, size 24 x 16 cm. Period I.

Fragment of a panel relief showing traces of two defaced human figures. Poor state of preservation.

17. Reg. No. 72. Green schist, size 27 x 30 cm. Period I. (Pl. XLIIb)

Partly damaged panel relief showing the cremation scene. Flames leap up from a fire-alter marked on the front side by three lotus flowers. The Mallas (one missing) can be seen pouring ghee or milk on the blazing pyre from vessels tied to the ends of long poles in order to keep the fire burning.

18. Reg. No. 73. Green schist, size 18 x 20 cm. Period I. (Pl. XXXVIIb)

Fragment of a panel relief depicting on the right hand side a highly conventionalized honey-suckle plant springing from an inverted lotus base. On the left are two warriors equipped

with swords and a shield. One of the warriors wears long sleeves which completely cover his right hand.

19. Reg. No. 18. Green schist, size 26 x 46 cm. Period I.

Badly damaged panel relief depicting Māra's attack. There is a crowd of human figures on the right hand side of the panel, while the rest of it is found in a very poor state of preservation. Nevertheless traces of similar human figures on the left hand side of the panel and of a seated Buddha occupying the central place can be easily made out. Of the extant figures one wears scale armour and another is equipped with an axe.

20. Reg. No. 88. Green schist, size 12 x 17 cm. Period I.

Fragment of a panel relief (right upper corner) showing two nicely carved princely figures (only busts) holding flowers.

21. Reg. No. 114. Green schist, size 17 x 20 cm. Period I.

Fragment of a panel relief showing two male standing human figures. The one on the proper right is playing upon musical instruments while the other is dancing and clapping.

22. Reg. No. 117. Green schist, size 18 x 44 cm. Period I.

Badly damaged and defaced panel relief depicting five hippocamps in a row.

23. Reg. No. 120. Green schist, size 26 x 42 cm. Period I.

Nicely carved panel relief (in two pieces) showing conjoined hexagonal designs containing six-petalled flowers.

24. Reg. No. 10. Micaceous schist, size 11 x 27 cm. Period I.

Fragment of a panel relief depicting a Yavani in standing position wearing ear-pendants, garland, necklace, waist-band and heavy anklets. She wears Iranian dress and, in the left hand, holds a spear, while the right hand is *akimbo*.

25. Reg. No. 60. Green schist, size 10 x 42 cm. Period I. (Pl. XXXVIb)

Nicely carved frieze topped by laurel wreath decoration and divided into three panels by two encased Corinthian columns:

Panel 1: *Mahāparinirvāṇa* (Pl. XXXVIIa)

The Buddha (after his death) is lying on his right side upon a coach, legs extended and right hand resting under his head. In the background can be seen three mourners — one of them is Vajrapāṇi. A fourth individual stands to the head side of the Buddha, with hands clasped in adoration.

Panel 2: *Cremation* (Pl. XXXVIIb)

The cremation ceremony was conducted by the Mallas. The panel shows flames leaping up from a fire-altar while three lotus flowers emerge from them. The fire is kept alive by princely figures (not undertakers of low and despised caste) who are seen pouring *ghee* or milk on the blazing pyre from small vessels tied to the ends of long poles.

Panel 3: Contest of Arms

The panel depicts 6 male human figures. Of these two seem to be engaged in some kind of a contest. Of the rest, one has a sword; another has stretched the bow in order to shoot an arrow. It cannot be the usual wrestling scene for the combatants here do not wear the shorts of professional athletes. Moreover one of them is striking with a sword.

H. Independent Reliefs

1. Reg. No. 67. Green schist, size 56 x 43 cm. Period II. Found on plinth moulding of the main stupa (west side). (Pls. XXIIIb–XXIV)

Bodhisattva Maitreya (found in three pieces) seated in *abhayamudra* on throne. The seat cover, fallen on the front side, is decorated by vertical bands of floral design. The costume of the Bodhisattva comprises of a *dhoti* and a *shawl* which leaves the right shoulder and much of his chest bare. In the left hand he holds the characteristic Brahmanic water flask; the hair is indicated by snail curls whereas the *uṣṇīṣa* is tied up at the base by a string. He wears moustache thickened at the ends and his eyes are half closed. The jewellery consists of armlets, a ring on the fifth finger of his left hand and ear-pendants. He wears two necklaces of which the principal chain necklace terminates in the heads of two monsters fighting for a jewel.

2. Reg. No. 68. Green schist, size 35 x 24 cm. Period II. (Pl. XLVb)

Badly damaged figure of a Bodhisattva seated probably in *abhayamudra* (missing below waist). Nose, lips and *uṣṇīṣa* are damaged. The hair is first combed side ways and then a few strands are turned backwards above the ears. Behind his head is a partly damaged halo marked on the margin by a row of lotus petals contained within two incised lines. He wears a loose shawl which entirely leaves the front part of his chest bare. The jewellery consists of long ear-pendants, two necklaces and an amulet carrier. The figure compares well with Reg. No. 75 below and seems to be a Padmapāṇi.

3. Reg. No. 75. Green schist, size 62 x 42 cm. Period II. Found on plinth moulding of the Main Stupa (west side). (Pl. XXVa)

Nicely carved figure of a Bodhisattva in *dhyānamudra*. He wears an elaborately decorated crown with a fan-shaped cockade covered at the top, with lotus petals and rosettes. At the back of his head is a halo decorated on the fringe by lotus petals. The costume consists of a *dhoti* and a loose shawl which covers both the shoulders but leaves the entire chest bare. He wears two necklaces and an amulet carrier. The principal chain necklace is more or less the same as found in Reg. No. 67 above, but without the monster heads. The profusion of lotus decoration on the crown, lotus petals on the halo, the lotus throne — all point to a very close association of this Bodhisattva figure with lotuses. It may therefore represent Bodhisattva Padmapāṇi.

4. Reg. No. 77. Soapstone, size 20 x 15 cm. Period II.

Much damaged and defaced figure of a seated Bodhisattva (probably in *abhayamudra*). He wears two necklaces and ear pendants. The halo is decorated on the margin by tiny lotus petals. Very poor state of preservation.

5. Reg. No. 78. Green schist, size 60 x 35 cm. Period II. Found on plinth moulding of the Main Stupa (west side). (Pl. XXIIIa)

Figure of a haloed and moustached Bodhisattva seated in chair in *rājālalitāsana* (royal ease posture). His proper left leg is pendant, while the right leg, bare-footed, is bent across the

lap and rests on the left knee. The right hand is missing, while the left rests upon the left thigh. Traces of finger tips on the forehead (right side) show that the right arm of the Bodhisattva was bent at the elbow which rested on the knee of the bent leg and touched the forehead with the extended middle and index fingers. The costume comprises of an Indian *dhoti* and a loose shawl which covers both the shoulders but leaves the chest bare. The Bodhisattva is wearing an elaborately ornamented crown bedecked with jewels, floral designs and lotus patterns topped with a richly carved cockade. The halo, decorated on the margin by a row of engraved vertical strokes like sun-rays, was made in three pieces which were joined together by tennons. Articles of jewellery include ear-pendants, two necklaces and an amulet carrier. The principal chain necklace in this case passes over the left shoulder. The neck of the deity is slightly tilted to his right while the eyes are half closed. The seated posture and other accompanying gestures are commonly accepted as indicative of the meditating Bodhisattva Avalokiteśvara.

6. Reg. No. 80. Green schist, size 35 x 16 cm. Period II. Found near the plinth moulding of the Main Stupa (west side). (Pl. XXIVa)

Nicely carved figure of a Bodhisattva haloed and seated on a raised seat, holding in the left hand, which rests in his lap, a water flask, while the right hand is missing. The body of the Bodhisattva from the waist above is slightly tilted to the right. He wears the usual shawl which spreads over the whole body except for the right shoulder and arm. In the ears he has small pendants, while his hair is arranged in snail curls. On top of the head is a prominent *uṣṇīṣa* tied at the base with a string. Necklaces and amulet carrier are conspicuous by their absence. Above the head floats a *Vidyādhara* (only traces) just like the one in Pl. XXIVb.

7. Reg. No. 84. Green schist, size 63 x 51 cm. Period II. Found on top of plinth moulding of the Main Stupa (west side). (Pl. XXVb)

Bodhisattva Maitreya seated in *abhaya mudra*, wears dhoti and shawl, right shoulder and chest uncovered, sacred water flask in left hand, *uṣṇīṣa* and fingers of the right hand damaged, left arm missing. Long curly hair, ear-pendants, moustache thickened at the ends, lovely smile are the characteristic features of this Bodhisattva figure. Besides bangles, he wears three necklaces — one of these fits round the neck, while the other, composed of two pearl strings and a flat spacer, passes over the right shoulder. The principal chain necklace gracefully falls in front of the chest and ends in two monster's heads fighting for a pearl (now missing). This Bodhisattva was found seated on Reg. No. 70 (Pl. XXVIa) which formed its pedestal.

8. Reg. No. 95. Green schist, size 38 x 30 cm. Period II.

Badly damaged and defaced figure of a seated Bodhisattva (head and hands missing). Very poor state of preservation.

9. Reg. No. 112. Green schist, size 99 x 8 cm. Period II. (Pl. XLVIa)

Defaced figure of a standing Bodhisattva, hands missing but halo, *uṣṇīṣa*, long curly hair, ear-pendants, necklaces and sandals are intact. he wears conventional dress — Indian *dhoti* and an upper garment which leaves the right shoulder uncovered. The pedestal on which the figure stands shows geometrical patterns resembling the multiplication sign placed in two mutually connected squares. Each triangular compartment thus formed has a wedge shaped design in the centre.

10. Reg. No. 96. Brownish schist, size 128 x 80 cm. without the pedestal. Period II. Found in Cell 2. (Pl. XXVIIb)

Slightly damaged figure of a standing Mahādeva (Śiva) found in three pieces, holding Śakti (upper part missing) in right hand and a handled-pot bearing criss-cross decoration in the left. The head, found separately, is badly damaged (back portion, nose and forehead missing). The eyes are half closed. He wears a much damaged crown under which locks of hair are visible above the temples. The jewellery comprises of ear pendants, bracelet, armlets (frontally marked by a four petalled rosette) and a pearl necklace. He wears a short Indian *dhoti* marked on the front by parallel ridges and held at the waist by a belt studded with pearls. The ends of the belt fall on the front between legs in the form of a loop and an undulating line from a buckle designed in the shape of a four petalled rosette. The figure is shown frontally and is carved upon an oval-shaped block of stone; no traces of feet were found.

The Śiva stood upon a heavy limestone pedestal, (Pl. XXVIIIa) measuring, .30 m. by .40 m. in height and width and .60 m. in length, decorated on the front by a row of lotus petals, running at the top, and two lions — one on each side. In the centre is a large six-petalled flower touched by two kneeling human figures who are holding something unidentified in their left hands. The pedestal has a deep slot .80 x 15 x .45 m. at the top meant to receive the legs of the Mahādeva image.

I. Stucco

1. Reg. No. 58. Size 18 x 13 cm. Period II. (Pl. XLIVa)

Nicely modelled head of Buddha showing a high *uṣṇīṣa* and half closed eyes but no *urna*. The hair is shown by incisions arranged in curved lines. Right eye slightly damaged.

2. Reg. No. 87. Size 36 x 28 cm. Period II. (Pl. XLIVb)

Nicely modelled large size head of Buddha showing half closed eyes. Tip of the nose is damaged. Hair and *uṣṇīṣa* are partly preserved.

3. Reg. No. 20. Size 22 x 22 cm. Period II. (Pl. XLVa)

Bust of Bodhisattva wearing a tight fitting neckband and two necklaces of which the principal necklace is double stringed and shows a suspended ornament in the centre. The second necklace ended in a rosette of which only four knobs remain behind. The garment peculiarly extends towards both shoulders and is indicated by incised parallel lines. There are traces of red paint. It appears to be a prototype for bejewelled Buddha.

J. Architectural Members

The architectural members include cornice reliefs, capitals, encased columns and one Hermika. Among these the cornice reliefs are the most common. These have been grouped into those having: (i) Human Figures (ii) Winged Dragons (iii) laurel wreath. The cornice reliefs are flat on the top and back having convex moulding on the front. They show tennons, sockets, and holes for receiving clamps. All are made of green schist. The carving in general is not very deep. Except in one case where Buddha is shown among his devotees, the subject matter comprises of merry making scenes.

A. Cornice Reliefs

Group I (Total 15)

1. Reg. No. 20. Green schist, size 7 x 33 cm. Period I. (Pl. LIa)

Fragment of a nicely carved cornice relief showing four human busts, each holding a different object — bunch of flowers, palm leaf, drinking bowl etc. It has holes for iron hooks.

2. Reg. No. 23. Green schist, size 7 x 62 cm. Period I. (Pl. LIIa)

Cornice relief depicting busts of merry making couples in a row. The two couples in the middle are separated from the rest by two trees — one on each side. There is a third similar tree on the left end. Starting from proper right the details are as follows:

Couple 1: Youthful figures, female holds the end of her shawl or a bird, the male touches her chin.

Couple 2: Male drinks, female holds a pedestalled bowl with flaring rim to her lips.

Couple 3: Female touches her upper lip with the index finger of her left hand in amazement, male holds a dish in the right hand which rests against his chest and flowers or drinking bowl in his raised left hand.

Couple 4: Male plays upon flute, female clasps and swirls as if dancing. The relief is marked by the Kharoṣṭhi letters *i* and *de*.

3. Reg. No. 33. Green schist, size 8 x 34 cm. Period I. (Pl. LIb, i)

Fragment of a cornice relief depicting Buddha (bust only) in *abhayamudra* with three devotees on his right and one on his left. The devotees face towards the Buddha with their hands clasped in adoration. Each wears a turban marked on the front by a high cockade. The relief bears two Kharoṣṭhi letters *tha* and *ga* near the sockets.

4. Reg. No. 34. Green schist, size 8 x 28 cm. Period I.

Fragment of a cornice relief depicting two pairs of youthful figures (busts only). The two in the centre, without clothes, are shown back to back — the right one looks at a mirror while the other drinks from a bowl. At the top are the Kharoṣṭhi letters *ma* and *de*.

5. Reg. No. 35. Green schist, size 7 x 44 cm. Period I.

Fragment of a cornice relief depicting four human busts (*amorini*) in different poses. Starting from the right hand side: a female figure touches the mouth with her right hand. The one next to her, a bearded and moustached male, holds a lugged bowl in front in the right hand, while the left hand is raised in *chinmudra* (i.e. the index and third fingers are raised, while the thumb touches the fourth and fifth folded fingers). The third figure holds what looks like a cock, and the fourth, separated from the rest by *pīpal* leaves, has an unblossomed flower in one hand and an unidentified object in the other.

6. Reg. No. 37. Green schist, size 8 x 31 cm. Period I.

Fragment of a cornice relief depicting two human busts separated by a *pīpal* tree branch bearing four leaves. At the extreme left, a third human being is represented only by his head.

7. Reg. No. 38. Green schist, size 8 x 36 cm. Period I. (Pl. LIb, ii)

Fragment of a cornice relief depicting three human busts — the one on the extreme right end is separated from the rest by an idealised floral design.

8. Reg. No. 40. Green schist, size 7 x 31 cm. Period I.

A much damaged cornice relief depicting four human busts in different positions. The one on the extreme right (head missing) is separated from the rest by *pipal* leaves. It bears four Kharoṣṭhi letters in a row reading *aparasa* i.e. of Aparā.

9. Reg. No. 63. Green schist, size 7 x 8 cm. Period I.

Cornice relief showing seven human busts holding different objects such as garland, *vajra*, flowers etc.

10. Reg. No. 93. Green schist, size 7 x 30 cm. Period I.

Cornice relief showing five human busts in a row holding different objects such as garland, drinking vessel, flowers etc. Good state of preservation.

11. Reg. No. 106. Green schist, size 7 x 17 cm. Period I.

Fragment of a cornice relief depicting two human busts with drinking bowls. On the proper right is a tree.

12. Reg. No. 107. Green schist, size 6 x 37 cm. Period I.

A badly damaged and defaced cornice relief showing busts of two human figures flanked by two trees.

13. Reg. No. 108. Green schist, size 7 x 31 cm. Period I.

Cornice relief depicting three human busts (male and female) and two leafy plants or trees.

14. Reg. No. 109. Green schist, size 7 x 31 cm. Period I. (Pl. LIb, iii)

Fragment of a cornice relief showing three human busts with different objects such as flowers; bowl, dagger etc.

15. Reg. No. 110. Green schist, size 7 x 40 cm. Period I.

Cornice relief showing five human busts with different objects. Three of them have palm leaves.

Group II (Total 8)

1. Reg. No. 22. Green schist, size 7 x 50 cm. Period I. (Pl. LIb)

Cornice relief depicting three winged dragons in a row. Good state of preservation.

2. Reg. No. 24. Green schist, size 7 x 40 cm. Period I. (Pl. LIIIa, iii)

Cornice relief depicting two winged dragons in a row and acanthus leaves at the left end.

3. Reg. No. 25. Green schist, size 8 x 42 cm. Period I. (Pl. LIIIa, ii)

Cornice relief depicting three winged dragons in a row. Good state of preservation.

4. Reg. No. 26. Green schist, size 4 x 37 cm. Period I. (Pl. LIIIa, i)

A much damaged cornice relief depicting three winged dragons in a row.

5. Reg. No. 27. Green schist, size 6 x 28 cm. Period I.
Fragment of a much damaged cornice relief showing three winged dragons in a row.
6. Reg. No. 28. Green schist, size 8 x 20 cm. Period I.
Fragment of a much damaged cornice relief depicting one winged dragon.
7. Reg. No. 29. Green schist, size 7 x 31 cm. Period I.
Fragment of a damaged cornice relief depicting parts of two winged dragons.
8. Reg. No. 92. Green schist, size 7 x 44 cm. Period I.
Cornice relief showing three winged dragons in a row.

Group III

1. Reg. No. 91. Green schist, size 7 x 21 cm. Period I.
Fragment of a cornice relief showing laurel wreath decoration.
2. Reg. No. 123. Green schist, size 7 x 24 cm. Period I.
Cornice relief depicting laurel wreath decoration. On the underside are two Kharoṣṭhi letters: *rudha*.

B. Capitals (Total 10)

1. Reg. No. 15. Soapstone, size 32 x 38 cm. Period I. (Pl. XXXa)
Half capital (left hand side missing) showing on the front acanthus leaf decoration disposed in three superimposed tiers of which the top most ends in a volute. Above it is a rosette and two wavy tendrils. In the centre is seated Buddha in *abhayamudra* surrounded by acanthi.
2. Reg. No. 17. Soapstone, size 15 x 16 cm. Period I. (Pl. XXXII)
Capital made in two pieces. In the centre is the busts of a Bodhisattva surrounded by acanthi, holding a bunch of flowers in the raised right hand and some unidentified object in the left hand. He wears bracelets. At the outer side the acanthi end up in volutes. On either side of the Bodhisattva is a stem which branches off into a spiral tendril and a five petalled flower. Good state of preservation.
3. Reg. No. 32. Soapstone, size 35 x 58 cm. Period I. (Pl. XXVIIIb)
A nicely carved, almost complete capital, decorated on the front in high relief in three superimposed tiers of acanthus leaves — the third tier ends in volutes on the outer sides. A little above the volutes are two stems which branch off individually and each ends up into a six-petalled flower and a leaf. In the centre of the capital and surrounded by acanthi is a bust of the Buddha which shows wavy hair, low *uṣṇīṣa*, elongated ear-lobes, conventional drapery marked by parallel ridges on the front, but no *umā*. Good state of preservation.
4. Reg. No. 51. Soapstone, size 26 x 54 cm. Period I. (Pl. XXIXa)
Nicely carved capital as above, showing bust of the Buddha in *abhayamudra*, with full open eyes.

5. Reg. No. 82. Soapstone, size 30 x 58 cm. Period I. (Pl. XXXIb)

Nicely carved capital as above showing bust of the Buddha in *abhayamudra* with half closed eyes. Forehead and nose slightly damaged.

6. Reg. No. 83. Soapstone, size 28 x 57 cm. Period I. (Pl. XXIXb)

Nicely carved capital as above showing bust of the Buddha in *abhayamudra* with the face and head slightly damaged.

7. Reg. No. 118. Soapstone, size 16 x 38 cm. Period I.

Fragment of a capital as above but much defaced showing seated Bodhisattva holding a bowl.

8. Reg. No. 119. Soapstone, size 30 x 55 cm. Period I.

Capital as above but badly damaged and defaced. It shows traces of a seated human figure surrounded by acanthus leaves.

9. Reg. No. 113. Soapstone, size 12 x 17 cm. Period I.

Capital showing acanthus leaf decoration on the front. It is divided on the top into two parts by a deep slot. It has no Buddha or Bodhisattva figure.

10. Reg. No. 79. Soapstone, size 19 x 20 cm. Period I.

Central part of a capital showing seated Buddha in *abhayamudra*. At the back of the head is a large halo, conventional dress showing frontal folds.

C. *Encased Columns* (Total 3)

1. Reg. No. 89. Green schist, size 27 x 12 cm. Period I.

Panel relief showing an encased Corinthian column. Good State of preservation.

2. Reg. No. 90. Green schist, size 27 x 12 cm. Period I.

Panel relief as above.

3. Reg. No. III. Green schist, size 30 x 12 cm. Period I. (Pl. LVIIa)

Panel relief showing an encased Corinthian column as above.

D. *Hermika* (Total 1)

1. Reg. No. 121. Green schist, size 14 x 19 cm. Period I.

Hermika made of a solid cubical block of stone carved on all the four sides. Poor state of preservation. The details are follows:

Side i: Relief showing Buddha seated upon a raised platform, (hands missing but their position suggests *abhayamudra*) under a leaf canopy, flanked by two standing human figures (probably Indra and Brahma) with their hands clasped in adoration. The halo of the Buddha is marked by an incised line. He has long ears and wears conventional

clothes. On the sides, the relief is marked by two Corinthian columns having a rectangular design with concave shorter sides.

Side ii: Same as above except that the Buddha is replaced by a seated Bodhisattva (face missing) wearing necklaces and other jewellery. Faces of the flanking figures also missing.

Side iii: Same as above except that the Bodhisattva and also the flanking figures are defaced.

Side iv: Same as above, but slightly better preserved.

K. **Pedestal/Seat:**

1. Reg. No. 65. Grey schist, size 24 x 58 cm. Period II. (Pl. XXVIb)

Pedestal/seat (*simhāsana*) of a Buddha/Bodhisattva figure showing on the front side (i) folds of seat cover with wavy line decoration on the top and (ii) amorini feeding lions from open mouthed vessels on the sides. The amorini wear chalmys, open at the sides and sleeves tucked above the elbows. They show dimpled curly hair and wear ear-pendants, anklets and arm chains. Found *in situ* on plinth moulding of the west side of the main stupa.

2. Reg. No. 70. Green schist, size 18 x 54 cm. Period II. (Pl. XXVIa)

Pedestal/seat (*simhāsana*) of Bodhisattva Maitreya (Reg. No. 84) seated in *abhayamudra*. On the front side the pedestal shows part of a seat cover decorated with three vertical bands of floral design. On either side of seat are two amorini feeding the lions as above. Below is a third lion in running position with fully stretched body, tail curled at the back and front paws holding a vessel ablaze with fire. Found *in situ* on plinth moulding of the main stupa (west side).

3. Reg. No. 122. Green schist, size 26 x 64 cm. Period II.

Pedestal/seat (*simhāsana*) showing similar decoration and amorini feeding lions. But here the amorini, instead of holding the vessel in both hands, have one of their hands on the knee.

Clay Tablets (Total 4)

Reg. No. 105. Clay, size Period II.

The clay tablets stamped with Buddhist creed formula on one side were found in a very poor state of preservation in a niche in the east of the drum of the main stupa. The writing, in late Gupta characters, is almost illegible. The niche was found above the buried part of the stupa. The clay tablets therefore could have come any time even after the abandonment of the stupa.

COINS

Notwithstanding the size of the huge deposit of mixed debris around the main stupa, the number of coins found there is not very impressive. Altogether twenty coins from different stratigraphical horizons, but mainly concentrating on the floors, came to light in the excavated areas. Of these, copper is represented by 19 and silver by one. The latest among the series are four coins of the Hindu Shahi period, including one silver of Spalapatideva, found in the top

ploughed soil — a circumstance which renders them untrustworthy for any chronological computation, whereas the earliest is a thick dumpy copper piece of Soter Megas found in a later context. Four coins belong to the period of the Late Kushans, probably of Vasudev III, who would seem to have coined extensively in copper. These are round in shape and were found on top of layer 9 associated with Floor II. At the bottom of layer 9, but above the paved floor (i.e. Floor I), came to light 6 Kushano-Sasanian coins of the time of Shapur II. At the same level was found a copper coin of Vasudeva I and two coins of Huvishka. Two more coins of Huvishka come from the foundation trenches of the Main Stupa and the Monastery steps respectively. These are described below in detail.

A. EARLY KUSHAN PERIOD

Of the early Kushan period (including Soter Megas) there are six copper coins. Soter Megas and Vasudeva I are represented by one coin each; the rest of the coins belong to Huvishka. The four pronged Kushan *tamgha* or monogram where visible, is without the horizontal bar. The weights vary from 15.5 to 8.1 mm.

I— SOTER MEGAS

1. Reg. No. 195. Copper, round; dia. 20 mm; thickness 2 mm; weight 8.1g. Found on paved floor associated with votive stupa No. 2 in BVI/1(NK Area).

Obv. Diademed bust of king to r., radiate, holding long filleted sceptre or lance. To l. the monogram .

Rev. King on horseback to r., holding ankus. To r. the monogram .

Bactrian legend BACIAEYWN CWTHP MEGAC (Basileon Soter Megas).

II— HUVISHKA

2. Reg. No. 203. Copper, round; dia. 23 mm; thickness 3 mm; weight 15.5g. Floor I. BIV/15.

Obv. King seated cross-legged on cushions, facing with head turned to r., holds sceptre in raised l. hand, r. hand akimbo, traces of Bactrian legend.

Rev. Moon-god to l., crescent behind shoulders, r. hand advanced, with l. grasps sword, to l.

3. Reg. No. 202. Copper, round; dia. 24 mm; thickness 2 mm; weight 12.5g. Floor I. Poor state of preservation. BIV/5.

Obv. Traces of king, half reclining, facing, on throne. Legend completely defaced.

Rev. Traces of moon-god to l., r. hand advanced, with l. grasps sword. Legend and *tamgha* or monogram completely defaced.

4. Reg. No. 99. Copper, round; dia. 25 mm; thickness 3 mm; weight 14.4g. Found under the paved floor in the foundation trench near the west side of the main stupa (T.T.'A'). BIV/10.

Obv. The king to r., diademed and nimbate, riding on elephant, holds spear and elephant-goad (only traces). Legend defaced.

Rev. Traces of moon-god to l., crescent behind shoulders, r. hand extended, with l. grasps sword; to l. four pronged Kushan monogram (𑖀) without bar. Greek legend MAO.

5. Reg. No. 100. Copper, round; dia. 24 mm; thickness 2 mm; weight 9.6g. Found near the monastery steps at a level below the paved floor of the main stupa (T.T.'B'). BIV/8.

Obv. The king to r. diademed and nimbate, riding on elephant, holds spear and elephant-goad. Legend defaced.

Rev. Śiva standing to l., two armed, holds in r. hand, trident; in l. vase and (?) lion's skin; to l. monogram 𑖀.

III— VASUDEVA—I

6. Reg. No. 204. Copper, round; dia. 24 mm; thickness 2 mm; weight 9.4g. Floor 1. BV/23.

Obv. The king diademed, nimbate, clad in conical helmet and suit of mail, standing to front with head turned to l., holds r. hand over altar, in l. spear, wears sword. Corrupted remains of Bactrian legend *Shaonano Shao* (= *Shaonanoshao Bazodeo Kushano* of the gold coins).

Rev. Śiva facing, having two arms, holds wreath and trident, behind him bull to l. looking straight and not to the feet of the Śiva as noted below in no. 15, in r. upper field the four-pronged monogram without bar 𑖀.

B. KUSHANO-SASANIAN PERIOD

The Kushano Sasanian coins, altogether six in number and approximately round copper pieces, were found in direct association with the paved floor (Floor I). The average dia. of these coins varies from 15 to 16 mm and the thickness is about 2 mm. They were found heavily encrusted and could only be deciphered after cleaning. On the obverse side they show bust of king wearing Sasanian type of crown comprising of three pinnacles of which the middle one takes the form of a globe (only faint traces) beside a diadem with floating ends. The thin band of the diadem over the forehead is, in some cases, accompanied by a pearl string at the base of the crown. The king in general wears a nicely trimmed beard which, in two cases, shows a dotted outline, and ear-pendants.

7. Reg. No. 196. Copper, almost round; dia. 16 mm; thickness 2 mm; weight 4.2g. Floor 1. BIV/15.

Obv. Diademed bust of king to r. wearing Sasanian crown (Shapur II), ends of diadem floating in the air, partly preserved bunch of hair at the back of neck as found on Sasanian coins. The king shows a well trimmed beard, moustache, an ear pendant and a pearl necklace.

Rev. Within dotted border (visible only on the r.), fire altar having bust of Ahura Mazda in outline on top and flanking figures (outline only).

8. Reg. No. 197. Copper, almost round; dia. 15 mm; thickness 2 mm; weight 4.0g. Floor 1. BIV/10.

Obv. Diademed bust of king to r. wearing Sasanian crown (Shapur II), ends of diadem floating in the air, bunch of hair at the back of neck, ear-pendant and beard as above. To r. Bactrian Greek legend $\rho\alpha\sigma\alpha\pi\alpha\tau\epsilon\varsigma$.

Rev. Fire-altar as above but much defaced and showing an additional dotted row on top.

9. Reg. No. 198. Copper, almost round; dia. 15 mm; thickness 2 mm; weight 3.9g. Floor I. BV/22.

Obv. Bust of king to r. as above but much defaced and showing an additional pearl string above the forehead.

Rev. Fire-altar as above but die off flan and loosely controlled.

10. Reg. No. 199. Copper, almost round; dia. 15 mm; thickness 2 mm; weight 3.7g. Floor I. A VI/21.

Obv. Within dotted border, diademed bust of king to l. wearing Sasanian crown (Shapur II), ends of diadem floating in the air, bunch of hair (partly preserved) behind neck. The king shows a well trimmed beard and moustache.

Rev. Within dotted border, fire altar (plain).

11. Reg. No. 201. Copper almost round; dia. 15 mm; thickness 2 mm; weight 3.7g. Much of the die off flan. Floor I. A 5/25.

Obv. Diademed bust of king to r. wearing Sasanian crown (Shapur II) of which only two pinnacles are visible; at the base of crown additional string of pearls, dotted outline of the beard.

Rev. Defaced.

12. Reg. No. 200. Copper, almost round; dia. 15 mm; thickness 2 mm; weight 3.4g. Floor I. A5/22.

Obv. Much defaced but outline of a bust wearing Sasanian crown can be made out.

Rev. Fire altar with the bust of Ahura Mazda on top; lower part of the altar defaced.

C. LATE KUSHAN PERIOD

Late Kushan period is represented by four copper coins of Vasudeva III. The obverse design shows a standing king with r. arm stretched downward towards a fire-altar while the l. arm, bent at the elbow and raised above shoulder, is shown holding a trident. The king is clad in a long heavy coat the lapels of which are loosely fastened by straps on the chest. The lower hem of the coat in general flares out on both sides of the legs, in the form of tails which, put together, make an arc opening downwards. In one case however the king is wearing a scale armour. The reverse side shows seated Ardokhsho (2 examples) and Śiva and Bull (2 examples). The figure of Ardokhsho is not very well delineated nor are there any traces of the Greek legend as found on gold coins. In the top left field is the four pronged Kushan monogram. Equally deficient in detail are the representations of Śiva and Bull. The Śiva shows two arms holding trident in one hand and an indistinct object in the other. Of the Greek legend OESHO, which elsewhere generally accompanies the Śiva and Bull type, only the first letter, O, is visible.

13. Reg. No. 205. Copper, round; dia. 17 mm; thickness 2 mm; weight 5.3g. BV/22. Found in association with Floor II.

Obv. Nimbate diademed king wearing a suit of scale armour, standing frontally, head turned to l., with r. hand sacrificing over a small altar, in l. hand trident; traces of another trident in field to r. Legend defaced.

Rev. Ardoksho seated frontally on throne holding diadem for the king in her r. hand and the horn of plenty (cornucopiae) in her l.; circle of dots around head. Four-pronged Kushan symbol 𑖀 in field to r.

14. Reg. No. 206. Copper, round but clipped; dia 16 mm; thickness 2 mm; weight 6.5g. Found in association with Floor II.

Obv. Frontally standing nimbate and diademed king, head turned to l., sacrificing with r. hand over a small altar, in l. hand holding a trident; dressed in long heavy coat of which the lapels are loosely fastened by straps on the chest. No legend.

Rev. Ardoksho seated frontally on throne as above.

15. Reg. No. 97. Copper, round; dia. 17 mm; thickness 1 mm; weight 3.1g. Found in association with Floor II. BIV/5.

Obv. king standing frontally as above.

Rev. Two armed Śiva (head off flan) without halo standing in front of his *vahana*, the humped bull. In r. hand he holds diadem for the king over the bull's head, in l. hand trident (only traces). The bull's head and neck are turned towards the feet of the god. The Bactrian legend start from 9 O'clock but the only extant letter being the very first one (i.e. O).

16. Reg. No. 98. Copper, round; dia. 16 mm; thickness 2 mm; weight 5.1g. Found in association with Floor II. B V/8.

Obv. King standing as above, but more stylised.

Rev. Śiva and Bull as above, but more stylised.

D. HINDU SHAHI PERIOD

The Hindu Shahis at Shnaisha are represented by Śrī Spalapatideva and Śrī Vakkadeva. The coins of Śrī Vakkadeva, made of thin copper sheet, are in a very poor state of preservation while that of Śrī Spalapatideva is very well preserved.

17. Reg. No. 102. Silver, round; dia. 18 mm; thickness 1 mm; weight 3.3g. BIV/14, ploughed soil.

Obv. within dotted border, caparisoned and recumbent humped bull to l.; bell hanging below neck with three dots underneath; *triśūla* on rump; traces of a Śāradā letter between legs. Above the bull and starting from 11 O'Clock Śāradā legend reading Śrī Spalapatideva.

Rev. King on horse-back holding a spear or banner having fluttering streamers to r.; star above horse's head and below it the remains of Bactrian Greek legend. Behind the rider monogram 𑖀. Trappings of the horse decorated with studs.

18. Reg. No. 104. Copper, round; dia. 16 mm; very thin, weight 1.7g. BIV/14, ploughed soil.

Obv. caparisoned elephant waking to l.; bell round neck, above it the Śāradā legend reading Śrī Vakkadeva.

Rev. Lion standing to r., one front paw raised, tail curved over back, three dots below the open mouth of the lion and a four petalled rosette above the curved tail.

19. Reg. No. 101. Copper, round; dia. 18 mm; very thin; weight 1.6g. BIV/15, ploughed soil.
Obv. Defaced.
Rev. Traces of a lion as above.
20. Reg. No. 103. Copper, round; dia. 17 mm; very thin; weight 1.8g. BIV/20, ploughed soil.
Obv. within dotted border, traces of lion to l.
Rev. Defaced.

CHRONOLOGY

The chronology of Gandhāra art still remains a vexed problem. The huge body of relevant materials that once decorated Buddhist stupas and monasteries and are now lying scattered in different parts of the world in museums and private collections, has always been attracting the attention of expert archaeologists and art historians whose diligent investigations over the years have thrown light on many a dark aspects of this problem. But, inspite of the great academic and scientific value of these enquiries, we still are on a slippery ground: most of the studies being based on abstract stylistic comparisons, occasionally marred by individual subjectivism, and very often offering indefinite inferences, obviously for want of objective evidence. It has therefore always been a pious hope that materials from properly excavated and undisturbed stratified deposits would present the proper answer. Thus in the recent past Prof. A.H. Dani, through his excavations at various sites around Chakdara (Dir Distt.) and the Italian Mission in Pakistan, through their investigations at different Buddhist sites in Swat, have, by invoking the evidence of stratigraphy, tried to grapple with this problem. It may be at once conceded that the results are very interesting and it seems that we are moving on the right track. But it is worth keeping in mind that the reconstruction of stratigraphy of a stupa site and the relegation of cultural materials, found in a single pile of collapsed debris, to different stratigraphical horizons is in itself a highly complex exercise, for materials added from time to time to the original decoration of a stupa inevitably tend to mix up when they fall to the ground.

The evidence of stratigraphy at Shnaisha as well is not absolutely free from these difficulties, for, here also almost all the sculptures were found in a single pile of debris. But, on the positive side, it does offer some definite and reliable information for dating the successive periods at this site. Whether this succession holds good for the whole of Gandhara is a point which need not be stressed here, for, except in a very general way where similarities can be clearly pointed out, each Gandharan site has a different story to tell so for its origin, growth and decay is concerned.

The pile of debris which yielded the bulk of our sculptures stratigraphically belongs to the post abandonment period and rests upon the 2nd floor level. It is marked at the bottom by Late Kushan (Vasudeva III) and at the top by Hindu Shahi coins. The sculptures hidden in this debris were found, except those *in situ*, not at one level but at different levels as measured from floor II. This is a very important circumstance and shows that:

- (a) the main stupa was destroyed in or immediately after the Late Kushan period
- (b) the decay of the sacred monument continued throughout this period (i.e. from Late Kushan to Hindu Shahi rule)

- (c) the sculptures found in a topsy turvy condition were brought by natural agencies such as rain water from the upper levels of the stupa (i.e. drum)
- (d) a major portion of them, if not all, must have formed the original decoration datable to the time when the stupa was first built in the time of Huvishka
- (e) sculptures found *in situ* belonged to the time of floor II.

But how many of the sculptures, belonging to the upper level decoration of the stupa, formed original and how many were added from time to time during the life span of this monument cannot be clearly ascertained. Another pertinent question which still remains unanswered is whether the sculptural decoration of the stupa was provided right at the time of its construction or at a subsequent period.

Nevertheless there are some sculptures, mostly architectural pieces such as capital reliefs, cornice reliefs, railing pedestals and stair riser reliefs which, for obvious reasons, must date from the earliest construction of the stupa (i.e. the time of Huvishka). The hall mark of these sculptures is proper delineation of physical features, deep cut carving and a certain degree of western Asian influence which nicely fits into the chronological framework suggested by numismatic evidence.

The main stupa, built in the time of Huvishka continued to be worshipped, probably with the same zeal and care, in the time of Vasudeva-I as suggested by numismatic evidence. Towards the end of Vasudevas's reign or a little later – some time lag is permissible due to the durable nature of the floor where the main evidence was found – Kushano-Sasanian copper money reached Shnaisha. Vasudeva's single copper coin of the "Standing King and Śiva and Bull" type was found embedded in the same floor (Floor-1) as the Kushano-Sasanian copper money datable to the time of the Sasanian emperor Shapur II (A.D. 309–379).

The precise manner in which the Kushan power in Pakistan succumbed before Sasanian expansion has not been clearly ascertained, but it is generally believed that Vasudeva-I was the last Kushan ruler to maintain an extensive empire and that he had to contend with a powerful enemy, the Sasanians, the new masters of Iran who, under the leadership of Ardashir (A.D. 226–240), had defeated the Parthians in A.D. 226. Ṭabarī has preserved a tradition which relates that the Kushan king, probably of Afghānistān, paid homage to the first Sasanian emperor with the obvious suggestion that the Kushan power was already on the decline. During the reign of his successor Shapur I (A.D. 240–279), the Kushan dominion in Afghānistān (called *Kushan shahr*) was annexed and included in the list of his provinces. But the Sasanians did not attempt to rule this province directly and, after some time, allowed a new dynasty of which the rulers were called *Kushan shahs* on their coins to wield power as vassals. Slightly later, the Sasanian emperor Hormizd II (A.D. 300–309), according to Mīrkhwānd, married the daughter of the Kushanshah.

In the middle of the 4th century Shapur II (A.D. 309–379) spent the winter of 356–7 in Kabul, the domain of probably Bahram Kushan shah, during the course of a campaign against the Hephthalites who had thrown off Persian allegiance and assumed independence in Bactria. Does the marriage as well as spending a winter in Kabul suggest cordial relationship between the erstwhile enemies or some kind of political manoeuvring repeated by Babur through his marriage with Bibī Mubārīka almost 1200 years afterwards is not clear. Nevertheless Shapur II was once again on the move and is said to have campaigned in 367–8 against the Kushans. But whether this campaign was directed against Bahram Kushanshah who was Shapur's host in Kabul in 356–7 or some body else is difficult to say. One important result of Shapur's victory,

however, was the influx of Sasanian copper money to Gandhara, the money which is now coming to light in ever increasing numbers at various Buddhist sites. Thus the dissolution of the gigantic Kushan empire might have been connected in some way with the rise of the Sasanian power in A.D. 226.

Ardashir's successors are alleged to have extended their conquests to the Indus, but without sufficient evidence. At Shnaisha at least there is no direct numismatic evidence to show that Shapur I, having annexed the *Kushanshahr* led his Sasanian soldiers across the mountains to march upon Gandhara. The monks of Shnaisha would seem to have enjoyed uninterrupted peace till the arrival, in the middle of the 4th century, of the Kushano-Sasanian coins. Vasudeva's debacle would therefore seem to have resulted only in the loss of his territories in Afghānistān, while Gandhāra remained intact and continued to be governed by his successors till at least the time of the Sasanian emperor Shapur II.

The arrival of the Kushano-Sasanian coins (of probably Bahram Kushanshah) at Shnaisha heralded a period of instability in Gandhāra, unless it was a localized phenomenon confined only to this site. This can be witnessed in the ever increasing slackness in the proper maintenance of the sacred structure where a thick layer of cultural debris was allowed to accumulate on the paved floor (Floor 1) with the obvious suggestion that cultural/religious activity during this period was at its lowest ebb. Was it due to Shapur's invasion of Gandhāra or to some kind of internal warfare among the late Kushan rulers, whose coins appear at this stage and one of whom might have invoked the help of Bahram Kushanshah, the excavation gives us no clue.

Unfortunately exact chronology of the late Kushans is still elusive and does not help us to fix the date of our finds with certainty. But there is no doubt that the successors of Vasudeva I could not hold the vast Kushan empire together. The Sasanians had already usurped a big chunk of the empire, and now the Guptas in the east in a similar way started expanding at their expense. The rise of the Gupta empire is dated from the fourth century but in the course of expansion, it would appear, the Kushans were forced back into the territories where they had originally grown into power—Gandhara and adjacent parts of the Punjab. Samudragupta received tribute from the Kushans as recorded in his posthumous Allahabad inscription. It is to this decadent period that we must assign the coins issued by kings using the names of Kanishko and Vasu. Keeping the topology of these coins in view some numismatists have recognised Kanishka II, Vasudeva II, Kanishka III and Vasudeva III, and a host of other names such as Shaka, Shilada, Skintha, Gadahara, Pirasa etc. The coins of Gadahara provide an important link between Pirasa, Kirada/Kidara and Samudra. It has been suggested that the name Samudra which occurs on some late Kushan coins is probably that of the Gupta monarch Samudragupta. In any case resemblance between Samudra's coins and the Spearman type of Samudragupta's coin is so great that the former may be taken for a prototype of the latter. With the Kushanshah having already gone, the eastern provinces were clinched by the Guptas leaving the late Kushan empire in an enfeebled state ready to fall victim to any adventurer.

The year 356, according to M. Mitchiner, marked a turning point in the history and coinage of the Kushano-Sasanians. The Hephthalites were now in control of the major portion of their territory and the Kushanshahs were restricted to the Kabul valley. It is likely, M. Mitchiner further states, that Pirasa, the predecessor of Kidara, noted on Gadahara's coins, who also struck his own silver drachms established a small kingdom in north-west Pakistan c. 350 A.D. Kidara had acceded to this kingdom, he further remarks, by about 355 and within a year or two he enlarged it at the expense of the Late Kushans so bringing about the end of the Gadahara coinage before the period when severe debasement of the gold coinage occurred. It

was probably at the end of this decade, c. 360, that Kidara established his control over the whole of Pakistan by conquering the territory ruled by the Kushan king Shilada or Skintha.

At Shaisha however Kidara remains unrepresented by any coin. Nevertheless there is enough evidence to show that towards the end of the Late Kushan period or early in Kidara's time about A.D. 360 cultural activity was vigorously revived and fresh additions of sculptures made to the already existing ones in consonance with new developments and changes in religious thought bringing the cult of the Bodhisattva Avalokitesvara Padmapāṇi into a straight focus. The main evidence of this period was found against the south west corner of the stupa. There, a shrine meant for accommodating a tall figure of Śiva Mahādeva was erected. against the stupa wall above layer No. 9 which had partly accumulated, as noted above, in the period of the Late Kushans. Flanking the shrine on the north were found four Bodhisattva figures in a row on the base moulding of the stupa. To the south came to light two much damaged (Buddha) figures in stucco seated at the same level. All these sculptures together with at least two Bodhisattvas from the upper circumambulation path belong to the time of Floor II, which yielded late Kushan copper coins of Vasudeva III. That the Bodhisattva figures were fresh addition to the sculptural wealth of the main stupa, and not simply materials from an earlier period reused afresh, is made clear by (I) their better state of preservation which makes them stand out prominently in the whole collection particularly when compared to the time ridden older panel reliefs found in a deplorable condition, (II) their placement on the base moulding not used for this purpose at any other time and (III) their grouping near the Mahādeva shrine suggesting contemporaneity with the latter.

This revival of cultural activities was however short-lived. Nothing much of cultural refuse could gather on the floor when it started getting buried under collapsed debris comprising of loose earth mixed with charcoal, stone blocks, architectural members and fallen sculptures. The composition of this layer suggests conflagration. What really happened to the stupa and who set the process of decay in motion is not clear. The population of this site was presumably driven away or exterminated by an invasion.

The political geography of the area in the post Kushan period is equally elusive. The Hephthalites had occupied Bactria in c. 355 and repulsed Sasanian attempts at reconquest from 356–7 onwards but they did not immediately cross the Hindu Kush to the South. During the early 5th century, after the consolidation of their rule in Bactria, they extended their sway, as Mitchiner says, over the Kabul valley and then conquered Northern Pakistan from the Kidarite Kushans about A.D. 460. For the following seventy years until c. 530, when Mihirakula was put to the flight and expelled from the Ganges basin, the Hephthalites were at their apogee.

Was the general holocaust of Shaisha in some way connected with the Hephthalite invasion is difficult to say. At least there is no positive evidence in the ruins exposed so far to explicitly support this hypothesis.

ANTIQUITIES FROM THE NK AREA

This area named after Nazir Khan, Custodian Saidu Museum comprises of the front side (north) of the main stupa, votive stupas No. 1 and 2, and the front side of the eastern platform. It was excavated by Nazir Khan in 1989. In spite of numerous difficulties that he had to face, Nazir Khan at least deserves the credit of saving what could have easily passed into unfriendly hands. The antiquities from this area are grouped under (I) Panel Reliefs and a frieze (II) Architectural members (III) Independent Reliefs. No coin came to light but a number of iron hooks and nails were collected. Most of the panel reliefs are in a very poor state of preservation. A

number of them were found in association with the stair case of the main stupa as well as of the eastern platform, where they were probably used as stair risers. The sculptures are all made of green schist. However, a stucco sculpture of the seated Buddha type came to light against the front wall of the eastern platform to the south of the stairs, but unfortunately it was so fragile that it could not be preserved.

Group I: Panel Reliefs

This group has been sub divided into reliefs showing (a) Buddha, (b) Bodhisattva, (c) King (d) Miscellaneous, (e) Chaitya arch, (f) Floral and Geometrical Design. The reliefs are mostly weather-worn and defaced. These are described below

a: Reliefs Showing Figure of the Buddha (Total 4)

1. Reg. No. 139. Green schist, size 28 x 42 cm. Period I.

Defaced panel relief showing traces of five individuals — the one in the middle is seated and seems to be Buddha. On the right hand side of the panel is an Indo-Corinthian column flanked by two amorini. The capital shows acanthus leaves.

2. Reg. No. 141. Green schist, size 17 x 24 cm. Period I.

Panel relief depicting two bearded Brahmins one of whom offers a bunch of flowers to the Buddha who, accompanied by the Vajrapāṇi, stands in front of them. On the right hand side of the relief is an encased Indo-Persepolitan column and a standing human figure.

3. Reg. No. 171. Green schist, size 23 x 32 cm. Period I. (Pl. XXXVa)

Panel relief horizontally divided into two registers by a row of stylised acanthus leaves. The upper register, further divided into two compartments, shows on the proper left seated Buddha in *abhayamudra* upon a raised platform flanked by devotees — two on each side. The other compartment accommodates two old men and a tree. The lower register too is further divided into two compartments. The right compartment is much damaged; the left shows an elephant plucking flowers. With the elephant can be seen two human figures — one sits upon the neck of the animal while the other stands behind it.

4. Reg. No. 173. Green schist, size 13 x 30 cm. Period I. (Pl. XXXVIa)

Panel relief divided into two compartments by an encased Corinthian column. The left compartment is defaced. In the right compartment can be seen standing Buddha right hand raised in *abhayamudra*. The Buddha is facing Kāśyapa seated in his hut.

b: Reliefs Showing Bodhisattva (Total 2)

1. Reg. No. 136. Green schist, size 18 x 30 cm. Period I.

Defaced panel relief showing traces of a seated Bodhisattva flanked by three standing devotees — one on the right hand side and two on the left.

2. Reg. No. 190. Green schist, size 10 x 25 cm. Period I.

Panel relief topped by a laurel wreath decorative pattern and divided into two compartments by an encased Corinthian column. In each compartment is depicted Bodhisattva

Sidhārata seated in *abhayamudra* upon raised platform under a leaf canopy. In both the cases he is flanked by two devotees (or Indra and Brahma) and wears halo, *ushnisha* and a necklace.

c: *Reliefs Showing King or State Functionary* (Total 13)

1. Reg. No. 155. Green schist, size 18 x 30 cm. Period I.

Defaced stair riser relief showing traces of a seated state functionary accompanied by three standing human figures. On the proper right is a conventionalized plant motif.

2. Reg. No. 156. Green schist, size 18 x 48 cm. Period I. (Pl. XLVIIa)

Stair-riser relief depicting in the centre a seated human figure (state functionary) in chair with feet resting upon a footstool. He holds a long sceptre in the right hand and is flanked by eight standing human figures — four on each side — wearing Scythian dress. Some of them hold flowers while some others have distinctively long sleeves — much longer than their arms.

3. Reg. No. 157. Green schist, size 18 x 48 cm. Period I. (Pl. XLVIIb)

Stair-riser relief depicting in the centre a seated (but defaced) human figure (state functionary) flanked by eight individuals — four on each side. The flanking figures, shown in standing position, wear Scythian dress. Two of them hold spears, one has a sword, another shows a long sleeve and offers a bowl. Some of them have flowers in their hands.

4. Reg. No. 158. Green schist, size 18 x 50 cm. Period I.

Stair-riser relief as above. But in this case the central figure is flanked by four standing figures on his left and three on his right. He is seated in a chair with feet resting upon a foot-stool and right elbow touching the right knee while the right arm is raised straight upwards; the left hand rests upon the left knee. The figure standing next to him on the right carries something like a box. On his left the standing figure next to him holds his hands in adoration, the second holds a bunch of flower, while the third has a water flask in the left hand, the fourth is defaced. They all wear Indian dress, bejewelled turbans, necklaces, ear – pendants etc. and are bare-footed.

5. Reg. No. 159. Green schist, size 17 x 57 cm. Period I.

Stair-riser relief as above showing the state functionary wearing necklaces, seated in a chair with his right hand raised in *abhayamudra*. To his right are traces of four standing human figures. A similar number is found on the left side too. The figure next to the state functionary on his left is equipped with a sword. The second on the same side has a book or written order (*farmān*) in the form of a Papyrus scroll which he is reading out to the man standing next to him.

6. Reg. No. 164. Green schist, size 18 x 36 cm. Period I. (Pl. XXXIVa)

Stair-riser relief as above showing a state functionary seated in the centre with his feet resting upon a foot-stool. He wears Indian *dhoti* and, except for a necklace, armlet and bracelet, the upper part of his body is bare. He is flanked by three individuals on his right and by an equal number on his left. Of the three on his left, the one on the extreme end is completely gone. The one next to him holds a bunch of flowers while the third,

standing next to the state functionary wears a distinctively long sleeve. Of the three standing to his right, the one closest to him has a shield decorated with a lotus pattern at the back. The rest are much defaced. All of them wear Scythian dress.

7. Reg. No. 165. Green schist, size 18 x 47 cm. Period I. (Pl. XLVIIIb)

Stair-riser relief as above. Here the state functionary holding a spear is flanked by eight standing human figures — four on each side. The one standing at the extreme right end of the relief is much damaged. The next figure has a bunch of flowers, while the third wearing scale armour holds a spear. The fourth individual standing next to the state functionary also holds a bunch of flowers. The other half of the relief is much damaged. All the standing figures wear Scythian dress.

8. Reg. No. 166. Green schist, size 18 x 56 cm. Period I. (Pl. XLVIIIa)

Stair-riser relief as above. But in this case the central figure wears Indian *dhoti* but no turban and is flanked by six individuals — three on each side. The figures on his left have disappeared. Of the three on his right, the one next to him holds a shield decorated at the back with a lotus design. The second has a bowl while the third holds a bunch of flowers. All the standing figures wear Scythian dress, while their long curly hair fall upon their necks. At the extreme left end of the relief is a conventionalized plant motif.

9. Reg. No. 151. Green schist, size 18 x 36 cm. Period I.

Defaced stair-riser relief depicting six human figures. The fourth from proper right is seated upon a cushion with feet resting upon a stool. He holds a long sceptre in right hand while his left rests upon the left knee. He wears necklaces, ear-pendants and a turban. The figure standing next to him on the left has a sword and the one to his right carries some donation.

10. Reg. No. 152. Green schist, size 18 x 31 cm. Period I.

Fragment of a stair-riser relief depicting five standing and one seated human figure (extreme right). The standing figures wear Scythian dress and in two cases carry donations. The others stand in adoration with folded hands.

11. Reg. No. 160. Green schist, size 18 x 45 cm. Period I.

Defaced stair-riser relief showing traces of seven standing human figures. All wear Scythian dress. The one on the extreme left has a *vajra* in the right hand and some other object in the left. The figure standing next to him holds a box under the right arm, while the third has a bunch of lotuses in the left hand. The rest of the relief is much damaged.

12. Reg. No. 161. Green schist, size 18 x 48 cm. Period I.

Defaced stair-riser relief showing traces of seven human figures — some bearded and seated, others standing. The relief is divided in the middle by a tree. To the right of the tree are three and to the left four individuals. The bearded ones seem to be Kāśyapa brothers.

13. Reg. No. 170. Green schist, size 18 x 30 cm. Period I.

Fragment of a stair-riser relief showing two standing human figures and a conventionalized plant (extreme right). Of the standing figures one holds a bunch of lotuses while the other, wearing a distinctively long sleeve, holds the hilt of a sword.

D. *Miscellaneous Reliefs* (Total 11)

1. Reg. No. 135. Green schist, size 17 x 30 cm. Period I.

Defaced panel relief showing traces of three standing human figures in Scythian dress holding uncertain objects. Very faint traces of two more similar individuals can be seen in the left half of the relief.

2. Reg. No. 137. Green schist, size 19 x 34 cm. Period I.

Defaced panel relief showing traces of a hut opening to the right occupied by two seated Brahmins (Kāśyapa brothers) with long beards. Standing in front of the Brahmins are two much damaged human figures (representing probably Buddha and Vajrapāṇi).

3. Reg. No. 145. Green schist, size 18 x 35 cm. Period I. (Pl. XXXIVb)

Defaced panel relief depicting two two-wheeled wagons each carrying four passengers (busts only). One of the wagons is drawn by a pair of rams. On the proper left is an encased conventionalized plant motif.

4. Reg. No. 162. Green schist, size 20 x 23 cm. Period I.

Defaced panel relief divided horizontally in the middle into two registers. The lower register shows four standing human figures. In the upper register also there are four individuals but one of them is seated in a chair.

5. Reg. No. 167. Green schist, size 18 x 23 cm. Period I.

Panel relief, partly damaged, showing two standing human figures — one having a sword and the other a bunch of flowers. At the extreme right end is an encased conventionalized plant.

6. Reg. No. 168 Green schist, size 13 x 10 cm. Period I.

Fragment of a panel relief showing a Brahmin in his hut. He holds a water flask in the right hand and pensively touches his face with the left.

7. Reg. No. 169. Green schist, size 18 x 22 cm. Period I.

Fragment of a panel relief showing two Brahmins seated face to face — one under a tree and the other in his hut.

8. Reg. No. 172. Green schist, size 10 x 28 cm. Period I. (Pl. XXXVb)

Panel relief decorated at the top with a dentil cornice above a narrow band of rope design. It is divided by an encased Corinthian column into two compartments depicting 'Distribution (proper right) and Transportation of the Relics'.

9. Reg. No. 174. Green schist, size 18 x 10 cm. Period I.

Defaced panel relief showing a seated human figure holding spear in right hand.

10. Reg. No. 189. Green schist, size 18 x 29 cm. Period I.

Defaced panel relief depicting an elephant walking to left and two standing human figures behind it.

11. Reg. No. 186. Green schist, size 14 x 30 cm. Period I.

Defaced panel relief depicting garland bearing amorini.

E. *Reliefs Depicting Chaitya Arch* (Total 3)

1. Reg. No. 138. Green schist, size 15 x 25 cm. Period I.

Panel relief, heavily encrusted, showing two standing amorini under arches. The relief is divided in the middle by a Persepolitan column.

2. Reg. No. 146. Green schist, size 18 x 41 cm. Period I.

Defaced panel relief showing four arches in a row, each supported by six projecting rafters on square columns marked with a sunk rectangle having concave smaller sides. At the springing point of the arches are frontally seated birds.

3. Reg. No. 163. Green schist, size 18 x 34 cm. Period I.

Panel relief divided into two horizontal registers. The lower register, marked at the bottom by laurel wreath decoration and on the top by a cornice of acanthus leaves, shows rows of conjoined hexagons — each containing a six petalled rosette. The upper register is divided into four compartments by Indo-Persepolitan columns. Each compartment shows a standing human figure under arch having pine cones suspended at the voluted ends.

F. *Reliefs Showing Floral and Geometrical Designs* (Total 11)

1. Reg. No. 142. Green schist, size 27 x 31 cm. Period I.

Panel relief decorated with series of conjoined hexagons each having a six-petalled rosette. Left hand side of the relief is missing.

2. Reg. No. 143. Green schist, size 27 x 34 cm. Period I.

Panel relief, as above, showing series of conjoined hexagons containing six-petalled rosettes.

3. Reg. No. 144. Green schist, size 17 x 25 cm. Period I.

Fragment of a panel relief as above.

4. Reg. No. 147. Green schist, size 17 x 24 cm. Period I.

Badly damaged panel relief depicting conventionalized vine motif.

5. Reg. No. 149. Green schist, size 15 x 30 cm. Period I.

Panel relief divided into three compartments each depicting a conventionalized plant and vines.

6. Reg. No. 150. Green schist, size 18 x 32 cm. Period I.

Panel relief depicting conventionalized vine motif.

7. Reg. No. 175. Green schist, size 18 x 9 cm. Period I.

Panel relief showing encased conventionalized plant.

8. Reg. No. 176. Green schist, size 18 x 11 cm. Period I.

Panel relief showing encased conventionalized plant as above.

9. Reg. No. 177. Green schist, size 18 x 9 cm. Period I.

Panel relief showing encased conventionalized plant as above.

10. Reg. No. 178. Green schist, size 18 x 9 cm. Period I.

Panel relief showing a different variety of the encased conventionalized plant.

11. Reg. No. 181. Green schist, size 18 x 9 cm. Period I.

Panel relief showing an encased conventionalized plant as above.

12. Reg. No. 153. Green schist, size 6 x 34 cm. Period I.

Frieze, marked on the top by laurel wreath decoration and on the right by a rosette, depicting three drinking couples separated by trees.

Group II: Architectural Members

a: *Cornice Reliefs* (Total 5)

1. Reg. No. 34. Grey schist, size 55 x 20 cm. Period I.

Cornice slab showing three human busts surrounded by acanthi. Kharosthi letter *a* on the upper side.

2. Reg. No. 182. Green schist, size 42 x 13 cm. Period I.

Cornice relief showing three winged dragons in a row separated from one another by a lotus pattern.

3. Reg. No. 183. Green schist, size 8 x 20 cm. Period I.

Fragment of a cornice relief depicting a winged dragon.

4. Reg. No. 184. Green schist, size 10 x 28 cm. Period I.

Cornice relief, left hand side missing depicting two winged dragons in a row.

5. Reg. No. 185. Green schist, size 10 x 23 cm. Period I.

Fragment of a cornice relief depicting two winged dragons in a row.

a: *Capitals* (Total 7)

1. Reg. No. 125. Soapstone, size 33 x 41 cm. Period I.

Slightly damaged capital decorated on the front side with three superimposed tiers of acanthus leaves. The third tier ends in volutes on the outer sides. A little above the volutes are two stems which terminate into a six petalled flower and a leaf. In the centre of the capital and surrounded by the acanthi is bust of the Buddha in *abhayamudra*, part of the head and face having been damaged. The left side of the capital, which was separately made and then joined with the main body by clamps, is missing.

2. Reg. No. 126. Soapstone, size 33 x 42 cm. Period I.
As above, but right hand side of the capital is missing; the leaf is replaced by a spiral tendril and the face of the Buddha is damaged.
3. Reg. No. 127. Soapstone, size 30 x 45 cm. Period I.
As above, but in a poor state of preservation. the face of the Buddha and the right hand side upper corner of the capital are missing.
4. Reg. No. 128. Soapstone, size 32 x 45 cm. Period I.
As above, but the left hand upper corner of the capital is missing. Nose and forehead of the Buddha are also damaged.
5. Reg. No. 130. Soapstone, size 16 x 23 cm. Period I. (Pl. XXXIIIa)
Fragment of a capital decorated by the acanthi as above. On top is the Kharoṣṭhi letter *a*.
6. Reg. No. 131. Green schist, size 11 x 23 cm. Period I. (Pl. XXXII)
Fragment of a capital decorated by the acanthi as above. On top is the Kharoṣṭhi letter *ra*.
7. Reg. No. 129. Green schist, size 16 x 23 cm. Period I. (Pl. XXXIIIb)
A nicely carved capital consisting of an almost solid cubical block of stone decorated on the frontal two sides. On the undecorated side, which shows deep chisel mark, are two vertical slots for fixing the capital into position. The shape of this capital, which is different from the rest as they are decorated only on the front side, suggests that it belonged to the stairs either of the main stupa or the eastern platform.

c: *Brackets* (Total 5)

1. Reg. No. 179. Green schist, size 30 x 7 cm. Period I.
Bracket with a winged dragon at the end.
2. Reg. No. 180. Green schist, size. Period I.
As above, but with two winged dragons at the end.
3. Reg. No. 187a. Green schist, size 14 x 30 cm. Period I. (Pl. LVIIIa)
Triangular bracket showing a winged dragon. Kharoṣṭhi letter *pa* on the body.
4. Reg. No. 187b. Green schist. Period I. (Pl. LVIIIb)
Triangular bracket showing a winged dragon.
5. Reg. No. 188. Green schist, size 15 x 24 cm. Period I. (Pl. LIX)
Triangular bracket showing an ichthyocentaur.

d: *Hermikas* (Total 2)

1. Reg. No. 132. Green schist, size 10 x 25 cm. Period I. (Pl. LVIb)
Stepped Hermika showing modillion decoration and running floral designs. The centre, which is almost hollow, has a wide hole for the *daṇḍā*. Good state of preservation.

2. Reg. No. 133. Green schist, size 10 x 25 cm. Period I.

Hermika as above, but slightly damaged.

e: *Railing Pedestals* (Total 4)

Only four of these have come to light so far. Two of them belong to the stairs of the Main Stupa and two to the stairs of the Eastern Platform where they were placed on either side of the first (lower most) tread. The pedestals consist of heavy blocks of stone and bear decoration only on the sides which were exposed to view. The decoration is the same as found on the first tread of the eastern platform which has fortunately survived in tact. The pedestals were probably meant to receive a raking cornice.

1. Reg. No. 191. Green schist, size 23 x 52 x 25 Period I.

Group III Independent Reliefs (Total 3)

1. Reg. No. 140. Green schist, size 17 x 22 cm. Period I.

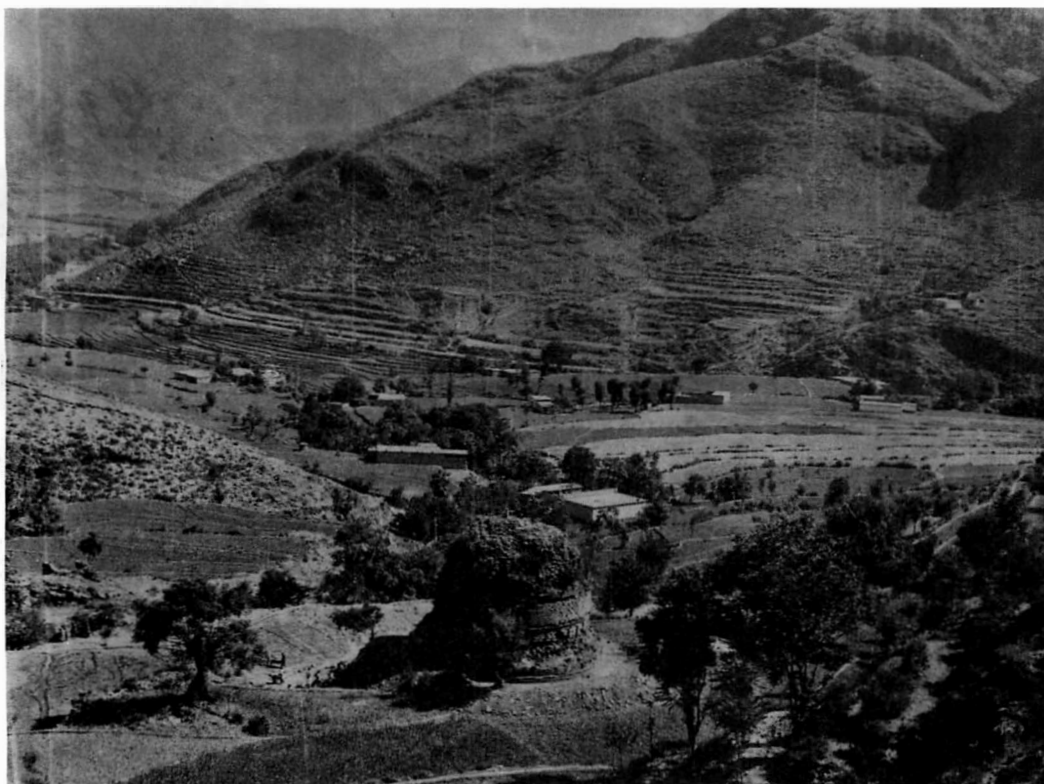
Seated Bodhisattva (Maitreya) holding water flask in the left hand. Head, shoulders, chest missing.

2. Reg. No. 148. Green schist, size 17 x 20 cm. Period I.

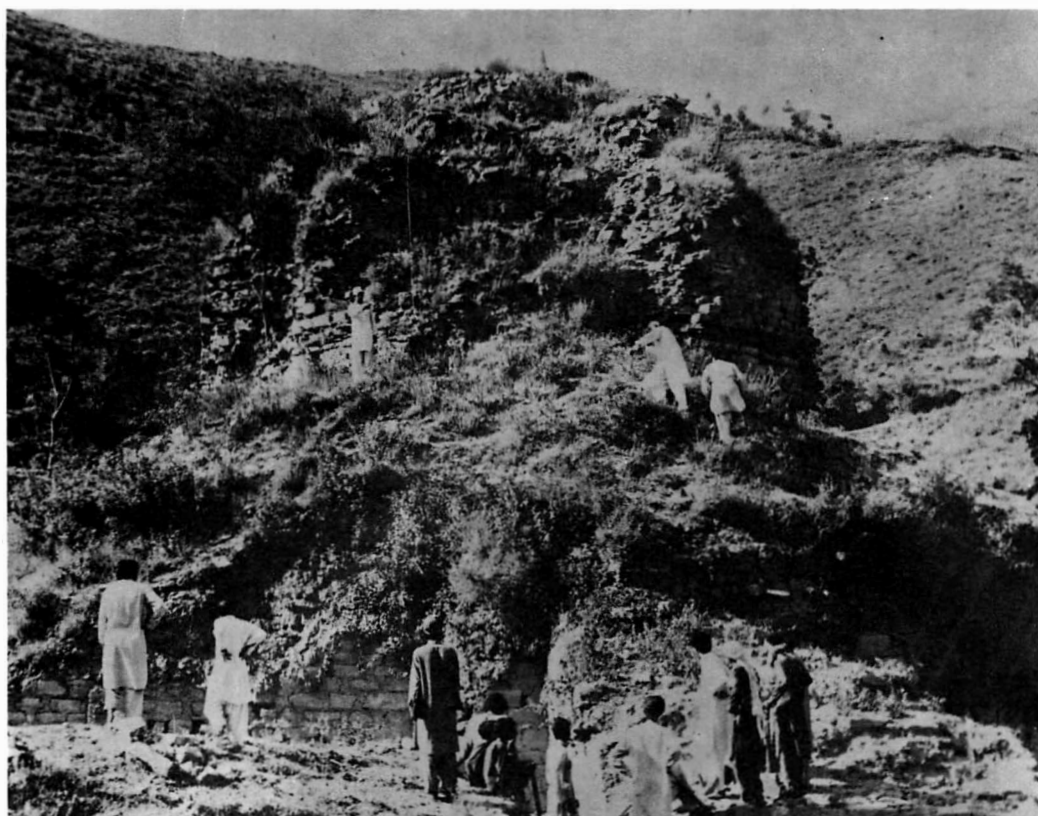
Headless figure of seated Bodhisattva (Maitreya) wearing two necklaces and an amulet carrier. In the left hand he holds a water flask the right, partly damaged, is raised in *abhayamudra*. His shawl covers both the shoulders but leaves the chest bare.

3. Reg. No. 154. Green schist, size 16 x 10 cm. Period I.

Defaced figure of a small Bodhisattva showing halo, *uṣṇīṣa* and ear ornaments. Poor state of preservation.



Pl. Ia. Shnaisha: Side valley and the Main Stupa.



Pl. Ib. Shnaisha: Main Stupa before excavation.



Pl. IIa. Shnaisha: Main Stupa, looking from east.



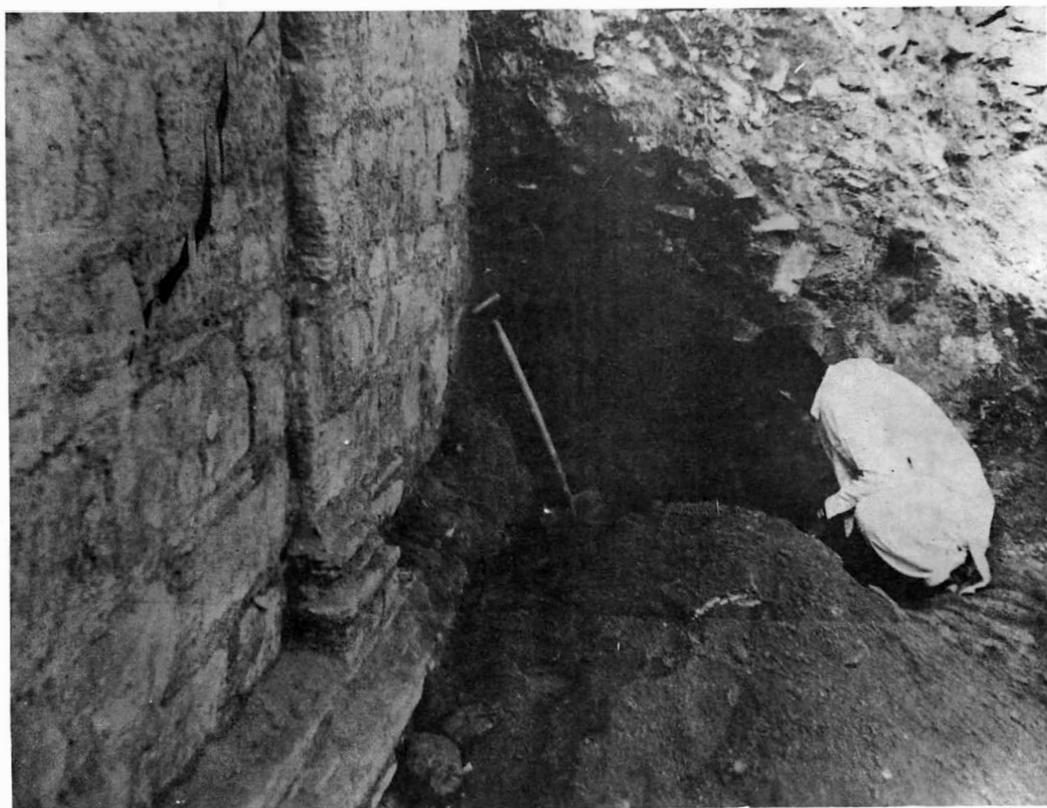
Pl. IIb. Shnaisha:
Main Stupa,
looking from
south east.



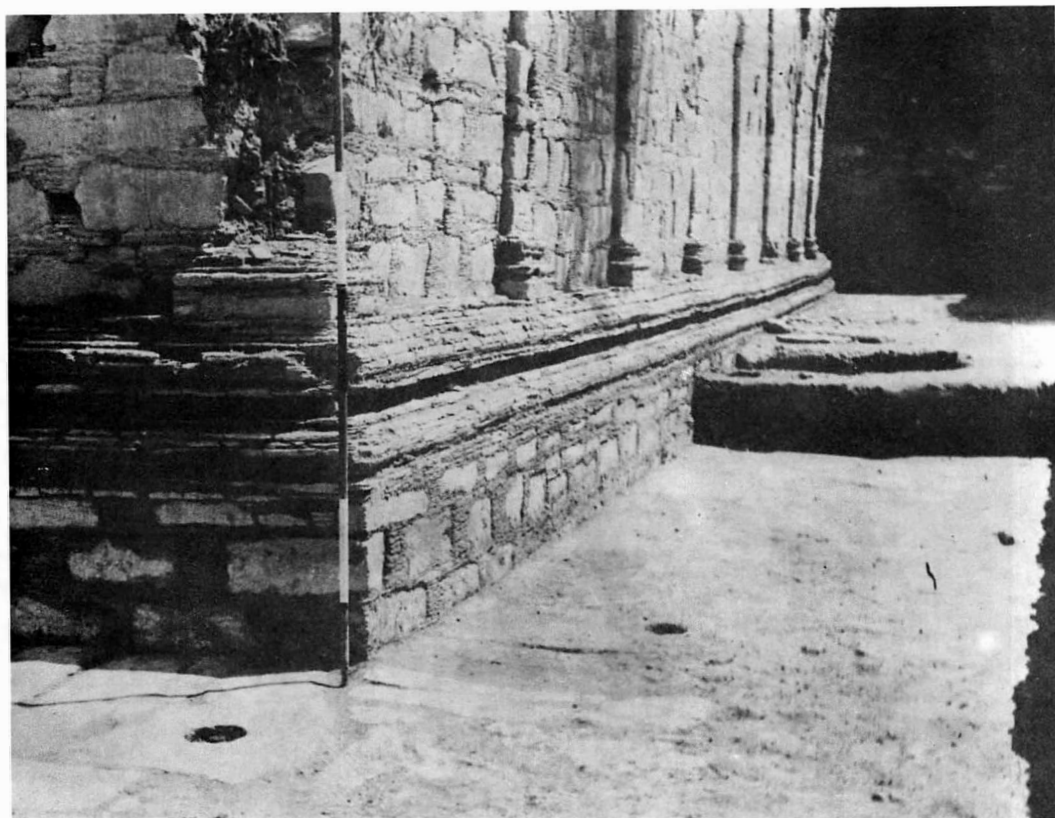
Pl. IIIa. Shnaisha: Removing the pile of debris from the west side.



Pl. IIIb. Shnaisha: Main Stupa after excavation, looking from north.



Pl. IVa. Shnaisha: Hole dug by robbers.



Pl. IVb. Shnaisha: Plinth of the Main Stupa, looking from north west.

Pl. Va. Shnaisha: West side of
the Main Stupa, detail
of masonry.

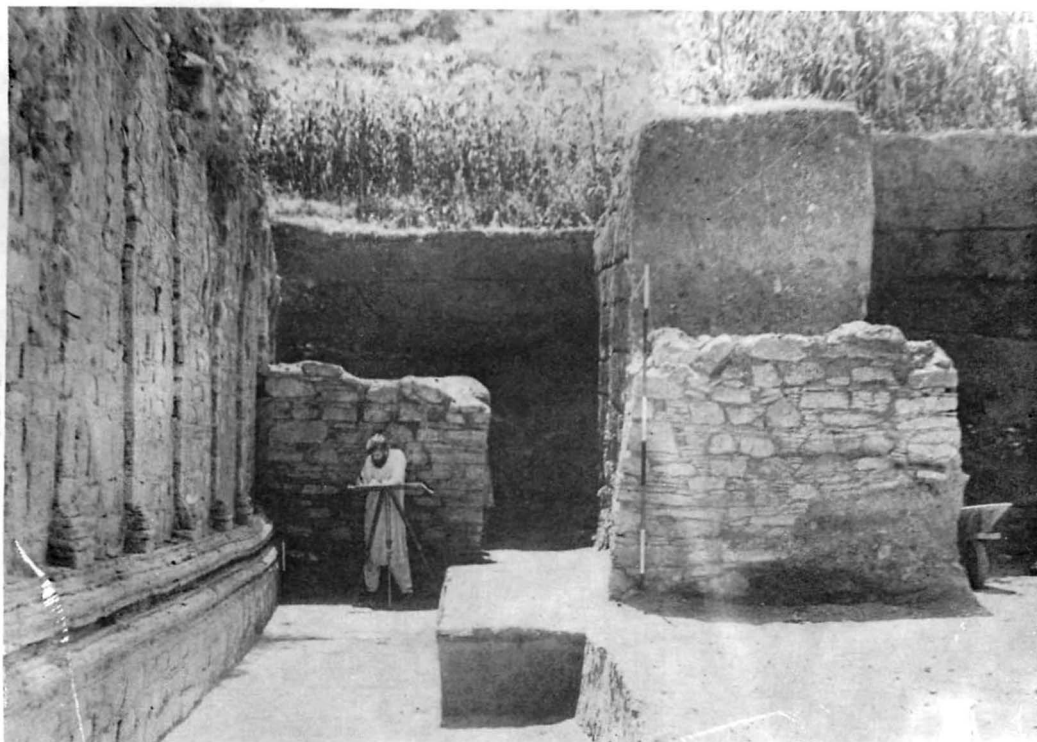


Pl. Vb. Shnaisha: Showing paved floor (upper circumambulation path) round the
drum of the Main Stupa

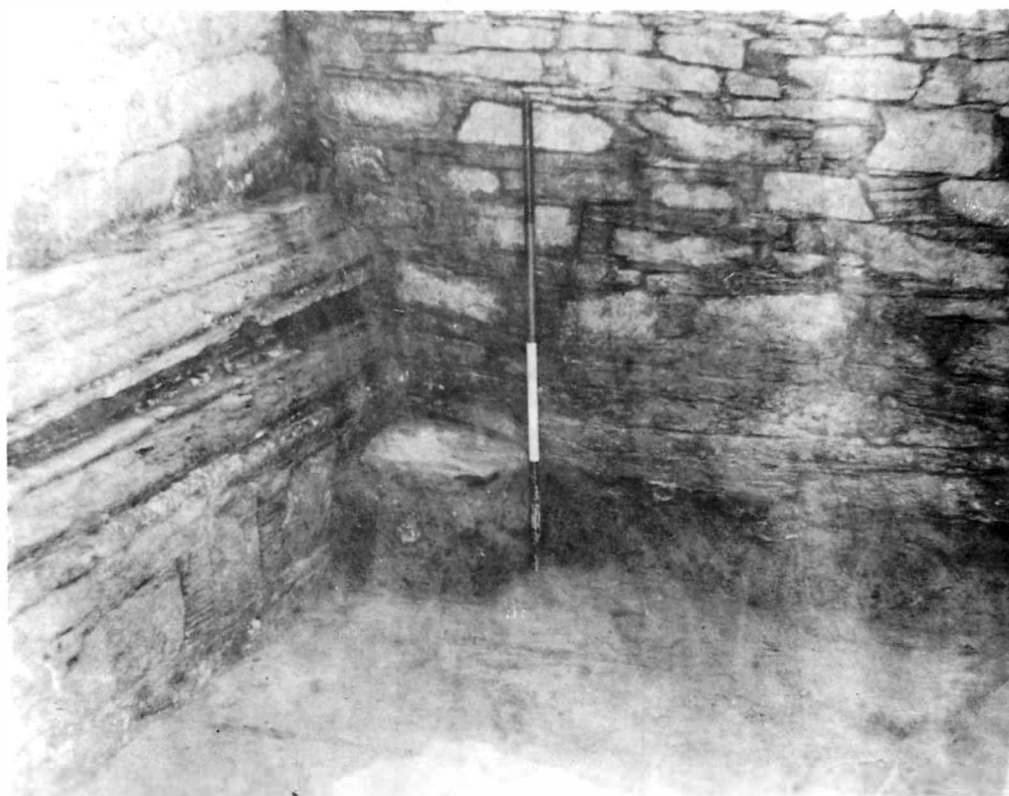
Pl. VIa. Shnaisha: Showing
two stages in the
drum.



Pl. VIb. Shnaisha: A general view of the excavated area.

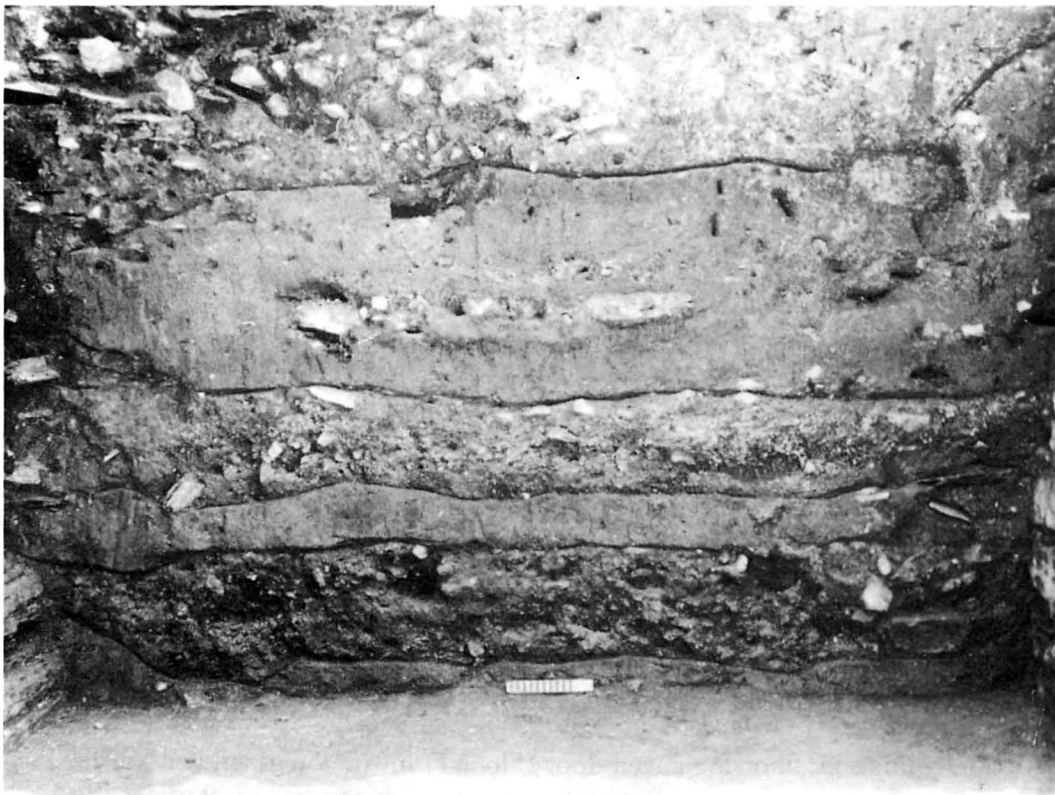
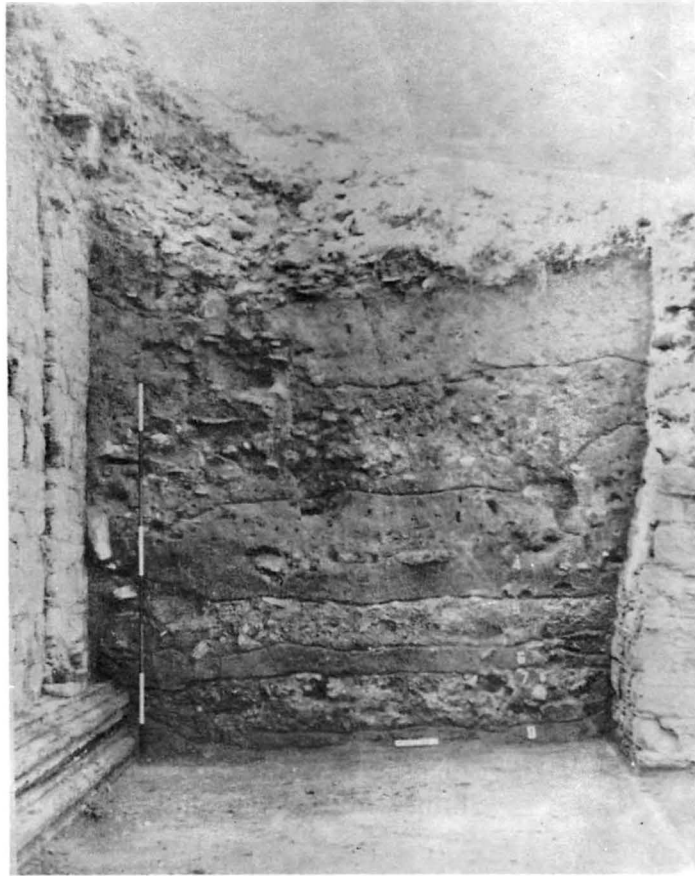


Pl. VIIa. Shnaisha: Showing Cell 1 on the right and Cell 2 (the Mahādeva Shrine) on the left against the stupa wall.



Pl. VIIb. Shnaisha: Showing paved floor (Floor 1) in the foreground and a slab representing Floor 2. Between the two floors passes layer 9 under the Mahādeva Shrine.

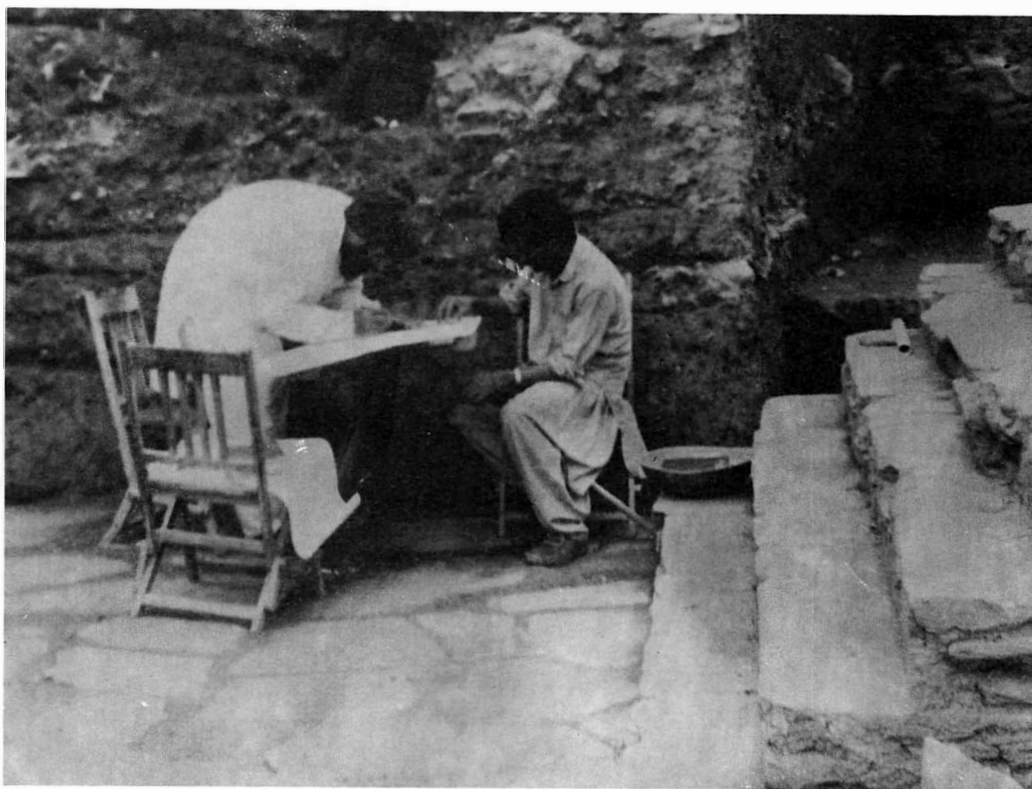
Pl. VIIIa. Shnaisha: Section
between Cell 1 and
the Main Stupa.



Pl. VIIIb. Shnaisha: Detail of the lower portion of the section.

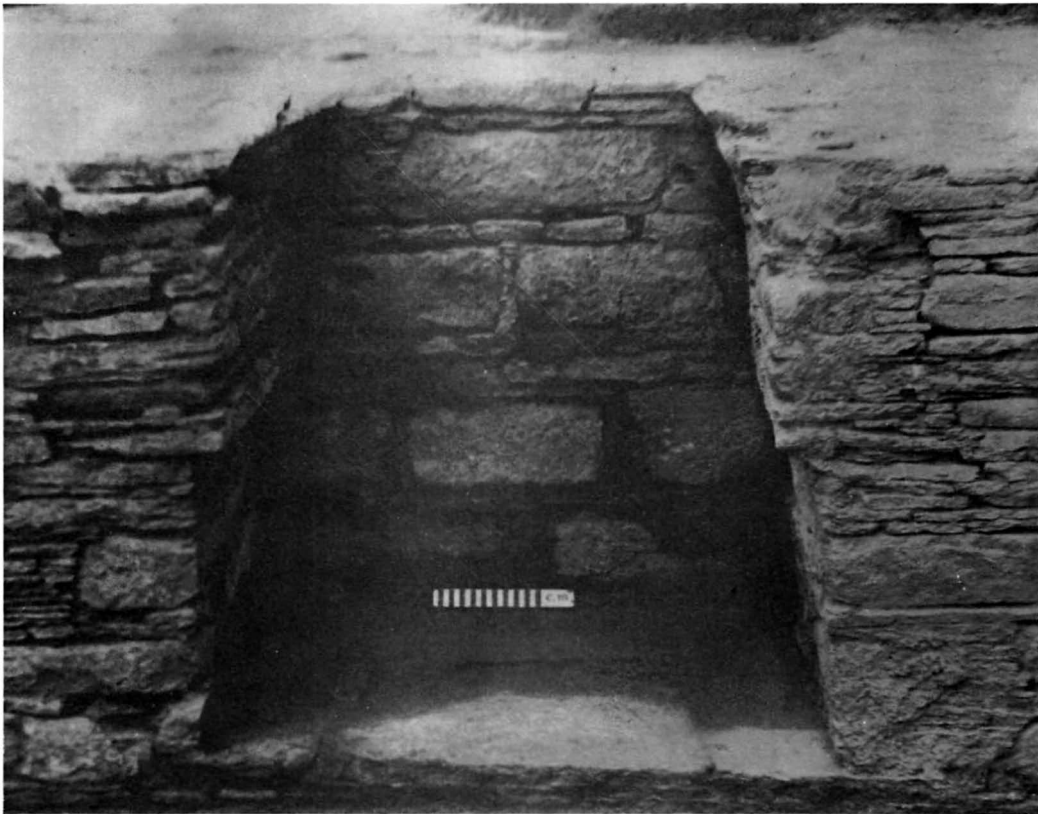


Pl. IXa. Shnaisha: Flight of steps leading to the Monastery.



Pl. IXb. Shnaisha: Paved floor (Floor 1) in front of the flight of steps (Pl. IXa).

Pl. Xa. Shnaisha: Upper part of the flight of steps and entrance in the Monastery wall.



Pl. Xb. Shnaisha: Niche in the side wall of the Monastery steps.



Pl. XIa. Shnaisha: Flight of steps subsequently levelled up.



Pl. XIb. Shnaisha: Layer 9 passing under cell 1.



Pl. XIIa. Shnaisha: Showing Period III wall.



Pl. XIIb. Shnaisha: Row of seated Bodhisattvas near the Mahadeva Shrine (Cell 2).



Pl. XIIIa. Shnaisha: Close-up of
Pl. XIIb, left side.

Pl. XIIIb. Shnaisha: Close-up of
Pl. XIIb, middle portion.





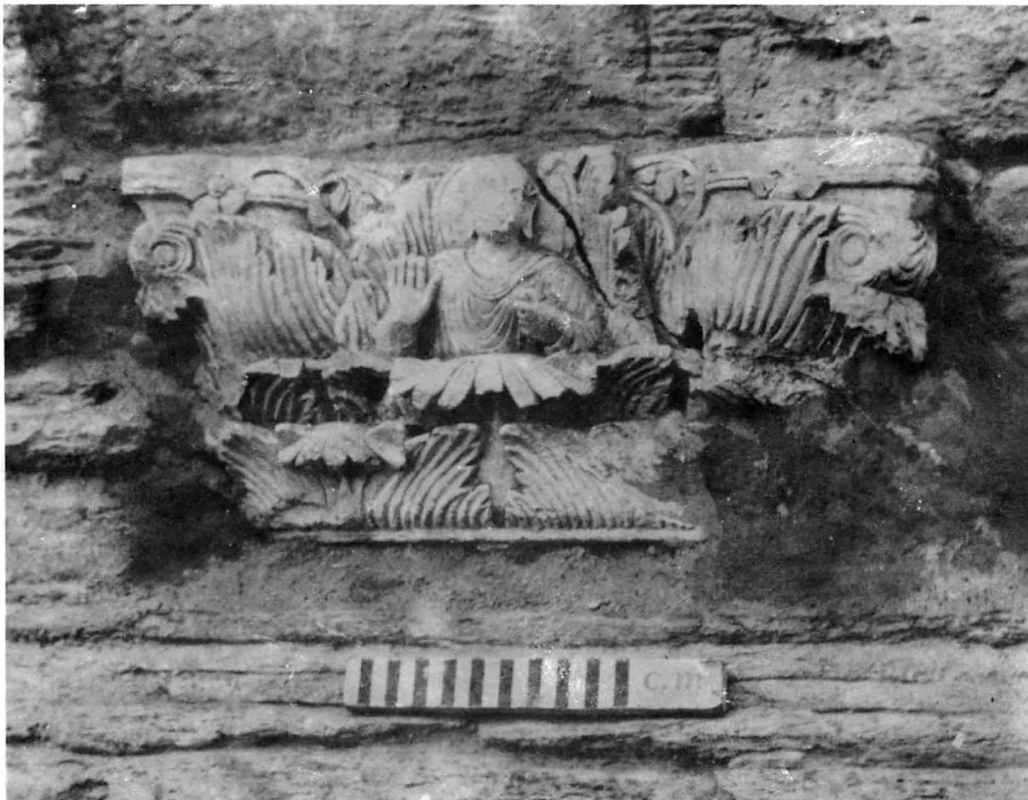
Pl. XIVa. Shnaisha: Close-up of
Pl. XIIb, right side.

Pl. XIVb. Shnaisha: Damaged
figure of a seated Bud-
dha in stucco on the
southern side of the
Main Stupa near the
Mahādeva Shrine.





Pl. XVa. Shnaisha: Damaged figure of a seated Buddha in stone on the southern side of the Main Stupa near the Mahādeva Shrine.



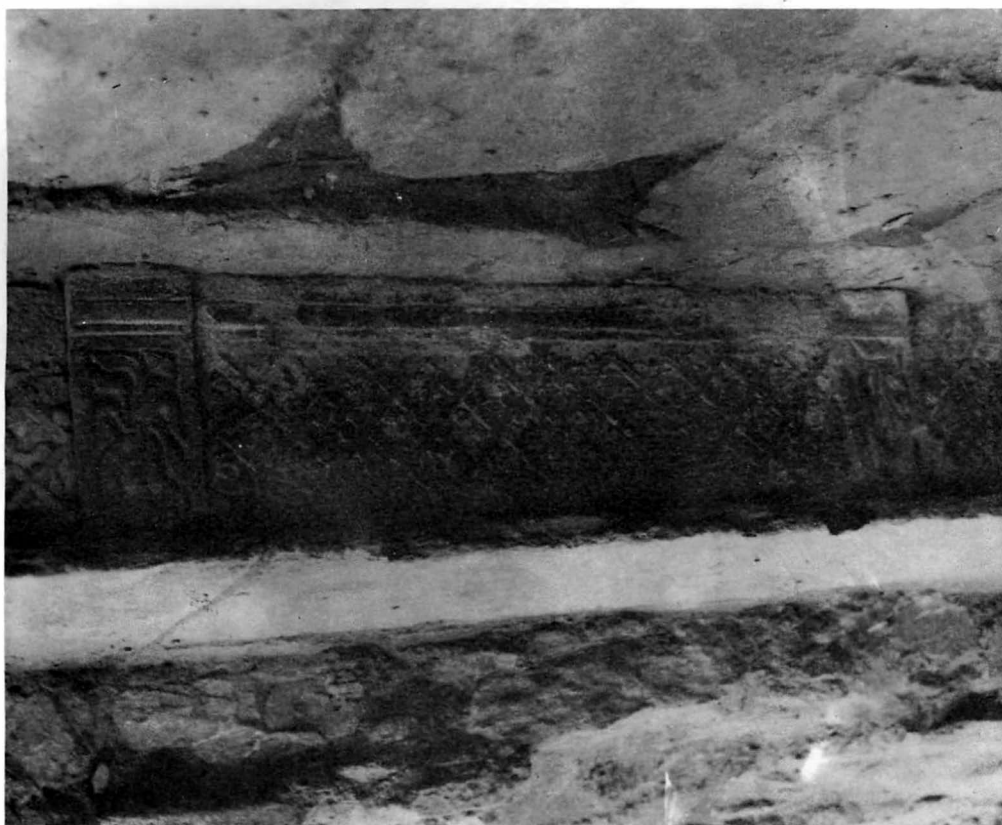
Pl. XVb. Shnaisha: Soapstone capital on plinth moulding of the Main Stupa.



Pl. XVIa. Shnaisha: Flight of steps leading to the top of the Eastern Platform in the NK Area.



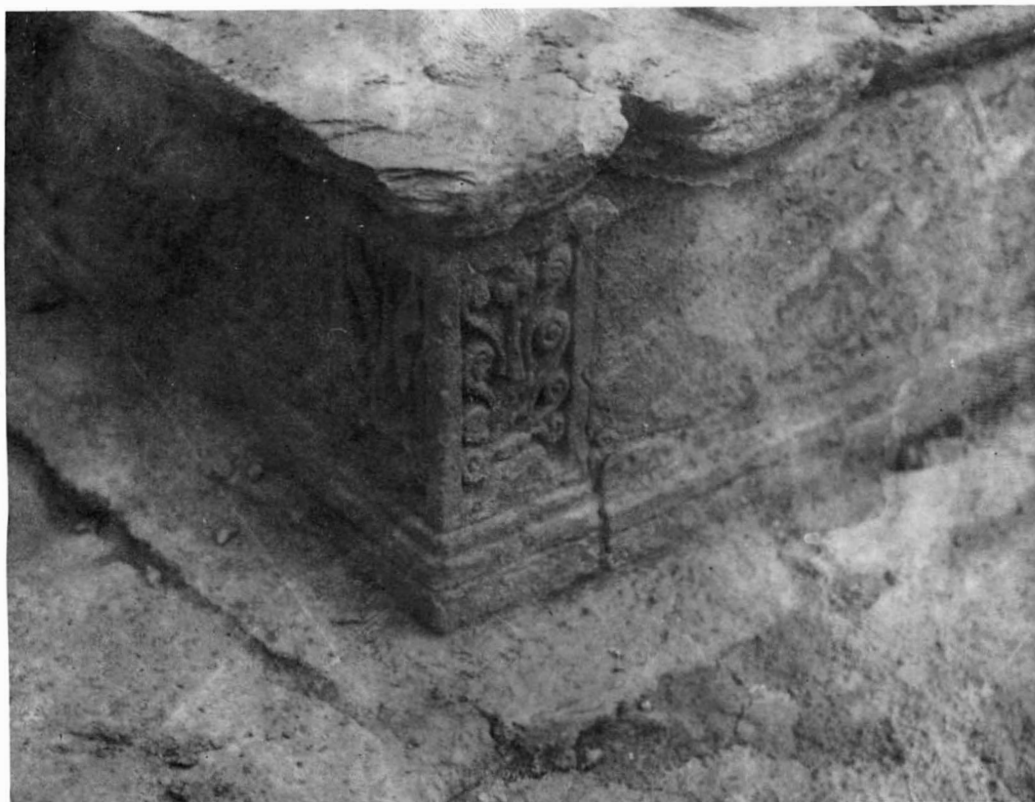
Pl. XVIb. Shnaisha: Detail of the 1st step in Pl. XVIa.



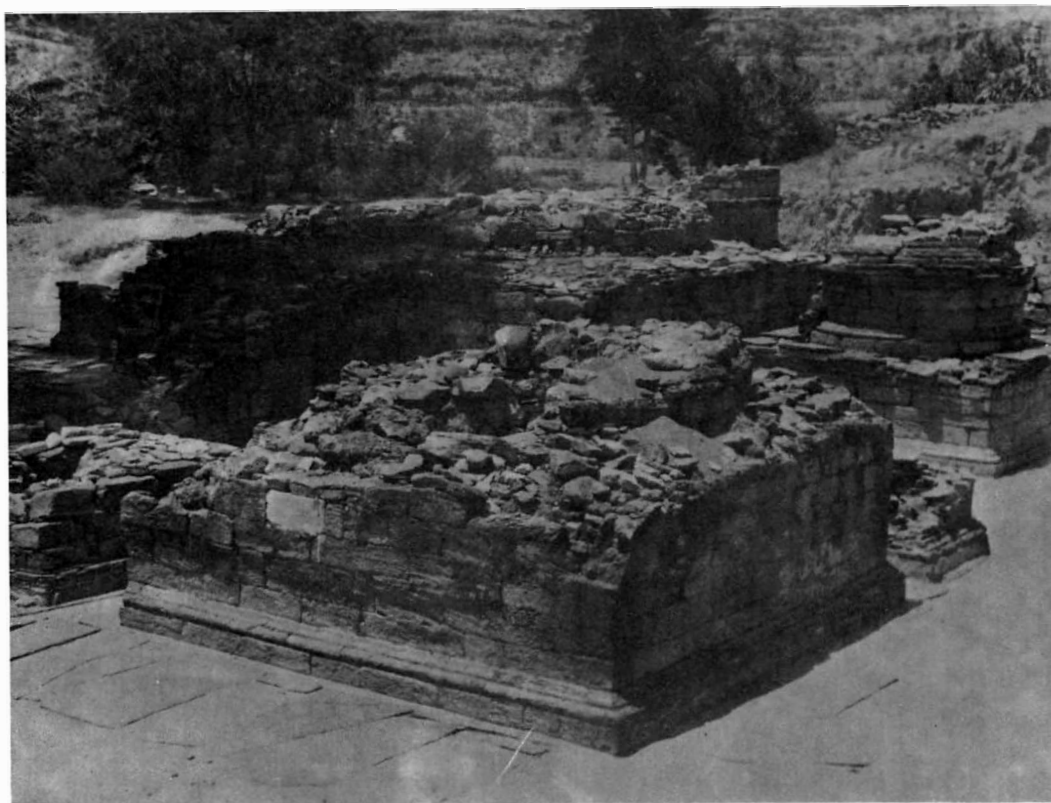
Pl. XVIIa. Shnaisha: Close-up of Pl. XVIb.



Pl. XVIIb. Shnaisha: Close-up of Pl. XVIb, from the north-western side.



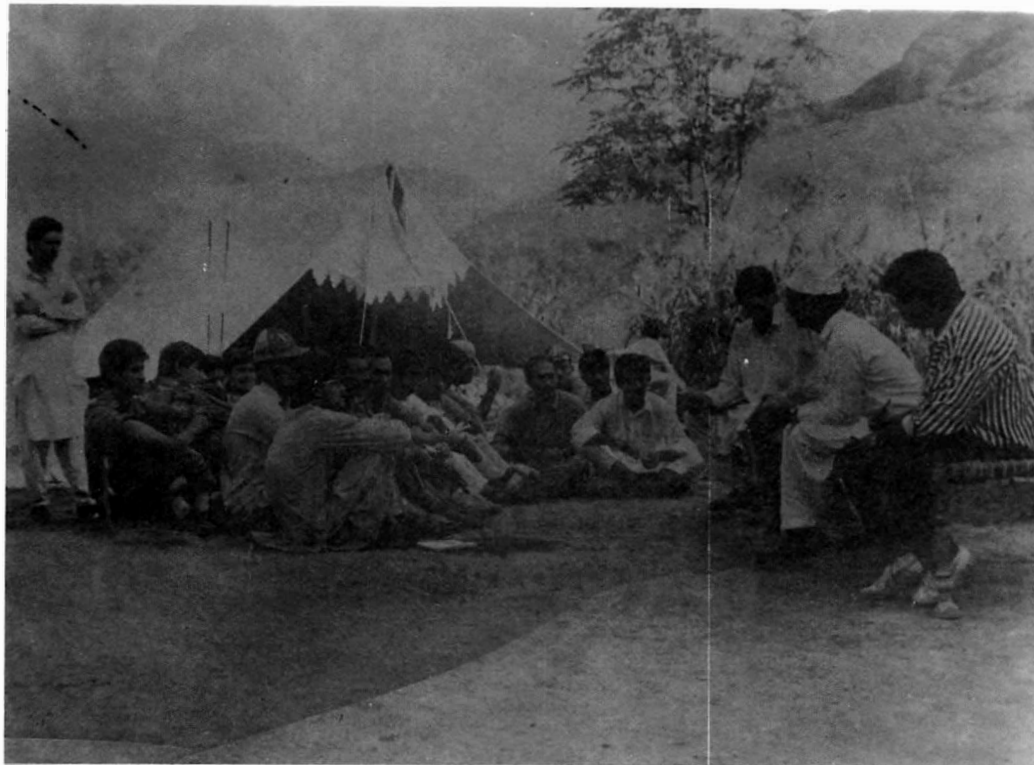
Pl. XVIIIa. Shnaisha: Close-up of Pl. XVIb, from the south-western side.



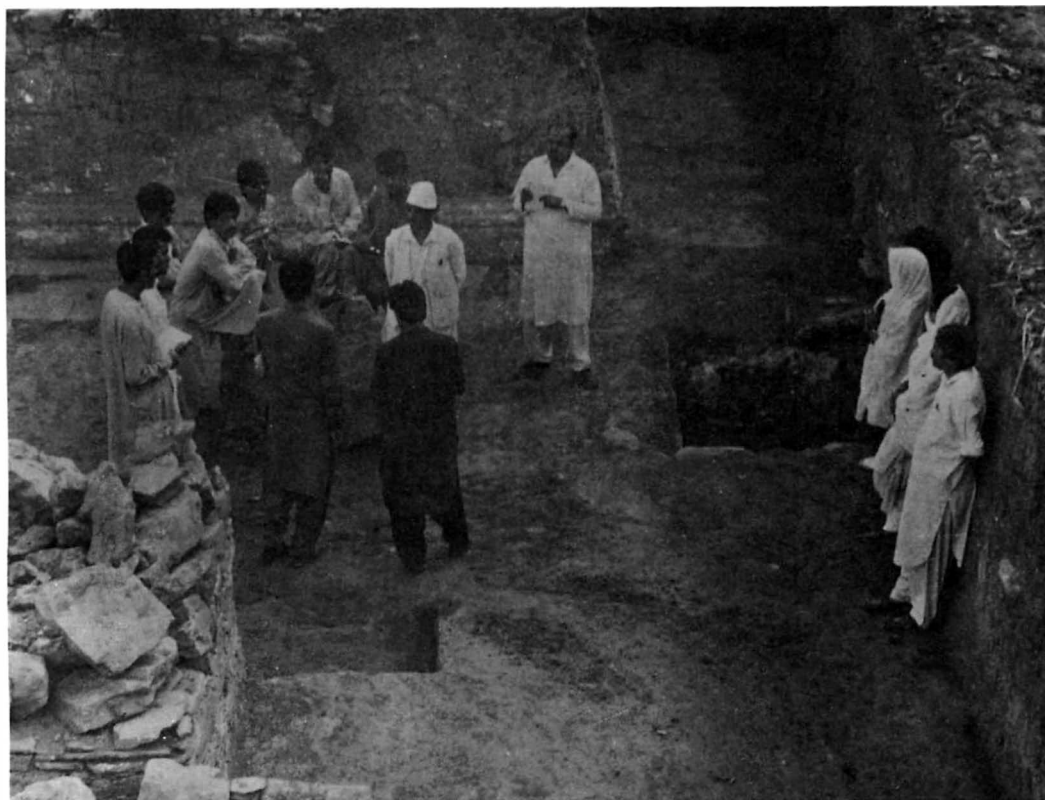
Pl. XVIIIb. Shnaisha: Votive stupas in the NK Area.



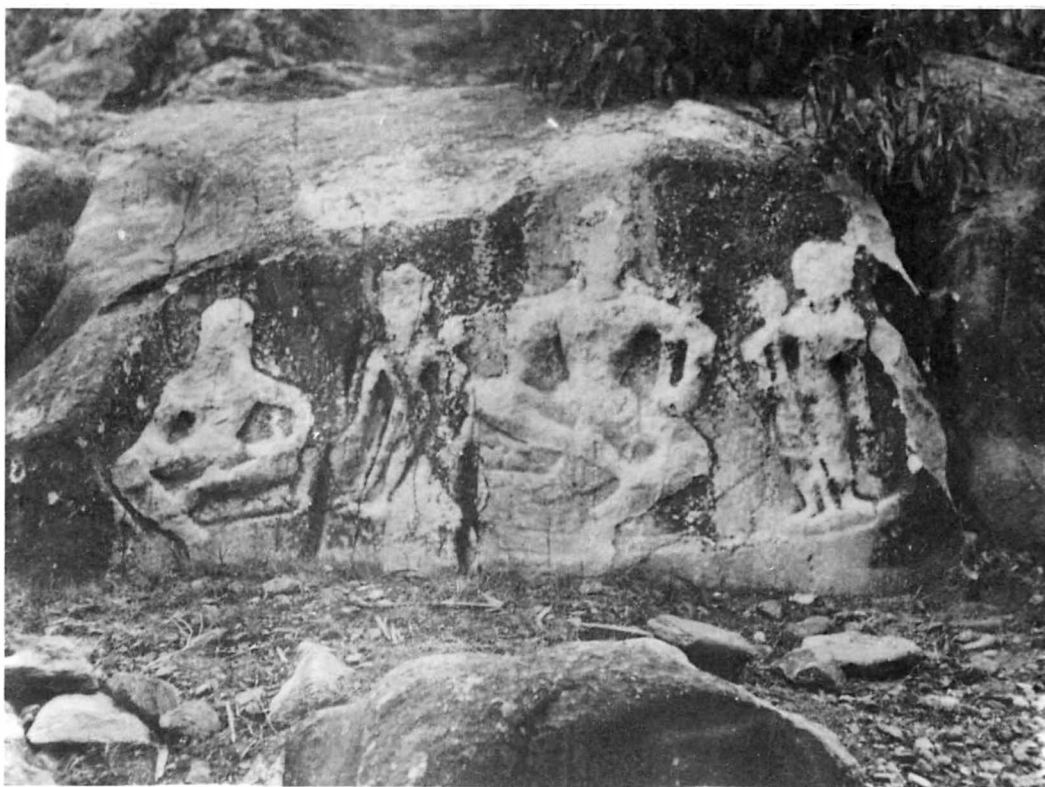
Pl. XIXa. Shnaisha: A group of students visiting the site.



Pl. XIXb. Shnaisha: The author (seated on bed in the middle) delivers lecture to the students.



Pl. XXa. Shnaisha: A guided tour of the site. The author explains the NK Area to students. On the right is a tank.



Pl. XXb. Kukrai: Rock engraving-group I.



Pl. XXIa. Kukrai: Rock engravings-group II.

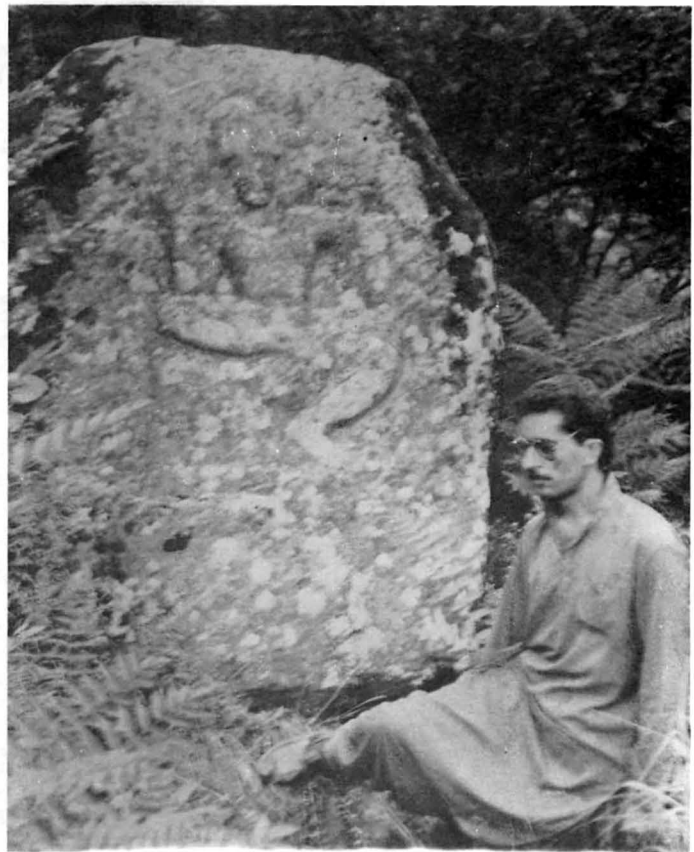


Pl. XXIb. Kukrai: Close-up of
Pl. XXIa, left side.



Pl. XXIIa. Kukrai: Close-up of
Pl. XXIa, right side.

Pl. XXIIb. Jahānābād: Rock
engraving.





Pl. XXIIIa. Shnaisha: Bodhisattva Avalokitesvara (Reg. No. 78, green schist). Period II.

Pl. XXIIIb. Shnaisha: Bodhisattva Maitreya (Reg. No. 67, green schist). Period II.





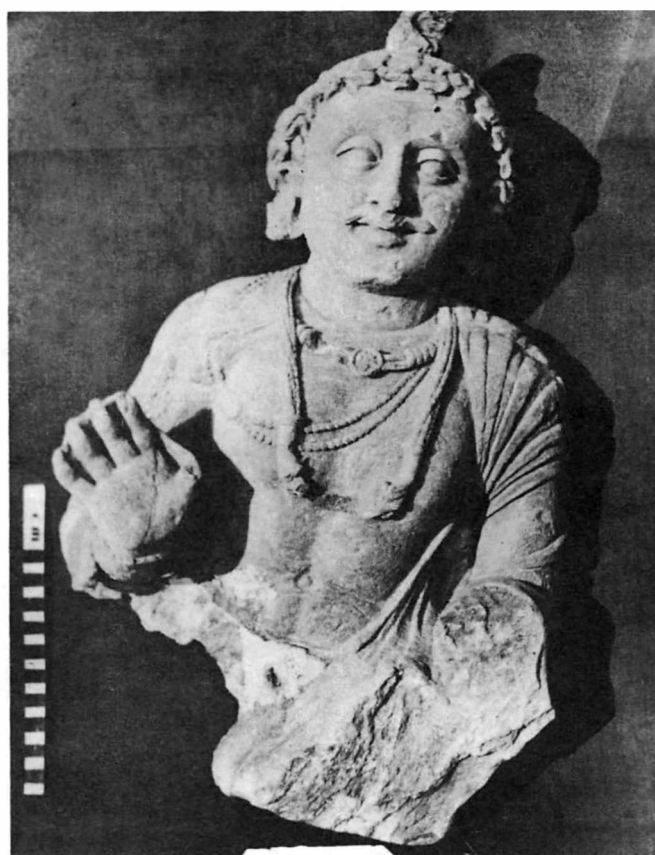
Pl. XXIVa. Shnaisha: Bodhisattva
(Reg. No. 80, green
schist). Period II.



Pl. XXIVb. Shnaisha: Fragment de-
picting a *Vidyādhara*
figure (Reg. No. 66,
green schist). Period II.



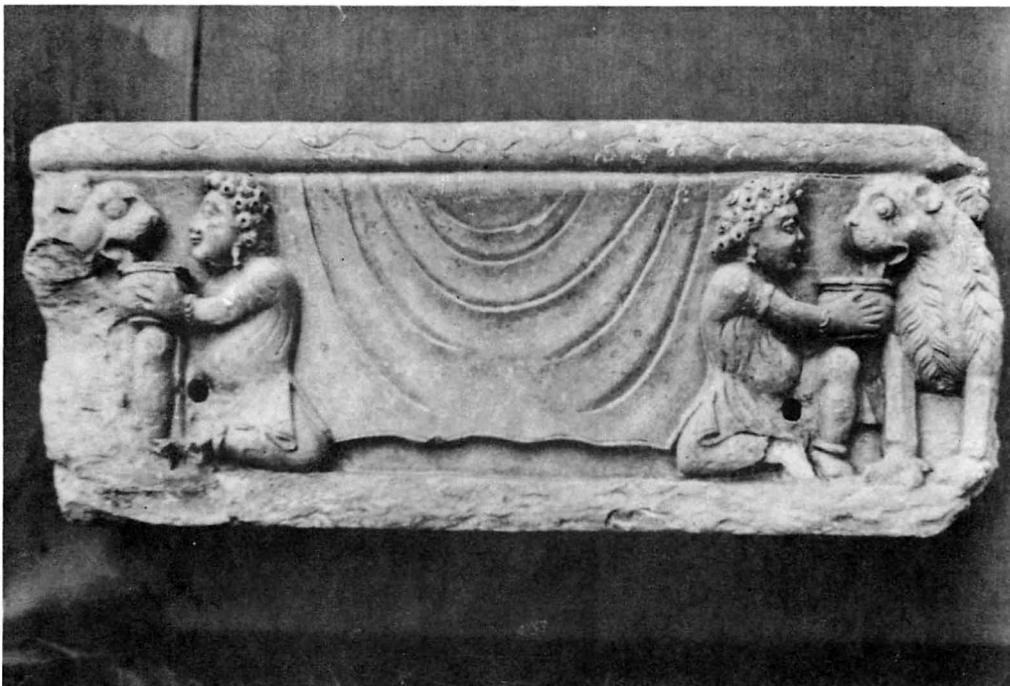
Pl. XXVa. Shnaisha: Bodhisattva
Padmapāṇi (Reg. No. 75,
green schist). Period II.



Pl. XXVb. Shnaisha: Bodhisattva
Maitreya (Reg. No. 84,
green schist). Period II.



Pl. XXVIa. Shnaisha: Seat of Pl. XXVb (Reg. No. 70, green schist). Period II.



Pl. XXVIb. Shnaisha: Seat of a Bodhisattva (Reg. No. 65, green schist). Period II.

Pl. XXVIIa. Shnaisha: (NK Area): headless figure of Bodhisattva Maitrēya (Reg. No. 148, green schist). Period II.



Pl. XXVIIb. Shnaisha: Figure of Mahādeva without pedestal (Reg. No. 96, brownish schist). Period II.



Pl. XXVIIIa. Shnaisha: Pedestal of the Mahādeva figure (Reg. No. 96, brownish schist). Period II.



Pl. XXVIIIb. Shnaisha: Capital showing Buddha seated among acanthus leaves (Reg. No. 32, soapstone). Period I.



Pl. XXIXa. Shnaisha: Capital showing Buddha seated among acanthus leaves (Reg. No. 51, soapstone). Period I.



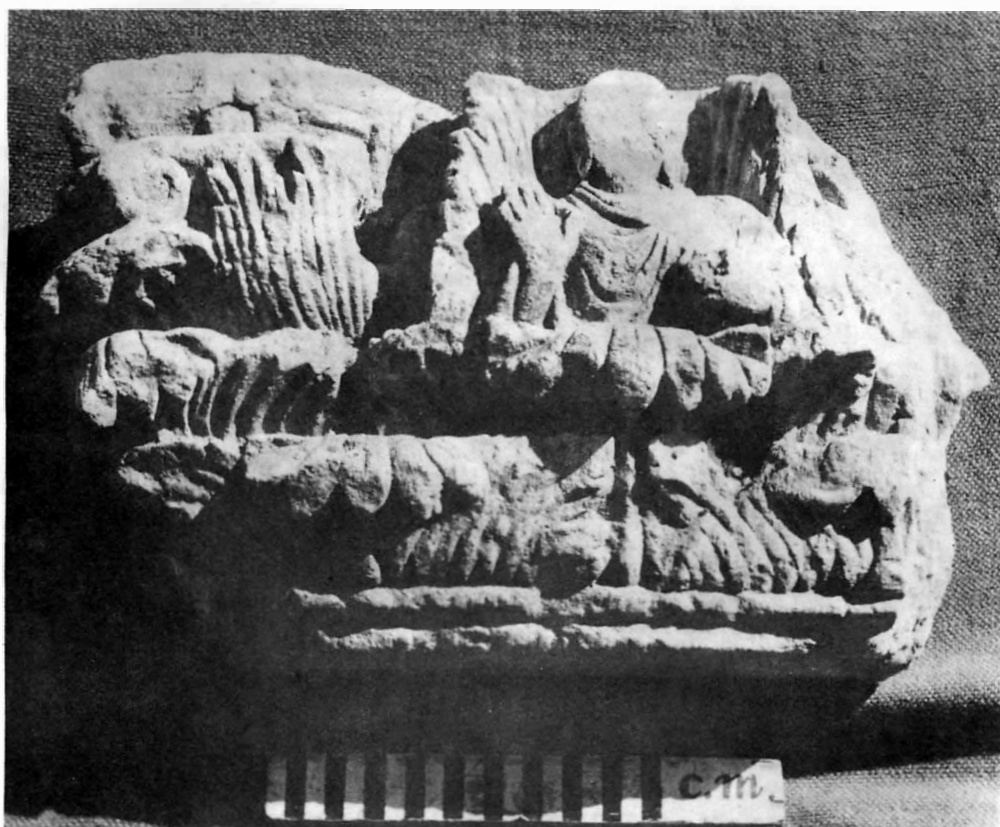
Pl. XXIXb. Shnaisha: Capital showing Buddha seated among acanthus leaves (Reg. No. 83, soapstone). Period I.



Pl. XXXa. Shnaisha: Capital showing Buddha seated among acanthus leaves (Reg. No. 15, soapstone). Period I.



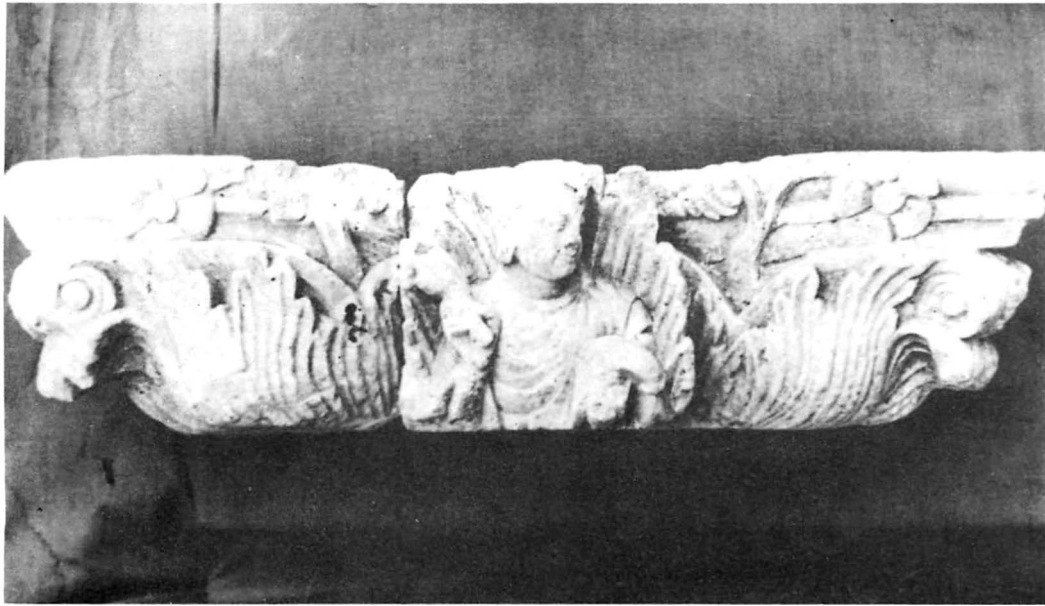
Pl. XXXb. Shnaisha: Capital showing Buddha seated among acanthus leaves (Reg. No. 125, soapstone). Period I.



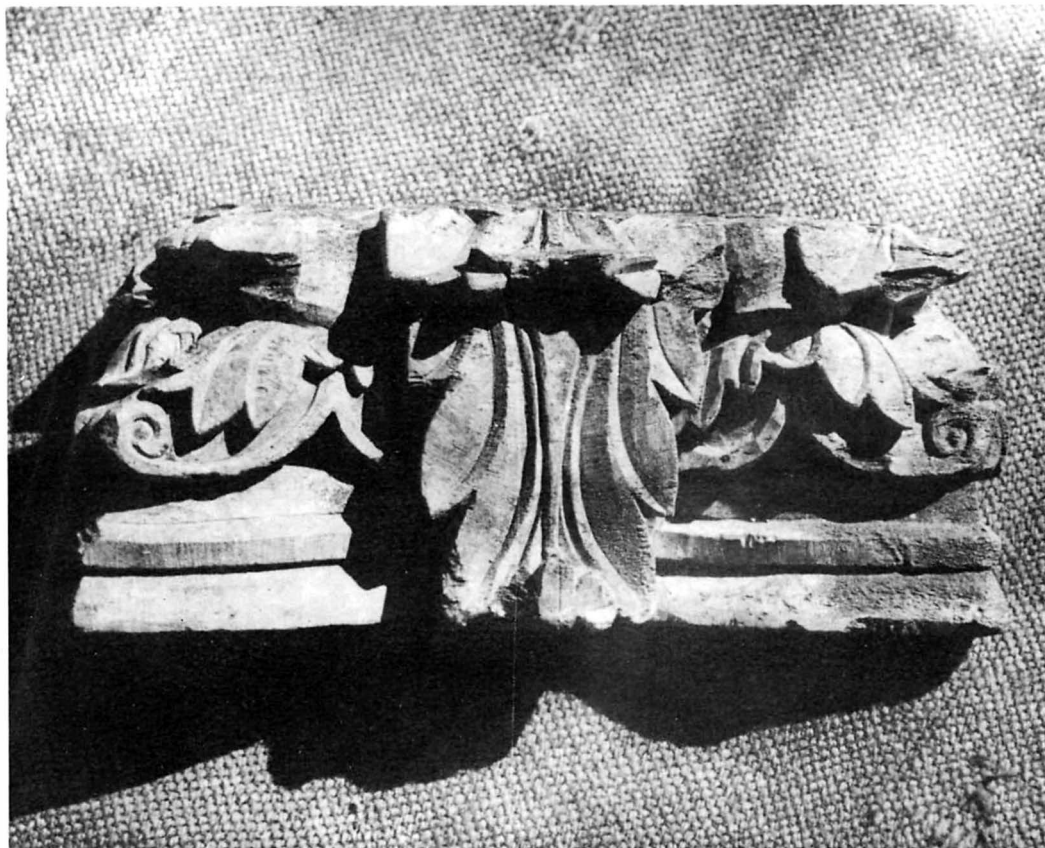
Pl. XXXIa. Shnaisha: (NK Area): Capital showing Buddha seated among acanthus leaves (Reg. No. 127, soapstone). Period I.



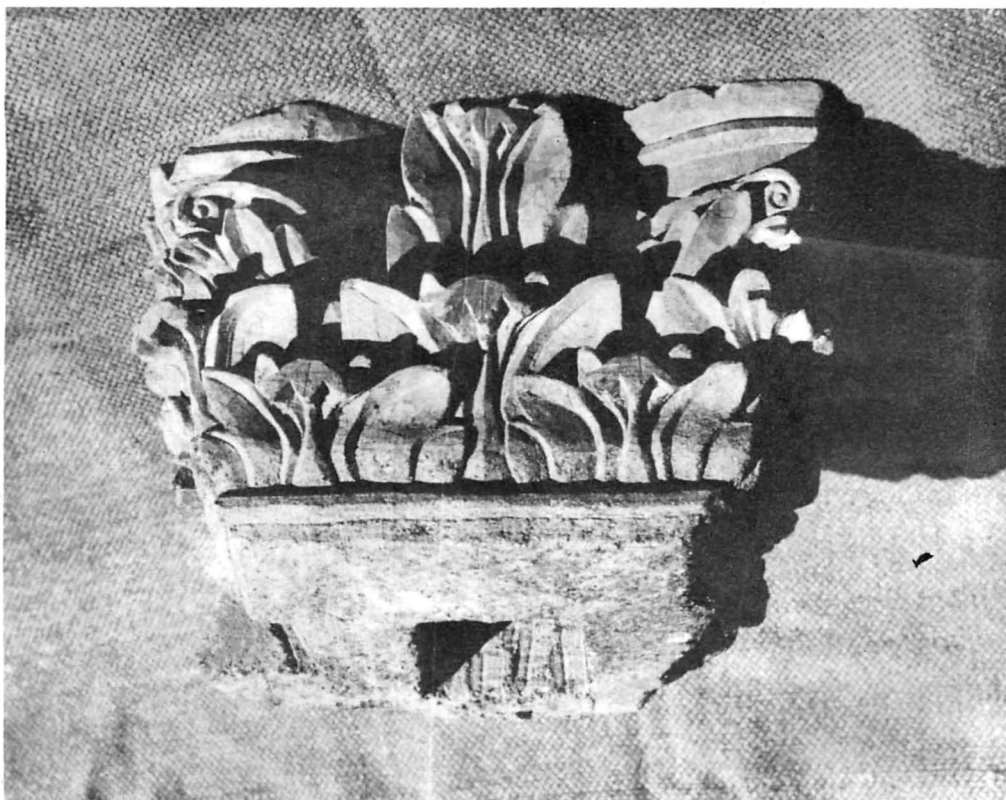
Pl. XXXIb. Shnaisha: Capital showing Buddha seated among acanthus leaves (Reg. No. 82, soapstone). Period I.



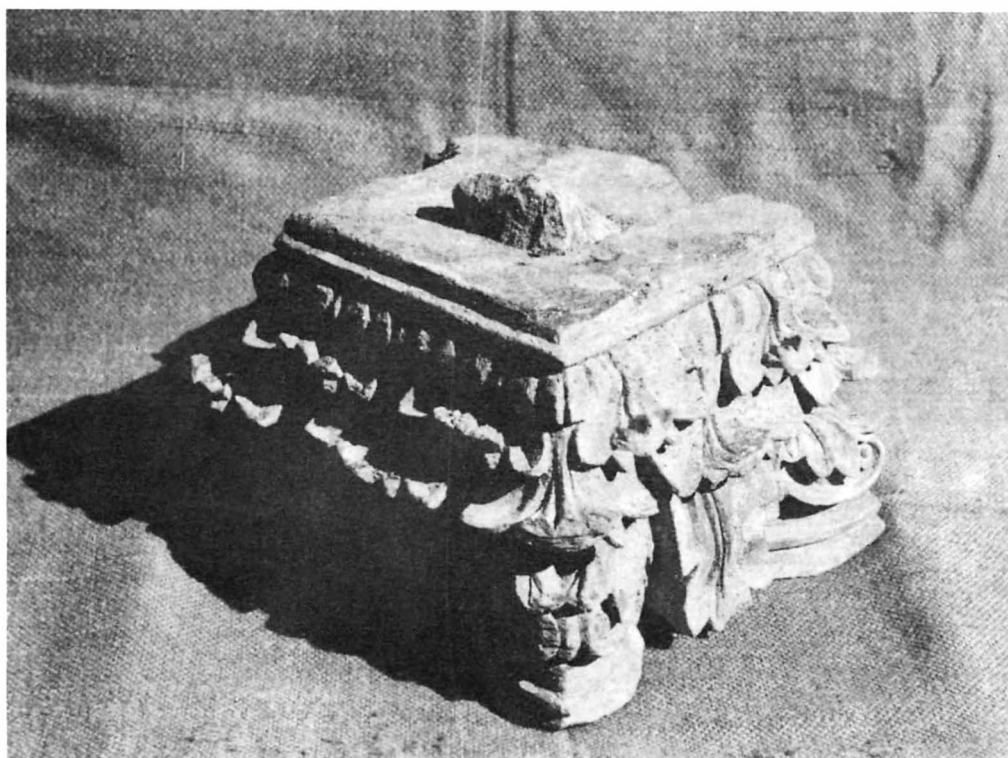
Pl. XXXIIa. Shnaisha: Capital showing Bodhisattva Padmapāṇi seated among acanthus leaves (Reg. No. 17, soapstone). Period I.



Pl. XXXIIb. Shnaisha: (NK Area): Fragment of a capital showing acanthus leaf decoration (Reg. No. 131, green schist). Period I.



Pl. XXXIIIa. Shnaisha: (NK Area): Fragment of a capital showing acanthus leaf decoration (Reg. No. 130, green schist). Period I.



Pl. XXXIIIb. Shnaisha: (NK Area): Square capital decorated on two sides with acanthus leaves (Reg. No. 129, green schist). Period I.



Pl. XXXIVa. Shnaisha: (NK Area): Panel relief depicting a centrally seated figure flanked by three standing figures on each side (Reg. No. 164, green schist). Period I.



Pl. XXXIVb. Shnaisha: (NK Area): Panel relief depicting two wagons drawn by rams (Reg. No. 145, green schist). Period I.



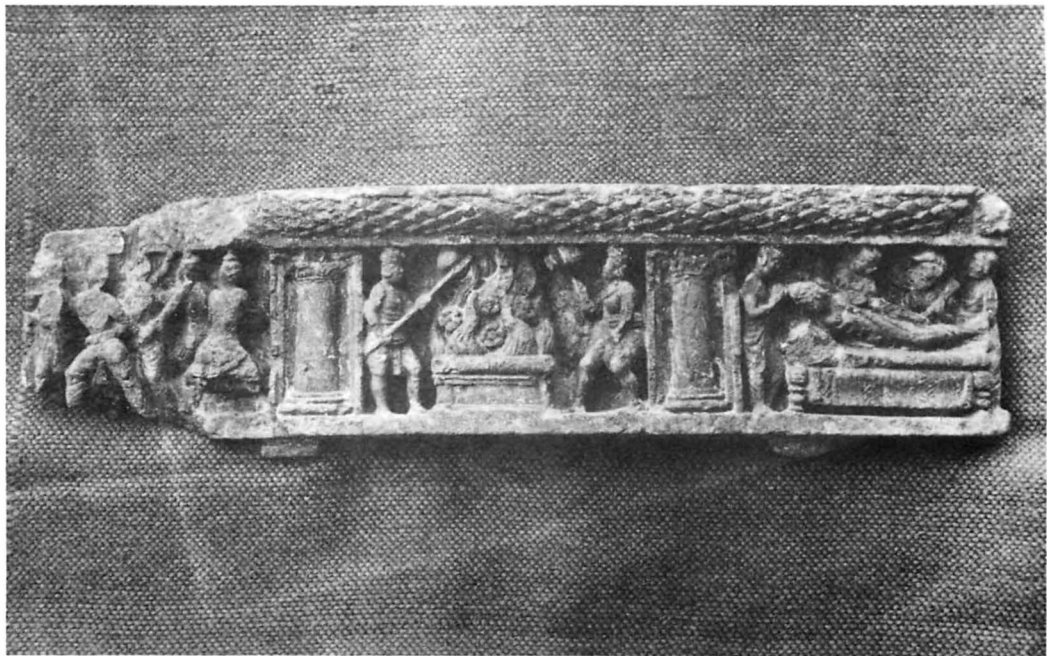
Pl. XXXVa. Shnaisha: (NK Area): Panel relief depicting seated Buddha in *abhayamudra* (upper register) and elephant plucking flower (lower register) (Reg. No. 171, green schist). Period I.



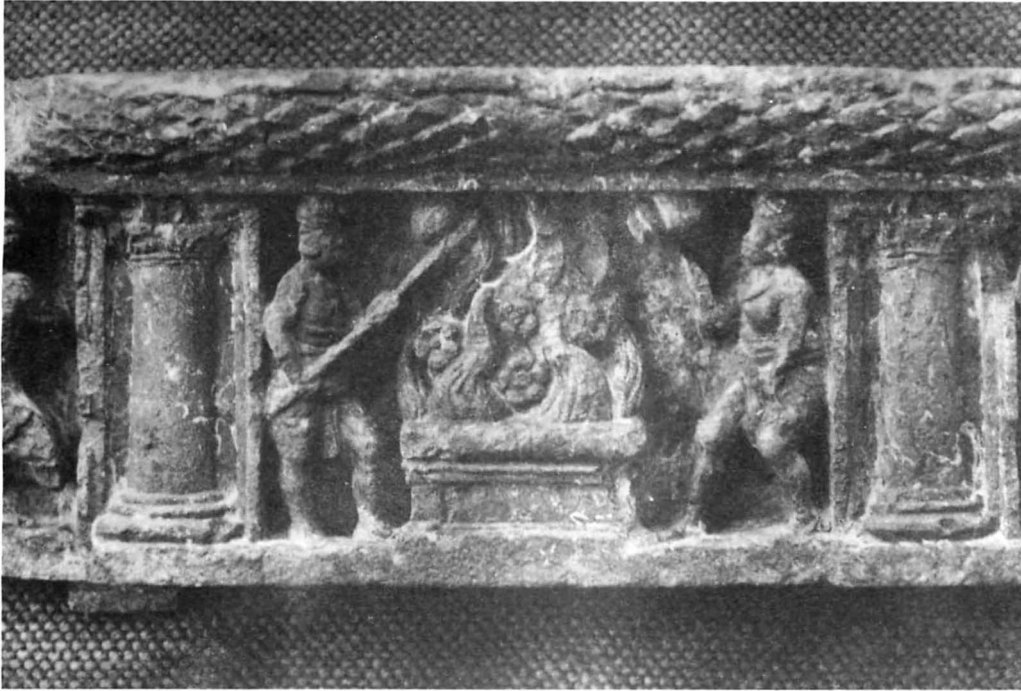
Pl. XXXVb. Shnaisha: (NK Area): Panel relief depicting Distribution of the Relics (right) and Transportation of the Relics (left) (Reg. No. 172, green schist). Period I.



Pl. XXXVIa. Shnaisha: (NK Area): Panel relief depicting First Meeting of the Buddha with the Brahmins (Reg. No. 173, green schist). Period I.



Pl. XXXVIb. Shnaisha: Panel relief depicting *Mahāparinirvāṇa* and the Cremation scenes (Reg. No. 60, green schist). Period I.



Pl. XXXVIIa. Shnaisha: Close-up of Pl. XXXVIIb – the *Mahāparinirvāṇa*.



Pl. XXXVIIb. Shnaisha: Close-up of Pl. XXXVIIb – the Cremation.



Pl. XXXVIIIa. Shnaisha: Panel relief depicting Ardokhsho/Hariti and donors (Reg. No. 31, green schist). Period I.



Pl. XXXVIIIb. Shnaisha: Panel relief depicting soldiers wearing long sleeves (Reg. No. 13, green schist). Period I.



Pl. XXXIXa. Shnaisha: Panel relief depicting the Buddha at city gate (Reg. No. 3, green schist). Period I.



Pl. XXXIXb. Shnaisha: Panel relief depicting Vajrapāṇi and a seated figure (Reg. No. 6, green schist) Period I.



Pl. XLa. Shnaisha: Fragment of a frieze depicting the Miracle of the Fire before the Kāśyapas at Uruvilva (Reg. No. 215, green schist). Period I.



Pl. XLb. Shnaisha: Panel relief depicting a horse driven chariot. A *jina* figure pulls down the driver catching him by the hair (Reg. No. 1, green schist). Period I.



Pl. XLIa. Shnaisha: Panel relief depicting a government functionary reading out instructions (Reg. No. 9, green schist). Period I.



Pl. XLlb. Shnaisha: Panel relief (much damaged) depicting a camel driven chariot (Reg. No. 2, greenish schist). Period I.



Pl. XLIIa. Shnaisha: Panel relief depicting Buddha presenting the serpents to the Kāśyapas (Reg. No. 88, greenish schist). Period I.



Pl. XLIIb. Shnaisha: Panel relief depicting the Cremation (Reg. No. 72, green schist). Period I.



Pl. XLIIIa. Shnaisha: Fragment of a panel relief depicting two bearded figures with curious objects (Reg. No. 47, bluish schist). Period I.



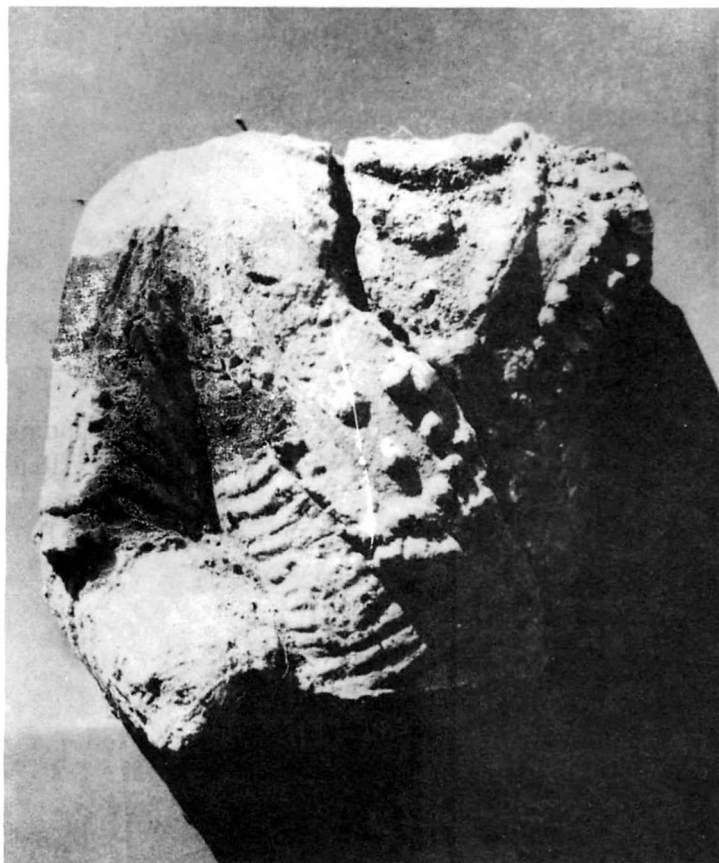
Pl. XLIIIb. Shnaisha: Fragment of a panel relief depicting male torso figure (Reg. No. 209, green schist). Period I.



Pl. XLIVa. Shnaisha: Head of the Buddha (Reg. No. 58, stucco). Period II.

Pl. XLIVb. Shnaisha: Head of the Buddha (Reg. No. 87, stucco). Period II. 98





Pl. XLVa. Shnaisha: Bust of
Bodhisattva (Reg.
No. 58, stucco).
Period II.

Pl. XLVb. Shnaisha: Seated
Bodhisattva (Reg.
No. 68, green
schist). Period II.





Pl. XLVIa. Shnaisha: Standing Bodhisattva (Reg. No. 112, green schist). Period II.

Pl. XLVIb. Shnaisha: A much damaged head (Reg. No. 208, green schist). Period II.





Pl. XLVIIa. Shnaisha: (NK Area): Panel relief depicting a government functionary receiving presents (Reg. No. 156, green schist). Period I.



Pl. XLVIIb. Shnaisha: (NK Area): Panel relief depicting a government functionary receiving presents (Reg. No. 157, green schist). Period I.



Pl. XLVIIIa. Shnaisha: (NK Area): Panel relief depicting a government functionary receiving presents (Reg. No. 166, green schist). Period I.



Pl. XLVIIIb. Shnaisha: (NK Area): Panel relief depicting a government functionary receiving presents (Reg. No. 165, green schist). Period I.



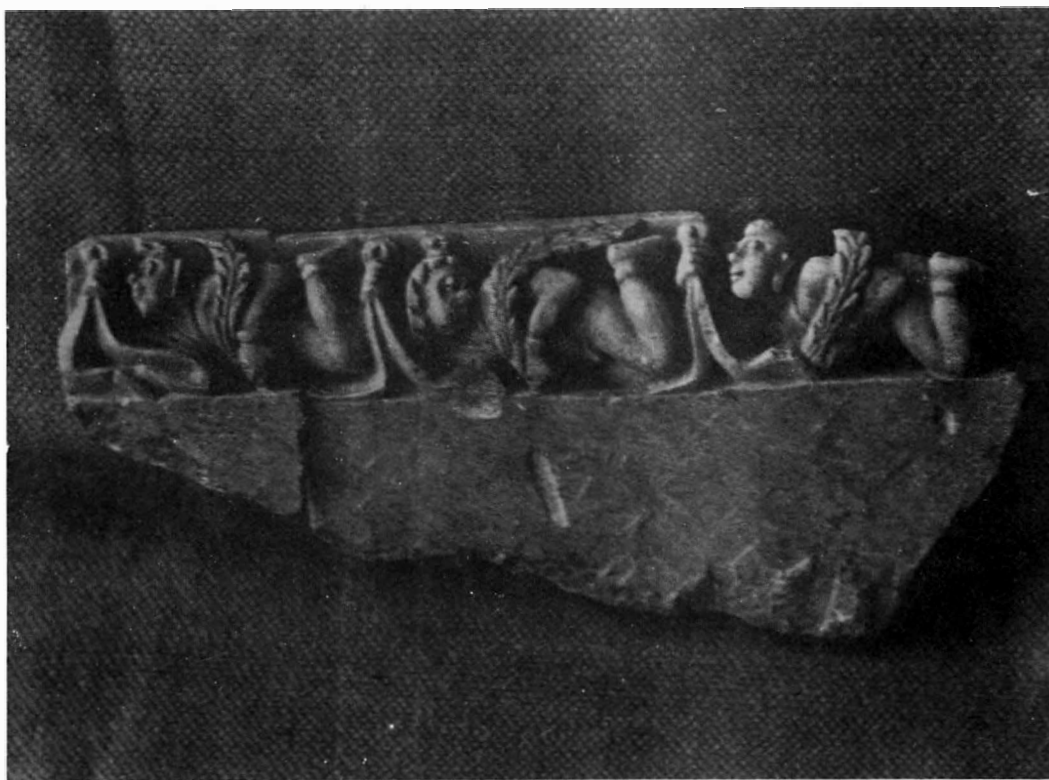
Pl. XLIXa. Shnaisha: Lady under a chaitya arch (Reg. No. 13, green schist). Period I.



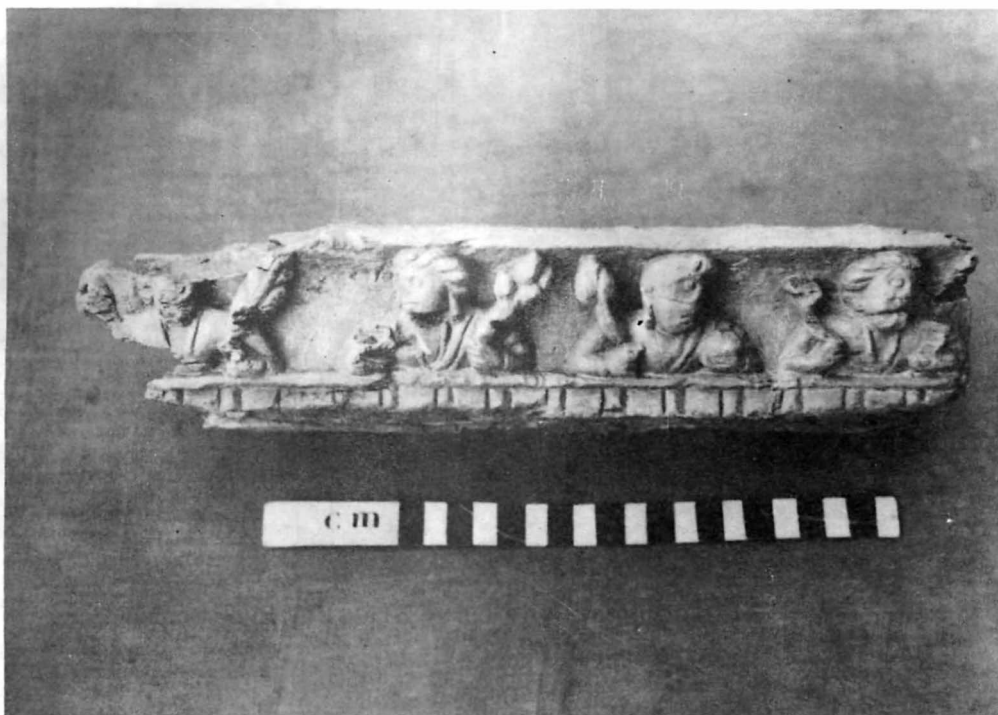
Pl. XLIXb. Shnaisha: Princely figure under a chaitya arch (Reg. No. 74, green schist). Period I.



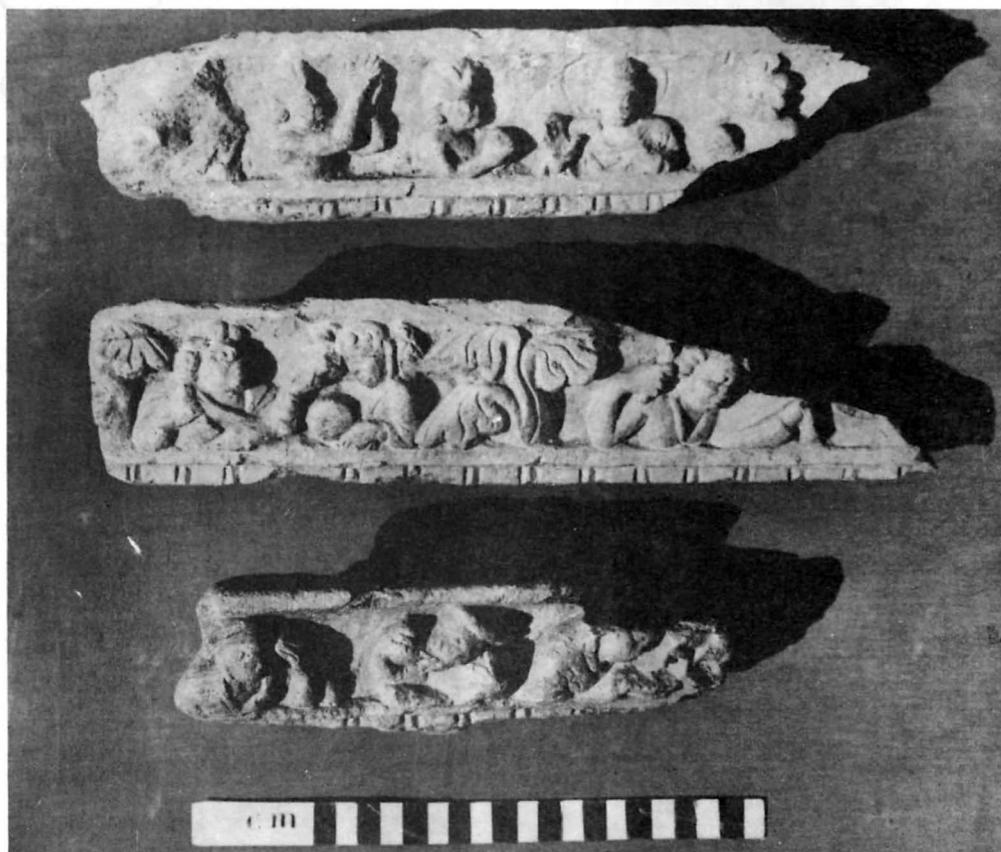
Pl. La. Shnaisha: Bearded ascetic under a chaitya arch (Reg. No. 7, greenish schist).
Period I.



Pl. Lb. Shnaisha: Cornice relief depicting crotes carrying palm leaves (Reg. No. 213, green schist). Period I.



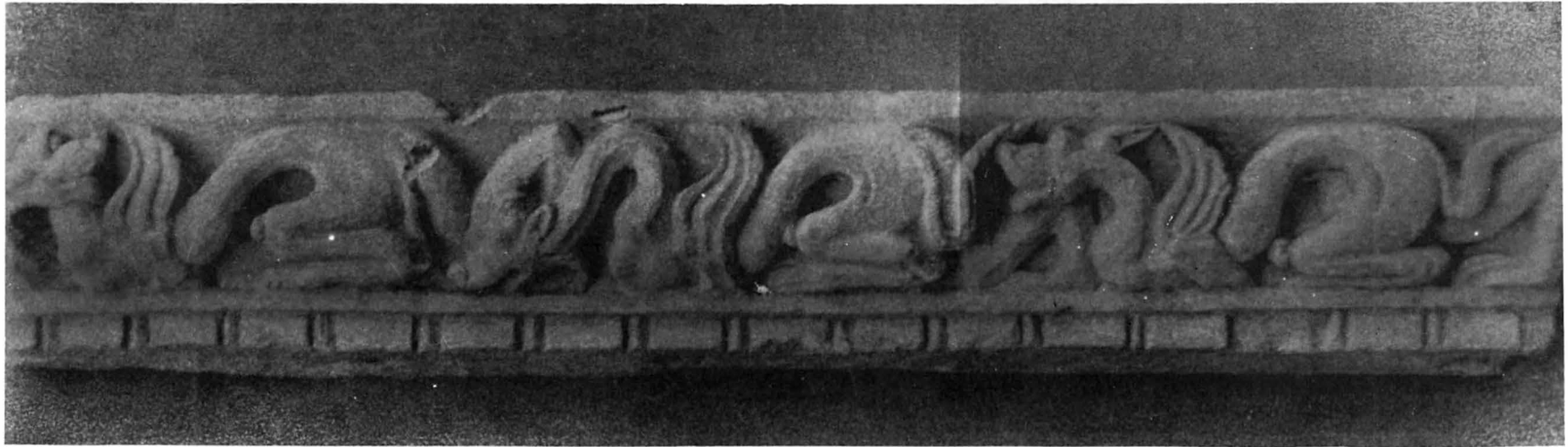
Pl. L1a. Shnaisha: Cornice relief depicting busts of princely figures holding bunches of flowers etc. (Reg. No. 20, greenish schist). Period I.



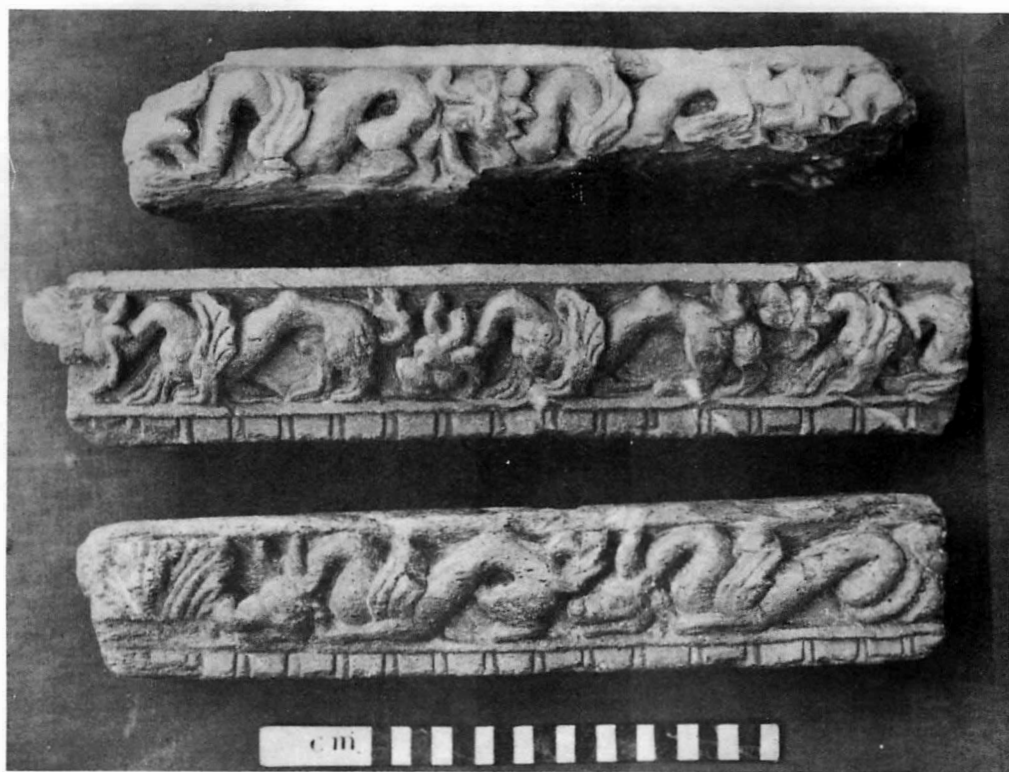
Pl. L1b. Shnaisha: Miscellaneous cornice reliefs depicting merry making scenes (green schist). Period I.



Pl. LIIa. Shnaisha: Cornice relief depicting merry making couples (Reg. No. 23, green schist). Period I.



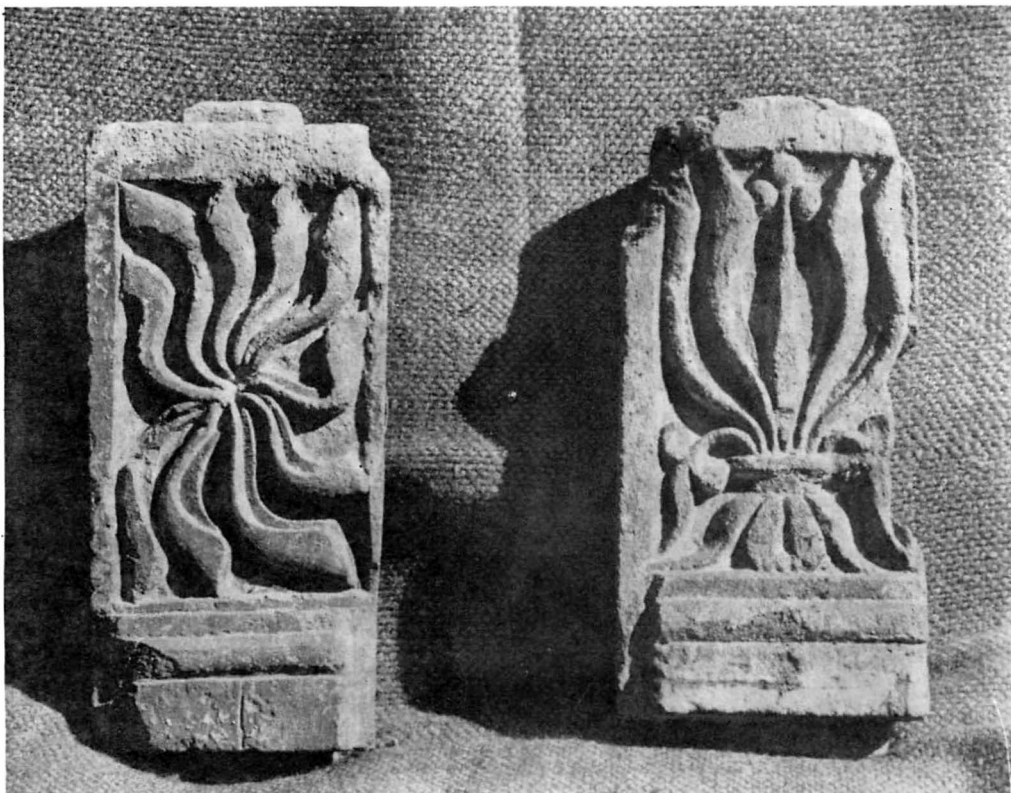
Pl. LIIb. Shnaisha: Cornice relief depicting winged dragons in a row (Reg. No. 22, green schist). Period I.



Pl. LIIIa. Shnaisha: Miscellaneous cornice reliefs depicting winged dragons (green schist). Period I.

Pl. LIIIb. Shnaisha: Stair riser relief depicting a plant (green schist). Period I.





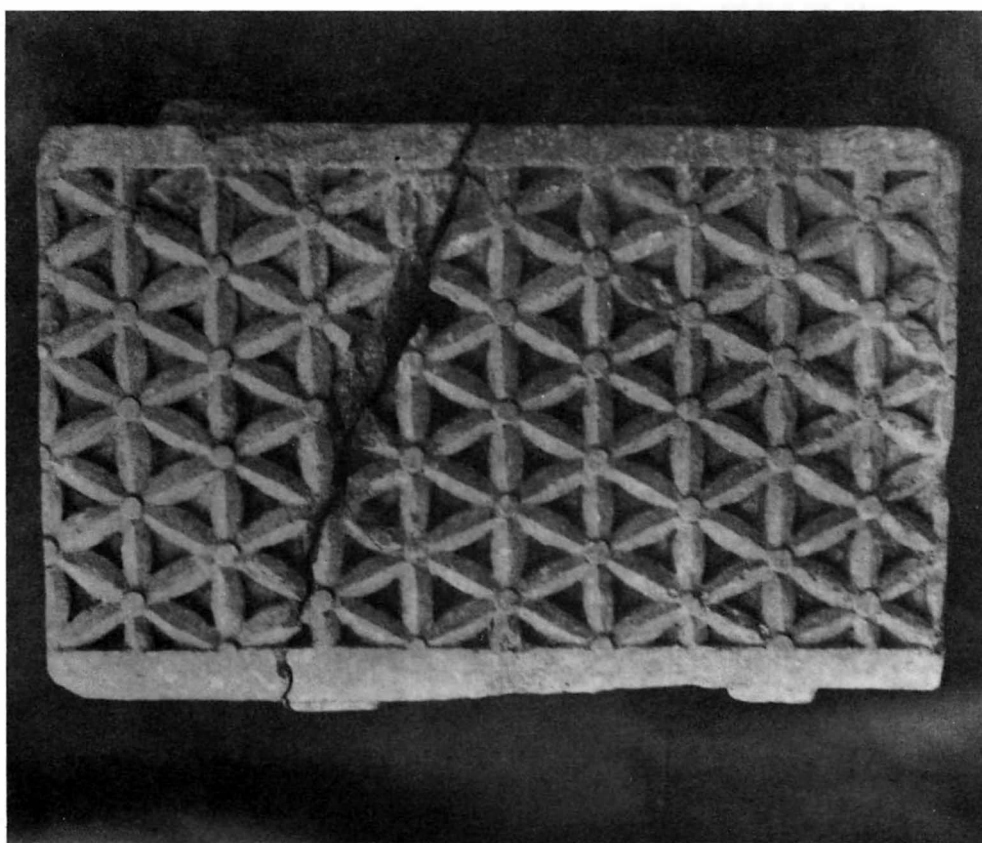
Pl. LIVa. Shnaisha: Stair riser relief depicting floral patterns (green schist). Period I.

Pl. LIVb. Shnaisha: Stair riser relief depicting a floral pattern (green schist). Period I.





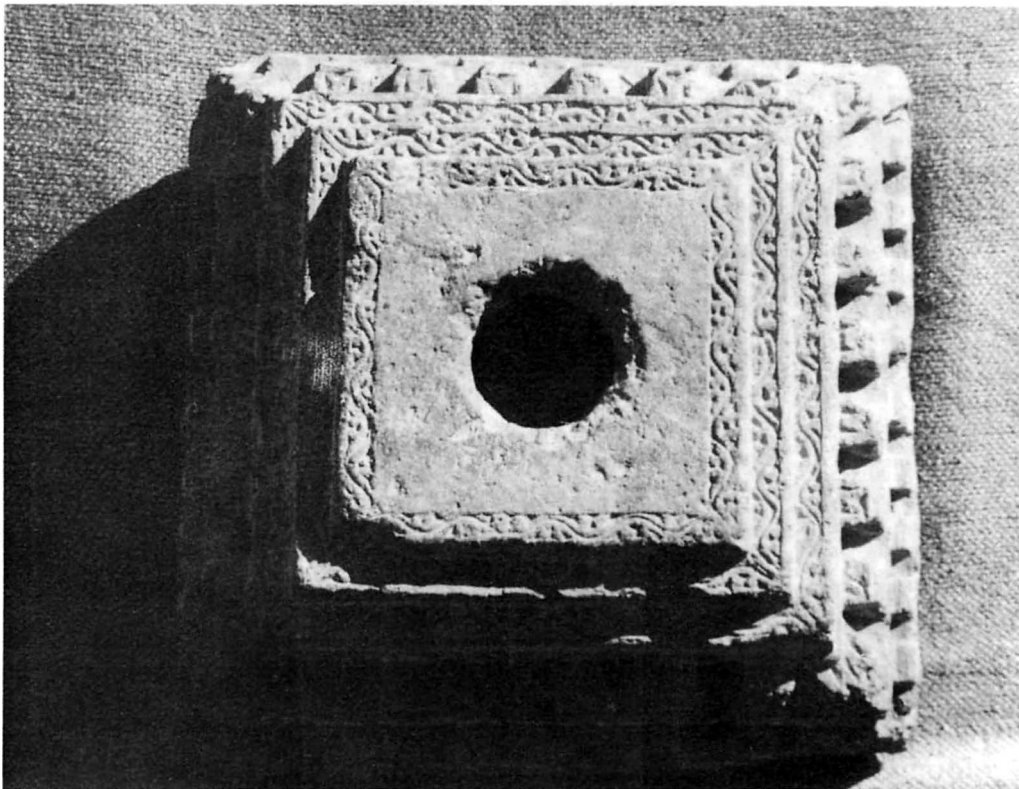
Pl. LVa. Shnaisha: Panel relief depicting a lotus flower (green schist). Period I.



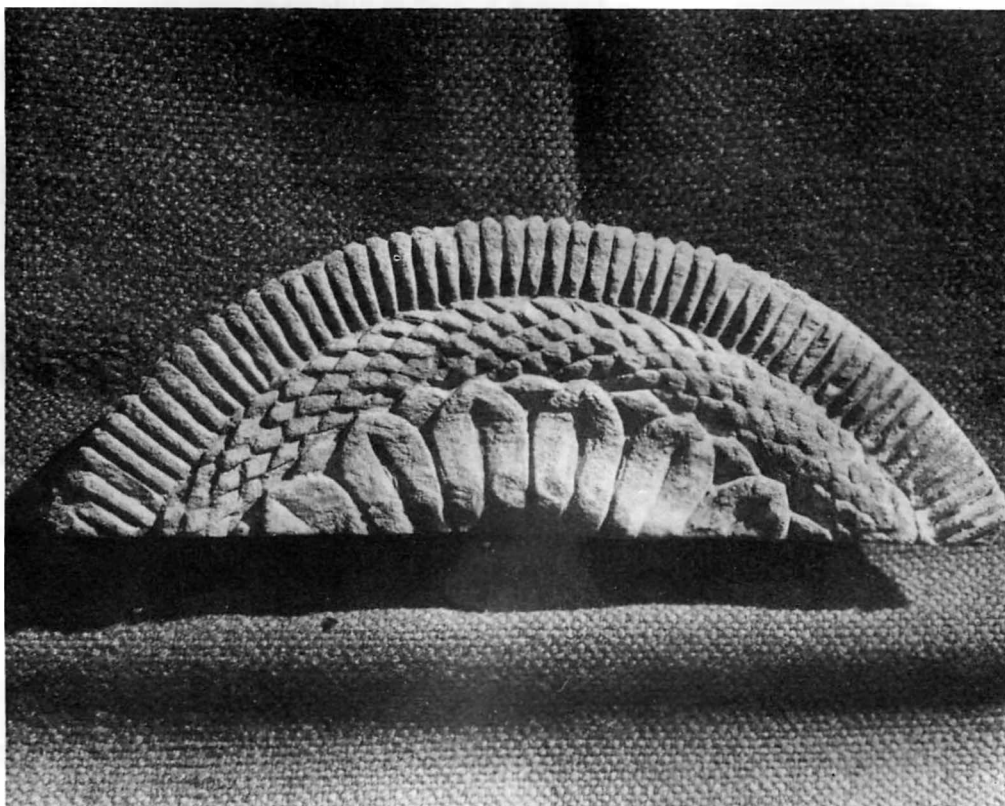
Pl. LVb. Shnaisha: Interlocked six-petalled rosettes making hexagonal designs (Reg. No. 120, green schist). Period I.



Pl. LVla. Shnaisha: An en-cased Corinthian column (Reg. No. 111, green schist). Period I.



Pl. LVlb. Shnaisha: (NK Area): Stepped *Hermika* (Reg. No. 132, green schist). Period I.



Pl. LVIIa. Shnaisha: Fragment of a halo (Reg. No. 211, green schist). Period I.



Pl. LVIIb. Shnaisha: Fragment of a halo (Reg. No. 210, green schist). Period I.



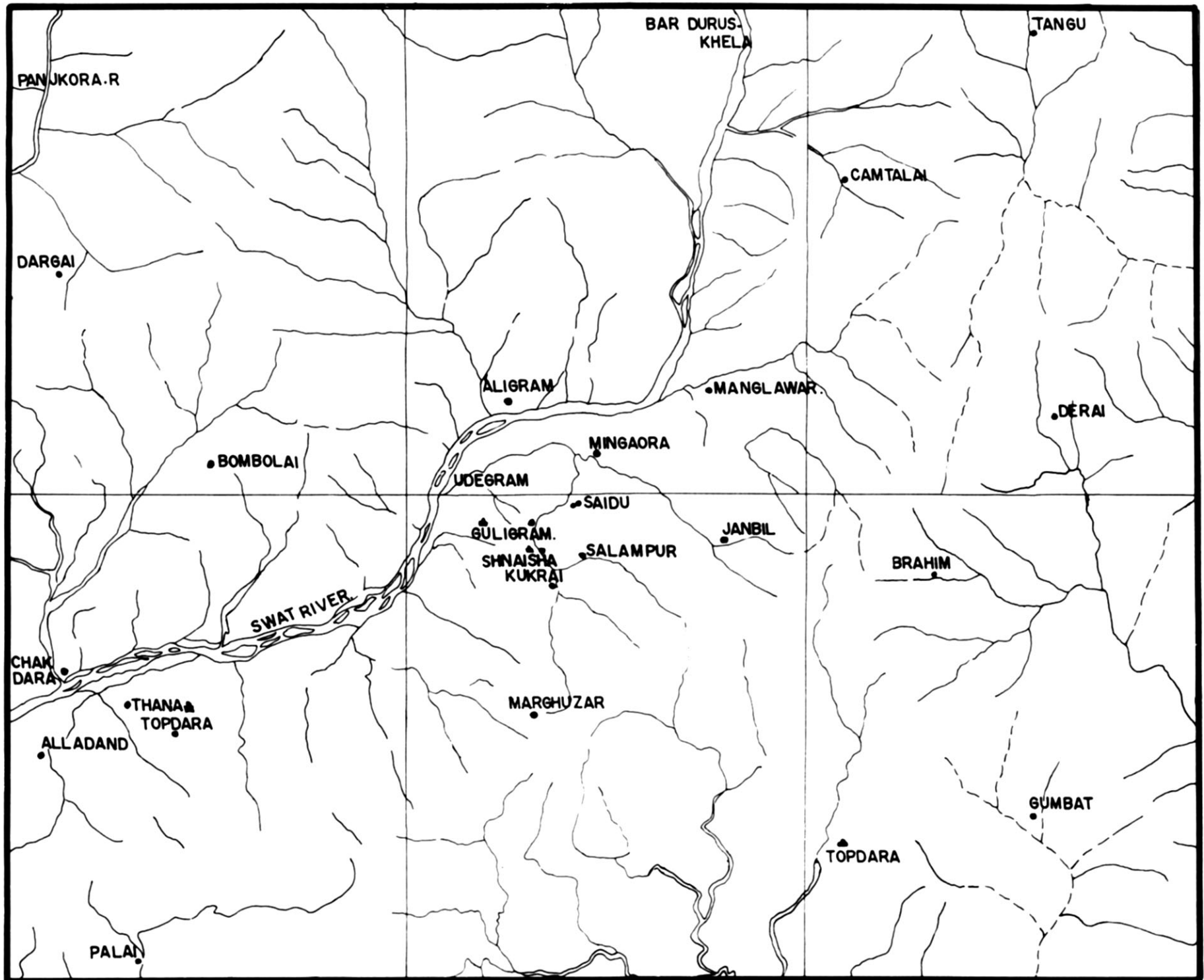
Pl. LVIIIa. Shnaisha: (NK Area): Triangular bracket depicting winged dragon (Reg. No. 187a, green schist). Period I.



Pl. LVIIIb. Shnaisha: (NK Area): Triangular bracket depicting winged dragon (Reg. No. 187b, green schist). Period I.



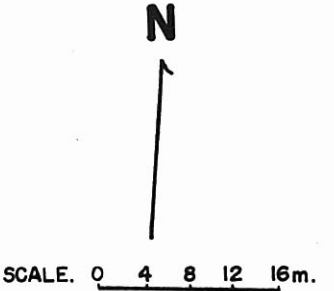
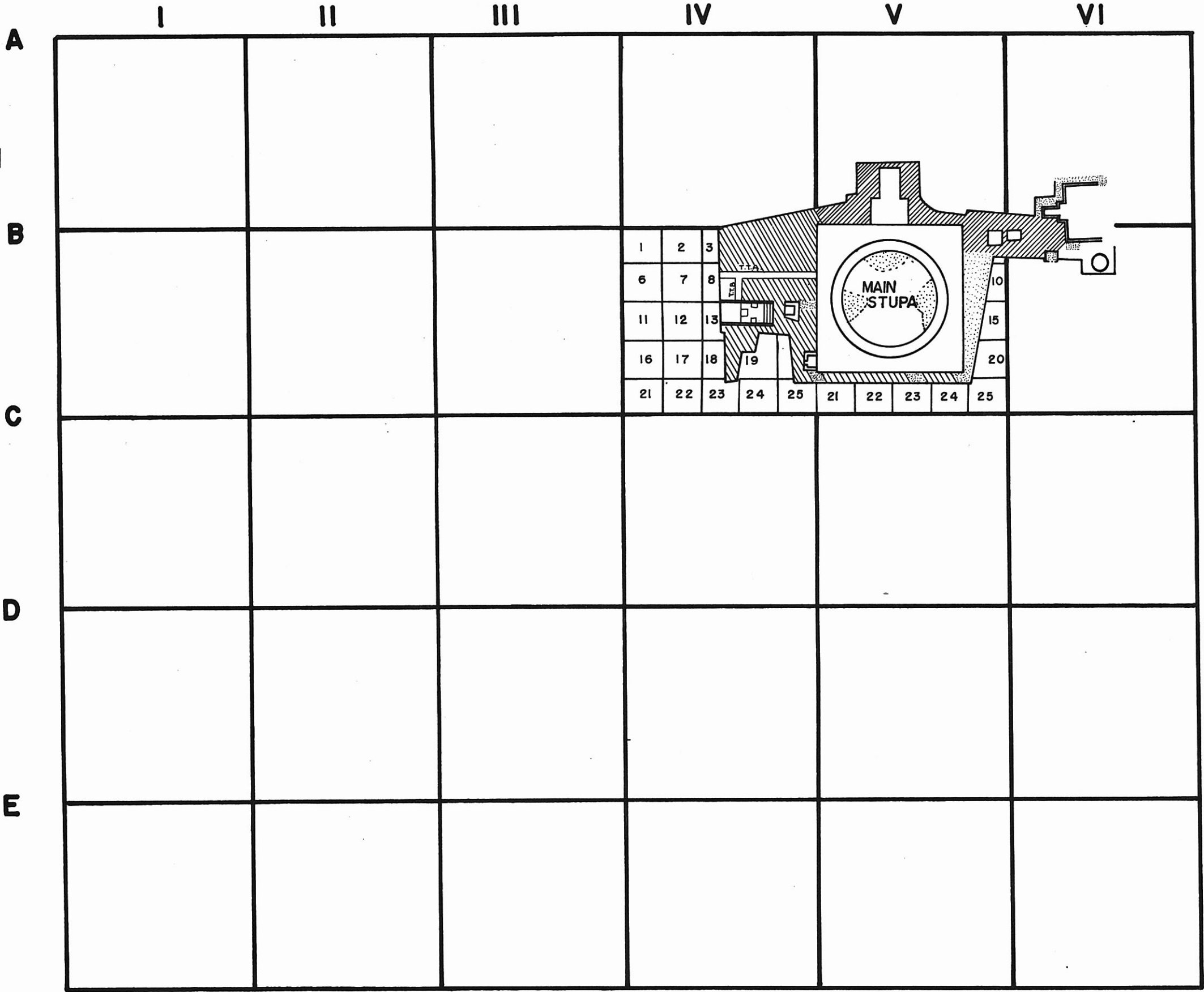
Pl. LIX. Shnaisha: (NK Area): Triangular bracket depicting ichthyocentaur (Reg. No. 188, green schist). Period I.

FIG:1

SHNAISHA:
MAP SHOWING LOCATION.

SCALE. IN KM.

FIG: 2
SHNAISHA:
EXCAVATION
PLAN.



- 1990 EXCAVATION. [hatched box]
- N.K. AREA. [diagonal lines box]
- ROBBED TRENCHES. [dotted box]

FIG:3
SHNAISHA:
SECTION BETWEEN
MAIN STUPA AND
MONASTERY WALL.

SCALE. 3 2 1 0 1 m.

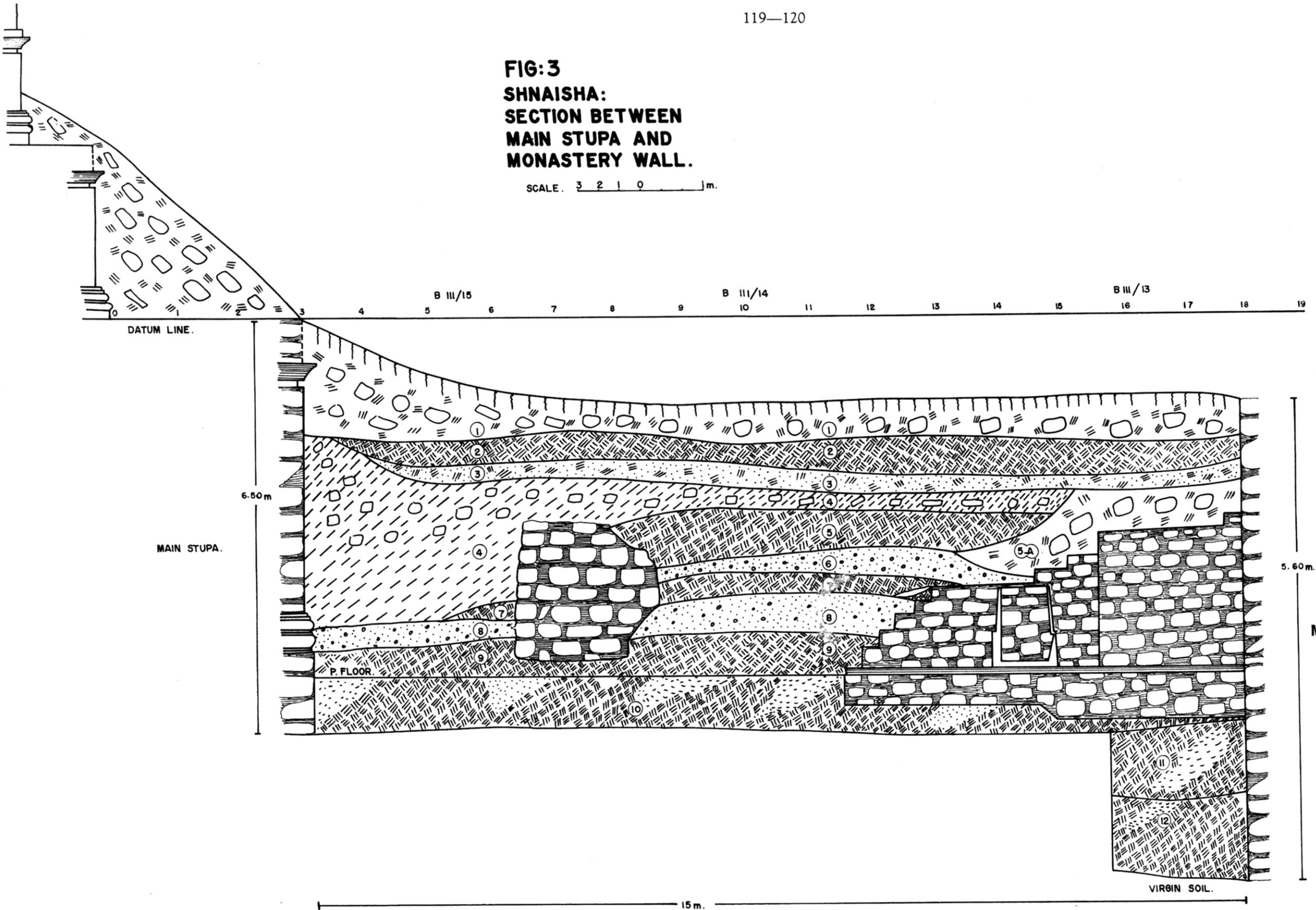
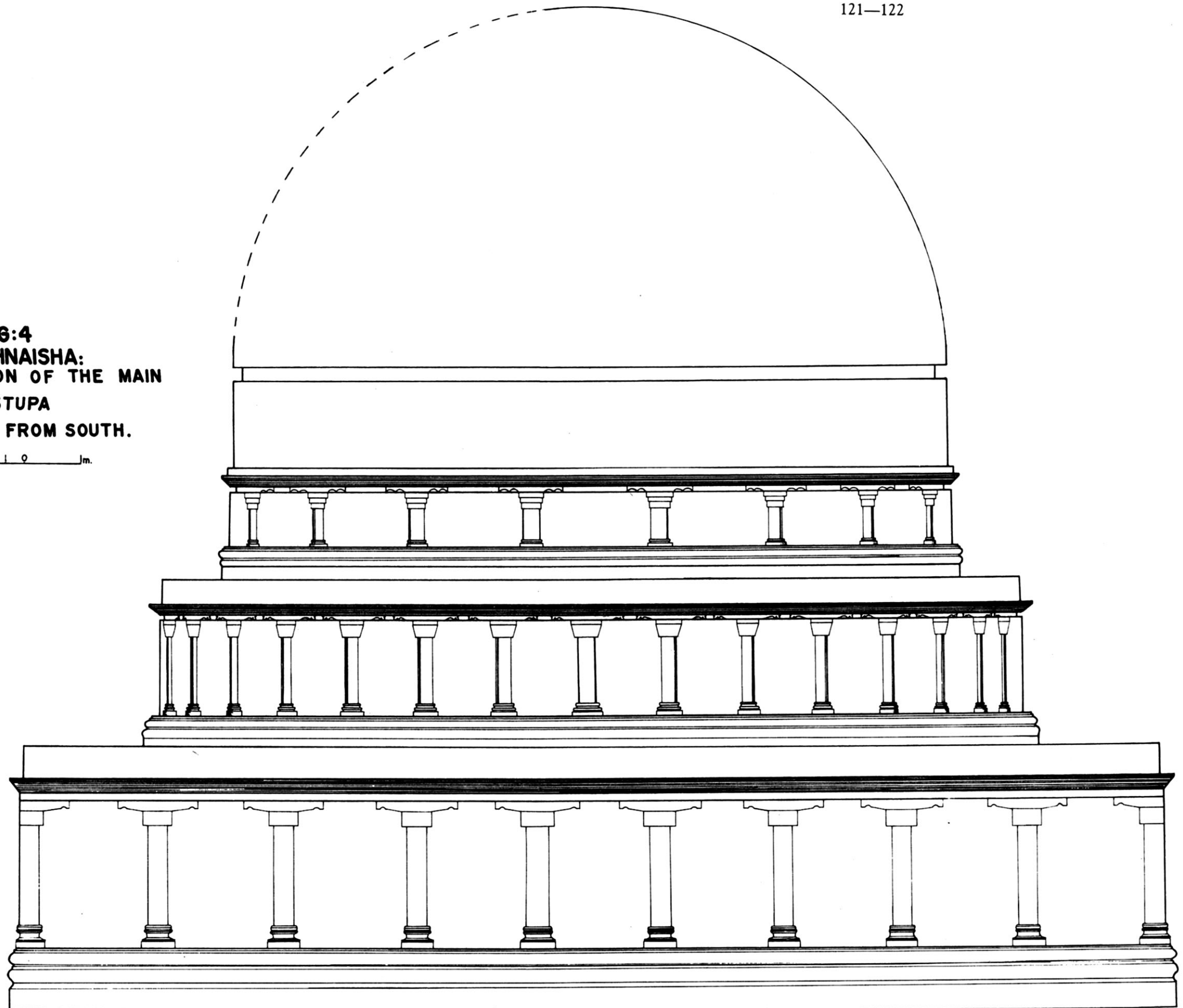


FIG:4
SHNAISHA:
ELEVATION OF THE MAIN
STUPA
LOOKING FROM SOUTH.

SCALE. 3 2 1 0 m.



SCALE.

