ISSN 2455-2798

INDIAN JOURNAL OF ARCHAEOLOGY

Vol. 6 No. 3 (JULY 2021-OCTOBER 2021)

INDIAN JOURNAL OF ARCHAEOLOGY

Vol. 6 No. 3 Year 2021

(Peer reviewed e-journal)

INDIAN JOURNAL OF ARCHAEOLOGY

Vol. 6, No. 3 Year 2021

(Peer reviewed e-journal)

Chief Editor

Vijay Kumar

Editors

Dr. M.K. Pundhir

Dr. R. N. Singh

Dr. Cameron Petrie

:: Published by ::

National Trust for Promotion of Knowledge

Lucknow

Year : 2021
Vol. 6, **No.** 3

Date of Publication: 15-07-2021

ISSN : 2455-2797

© National Trust for Promotion of Knowledge.

Disclaimer: The **Editors** are not responsible for the opinions expressed by the contributors.

Address : C-2460, Indra Nagar, Lucknow

Price: N/A

Publisher: National Trust for Promotion of Knowledge.

E-mail: ijarchaeo@gmail.com, info@ijarch.org **Web:** www.ijarch.org

CHIEF EDITOR : **Vijay Kumar**
101, Coleus LanesEldeco Greens Colony,
Gomti Nagar, Lucknow.

EDITORS : **Prof. M.K. Pundhir**
Department of History,
Aligarh Muslim University, Aligarh.

: **Prof. R. N. Singh**
Department of AIHC and Archaeology,
Banaras Hindu University, Varanasi.

: **Dr. Cameron Petrie**
Department of Archaeology, University of Cambridge
Cambridge CB2 3DZ, United Kingdom

BOARDS OF ADVISORS : **Prof. Amar Singh (Rtd.)**
Department of Ancient Indian Histroy and
Archaeology, Lucknow University, Lucknow.
MM-260, Sector-D, Aliganj, Lucknow - 226024

: **Prof. Nadeem Hasnain (Rtd).**
Anthropologist, Lucknow University.

: **Dr. Rakesh Srivastava (Rtd.)**
U.P. State Archaeology,
Mahatma Gandhi Marg, Chhattar Manzil, Lucknow.

: **Prof. J.N. Pal**
Department of Ancient History Culture and Archaeology,
Allahabad University, Allahabad.

: **Prof. Prashant Srivastava**
Department of Ancient History Culture and
Archaeology, Lucknow University, Lucknow.

: **Dr. Husam Haider (Rtd.)**
Curator Archaelogical Museum,
Department of History, AMU, Aligarh.

: **Krishnanand Tripathi (Rtd).**
Curator Archaeological Museum,
Department of Ancient History, Archaeology and Culture,
Deen Dayal Upadhyaya Gorakhpur University, Gorakhpur.

Index

S. No.	Contents	Page No.
1.	**Recent Archaeological Investigations into the Neolithic and Megalithic Culture of Lower Tungabhadra Region, Karnataka** *P. C. Venkatasubbaiah*	1-25
2.	**Mollusks in the pre-historic environment of Getahovit-2 cave, An Archaeological site in Armenia** *Zarikian, N, Harutunova, L & I. Kalantarian*	26-40
3.	**Speaking Stones in God's Own Attappady: A study on the belief systems and Memorial stones of Irula tribe of Kerala** *Manjusha. K. A & Prof. Bipin Kishore Jojo*	41-63
4.	**Copper Hoard weapons and tools kept at Shahjad Rai Research Institute, Baraut district Baghpat U.P.** *Amit Jain*	64-75
5.	**Catalogue of Two Hoards of Punch-marked Coins from Rajgir and A collection of Bent Bar Coins** *Prashant Srivastava & Amit Jain*	76-127
6.	**Seals & Sealings kept in Allahabad Museum, district Prayagraj Uttar Pradesh** *Vijay Kumar, Alok Ranjan & Onkar A. Wankhede*	128-904
7.	**Vṛindā: A case of Collateral Damage in a Divine Intrigue** *Prashant Srivastava*	905-910
8.	**The Monumental Remains of the Bundela Rajputs in Mathura** *Salim Zaweed*	911-933

Editorial

The 23rd issue of "Indian Journal of Archaeology (www.ijarch.org)" has eight articles. The first article titled '**Recent Archaeological Investigations into the Neolithic and Megalithic Cultures of Lower Tungabhadra Region, Karnataka**' by *P. C. Venkatasubbaiah* gives the findings of field survey done in the Lower Tungabhadra region of Kurnool district of Andhra Pradesh for three seasons between 2009-2011. The second article titled '**Mollusks in the pre-historic environment of Getahovit-2 cave, An Archaeological site in Armenia**' by *Zarikian, N, Harutunova, L & I. Kalantarian* presents the potential information offered to archaeologists by the study of mollusk remains from Getahovit-2 cave, that provides good opportunities for investigations into the use of mollusks by prehistoric humans.. The third article titled '**Speaking Stones in God's Own Attappady: A study on the belief systems and Memorial stones of Irula tribe of Kerala**' by *Manjusha. K. A & Prof. Bipin Kishore Jojo* explores the ancestor worship among the Irula tribes in the Attappady tribal area of Palakkad District, Kerala. It demonstrates that the megalithic hero stones/memorial stones are the object of worship. The fourth article titled '**Copper Hoard weapons and tools kept at Shahjad Rai Research Institute, Baraut district Baghpat U.P.**' by *Amit Jain* gives the twenty-six copper hoard weapons and implements recently acquired by Shahjad Rai Research Institute, Baraut district Baghpat U.P. The fifth article titled '**Catalogue of Two Hoards of Punch-marked Coins from Rajgir and A collection of Bent Bar Coins**' by *Prashant Srivastava & Amit Jain* is the catalogue of coins belonging to two hoards of punch marked coins and a collection of bent bar coins.. The sixth article titled '**Seals & Sealings kept in Allahabad Museum, district Prayagraj Uttar Pradesh**' by *Vijay Kumar, Alok Ranjan & Onkar A. Wankhede* gives the catalogue of 701 Seals and Sealings kept at Allahabad Museum district *Prayagraj* U.P. The seventh article titled '**Vṛindā: A case of Collateral Damage in a Divine Intrigue**' by *Prashant Srivastava* describes the rare image of *Jalandharahara* dateable to century A.D, located at Srikantesvara temple at Nanjanagudu, in the Mysore district of Karnataka, which was originally constructed by the rulers of the Gaṅga dynasty, sometime in the 9th century A.D. The eighth article titled '**The Monumental Remains of the Bundela Rajputs in Mathura**' by *Salim Zaweed* describes the temples, kūnds, chhatrīs and bāghs constructed by the Bir Singh Deo Bundela, Raja of Orchha at Mathura, Vrindaban and Barsana.

Vijay Kumar
Chief Editor
Indian Journal of Archaeology

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 1-25

Recent Archaeological Investigations into the Neolithic and Megalithic Cultures of Lower Tungabhadra Region, Karnataka

Prof. P. C. Venkatasubbaiah
Dept. of History,
Archaeology and Culture
Dravidian University,
Kuppam-517 426.
E-mail: pcvenkatasubbaiah@gmail.com

I. Introduction: Archaeological investigations in Kurnool district of present Andhra Pradesh dates back to first half of 19th century when Captain Newbold[1] reported the occurrence of ossiferous character of Billa Surgam Caves followed by Robert Bruce Foote's pioneering excavation at the same place giving rise to the factual evidence of what had been reported by the former scholar[2]. Subsequently, several scholars' intensive field investigations brought to light several other sites belonging to stone age as well as sites of succeeding cultural periods[3]. All these works demonstrated the character of Prehistoric, Proto historic and other later cultural prospects in the region, especially in the eastern half and south-eastern part of the district.

However, the north-western half and northern part of the district, which is drained by Tungabhadra river, had not been taken up till the present investigations being initiated with the intension of studying the very character and nature of Proto historic cultures found in the plains studded with granite outcrops and having some places thick soils. Following are the preliminary observations made on the nature and character of Neolithic culture in this part of Rayalaseema region of Andhra Pradesh with special reference to Neolithic Culture.

The Area: The present area under discussion forms the north-western part of Kurnool district covering Adoni and Kurnool taluks (Census 1971) of Andhra Pradesh and the southern part of Gadwal taluk of Mahaboobnagar district (Fig. 1) of Telangana. It lies between Northern Latitudes of 16° and 15° 45' and the Eastern Longitudes of 77° and 78°, with an approximate extent of 2048 sq. km., which includes both banks of river Tungabhadra. This geographic area forms part of northern extremity of Mysore plateau comprises black, brown and red soils, as the last variety is found especially in the foot-hill regions between hills and hillocks of granites with rolling surface forming

an open stretch of land devoid of trees but herb and shrub vegetation is found mostly confined to boundaries of fields, foot-hills and at certain places the former type of soils are found to a large extent. The physical topography of the region gradually falls towards river Tungabhadra, however, it is studied with isolated group of granite and dolerite boulder outcrops across the area. The chief geological formation comprises Archaeans and Dharwars consisting quartz, granite, gneiss, dolerite, schists, amphibolite, metadolerite, basic dykes, etc. Many seasonal streams drain into Tungabhadra river and the present landscape comprising dry and wet lands with bunds are due to the result of agricultural operations during the last few centuries, hence presuppose the occurrence of ponds and pools with water bodies which support growth of thick scrub vegetation along the streams, river banks and foot-hill regions supplying rich fauna for small game in the remote past. This area experiences an annual rainfall of 620 to 675 mm at present but may have had been even more during Holocene period.

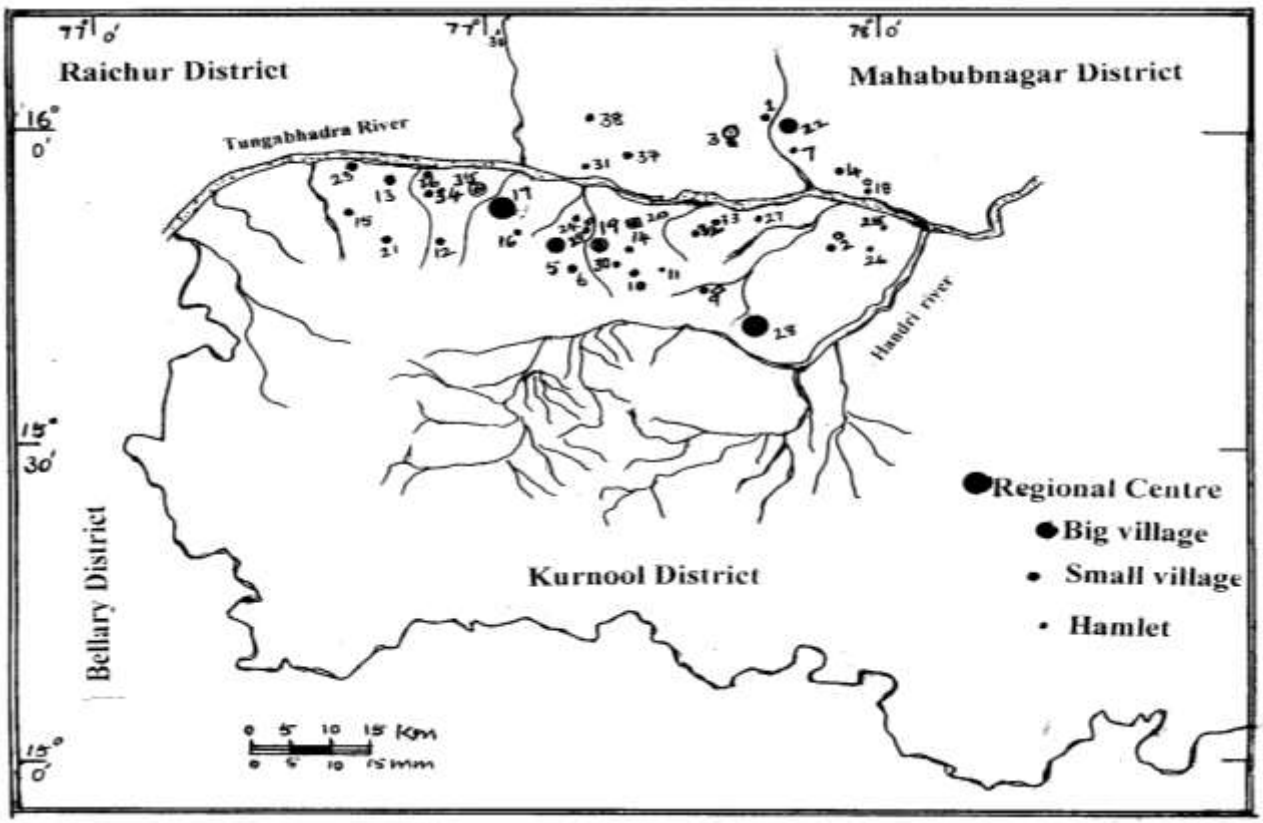


Fig.1: Map showing the distribution of Neolithic and Megalithic sites in the Lower Tungabhadra Region.

1.Amaravai, 2.A.Gokulapadu,3. Budidapadu,4.Chinnapotulapadu,5.Daivamdinne, 6.Enugubala,7.Gokulapadu,8.Goldoddi,9.Gudipadu-East,10.Gudur-W, 11.Gudur-Northeast,12.H.Maruvani,13.Inagandla,14.Julakallu,15.Kalladevakunta, 16.Kanakavidu,17.Kanakavidupeta,18.Kalugotla,19.Kambadahal,20.Kunkala, 21.Malapalli,22.Manopadu,23.Mantralayam,24.Mittasomapuram,25.Nidzuru, 26.Neravada,27.Paramata Singavaram,28.Penchikalapadu,29.Ponakaladinne, 30.Ponnekallu,31.Pilikallu,32.Remata—South,33.Remata-Northeast,34.Sogunuru, 35.T.Sallakudluru,36.Sunkesula,37.Uppal and 38.Yapadinne.

Fig. No. 01: Map showing the distribution of Neolithic & Megalithic sites in Lower Tungabhadra Region

II. The Sites: Some of the important archaeological sites (the number of site has been according to Fig. 1) are described below in view of preservation and in situ nature of habitation:

5. Daivamdinne: (15°49'N; 77°35'25"E), is a small village situated 55 km. west of Kurnool town on the way to Yemmiganur, situated on the right bank of a rivulet, an affluent of Peddavanka stream, a tributary of river Tungabhadra. The Neolithic habitation is located at a distance of 1.5 km. north-west of present village 500 m. on the left bank of the above mentioned rivulet. It is a low-lying mound of 80 m. north-south, 70 m. east-west (**0.56 H**) with a height of 1.25 m. The habitation proper has been brought under dry farming, leaving behind a strip of strata exposed towards south forming the field boundary (Fig.2), locally known as *'patichelu'* (field with habitation debris) and rich cultural material, i.e. pottery, stone tools and objects of pecked and ground stone tools, animal bones, etc. found on the surface (Fig. 3) as well as in the exposed sections of habitation deposit forming the field boundary.

Fig. No. 2: Neolithic habitation at Daivamdinne

Fig. No. 3: Surface collection of Neolithic material at Daivamdinne.

12. H. Maruvani (15˚46'N;77˚25'20" E), village lies at 8 km. by road and 5 km. as crow flies to the west of Yemmiganur town, lying at the northern foot of a granite hillock. The Neolithic habitation (Fig. 4) lies at the eastern edge and terrace of the hillock at the foothill region measuring 30 X 40 m. (**0.12H**) in north-south orientation. The eastern periphery of habitation debris has been subjected to periodic digging and a trench of nearly 5 X 5 m. has been dug by the villagers for procuring soil as noticed by the present author in which 0.5 m. thick strata of Neolithic period could be seen. The author also noticed Neolithic material comprising pottery and stone flakes along with animal bones in the slope, terrace of the hillock and ash deposits in the ploughing lying east of the habitation proper which is demarcated with a field boundary. Another important feature of this site being the presence of an ash mound, located on a hillock locally known as 'Hussainsahebgutta', lying at about 1.5 m. above the ground level, at a distance of 1.5 km. to the south. This ash mound was perhaps earlier reported by Rami Reddy[4] with the local name '*Narriavulapenta*' (Fig. 5) possessing thick vitrified ash on top and soft ash at the bottom.

Fig. No. 04: Neolithic habitation at H.Muravani

Fig. No. 05: Ash mound on top of a granite hillock, 1.5 km. south of H. Muravani

13. Inagandla (15°51'30"N;77°40'25"E), village is situated 2 km. north of Kurnool-Yemmiganur road and lies 15 km. north-west of Gudur, a mandal head-quarters in Kurnool district. There is a granite hillock located east to the present village on the way to Rangapuram and the village proper lies 3.5 km. way from the right bank of river Tundgabhadra. Towards the eastern slope of granite hillock as mentioned above, and at its foot-hill region which lies about 250 m. east to the present village, the author noticed Neolithic habitation spread in an area of 80 m. north-south and 50 m. (**0.40H**) east-west with a thickness of nearly 1.5 m. Since this habitation has been brought under dry cultivation the sub-surface strata of cultural deposits have, to some extent been subjected to expansion further east, north and south directions (Fig. 6). The northern periphery is undisturbed towards foot-hill region as the author noticed several intact querns (Fig. 7) along with several hammer stones, rubber stones, animal bones, a large quantity of pottery, polished stone axes, blades, fluted cores, flakes, dolerite cores, etc. The author also noticed dolerite ridge running in east-west direction at about 15 m. north of the habitation proper.

Fig. No. 06: Neolithic habitation at Inagandla (view from north)

Fig. No. 07: Neolithic stone objects from Inagandla.

17. Kanakavidupeta (15°51'45"N; 77°34'E), is a hamlet situated on the left bank of *Kanakavidu vanka*, 2 km. north of Kanakavidu village and the Neolithic habitation in the form of a mound of 2 m. elevation, measuring 100 m. east-west and 80 m. north-south (**0.80H**) with a thickness of 1.5 m., lies to the west to the present village on the way to Pulachinta. At present the Neolithic habitation deposits are converted into a cultivable land with a field boundary of dolerite dykes (Fig. 8), and subjected to plowing in the central part. The material remains of Neolithic period comprise polished axes, pottery, animal bones, stone objects and stone other tools found exposed in the plough zone sediment. The author also noticed Neolithic debris located on the right bank of the same rivulet at a distance of 1 km., north-east of the present hamlet on the way to Mittasomapuram in an area of 30 X 30 m., covered with potsherds, stone objects, dolerite tools, animal bones representing an outpost of the major Neolithic settlement noticed at the same village.

Fig.8: Neolithic habitation within a dolerite block field boundary at Kanakavidupeta.

19. Kambadahal (15°49'40"N; 77°37'30"E), is situated 52 km. south-west of Kurnool and 14 km. north-east of Yemmiganur town, on Kurnool-Yemmiganur road at a distance of 12 km. west of Belagal. Peddavanka, an affluent of river Tungabhadra, flows in north-south direction to the west of present village where lies the Neolithic habitation-cum-ash mound (Fig. 9) 150 m. east of the right bank of the stream mentioned above, at a distance of 1.5 km. to the north of the present village. The mound has an elevation of 2 m. with thick vitrified ash layer on top and series of soft ash layers below it presumably due to periodic burning of cow-dung based on the character and structure of layers which are well compared with many ash mound sites being observed by the present author in Karnataka and Andhra Pradesh. The mound proper is locally called '*Gumma*' as it is more or less circular in plan measuring 40 m. east-west, 35 m. north-south with a height of 1.5 m. (**0.14H**) at present. The village people have been quarrying its central part from north leaving behind 5 m. wide mass of it in circular fashion and the author could notice exposed section having 40 cm. thick vitrified layer on top followed by less vitrified but hardened ash layer of 20 cm. thick which is followed by 4 to 5 layers of soft ash each measuring 10 to 15 cm. thick. Bottommost part in the central portion of the mound has red (ferruginous) soil of foreign origin, perhaps brought from the outcrops of dolerite or granite formation available from the left bank of local stream situated 250 m., north-west of the mound proper as mentioned above. The uppermost vitrified ash layer is covered with lots of dolerite raw material, rubber stones, hammer stones (Fig. 10) perhaps lifted and thrown on the surface while digging the soft ash by the villagers. The author also noticed habitation deposit of 30 and 10 meters wide on the eastern, southern and western side of the mound exposing pottery, stone objects and animal bones but comparatively less in quantity unlike regular

habitations. The author also noticed well burnt heavy animal bones because of fossilization along with a broken urn in the ploughed zone of the eastern portion of the ash mound[5].

A

B

Fig. No. 9 (A & B): Neolithic ash mound-cum-habitation at Kambadahal (see the habitation debris at the foreground and towards east)

Fig. No. 10: Neolithic material from the ashmound at Kambadahal

22. Manopadu (15°18'N;77°56'30"E) is situated 16 km. north-west of Kurnool and lies on the left bank of *Peddavagu* stream that joins Tungabhadra river further south. Neolithic habitation at this village is located 500 m. south-east of the present village on the left side of the road and leading to Manopadu (Fig. 11). It was a low-lying mound of 1.5 m. elevation, according to local information, but now due to plowing its height has been reduced to half-a-meter from the surrounding fields. It measures 70 X 80 m. (**0.56 H**) with a thickness of 0.75 m. The author observed stratified layers exposing pottery, dolerite blocks and flakes, Pecked and ground stone objects (Fig. 12) and artifacts (mullers, sling-balls, querns, rubber stones) along with nodules of chert and animal bones. The dug-out pits, here and there, suggests its intact nature and rich sub-surface archaeology, hence need a trial excavation which would give evidence of house plans, material culture along with biological materials useful for dating as well as analysis of settlement and subsistence pattern of Neolithic culture of the area.

Fig. No. 11: Neolithic habitation at Manopadu

Fig. No. 12: Neolithic stone objects and nodules of chert, Dolerite from Manopadu (surface)

23. Mantralayam (15˚57'N;77˚25'55"E), is pilgrimage centre located on the right bank of river Tungabhadra, situated 25 km. north, northwest of Yemmiganur town in Kurool district. The Neolithic habitation (Fig. 13) measuring 50 north-south and 70 m. (**0.35H**) east-west with a thickness of about 0.5 m. lies at a distance of 2 km. southeast of the present village on the left side of the road leading to Mantralayam. It was a low-lying mound, however, under dry cultivation lost its mound form which is owned by *Darji Viswanath*, a resident of Mantralayam. The author collected a well preserved polished stone axe of dolerite, a broken axe and potsherds of grey, red and tan ware (Fig. 14) along with rubber stones, hammer stones and also animal bones in large quantity. The habitation lies 500 m. away from the left bank of river Tungabhadra.

Fig. No. 13: Neolithic habitation at Mantralayam

Fig. No. 14. Surface collection from Neolithic site of Mantralayam

28. Penchikalapadu (15°45'05"N;77°53'45"E) village is situated 19.5 km. south-east of Kurnool town lying at the junction of Kurnool-Bellary and Kurnool-Emmiganur road. *Peddavagu*, an affluent of river Handri flows 0.5 km. north and northwest of the present village where Neolithic habitation lies 2 km. south, south-east of the village but 50 m. away from the road. It is a low-lying mound but attains an elevation of 20-30 cm. height from the surrounding fields (Fig. 15). On the right side of the metal road the author noticed several stream channels exposing water-born pebbles of chert and quartz under-lying the dolerite boulders and limestone flags, etc. perhaps it was raw material for blade tool production. The habitation measures 100 m. north-south and 80 m. east-west (**0.80H**) with an approximate thickness of 20-30 cm. As the habitation debris is subjected to dry cultivation. It has resulted in exposing rich cultural material, i.e., pottery, animal bones, pecked and ground stone tools and objects, charcoal bits, etc. (Fig. 16) and it seems that the site still retains its intact sub-surface archaeology. Sarma reported a Neolithic site in this village which perhaps been the same[6].

Fig. No. 15: Neolithic habitation at Penchikalapadu.

Fig. No. 16: Neolithic material from surface at Penchikalapadu.

35. TsallaKudluru (15°49'05"N;77°32'E), is situated 9.5 km. north-east of Yemmiganur town and 2 km. north of Timmapuram village on the Yemmiganur-Kurnool main road. Neolithic habitation at this village is a mound (Fig. 17) with 2.5 m. elevation to the surrounding fields. It measures 80 m. north-south, 100 m. east-west (**0.80H**) with a thickness of 2 m. at present by exposing rich quantity of pottery, stone objects, tools, animal bones, etc. Originally it was a circular mound, however, when the author surveyed the site its western part had been longitudinally cut to a depth of 1.5 m. leaving behind a section facing west. It has a sloping surface towards east and southern part of the mound has also been brought under cultivation leaving the height of the mound 1.5 m. In the northwestern part of the mound the author noticed soft ash lumps along the field boundary indicating the existence of ash mound, however it has been completely erased. Soft ash remains got pulverized completely, hence only vitrified ash lumps (Fig. 18) are seen strewn along the 2 m. thick section of the mound[7].

Fig. No. 17: Neolithic mound at Tsallakudluru

Fig. No. 18: Plowed-zone of Neolithic habitation at Tsallakudluru

III. Present Survey and Material culture: The main objective of present investigation was to locate Neolithic and Megalithic sites by village-to-village survey along the banks of river Tungabhadra and its affluent channels through oral enquiry about the position of ancient mounds in recent decades as well as at present. The author noticed at several places that if the name of a village/hamlet bears the suffix 'padu', it definitely contained remains of ancient habitations in the vicinity of the present village and close to same water source, had the antiquities belonging to either Neolithic or Megalithic or even Early Historic period, akin to the field methodology of Allchin[8] and Sarma[9]. However, the medieval sites are found occupied by the present villages hence differ in the archaeological context when compared to proto-historic sites. Many Neolithic sites have partially survived representing thin habitation debris due to vigorous agricultural operations, hence the survived habitations are left out with thin traces of original spots, whereas, sites with thick strata are brought under dry land cultivation. This has a damaging effect on the very nature of ancient settlements. These settlements are made under the soil cover supplied by the farmers along with manure year after year which however indirectly helps in the preservation of ancient habitations. But at several places it is difficult for the investigator to locate the site and also to estimate its exact thickness. Another important problem encountered during survey was that certain villages or

hamlets are found situated over the ancient mounds which cannot be noticed unless they are accidentally dug either for house construction or soil procurement operations.

The Neolithic material that has been found on surface, procured from exposed section of sites as well as collected from plough zone surfaces of habitations being converted into dry lands comprised pecked and ground tools of both non-edged (made on granite, gneiss and dolerite) and edged tools (dolerite) along with blade tools (quartz, chert, chalcedony, agate). The pottery comprised the red ware, grey ware, buff ware and tan ware of both coarse and fine variety, which is slipped as well as burnished. The shapes comprised bowls, pots, big and small vases, basins, spouted vessels and pots, pinched bowls, etc. Painted pottery, i.e. black-on-red ware, has not been found at any of the present sites unlike sites of Kunderu valley region of Kurnool district. The author also noticed yellowish-brown chert nodules at several sites, which is not locally available. It suggests that these were transported from neighboring settlements into this region or procured in the form of river-born nodules from far-away places as a matter of exchange for the manufacture of blade tools along with locally available small pebbles of chalcedony. The pecked and ground stone tool and blade tool technology is similar to that of southern Neolithic complex. The dolerite dyke formation found at Inagandla and as an outcrop intervened with black soils in the area, especially between Ponnekallu to Inagandla, and granite outcrops found, especially in and around open air settlements supplied the raw matrial for manufacturing several pecked and ground stone tools like querns, rubber stones, mullers, etc. The blade tools comprise backed blades, flakes-blades, simple blades, parallel sided blades, etc. These belong to short blade industry prevailed in the region because of the small size of its nodules and fluted cores. However, the pecked and ground stone objects comprising mullers, grinding stones, hammer stones, palates, sling balls, anvils, etc are found made on different kinds of raw material such as granite, dolerite, quartz, etc.

The megalithic cultural material, even though less in quantity found at few sites, comprises black and red ware, all black ware and red ware as the primary indicator for the survival of Iron Age culture in the region along with meager quantity of russet coated ware. Whereas, the early historic assemblage consists of black and red ware, red ware, brown ware, coarse red ware and rouletted ware along with shell bangle pieces, stone tools and objects, terracottas and stone beads, stone objects, bricks, etc. Neolithic culture in the region are homogeneous in character, however appears to survived into different cultural phases[10] i.e., first phase with the evidence of ash mounds and second phase with pottery tradition of burnished and slipped pottery along with the application of secondary devices like pinched and perforated bowls, within south been Neolithic culture. Moreover, in view of socio-cultural processes the region appears to have had been occupied by populations succeeding Megalithic and Early historic periods in the region.

Sl. No	Name of the Site	Extent in Hectares and Culture	Category	River system and *Significance
1	Amaravai	0.25 Neo.	Small village	Local stream
2	A.Gokulapadu	0.25 Neo.-Meg.	Small village	Peddavagu
3	Budidapadu	0.25 Neo./Meg/EH	Small village	Field channel
4	Chinna Potulapadu	0.25 Neo.	Small village	Field channel
5	Diavamdinne	0.56 Neo.	Big village	Open air
6	Enugubala	0.30 Neo.	Big village	Open air
7	Gokulapadu	0.12 Neo.	Hamlet	Open air
8	Goldoddi	0.12 Neo.	Hamlet	Open air
9	Gudipadu-East	0.20 Neo.-E.H	Hamlet	Peddavagu
10	Gudur-west	0.25 Neo.	Small village	Open air
11	Gudur-Northeast	0.16 Neo.	Hamlet	Open air
12	H.Maruvani	0.12 Neo.	Hamlet	Foot-hills
13	Inagandla	0.40 Neo.	Big village	Foot-hills
14	Julakallu	0.33 Neo.	Big village	Open air
15	Kaladevakunta	0.06 Neo.	Hamlet/camp	Open air
16	Kanakavidu	0.12 Neo.	Hamlet/camp	Open air
17	Kanakavidupeta	0.80 Neo.	Regional centre	Open air
18	Kalugotla	0.24 Neo.-Meg.	Hamlet	Meg.burials
19	Kambadahal	0.14 Neo.	Hamlet	*Ashmound, Open air.
20	Kunkala	0.42 Meg/E.H	Hamlet/Big village ?	Open air
21	Malapalli	0.10 Neo.	Hamlet	Open air
22	Manopadu	0.56 Neo.	Big village	Peddavagu
23	Mantralayam	0.35 Neo.	Big village	Tungabhadra
24	Mittasomapuram	0.35 Neo.	Big village	Local stream
25	Nidzuru	0.30 Neo.	Big village	Tungabhadra
26	Neravada	0.20 Neo.	Hamlet	Peddavagu
27	Paramata Singavaram	0.30 Neo.	Big village	Tungabhadra
28	Penchikalapadu	0.80 Neo.	Regional centre	Open air
29	Polakaladinne	0.09 Neo.	Hamlet	Local rivulet
30	Ponnekallu	0.25 Neo.-E.H	Small village	Open air

31	Pulikallu	0.50 Neo.	Big village	Open air
32	Remata-South	0.20 Neo.	Hamlet	Foot-hills
33	Remata-Northeast	0.12 Neo.	Hamlet	Open air
34	Soguru	0.42 Neo.	Big village	Open air
35	Tsallagudluru	0.80 Neo.	Secondary Regional centre	*Ashmound and Open air
36	Sunkesula	0.20 Neo.	Hamlet	Tungabhadra
37	Uppal	0.30 Neo.	Small village	Peddavanka
38	Yapadinne	0.12 Neo.	Hamlet	Open air

Table 1: Extent and other cultural features of sites in the Lower Tungabhadra Region

IV. Cultural implications: Based on material culture from Neolithic sites, it is inferred that the Lower Tungabhadra region had been occupied by Neolithic populations and settled in the form of different categories of settlements while evolving the cultural processes of manufacturing pecked and ground stone tools and objects, blade tools and pottery for the then day-to-day life comprising both pastoral and agricultural activities as their basic economy. The evidence of ash mounds at Tsallagudluru and Kambadahal indicates the time frame of survival of Neolithic culture between BCE 2500 -2000 as Gudikallu ash mound located on hill-top near Yemmiganur is 10-15 km. west to this region. Since the material culture can be well compared to that of Neolithic sites from the adjoining Raichur and Bellary districts of Karnataka, the following inferences would suffice the explanation for basic character of Neolithic settlements of the present region:

1. The pattern of Neolithic settlements comprised two modes of occupation a. Open air and foot-hills.
2. Regional centers possibly supplied material to other small settlements, therefore, indicating possibility of flow of material and information between settlements.
3. Ashmound-cum-habitation site at Kambadahal probably served the purpose of cultural congregation according to Paddayya[11].
4. Remains of ash mound at Tsallakudluru indicates the practice of ash mound formation at a single settlement activity as a common feature noticed at several sites in parts of Karnataka within southern Neolithic complex.
5. The location of Neolithic settlements throws much information on the importance of available arable land for agriculture, animal husbandry, raw material feasibility and interaction between settlements etc.
6. The unfinished artifacts, observed at several sites indicate that the raw material was transported from resource base and manufactured at the settlements itself.
7. Neolithic population survived both on pastoralism and agriculture like other Neolithic settlements in southern India.

8. Single cultural feature of Neolithic sites indicate that the region was first occupied by Neolithic populations as a result of eastern expansion of southern Neolithic complex succeeded by Megalithic culture.
9. The meager evidence of megalithic culture indicate the non-availability of raw material for the construction of burials as the region is a plain area richly occupied by black and brown soils without major hillocks nearby therefore could not serve the purpose of erecting tombs in large scale.
10. An important aspect of Neolithic culture in the region is that the major river is less occupied when compared to its affluent streams reflecting time-span of Neolithic population, hence might have belonged to an early and middle phases of southern Neolithic culture.

References:

1. Newbold, T. J. 1844. Notes on the osseons Breocia and Deposit in the Caves of Billa Surgam Lat. 15°25'; Long.78° 15', Southern India. *Journal of the Asiatic Society of Bengal.* 13: 2, pp. 610-15.
2. Foote, R. B. 1884a. Rough Notes on Billa Surgam and Other Caves in the Kurnool District. *Records of the Geological Survey of India.* 17:1:27-34; Foote, R. B. 1884 b. Mr. H. B. Foote's work at the Billa Surgam Caves. *Records of the Geological Survey of India*: 4: 200-208; Foote, R. B.1885. Notes on the results of Mr. H. B. Foote's Further Excavations in the Billa Surgam Caves. *Records of the Geological Survey of India*. 18: 4:227-235.
3. Allchin, F. R. 1962. Painted Pottery from Patpad, Andhra Pradesh, *Antiquity* 36, pp.221-24; Allchin, F.R. 1963. *Neolithic Cattle-Keepers of South India: A Study of the Deccan Ashmounds.* Cambridge: Cambridge University Press; Cammiade, L. A. 1927. Prehistoric Man in India and the Kurnool Bone Caves. *Man in India*. 7(1), pp. 1-11; Dorian, Q Fuller, Dorian Q. Fuller, Ravi Koris and P. C. Venkatasubbaiah, 2001. Southern Neolithic Cultivation Systems: A Reconstruction based on Archaeobotanical Evidence, *South Asian Studies* 17:171-187; Dorian, Q. Fuller, P. C. Venkatasubbaiah and Ravi Korisettar. 2000-01. The Beginning of Agriculture in the Kunderu River Basin: Evidence from Archaeological Survey and Archaeobotany, *Puratattva* 31:1-8; Dorian, Q Fuller, Ravi Korisettar, P.C.Venkatasubbaiah and Martin K. Jones. 2004. Early Plant Domestication in Southern India: Some Preliminary Archaeobotanical Results. *Vegetation History and Archaeobotany* 13: 115-129; Issac, N. 1960. The Stone Age Cultures of Kurnool District, Ph.D.Thesis, Poona University, Poona; Korisettar, R., P. P. Joglekar , D. Q. Fuller and P. C. Venkatasubbaiah. 2001b.Archaeolgoical re-investigation and archaeozoology of seven southern Neolithic sites in Karnataka and Andhra Pradesh,*Man and Environment* 26(2):47-66; Murty, M. L. K. 1974. A Late Pleistocene Cave site in Southern India. *Proceedings of the American Philosophical Society* 118(2):196-230; Murty, M. L. K. 1975.Late Pleistocene Fauna of Kurnool Cave areas. South India. In *Archaeo-zoological Studies* (ed. A.T.Clason) pp. 132-128.Amsterdam: North Holland Publishing Co.; Murty, M. L. K. 1985. Ethnoarchaeology of the Kurnool Cave Areas, South India, *World Archaeology* 17: 192-205; Murty, M. L. K. 1989. Pre-Iron Age Agricultural Settlements in South India: An Ecological Perspectives. *Man and Environment* Vol. 14 (1), pp.65-81; Murty, M. L. K. and K. Thimma Reddy. 1976. The Significance of Lithic Finds in the Cave Areas of Kurnool, South India.*Asian Perspectives*, 38 (2):214-26; Nambi, K. S. V. and Murty, M. L. K. 1983. An Upper Palaeolithic Fireplace in Kurnool caves, South India. *Bulletin of the Deccan College Research Institute*, 42:110-16; Rami Reddy, V. 1976. The Prehistoric and Protohistoric Cultures of Palavoy South India. Hyderabad: The Government of Andhra Pradesh; Sarma, I. K. 1967. Painted Pottery from Pusalapadu: Andhra Pradesh and Further Explorations in Cuddapah and Kurnool Districts. Indica 4(2): 75-94; Sastri, T. V. G., M.Kasturi Bai and J. Vara Prasada Rao. 1984. Veerapuram: A Type-Site for Cultural Study in the Krishna Valley: Hyderabad: Birla Archaeological and Cultural Research Institute; Shipton, C.B.K.,B.Janardhana,J.Koshy, M.D.Petraglia,M.Haslam and Ravi Korisettar. 2010. Systematic Transect Survey of the Jurreru Valley,Kurnool District,Andhra Pradesh. Man and Environment XXXV (1):24-36; Subramanyam, B.1997. Pre, Proto and Early

Historic Cultures of the Krishna-Tungbhadra Valley**.** Delhi:Bharatiya Kala Prakashan; Thimma Reddy, K. 1980. Billa Surgam: An Upper Palaeolithic Cave site in Southern India. Asian Perspectives, 20(2):206-27; Vara Prasada Rao, J. 2002. Prehistoric Environment and Archaeology of the Krishna-Tungabhadra Doab.Delhi: Bharatiya Kala Prakashan; Venkatasubbaiah, P.C.1998. Recent Archaeological Investigations in the Kurnool District of Andhra Pradesh- A Preliminary Report. 22nd Proceedings of the Andhra Pradesh History Congress. Hyderabad. pp- 8-12; Venkatasubbaiah, P.C. 2004. The Socio-Economic Aspects of the Neolithic Culture in the Kunderu Valley Region of Andhra Pradesh.Proceedings of the 28th Session, Vijayawada, pp-25-29; Venkatasubbaiah, P.C.2008. The Protohistoric Cultural Sequence at Ramapuram. Proceedings of Andhra Pradesh History Congress 32nd Session, Warangal, pp-20-27; Venkatasubbaiah, P. C. 2009. Prehistoric and Proto historic strata of the Lower Tungabhadra Region of Andhra Pradesh and Adjoining Areas. In Journal of Indian History and Culture, 16th Issue, Chennai: 7-43; Venkatasubbaiah, P. C. 2012. A Preliminary study on the Ashmound sites in the Lower Tungabhadra Region of Andhra Pradesh., Ancient Asia, Vol. 3. pp. 36-48,Ubiquity Press: London; Venkatasubbaiah, P. C. 2014.The Neolithic and Chalcolithic of Andhra Pradesh., History of Ancient India: Protohistoric Foundations,Vol –II, pp.506-522., Ed. by Dilip K.Chakrabarti and Makkhan Lal, New Delhi: Aryan Books International.

4. Rami Reddy, V. 1976. The Prehistoric and Protohistoric Cultures of Palavoy South India. Hyderabad: The Government of Andhra Pradesh.
5. Venkatasubbaiah, P. C. 2012. A Preliminary study on the Ashmound sites in the Lower Tungabhadra Region of Andhra Pradesh., Ancient Asia. Vol. 3. Ubiquity Press: London. pp. 36-48.
6. Sarma, I. K. 1967. Painted Pottery from Pusalapadu: Andhra Pradesh and Further Explorations in Cuddapah and Kurnool Districts. Indica, Map.1, p. 69.
7. Venkatasubbaiah, P. C. 2012. A Preliminary study on the Ashmound sites in the Lower Tungabhadra Region of Andhra Pradesh., Ancient Asia. Vol. 3. Ubiquity Press: London. pp. 36-48.
8. Allchin, F.R. 1963. *Neolithic Cattle-Keepers of South India: A Study of the Deccan Ashmounds.* Cambridge: Cambridge University Press.
9. Sarma, I. K. 1967. Painted Pottery from Pusalapadu: Andhra Pradesh and Further Explorations in Cuddapah and Kurnool Districts. Indica, Map.1, pp. 56-58.
10. Murty, M. L. K. 1989. Pre-Iron Age Agricultural Settlements in South India: An Ecological Perspectives. *Man and Environment* Vol. 14 (1), pp. 65-81.
11. Paddayya, K. 1992. The Ash mounds of South India: Fresh Evidence and Possible Implications.*Bulletin of the Deccan College Post-Graduate and Research Institute* 51-52: pp. 573-625.

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 26-40

Mollusks in the pre-historic environment of Getahovit-2 cave, An Archaeological site in Armenia

Zarikian, N,
Institute of Archaeology and Ethnography,
National Academy of Sciences of Armenia,
Yerevan,
Republic of Armenia.

Harutunova, L
Scientific Center of Zoology and Hydro-Ecology,
National Academy of Sciences of the Republic of Armenia,
Yerevan,
Republic of Armenia.

&

Kalantarian, I.
Institute of Archaeology and Ethnography,
National Academy of Sciences of Armenia,
Yerevan,
Republic of Armenia

Introduction: Mollusks are the most important members of the animal kingdom and have played important roles as biological evidence in many geological matters. Thereafter, the fossil mollusks were palaeo-environmental evidences that can refer to the human subsistence[1]. In fact, mollusk remains can supply archaeologists with lots of valuable information, such as food exploitation, trade routes, ornaments and jewelry, tools and containers, etc.[2].

Besides being tools or decorations, large mollusk species are used as foods. Some species can be used for treatment or prevention of certain diseases and for production of drugs from their shell or soft body[3]. Gutierrez Zugasti[4] declared about the Early Holocene land snail exploitation in Northern Spain[5]. Mollusk remains of Areni-1 cave (bird cave) have been studied and suggest that

the climate regimes, vegetation and environment of Late Chalcolithic and Medieval Periods in Armenia are similar to the present.

Getahovit-2 Cave Site excavation and stratigraphy: When studying the Chalcolithic period of Armenia Getahovit -2 cave has a special position due to both environmental and archaeological contents. This cave is the perfect example of a site that was used by pastoralists during the Chalcolithic period in the region. It is the first, where the phenomenon has been fixed and studied in depth. Getahovit-2 small cave is placed (located) at the valley (N 40°54'38.5'', E 045°05'59.7'') formed by the Khachaghbyur river (the tributary of Aghstev) at the elevation of ca 968 m a. s. l., in between modern villages Yenokavan and Getahovit (Tavush region, north east Armenia). It is one among the numerous caves located on the terraces and vertical, sheer cliffs of the canyon (Fig. 1 & 2).

Fig. No. 01: Getahovit-2 cave location in Armenia

Fig. No. 02: Getahovit-2 cave

The cave consists of two halls: the first one, opened to the south, covers an area of 64 m2 and second (small one), that can be accessed through a narrow passageway. Excavations of 2011 - 2017 at Getahovit cave were conducted by the Armenian-French joint project «Mission Caucasus» The archaeological investigations of the site yielded nearly 2 m deep cultural deposits with the quite well-defined, medieval period horizons (11th-13th cent. AD), separated by a sterile layer from the level of Chalcolithic period. Finally, with the help of deep test sounding we discovered the horizon of the Upper Paleolithic period (22020-21685 Cal BC). It was initially covered with thick geological sediments. Based on radiocarbon dates the Chalcolithic period attested in Getahovit-2 cave can be placed very well in the middle sequence of the chronological chart. Moreover, the dates from the 2014 excavations showed the very early Chalcolithic period presence (5289-4995 Cal BC) which is extremely important, because the time range still remains unknown in the region in general and in Armenia particularly. And finally, with the help of deep test sounding below the sterile layer, the Upper Paleolithic horizon was determined and verified in the cave. In 2018, further excavations have been undertaken by the Institute of Archaeology and Ethnography, NAS RA, with the financial support of the Ijevan Wine-Brandy Factory.

The chronological chart of the site can be described as follows (Tables 1 and 2):

Levels & horizons		Stratigraphic units	Dates
Level 1 Medival			
Horizon 1		US3 (TR2)	
Horizon 2		Leyer2 (2011)	1021-1206 AD
Horizon 3		US19, 20	897-1024 AD
Horizon 4		US21	
Level2 Sterile			
Sterile		US4=US8	
Level3 Chalcolithic			
Middle Chalcholithic	Horizon1	US31, 35	4341-4077 BC
	Horizon2	US36, 37	4447-4258 BC
	Horizon3		4541-4360 BC
	Horizon4	US44, 45	
	Horizon5	US46, 47	
	Subhorizon 5a Sterile	US48	
	Horizon6	US52	4683-4463 BC
	Subhorizon 6a (mud layer (sterile)	US49	
	Horizon7	US53, 54 (US57)	4703-4545BC
Early Chalcolithic	Horizon8	US14 (2014)	5289-4995 BC
Level4 Geological fluvial sedimentation			
		Lower part of US15 (2014)	
Level5 Geological co-luvial sedimentation			
		US16 (2014)	
Level 6			
Upper Paleolithic	Horizon1	US18 (2014)	22020-21685BC

Table No. 01. Chronological chart of Getahovit-2 cave based on radiometric dating

Code Lab.	**Year**	**Sq.**	**Level**	**Mat.**	**Date BP**	**Date AD (95%)**	**Period**
1LTL12043A	2011	C7	dec. 3	Charcoal	933 ± 45	1021-1206 AD	Middle-Ages
Lyon-10370 (SacA-34117)	2012	D7	niv.3, F10, near the skull	Charcoal	1060 ± 30	897-1024 AD	
Lyon-13486 (SacA-47796)	2015	G3	str.81 (child tomb)	Charcoal	980 ± 30	993-1155 AD	
						Date cal BC (95%)	
BETA-306022	2011	C7	dec. 5	Charcoal	5490 ± 30	4445-4262	Chalcolithic
Lyon-10368 (SacA-34115)	2012	D6	niv. 4	burnt bone	5520 ± 30	4449-4331	
Lyon-10369 (SacA-34116)	2012	D6	niv. 5	Charcoal	5575 ± 30	4458-4353	
Lyon-11540 (SacA-38689)	2013	B5	US 5	Charcoal	5485 ± 40	4447-4258	
LTL-14985A	2014	B4/ B5	US 06 st.65	Charcoal	5626 ± 45	4541-4360	
LTL-14986A	2014	C7	US 12 st.69	Charcoal	5719 ± 40	4683-4463	
Lyon-13482 (SacA-47792)	2015	E3	US 32	Charcoal	5420 ± 35	4346-4179	
Lyon-13484 (SacA-47794)	2015	I6	str.97	Charcoal	5340 ± 35	4316-4051	
Lyon-13483 (SacA-47793)	2015	I6	US 30	Charcoal	5400 ± 35	4341-4077	
Lyon-13485 (SacA-47795)	2015	I4	st.127	Charcoal	5435 ± 35	4347-4050	
BETA-510630	2018		US 52 st.187	Charcoal	5640 ± 30	4542-4371	
BETA-510631	2018		US 57, next to st.104	Charcoal	5770 ± 30	4703-4545	
LTL-14987A	2014	D7	US 14 st.71	Charcoal	6174 ± 45	5289-4995	Late Neolithic
BETA-393561	2014	B6	US 18 st.73	Sediment	19750 ± 70	22020-21685	Upper Palaeolithic

Table No. 2. Getahovit-2 excavations and stratigraphy.

The first level is represented by several medieval occupation horizons in the cave. These are separated from the rest by the second sterile level. Several horizons are represented by different stages and intensity of occupation with the interesting fact of their being burials inside the cave[6].

Level 3 represents the Chalcolithic period occupation and can be divided into two phases according to the dates based on the data of radiocarbon analyses – middle and early Chalcolithic. The middle Chalcolithic period horizons are seven and the most intense activity is apparent during the last occupation layers inside the cave. The cave is also unique because of the excavated coprolites layers, which indicate various horizons of the Chalcolithic period. It was possible to follow the different stages of accumulation of burnt, mineralized residues of the sheep and goat dung. The process of the accumulation of layers in the cave gives us for the first time the opportunity to study the life and the lifestyle of the region's ancient pastoralists. This level is represented by horizons 1, 2 and 3. Horizon 1 includes US 31, 33-2015 (US 30=32=35). It has mostly no structures, but traces of previous activities are extant. The most interesting and long-term occupation during the middle Chalcolithic was Horizon 2 (2016- US 34=36, 2014- US 6, Layer 5, US 37) with pits, hearths and even the remains of basic stone masonry, which was probably used as a bench. The next horizons, such as N 4 and 5 represent a short occupation period and contain minor traces of occupation. The sub horizon 5a that includes US 48 a, b (2017 excavations) has another composition and is very well correlated with US 11 and US 12 from 2014, where the first was determined as a yellowish, compact layer with an absence of materials and the second was compacted and yellowish grey, where there were some finds of charcoal pieces and bones, which is quite similar to US 48b. The descriptions noted during 2014 was nearly the same as those described in 2017. Despite the fact that there were unique finds of obsidian flakes and bone remains, these layers (US 48 a, b) seemed to be nearly sterile and the absence of structures can also be regarded as a clear sign of non-occupation (Fig. 3).

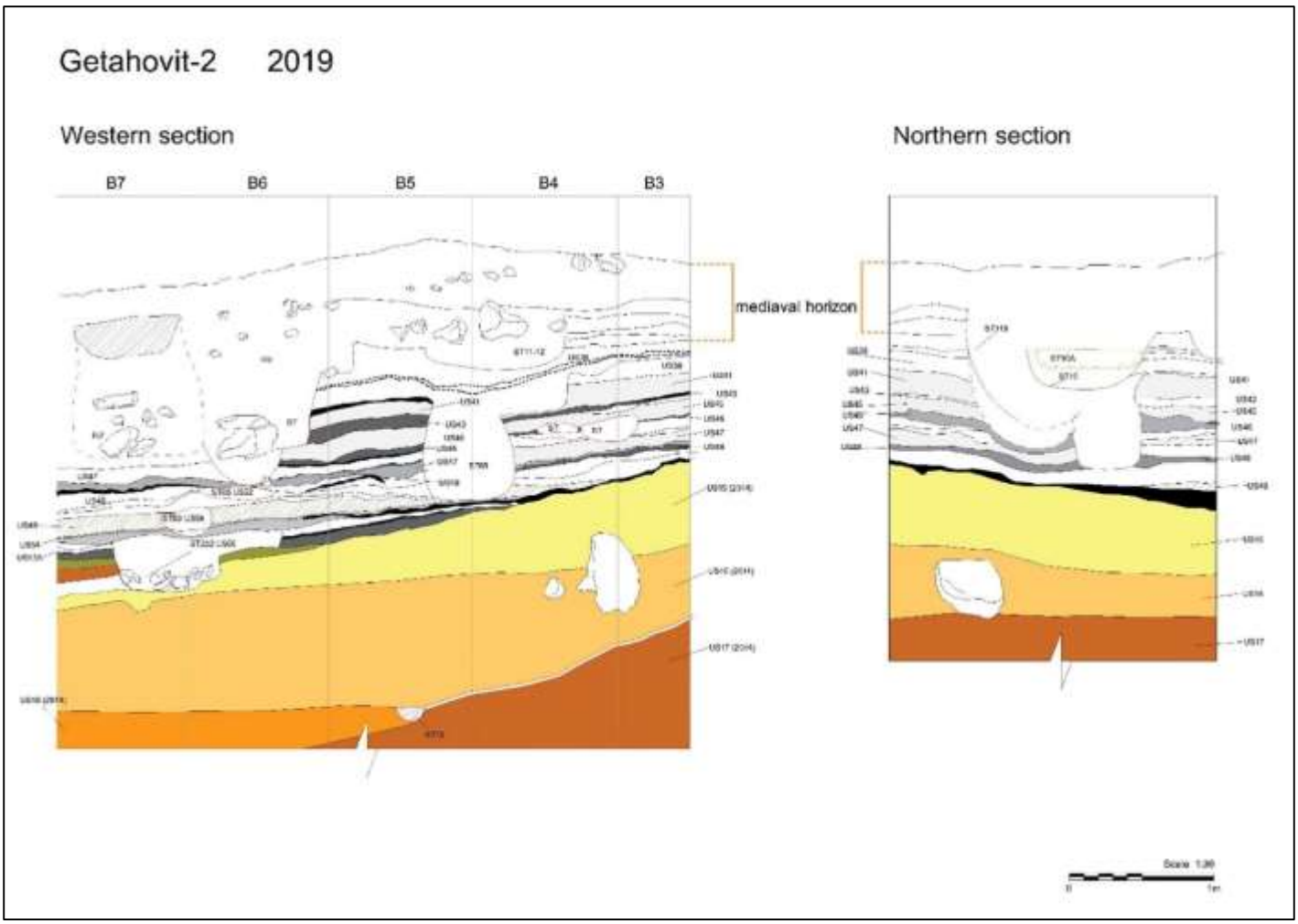


Fig. No. 3. Stratigraphy of the western and northern sectors of Getahovit-2 cave

Finally, very light, episodic traces seen on the mud layer (US 52) were from two hearths. This layer separates the earlier Chalcolithic Horizon 7 from the previous ones. The 14C data from one of the structures showed a time range of 4542-4371 cal. BC. The main layer with the traces of Chalcolithic occupation (US 51, 53 – west and US 54, 55 – east) excavated during the season of 2018 was preserved under a layer nearly 10 cm thick of muddy sedimentation that entered the cave from the southeastern part. In general, the layer was represented by hearths, which differ from each other in terms of structure and use intensity. It was thick enough, in some places, to provide an indication that two phases of the same occupation had been seen obviously, in some cases there were signs of hearth reuse. (For example, str. 213) The fireplace - structure 213 (from where we did the selection of the several types of mollusks) also belong to the mentioned horizon 7, indicated by more intense traces of activity of hunters and herders. It was one of the double used fireplaces, placed at the H5. Its last use appeared during the layer we called US 54 with the sizes NS-0.43, EW-0.38.4m, alt 2.27-2.34m (Fig. 4)[7].

The second cluster of structures belonging to the same layer, appeared later (US 57), perhaps due to the sharp decline of the southeastern position of the layer. The only one known for now – the early Chalcolithic horizon is separated as Horizon 8 and seems to be the first with traces of the

Chalcolithic users who entered the cave to provide themselves with a temporary home. Lower Levels 4 (US 15) and 5 (US 16) represent the geological sedimentation (categorized by the geomorphologist as fluvial and alluvial) They cover the horizon (Level 6, US 17, US 18), with the most interesting level marked by occupation traces from the Upper Palaeolithic, dating to 22,020-21,685 BC. A small pit was discovered during the excavations of 2014, along with an assemblage of microliths.

The accumulation of the mollusks with more than 600 specimens had been discovered (fig.4) during the 2014 excavations, when deep sounding was done. It was a hole where the mollusks had been concentrated (Str. 72). It was unearthed at B5 and appeared under the geological levels (4 and 5). Fig. 3. Those levels separate the Chalcolithic period horizons from the layer of the occupation of the Upper Paleolithic period.

Fig. No. 04. Mass of shells from Getahovit-2 cave

Level 4 (US 15), is sterile, having a thickness nearly half a meter, consists of a very compact clay-like sediment characteristic of deposits that have accumulated under a warmer, more humid climate. This would have been the phase of warming that marked the beginning of the Holocene.

Just as the preceding one, this layer has a strong slope from the inner space of the cave towards the terrace.

Level 5, is composed of very compact and stony deposits presenting an almost sterile layer that is characteristic of a period of gelifraction (Fig. 5). This in all likelihood corresponds to the cold phases of the end of the Pleistocene, from the Late Glacial Maximum to the Younger Dryas. This layer is covering the deepest level, reached in a deep sounding done in 2014 that represented the Upper Paleolithic (Beta-393561: 19770 ± 70 BP or 22020-21685 cal. BC) occupation and apparently the result of destruction of the lower one. At the very beginning of this layer at the northern part we could observe the reddish traces that appeared as a result of iron oxide brought by water. Those traces lead to location of the site where mollusks had been concentrated. The fact that they are also colored by iron oxide can be the direct evidence of the mollusks being moved by water streams (Fig.6).

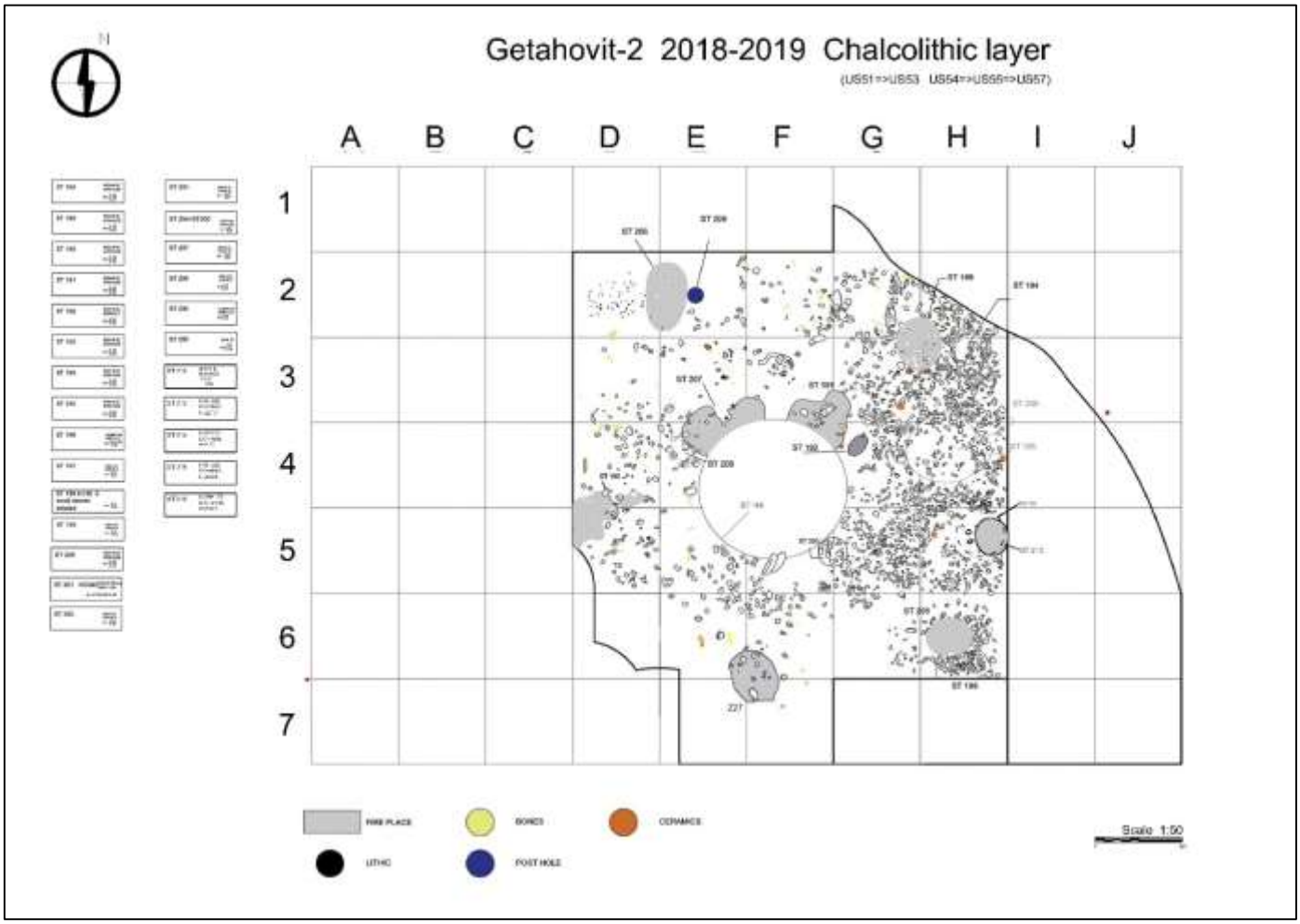


Fig. No. 05. Plan of the Chalcolithic layer

Fig. No. 06: A layer where mollusks concentrated.

Materials and methods: The materials presented in this paper is originating from Getahovit-2 cave (US 12, 36, 49, 51, 53, 54, 56, 57) excavated during 2014-2018 excavation seasons. A comprehensive sampling strategy was adopted at the site. Dry sieving was used to recover the mollusks. The samples were sieved using 1 mm sieve. Of the sieved material in the >1mm fraction, all organic remains (plants, insects, micromammals), bones, pottery fragments, etc., were separated via hand-picking and labeled appropriately. The samples were scanned under a lamp with a magnifying glass to aid their description.

The identification of the mollusks was achieved by comparisons with modern specimens' collections of NAS RA Scientific Center of Zoology and Hydrogeology and by consultation of publications[8] and aided by consultation of the minimum number of individuals has been calculated from the most abundant mollusks part (Plate 1 & Table 3).

Discus ruderatus **(Ferussac, 1824)**

Pomatias rivulare rivulare **(Eichwald,1829)**

Helicella derbentina **(Krynicki,1836)**

Helicella crenimargo **(L. Pfeiffer,1848)**

Napaeopsis hohenackeri **(L. Pfeiffer,1848)**

Columella edentula **(Draparnaud,1805)**

Vallonia costata **(Muller,1774)**

Pupilla interrupta **(Reinhardt)**

Plate No. 1. Mollusk remains from Getahovit-2 cave.

No.	Species	Origin	Class: Family	US	MNI	Ornament or not
1	*Pomatias rivulare* (Eichwald,1829)	Land snail	Gastropoda:	12, 36, 49, 51, 53, 54, 56, 57	475	NO
2	*Discus ruderatus* (Ferussac, 1824)	Land snail	Pomatiasidae	49	6	NO
3	*Napaeopsis hohenackeri* (L.Pfeiffer,1848).	Land snail	Gastropoda	17-18	630	NO
4	*Helicella derbentina* (Krynicki,1836)	Land snail	Endodontidae	18	15	NO
5	*Helicella crenimargo* (L.Pfeiffer,1848)	Land snail	Gastropoda: Enidae	18	10	NO
6	*Vallonia costata* (Muller,1774)	Land snail	Gastropoda:	Str 213 (fire place)	3	NO
7	*Lubricella* sp.	Land snail	Helicidae	Str 213	1	NO
8	*Turanena* sp.	Land snail	Gastropoda: Helicidae	Str 213	1	NO
9	*Pupilla interrupta* (Reinhardt)	Land snail	Gastropoda: Valloniidae	Str 213	2	NO
10	*Columella edentula* (Draparnaud,1805)	Land snail	Gastropoda: Cionellidae	Str 213	2	NO
11	*Lauria cylindracea* (Da Costa,1778)	Land snail	Gastropoda: Enidae	Str 213	1	NO
12	*Punctum pygmaeum* (Draparnaud,1801)	Land snail	Gastropoda: Pupillidae	Str 213	2	NO
13	*Helix buchi* Dubois de Motpereux,1830	Land snail	Gastropoda: Vertiginidae	54	3	NO

Table No. 03: Description of mollusks samples of Getahovit-2 cave.

Results: The molluscan fauna found at Getahovit-2 cave includes 13 specimens (table 2). The most shell-rich level was the Chalcolithic US 17-18 where concentration of the species *Napaeopsis hohenackeri* was found. The Str. 213 (fire place) was the richest of the species diversity in this site (this has no explanation on the archaeological nor biological base, maybe we will be discuss it in future, after we study the malacofauna of similar fire places in the same cave). The systematic study reveals that the *Pomatias rivulare* are the most abundant species in the site. It inhabits calcareous terrains, mostly in the leaf cover in deciduous forests at medium and high humidity, thermophilic, but during dry periods extremely drought-resistant. Mesophilic and thermophilic

species with relatively high drought-resistance[9]. The large numbers of this species in the cave were due to the water or high humidity.

Discussion: The distribution of these shells tells that, no nomadic occupation of the site, due to the large number of the mollusks. Conveniently, the shells in this cave were brought inside by rain water flow because especially many of the shells also show water-induced abrasion. The kill-holes on the shells by the molluskan predators (insects, spiders, etc.), indicate principally about the environment and cave surrounding fauna.

Shells were non-edible, because the species consumed for food tend to be considerably larger and their shells are fragmented to some degree, with sharp, crisp break edges. The shells bear no signs of these, but kill-holes from predatory mollusks.

All the identified mollusks remain were land snails, we could say that they are found in almost every archaeological site and here they are exist because of natural deposition. Land snails are the only group of mollusks, which might have entered the cave by themselves, and were not necessarily brought in by humans and their presence in large numbers may reflect a very short human occupation of the cave.

References:

1. Mordeckai Magaritz and Joseph Heller "Annual cycles of 18O/16O and 13C/12C isotope ratios in landsnail shells", *Chemical Geology (Isotope Geoscience Section)* 41(3) (1983): pp. 243–255; Glann A. Goodfriend "The use of land snail shells in paleoenvironmental reconstruction", *Quaternary Science Reviews*, Volume 11, Issue 6 (1992): pp. 665-685; Denis-Didier Rousseau. 1991. "Climatic transfer function from Quaternary molluscs in European loess deposits", *Quaternary Research,* 36(2): pp. 195–209; Denis-Didier Rousseau, Naiqin Wuc, and Zhengtang Guoc. 2000. "The terrestrial mollusks as new indices of the Asian paleomonsoons in the Chinese loess plateau", *Global and Planetary Change*, Volume 26, Issues 1–3: pp. 199–206; Ceri Shipton, Alison Crowther, Nikos Kourampas, Mary E. Prendergast, MarkHorton, Katerina Douka, Jean-Luc Schwenninger, Patrick Faulkner, EréndiraM. Quintana Morales, Michelle C. Langley, Ruth Tibesasa, Llorenc Picornell-Gelabert, Edwin N. Wilmsen, Chris Doherty, Margaret-Ashley Veall, AbdallahK. Ali, Michael D. Petraglia and Nicole Boivin. "Reinvestigation of Kuumbi Cave, Zanzibar, Reveals Later Stone Age Coastal Habitation, Early Holocene Abandonment and Iron Age Reoccupation", *Journal Azania: Archaeological Research in Africa, volume 51* (2016): pp. 197–233.
2. David Lubell. 2004. "Prehistoric Edible Land Snails in the Circum-Mediterranean: The Archaeological Evidence", *In Petits Animaux et Sociétés Humaines. Du Complément Alimentaire Aux Ressources Utilitaires,* edited by J.-J. Brugal and J. Desse. XXIVe Rencontres Internation-ales D'Archéologie et D'Histoire d'Antibes, Éditions APDCA, Antibes. pp. 77–98.
3. Gary M. Barker. 2011. "The Biology of Terrestrial Mollusks", *CABI Publishing, Hamilton, New Zealand.* p. 572.
4. Igor Gutierrez Zugasti. 2011. "Early Holocene land snail exploitation in northern Spain: the case of La Fragua cave", *Environmental Archaeology,* 16. pp. 36–48.
5. *Ibid*.
6. Irena Kalantaryan, Makoto Arimura, Hovsepyan Roman, and Christine Chataigner. 2012. "The Archaeological Investigations of Getahovit-2 Cave (Armenia) in 2011-2012: The Preliminary Results", *Aramazd Armenian Journal of Near Eastern Studies*, 7/1: pp. 7-23.
7. Irena Kalantaryan, and Ghanem Ghanem. 2019. "Preliminary results of the Getahovit-2 Cave excavations in 2018", *Aramazd Armenian Journal of Near Eastern Studies,* Issue XIII (2): pp. 1-33.

8. Nikolai Nikolaevich Akramowski. 1971a. "Some results of the study of the modern mollusk fauna of Armenia: Methods and results of their study", *USSR Academy of Sciences, Zoological Institute, Leningrad*, [In Russian]; Nikolai Nikolaevich Akramowski. 1971b. "A short catalog of recent mollusk fauna of Soviet Armenia", *Biologicheskij Zhurnal Armenii*, 24(6): pp. 3-12 [In Russian]; Nikolai Nikolaevich Akramowski. 1976. "Mollusca Fauna of Armenian SSR", *Academy of Sciences of the Armenian SSR Yerevan*. p. 268 [In Russian]; Alexander Sysoev, and Anatoly Schileyko. 2009. "Land Snails and Slugs of Russia and adjacent countries", *Pensoft, Bulgaria*: p.454; Ilya Mikhailovich Likharev. 1958. "Land molluscs of the Caueasus. Animal world of the USSR", *Moscow and Leningrad 5*: pp. 464-476; Noushig Zarikian, Laura Arutyunova, and Boris Gasparyan. 2018. "The Malacological Evidence of Animal Remains from the Areni-1 Cave, Armenia", *International Journal of Archaeology*, Vol. 6, No. 1: pp. 18-22.
9. Atanas Irikov. 2002. "Species composition and zoogeographical characterization of the terrestrial shell malacofauna (Mollusca: Gastropoda) in the Dobrostanski ridge of the Western Rhodopes with ecological notes", *Historia naturalis bulgarica*, 14: pp. 89-102. (In Bulgarian).

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 41-63

Speaking Stones in God's Own Attappady: A study on the belief systems and Memorial stones of Irula tribe of Kerala

Manjusha. K.A,
Assistant Professor,
School of Gandhian Thought and Development Studies,
Mahatma Gandhi University, Kottayam, Kerala
&
Prof. Bipin Kishore Jojo,
Centre for Social Justice and Governance,
Tata Institute of Social Sciences, Mumbai

1.0 Introduction

(a) **A brief profile of Attappady:** In Kerala's Palakkad District, Attappady is a prominent tribal region. Kerala's first Integrated Tribal Development Block was established here (ITDB). It is a large mountain valley in Attappady Tribal Taluk of Palakkad district that spans 745 square kilometers and is divided into three Panchayaths: Agali, Pudur, and Sholayur. It was formed on February 17, 2021. The Nilgiri Biosphere Reserve spans three states: Kerala, Tamil Nadu, and Karnataka. It is bounded on the east by Coimbatore, on the north by Nilgiri district of Tamilnadu, on the south by Palakkad Taluk, and on the west by Malappuram district and Mannarkkad revenue village. Oorus is the term given to the Attappady tribal settlements. Irula, Muduga, and Kurumba are the most prominent indigenous communities in Attappady. Iruala Hamlets are the most populous in all three Panchayths. Kurumbas live only in Pudur, and Sholayur is solely an Irula Panchayat.

2.0 Objectives of the Study: The study's objectives are:

- To Identify Attappady's megalithic culture.
- To examine the indigenous Attappady's belief systems.

3.0 Review of Literature

3.1 Major Concepts and Definitions

3.1.1: Megalith: Owing to the use of large stone blocks in building, the word 'megalith' (mega: huge; lith: stone) is used to describe the burial monuments. This term is used by archaeological literature from around the globe to refer to a variety of burial mainly monuments (see 3.1.2 and 3.3).

3.1.2: Memorial Stones: Menhirs made of granite and laterite are found commonly in Kerala (Krishnaswami 1949). These are monolithic stone slabs oriented north-south and are known under several names such as Mutikuzhi[1], Anakallu[2], Veerakallu, Kuthukallu[3], Nedumkallu[4], Munikal[5], Bhimankal[6], and Masthikal[7]. Very few Menhirs have been excavated and it could be symbolic of the rest of them. In the Early Historic Period in South India, a practice close to the erection of Menhirs seems to have persisted. Seven types of fighting related to cattle raids and cattle retrieval and seven types of Hero stones are listed in Sangam works such as Tolkapiyam. These are (i) the Menhirs erected in memory of cattle lifting, (ii) cattle recovery, (iii) death in duel fight, (iv) country or village protection, (v) forest clearing and land tilling to bring it under cultivation, and (vi) in memory of death in clan conflict, (vii) victory stones.

3.1.3: Belief System: We define a belief system as a configuration of ideas and attitudes in which the elements are bound together by some form of constraint or functional interdependence. "Belief" and "belief system" are concepts generally held applicable to individuals at given instances of time. The religious expression of sacred space varies greatly through space and time, and there is abundant evidence from many cultures that the notion of sacred space is deep rooted and long-lived. There are inferred, however, from dispositions witnessed over periods of time which may range from seconds to years[8].

3.2 Debates on the Chronology of the Megaliths: The chronology of megalithic cultures of South India, is a matter of debate. A date from the 3rd century BC to the 1st century A.D. is proposed by B.K.Thaper (1952) and Mc Inthosh (1985). About the Kerala Iron Age, Leshnik (1974) determined that it was possible to date this culture back to the 3rd century B.C., to the 2nd century A.D. Radiocarbon dates and other indicators reveal that from the first millennium BCE to the middle of the first millennium CE, peninsular Indian megaliths were constructed over a very long period. Elliot (l886) dated the earliest

megaliths to two thousand years ago in a later paper[9]. The megalithic ruins found in the state are known as remnants of the Iron Age, like in the northern parts of the country. They provide useful insights into the Iron Age for common folk. Megalithic remnants have been discovered at burial sites in the state of Kerala.

3.3 Types of Megaliths: The megalithic burial sites found in the State fall in the following categories: kudakkallu [10], thoppikkallu [11], muthumakkathazhi/nannangadi [12], muniyara [13], pandavakuzhi [14], kalmesha/mesakallu [15], kalvrithangal [16], natukallu [17], moodukallu [18] and 'kalvritham' [19]. Here, in Attappady, we can find a large number of Menhirs, ie, Nadukallu/veerakkallu[20]/memorial stones. It is generally thought that megalithic monuments reflect different beliefs related to ancestor worship, fear or reverence for the dead, and belief in the soul or life after death. Gurukkal and Varrier(1999) claimed that "the different ethnic groups gave the dead different kinds of offerings in the form of grave goods, suggesting their beliefs in life after death". Till the seventeenth century of the Christian period, the tradition of erecting Hero stones persisted among the early inhabitants of the Attapadi area of Palakkad district and now they worship nothing but these memorial stones.

Fig. No. 01: Menhir at Anaikkatty, Attappady

Renfrews' interpretation of megaliths as territorial markers assumes that, "the megalithic builders were part of a segmentary lineage", (Renfrew, 1984, a reprint of 1976, and 1981). Other new schools of thought are debating the ideological and symbolic beliefs that have been popular in the past. "It was a formal method of promoting economic integration of society" (Sharples, 1985). "The building layout of graveyards revealed the divisions in society" (Thomas 1988:566). Morris (1991) suggested that, "building burial monuments acted as provocateurs for the development of lineages". Lucy (1992) argued that, "burial ritual in Yorkshire was used to enforce new condition of equality and it was unfair". "The sources indicated that there was a significant threat to the current social system and because of that it was needed to safeguard it" (Parker Pearson, 1993).

There are very few historical writings on the living tradition of Megalithic culture in Kerala. Most of the studies focus on the typology of monuments, their individual and common characteristics, similarities to those of other parts of India and the world, and megalithism-related belief systems[21]. L. A. Krishna Iyer made the first noteworthy effort in this direction. L. A. Krishna Iyer, has researched the megalithic culture of the entire Kerala region extensively. He found, for the first time, the similarities between the Megalithic people's ancestor worship and tribal beliefs. He pointed out in his two significant works, The Prehistoric Archaeology of Kerala (Iyer, 1948) and Kerala Megaliths and their Builders (Iyer, 1967), as well as in his article *The Disposition of the Dead among the Primitive Tribes of Travancore* (Iyer, 1939), that some Travancore tribes, such as the Mala-Arayans, erected dolmens like the Megalithic people over their graves. He researched the burial customs of different Travancore tribes in his famous book, Travancore Tribes and Castes in 3 Volumes, and discovered that burial was the traditional mode of disposal of the dead and that grave goods were deposited along with the corpse.

In his Early Man in Wynad (John, 1975) and Kerala's Megalithic Culture (John, 1978), K. J John researched the survival of the Megalithic community among the lower caste Hindus and tribal groups of Malabar. He found out that most of the tribes of the Western Ghats pursue a burial practice that is very identical to the ancient days of megalithism. He argued that the cult of the ritual dance of Muthappan and teyyam is a spiritual relic of ancestor worship in the tribal tradition.

The history of megalithic research in Kerala begins with the discovery and excavation by Babinton in 1823 of a few burials at Bangla Motta Paramba in Kannur district[22]. A number of megalithic sites were subsequently excavated by the Archaeological Survey of India and the Archeology Departments of the Travancore and Cochin States. Robert Sewell (1882), William Logan (1887), Fawcett (191), Cammiade (1930), and Plenderlieth (1930) have researched and excavated and reported their findings on a large number of megaliths. Special mention should be given to many scholars, such as Mortimer Wheeler (1948), V. D. Krishnaswami (1949), Leshnik (1976), Sundara (1979), McIntosh (1985), and Moorthi (1994).

3.4 Hero Stones in Sangham Literature: Tolkappium (Por.60), the oldest Tamil work, has natukkal-stone planted over the grave-the 'menhir' or as a memorial in the grave-yard (Parantalai) and was possibly the predecessor of the many veerakkal or hero stones and masatikkal or the stones over the satis graves or the pattavar[23] memorials. The ancient Tamil grammar work, Tholkapium, set out certain rules for the Natukals' construction. Five stages of the construction are listed by the scholars who commented on them: 1, stone selection, 2, ritual performance 3. Water purification of stones 4, erection of stones, and 5, honour of a dead hero. One of the ten poems, Pattinappalai, describes the nature of the fishermen's settlement, saying that their huts resemble a natukal[24]. Further information on natukal is provided by Purananuru, verses 221, 223,232,260-261, 263-65, 306,314,329 and 335 and Akananuru,

131 and Malaipadukadam, 388-389. The Purananuru(264), one of the eight anthologies, states that it was built in the shape of a platform, while mentioning the natukal[25]. Other literary works such as Akananuru, Inkurunuru, Cirupanattupadai, and Nattinai include graphic descriptions of the stone monuments constructed for those who died from the onslaughts while preserving the cattle resource. These monuments were constructed in the hilly and thickly vegetated forest area which is strewn with rocky boulders. They were adorned with peacock feathers, and the warriors' names were generally included. Wayfarers honor and propitiate these stone monuments as gods by offering food and drink.

There are several references to burial as well as to cremation mentioned in the Sangham works as regards the actual methods of the disposal of the dead. The epic Manimekhalai, which is part of the last phase of the Sangham era, summarises the modern and traditional customs as follows:

Suduvor-iduvor-todu kulippaduppor kulippaduppor

Talavayinadippor-taliyirkavippor (Ch.6, 11, 66-67)

The explanation of the great grave-yard of the famous Chola Capital, Puhar or Kaverippumpattinam is the background of these lines. In the early centuries of the Christian period, when the Vedic, Jaina, Buddhist and other sects had more or less taken root in the Tamil region, it was a cosmopolitan city. These two lines list the different sets of individuals who came there to dispose of the dead, namely those who cremated (suduvor), those who cast away or exposed the dead to the elements or animals (iduvor), those who laid the body in pits they dug into the ground (todu-kuli-paduppor), those who buried the dead body in the underground cellars or vaults (tal-valyin-adaippor), and those who put the dead body in the cellars or vaults (taliyir-kavippor). There is barely any clarification required for the first two techniques. The third method refers to inhumation; the fourth method refers to the vaults or cellars (vayin) let into the earth (tal), that is, stone cists and the like in which the body or cremation remains are buried; and the last method refers to the insertion of the body (or cremation remains) in burial urns (tali), the mouth of which is concealed by inverting a lid (kavi). This is actually what one finds in the case of urn burials, which, as mentioned in the earlier Sangham works, reflect by far the most dominant custom—the Nattinai, Pathittupathu, and Purananooru[26].

4.0 Methodology: Although there has been extensive literature on the numerous megalithic burials in India, we are not yet close to an accurate understanding of their date or the various cultural phases they tend to represent. Their right interpretation continues to await the scientific archaeological research. In the meantime, knowing more about the local customs, and the references to them in the literature of the Tamil region, is beneficial. I have gathered a variety of references in the present paper, historical, literary and archaeological. As a source for interpreting the existence of archaeological sites and as a conceptual support for reading the significance of archaeological data, literary records from the Sangham literature has been explored. Together with available literature and extensive field study,

history, archaeology, and anthropology devised the means to learn more about the belief systems of our ancestors.

5.0 Discussion: I have explored the Sangham Literature for the study of the belief systems in connection with the burial/worship sites of the adivasis of Attappady, which is considered the oldest collection of literature in the Tamil language since Attappady was supposed to be part of Tamilakam during the Sangham Period. The Sangam Literature is a collection of Tamil poems dated between 300 B.C and 300 A.D. Tolkapium[27], Ettuthokai[28] and Pattupattu[29] are the main works of this literature. Unlike other works, the literature of the Sangam deals with common people's day-to-day activities. A natural landscape is the stage set for these human acts. The ancient Tamils divided the landscape into five divisions called Aintinai, reflecting the fundamental theme of the literature of the Sangam. Kurinci[30], mullai[31], marutham[32], palai[33] and neithal[34] are the five-fold divisions of the landscape. Not only do these tinais or zones provide the grouping of land into five, but also the code of conduct ascribed in each division of land to love scenarios. Each tinai has its own characteristic attributes such as time, season, fauna, flora, occupation and human population. According to their ecological conditions, the livelihood of the people living in these five divisions varies, such as hunting and gathering in kurinci, animal husbandry and minor cultivation in mullai, agricultural activities in marutham, lifting of cattle and plundering in palai and fishing in neithal.

Animal husbandry and minor agriculture are the main occupations in the mullai landscape. In comparison to the palai landscape[35], life in the mullai region was calm and peaceful. The pastoral people, on the other hand, are constantly on the lookout for attacks from hostile neighbors in order to protect their wealth, specifically cattle and pasture. The Palai people are drawn to the Mullai's cattle and pastoral resources because they live near by. There are references to the lifting of cattle from the mullai land by the people of the palai land; these raids culminated in violent situations that resulted in the death of several warriors, for whom several stone burials known as natukals[36] were erected in the forest area. Palakkad was previously identified as Palakkattussery. Palakkadu, which means "dry area," is derived from Palanilam, according to etymologists. Palakkad has a long history that dates back to the Paleolithic era, as evidenced by the discovery of megalithic artefacts in various parts of the region, including Attappady.

5.1 Depictions from Ethnographic fieldwork: On January 13th, 2021, during my field visit to Attappady, I met Thothi Mooppan at his salai[37]. He's 92 years old now. It was my sixth encounter with him. During my previous visit, I vowed to return to Attappady for the Thaipasi festival. During our conversation, he enthusiastically welcomed me and told me about the origins of the Irula Tribe. There is no written record of the Nilgiris Irulas' history or migration. According to some Irulas, they migrated from the plains. Thothi Mooppan told a tale about the origins of the Irula people and their kulams[38].

The local legends associated with the sites were used to explain the importance of the landscape. Cooney agreed with Cannon when he said that the terrain can be thought of as "territories of the voice that intimated across death and generation how a secret was imparted" (Cannon 1990, as cited in Cooney 1994:39). According to Mooppan, "a long time ago, before humans were created, the Hindu deity Lord Shiva and his wife Parvathy came on a tour of this planet." At the time, Lord Shiva took two handfuls of mud and formed two clay models, which he left on the ground as he continued his tour with Parvathy. As they were returning to heaven, Parvathy requested could Shiva bring those two clay models to life. As a result, he gave them life, and they were both male and female. Kupper, Sambar, Devanar, Kalketti, Koduvar, Pungar, Parader, and Kurunagar were their eight children. As a result, the eight Irula kulams have been classified based on these eight names. Kulams are very important to the Irulas in marriage and other social functions. They, for example, practice exogamy. Even today, the Irulas of Attappady follow the same clan patterns.' Legends and myths associated with aboriginal landscapes were studied, which indirectly establish and guide the movement of human and animal populations (Tilley, 1994). The natural world is said to have ancestral significance in local legends. The landscape is teeming with meanings and memories evocative of past behaviour.

When I asked him to take me to the koyil[39] in the evening, he refused, stating that "ladies are not allowed to go there in the evenings or at night," and instead invited me to come in the morning to participate in the Harvest Festival rituals. The sites of monuments have been investigated in some places of religious and ceremonial significance using past practice and ethnographic parallels (Bender, 1992). The primary spirits of the tribes are benevolent. They believe that spirits can be found everywhere, in the form of an animal, a tree, a stone, a stream, a mountain, and so on. Bhooth, Pisach, and deities of illnesses such as small pox, fever, and abortion are also considered the negative effect of evil spirits, graveyard spirits, or the malevolent spirit that resides in a lonely place in a deep forest is thought to be the cause of death. It is unsafe for children and mothers to visit such desolate areas, particularly in the evenings and at night. Some argue that sacred geography consists of holy places and symbolic articles or arte facts representing different powers. A few archaeologists believed that the monuments served as a backdrop for rituals and ceremonies (Bradley 1993:45). The sacred specialist is the person or entity who worships the so-called god of the society in question, and the sacred performance reflects the people's system of rituals, worship, sufferings, sacrifices, and so on. The emotion of fear is at the root of primitive men's worship. The rituals and ways of worship often demonstrate an intricate and total understanding. Via meditation, offerings, emulatory dances, rituals, and ceremonies, he tries to convince divine beings[40]. Belief systems are partially concerned with the presence or absence of certain supernatural forces. God, the motherland, witches, and assassination plots are examples of such powers. The non-consensuality trait is simply a subset of this belief system characteristic. Monument building, according to Tilley, balances cultural memory of place and

connects various locations (1994:204). Local legends were used in Indian contexts to understand megalithic burials.

We arrived at Mooppan's Salai the next morning and went to the Koyil . He told me about the gods who had been installed in the Koyil. "The presence of seven gods has been verified. Kanni Maari/Maariyamma, Sakthi/Vanabhadra, Mannarkkad Bhagavathi, Neeliyamma/Valliyamma/Masathiyamma, Siva, Karuppuswami/Subhramanian, and Kaliyamma. Irulas worship Malleswaran Peak, which rises 1,500 meters above sea level. Even now, Manthravadi and Velichappadu claim to be able to foresee dangers and predict the future. Thothi Mooppan is no exception. They perform some odd religious rituals. When I inquired about the rituals, he said, "We use river water to cleanse all of the gods. We'll make holy water out of thulsi leaves, and then all the gods will be smeared with holy ash, sandalwood paste, and saffron. Following that, all gods will be worshiped with waving lights using kunthirikkam[41] and agarbatis[42]. They finally make pudding out of rice, jaggery, and coconut. They will then deliver it to the gods before distributing it to everyone present. He remembered that after this ceremony, he would sow the seeds in the field, and that about 120 ladies would be there to be a part of this ceremony, and that if we sow the seed on this day, with the blessing of the gods, there would be a heavy harvest'. Here we can see how belief systems have representations of alternate worlds, i.e., the world as it is and the world as it should be. Settlements, fields, and so on are examples of secular landscape, while burial monuments are examples of religious landscape. For a time, the sacred or ritualistic landscape was maintained by myths, folk beliefs, and oral traditions, as seen in Ireland (Cooney, 1994). The builders of the burials may have formed relations with their ancestors from whom they may have received recognition for the acquisition of certain resources and for the existing social system by erecting monuments at certain points of the natural landscape that may have assumed significance in the past.

Fig. No. 02: Thothi Mooppan's Koyil at Goolikkadavu Hamlet.

5.2 Various Forms of Mother Goddess Worship: The mother goddess worship in agrarian societies is linked to fertility, and also with earth, life and death. She may take multiple forms, such as harvest goddess, child protector, etc. She is often synonymous with infectious disease and is also thought to require blood sacrifices. It perceives the mother goddess as a creative power. It is only in a later developmental state that a male god accompanies her[43]. Coming back to the Irulas' belief system, they worship Kanni Maari as the fertility goddess. Sometime the title 'goddess of fertility' is identified from her name Mariyamma only. It is actually derived from the two words Mari and Amman, which are already mentioned in the above paragraph, but here in the case, to explore the fertile definition of goddess, I just want to prove whether the name is right or wrong. We know what mari is, rain, and amman is mother. So Mariyamman's name means rain god. Perhaps the real god of rain is Mariyamma and not Indra, and so she is known as the goddess of fertility. That is the above declaration that these deities are only based on Dravidian heritage, especially the way of life and religious ceremonies of the indigenous people. Yet both of these religious rituals have a lot to do with the farming culture. When people started to settle in an agricultural society, the primitive food gathering society's Mother Goddess was envisaged as an Earth Mother who is predominantly conceived with vegetation and fertility[44]. The image shown in Figure 3 is nothing but masathikkallu according to both Prof.K.N.Ganesh and Prof.Rajan Gurukkal. According to Rajan Gurukkal , the figurines may be indicating the existence of two ladies performed Sati after the death of their husband who was a hero. In support of this view, the Mooppan of Vattalakki Ooru told me that these ladies are worshiped as masathiyamma and valliyamma.

Fig. No. 03: Masathikkallu from Vattalakki Hamlet.

Thothi Mooppan was sarcastically laughing while answering my question about poojaris[45] with a holy thread. He told me that, 'they are ayyars. They have caused our people to suffer oppression. They came and started ruling our territory. What do they say during their pooja? They say Meenakshi or Kamakshi only. Ours rituals is not like that direction. Our faith is based on truth. Our Gods live in the jungle. We, too, live in the forest. Because of these migrant people, gods and humans stay inside the woods from time immemorial'. Meanwhile, he was telling the story about Siva and Shakti. 'Once, Narada went to see Shiva and Shakthi. Shakthi declined to meet Narada as she was naked. Then Siva went to the tree where the elephant used to scratch his skin and took the tree barks and made clothes to cover the upper and lower body parts along with a cap. Besides that, bows and arrows were also given to her. She then started to appear in front of others wearing all this apparel. Within us is the force of Siva and Shakthi, and so they can make us aware of the occurrences around us. Even now, because of the outsiders, we have to retreat again and again into the outskirts of the forests. As Vanabhadra, we worship this Shakthi'. They worship Siva in the form of Malleswaran along with this Vanabhadra. When I asked him about his visit to other temples, Thothi Mooppan told me that he used to visit Mannarkkad Bhagavathi Temple, Palani Malai, Karakkamedu Temple, Maruthamalai Temple, etc. In between our discussion regaring this faith, Prof.Rajan Gurukkal corrected me insisting that it is not 'Malleswara' but 'Malleeshara', ie, Kamadeva, the god of sexuality using 'mally'[46] with 'shara'[47].

We can see that the cult of serpent worship has also been merged with Bhagavathi's cult. The primitive system of hero worship and spirit worship developed through the Theyyam cult has largely contributed to Kolathunadu's cult of Bhagavathi. Bhagavathi Cult has given his own individuality to the religion of Kerala and its folk culture, worshipped in various forms and under different names. Apparently, mother goddess Cult gained momentum from the Neolithic period and contained in India during Harappan and in Chalcoloithic period. But, from the megalithic history in India, mother goddess figures are identified around 800-700B.C. The mother goddess figurines earliest of its kind, were retrieved from megalithic burials in Kerala. In tradition, the megalithic folks were apparently matriarchal. This was probably also a factor in the deification of the mother as the ultimate god of benevolence and appeasement. The primary feature of this culture was fecundation[48] .

5.3: Nature Worship: Landscapes are part of the culture. It co-exists with other beings. Landscape is conveyed by the actions of the living (Wagner as cited in Butzer 1978:12). Worship of nature, which prevails among the tribes, is another form of belief. The Sun, Moon and Planet are considered as the creator or supreme power. The tribal people around the world were empowered by worship of animals and plants in the form of totem. Roberts described the landscape as "the assemblages of natural and artificially created features that form the physical framework within which human societies exist" (1987:79). Archeologists claim the landscape was instrumental in shaping the cultural frameworks of

a specific culture. In turn the landscape has actuated the transformations of political, economic and social structures. Like other tribes in the world, the religion of the Irulas is animism and the worship of the spirit of dead and natural and non-natural elements such as trees, rocks, animals, spirits, etc. Ingold implies that the landscape is a known location to those who occupy it (1993:156). He also separated the landscape from the climate. Nature can be perceived as a mixture of both feature and shape. Landscape is not something natural and opposed to humans, but is totally socialized. It is a symbolic type, a set of signs that relate to the ancestral past that people draw on in everyday experience (1994:38). And he looked at the landscape holistically, as a whole entity, creating relationships between different significant points in time and space. According to him, ecosystems have a collection of norms and values for living beings (Tilley 1996 a: 162).They consider the landscape and surrounding hills as their protectors and gods, eg, malleesaran mudi (peak). As Salter says, landscape is a segment of earth which lies between viewers and their horizons (1978:71). Landscape is a place where people live and perform tasks, and communicate with each other in the social world. It may be a political, social, economic, ideological or symbolic phenomenon.

Fig. No. 04: Malleswaran Mudi

5.4: Worship of Murugan: Another information gained from Thothi Mooppan was with regard to the worship of Murugan or Subrahmanian. In the Sangham Age, the Cult of Velan was very popular. Even at present, he has a significant place in the cult of Teyyam and Kalam blood offerings. The cult of Velan and the hero stones later fused together, and in his ceremonial dance, Velan himself portrayed the hero as he previously portrayed Murugan, Tamil Nadu's tribal deity. In fact, a later sophistication of the Velan Veriyatal is the Teyyam dance. With this new type of Velanattam, the cult of the hero also assimilated. The dance is a sacred ritual dating back to the early days of human civilization, and this hero is believed to exist forever in the minds of the village folk[49]. In South India, as part and parcel of

the Sangham Era, this cultural practice of adoring heroes through their spirits is widely prevalent. The best literary works according to scholars on Murugan are the Thirumurukattruppadai and Paripaatal. They exclusively have poems written in honour of Chevvel or The Red One. This is believed to be a description of Lord Murugan, as described before. The writers of the era divided Tamil Nadu into five allegorical regions, or Tinai, and poets believed Murugan was the supreme deity of the Kurinci region. Akananuru, Paripaatal and Purananuru are other works from the Sangam period that mention Murugan. Ideographic inscriptions of a valiant warrior capable of killing demons as early as the 3rd century BC have been shown by archaeological findings of pottery from different areas of Tamil Nadu. The noteworthy aspect of this is that in the ancient graves of Aticcanallur, an extensive prehistoric burial place in Tamil Nadu that is around 7,000 years old, the iron representation of the Vel and rooster has been discovered. The weapon of Vel in the hand of Karthikeyan is also a deity in itself and is considered to be the tool that will wipe out ignorance. In cultural terms, the peacock is Subramanya's vehicle. The bird is known for its unpredictable actions and symbolises ego, which also contributes to unpredictable behaviour. The portrayal of Lord Muruga riding on the peacock means the purging of one's ego. Other than this, Murugan is the guardian of the cattle. The chief occupation of Murugan is hunting and the gathering of honey, according to the Thirukkural. The words of Moopan also add to the argument that since they always have honey and wild animals to drink and eat, there was no hunger. But now, the forest department does not approve animals to be hunted or killed. In Attappady, we can see many people with the name 'Murugan,' which also shows the influence and significance of Lord Muruga among the people of Attappady.

5.5: Naga Worship: As far as the worship of the Nagas is concerned, Mooppan told me that they are also seen as the guardians of ancient treasures. They are also revered as deities of fertility. Childless couples also pray to serpent deities to have a child. For good harvest and rain, the farmers pray to them and perform pujas and offerings. Sexuality and fertility are also linked to Naga Worship. The tribals of Attappady are well acquainted with Naga worship. 'No body other than the Adivasis is allowed to enter the holy places of the Adivasis', according to Thothi Mooppan. 'If someone, without permission, wants to enter, big snakes will come and attack them.' Here we can see that a considerable amount of episodic content from either personal experience or (for cultural belief systems) from folklore or (for political doctrines) from propaganda is likely to be included in the belief systems. It is because of the fact that the belief systems have a life that is separate from their adherents who are dedicated. Believers do not entirely contain the belief system; in fact, they are unlikely to be conscious of more than a small part of that and have to take the rest of the belief system on faith, consciously or unknowingly. Here, we can see that, this belief is used for both attaching people close to it as well as for detaching people not directly related to it according to the need.

Fig. No. 05: Naga Worship

5.6: Worship of Herostones/Memorial Stones and Ancestor worship: The worship of hero stones has originated from the concept of 'Vira Swarga' for a hero or warrior who had lost his life in action. The famous social institution in Tamilakam, referred to as 'nadukkal' or veerakkal, was this cult. In different parts of Kerala, such hero stones are found, which reveals that cults were a common practise there[50]. Megalithism represents a form of worship of ancestors and appears to have been followed by elaborate rituals and a complex belief system, including the presence after death of soul and life. Burial sites are considered holy by them because they claim that the ghost of their ancestor haunted these. Some people claim that sacred sites and symbolic articles or artefacts reflecting various forces constitute sacred geography. The sacred specialist is the person or individual who propitiates the so-called god of the community concerned and the sacred performance represents the system followed by the people of ceremonies, worship, sufferings, sacrifices, etc[51]. The elaborate designs, variety and execution of the burial monuments demonstrates the community's unified effort and the confidence among the megalithic folk in life after death[52]. In India, the tribal religion has long been identified as being animistic. Animals, plants, trees, ponds, rivers, rocks, hills, and mountains are all spiritual abodes. As they still exist in the soul or are reborn in the form of offspring, the dead are no exception to this position

Fig. No. 06: Memorial Stone, Vattalakki Hamlet, Attappady.

The death rituals in tribal culture take many different forms, but essentially it means that all communities live in forest areas and believe in life after death, related to the megalithic tradition. "They believe there are two souls in every human being: the spirit in life and the shadow."[53] They assume, however, that the spirit of the deceased wishes to remain in the village after the death of an individual to watch over the moral character of the people, and if someone disobeys the tribal law, then the spirit has the power to punish them. The death rituals apply to the process of the entity, which takes place after the death of an individual and continues to the end of the installation of memorial pillars. Generally, the whole procedure takes about twelve to fifteen days, but it takes two to three years in some situations[54]. The entire death ritual process covers many ceremonial rituals that have been practiced by the deceased's past ancestors and current family members. A special feature in the world of megalithic builders is the 'Menhirs' or memorial pillar, and they have their own individual tradition and belief in the erection of memorial pillars. Beliefs vary from region to region. In general, on the query site, all of the above tribal groups adopted the same sort of procurement techniques. They used various kinds of weapons made of iron. The local people take this to the burial ground after the stone quarry as a Menhir. The megalithic temples are often used as the seat of their village deities or earth deities (Haimendurff, 1943). Not only for burial purposes, but also to honour the deceased person,

megalithic monuments are erected; in megalithic rituals, a different kind of belief system and faith is evident. It is often a costly affair and is not carried out for each and every member of the society[55].

The archaeologists were trying to figure out the roles of the monuments, rather than the basic task of disposing of the dead. Many scholars argued that they served as territorial markers for these monuments. As Godelier quotes, "the term territory is used to designated a portion of nature and space that is claimed by a given society, this society guaranteeing all, or only some, of its members stable right of access to control and use of all or part of the resources found therein and which the society is capable of exploiting" (Godelier, 1979 as cited in Ingold 1986:136). The monuments functioned here as markers to proclaim the right of the people over the vital resource areas (Chapman 1981a, 1995). Here, the Adivasis of Attappady claim as their territory the region from Anakkatti to Anamooli. During the time of hostile interaction with the neighbouring groups, the territorial groups "indicate territorial limits by resorting to the 'language' of signs. These signs have, as it were, to be 'written down' onto landscape in the form of durable boundary markers of diverse kinds- notched trees, stone cairns, buoys etc whose implicit message can be 'read off' on encounter by others"(Ingold 1986:146-147). Territorial activities are a general feature of humans and animals for whom there is a clear desire to define a region that is important to a specific community. Collin Renfrew (1984) also suggested that Neolithic Europe's burial monuments served as territorial markers for a segmentary society. This group includes the work of Wood(1978) on European megaliths, that of Darvill(1979) in Ireland, and that of Vyner (1994) in North-East England. To quote Bloch, "the importance of the tombs is that they create the permanent relationship of people to land by placing them there" (Bloch as cited in Chapman 1981 a:73). Thus a territory which is important to a given society has been marked in various ways and some archeologists argue that his could be discerned through archeological evidences in the form of burial monuments. By preserving a connection with the ancestors, the tombs of Orkney were regarded as an assertion of ownership over a particular area of landscape (Sharples, 1985:73). These burial monuments could have been constructed to act as markers of the territory, which may have political, economic, or social significance to one particular social group.

There is a place at the Sholayur Panchayath in Attappady, Veerkkalmedu by name. I was able to find so many Attappady Nadukkals and hero stones, the most important being the ones found in the PWD Rest House compound. Moideenkutty, the Rest House staff, told me, "Some people were trying to snatch these sculptures from Tamilnadu. These stones were gathered from different parts of Attappady such as Kottathara, Sholayur etc. It was taken by the police and later it was installed by the PWD Department within Agali's Rest House compound'. Sri. Sukumaran, an activist from Attappady substantiated it by saying that, 'we can see such stones at many places adjacent to the roads of Attappady'. The Archaeological Survey of India report (1979-80) mentions about a group of about 40 menhirs in the tribal region of Kottathara in Attappady; and another group of menhirs in Anakkatty

on the bank of the Koduveri River, a tributary in Attappady of the Siruvani River[56]. As per the Sangham literature, marutam area is characterized by the riverine and agricultural land . The natural resources are easily available in this area. The main occupation of the people is the raising of major and minor crops, apart from pastoralism and specialized craft production on a small scale. There are references to pottery making, iron smithery and gold smithery. The towns are usually located in the riverine zone and these supported the merchant classes. There are also references to foreign trade (Pattinipalai, akananuru, maturaikanchi). The references in the literature about three main kings and small chieftains ruling over the riverine zone and the presence of many sections of people in the marutam landscape seems to indicate a chiefdom society. Scholars also hold the view that the concept of natu or state, developed in the riverine-cum-agricultural zone.

A

B

Fig. No. 07 (A & B): Memorial stones found from PWD Rest House, Agali.

6.0 Building Blocks for Linking Indus Valley, Keeladi, Nilgiris, Attappady and Irulas:

The Irulas are of Tamil descent and former residents of the district of Coimbatore. The Irulas of Attappady are possibly the descendants of those who migrated to the Attappady forests from Coimbatore when there was a great water scarcity in Coimbatore and neighboring areas. The history of their mass migration dates back to the late 16th or early 17th century (Luiz 1962). It is said that a priest from Nilgiri would come there to do the rituals at Malleswaran Kovil during the Sivarathri festival. It is ample proof that these Irulas are migrants from Nilgiri Hills. The affinities between Irula and pre-literary and early literary Tamil have been highlighted by more recent linguistic studies by Diffloth (1968) and by Zvelebil (1973, 1979, 1981, 1982). "Diffloth (1968) has labelled Irula as "a close relative of Tamil," and as "a Tamil-Malayalam group Dravidian language." Zvelebil (1973) considers Irula "an independent South Dravidian language closely related to Tamil, with some Kannada-like characteristics, especially Old Tamil." He argues that Irula must have separated from Tamil very early, before the Tamil-Malayalam separation. The latest excavation carried out by the team led by Dr. Vasant Shinde at Rakhigrahi in 2015 was able to recover a man's skeleton dating back some 4000 years. A man may have died some 4500 years ago, but historical facts that are relevant for studying the inhabitants of the Harappan civilization can be revealed by his skeleton and the DNA present in it. The skeleton excavated in Haryana from the village of Rakhigarhi had enough DNA to reveal its ancestry. DNA analysis showed that the skeleton was more closely related to a Dravidian tribal group named 'Irula,' which currently resides in the Nilgiri highlands in Tamil Nadu and Kerala. It turns out that the man

from Rakhigarhi was genetically similar to members of the Irula tribe, a Tamil Nadu and Kerala-based Adivasi group whose traditional occupation is catching rats and snakes. This opens fresh debate about the hypothesis that Indus Valley populations spoke a Dravidian language, and that migration waves southward were produced by horse-people incursions from the north-west[57].

The Keezhadi excavation that began in Tamil Nadu in 2015 establishes its continuity in script and similarities in graffiti with the Indus Valley Civilization and there was an urban civilization that was contemporary to the Gangetic plain civilization in Tamil Nadu. Between 5,000 BCE and 1,500 BCE, the Indus Valley Civilization was situated in the north-western part of India. The civilization collapsed around 1500 BCE and some have hypothesized that its inhabitants might have migrated towards south. The script that the people of this civilization used was called the Indus script, and experts have long hypothesised that Dravidian could be the language. South Dravidian speakers possibly entered the Indus Valley, while Dravidian speakers from the north enter the southern Punjab (Southworth, 2004)[58]. The hypothesis behind the likelihood of the existence of Austroasian languages indicates the probability of the Austroasian language to have been present in pre-historic India (Southworth, 2004). Recent studies on the linguistic past of IVC (Indus valley civilization) illustrated significant points. This study inferred the probable genetic signature for IVC people. It postulates that this community mixed with Northwestern groups with Steppe roots after the decline of the IVC to form the Ancestral North Indians (ANI) and also mixed with southeastern groups to form the Ancestral South Indians (ASI), whose direct descendants now reside in tribal groups in Southern India. Now that Dravidian languages are those that are inherited from the languages that originated in South India (like Tamil and Malayalam), Proto Dravidian languages that originated in South India can be believed to be the ones that our ancient ancestors spoke. The archaeo botanical evidence by Fuller (2007)[59] also indicates that "non-native taxa adopted into cultivation" included Harappan components such as wheat and barley by about 1900 BC in a few locations in South India. This is precisely in line with the time of decline of the IVC and the anticipated cultural diffusion or may be migration of IVC people to the south and east.

Research coming out of Keezhadi now demonstrates a potential connection between the two cultures. The graffiti samples found at Keezhadi date back to 580 BCE. It is believed that this graffiti is the connection between the script of the Indus and the Tamil Brahmi. Along with this, Prof. Dr. Rajan Gurukkal says that 'all the ritual practises in Attappady are the creation of Irulas. They migrated 200 years ago from the district of Chenkalpett in Tamilnadu. They were catchers of snakes. They began the cultivation of cotton at Attappady. The remains of their belief systems are these memorial stones'. It is a brief step from the argument that the ancestors of civilised people erected the megaliths to the theory that their origins lie with the progenitors of the tribal primitives. Arguments in favour of a greater antiquity for megalithism were thus strengthened for the reason that tribal peoples have not left any significant events of their history with textual evidence. Walhouse (1875)[60] attributed, Kurumbas, a

group of 'Shepherd Kings' whose life was originally presumed by Elliot (1869)[61] in a paper read before the International Prehistoric Congress at Norwich in 1868, as the builders of the megaliths of Coimbatore District. Between the sixth and seventh centuries A.D, this tribe was supposedly defeated by the Chola kings of Tanjore. Professor Walhouse did not acknowledge India's Stone Age megalith builders as the same people as the people who created the complex stone and bronze instruments of pre-Vedic India. He argued that the Kurumbas and other Gonds, Kols, and Irulars are the descendants of the ancient megalithic people of Coimbatore. The age of these stones is also approximated by Prof. Selvakumar to be around 17th and 18th centuries. I know that Irulas have an Iron Age cultural heritage and may have been one of the first settlers in the Kerala region of Attappady.

7.0 Conclusion: I have made an effort to learn the past through using literary and archaeological data. Ancient literature is used as a model for promoting archaeological findings and to definitely give insights. Only if we approach the past, not with scepticism but with an open mindset, then perhaps we can make the clear picture of the past. I think I have submitted this paper in the right place to get an answer to the several unanswered questions in the history of Attappady. Societies, based on their value structures, evolve, becomes strong, degenerate and die. Reason does not offer evidence of a belief. Beliefs are generated through experience. Experience requires the assimilation of prior convictions and reasoning, and reason needs the expansion of experience. Beliefs, reason and knowledge are interdependent. Context involves beliefs, reason, and experience. Relative comprehension is vital. Our awareness, values, and viewpoints are all essentially derived from the causation principle. When we undergo new experiences and alter our thought and perception, contexts are transformed. The interrelationship between values is structural to the belief system. Humans have developed belief systems for the whole society. Histories, perceptions, and experience endorse some sets of beliefs as to how culture works. The system needs to have adequate explanations or it will not have legitimacy. Belief structures also live much longer than the members themselves. Though Indians can trace their origins to the earliest settlers of the subcontinent, no single population today represents a "pure" ancient Indian lineage. This is not even relevant for the Adivasis.

References:

Alekshin, V. A. (1983). Burial customs as an archaeological source. *Current Anthropology*, 24, 137-138. doi:10.1086/202960

Bondo, E. W. (1932). *Highlander*. London: Oxford University Press.

Grigson, W. (1950). *Maria gonds of bustar*. Oxford: Oxford University Press.

Hutton, J. H. (1992). The meaning and methods of erection of monoliths of Naga tribes. *Journal of Royal Anthropological Institute, 52,* 242-249.

John, K. J. (1975). Early man in Wynad. *Journal of Kerala Studies, II,* 125-131.

John, K. J. (1978). The megalithic culture of Kerala. In V. N. Misra, & P. Bellwood (Eds), *Recent advances in Indo-Pacific pre-history (pp.* 485-489). New Delhi: Oxford and IBH Publishing Co.

Kapp, D. B. (1985). The Kurumbas' relationship to the "megalithic" cult of Nilgiri hills (South India). *Anthropos, 80, 493-534.*
Krishna Iyer, L. A. (1939). The disposal of the dead among the primitive tribes of Travancore. *Man in India, XIX, 61-62.*
Krishna Iyer, L. A. (1948). *The pre-historic archaeology of Kerala.* Trivandrum: L.K. Balaratnam.
Krishna Iyer, L. A. (1967). *Kerala megaliths and t heir builders. Madras:* University of Madras.
Mawlong, C. (1990). Classification of Khasi megaliths: A critic. *Proceedings of Northeast India History Association*, Imphal, 9-14.
Murphy, R. F. (1989) *Cultural and social anthropology: An overture* (3rd ed.). Eagle Wood Cliffs, NJ: Prentice Hall.
Tylor, E. B. (1871). *Primitive culture, I*. London: John Murray.

Notes:

[1] Aged persons are commonly known as Muthi or Muthan here. May be meant burial pits for the old aged.
[2] Literally, elephant stones meaning big stones used to tie elephants. A region by the name of Anakkatty is in the Attappady area, where three stone circles are erected. An outsider owns the land that is where the stone is located. He wants to build a house there. When he saw that this area was inaccessible, he turned down a stone with a JCB. The tribal community filed a law suit on this action. But one stone was once visible and is now covered by the creepers and plants. According to Maruthi, the stone was used to tie the elephants in order to make the path clear for the Mariyamma, the goddess from Tamil Nadu, during the Sivarathri festival. Another narrative is that these stones were used to tie elephants used in the timber trade by the gounders of Tamil Nadu.
[3] Placed Stone
[4] Straightly erected stone
[5] Sacred stone
[6] Huge stone
[7] Memorial stones of those who practiced Sati
[8] *(PDF) Understanding Beliefs: An Essay on the Methodology of the Statement and Analysis of Belief Systems*. Available from: https://www.researchgate.net/publication/249177761_Understanding_Beliefs_An_Essay_on_the_Methodology_of_the_Statement_and_Analysis_of_Belief_Systems [accessed Jan 28 2021].
[9] Elliot(1886), "On the Sepulchral remains of Southern India", Report to the British Association for the Advancement of Science, Transactions, pp.134-135.
[10] Hood stones
[11] Hat stones
[12] Urn burials
[13] Dolmens
[14] Burial Chamber with a hole placed on top
[15] Capstone flush
[16] Stone circle
[17] Erected stone
[18] stone slab burial
[19] stone circle
[20]Hero stone
[21] Vinod V and Pillai Athira R., 2016, Iron Age in Kerala: A Short Summary, Icon Journal of Archaeology and Culture, Vol.3, pp. 99-109

[22]Vinod V and Pillai Athira R., 2016, Iron Age in Kerala: A Short Summary, Icon Journal of Archaeology and Culture, Vol.3, pp. 99-109
[23] Those who died
[24] J.V.Chellaih, Pattupattu-Ten Tamil Idylls, Colombo, pp.31
[25] A.Duraiswamy, Purananuru, Edited Volume (Mdras:Kalakam), pp.134
[26] K.R.Srinivasan, *The Megalithic Burials and Urn Fields of South India in the Light of Tamil Literature and Tradition*', Ancient India, No.2, July 1946, pp.9-16
[27] Ancient Tamil Grammer
[28] Eight Anthologies
[29] Ten Idylls
[30] mountainous zone
[31] pastoral zone
[32] riverine zone
[33] arid zone
[34] coastal zone
[35] K.Zvelebil, 'Pastoralism as reflected in the classical Tamil theory of landscapes', Pastoralists and Nomads in South Asia, University of Heidenburg, 1975,pp.30-39.
[36] Arunachalam, 'vetci: or the First stage of War during the Sangam period', Proceedings of the Second International Conference on Tamil Studies, 1968, pp.207-212; R.Nagaswamy, Seminar on Hero Stones, State department of Archeology, Government of Tamilnadu; K.V.Soundara Rajan, 'Origin and spread of memorial stones in Tamil Nadu' in Sontheimer and Settar, eds, Memorial Stones: A Study of their Origin, Significance and Variety, Dharwad, pp.59-76

[37] hamlet
[38] clans
[39] Worship area
[40] Vidhyarthi, L.P ad B.K.Raj, The tribal Culture of India, Concept Publication Co., Delhi, 1977, P.232- 239
[41] Natural camphor
[42] Incense sticks
[43] Marionden Uyl, Invisible Barriers:Gender, Caste, Kingship in South Indian Villages, International Books, Netherlands, 1995, p.61
[44] Ranjini, M.V. (2015). Mother Goddess- Earth Goddess: Concept, Peculiarities and Changing Facets. International Journal of Sanskrit Research; 1(4).pp.24.
[45] Priests
[46] Jasmine flower
[47] arrow
[48] Ajithkumar, Mother Goddess Cult: An Appraisal of New Evidences from Megalithic Urn Burials at Malampuzha", Journal of Indian History, Vol.I. XXXIV, Trivandrum, 2005, p.6-7
[49] K.K.N.Kurup(1982), Memorial Tablets in Kerala, S.Settar, Gunther.D.Sontheimer(Ed.) Memorial Stones: A Study of their Origin, Signifcance and Variety, Institute of Indian Arts, Karnataka University, Dharwad, P.243,247-248
[50] Sundara A(1979),, Typology of Megaliths in South India, D.P.Agarwal and Dilip.K. Chakraborty(Ed.); Essays in Indian Protohistory, B.R.Pulishing Company, Delhi, P.337.
[51] Vidhyarthi, L.P ad B.K.Raj, The tribal Culture of India, Concept Publication Co., Delhi, 1977, P.232- 239
[52] Margabandhu, C(1990), Material Culture during the Early Historic Period, H.M.Nayak &B.R.p.56.

[53] Elwin, V.1945.Funerary Customs in Bastar State.Man in India 25:78-133

[54] Haimendorf, Furer Von C.1943, Megalithic Rituals among the Gadabas and Bondos of Orissa. Journal of Asiatic Society of Bengal 9(1):149-178

[55] R.K.Mohanty and Selvakuar(2002); The archeology of Megaliths in India:1947-1997, S.Settar and Ravi Korisettar(ed.), Pre-History:Archeology of South Asia, Vol.I, ICHR Manohar, Delhi, P.313, 327

[56] IAR.1979-80, Mitra, D(ed.).1983, Indian Archaeology 1979-80-A Review.New Delhi:Archaeological Survey of India, P.34.

[57] Kai Friese, India Today, 3rd September, 2018, New Delhi and Anubhuti Vishnoi, Economic Times Bureau, 6th September, 2019,

[58] Southworth F (2004) Linguistic archaeology of South Asia. Routledge, London.

[59] Fuller DQ(2007) Non –human genetics, agricultural origins and historical linguistics in Aouth Asia. In: Petraglia MD, Allachin B(Eds) The evolution and history of human populations in South Asia:Inter-disciplinary studies in archaeology, botanical anthropology, linguistics and genetics. Springer, Dordrecht.p.393-443.

[60] Walhouse M J. 1875. 'Note on the megalithic monuments of the Coimbatore District, Madras', Journal of the Royal Asiatic Society of Great Britain and Ireland 7: 17-34.

[61] Ibid

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 64-75

Copper Hoard Weapons and Tools kept at Shahjad Rai Research Institute, Baraut district Baghpat U.P.

Amit Jain
Director
Shahjad Rai Research Institute,
Baraut district Baghpat U.P.

Twenty-six copper hoard weapons were recently added to the collection of Shahjad Rai Research Institute, Baraut district Baghpat U.P. These are mostly anthropomorphic figures, harpoons, spear heads, antennae swords, battle-axes and axes from district *Alwar Rajasthan,* district *Ludhiana Punjab,* district *Bareilly U.P.,* district *Moradabad U.P* and *Naraura* district *Bulandshahar U.P*.

Fig. No. 01: Anthropomorphic figure

The accession no. of the copper hoard is D1, is from district *Bareilly U.P.* Its size is 42x28x0.1 cm. Its weight is 1.772 kg. It is a broken anthropomorphic figure (Fig. 1). Its legs are broken. Its arms are curved downwards and the right arm is broken.

Fig. No. 02: Anthropomorphic figure

The accession no. of the copper hoard is D2, is from district *Bareilly U.P.* Its size is 21x12.1x0.1 cm. Its weight is 0.954 kg. It is a broken anthropomorphic figure (Fig. 2). Its hands and legs are broken. Its surface is wrinkled. There is green patina at some places.

Fig. No. 03: Antennae Sword

The accession no. of the copper hoard is D3, is from district *Bareilly U.P.* Its size is 56x8.2x0.3 cm. Its weight is 0.730 kg. It is an antennae sword (Fig. 3) with the ends of antennae turned into the shape of umbrella. The blade has a quire shaped. It appears like two blades join together in the middle.

Fig. No. 04: Antennae Sword

The accession no. of the copper hoard is D5, is from *Naraura* district *Bulandshahar U.P.* Its size is 41x6.2x0.1 cm. Its weight is 0.610 kg. It is a short antennae sword (Fig. 4) with upturned small sized antennae. The lower ends of the blade are extended and upturned to protect the hands of the wielder.

Fig. No. 05: Antennae Sword

The accession no. of the copper hoard is D5, is from district *Moradabad U.P.* Its size is 47x3.2x0.2 cm. Its weight is 0.489 kg. It is a short antennae sword (Fig. 5).

Fig. No. 06: Antennae Sword

The accession no. of the copper hoard is D6, is from district *Moradabad U.P.* Its size is 50x32x0.2 cm. Its weight is 0.442 kg. It is an antennae sword (Fig. 6).

Fig. No. 07: Antennae Sword

The accession no. of the copper hoard is D 8, is from district *Bareilly U.P.* Its size is 56.1x5x0.1 cm. Its weight is 0.762 kg. It is an antennae sword (Fig. 7).

Fig. No. 08: Antennae Sword

The accession no. of the copper hoard is D 9, is from district *Ludhiana Punjab.* Its size is 48x4x0.1 cm. Its weight is 0.426 kg. It is a damaged antennae sword (Fig. 8).

Fig. No. 09: Antennae Sword

The accession no. of the copper hoard is D 10, is from district *Ludhiana Punjab.* Its size is 33x6.1x0.1 cm. Its weight is 0.329 kg. It is a short antennae sword (Fig. 9).

Fig. No. 10: Antennae Sword

The accession no. of the copper hoard is D 11, is from district *Ludhiana Punjab.* Its size is 33.1x6x0.1 cm. Its weight is 0.294 kg. It is a damaged antennae sword (Fig. 10).

Fig. No. 11: Spear Head

The accession no. of the copper hoard is D 12, is from district *Ludhiana Punjab.* Its size is 36x4.1x0.1 cm. Its weight is 0.551 kg. It is a small spear head (Fig. 11).

Fig. No. 12: Spear Head

The accession no. of the copper hoard is D 13, is from district *Ludhiana Punjab.* Its size is 29.2x3x0.1 cm. Its weight is 0.482 kg. It is a small sized spear head (Fig. 12).

Fig. No. 13: Spear Head

The accession no. of the copper hoard is D 19, is from district *Ludhiana Punjab.* Its size is 24x2.2x0.1 cm. Its weight is 0.158 kg. It is a small sized spear head.

Fig. No. 14: Harpoon

The accession no. of the copper hoard is D 7, is from district *Naraura* district *Bulandshahar U.P.* Its size is 41x6x0.1 cm. Its weight is 0.794 kg. It is a barbed harpoon (Fig. 14).

Fig. No. 15: Harpoon

The accession no. of the copper hoard is D 13, is from district *Ludhiana Punjab.* Its size is 32.2x3.2x0.1 cm. Its weight is 0.595 kg. It is a harpoon with damaged barbs (Fig. 15).

Fig. No. 16: Harpoon

The accession no. of the copper hoard is D 14, is from district *Bareilly U.P.* Its size is 26.2x3.2x0.1 cm. Its weight is 0.442 kg. It is a harpoon (Fig. 16).

Fig. No. 17: Harpoon

The accession no. of the copper hoard is D 16, is from district *Bareilly U.P.* Its size is 26x6x0.1 cm. Its weight is 0.497 kg. It is a barbed harpoon (Fig. 17).

Fig. No. 18: Harpoon

The accession no. of the copper hoard is D 17, is from district *Bareilly U.P.* Its size is 24.1x6x0.1 cm. Its weight is 0.332 kg. It is a barbed harpoon (Fig. 18).

Fig. No. 19: Harpoon

The accession no. of the copper hoard is D 18, is from district *Bareilly U.P.* Its size is 26x6x0.1 cm. Its weight is 0.580 kg. It is a barbed harpoon (Fig. 19).

Fig. No. 20: Harpoon

The accession no. of the copper hoard is D, 20 is from district *Ludhiana Punjab.* Its size is 33x6.2x0.1 cm. Its weight is 0.744 kg. It is a barbed harpoon (Fig. 20).

Fig. No. 21: Harpoon

The accession no. of the copper hoard is D 21, is from district *Ludhiana Punjab.* Its size is 30x6x0.1 cm. Its weight is 0.718 kg. It is a barbed harpoon (Fig. 21).

Fig. No. 22: Harpoon

The accession no. of the copper hoard is D 22, is from district *Aligarh U.P.* Its size is 20.2x5x0.1 cm. Its weight is 0.330 kg. It is a barbed harpoon (Fig. 22).

Fig. No. 23: Flat Celt

The accession no. of the copper hoard is D 26, is from district *Alwar Rajasthan.* Its size is 10x14x0.2 cm. Its weight is 1.634 kg. It is a damaged flat celt (Fig. 23).

Fig. No. 24: Flat Celt

The accession no. of the copper hoard is D 24, is from district *Bareilly U.P.* Its size is 14.3x8x0.3 cm. Its weight is 0.678 kg. It is a flat celt (Fig. 24).

Fig. No. 25: Battle-axe

The accession no. of the copper hoard is D 23, is from district *Alwar Rajasthan.* Its size is 14x12.2x0.1 cm. Its weight is 0.494 kg. It is a battle-axe (Fig. 25).

Fig. No. 26: Battle-axe

The accession no. of the copper hoard is D 25, is from district *Bareilly U.P.* Its size is 20.2x16.3x0.1 cm. Its weight is 1.556 kg. It is a battle-axe (Fig. 26).

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 76-127

Catalogue of Two Hoards of Punch-marked Coins from Rajgir and A collection of Bent Bar Coins

Prashant Srivastava
Professor,
Ancient Indian History & Archaeology Department,
Lucknow University,
Lucknow
&
Amit Jain
Director
Shahjad Rai Research Institute,
Baraut district Baghpat U.P.

The earliest available coins of India are known as punch-marked coins.[1] They have been classified in a variety of ways. For instance, V A Smith classified the punch-marked coins, in the collection of the Indian Museum, Calcutta, first on the basis of their metal—silver and copper; then, on the basis of their shape—rectangular, square, oval, round, etc, and finally on the basis of the number of symbols on the reverse.[2]

But P L Gupta proposed to classify these coins on the basis of the area of the circulation of individual series of punch-marked coins.[3] It has been noticed that, while some series of punch-marked coins had a limited area of circulation—*Aṅga, Aśmaka, Avanti, Dakshiṇa Pañchāla, Gandhāra, Kaliṅga, Kāśī, Kosala, Kuntala, Kuru, Malla, Mūlaka, Saurāshṭra, Śūrasena, Uttara Pañchāla, Vaṅga, Vatsa,* etc,[4] the area of circulation of one particular series is almost pan-Indian. The former constitute the various local series of punch-marked coins, while the latter is designated the universal or imperial series. Originally, even the universal series constituted the local coinage of Magadha; with the expansion of the frontiers of the kingdom of Magadha, the local series of that *janapada* superseded and replaced the various local series of the conquered and annexed states, and came to enjoy circulation in almost the whole of India. Coins of the local series are generally believed to predate those of the universal series.[5]

The first hoard consists of 22 punch-marked coins, and the second hoard comprises 71 punch-marked coins. Both these hoards are reported from the vicinity of *Rajgir*, ancient *Rājagṛiha*, which was the capital of the *Magadha janapada*, before it was transferred to *Pāṭaliputra*. The third hoard has

23 bent bars, and is reported from somewhere in pre-Partition north-western India. All these 116 coins are in silver.

The *provenance* of the coins, and the symbols punched on them (illustrations), show that the first two hoards belong to the universal series of punch-marked coins. Their weight conforms to the standard of the silver *kārshāpaṇa* of 32 *rattīs* that is slightly over 56 grains or 3.7 grammes. Both the hoards consist of coins in rectangular, square, and oval/circular shapes, however irregular. A remarkable feature of some coins of the second hoard is the presence of a multitude of symbols on the reverse, without any appreciable loss in weight. This would go contrary to the view of D *Kosambi*, that the number of symbols on the reverse of punch-marked coins is inversely proportional to its weight.[6]

Bent bars/wheel-marked coins are generally local to the *Gandhāra* region that is parts of pre-Partition north-western *India* and *Afghanistan*. Coins of this type are divided into two classes—larger and heavier, representing a higher denomination, and smaller and lighter, representing a lower denomination. Interestingly, both these denominations seem to be represented in the hoard of these coins, under study—twenty coins conform to the higher denomination (usually over 11 grammes), and three, to the lower denomination (7.23-8.69 grammes). Some scholars would associate these bent bars/wheel-marked coins with the weight standard of the *śatamāna*,[7] though this suggestion has not found universal acceptance.[8] All the coins of this hoard have a curved flan, with the wheel marks at the two extremes of the concave side, which protected the symbols from damage. Interestingly, some of the bent bars, in the hoard, have an additional symbol, or symbols, in between the two wheel marks. Incidentally, wheel-marked coins, with a flat flan, are known from elsewhere.[9] This new feature renders the name, bent bars, no longer suitable for these coins, and, hence, the new designation, wheel-marked coins.

First Hoard:

Fig. No. 01: Punch marked coin

It is a punch marked coin (Fig. 1). The size of the coin is 2.3x1.6x0.2 cm. Its weight is 3.45 gm.

Fig. No. 02: Punch marked coin

It is a punch marked coin (Fig. 3). The size of the coin is 2.1x1.4x0.2 cm. Its weight is 3.48 gm.

Fig. No. 03: Punch marked coin

It is a punch marked coin (Fig. 3). The size of the coin is 2x1.7x0.2 cm. Its weight is 3.48 gm.

Fig. No. 04: Punch marked coin

It is a punch marked coin (Fig. 4). The size of the coin is 2x1.6x0.2 cm. Its weight is 3.30 gm.

Fig. No. 05: Punch marked coin

It is a punch marked coin (Fig. 5). The size of the coin is 2.1x1.5x0.2 cm. Its weight is 3.49 gm.

Fig. No. 06: Punch marked coin

It is a punch marked coin (Fig. 6). The size of the coin is 2x1.6x0.2 cm. Its weight is 3.50 gm.

Fig. No. 07: Punch marked coin

It is a punch marked coin (Fig. 7). The size of the coin is 1.9x1.8x0.2 cm. Its weight is 3.40 gm.

Fig. No. 08: Punch marked coin

It is a punch marked coin (Fig. 8). The size of the coin is 1.7x1.8x0.2 cm. Its weight is 3.31 gm.

Fig. No. 09: Punch marked coin

It is a punch marked coin (Fig. 9). The size of the coin is 2.4x1.4x0.2 cm. Its weight is 3.50 gm.

Fig. No. 10: Punch marked coin

It is a punch marked coin (Fig. 10). The size of the coin is 2.4x1.8x0.2 cm. Its weight is 3.44 gm.

Fig. No. 11: Punch marked coin

It is a punch marked coin (Fig. 11). The size of the coin is 2x1.6x0.2 cm. Its weight is 3.42 gm.

Fig. No. 12: Punch marked coin

It is a punch marked coin (Fig. 12). The size of the coin is 2.2x1.4x0.2 cm. Its weight is 3.41 gm.

Fig. No. 13: Punch marked coin

It is a punch marked coin (Fig. 13). The size of the coin is 2x1.4x0.2 cm. Its weight is 3.45 gm.

Fig. No. 14: Punch marked coin

It is a punch marked coin (Fig. 14). The size of the coin is 1.8x1.6x0.2 cm. Its weight is 3.36 gm.

Fig. No. 15: Punch marked coin

It is a punch marked coin (Fig. 15). The size of the coin is 1.8x1.7x0.2 cm. Its weight is 3.43 gm.

Fig. No. 16: Punch marked coin

It is a punch marked coin (Fig. 16). The size of the coin is 2.3x1.6x0.2 cm. Its weight is 3.47 gm.

Fig. No. 17: Punch marked coin

It is a punch marked coin (Fig. 17). The size of the coin is 2x1.8x0.2 cm. Its weight is 3.45 gm.

Fig. No. 18: Punch marked coin

It is a punch marked coin (Fig. 18). The size of the coin is 2.2x2x0.2 cm. Its weight is 3.44 gm.

Fig. No. 19: Punch marked coin

It is a punch marked coin (Fig. 19). The size of the coin is 2.4x1.2x0.2 cm. Its weight is 3.43 gm.

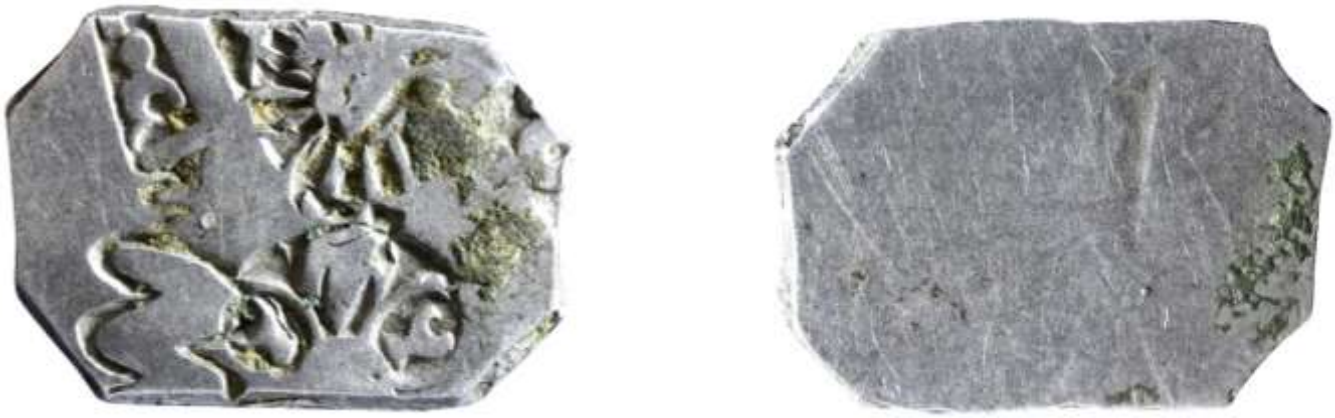


Fig. No. 20: Punch marked coin

It is a punch marked coin (Fig. 20). The size of the coin is 2x1.5x0.2 cm. Its weight is 3.43 gm.

Fig. No. 21: Punch marked coin

It is a punch marked coin (Fig. 21). The size of the coin is 2.1x1.4x0.2 cm. Its weight is 3.49 gm.

Fig. No. 22: Punch marked coin

It is a punch marked coin (Fig. 22). The size of the coin is 2x1.8x0.2 cm. Its weight is 3.47 gm.

Second Hoard:

Fig. No. 23: Punch marked coin

It is a punch marked coin (Fig. 23). The size of the coin is 1.9x1.5x0.2 cm. Its weight is 2.96 gm.

Fig. No. 24: Punch marked coin

It is a punch marked coin (Fig. 24). The size of the coin is 2.3x2.1x0.2 cm. Its weight is 3.30 gm.

Fig. No. 25: Punch marked coin

It is a punch marked coin (Fig. 25). The size of the coin is 2.8x1.5x0.2 cm. Its weight is 3.20 gm.

Fig. No. 26: Punch marked coin

It is a punch marked coin (Fig. 26). The size of the coin is 1.7x1.6x0.2 cm. Its weight is 3.20 gm.

Fig. No. 27: Punch marked coin

It is a punch marked coin (Fig. 27). The size of the coin is 2x1.4x0.2 cm. Its weight is 3.30 gm.

Fig. No. 28: Punch marked coin

It is a punch marked coin (Fig. 28). The size of the coin is 2.4x1.8x0.2 cm. Its weight is 3.16 gm.

Fig. No 29: Punch marked coin

It is a punch marked coin (Fig. 29). The size of the coin is 2x2x0.2 cm. Its weight is 3.31 gm.

Fig. No. 30: Punch marked coin

It is a punch marked coin (Fig. 30). The size of the coin is 2x1.7x0.2 cm. Its weight is 3.31 gm.

Fig. No. 31: Punch marked coin

It is a punch marked coin (Fig. 31). The size of the coin is 2.2x1.4x0.2 cm. Its weight is 3.33 gm.

Fig. No. 32: Punch marked coin

It is a punch marked coin (Fig. 32). The size of the coin is 2.1x1.8x0.2 cm. Its weight is 3.13 gm.

Fig. No. 33: Punch marked coin

It is a punch marked coin (Fig. 33). The size of the coin is 2x1.6x0.2 cm. Its weight is 3.29 gm.

Fig. No. 34: Punch marked coin

It is a punch marked coin (Fig. 34). The size of the coin is 2x2x0.2 cm. Its weight is 3.17 gm.

Fig. No. 35: Punch marked coin

It is a punch marked coin (Fig. 35). The size of the coin is 2x1.5x0.2 cm. Its weight is 3.25 gm.

Fig. No. 36: Punch marked coin

It is a punch marked coin (Fig. 36). The size of the coin is 2x1.7x0.2 cm. Its weight is 3.26 gm.

Fig. No. 37: Punch marked coin

It is a punch marked coin (Fig. 37). The size of the coin is 2.2x1.4x0.2 cm. Its weight is 3.41 gm.

Fig. No. 38: Punch marked coin

It is a punch marked coin (Fig. 38). The size of the coin is 2.4x1.7x0.2 cm. Its weight is 2.94 gm.

Fig. No. 39: Punch marked coin

It is a punch marked coin (Fig. 39). The size of the coin is 1.7x1.5x0.2 cm. Its weight is 3.36 gm.

Fig. No. 40: Punch marked coin

It is a punch marked coin (Fig. 40). The size of the coin is 2x1.4x0.2 cm. Its weight is 3.26 gm.

Fig. No. 41: Punch marked coin

It is a punch marked coin (Fig. 41). The size of the coin is 2.3x1.6x0.2 cm. Its weight is 3.18 gm.

Fig. No. 42: Punch marked coin

It is a punch marked coin (Fig. 42). The size of the coin is 2.2x1.6x0.2 cm. Its weight is 3.20 gm.

Fig. No. 43: Punch marked coin

It is a punch marked coin (Fig. 43). The size of the coin is 2x1.4x0.2 cm. Its weight is 3.32 gm.

Fig. No. 44: Punch marked coin

It is a punch marked coin (Fig. 44). The size of the coin is 2x1.4x0.2 cm. Its weight is 3.18 gm.

Fig. No. 45: Punch marked coin

It is a punch marked coin (Fig. 45). The size of the coin is 2x1.5x0.2 cm. Its weight is 3.22 gm.

Fig. No. 46: Punch marked coin

It is a punch marked coin (Fig. 46). The size of the coin is 2.2x2.2x0.2 cm. Its weight is 3.07 gm.

Fig. No. 47: Punch marked coin

It is a punch marked coin (Fig. 47). The size of the coin is 2.2x1.3x0.2 cm. Its weight is 3.35 gm.

Fig. No. 48: Punch marked coin

It is a punch marked coin (Fig. 48). The size of the coin is 2x1.3x0.2 cm. Its weight is 3.36 gm.

Fig. No. 49: Punch marked coin

It is a punch marked coin (Fig. 49). The size of the coin is 2x1.5x0.2 cm. Its weight is 3.18 gm.

Fig. No. 50: Punch marked coin

It is a punch marked coin (Fig. 50). The size of the coin is 2.3x1.3x0.2 cm. Its weight is 3.29 gm.

Fig. No. 51: Punch marked coin

It is a punch marked coin (Fig. 51). The size of the coin is 1.6x1.5x0.2 cm. Its weight is 3.25 gm.

Fig. No. 52: Punch marked coin

It is a punch marked coin (Fig. 52). The size of the coin is 2x1.5x0.2 cm. Its weight is 3.15 gm.

Fig. No. 53:

It is a punch marked coin (Fig. 53). The size of the coin is 2.1x1.8x0.2 cm. Its weight is 3.13 gm.

Fig. No. 54: Punch marked coin

It is a punch marked coin (Fig. 54). The size of the coin is 2.5x2.2x0.2 cm. Its weight is 3.05 gm.

Fig. No. 55: Punch marked coin

It is a punch marked coin (Fig. 55). The size of the coin is 2.2x1.4x0.3 cm. Its weight is 3.27 gm.

Fig. No. 56: Punch marked coin

It is a punch marked coin (Fig. 56). The size of the coin is 2x1.9x0.2 cm. Its weight is 3.11 gm.

Fig. No. 57: Punch marked coin

It is a punch marked coin (Fig. 57). The size of the coin is 2.2x2x0.2 cm. Its weight is 3.23 gm.

Fig. No. 58: Punch marked coin

It is a punch marked coin (Fig. 58). The size of the coin is 1.7x1.6x0.2 cm. Its weight is 3.26 gm.

Fig. No. 59: Punch marked coin

It is a punch marked coin (Fig. 59). The size of the coin is 1.9x1.6x0.2 cm. Its weight is 3.16 gm.

Fig. No. 60: Punch marked coin

It is a punch marked coin (Fig. 60). The size of the coin is 2.1x1.2x0.3 cm. Its weight is 3.26 gm.

Fig. No. 61: Punch marked coin

It is a punch marked coin (Fig. 61). The size of the coin is 2.1x1.9x0.2 cm. Its weight is 2.88 gm.

Fig. No. 62: Punch marked coin

It is a punch marked coin (Fig. 62). The size of the coin is 1.8x1.4x0.2 cm. Its weight is 3.39 gm.

Fig. No. 63: Punch marked coin

It is a punch marked coin (Fig. 63). The size of the coin is 1.9x1.9x0.2 cm. Its weight is 3.27 gm.

Fig. No. 64: Punch marked coin

It is a punch marked coin (Fig. 64). The size of the coin is 2.2x1.9x0.2 cm. Its weight is 3.31 gm.

Fig. No. 65: Punch marked coin

It is a punch marked coin (Fig. 65). The size of the coin is 2.3x1.4x0.2 cm. Its weight is 3.11 gm.

Fig. No. 66: Punch marked coin

It is a punch marked coin (Fig. 66). The size of the coin is 1.8x1.4x0.2 cm. Its weight is 3.19 gm.

Fig. No. 67: Punch marked coin

It is a punch marked coin (Fig. 67). The size of the coin is 2.1x2x0.2 cm. Its weight is 3.80 gm.

Fig. No. 68: Punch marked coin

It is a punch marked coin (Fig. 68). The size of the coin is 2.2x1.4x0.2 cm. Its weight is 3.26 gm.

Fig. No. 69: Punch marked coin

It is a punch marked coin (Fig. 69). The size of the coin is 2x2.2x0.2 cm. Its weight is 3.23 gm.

Fig. No. 70: Punch marked coin

It is a punch marked coin (Fig. 70). The size of the coin is 1.7x1.6x0.2 cm. Its weight is 3.12 gm.

Fig. No. 71: Punch marked coin

It is a punch marked coin (Fig. 71). The size of the coin is 1.7x1.8x0.2 cm. Its weight is 3.29 gm.

Fig. No. 72: Punch marked coin

It is a punch marked coin (Fig. 72). The size of the coin is 2.3x2.1x0.2 cm. Its weight is 3.18 gm.

Fig. No. 73: Punch marked coin

It is a punch marked coin (Fig. 73). The size of the coin is 2.5x1.2x0.2 cm. Its weight is 3.13 gm.

Fig. No. 74: Punch marked coin

It is a punch marked coin (Fig. 74). The size of the coin is 2.1x1.9x0.2 cm. Its weight is 3.29 gm.

Fig. No. 75: Punch marked coin

It is a punch marked coin (Fig. 75). The size of the coin is 2.4x1.5x0.2 cm. Its weight is 3.18 gm.

Fig. No. 76: Punch marked coin

It is a punch marked coin (Fig. 76). The size of the coin is 2x1.7x0.2 cm. Its weight is 3.23 gm.

Fig. No. 77: Punch marked coin

It is a punch marked coin (Fig. 77). The size of the coin is 2x1.8x0.2 cm. Its weight is 3.42 gm.

Fig. No. 78: Punch marked coin

It is a punch marked coin (Fig. 78). The size of the coin is 2x1.9x0.2 cm. Its weight is 2.97 gm.

Fig. No. 79: Punch marked coin

It is a punch marked coin (Fig. 79). The size of the coin is 2x2x0.2 cm. Its weight is 3.28 gm.

Fig. No. 80: Punch marked coin

It is a punch marked coin (Fig. 80). The size of the coin is 2x1.7x0.2 cm. Its weight is 3.36 gm.

Fig. No. 81: Punch marked coin

It is a punch marked coin (Fig. 81). The size of the coin is 2.1x1.9x0.2 cm. Its weight is 3.30 gm.

Fig. No. 82: Punch marked coin

It is a punch marked coin (Fig. 82). The size of the coin is 2x1.8x0.2 cm. Its weight is 3.26 gm.

Fig. No. 83: Punch marked coin

It is a punch marked coin (Fig. 83). The size of the coin is 2x1.5x0.2 cm. Its weight is 3.35 gm.

Fig. No. 84: Punch marked coin

It is a punch marked coin (Fig. 84). The size of the coin is 2x1.9x0.2 cm. Its weight is 3.19 gm.

Fig. No. 85: Punch marked coin

It is a punch marked coin (Fig. 85). The size of the coin is 2.2x2x0.2 cm. Its weight is 3.22 gm.

Fig. No. 86: Punch marked coin

It is a punch marked coin (Fig. 86). The size of the coin is 2x1.6x0.2 cm. Its weight is 3.23 gm.

Fig. No. 87: Punch marked coin

It is a punch marked coin (Fig. 87). The size of the coin is 2x1.9x0.2 cm. Its weight is 2.84 gm.

Fig. No. 88: Punch marked coin

It is a punch marked coin (Fig. 88). The size of the coin is 1.8x1.6x0.2 cm. Its weight is 3.28 gm.

Fig. No. 89: Punch marked coin

It is a punch marked coin (Fig. 89). The size of the coin is 2x2x0.2 cm. Its weight is 3.28 gm.

Fig. No. 90: Punch marked coin

It is a punch marked coin (Fig. 90). The size of the coin is 2.1x1.4x0.2 cm. Its weight is 3.15 gm.

Fig. No. 91: Punch marked coin

It is a punch marked coin (Fig. 91). The size of the coin is 2.1x1.5x0.2 cm. Its weight is 3.18 gm.

Fig. No. 92: Punch marked coin

It is a punch marked coin (Fig. 92). The size of the coin is 2.2x1.7x0.2 cm. Its weight is 2.63 gm.

Fig. No. 93: Punch marked coin

It is a punch marked coin (Fig. 93). The size of the coin is 2.3x1.8x0.2 cm. Its weight is 3.07 gm.

Bent Bar:

Fig. No. 94: Bent bar Coin

It is a bent bar coin (Fig. 94). The size of the coin is 3.8x1.3x0.5 cm. Its weight is 11.29 gm.

Fig. No. 95: Bent bar Coin

It is a bent bar coin (Fig. 95). The size of the coin is 4x1.2x0.4 cm. Its weight is 11.43 gm.

Fig. No. 96: Bent bar Coin

It is a bent bar coin (Fig. 96). The size of the coin is 3.5x1.2x0.5 cm. Its weight is 11.52 gm.

Fig. No. 97: Bent bar Coin

It is a bent bar coin (Fig. 97). The size of the coin is 4x1.1x0.4 cm. Its weight is 11.13 gm.

Fig. No. 98: Bent bar Coin

It is a bent bar coin (Fig. 98). The size of the coin is 3.4x1.5x0.4 cm. Its weight is 11.24 gm.

Fig. No. 99: Bent bar Coin

It is a bent bar coin (Fig. 99). The size of the coin is 4.2x1.2x0.3 cm. Its weight is 11.34 gm.

Fig. No. 100: Bent bar Coin

It is a bent bar coin (Fig. 100). The size of the coin is 2.8x1.4x0.5 cm. Its weight is 10.83 gm.

Fig. No. 101: Bent bar Coin

It is a bent bar coin (Fig. 101). The size of the coin is 2.6x1.3x0.6 cm. Its weight is 11.37 gm.

Fig. No. 102: Bent bar Coin

It is a bent bar coin (Fig. 102). The size of the coin is 5.4x1.5x0.3 cm. Its weight is 10.97 gm.

Fig. No. 103: Bent bar Coin

It is a bent bar coin (Fig. 103). The size of the coin is 4x0.9 x0.4 cm. Its weight is 7.64 gm.

Fig. No. 104: Bent bar Coin

It is a bent bar coin (Fig. 104). The size of the coin is 4x1.1x0.5 cm. Its weight is 11.29 gm.

Fig. No. 105: Bent bar Coin

It is a bent bar coin (Fig. 105). The size of the coin is 4.6x1.5x0.3 cm. Its weight is 11.19 gm.

Fig. No. 106: Bent bar Coin

It is a bent bar coin (Fig. 106). The size of the coin is 2.3x1.4x0.6 cm. Its weight is 10.20 gm.

Fig. No. 107: Bent bar Coin

It is a bent bar coin (Fig. 107). The size of the coin is 3.6x1.1x0.5 cm. Its weight is 11.50 gm.

Fig. No. 108: Bent bar Coin

It is a bent bar coin (Fig. 108). The size of the coin is 4.6x1.8x0.2 cm. Its weight is 11.24 gm.

Fig. No. 109: Bent bar Coin

It is a bent bar coin (Fig. 109). The size of the coin is 4.5x0.9x0.3 cm. Its weight is 7.23 gm.

Fig. No. 110: Bent bar Coin

It is a bent bar coin (Fig. 110). The size of the coin is 4.3x1.2x0.5 cm. Its weight is 11.39 gm.

Fig. No. 111: Bent bar Coin

It is a bent bar coin (Fig. 111). The size of the coin is 2.6x1.2x0.5 cm. Its weight is 8.69 gm.

Fig. No. 112: Bent bar Coin

It is a bent bar coin (Fig. 112). The size of the coin is 3.3x1.3x0.5 cm. Its weight is 11.25 gm.

Fig. No. 113:

It is a bent bar coin (Fig. 113). The size of the coin is 4.3x1.4x0.3 cm. Its weight is 11.25 gm.

Fig. No. 114: Bent bar Coin

It is a bent bar coin (Fig. 114). The size of the coin is 2.3x1.4x0.5 cm. Its weight is 10.69 gm.

Fig. No. 115: Bent bar Coin

It is a bent bar coin (Fig. 115). The size of the coin is 4.3x1x0.5 cm. Its weight is 11.55 gm.

Fig. No. 116: Bent bar Coin

It is a bent bar coin (Fig. 116). The size of the coin is 4.8x1.1x0.4 cm. Its weight is 11.37 gm.

References:

[1] *Vide* John Allan, *Catalogue of the Coins of Ancient India, In the British Museum, London*, (London. 1936), p. xix, n. 1.

[2] V A Smith, *Coins of Ancient India—Catalogue of the Coins in the Indian Museum, Calcutta, including the Cabinet of the Asiatic Society of Bengal* 1 (Reprint. Varanasi. 1972), pp. 136-142.

[3] P L Gupta, *Coins*, (New Delhi. 1969), pp. 10ff. The theory of P L Gupta has the support of a number of scholars, like, for instance, A M Shastri, Literary Evidence bearing on the Chronology of the Punch Marked Coins, in A K Narain and L Gopal (ed), *Seminar Papers on the Chronology of the Punch-marked Coins*, (Varanasi. 1966), p. 120.

[4] Dilip Rajgor, *Punch-marked Coins of Early Historic India*, (San Jose, California. 2001), *ad passim*.

[5] Durga Prasad, *Numismatic Supplement* 47, pp. 719f.

[6] D D Kosambi, *Indian Numismatics*, (Reprint. New Delhi. 1992), p. 3, Figure 1.1.

[7] For instance, V S Agrawala and A S Altekar, *vide* S R Goyal, *The Coinage of Ancient India*, (Jodhpur. 1995), p. 82. Also Dilip Rajgor, *Punch-marked Coins of Early Historic India*, (San Jose, California. 2001), pp. 101ff.

[8] S R Goyal, *The Coinage of Ancient India*, (Jodhpur. 1995), p. 82; Joe Cribb, *The Indian Coinage Tradition: Origins, Continuity and Change* (Nashik, 2005), especially pp. 18, 52-55.

[9] Dilip Rajgor, *Punch-marked Coins of Early Historic India*, (San Jose, California. 2001), pp. 101-102.

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 128-904

Seals & Sealings kept at Allahabad Museum, District Prayagraj, Uttar Pradesh

By:
Vijay Kumar,
Alok Ranjan
&
Onkar Wankhede

Indian Journal of Archaeology
(www.ijarch.org)

INDEX

S. No.	Chapters	Page No.
1.	Introduction	128-129
1.1	An ancient mould for making fake Punch-marked coins	129-129
1.2	Few Royal Sealings	130-135
1.2.1	King Hathipala of Kaushambi	130-130
1.2.2	King Dhanadeva of Ayodhya	130-132
1.2.3	King Parvata of Kaushambi	132-133
1.2.4	King Aśvaghoṣa of Kaushambi	133-133
1.2.5	King Abhaya of Kaushambi	133-134
1.2.6	King Navva of Kaushambi	134-134
1.2.7	Vijaymitra of Ayodhya	134-135
1.3	Magha Rulers of Kaushambi	135-140
1.3.1	Sealing from Kaushambi	135-135
1.3.2	King Prausthashri of Kaushambi	136-136
1.3.3	King Bhadramagha of Kaushambi	136-136
1.3.4	King Shivamagha of Kaushambi	137-137
1.3.5	King Vijayamagha of Kaushambi	137-137
1.3.6	King Shatamitra of Kaushambi	138-138
1.3.7	King (?) Harisena of Varanasi	138-140
1.3.8	King Skandagupta	140-140
1.4	Sealings of some important Persons	140-142
1.4.1	Sealing of Amatya Janardana from Rajghat	140-142
1.5	Transition from Prakrit to Sanskrit takes place in first century A.D	143-143
1.6	Sealings issued by/ offered to Religious temples	143-145
1.7	Assimilation of *Buddhist* and *Shaiva* religious traditions	145-146
1.8	Assimilation of *Shaiva* and *Vaishnava* religious traditions	146-147

	1.9	**Votive Sealings with religious formula offered at *Buddhist* shrines**	**147-147**
	1.10	**The assimilation of *Shaiva, Shakta* and *Vaishanava* traditions**	**148-148**
	1.11	**Transition from *Prakrit* to *Sanskrit* language in writings on Seals & Sealings**	**148-149**
2.	**The catalogue of the seals/ sealings kept in Allahabad Museum**		**150-901**
	2.1	**Seals/ Sealings of 3rd-2nd century B.C.**	**150-171**
	2.2	**Seals/ Sealings of 2nd century B.C.**	**172-176**
	2.3	**Seals/ Sealings of 2nd-1st century B.C.**	**177-184**
	2.4	**Seals/ Sealings of 1st century B.C.**	**185-186**
	2.5	**Seals/ Sealings of 1st century A.D.**	**187-228**
	2.6	**Seals/ Sealings of 1st-2nd century A.D.**	**229-287**
	2.7	**Seals/ Sealings of 2nd century A.D.**	**288-292**
	2.8	**Seals/ Sealings of 2nd-3rd century A.D.**	**293-304**
	2.9	**Seals/ Sealings of 3rd century A.D.**	**305-305**
	2.10	**Seals/ Sealings of 3rd-4th century A.D.**	**306-460**
	2.11	**Seals/ Sealings of 4th century A.D.**	**461-703**
	2.12	**Seals/ Sealings of 4th-5th century A.D.**	**704-707**
	2.13	**Seals/ Sealings of 5th century A.D.**	**708-709**
	2.14	**Seals/ Sealings of 5th-6th century A.D.**	**710-733**
	2.15	**Seals/ Sealings of 6th-7th century A.D.**	**734-734**
	2.16	**Seals/ Sealings of 8th-9th century A.D.**	**735-740**
	2.17	**Seals/ Sealings of 9th century A.D.**	**741-741**
	2.18	**Seals/ Sealings of 10th century A.D.**	**742-742**
	2.19	**Seals/ Sealings of 10th-11th century A.D.**	**743-743**
	2.20	**Persian Seal**	**744-745**
	2.21	**Miscellaneous Seals/ Sealings**	**746-901**
3.	**References**		**902-904**

Seals & Sealings kept in Allahabad Museum, district Prayagraj Uttar Pradesh

Vijay Kumar
Chief Editor
Indian Journal of Archaeology

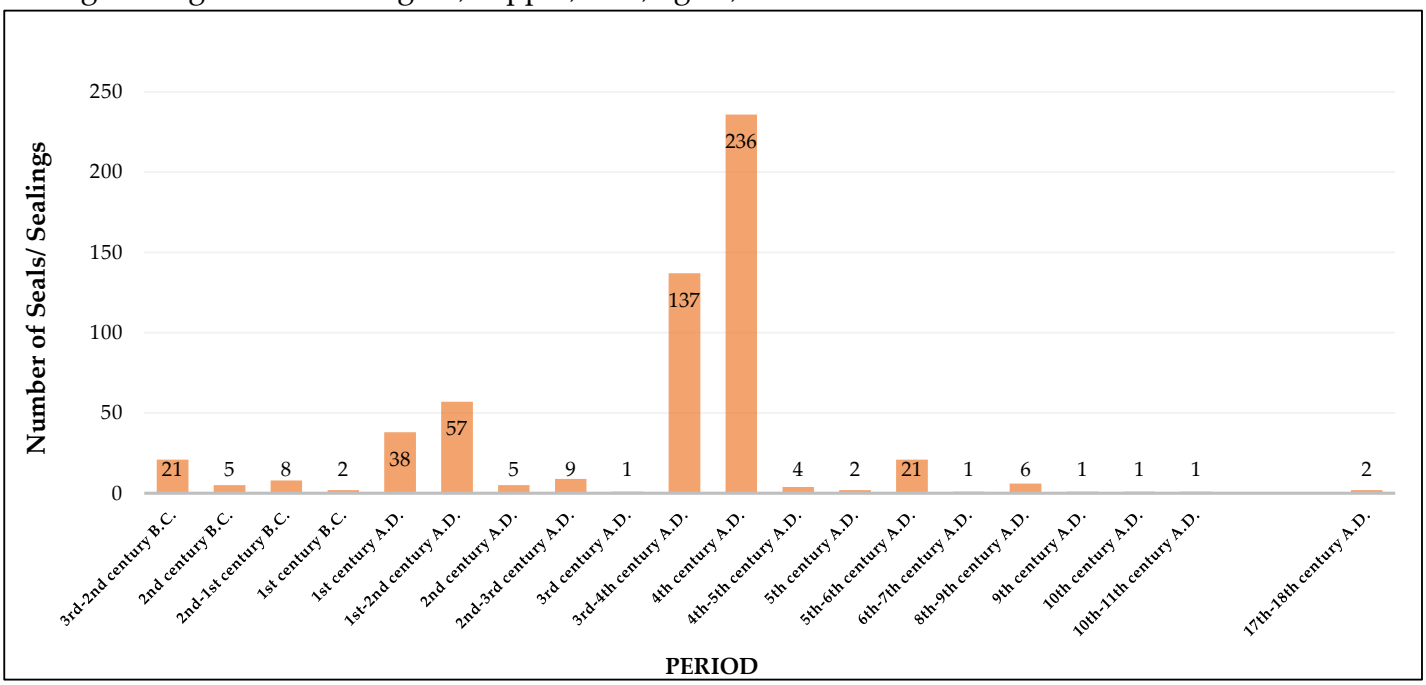
Alok Ranjan
Epigraphist,
Epigraphy Branch,
Lucknow

&

Onkar A. Wankhede
Deputy Curator,
Allahabad Museum,
Prayagraj

Chapter 01: Introduction

This collection of seals and sealings of Allahabad museum is unique. It contains 701 seals and sealings dating from 3rd-2nd century B.C. to 18th century A.D. The sealings are made of clay. Some of the seals and signet rings are made of gold, copper, iron, agate, sandstone and bone.



Graph No. 01: Bar chart showing number of Seals/ Sealings of different periods

This collection represents a variety of seals/ sealings of Kings, officials, traders, religious men and religious establishments. The number of seals/ sealings when plotted against time truly reflect the condition of Indian society during different periods. The conclusion derived from this bar chart (Graph No. 1) can be summarized as follows: It appears that the use of seals/ sealings suddenly increased when the writing was introduced in 3rd century B.C. It gradually decreased towards the end of 1st century B.C. It gradually attained a maximum in 1st-2nd century A.D. This period coincides with the prosperous period of *Kushanas* and other regional Kings. The number again goes down in the 3rd century A.D. It reflects the breakdown of a stable rule in North India. It again picks up and attains a maximum in 3rd-4th century A.D. This increase coincides with the coming of stable rule of *Guptas*. There is another minor increase during the period of 5th-6th century A.D. This coincides with the slight revival of political stability during the reign of later *Guptas, Maukharis* and *Harsha*. 8th-9th century A.D. also shows a slight increase in number of sealings. This period saw the rise of *Pratihars* and *Palas* in northern India. The slight stability of this period is reflected in the rise of number of sealings.

The following facts bearing upon political, religious, social conditions of different periods have emerged from this study.

1.1: An ancient mould for making fake Punch-marked coins: A grey colored mould (Accession No. K/315 of 2nd-1st century B.C.) (Fig. 01), for producing *punch*-marked coins was found from *Kaushambi* district *Kaushambi U.P.,* in the collection (Fig.). It appears that as the use of *punch*-marked coins went down and its production was stopped & cast coins and other die-struck coins came into use, the older *punch*-marked coins also remained in circulation. As the use of these coins was stopped, people found it difficult to identify the real die-struck coins and that was the time when the production & circulation of fake coins must have started. One such example of making die-struck potrait coin by molding technique occurs in a mould of 1st-2nd century A.D. belonging to *Satvahan* period. It was discovered from *Nagarjunakonda*[1].

Fig. No. 01: Mould with accession No. K/315

1.2: Few Royal Sealings: This collection represents few royal sealings of the rulers of *Kaushambi* and *Ayodhya*.

1.2.1: King Hathipala of Kaushambi (1st century B.C.): This king has been identified with the king of the same name whose coins (Fig. 02) have been recovered by *K. K. Thapaliyal*[2].

Fig. No. 02: Seal with accession no. K/137

1.2.2: King Dhanadeva of Ayodhya (1st century A.D.): There are seven *Shaivaites* sealings (Fig. 03-09) belonging to this King. It appears that *Shaivaites* have settled upon an imagery which consisted of bull standing in front of three arched hill symbol between a spear and a flag post[3].

Fig. No. 03: Sealing with accession no. RG/202

Fig. No. 04: Sealing with accession no. RG/226

Fig. No. 05: Sealing with accession no. RG/227

Fig. No. 06: Sealing with accession no. RG/127

Fig. No. 07: Sealing with accession no. RG/127

Fig. No. 08: Sealing with accession no. RG/125

Fig. No. 09: Sealing with accession no. S/264

1.2.3: King Parvata of Kaushambi: There are four sealings (Fig. 10-13) of King *Parvata* in this collection. The three out of four show three arched hill flanked by two pillars topped with *chakra* and lion. These two symbols have been borrowed from *Ashokan* pillars. The bull depicted is clearly the mount of *Shiva*. The four seals appear to be *Shaiva* sealings but the *Buddhist* religious imagery has been adopted in these at this point of time[4].

Fig. No. 10: Sealing with accession no. JH/495

Fig. No. 11: Sealing with accession no. K/518

Fig. No. 12: Sealing with accession no. K/530

Fig. No. 13: Sealing with accession no. K/534

1.2.4: King Aśvaghoṣa of Kaushambi: *Aśvaghoṣa* (Fig. 14-15) has been identified as one of the Kings of *Kaushambi*[5].

Fig. No. 14: Sealing with accession no. JH/447

Fig. No. 15: Sealing with accession no. RG/54

1.2.5: King Abhaya of Kaushambi: There is one sealing (Fig. 16) of this King in the collection. This sealing shows *Shankha* and *chakra* between a spear and a flag. The bull and three arched hill are *Shaivaites* symbol. It indicates that during this period *Shaiva* tradition freely borrowed *Buddhist* imagery. Conch-shell is a new introduction which was later appropriated by *Vaishanavites*[6].

Fig. No. 16: Sealing with accession no. RG/191

1.2.6: King Navva of Kaushambi: This king has been identified from a sealing recovered from *Rajghat* district *Varanasi U.P.*[7]. The two sealings (Fig. 17-18) of the same person when he was a regent prince have been recovered from *Kaushambi U.P.* This *Shaivaite* sealing shows a bull and a bow & arrow. This line replaced *Magha* rulers of *Kaushambi*.

Fig. No. 17: Sealing with accession no. K/536

Fig. No. 18: Sealing with accession no. K/529

1.2.7: Vijaymitra of Ayodhya: He has been identified as the ruler of *Ayodhya*[8]. It appears to be a *Shaiva* sealing (Fig. 19) with a flag post and *Makara* of *Brahmi*.

Fig. No. 19: Sealing with accession no. K/305

1.3: Magha Rulers of Kaushambi:

1.3.1: This sealing (Fig. 20) from *Kaushambi* ascribed to 2nd-1st century B.C., bears the name of '*Maghava*', which echoes the surname of later *Magha* rulers.

Fig. No. 20: Sealing with accession no. K/472

1.3.2: King Prausthashri of Kaushambi (213-214 A.D.): The sealing (Fig. 21) belonging to *Kautsi putra Prausthashri* shows the image of a female deity, a bull and a spear below the legend. Three arched symbol and a bow & arrow is shown at the top[9].

Fig. No. 21: Sealing with accession no. K/526

1.3.3: King Bhadramagha of Kaushambi (208-214 A.D.): This sealing (Fig. 22) belonging to *Magha* king *Kautsi putra Bhadramagha* shows a bull, a goddess, a flag post above the legend and a bow & arrow and hill symbol below it[10].

Fig. No. 22: Sealing with accession no. K/532

1.3.4: King Shivamagha of Kaushambi: This sealing (Fig. 23) belonging to *Magha* king *Gautami putra Shivamagha* shows a bull and a goddess above the legend and a bow & arrow and hill symbol below it[11].

Fig. No. 23: Sealing with accession no. K/541

1.3.5: King Vijayamagha of Kaushambi: This sealing (Fig. 24) belonging to *Magha* king *Gotami putra Vijayamagha* shows a bull, sun, a goddess above the legend and a bow & arrow and hill symbol below it[12].

Fig. No. 24: Sealing with accession no. K/517

1.3.6: King Shatamitra of Kaushambi: This probably belongs to later *Magha* King *Shatamitra*. It shows (Fi. 25) the image of female deity, a bull standing between two short flag and three arched symbol exist to the right. There exists a snake below the legend[13].

Fig. No. 25: Sealing with accession no. K/535

1.3.7: King (?) Harisena of Varanasi: Eight sealings (Fig. 26-33) of a person named *Harisena* have been recovered from *Rajghat* district *Varanasi U.P.*[14]. These carry bow & arrow at the top and *Nandipada,* bar between S & inverted S and *swastika* symbols.

Fig. No. 26: Sealing with accession no. RG/2

Fig. No. 27: Sealing with accession no. RG/4

Fig. No. 28: Sealing with accession no. RG/10

Fig. No. 29: Sealing with accession no. RG/16

Fig. No. 30: Sealing with accession no. RG/44

Fig. No. 31: Sealing with accession no. RG/53

Fig. No. 32: Sealing with accession no. RG/55

Fig. No. 33: Sealing with accession no. RG/161

1.3.8: King Skandagupta: A damaged sealing (Fig. 34) of King *Skandagupta* from this collection is being given below. It carries two line legend: 1 *Mahārājādhirajasya*
2 *sakanda guptasya*

Fig. No. 34: Sealing with accession no. K/537

1.4: Sealings of some important Persons:

1.4.1: Sealing of Amatya Janardana from Rajghat: There are four sealings (Fig. 35-38) with legend, *Amātya Janārdana* and two sealings (Fig. 39-40) with legend *Janārdana*. It appears that before *Janārdana*

became a minister, he was an important person and issued sealings in his name. Both the sealings bear the device of a bull sitting on the ground. This indicate that *Janārdana* was a *Shaivaite*.

Fig. No. 35: Sealing with accession no. RG/132

Fig. No. 36: Sealing with accession no. RG/128

Fig. No. 37: Sealing with accession no. RG/162

Fig. No. 38: Sealing with accession no. RG/131

Fig. No. 39: Sealing with accession no. RG/214

Fig. No. 40: Sealing with accession no. RG/12

1.4.2: This sealing bears (Acc. No. JH/508) (Fig. 41) the name of some important person '*Mātra Vayya Rudrakhava*'.

Fig. No. 41: Sealing with accession no. JH/508

1.5: Transition from Prakrit to Sanskrit takes place in first century A.D.: There are sixteen sealings of 1st century A.D., of *Bhaṭṭimitra* from *Jhunsi* district *Prayagraj U.P.* Six out of sixteen bear legend *Bhaṭṭimitasa* (Fig. 42) in *Prakrit* and ten out of sixteen bear legend *Bhaṭṭimitrasya* (Fig. 43) in Sanskrit. It indicates that at this point of time, people were shifting to the use of *Sanskrit* from *Prakrit* which was widely used as a medium of writing before this.

Fig. No. 42: Accession No. JH/474

Fig. No. 43: Accession No. JH/482

1.6: Sealings issued by/ offered to Religious temples: It appears that by 4th century A.D., religious establishments like *Padmanabha Swami* temple had been established at *Jhunsi* district *Prayagraj U.P.,* by *Vaishanavites*. The occurrence of votive sealings bearing legend of the deity and different religious symbols. By this time, *Vaishanavites* appeared to have appropriated *dharmachakra* from *Buddhist* and *Srivatsa* symbol from *Jainas*. By this time, the votive sealings bear conch-shell, *gada* in addition to the previously mentioned devices from other sects. The collection in the museum has 148 sealings bearing the legend "*Padmanābha*" (Fig. No. 44-47), 07 sealings bearing the legend "*Padmanābha swāminah*" (Fig. 48) and 10 sealings bearing the legend "*Śrī Padmanābha*" (Fig. 49).

Fig. No. 44: Accession No. JH/300 with *chakra* & conch-shell

Fig. No. 45: Accession No. JH/251 with *Srivatsa*

Fig. No. 46: Accession No. JH/398 with *chakra*

Fig. No. 47: Accession No. JH/250 with conch-shell

Fig. No. 48: Sealing with accession no. JH/375 with legend *Padmanābha swāminah*

Fig. No. 49: Sealing with accession no. JH/413 with legend *Śrí Padmanābha*

1.7: Assimilation of *Buddhist* and *Shaiva* religious traditions: These three sealings (Fig. 50) from 1st century A.D., clearly indicate that *Shaivaites* started using *Buddhist* term '*Dhama*' to indicate their religious sects.

Accession No. JH/235 **Accession No. JH/244** **Accession No. JH/243**

Fig. No. 50: Sealings

1.8: Assimilation of *Shaiva* and *Vaishnava* religious traditions*:* This sealing (Fig. 51) dateable to 4th century A.D., found from *Sunet* district *Ludhiana Punjab*, carries a legend '*Śaṅkaranārāyaṇabhyo*. It shows that by 4th century the *Shaiva* and *Vaishanava* traditions were starting to reconcile.

Fig. No. 51: Sealing with accession no. S/392

This sealing (Fig. 52) dateable to 4th century shows that assimilation of *Buddhist* and *Vaishanava* tradition started around this period.

Fig. No. 52: Sealing with accession no. AH/330

1.9: Votive Sealings with religious formula offered at *Buddhist* shrines: This museum houses six sealings bearing *Buddhist* formula (Fig. 53). It appears that by 8th-9th century A.D., after *Harsha* became a *Buddhist,* this religion gained popularity. Pilgrims coming to *Buddhist* shrines offered tablets bearing *Buddhist* formula: *"Yē Dhammā hētu prabhavo hētu teshaṁ tathāgatō hyavada teshām cha yo nirōdha evaṁ vādī mahāśramaṇaḥ".*

Fig. No. 53: Sealing with accession no. RG/201 with Buddhist formula

1.10: The assimilation of *Shaiva, Shakta* and *Vaishanava* traditions: This sealing (Fig. 54) of 10th century showing the assimilation of *Shaiva* and *Vaishanava* traditions was found from *Rajghat* district *Varanasi U.P.* It invokes *Shiva-Parvati, Shiva-Madhava (Vishnu)* and *Lakshmi* together in the same verse. It appears that by this time the common man started to look at different sects with the same reverence and the sectarian rigidity had lost.

Fig. No. 54: Sealing showing assimilation of *Shaiva & Vaishanava*

1.11 Transition from *Prakrit* to *Sanskrit* language in writings on Seals & Sealings: All the sealings from 3rd century B.C. to 1st century B.C. bear the legends in *Prakrit* language (Fig. 55). 1st century shows the examples of sealings bearing legend in *Prakrit* as well as *Sanskrit* language. For example, sealings (Fig. 56) of *Bhattimitra* show legend in *Prakrit* as well as *Sanskrit* language.

Accession No. K/466 **Accession No. K/438** **Accession No. K/93**

Fig. No. 55: Sealing in *Prakrit* language

A **B**

Fig. No. 56: Sealing with *Prakrit* language (A) & with *Sanskrit* language (B)

The used classical *Sanskrit* in seals & sealings was started by 3rd-4th century A.D. (Fig. 57 & 58).

Fig. No. 57: Sealing with accession no. RG/206

Fig. No. 58: Sealing with accession no. JH/413

Chapter 02: The catalogue of the seals/ sealings kept in Allahabad Museum

Following is the period wise catalogue of seals/ sealings kept at Allahabad Museum.

2.1: Seals/ Sealings of 3rd-2nd century B.C.:

Fig. No. 59: Bone seal

Accession No.	-	K/137
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.8x1.3x1.3 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The bone seal (Fig. 59) bears the image of *Swastika*.
Inscription	-	It bears one line legend which reads as follows[15]: *Hastipalasa*

Fig. No. 60: Sealing

Accession No.	-	K/381
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5.3x5.3x1.5 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 60) bears the image of *swastika* symbol flanked by two spears.
Inscription	-	It bears one line legend which reads as follows: *Narugaya*

Fig. No. 61: Sealing

Accession No.	-	K/407
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.1x2x1 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 61) bears one line legend which reads as follows: *Naravagasa*

Fig. No. 62: Sealing

Accession No.	-	JH/232
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.4x1.3x0.3 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 62) bears a legend which reads as follows: *Kadhaka*

Fig. No. 63: Sealing

Accession No.	-	K/465
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.2x3.2x1.5 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 63) bears one line legend which reads as follows: *Puphasabhagas*

Fig. No. 64: Sealing

Accession No.	-	K/466
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2x2x0.5 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 64) bears one line legend which reads as follows: *Dhamaşe*

Fig. No. 65: Seal

Accession No.	-	K/438
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.8x1.6x1.5 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The stone seal (Fig. 65) bears one line legend which reads as follows[16]: *Mulaśa*

Fig. No. 66: Seal

Accession No.	-	K/539
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.1x1x1 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 66) bears the image of a fish and T shaped object at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Idatila*

Fig. No. 67: Seal

Fig. No. 68: Seal

Fig. No. 69: Seal

Accession No.	-	K/86
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.5x1.5x0.8 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The stone seal bears the image of *Swastika* (?) (Fig. 68).
Inscription	-	It bears (Fig. 69) one line legend which reads as follows[17]: *Devarakhītasa*

Fig. No. 70: Sealing

Accession No.	-	K/522
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.7x1.7x0.9 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 70) bears one line legend which reads as follows: *Rajamitasa*

Fig. No. 71: Sealing

Accession No.	-	K/525
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x2.7x2 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	
Inscription	-	The stone seal (Fig. 71) bears one line legend which reads as follows: *. paghōpāsa*

Fig. No. 72: Sealing

Accession No.	-	K/557
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5x4.8x2.2 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 72) bears two line legend which reads as follows:
		1 *Nagapala*
		2 *chhitaka .*

Fig. No. 73: Sealing

Accession No.	-	K/560
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2x1.8x1.8 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 73) bears one line legend which reads as follows: *Maghavaśa*

Fig. No. 74: Agate seal

Accession No.	-	Display
Size	-	1x1x1 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The seal (Fig. 74) bears two line legend which reads as follows: 1 *Śrīgana* 2 *naśa*

Fig. No. 75: Sealing

Accession No.	-	BH/136
Provenance	-	*Bhita* district *Prayagraj U.P.*
Size	-	2.8x1.5x0.6 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 75) bears one line legend which reads as follows[18]: *Salaphalayikanaṁ*

Fig. No. 76: Stone sealing

Accession No.	-	K/93
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.3x3.5x3.5 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The stone sealing (Fig. 76) bears the image of stylized letter 'Ma' of *Brahmi*.
Inscription	-	It bears one line legend which reads as follows[19]: *Bhakhalasa*

Fig. No. 77:

Accession No.	-	AH/133
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	2.4x2.2x1 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 77) bears the image of an unidentifiable device above the legend.
Inscription	-	It bears one line legend which reads as follows[20]: *Nāgapalāsa*

Fig. No. 78: Sealing

Accession No.	-	AH/135
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	1.6x1.6x1 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 78) bears one line legend which reads as follows: *Bhasikayē*

Fig. No. 79: Sealing

Accession No.	-	JH/158
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.3x4x2 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 79) bears one line legend which reads as follows[21]: *Tositasa*

Fig. No. 80: Stone seal

Accession No.	-	S/404
Provenance	-	*Suneta* district *Ludhiana Punjab*
Size	-	0.8x0.8x0.8 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The stone seal (Fig. 80) bears the legend which reads as[22]: *Radalasa*

Fig. No. 81: Sealing

Accession No.	-	K/134
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.6x1.5x0.3 cm
Period	-	3rd-2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 81) bears one legend which reads as follows: *Makhithena*

2.2: Seals/ Sealings of 2nd century B.C.:

Fig. No. 82: Sealing

Accession No.	-	K/314
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.6x3.4x1.4 cm
Period	-	2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 82) bears the image of a flower in the lower part.
Inscription	-	It bears one line legend which reads as follows: *Pusavadāna*

Fig. No. 83: Sealing

Accession No.	-	K/317
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.5x1.5x0.4 cm
Period	-	2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 83) bears the image of a small circle in the center.
Inscription	-	It bears one line legend which reads as follows: *Khayaśunadi*

Fig. No. 84: Sealing

Accession No.	-	JH/321
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.2x1.6 cm
Period	-	2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	The stone seal (Fig. 84) bears one line legend which reads as follows: *Sakaṭhisa*

Fig. No. 85: Stone seal

Accession No.	-	K/408
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.2x1.4x1.4 cm
Period	-	2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The stone seal (Fig. 85) bears the image of *swastika* symbol on lower right corner.
Inscription	-	It bears one line legend which reads as follows[23]: *Nadavamaṣa*

Fig. No. 86: Sealing

Accession No.	-	JH/455
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2x0.8 cm
Period	-	2nd century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 86) bears one line legend which reads as follows: *Mulada . .*

2.3: Seals/ Sealings of 2nd-1st century B.C.:

Fig. No. 87: Sealing

Accession No.	-	RG/45
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x1.5 cm
Period	-	2nd-1st century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 87) bears one line legend which reads as follows[24]: *Dharanā[ga]*

Fig. No. 88: Sealing

Accession No.	-	JH/309
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4x4x2 cm
Period	-	2nd-1st century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 88) bears the legend which reads as follows: *Damagasa.*

Fig. No. 89: Sealing

Accession No.	-	K/472
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.2x2.2x1.2 cm
Period	-	2nd-1st century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 89) bears one line legend which reads as follows: *Maghavaśa*

Fig. No. 90: Sealing

Accession No.	-	K/503
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.3x2.1x2 cm
Period	-	2nd-1st century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 90) bears the image of a flower on the left side.
Inscription	-	It bears one line legend which reads as follows: *Nāvikasa*

Fig. No. 91: Sealing

Accession No.	-	K/519
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.1x3x1.6 cm
Period	-	2nd-1st century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 91) bears the image of cross. Rings are attached to the free ends of the cross.
Inscription	-	It bears one line legend which reads as follows: *Nāvikasa*

Fig. No. 92: Sealing

Accession No.	-	K/531
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.6x1.5x0.6 cm
Period	-	2nd-1st century B.C.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 92) bears the image of a pole with a ring attached to the right end at the top and *swastika* & *triratna* at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Sagharakhitasa*

Fig. No. 93: Mould of a punch-marked coin

Accession No.	-	K/315
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.2x3.4x0.6 cm
Period	-	2nd-1st century B.C.
Description	-	It is the mould of *Punch*-marked coin.

Fig. No. 94: Sealing

Accession No.	-	JH/311
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5.5x3.4x1.8 cm
Period	-	2nd-1st century B.C.
Description	-	
Device	-	The broken sealing (Fig. 94) bears the upper part of the image of *Gajalakshmi* anointed by two elephants.

2.4: Seals/ Sealings of 1st century B.C.:

Fig. No. 95: Seal

Accession No.	-	JH/358
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x2.5 cm
Period	-	1st century B.C.
Description	-	
Device	-	The seal (Fig. 95) bears the image of an unidentifiable device.

Fig. No. 96: Sealing

Accession No.	-	K/550
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Period	-	1st century B.C.
Description	-	
Device	-	The sealing (Fig. 96) bears the image of a Greek winged female deity looking towards left.

2.5: Seals/ Sealings of 1st century A.D.:

Fig. No. 97: Sealing

Accession No.	-	RG/191
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3.3x1.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 97) bears the image of a bull standing & facing right between a flag and a javelin. Triple *lingas* stand on the right side.
Inscription	-	It bears one line legend which reads as follows[25]: *Rājńo Abhayasya*

Fig. No. 98: Sealing

Accession No.	-	RG/202
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.6x3.5x1.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 98) bears the image of a bull standing & facing right between spear and flag post. There exists *triple shivalingas* on the right side.
Inscription	-	It bears two lines legend which reads as follows: *Dhānadēvasya* *Rajñyo*

Fig. No. 99: Sealing

Accession No.	-	RG/207
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.2x1.3x0.8 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 99) bears one line legend which reads as follows: *Kabhighosha*

Fig. No. 100: Sealing

Accession No.	-	K/258
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.5x1.9x1.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 100) bears one line legend which reads as follows[26]: *Jēṭhakasa*

Fig. No. 101: Sealing

Accession No.	-	RG/226
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.9x3.5x0.7 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 101) bears the image of a bull standing & facing right between spear and flag post. There exist triple *lingas* on the right side.
Inscription	-	It bears one line legend which reads as follows[27]: *Dhanadēvasya*

Fig. No. 102: Sealing

Accession No.	-	RG/227
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x3.9x0.9 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 102) bears the image of a bull standing & facing right between spears and flag post. There exist triple *lingas* on the right side.
Inscription	-	It bears one line legend which reads as follows[28]: *Dhanadēvasya*

Fig. No. 103: Sealing

Accession No.	-	S/264
Provenance	-	East *Punjab*
Size	-	3.7x3x1.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 103) bears the image of a bull standing & facing right between spear and flag post. There exist three *shivalingas* on the right side.
Inscription	-	It bears one line legend which reads as follows[29]: *Dhanadevasya*

Fig. No. 104: Sealing

Accession No.	-	RG/127
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.6x3.6x1.2 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 104) bears the image of a bull standing and facing right. It is flanked by two spears and has triple *lingas* on the right.
Inscription	-	It bears one line legend which reads as follows[30]: *Dhanaadevasya*

Fig. No. 105: Sealing

Accession No.	-	RG/125
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3x1.5 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 105) bears the image of a bull standing & facing right. The bull is flanked by two spears and there are three *shivalingas* on the right side.
Inscription	-	It bears one line legend which reads as follows[31]: *Dhanadevasya*

Fig. No. 106: Sealing

Accession No.	-	RG/31
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3.5x1 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 106) bears devices of three *shivalingas* with a flag pole, bull standing & facing right and a spear as we move from right to left.
Inscription	-	It bears one line legend which reads as follows[32]: *Dhandivasya*

Fig. No. 107: Sealing

Accession No.	-	JH/235
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.1x4.3x1.6 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 107) bears the image of a trident in the middle.
Inscription	-	It bears one line legend which reads as follows: *Dhama .*

Fig. No. 108: Sealing

Accession No.	-	JH/244
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4x3x2.5 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 108) bears the image of a trident/ battle-axe in the middle.
Inscription	-	It bears one line legend which reads as follows[33]: *Dhama . .*

Fig. No. 109: Sealing

Accession No.	-	JH/243
Provenance	-	*Jhunsi* district *Praygraj U.P.*
Size	-	5.6x4.1x1.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 109) bears the image of a trident/ battle-axe in the middle.
Inscription	-	It bears one line legend which reads as follows: *Dhama . .*

Fig. No. 110: Sealing

Accession No.	-	JH/452
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x3.3x1.2 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 110) bears the images of a tree and *triratna*.
Inscription	-	It bears one line legend which reads as follows: *Dhama*

Fig. No. 111: Sealing

Accession No.	-	JH/312
Provenance	-	*Jhunsi* district *Praygraj U.P.*
Size	-	4x2.5x2.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	It is a broken sealing.
Inscription	-	It bears one line legend which reads as follows: *. . Rabhaga*

Fig. No. 112: Copper Seal

Accession No.	-	AH/318
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	2.2x2.2x1.8 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	This copper seal (Fig. 112) bears one line legend which reads as follows[34]: *Vachhasya*

Fig. No. 113: Copper sealing

Accession No.	-	AH/330
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	1.7x1.1x0.3 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The copper sealing (Fig. 113) bears one line legend which reads as follows[35]: *Dhamaviṣṇu*

Fig. No. 114: Stone sealing

Accession No.	-	JH/434
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.8x1.x1 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The stone sealing (Fig. 114) bears the image of *triratna* placed at the top of a rod guarded by a railing.
Inscription	-	It bears one line legend which reads as follows[36]: *Bhavitasa*

Fig. No. 115: Sealing

Accession No. - JH/434

Description -

Device - It bears the image of *swastika*.

Fig. No. 116: Sealing

Accession No. - JH/434

Description -

Device - It bears the image of *triratna* placed at the top of a rod guarded by a railing.

Fig. No. 117: Sealing

Accession No. - JH/434

Description -

Device - It bears the image of *Srivatsa* symbol.

Fig. No. 118: Sealing

Accession No.	-	JH/471
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2.2x1.2 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 118) bears one line legend which reads as follows: *Dhanaghōṣasa*

Fig. No. 119: Sealing

Accession No.	-	JH/474
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.7x3x1.5 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 119) bears the image of a railing having flags at the two corners.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitasa*

Fig. No. 120: Sealing

Accession No.	-	JH/479
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x0.8 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 120) bears the image of a flag on the right side.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitasa*

Fig. No. 121: Sealing

Accession No.	-	JH/494
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2.3x1 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 121) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitasa*

Fig. No. 122: Sealing

Accession No.	-	JH/485
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.5x1.2 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 122) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimita[sa]*

Fig. No. 123: Sealing

Accession No.	-	JH/484
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 123) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimita[sa]*

Fig. No. 124: Sealing

Accession No.	-	JH/483
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1.2 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 124) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimita[sa]*

Fig. No. 125: Sealing

Accession No.	-	JH/475
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.9x2.5x1 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 125) bears the images of *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 126: Sealing

Accession No.	-	JH/476
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.4x3.4x1 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 126) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 127: Sealing

Accession No.	-	JH/477
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.8x2.7x1.4 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 127) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 128:

Accession No.	-	JH/478
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2.5x1 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 128) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 129: Sealing

Accession No.	-	JH/493
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.3x2.6x0.8 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 129) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 130: Sealing

Accession No.	-	JH/492
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.7x1.2 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 130) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 131: Sealing

Accession No.	-	JH/491
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 131) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 132: Sealing

Accession No.	-	JH/490
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x3x1 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 132) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 133: Sealing

Accession No.	-	JH/482
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.9x0.7 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 133) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 134: Sealing

Accession No.	-	JH/481
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.4x2.8x0.9 cm
Period	-	1st century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 134) bears the image of a *Vajra* flanked by two flags inside a railing.
Inscription	-	It bears one line legend which reads as follows: *Bhaṭṭimitrasya*

Fig. No. 135: Sealing

Accession No.	-	K/536
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.5x3.6x0.8 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Condition	-	
Description	-	
Device	-	The sealing (Fig. 135) bears the image of bow & arrow at the top and a bull sitting & facing right at the bottom.
Inscription	-	It bears one line legend between the two devices, which reads as follows[37]: *Yuvarājasya navvasya*

Fig. No. 136: Sealing

Accession No.	-	K/529
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.7x3x1.2 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 136) bears the image of bow & arrow at the top and a bull facing right at the bottom.
Inscription	-	It bears one line legend which reads as follows[38]: *Yurājasya Navvasya*

Fig. No. 137: Sealing

Accession No.	-	K/535
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x3.4x1.5 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Condition	-	
Description	-	
Device	-	The sealing (Fig. 137) bears the image of a bull stands between two short flag posts and faces left. A female deity stands to its left. Triple *shivalinga* exist to its right.
Inscription	-	It bears one line legend which reads as follows: *Mahara[ja]ṣya śatamitrasya*

Fig. No. 138: Sealing

Accession No.	-	JH/338
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2x1 cm
Period	-	1st century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing shows (Fig. 138) two spikes in the upper portion.
Inscription	-	It bears one line legend which reads as follows: *Dha . ta . .*

2.6: Seals/ Sealings of 1st-2nd century A.D.:

Fig. No. 139: Sealing

Accession No.	-	JH/441
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x1.9x1.3 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 139) bears one line legend which reads as follows: *Kadayakasa*

Fig. No. 140: Sealing

Accession No.	-	JH/447
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.6x1.2 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 140) bears the image of *triratna* symbol at the top.
Inscription	-	It bears one line legend which reads as follows: *Aśvaghoṣasya*

Fig. No. 141: Sealing

Accession No.	-	RG/54
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.8x1.1 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 141) bears the device of a roaring lion sitting and facing right.
Inscription	-	It bears one line legend which reads as follows[39]: *Aśvaghōsasya*

Fig. No. 142: Sealing

Accession No.	-	JH/495
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x3.3x1.6 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 142) bears the image of flag & *chakra* flanking triple *shivalingas* below the legend.
Inscription	-	It bears one line legend which reads as follows[40]: *Rājñyo Parvatasya*

Fig. No. 143: Sealing

Accession No.	-	K/518
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.6x1.2x2.6 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 143) bears the image of triple *shivalinga* flanked by pillars supporting lion and a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Rājñyo parvatsya*

Fig. No. 144: Sealing

Accession No.	-	K/530
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x2.7x1.2 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 144) bears the image of a triple *shivalinga* flanked by a flag and a pillar supporting a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Rajńya parvatasya*

Fig. No. 145: Sealing

Accession No.	-	K/534
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.1x3.2x1.5 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 145) bears the image of a bull sitting and facing right.
Inscription	-	It bears two lines legend which reads as follows:
		1 *Rajo parva .*
		2 *. . . nyamata . . .*

Fig. No. 146: Sealing

Accession No.	-	K/515
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.4x3.1x1 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 146) bears the image of a bow & arrow at the top and a bull standing and facing right at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Yuvarajasya*

Fig. No. 147: Sealing

Accession No.	-	JH/509
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.1x0.9 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 147) bears the image of a crescent and conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Rakhivdittya*

Fig. No. 148: Sealing

Accession No.	-	K/517
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4.5x4.3x1 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 149) bears the image of a bull standing and facing right. A female is standing behind him on the left side. Sun symbol exist above the bull. A bow & arrow and symbol of hill exist at the bottom.
Inscription	-	It bears one line legend which reads as follows: *[Mahārā]jasya gotami putrasya Śrī Vijaya magah*

Fig. No. 150: Sealing

Accession No.	-	K/526
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4x3.5x1.3 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 150) bears the image of a female holding something in her right hand & standing on a lotus flower, a bull standing & facing right side and a flag below the legend. Triple *shivalinga* exist at the bottom. A bow & arrow is shown at the top.
Inscription	-	It bears one line legend which reads as follows: *Rājñyo kōtsiputrasya prōshṭaśra[ya]*

Fig. No. 151: Sealing

Accession No.	-	K/532
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.2x3.3x1.2 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 151) bears the image of a female deity standing in front of a bull who is facing right. The two are flanked by flags. These exist at the top. A bow & arrow and triple *shivalinga* are shown at the bottom.
Inscription	-	It bears one line legend which reads as follows: *[Ma]hārajasya kautsi putrasya śrī Bhadra ma[gha]*

Fig. No. 152: Sealing

Accession No. - K/541
Provenance - *Kaushambi* district *Kaushambi U.P.*
Size - 3.7x3.3x1.1 cm
Period - 1st-2nd century A.D.
Language - *Prakrit*
Script - *Brahmi*
Description -

Device - The sealing (Fig. 152) bears the image of a female standing in front of a bull who is standing and facing right at the top. They are flanked by two flags. Triple *shivalinga* and a bow & arrow exist at the bottom.

Inscription - It bears one line legend which reads as follows[41]:
Rājñyo Gautami putrasya śrī śiva maghah

Fig. No. 153: Sealing

Accession No.	-	K/549
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.7x2.6x1.6 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 153) bears one line legend which reads as follows: *jākata*

Fig. No. 154: Sealing

Accession No.	-	K/284
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.7x2.5x1.4 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 154) bears one line legend which reads as follows: *Kulavara*

Fig. No. 155: Sealing

Accession No.	-	RG/77
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.7x1.5 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 155) bears the image of a bull standing and facing right.
Inscription	-	It bears one line legend which reads as follows: *Bhaddreṇa*

Fig. No. 156: Sealing

Accession No.	-	389
Size	-	2.1x0.9x1 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	The seal (Fig. 156) bears one line legend which reads as follows: *Rupaṇa*

Fig. No. 157: Sealing

Accession No.	-	JH/435
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.6x3.6x1.5 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 157) bears the image of an unidentifiable symbols at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Darrujadhubu*

Fig. No. 158: Sealing

Accession No.	-	K/545
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4.1x2.8x0.8 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 158) bears one line legend which reads as follows: *Dhanaraghakapadasya*

Fig. No. 159: Sealing

Accession No.	-	JH/255
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.9x2.6x1.1 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 159) bears the image of a trident and a battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Vātanamasya*

Fig. No. 160: Sealing

Accession No.	-	JH/254
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.2x3x0.9 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 160) bears the image of a trident/ battle-axe in the middle.
Inscription	-	It bears one line legend which reads as follows: *Vātanamasya*

Fig. No. 161: Sealing

Accession No.	-	M/387
Size	-	1.9x1.8x0.2 cm
Period	-	1st-2nd century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Condition	-	The sealing (Fig. 161) bears the image of a flag post protected by railing.
Description	-	It bears one line legend which reads as follows: *Sanasya*

Fig. No. 162: Sealing

Accession No.	-	JH/454
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.8x2.3x1.1 cm
Period	-	1st-2nd century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 162) bears the image of a bull standing between a flag and a spear.
Inscription	-	It bears one line legend which reads as follows: *Sasa .*

Fig. No. 163: Sealing

Accession No.	-	RG/178
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x2.6x1 cm
Period	-	1st-2nd century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 163) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Jakunakasya*

Fig. No. 164: Sealing

Accession No.	-	JH/432
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.4x1.9x1.9 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 164) bears the image of a circle between two horizontal lines at the top.
Inscription	-	It bears one line legend which reads as follows[42]: *Vasukasya*

Fig. No. 165: Stone seal

Accession No.	-	K/499
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.1x1.3x0.2 cm
Period	-	1st-2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The stone seal (Fig. 165) bears the image of a plant at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Kamirasya*

Fig. No. 166: Sealing

Accession No.	-	K/516
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.4x3.2x1.2 cm
Period	-	1st-2nd entury A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 166) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Vapamani*

Fig. No. 167: Sealing

Accession No.	-	JH/291
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.5x1 cm
Period	-	1st-2nd century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 167) bears the image of a trident.
Inscription	-	It bears one line legend which reads as follows: *[Va]rada*

Fig. No. 168: Sealing

Accession No.	-	RG/108
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x1.6x0.5 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 168) bears the image of a bull facing front[43].

Fig. No. 169: Sealing

Accession No.	-	RG/113
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.6x1.6 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 169) bears the image of a man shown in standing posture and holding a stick.

Fig. No. 170: Sealing

Accession No.	-	RG/111
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.7x2.5x1 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 170) bears the image of a man shown in standing posture and holding a stick.

Fig. No. 171: Sealing

Accession No.	-	RG/112
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.4x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 171) bears the image of a man shown in standing posture and holding a stick.

Fig. No. 172: Sealing

Accession No.	-	RG/119
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.6x0.5 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 172) bears the image of a bull standing and facing right. It is standing in front of a *dhvajstambha* surrounded by a railing.

Fig. No. 173: Sealing

Accession No.	-	RG/131
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.5x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 173) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Amātya janardanasya*

Fig. No. 174: Sealing

Accession No.	-	RG/151
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x1.5x0.5 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 174) bears the image of a bull sitting & facing right.

Fig. No. 175: Sealing

Accession No.	-	RG/197
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x0.7 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 175) bears the image of a bull standing & facing right. There is a trident on its right side.

Fig. No. 176: Sealing

Accession No.	-	RG/218
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2.6x0.9 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 176) bears the image of a winged Greek deity.

Fig. No. 177: Sealing

Accession No.	-	RG/209
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.5x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 177) bears the image of a winged female Greek deity holding a ring in her right hand.

Fig. No. 178: Sealing

Accession No.	-	RG/211
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.2x1 cm
Period	-	1st-2nd century A.D.
Description	-	It is a multifaceted clay lump (Fig. 178) bearing two stamps. The one shown has one line illegible legend.

Fig. No. 179: Sealing

Accession No.	-	JH/221
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.4x3.5x1 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 179) bears the image of an unidentifiable device.
Inscription	-	It bears an illegible legend.

Fig. No. 180: Sealing

Accession No.	-	JH/222
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 180) bears the image of a *Srivatsa* symbol.

Fig. No. 181: Sealing

Accession No.	-	JH/480
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.6x2.7x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 181) bears the image of *Kartikeya* standing and holding a lance.

Fig. No. 182: Sealing

Accession No.	-	S/268
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.4x2.4x0.7 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 182) bears the image of a trident/ battle axe and a water vessel[44].

Fig. No. 183: Sealing

Accession No.	-	AY/270
Provenance	-	*Ayodhya* district *Ayodhya U.P.*
Size	-	2x2x0.5 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 183) bears the image of an unidentifiable object.

Fig. No. 184: Sealing

Accession No.	-	K/552
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.6x2.4x1 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 184) bears the image of a horned altar.
Inscription	-	It bears one line illegible legend.

Fig. No. 185: Sealing

Accession No.	-	K/553
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x2.5x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 185) bears the image of a male with his right hand raised and left hand held akimbo.
Inscription	-	It bears one line illegible legend.

Fig. No. 186: Sealing

Accession No.	-	JH/340
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	1st-2nd century A.D.
Size	-	3.9x4.2x1.3 cm
Description	-	
Device	-	The sealing (Fig. 186) bears the image of a bull standing and facing right flanked by a flag and trident. There is a triple *shivalinga* in front and *chakra* above it.
Inscription	-	It bears one line illegible legend.

Fig. No. 187: Sealing

Accession No.	-	RG/30
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.8x2.2x1 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 187) bears the image of a bull sitting and facing right.
Inscription	-	It bears an illegible legend.

Fig. No. 188: Sealing

Accession No.	-	RG/81
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.5x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 188) bears the image of a bull sitting and facing right.

Fig. No. 189: Sealing

Accession No.	-	RG/51
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 189) bears the device of a stepped pyramid.
Inscription	-	It bears one line illegible legend.

Fig. No. 190: Sealing

Accession No.	-	RG/73
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.6x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 190) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line illegible legend.

Fig. No. 191: Sealing

Accession No.	-	RG/75
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.4x2.6x1.3 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 191) bears the defaced image of a bull sitting and facing right.

Fig. No. 192: Sealing

Accession No. - RG/85

Provenance - *Rajghat* district *Varanasi U.P.*

Size - 4.5x2.6x1.5 cm

Period - 1st-2nd century A.D.

Description -

Device - The sealing (Fig. 192) bears the image of a bull sitting on a platform and facing left.

Fig. No. 193: Sealing

Accession No.	-	RG/94
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.3x2.1x1.2 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 193) bears the image of a man in standing posture flanked by a bow & very large spindle.

Fig. No. 194: Sealing

Accession No.	-	JH/298
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	1st-2nd century A.D.
Description	-	The sealing (Fig. 194) bears the image of one of the impression with handled narrow necked vase described above.

Fig. No. 195: Sealing

Accession No. - JH/298

Description - The sealing (Fig. 195) bears an unidentifiable object & an illegible legend.

Fig. No. 196: Sealing

Accession No.	-	JH/320
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.8x1.4 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 196) bears the image of a bull sitting and facing right. .
Inscription	-	It bears an illegible legend.

Fig. No. 197: Sealing

Accession No.	-	JH/351
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5.7x5.3x2 cm
Period	-	1st-2nd century A.D.
Description	-	
Inscription	-	The sealing (Fig. 197) bears an illegible legend.

Fig. No. 198: Sealing

Accession No.	-	JH/357
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x4.2x1.6 cm
Period	-	1st-2nd century A.D.
Description	-	
Device	-	The sealing (Fig. 198) bears the image of an unidentifiable device.
Inscription	-	It bears one line illegible legend.

2.7: Seals/ Sealings of 2nd century A.D.:

Fig. No. 199: Sealing

Accession No.	-	K/378
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.3x2.5x1.3 cm
Period	-	2nd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 199) bears the image of a hut.
Inscription	-	It bears one line legend which reads as follows[45]: *Visbhidavasamam*

Fig. No. 200: Mould of a coin

Accession No.	-	JH/331
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x0.7 cm
Period	-	2nd century A.D.
Description	-	
Device	-	It is the mould (Fig. 200) of a coin.
Inscription	-	It bears a legend around the periphery of the *Yaudheya* coin.

Fig. No. 201: Mould of a coin

Accession No.	-	S/275
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3x2.8x0.9 cm
Period	-	2nd century A.D.
Description	-	It is the mould (Fig, 201) of *Yaudheya* coin.

Fig. No. 202: Mould of a coin

Accession No.	-	S/273
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3x3x0.4 cm
Period	-	2nd century A.D.
Description	-	It is the mould (Fig. 202) of *Yaudheya* coin.

Fig. No. 203: Mould of a coin

Accession No.	-	S/277
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3.2x3.1x0.6 cm
Period	-	2nd century A.D.
Description	-	It is a mould (Fig. 203) of a *Kushan* coin showing the image of *Kartikeya* standing and holding *Shakti* in his right hand and left hand akimbo.

2.8: Seals/ Sealings of 2nd-3rd century A.D.:

Fig. No. 204: Sealing

Accession No.	-	JH/365
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.3x2.4x1.7 cm
Period	-	2nd-3rd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 204) bears the image of a tree.
Inscription	-	It bears one line legend which reads as follows[46]: *Dharmasya*

Fig. No. 205: Sealing

Accession No.	-	JH/433
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2x1.1 cm
Period	-	2nd-3rd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 205) bears the image of a railing at the bottom which has a trident & a flag at right and left corners.
Inscription	-	It bears one line legend which reads as follows: *. dabhutisa*

Fig. No. 206: Sealing

Fig. No. 207: Sealing

Accession No.	-	JH/430
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	7.2x6x2.5 cm
Period	-	2nd-3rd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	It is a flattish broken lump (Fig. 207) of clay bearing three rectangular stamps.
Inscription	-	It bears one line legend which reads as follows: *[Śiva]deva*

Fig. No. 208: Sealing

Accession No. - JH/430

Description -

Inscription - It bears one line illegible legend.

Fig. No. 209: Sealing

Accession No. - JH/430

Description -

Device - It bears an unidentifiable device.

Fig. No. 210: Sealing

Accession No.	-	JH/488
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x1.8x1.2 cm
Period	-	2nd-3rd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 210) bears one line legend which reads as follows: *Sutra la . tha*

Fig. No. 211: Sealing

Accession No.	-	K/362
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.8x2.6x1.5 cm
Period	-	2nd-3rd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 211) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows[47]: *Mitraśarma*

Fig. No. 212: Sealing

Accession No.	-	K/305
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.6x3x1.2 cm
Period	-	2nd-3rd century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 212) bears the image of a bull standing and facing right in front of trident. There also exist letter 'Ma' of *Brahmi*.
Inscription	-	It bears one line legend which reads as follows[48]: *Vijayamitrasya*

Fig. No. 213: Sealing

Accession No.	-	RG/57
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.3x1.1 cm
Period	-	2nd-3rd century A.D.
Description	-	
Device	-	The sealing (Fig. 213) bears an unidentifiable device.
Inscription	-	It bears one line illegible legend.

Fig. No. 214: Sealing

Accession No.	-	S/263
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3x3x1 cm
Period	-	2nd-3rd century A.D.
Description	-	
Device	-	The sealing (Fig. 214) bears the image of a bull sitting & facing left.

Fig. No. 215: Sealing

Accession No.	-	JH/573
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2x0.9 cm
Period	-	2nd-3rd century A.D.
Description	-	
Device	-	The sealing (Fig. 215) bears the head of a man in profile looking towards right.

2.9: Seals/ Sealings of 3rd century A.D.:

Fig. No. 216: Sealing

Accession No.	-	K/542
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.6x2.8x1.2 cm
Period	-	3rd century A.D.
Description	-	
Device	-	The sealing (Fig. 216) bears the image of *Kartikeya* holding his *Shakti.* He is flanked by peacock and cock.

2.10: Seals/ Sealings of 3rd-4th century A.D.:

Fig. No. 217: Sealing

Accession No.	-	RG/141
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.6x3.3x2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 217) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Uribhaṭē*

Fig. No. 218: Sealing

Accession No.	-	A. M. 01
Period	-	3rd-4th century A.D.
Size	-	2.7x2.5x1 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description		
Device	-	The sealing (Fig. 218) bears the image of sitting boar below the legend.
Inscription	-	It bears one line legend which reads as follows: *Sukasya*

Fig. No. 219: Sealing

Accession No.	-	RG/2
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	3.5x2.8x1.3 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 219) bears the image of bow & arrow above the legend and three symbols namely *Triratna,* trident turned upside down and *swastika*.
Inscription	-	It bears one line legend which reads as follows: *Harishēna*

Fig. No. 220: Sealing

Accession No.	-	RG/4
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	3.6x3.4x1.5 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 220) bears bow & arrow at the top and three devices below the legend. One of these looks like bars sandwiched between S & reverse S.
Inscription	-	It bears one line legend which reads as follows: *Harishēṇasya.*

Fig. No. 221: Sealing

Accession No.	-	RG/10
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	3.5x3x1 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 221) bears the device of bow & arrow above the legend and three symbols below the legend. One of the symbols is bar between S and reverse S.
Inscription	-	It bears one line legend which reads as follows: *Harishēnasya*

Fig. No. 222: Sealing

Accession No.	-	RG/16
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	3.5x3x0.8 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 222) bears devices of a rod sandwiched between S & reverse S and *swastika*.
Inscription	-	It bears one line legend which reads as follows: *Harishēnasya*

Fig. No. 223: Sealing

Accession No.	-	RG/44
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.5x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 223) bears the symbol of bow & arrow at the top and devices of *swastika, triratna* and *Srivatsa*.
Inscription	-	It bears one line legend which reads as follows: *Harisenasya*

Fig. No. 224: Sealing

Accession No.	-	RG/53
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 224) bears the symbol of bow & arrow at the top and three symbols namely a Rod between S & inverted S, *swastika* and a conch shell below the legend.
Inscription	-	It bears one line legend which reads as follows: *Harisenasya*

Fig. No. 225: Sealing

Accession No.	-	RG/55
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x2.7x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 225) bears the device of bow & arrow at the top and two symbols namely a bar sandwiched between S & inverted S and *swastika*.
Inscription	-	It bears one line legend which reads as follows: *Śrí Hariseṇasya*

Fig. No. 226: Sealing

Accession No.	-	RG/161
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3.3x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 226) bears the image of bow & arrow above the legend and symbols namely a rod sandwiched between S & reverse S shaped and *swastika*.
Inscription	-	It bears one line legend which reads as follows: *Harisenasya*

Fig. No. 227: Sealing

Accession No.	-	RG/5
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	2.8x2.9x1 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	The sealing (Fig. 227) bears one line legend which reads as follows: *Budhasaka*

Fig. No. 228: Sealing

Accession No.	-	RG/9
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	4.2x3.4x1.5 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 228) bears the device of bull sitting & facing towards left.
Inscription	-	It bears one line legend which reads as follows: *Praygesvara*

Fig. No. 229: Sealing

Accession No.	-	RG/11
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	2.1x1.6x0.5 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 229) bears the device of *dharmachakra* above a platform.
Inscription	-	It bears one line legend which reads as follows: *Budhakasa*

Fig. No. 230: Sealing

Accession No.	-	RG/15
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	4x4x1.8 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 230) bears one line legend which reads as follows[49]: *Bhagavata*

Fig. No. 231: Sealing

Accession No.	-	RG/18
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.8x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 231) bears *triratna & swastika* symbol above the legend and inverted Y symbol placed on a horizontal line & crossed by another line in the middle.
Inscription	-	It bears one line legend which reads as follows[50]: *Jeṭhdatasa*

Fig. No. 232: Sealing

Accession No.	-	RG/20
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5x4.7x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 232) bears device of flower (?) topped with a circle, a trident, a sprinkler and a rod slightly curved at the top.
Inscription	-	It bears one line legend which reads as follows: *Maugeśvara*

Fig. No. 233: Sealing

Accession No.	-	RG/23
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.1x2.5x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 233) bears the device of a female with both hands akimbo in standing posture.
Inscription	-	It bears two lines legend which reads as follows[51]: (i) *[Śi]vapa . .* (ii) *Maghavarita*

Fig. No. 234: Sealing

Accession No.	-	RG/27
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.8x0.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 234) bears the device of a bull facing right & sitting in front of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Nāgaśarmma*

Fig. No. 235: Sealing

Accession No.	-	RG/24
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x1.7x0.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 235) bears the image of bull sitting and facing left.
Inscription	-	It bears one line legend which reads as follows: *Chhandoga*

Fig. No. 236: Sealing

Accession No.	-	RG/29
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.9x2.8x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 236) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows[52]: *Śrí marvvatravvisya*

Fig. No. 237: Sealing

Accession No.	-	RG/28
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5x4x2 cm
Period	-	3rd-4th century A.D.
Material	-	Sandstone
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 237) bears the image of a bull sitting and facing left.
Inscription	-	It bears one line legend which reads as follows: *Avimaṇa*

Fig. No. 238: Sealing

Accession No.	-	RG/22
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.3x0.7 cm
Period	-	3rd-4th century A.D.
Material	-	Sandstone
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 238) bears the image of a bull sitting and facing left.
Inscription	-	It bears one line legend which reads as follows: *Ma[hā]nēśvara*

Fig. No. 239: Sealing

Accession No.	-	RG/33
Size	-	2.6x2.5x1.9 cm
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 239) bears devices of *dhvajastambha* and *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Gujasa*

Fig. No. 240: Sealing

Accession No.	-	RG/34
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.1x0.9 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	The sealing (Fig. 240) bears one line legend which reads as follows: *Nidasya*

Fig. No. 241: Sealing

Accession No.	-	RG/35
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.1x2.5x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 241) bears the image of a boar sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Puśasya*

Fig. No. 242: Sealing

Accession No.	-	RG/37
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.4x1.1x0.9 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 242) bears the device of crescent and four dots.
Inscription	-	It bears one line legend which reads as follows[53]: *Phantra senasya*

Fig. No. 243: Sealing

Fig. No. 244: First side with legend *Nigama*

Fig. No. 245: Second side with legend *Ja . . . ha*

Accession No.	-	RG/39
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.1x4x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The device on the first side is of the sealing has a *stupa* placed on a platform. The device on the second side is unidentifiable.
Inscription	-	The multifaceted sealing (Fig. 245) bears one line legends on each side: 1st side- *Nigama* 2nd side- *Ja . . . ha*

Fig. No. 246: Sealing

Accession No.	-	RG/38
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.5x4x1.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 246) bears the image of a bull sitting and facing right between two tridents.
Inscription	-	It bears one line legend which reads as follows: *Śrí Ansūmuttśya*

Fig. No. 247: Sealing

Accession No.	-	RG/41
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.5x5.1x1.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 247) bears the image of a deity flanked by two attendants of diminutive sizes and two trees.
Inscription	-	It bears one line legend which reads as follows: *Baprachcharaṇaṁ*

Fig. No. 248: Sealing

Fig. No. 249: 1st stamp

Fig. No. 250: 2nd stamp

Fig. No. 251: 3rd stamp

Fig. No. 252: 4th stamp

Accession No.	-	RG/40
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.6x4.1x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing has four impressions (Fig. 250-52). The largest one shows a female divinity sitting in *lalitasana* above the legend. The other three show the devices of crescent and dot above the legend.
Inscription	-	It bears one line legend on the four sides which reads as follows[54]: 1 . . . . 2 *Dharmma Swāmí* 3 *Śrí Hari* 4 . . . .

Fig. No. 253: Sealing

Accession No.	-	RG/46
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 253) bears the image of *Srivatsa* placed on a platform.
Inscription	-	It bears one line legend which reads as follows: *Bhadasi .*

Fig. No. 254: Sealing

Accession No.	-	RG/47
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.8x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 254) bears the image of *triratna*.
Inscription	-	It bears one line legend which reads as follows: *Push . .*

Fig. No. 255: Sealing

Accession No.	-	RG/48
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.8x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 255) bears the image of trident and a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Avahana*

Fig. No. 256: Sealing

Accession No.	-	RG/49
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 256) bears the image of *chakra* placed on a platform.
Inscription	-	It bears one line legend which reads as follows[55]: *Barauvya*

Fig. No. 257: Sealing

Accession No.	-	RG/50
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x1.x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 257) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows[56]: *Hasteśvara*

Fig. No. 258: Sealing

Accession No.	-	RG/56
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3.1x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 258) bears the figure of a bearded ascetic in sitting posture.
Inscription	-	It bears one line legend which reads as follows[57]: *Varadamāvika*

Fig. No. 259: Sealing

Accession No.	-	RG/59
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.8x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 259) shows the image of a vessel at the right side above the legend.
Inscription	-	It bears one line legend which reads as follows: *Raugaṇa*

Fig. No. 260: Sealing

Accession No.	-	RG/63
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.6x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 260) bears the images of two feet of some holy person/ deity.
Inscription	-	It bears one line legend which reads as follows[58]: *Pusyasarah*

Fig. No. 261: Sealing

Accession No.	-	RG/65
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 261) bears the image of a pair of feet above a platform.
Inscription	-	It bears one line legend which reads as follows: *Pusyasarah*

Fig. No. 262: Sealing

Accession No.	-	RG/62
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.4x2.2x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 262) bears one line legend which reads as follows: *Dṛitiśarmma*

Fig. No. 263: Sealing

Accession No.	-	RG/61
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.9x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 263) bears the device of crescent above a platform.
Inscription	-	It bears one line legend which reads as follows: *Padamita*

Fig. No. 264: Sealing

Accession No.	-	RG/68
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.2x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 264) bears one line legend which reads as follows: *Dṛittisarmma.*

Fig. No. 265: Sealing

Accession No.	-	RG/82
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.7x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 265) bears two one line legends, one of which reads as follows: *Lachha.*

Fig. No. 266: Sealing

Accession No.	-	RG/83
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 266) bears the image of a bull sitting and facing left.
Inscription	-	It bears one line legend which reads as follows: *Śrí [Siddha swāmí]*

Fig. No. 267: Sealing

Accession No.	-	RG/90
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.2x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	The broken sealing (Fig. 267) bears one line legend which reads as follows: . *kasya* .

Fig. No. 268: Sealing

Accession No.	-	RG/86
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.7x2.6x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	The sealing (Fig. 268) bears only one word: *Ma*

Fig. No. 269: Sealing

Accession No.	-	RG/92
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.3x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 269) bears the device of squat altar supporting *dharmachakra*.
Inscription	-	It bears one line legend which reads as follows[59]: *Devakasya*

Fig. No. 270: Sealing

Accession No.	-	RG/143
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 270) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Devakasya*

Fig. No. 271: Sealing

Accession No.	-	RG/140
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x2.7x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 271) shows the device of a squat altar supporting *chakra* flanked by conch-shells standing upright.
Inscription	-	It bears one line legend which reads as follows: *Dēvakasya*

Fig. No. 272: Sealing

Accession No.	-	RG/153
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.1x2.1x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 272) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as follows[60]: *Devakasya*

Fig. No. 273: Sealing

Accession No.	-	RG/155
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 273) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Devakasya*

Fig. No. 274:

Accession No.	-	RG/92
Description	-	
Device	-	It has an image of two stepped platform above the legend (Fig. 274).
Inscription	-	It bears one line legend which reads as follows:
		Vasa

Fig. No. 275: Sealing

Accession No.	-	RG/123
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x2.2x1.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 275) bears the image of a bull sitting & facing right. A crescent exists on its right.
Inscription	-	It bears one line legend which reads as follows: *Devasya*

Fig. No. 276: Sealing

Accession No.	-	RG/132
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.8x2.4x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 276) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Amatya Janārdanasya*

Fig. No. 277: Sealing

Accession No.	-	RG/128
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.7x1.3x2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 277) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Amatya Janārdanasya*

Fig. No. 278: Sealing

Accession No.	-	RG/162
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.6x1.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 278) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Amatya Janārdanasya*

Fig. No. 279: Sealing

Accession No.	-	RG/14
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	2.3x1.4x1 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 279) bears the device of a sitting bull facing right.
Inscription	-	It bears one line legend which reads as follows: *[A]mātya Jana*

Fig. No. 280: Sealing

Accession No.	-	RG/12
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Size	-	2.7x2x0.8 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 280) bears the device of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Janārdaṇa*

Fig. No. 281: Sealing

Accession No.	-	RG/214
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.2x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 281) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Janarda[na]*

Fig. No. 282: Sealing

Accession No.	-	JH/130
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x3.2x1.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 282) bears the device of a *chakra* flanked by conch shells.
Inscription	-	It bears one line legend which reads as follows[61]: *Śangkarnāgasya*

Fig. No. 283: Sealing

Accession No.	-	RG/142
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.4x4x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 283) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Uribhati*

Fig. No. 284: Sealing

Accession No.	-	RG/148
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.8x1.7x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 284) bears the image of a bull standing & facing front.
Inscription	-	It bears one line legend which reads as follows: *Dasa[sya]*

Fig. No. 285: Sealing

Accession No.	-	RG/152
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.2x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 285) bears the device of a trident planted on an altar.
Inscription	-	It bears one line legend which reads as follows: *Bha . . .*

Fig. No. 286: Sealing

Accession No.	-	RG/159
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 286) bears the image of a bull sitting & facing left.
Inscription	-	It bears one line legend which reads as follows: *Bhadraswāmí*

Fig. No. 287: Sealing

Accession No.	-	RG/149
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.4x1.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 287) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows[62]: *. . . . kasya*

Fig. No. 288: Sealing

Accession No.	-	RG/157
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.5x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 288) bears the images of *ghata* and *Srivatsa* symbols.
Inscription	-	It bears one line legend which reads as follows: *Dhanamitasa*

Fig. No. 289: Sealing

Accession No.	-	RG/163
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.2x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 289) bears an unidentified animal figure standing & facing left.
Inscription	-	It bears one line legend which reads as follows: *. . Jatu*

Fig. No. 290: Sealing

Accession No.	-	RG/169
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x3.3x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 290) bears the image of a boar sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Sukasya*

Fig. No. 291: Sealing

Accession No.	-	RG/167
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x2.2x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 291) bears the image of a boar sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Sukasya*

Fig. No. 292: Sealing

Accession No.	-	RG/165
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 292) bears the images of a tree and *chakra.*
Inscription	-	It bears one line legend which reads as follows: *Nandaprah*

Fig. No. 293: Sealing

Accession No.	-	RG/175
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4x3.4x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 293) bears the image of a U shaped thick rope.
Inscription	-	It bears one line legend which reads as follows[63]: *Japalasya*

Fig. No. 294: Sealing

Accession No.	-	RG/172
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.3x2.1x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 294) bears the image of a boar sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Sukasya*

Fig. No. 295: Sealing

Accession No.	-	RG/171
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.2x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 295) bears the image of conch-shell.
Inscription	-	It bears one line legend which reads as follows[64]: *Vedamitrasya*

Fig. No. 296: Sealing

Accession No.	-	RG/190
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 296) bears an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows:
		. . . . *masya* . .

Fig. No. 297: Sealing

Accession No.	-	RG/183
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5x5x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 297) bears the image of a deity in standing posture and flanked by two trees & attendants of diminutive size.
Inscription	-	It bears one line legend which reads as follows[65]: *Bahuchcharańa*

Fig. No. 298: Sealing

Accession No.	-	RG/184
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.7x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 298) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Nāgaśarmma*

Fig. No. 299: Sealing

Accession No.	-	RG/192
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x1.6x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 299) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Viş[ṇu]nandi*

Fig. No. 300: Sealing

Accession No.	-	RG/195
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x2.5x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 300) bears the image of a trident exists in the middle of the sealing.
Inscription	-	It bears one line legend which reads as follows: *Gati*

Fig. No. 301: Sealing

Accession No.	-	RG/208
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.1x2.4x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 301) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Gadakasya*

Fig. No. 302: Sealing

Fig. No. 303: Sealing

Fig. No. 304: Sealing

Fig. No. 305: Sealing

Fig. No. 306: Sealing

Accession No.	-	RG/198
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.3x3.3x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The flat lump shaped sealing which bears four stamps, all having one line Legend: *Nalaśya.*

Fig. No. 307: Sealing

Accession No.	-	RG/204
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.2x0.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 307) bears the image of a bull sitting & facing left.
Inscription	-	It bears one line legend which reads as follows: *Chhāndyōga*

Fig. No. 308: Sealing

Accession No.	-	RG/206
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3.5x1.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 308) shows the image of a man with right hand raised and holding a *kamandala* in his left hand. A U shaped object exists on his right side.
Inscription	-	It bears one line legend which reads as follows[66]: *Śíkhaṇḍvī[ra]*

Fig. No. 309: Sealing

Accession No.	-	RG/205
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5x3.5x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 309) has two impressions described below
Inscription	-	It bears one line legend which reads as follows: *Varidāsa*

Fig. No. 310: Sealing

Accession No. - RG/205

Description - It bears one line illegible legend.

Fig. No. 311: Sealing

Accession No.	-	RG/205
Description	-	
Device	-	The sealing bears an unidentifiable device.
Inscription	-	It bears one line legend (Fig. 311): *Varidāsa* which has already been mentioned earlier.

Fig. No. 312: Sealing

Accession No.	-	RG/215
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 312) bears the image of a bull standing & facing right between a spear and a flag post placed inside square railing.
Inscription	-	It bears one line legend which reads as follows: *Matrakasya*

Fig. No. 313: Sealing

Accession No.	-	RG/220
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3.3x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 313) bears the image of a trident in the middle.
Inscription	-	It bears one line legend which reads as follows: *Vata*

Fig. No. 314: Sealing

Accession No.	-	JH/253
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x0.9 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 314) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Jeśakasya*

Fig. No. 315: Sealing

Accession No.	-	JH/249
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.3x3.9x2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 315) bears one line legend which reads as follows: *. ti . .*

Fig. No. 316: Sealing

Accession No.	-	JH/260
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x2.5x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 316) bears the image of a trident.
Inscription	-	It bears one line legend which reads as follows: *Vattadhama*

Fig. No. 317: Sealing

Accession No.	-	S/262
Provenance	-	East *Punjab*
Size	-	2x2x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 317) bears one line legend which reads as follows: *Kriṣṇadāttasya*

Fig. No. 318: Sealing

Accession No.	-	S/266
Provenance	-	East *Punjab*
Size	-	2.6x2.6x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 318) bears two line legend which reads as follows:
		1 *. ra .*
		2 *Rayaṇasya*

Fig. No. 319: Sealing

Accession No.	-	AY/281
Provenance	-	*Ayodhya* district *Ayodhya U.P.*
Size	-	2.6x2.4x0.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 319) bears the image of two feet above the legend.
Inscription	-	It bears one line legend which reads as follows: *Pusyasarah*

Fig. No. 320: Sealing

Accession No.	-	JH/294
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x3x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 320) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Ta . kadita*

Fig. No. 321: Sealing

Accession No.	-	JH/284
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.5x4x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The broken sealing (Fig. 321) bears the image of a bull standing and facing right. There exist a trident/ battle-axe on the left side.
Inscription	-	It bears one line legend which reads as follows: *Asvadvi sakasya*

Fig. No. 322: Sealing

Accession No.	-	JH/288
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5.7x2.7x3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 322) bears the image of an unidentifiable object.
Inscription	-	It bears one line legend which reads as follows: *Rapakasya*

Fig. No. 323: Sealing

Accession No.	-	JH/289
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.9x3.1x3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 323) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Dhanadhana*

Fig. No. 324: Sealing

Accession No.	-	JH/287
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.8x3.5x0.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 324) bears the image of a bull standing & facing right, a lady sits on his right side and a bow & arrow at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Vata[sya]*

Fig. No. 325: Sealing

Accession No.	-	JH/297
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.7x3.5x2.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 325) bears the image of a trident.
Inscription	-	It bears one line legend which reads as follows: *Śrí Hara . . .*

Fig. No. 326: Sealing

Accession No.	-	JH/303
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 326) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *. . rakasya*

Fig. No. 327: Sealing

Accession No.	-	JH/320
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.1x2.3x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 327) bears the image of a trident.
Inscription	-	It bears one line legend which reads as follows: *Śrí śakasa*

Fig. No. 328: Sealing

Accession No.	-	JH/346
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x1.9x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 328) bears one line legend which reads as follows: *Varasya*

Fig. No. 329: Sealing

Accession No.	-	JH/347
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.7x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 329) bears the image of a trident.
Inscription	-	It bears one line legend which reads as follows: *Vāsu . .*

Fig. No. 330: Sealing

Accession No.	-	JH/350
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 330) bears the image of an unidentifiable object at the top and a railing at the bottom.
Inscription	-	It bears one line legend which reads as follows: *Ésvarkasya*

Fig. No. 331: Sealing

Accession No.	-	JH/376
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x2.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 331) bears one line legend which reads as follows: *Pujaka .*

Fig. No. 332: Sealing

Accession No.	-	JH/420
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.8x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 332) bears one line legend which reads as follows: *Vatavama .*

Fig. No. 333: Sealing

Accession No.	-	JH/419
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x3x1.2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 333) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Vata . sa .*

Fig. No. 334: Sealing

Accession No.	-	JH/415
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x2.5x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 334) bears the image of a female in standing posture and her hands akimbo.
Inscription	-	It bears one line legend which reads as follows: *Putrasara*

Fig. No. 335: Sealing

Accession No.	-	JH/457
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x3.4x2.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 335) bears one line legend which reads as follows: *Vaji kas[ya]*

Fig. No. 336: Sealing

Accession No.	-	K/464
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.2x2.7x3.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 336) bears one line legend which reads as follows: *Putrasa[rah]*

Fig. No. 337: Sealing

Accession No.	-	JH/508
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x2.4x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 337) bears the image of a goad kept horizontally.
Inscription	-	It bears one line legend which reads as follows: *Mātra vayya rudrakhavasya*

Fig. No. 338: Sealing

Accession No.	-	K/506
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5x4x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 338) bears the image of a bull in standing posture and facing right. There exists a crescent at the top.
Inscription	-	It bears one line legend which reads as follows: *Nāgavakarṇama*

Fig. No. 339: Sealing

Accession No.	-	JH/505
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5x3.5x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 339) bears the image of a bull standing and facing front. It is flanked by a rod with a ring & a crescent at the top and a flower with exceptionally long stem.
Inscription	-	It bears two line legend which reads as follows: 1 *Namomarya yatasya diva* 2 *Davasya dharaśaşvēṇah*

Fig. No. 340: Sealing

Accession No.	-	K/504
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.7x2.6x1.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 340) bears one line legend which reads as follows: *Yaśanapada*

Fig. No. 341: Sealing

Accession No.	-	JH/502
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	8.5x7x3.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 341) bears the image of two feet of a deity.
Inscription	-	It bears one line legend which reads as follows: *Jita bhagvata*

Fig. No. 342: Sealing

Accession No. - JH/502

Description -

Inscription - It bears one line illegible legend.

Fig. No. 343: Sealing

Accession No. - JH/502

Description -

Inscription - It bears one line illegible legend.

Fig. No. 344: Sealing

Fig. No. 345: Sealing

Fig. No. 346: Sealing

Accession No.	-	K/500
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5.1x4.9x1.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 345) bears the image of a deity whose head is covered by five hooded snake and is in standing posture. Two hooded snake like objects are visible on left side.
Inscription	-	It (Fig. 346) bears one line legend which reads as follows: *Pakhidhabhma kāchidhara*

Fig. No. 347: Sealing

Accession No. - K/500

Description -

Device - It bears an unidentifiable object.

Inscription - It bears one line illegible legend.

Fig. No. 348: Sealing

Accession No.	-	K/520
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.4x1.8x2.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The seal (Fig. 348) bears one line legend which reads as follows: *Pukarpuya*

Fig. No. 349: Sealing

Accession No.	-	K/524
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4.6x4.5x1.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 349) bears the image of a bottle in the middle.
Inscription	-	It bears one line legend which reads as follows[67]: *Ghōṣakasa*

Fig. No. 350: Gold Ring

Accession No.	-	K/540
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.4x1.6x2 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The gold ring (Fig. 350) bears the image of *chakra* at the top.
Inscription	-	It bears one line legend which reads as follows: *Rarvitasya*

Fig. No. 351: Sealing

Accession No.	-	K/559
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.8x2.2x0.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 351) bears the image of a conch shell.
Inscription	-	It bears one line legend which reads as follows: *Rudranandisya*

Fig. No. 352: Sealing

Accession No.	-	BH/213
Provenance	-	*Bhita* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 352) bears the image of a conch-shell and *triratna* symbol.
Inscription	-	It bears one line legend which reads as follows: *[Śa]rmmanakasa*

Fig. No. 353: Seal

Accession No.	-	K/237
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.8x2.4x0.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	This stone sealing (Fig. 353) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as follows[68]: *Āryadasva*

Fig. No. 354: Copper seal

Accession No.	-	K/90
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x1.3x1.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The copper seal (Fig. 354) bears one line legend which reads as: *Varvarika*

Fig. No. 355: Sealing

Accession No.	-	RG/58
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.8x1.1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 355) bears an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Siddha śrīchandre*

Fig. No. 356: Sealing

Accession No.	-	RG/69
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.8x2.7x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 356) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Jakava*

Fig. No. 357: Lump of clay

Accession No.	-	JH/298
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	6x4.8x2.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	It is a lump (Fig. 357) of clay having four impressions. The largest has the image of handled narrow necked vase.
Inscription	-	It bears one line legend which reads as follows: *. . . sya*

Fig. No. 358: Sealing

Accession No.	-	JH/303
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.9x3.1x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 358) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Vatamasya*

Fig. No. 359: Sealing

Accession No.	-	JH/329
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.8x2.4x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 359) bears the image of a sitting bull facing left.
Inscription	-	It bears one line legend which reads as follows: *. . . . sa*

Fig. No. 360: Sealing

Accession No.	-	JH/345
Size	-	3.3x2.1x0.6 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 360) bears the image of a triangle containing a circle at the top and three circles attached to three inverted U shaped device.
Inscription	-	It bears one line legend which reads as follows: *Śrī*

Fig. No. 361: Sealing

Accession No.	-	JH/356
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.3x2.8x2.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 361) bears the image of some animal at the top.
Inscription	-	It bears one line legend which reads as follows[69]: *Devadhbhs(ya)*

Fig. No. 362: Sealing

Accession No.	-	388
Size	-	1.5x1x0.8 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 362) bears one line legend which reads as follows: *Du[r]gabhata*

Fig. No. 363: Sealing

Accession No.	-	JH/417
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x2.5x1 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 363) bears the image of a crescent and an altar.
Inscription	-	There is one line legend at the bottom, which reads as follows: *Pusyarachhaye*

Fig. No. 364: Sealing

Accession No.	-	JH/446
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 364) bears one line legend which reads as follows; *Gaudhir*

Fig. No. 365: Sealing

Accession No.	-	RG/200
Size	-	3.2x2x1.5 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 365) bears one line legend which reads as follows: *Aşve . . . . .*

Fig. No. 366: Sealing

Accession No.	-	JH/234
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 366) bears one line legend which reads as follows: *Rajno . .*

Fig. No. 367: Sealing

Accession No.	-	BH/219
Provenance	-	*Bhita* district *Prayagraj U.P.*
Size	-	5.2x3.7x1.3 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 367) bears the image of a female deity with her right hand raised.
Inscription	-	It bears two line legend which reads as: 1 *[Śrī]dharaputra . sanasa* 2 *. . . . bha kumāra*

Fig. No. 368: Sealing

Accession No.	-	RG/189
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.3x0.7 cm
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	
Device	-	The sealing (Fig. 368) bears the image of *Garuna* holding snakes.
Inscription	-	It bears one line legend which reads as follows: *Bhavata . varsha*

Fig. No. 369: Copper seal

Accession No.	-	LACH/240
Provenance	-	*Lachchhagir* district *Prayagraj U.P.*
Size	-	2.3x1.8x0.4 cm
Period	-	3rd-4th century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The copper seal (Fig. 369) bears the image of three sticks tied together.
Inscription	-	It bears one line legend which reads as follows[70]: *Kauśikasya*

Fig. No. 370: Sealing

Accession No.	-	Unknown
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 370) bears one line legend which reads as follows: *Urubha* .

Fig. No. 371: Sealing

Accession No.	-	Unknown
Period	-	3rd-4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 371) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Dviṣchatu . . .*

Fig. No. 372: Sealing

Accession No.	-	JH/302
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	6.3x4.2x1.6 cm
Period	-	3rd 4th century A.D.
Description	-	
Device	-	The sealing (Fig. 372) bears an unidentifiable device.
Inscription	-	It bears an illegible legend.

Fig. No. 373: Sealing

Accession No.	-	JH/486
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	6.5x5.7x2 cm
Period	-	3rd-4th century A.D.
Description	-	
Device	-	The sealing (Fig. 373) bears the image of a female deity with both hands raised up to the level of shoulder & holding some objects. She is flanked by *chakra* and lotus flower.
Inscription	-	It bears one line illegible legend.

2.11: Seals/ Sealings of 4th century A.D.:

Fig. No. 374: Sealing

Accession No.	-	RG/32
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 374) bears the devices of crescent at the top and a tree at the bottom.
Inscription	-	It bears one line legend which reads as follows[71]: *Shivadatta*

Fig. No. 375: Seal

Accession No.	-	RG/43
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.4x2.5x1.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 375) bears the device of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as[72]: *Urukavareka*

Fig. No. 376: Sealing

Accession No.	-	RG/103
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.7x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 376) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as: *Amātya Janardana*

Fig. No. 377: Sealing

Accession No.	-	JH/300
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.1x3.8x1.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 377) bears the image of a large *chakra* flanked by two conch-shells of diminutive sizes.
Inscription	-	It bears one line legend which reads as[73]: *Padmanābha*

Fig. No. 378: Sealing

Accession No.	-	RG/9
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	4th century A.D.
Size	-	3.4x2.2x1 cm
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 378) bears the symbol of bull in standing posture facing front. A round disk is located between the horns.
Inscription	-	It bears one line legend which reads as follows[74]: *Padmanābha*

Fig. No. 379: Sealing

Accession No.	-	JH/236
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.9x2.1x0.4 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 379) bears the image of *Srivatsa* symbol in the upper part.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 380: Sealing

Accession No.	-	JH/250
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 380) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 381: Sealing

Accession No.	-	JH/248
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 381) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 382: Sealing

Accession No.	-	JH/246
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5x4x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 382) bears the image of lotus flower.
Inscription	-	It bears one line legend which reads as[75]: *Padmanābha*

Fig. No. 383: Sealing

Accession No.	-	282/32
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 383) bears the device of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 384: Sealing

Accession No.	-	282/21
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 384) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 385: Sealing

Accession No.	-	282/2
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 385) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 386: Sealing

Accession No.	-	282/47
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 386) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 387: Sealing

Accession No.	-	282/39
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1.4 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 387) bears the image of an unidentifiable object.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 388: Sealing

Accession No.	-	282/20
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 388) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 389: Sealing

Accession No.	-	282/15
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 389) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 390: Sealing

Accession No.	-	282/49
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 390) bears the image of conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 391: Sealing

Accession No.	-	282/35
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.1x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 391) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 392: Sealing

Accession No.	-	282/26
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 392) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 393: Sealing

Accession No.	-	282/48
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 393) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 394: Sealing

Accession No.	-	282/22
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 394) bears the image of a *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 395: Sealing

Accession No.	-	282/55
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 395) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 396: Sealing

Accession No.	-	282/5
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 396) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 397: Sealing

Accession No.	-	282/24
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 397) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 398: Sealing

Accession No.	-	282/9
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 398) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 399: Sealing

Accession No.	-	282/30
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2x1.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 399) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 400: Sealing

Accession No.	-	282/45
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 400) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 401: Sealing

Accession No.	-	282/52
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 401) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 402: Sealing

Accession No.	-	282/28
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.7x2.8x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 402) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 403: Sealing

Accession No.	-	282/19
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.8x2.3x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 403) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 404: Sealing

Accession No.	-	282/36
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 404) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 405: Sealing

Accession No.	-	JH 282/1
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.1x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 405) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 406: Sealing

Accession No.	-	282/42
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x1.9x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 406) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 407: Sealing

Accession No.	-	282/27
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 407) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 408: Sealing

Accession No.	-	282/50
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 408) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 409: Sealing

Accession No.	-	282/11
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.9x2.3x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 409) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 410: Sealing

Accession No.	-	282/16
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.2x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 410) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 411: Sealing

Accession No.	-	282/33
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 411) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 412: Sealing

Accession No.	-	282/14
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 412) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 413: Sealing

Accession No.	-	282/53
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 413) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 414: Sealing

Accession No.	-	282/23
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 414) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 415: Sealing

Accession No.	-	282/46
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2.1x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 415) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 416: Sealing

Accession No.	-	282/54
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 416) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 417: Sealing

Accession No.	-	282/44
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 417) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 418: Sealing

Accession No.	-	282/40
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 418) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 419: Sealing

Accession No.	-	282/31
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 419) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 420: Sealing

Accession No.	-	282/17
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 420) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 421: Sealing

Accession No.	-	282/4
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 421) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 422: Sealing

Accession No.	-	282/18
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 422) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 423: Sealing

Accession No.	-	282/38
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 423) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 424: Sealing

Accession No.	-	282/18
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 424) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 425: Sealing

Accession No.	-	282/13
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 425) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 426: Sealing

Accession No.	-	282/8
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 426) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 427: Sealing

Accession No.	-	282/15
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 427) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 428: Sealing

Accession No.	-	282/57
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 428) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 429: Sealing

Accession No.	-	282/27
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.2x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 429) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 430: Sealing

Accession No.	-	282/60
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.1x2.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 430) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as[76]: *Padmanābha*

Fig. No. 431: Sealing

Accession No.	-	282/6
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 431) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 432: Sealing

Accession No.	-	282/56
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 432) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 433: Sealing

Accession No.	-	282/41
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 433) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 434: Sealing

Accession No.	-	282/7
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 434) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 435: Sealing

Accession No.	-	282/3
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.2x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 435) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 436: Sealing

Accession No.	-	282/43
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 436) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 437: Sealing

Accession No.	-	282/25
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 437) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 438: Sealing

Accession No.	-	282/37
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 438) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 439: Sealing

Accession No.	-	282/34
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 439) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 440: Sealing

Accession No.	-	282/12
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 440) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 441: Sealing

Accession No.	-	282/10
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 441) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 442: Sealing

Accession No.	-	295/7
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 442) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 443: Sealing

Accession No.	-	295/11
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 443) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 444: Sealing

Accession No.	-	295/3
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 444) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 445: Sealing

Accession No.	-	295/29
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 445) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 446: Sealing

Accession No.	-	295/33
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 446) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 447: Sealing

Accession No.	-	295/17
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.3x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 447) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 448: Sealing

Accession No.	-	295/25
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 448) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 449: Sealing

Accession No.	-	295/39
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.2x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 449) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 450: Sealing

Accession No.	-	295/38
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.2x0.9 cm
Period	-	century A.D.
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 450) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 451: Sealing

Accession No.	-	295/32
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.4x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 451) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 452: Sealing

Accession No.	-	295/27
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 452) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 453: Sealing

Accession No.	-	295/28
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.3x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 453) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 454: Sealing

Accession No.	-	295/13
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 454) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 455: Sealing

Accession No.	-	295/9
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 455) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 456: Sealing

Accession No.	-	295/30
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 456) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 457: Sealing

Accession No.	-	295/10
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.5x1.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 457) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 458: Sealing

Accession No.	-	295/20
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 458) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 459: Sealing

Accession No.	-	295/97
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 459) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 460: Sealing

Accession No.	-	295/15
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 460) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 461: Sealing

Accession No.	-	295/26
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 461) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 462: Sealing

Accession No.	-	295/19
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 462) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 463: Sealing

Accession No.	-	295/12
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 463) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 464: Sealing

Accession No.	-	295/23
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 464) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 465: Sealing

Accession No.	-	295/14
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 465) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 466: Sealing

Accession No.	-	295/5
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 466) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 467: Sealing

Accession No.	-	295/22
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.2x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 467) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 468: Sealing

Accession No.	-	295/21
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 468) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 469: Sealing

Accession No.	-	295/18
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 469) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 470: Sealing

Accession No.	-	295/34
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 470) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 471: Sealing

Accession No.	-	295/8
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 471) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 472: Sealing

Accession No.	-	295/40
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 472) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 473: Sealing

Accession No.	-	295/4
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 473) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 474: Sealing

Accession No.	-	295/6
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.1x0.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 474) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 475: Sealing

Accession No.	-	295/31
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 475) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 476: Sealing

Accession No.	-	295/35
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 476) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 477: Sealing

Accession No.	-	295/16
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.1x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 477) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 478: Sealing

Accession No.	-	295/1
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 478) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 479: Sealing

Accession No.	-	295/36
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.1x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 479) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 480: Sealing

Accession No.	-	295/24
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.1x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 480) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 481: Sealing

Accession No.	-	295/2
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.1x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 481) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 482: Sealing

Accession No.	-	296/22
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 482) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 483: Sealing

Accession No.	-	296/13
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.2x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 483) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 484: Sealing

Accession No.	-	296/18
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 484) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 485: Sealing

Accession No.	-	296/25
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.2x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 485) bears the image of a conch shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 486: Sealing

Accession No.	-	296/14
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2.1x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 486) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 487: Sealing

Accession No.	-	296/4
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.7x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 487) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 488: Sealing

Accession No.	-	296/2
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 488) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 489: Sealing

Accession No.	-	296/19
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 489) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 490: Sealing

Accession No.	-	296/24
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.4x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 490) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 491: Sealing

Accession No.	-	296/5
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 491) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 492: Sealing

Accession No.	-	296/12
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.3x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 492) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 493: Sealing

Accession No.	-	296/11
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.4x2.7x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 493) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 494: Sealing

Accession No.	-	296/15
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 494) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 495: Sealing

Accession No.	-	296/21
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 495) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 496: Sealing

Accession No.	-	296/23
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x1.9x0.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 496) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 497: Sealing

Accession No.	-	296/11
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 497) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 498: Sealing

Accession No.	-	296/10
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 498) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 499: Sealing

Accession No.	-	296/16
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 499) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 500: Sealing

Accession No.	-	296/3
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 500) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 501: Sealing

Accession No.	-	296/8
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 501) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 502: Sealing

Accession No.	-	296/7
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.5x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 502) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 503: Sealing

Accession No.	-	291/1
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 503) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 504: Sealing

Accession No.	-	296/20
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 504) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 505: Sealing

Accession No.	-	296/9
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.1x0.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 505) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 506: Sealing

Accession No.	-	296/6
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x1.9x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 506) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as: *Padmanābha*

Fig. No. 507: Sealing

Accession No.	-	RG/186
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x0.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 507) bears the image of *Srivatsa* symbol.
Inscription	-	It bear one line legend which reads as: *Padmanābha*

Fig. No. 508: Sealing

Accession No.	-	JH/299
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	5.5x3.5x2.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 508) bears the image of a conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 509: Sealing

Accession No.	-	JH/369
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.1x3.2x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 509) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 510: Sealing

Accession No.	-	JH/368
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.9x2.1x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 510) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 511: Sealing

Accession No.	-	JH/339
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	5x4.3x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 511) bears the image of a *chakra* flanked by two conch-shells.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 512: Sealing

Accession No.	-	JH/364
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.1x2.1x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 512) bears the image of an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 513: Sealing

Accession No.	-	JH/394
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.6x2x1.4 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 513) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 514: Sealing

Accession No.	-	JH/397
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.2x3x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 514) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 515: Sealing

Accession No.	-	JH/398
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.4x3.2x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 515) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 516: Sealing

Accession No.	-	JH/401
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 516) bears the image of an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 517: Sealing

Accession No. - JH/401

Description -

Device - The sealing (Fig. 517) bears the image of a man moving towards left.

Fig. No. 518: Sealing

Accession No.	-	JH/402
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.5x2.3x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 518) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 519: Sealing

Accession No.	-	JH/365
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	5.6x4x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 519) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 520: Sealing

Accession No.	-	JH/371
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.5x4.5x2.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 520) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 521: Sealing

Accession No.	-	JH/429
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.5x3.7x2.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 521) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 522: Sealing

Accession No.	-	JH/414
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.8x3x1.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 522) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 523: Sealing

Accession No.	-	JH/456
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6.2x6x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 523) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 524: Sealing

Accession No.	-	JH/251
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.2x3.2x0.7 cm
Period	-	4th century A.D.
Description	-	
Device	-	The sealing (Fig. 524) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 525: Sealing

Accession No.	-	JH/301
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.1x3.3x1.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 525) bears the image of *Srivatsa* symbol.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha*

Fig. No. 526: Sealing

Accession No.	-	JH/331
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	5.8x5x1.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 526) bears an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāmínah*

Fig. No. 527: Sealing

Accession No.	-	JH/405
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.2x3.8x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 527) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāminah*

Fig. No. 528: Sealing

Accession No.	-	JH/375
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4x3.3x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 528) bears the image of a *chakra* flanked by some unidentified objects.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāminah*

Fig. No. 529: Sealing

Accession No.	-	JH/343
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6.8x5.3x3.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 529) bears the image of a *chakra* flanked by two pillars.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāmi*

Fig. No. 530: Sealing

Accession No.	-	JH/337
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6x6x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 530) bears an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāmínah*

Fig. No. 531: Sealing

Accession No.	-	JH/336
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6x5x1.4 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 531) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāmínah*

Fig. No. 532: Sealing

Accession No.	-	JH/335
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	5.3x5.2x2.2 cm
Period	-	4th century A.D.
Material	-	Sandstone
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 532) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padmanābha swāmínah*

Fig. No. 533: Sealing

Accession No.	-	JH/247
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5x5.5x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The broken sealing (Fig. 533) bears the lower portion of a pedestal supporting the *chakra*.
Inscription	-	It bears one line legend which reads as: *Śrí Padmanābha*

Fig. No. 534: Sealing

Accession No.	-	JH/413
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.3x3.9x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 534) bears the image of a *chakra, gada* and conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Śrí Padmanābha*

Fig. No. 535: Sealing

Accession No.	-	JH/487
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	7.5x3.2x2.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 535) bears the images of *chakra, gada* and conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Śrí padmanābha*

Fig. No. 536: Sealing

Accession No.	-	JH/410
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6.2x5x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 536) bears the image of a *chakra, gada &* conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Śrí Padmanābha*

Fig. No. 537: Sealing

Accession No.	-	JH/411
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4x3.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 537) bears the image of a *chakra*, *gada* and conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Śrí Padmanābha*

Fig. No. 538: Sealing

Accession No.	-	JH/344
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.6x3.1x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 538) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Śrí padmanābha*

Fig. No. 539: Sealing

Accession No.	-	JH/352
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	5.3x3.5x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 539) bears one line legend which reads as follows: *Śrí padmanābha*

Fig. No. 540: Sealing

Accession No.	-	JH/353
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.8x3.6x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 540) bears the image of a *chakra, gada* and conch-shell.
Inscription	-	It bears one line legend which reads as follows[77]: *Śrí padmanābha*

Fig. No. 541: Sealing

Accession No.	-	JH/354
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4x3x3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 541) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Śrí padmanābha*

Fig. No. 542: Sealing

Accession No.	-	JH/370
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6.2x3.1x2.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 542) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Śrí padma*

Fig. No. 543: Sealing

Accession No.	-	JH/327
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.4x3.2x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 543) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Padma .*

Fig. No. 544: Sealing

Accession No.	-	JH/310
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.2x4x1.4 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 544) bears the image of a large *chakra* flanked by two conch-shells.
Inscription	-	It bears one line legend which reads as follows[78]: *Nāgadatah*. O. P. Srivastava has identified *Nagadatta* with the king of the same name mentioned in Allahabad pillar inscription of *Samudragupta*.

Fig. No. 545: Seal

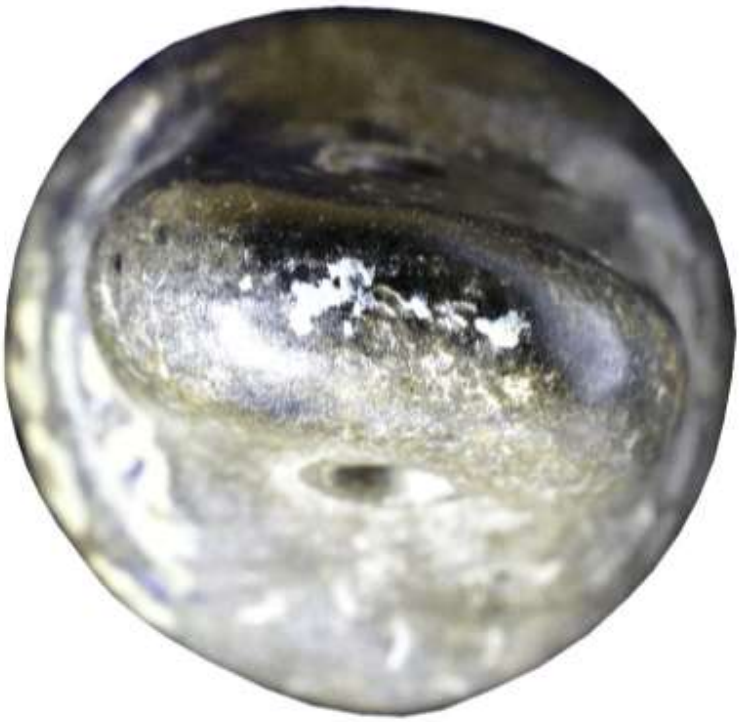


Fig. No. 546: Seal

Fig. No. 547: Seal

Accession No.	-	JH/333
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2x2x2.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 547) bears the image of an unidentifiable object at the top.
Inscription	-	It bears one line legend which reads as follows: *Damasya*

Fig. No. 548: Sealing

Accession No.	-	JH/332
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.9x2.5x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 548) bears one line legend which reads as follows: *Amātya . .*

Fig. No. 549:

Accession No.	-	JH/326
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.2x3x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 549) bears the image of a bull sitting and facing left.
Inscription	-	It bears one line legend which reads as follows[79]: *Eswarnandisya*

Fig. No. 550: Sealing

Accession No.	-	JH/349
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.3x1.9x0.7 cm
Period	-	4th century A.D.
Material	-	Sandstone
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 550) bears the image of a rhinoceros.
Inscription	-	It bears one line legend which reads as follows: *Amātyadhishṭachakrasya*

Fig. No. 551: Sealing

Accession No.	-	JH/374
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6.9x3.6x2.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The broken seal (Fig. 551) bears the image of *Srivatsa* symbol, a sprinkler and one unidentifiable object as we move from right to left.
Inscription	-	It bears three lines legend which reads as follows[80]: (i) *. . . lōkaikanāthasya sa* (ii) *. . . aryyadit tarbah* (iii) *. . . rbha swāmina*

Fig. No. 552: Sealing

Accession No.	-	JH/373
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	6x4.4x3.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 552) shows a deity sitting on lotus flower.
Inscription	-	It bears one line legend which reads as follows: *Vaivadyajya*

Fig. No. 553: Sealing

Accession No.	-	JH/367
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.1x2.2x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 553) bears one line legend which reads as follows: *Devaswāmi*

Fig. No. 554: Sealing

Accession No.	-	JH/366
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.3x1.9x0.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 554) bears the image of an altar on a platform.
Inscription	-	It bears one line legend which reads as follows: *Śivasena*

Fig. No. 555: Sealing

Accession No.	-	JH/363
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	1.9x1.6x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 555) bears the image of an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Sula*

Fig. No. 556: Sealing

Accession No.	-	JH/395
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.4x3.1x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 556) bears one line legend which reads as follows[81]: *Viṣnuswāmi*

Fig. No. 557: Sealing

Accession No.	-	JH/412
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.7x3.1x1.6 cm
Material	-	Sandstone
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 557) bears one line legend which reads as follows: *Viśna swāmí*

Fig. No. 558: Sealing

Accession No.	-	JH/403
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.2x2.9x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 558) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Vatama*

Fig. No. 559: Sealing

Accession No.	-	JH/426
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4x3.7x1.4 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 559) bears the image of an unidentified animal.
Inscription	-	It bears one line legend which reads as follows: *Śrīdevasya*

Fig. No. 560: Sealing

Accession No.	-	JH/453
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.5x2.5x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 560) bears the image of a railing below the inscription.
Inscription	-	It bears one line legend which reads as follows: *Eswarkas[ya]*

Fig. No. 561: Sealing

Accession No.	-	JH/459
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.5x1.8x1.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	The sealing (Fig. 561) bears one line legend which reads as follows: *Śrí Jayabhutah*

Fig. No. 562: Sealing

Accession No.	-	JH/462
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.4x2.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 562) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Eśvardāsa*

Fig. No. 563: Sealing

Accession No.	-	JH/463
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.3x3.3x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 563) bears the image of a railing in the middle and flag & spear on its left and right.
Inscription	-	It bears one line legend which reads as follows: *Vka tas[ya]*

Fig. No. 564: Sealing

Accession No.	-	K/468
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.6x2x0.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 564) bears the image of *Garuna* holding a snake.
Inscription	-	It bears one line legend which reads as follows: *Vargahasha*

Fig. No. 565: Sealing

Accession No.	-	JH/470
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.4x3x1.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 565) bears the image of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Vindhya varmma*

Fig. No. 566: Sealing

Accession No.	-	JH/436
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	4.1x2.9x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 566) bears the image of a trident/ battle-axe in the middle.
Inscription	-	It bears one line legend which reads as follows: *Vinamatadhasya*

Fig. No. 567: Sealing

Accession No.	-	JH/448
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	2.6x2.2x0.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 567) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Vatat dhamasya*

Fig. No. 568: Sealing

Accession No.	-	JH/442
Provenance	-	*Jhusni* district *Prayagraj U.P.*
Size	-	3.6x2.9x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 568) bears one line legend which reads as follows: *Siddhasvāmi*

Fig. No. 569: Seal

Accession No.	-	AH/316
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	2.5x1.6x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 569) bears the image of an unidentifiable device.
Inscription	-	*Varmma*

Fig. No. 570: Stone seal

Accession No.	-	RG/147
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4x2.8x2.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The stone seal (Fig. 570) bears the device *chakra* below the legend.
Inscription	-	It bears one line legend which reads as follows: *Priyada*

Fig. No. 571: Stone seal

Accession No.	-	RG/144
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x2.1x2.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 571) bears the image of a peacock above the legend.
Inscription	-	It bears one line legend which reads as follows: *Śūragupta*

Fig. No. 572: Sealing

Accession No.	-	RG/148
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 572) bears an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Duda .*

Fig. No. 573: Sealing

Accession No.	-	RG/150
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x2.8x1.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 573) bears the devices of a ring, crescent and conch-shell.
Inscription	-	It bears one line legend which reads as follows: *Rupadittasya*

Fig. No. 574: Sealing

Accession No.	-	RG/160
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2.2x1.2 cm
Description	-	
Device	-	The sealing (Fig. 574) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Dhriti*

Fig. No. 575: Sealing

Accession No. - RG/160

Description

Inscription - It bears an illegible legend and some unidentified device placed on a platform.

Fig. No. 576: Sealing

Accession No.	-	RG/160
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	It bears one line legend which reads as follows: *Bhadrauşva*

Fig. No. 577: Sealing

Accession No. - RG/160

Description -

Device - It shows the device of a flower and a snake.

Fig. No. 578: Sealing

Accession No.	-	RG/174
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x3x1.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 578) bears the device of four round objects placed on a pedestaled platter.
Inscription	-	It bears one line legend which reads as follows: *Śrīdharajachapura*

Fig. No. 579: Sealing

Accession No.	-	JH/361
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.1x0.9x0.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 579) bears the image of an unidentifiable object.
Inscription	-	It bears one line legend which reads as follows: *Rasa .*

Fig. No. 580: Sealing

Accession No.	-	JH/469
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x1.6x0.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The gold seal (Fig. 580) bears one line legend which reads as follows[82]: *Śreṣthiputrogopa*

Fig. No. 581: Sealing

Accession No.	-	JH/444
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.2x2.6x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 581) bears the images of two feet.
Inscription	-	It bears one line legend which reads as follows: *Bhimra .*

Fig. No. 582: Sealing

Accession No.	-	JH/445
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.7x2.5x0.8 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 582) bears the image of a crescent shaped symbol at the top.
Inscription	-	It bears one line legend which reads as follows: *Navadata*

Fig. No. 583: Sealing

Accession No.	-	S/223
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.7x2.7x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 583) bears the image of a bull sitting & facing right.
Inscription	-	It bears two line legend, one at the top and another at the bottom, which reads as[83]: 1 . . . . . 2 *Indramitrasya*

Fig. No. 584: Sealing

Accession No.	-	JH/448
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.8x2.4x0.9 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 584) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *. masya*

Fig. No. 585: Sealing

Accession No.	-	JH/449
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4x2.8x1.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 585) bears the image of a scepter.
Inscription	-	It bears one line legend which reads as follows: *Saṁvyacharyarudra[śiva]*

Fig. No. 586: Sealing

Accession No.	-	K/501
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5x4.4x2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 586) bears the image of a goddess holding some unidentified objects in her two hands.
Inscription	-	It bears one line legend which reads as follows: *Śrī siddhaswāmī*

Fig. No. 587: Seal

Accession No.	-	K/521
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4x3.1x0.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The seal (Fig. 587) bears one line legend which reads as follows: *Nabhyisya*

Fig. No. 588: Copper seal

Accession No.	-	LACH/241
Provenance	-	*Lachchhagir* district *Prayagraj U.P.*
Size	-	2.8x3.3x0.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The copper seal (Fig. 588) bears the image of a bull sitting & facing right. The battle-axe and trident exist on right side and a crescent exists at the top.
Inscription	-	It bears one line legend which reads as follows[84]: *. baphasya*

Fig. No. 589: Sealing

Accession No.	-	AY/280
Provenance	-	*Ayodhya* district *Ayodhya U.P.*
Size	-	1.6x1.4x0.7 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 589) bears a tree like object and *triratna* symbol.
Inscription	-	It bears one line legend which reads as follows: *Bhadra .*

Fig. No. 590: Sealing

Accession No.	-	JH/292
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.2x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 590) bears one line legend which reads as follows: *Dāmadharitasya*

Fig. No. 591: Agate seal

Accession No.	-	BH/96
Provenance	-	*Bhita* district *Prayagraj U.P.*
Size	-	1.1x0.9x0.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The agate seal (Fig. 591) bears one line legend which reads as follows[85]: *Vudhirasya*

Fig. No. 592: Sealing

Accession No.	-	K/533
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.5x3.3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 592) bears the image of a conch shell.
Inscription	-	It bears two line legend which reads as follows:
		1 *Siddha aṣṭhi putrah*
		2 *prayasrama*

Fig. No. 593: Sealing

Accession No.	-	K/544
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 593) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Daṇḍasya*

Fig. No. 594: Sealing

Accession No.	-	K/538
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4.7x3.3x1.1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 594) bears the image of *chakra* flanked by conch-shells.
Inscription	-	It bears one line legend which reads as follows: *[Ā]ṣvapate*

Fig. No. 595: Sealing

Accession No.	-	K/554
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5.7x2.8x2.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 595) bears the image of a lion sitting and facing right.
Inscription	-	It bears one line legend which reads as follows: *Dharakule*

Fig. No. 596: Sealing

Accession No.	-	K/554
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 596) bears the image of a trident and a miniature hill.
Inscription	-	It bears one line legend which reads as follows: *Naigamasya*

Fig. No. 597: Sealing

Accession No.	-	K/555
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x3x2.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The seal (Fig. 597) bears a legend which reads as follows: *Udisiva*

Fig. No. 598: Sealing

Accession No.	-	K/556
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	6.3x5x2.5 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 598) bears the image of a lion sitting and facing right in front of a *chakra*.
Inscription	-	It bears one line legend which reads as follows: *Śrī bhagawat rudra . .*

Fig. No. 599: Sealing

Accession No.	-	BH/146
Provenance	-	*Bhita* district *Prayagraj U.P.*
Size	-	4.3x4.4x1.2 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The broken sealing (Fig. 599) bears an unidentifiable figure.
Inscription	-	It bears two line legend which reads as follows:

1 *[A]trī puḍata sahasa kaviṣu*

2 *da . śu dēna kumārāditya dhikaraṇaṁ*

Fig. No. 600: Sealing

Accession No.	-	K/99.44
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.5x2.1x0.6 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 600) bears two line legend which reads as follows:

1 *Sanka putrasya*

2 *Raṣṭhisya bhadra sanasa*

Fig. No. 601: Sealing

Accession No.	-	S/392
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3.3x3x1 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 601) bears one line legend which reads as follows: *Śaṅkaranārāyaṇabhyo*

Fig. No. 602: Sealing

Accession No.	-	AH/330
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	1.7x1.1x0.3 cm
Period	-	4th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The copper sealing (Fig. 602) bears one line legend which reads as follows[86]: *Dhamaviṣṇu*

Fig. No. 603: Sealing

Fig. No. 604: Sealing

Fig. No. 605: Sealing

Fig. No. 606: Sealing

Accession No. - RG/42

Provenance - *Rajghat* district *Varanasi U.P.*
Size - 2.6x2.1x2 cm
Period - 4th century A.D.
Language - *Sanskrit*
Script - *Brahmi*
Description - The sealing (Fig. 606) bears one line legend which reads as follows:
Dhaşnamasya

Fig. No. 607: Sealing

Accession No. - S/267
Provenance - *Suneta district Ludhiana Punjab*
Size - 4.4x4x1.5 cm
Period - 4th century A.D.
Language - *Sanskrit*
Script - *Brahmi*
Description -
Inscription - The sealing (Fig. 607) bears two line legend which reads as follows:
1 *Śrī Sińaṇdasya*
2 *Sarpavarasya*

Fig. No. 608: Sealing

Accession No.	-	RG/189
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	4th century A.D.
Size	-	2.5x2.3x0.7 cm
Description	-	
Device	-	The sealing (Fig. 608) bears the image of *Garuna* holding snakes.
Inscription	-	It bears one line legend which reads as follows:
		. . pa . varşa

Fig. No. 609: Sealing

Accession No.	-	JH/348 +
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.9x2.6x0.9 cm
Period	-	4th century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 609) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Dhana dhama*

Fig. No. 610: Sealing

Accession No.	-	JH/341
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.4x1 cm
Period	-	4th century A.D.
Language	-	*Prakrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 610) bears the image of a trident/ battle-axe.
Inscription	-	It bears one line legend which reads as follows: *Dhanadhasya*

Fig. No. 611: Sealing

Fig. No. 612: Sealing

Accession No.	-	RG/101
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.3x04 cm
Period	-	4th century A.D.
Description	-	The upper part of the seal (Fig. 611) shows a king standing in front of a *chaitya griha*. He is covered by an umbrella held by another person. The lower part shows the king driving a chariot located in front of a pillared portico.

Fig. No. 612: Sealing

Accession No.	-	JH/252
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	7.2x6x1.3 cm
Period	-	4th century A.D.
Description	-	
Device	-	The sealing (Fig. 612) bears the image of an unidentifiable device.
Inscription	-	It bears one line legend which reads as follows: *Pada . . .*

Fig. No. 613: Sealing

Accession No.	-	S/270
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.7x2.6x1.1 cm
Period	-	4th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 613) bears one line illegible legend.

Fig. No. 614: Sealing

Accession No.	-	S/271
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.4x2.4x0.9 cm
Period	-	4th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 614) bears two line illegible legend.

Fig. No. 615: Sealing

Accession No.	-	S/272
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.4x2.1x2.2 cm
Period	-	4th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 615) bears one line illegible legend.

Fig. No. 616: Sealing

Accession No.	-	282/59
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.1x1.3 cm
Period	-	4th century A.D.
Description	-	
Device	-	The sealing (Fig. 616) bears the image of a conch-shell.
Inscription	-	It bears an illegible legend.

Fig. No. 617: Sealing

Accession No.	-	JH/286
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.4x2.3x2.3 cm
Period	-	4th century A.D.
Description	-	
Device	-	The broken seal (Fig. 617) bears the image of a man in pugilistic attitude.

Fig. No. 618: Sealing

Accession No.	-	JH/286
Period	-	4th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 618) bears the device of *ghata pallava* on the extreme right side.

2.12: Seals/ Sealings of 4th-5th century A.D.:

Fig. No. 619: Stone seal

Accession No.	-	RG/139
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.6x2.8x2 cm
Period	-	4th-5th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The seal (Fig. 619) bears the image of a bull sitting & facing right.
Inscription	-	It bears one line legend which reads as follows: *Braṭijasya*

Fig. No. 620: Copper seal

Accession No.	-	AH/245
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	3x2.3x0.2 cm
Period	-	4th-5th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The copper seal (Fig. 620) bears one line legend which reads as follows[87]: *Śrīsamilasya*

Fig. No. 621: Sealing

Accession No.	-	RG/26
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2.2x0.7 cm
Period	-	4th-5th century A.D.
Description	-	
Device	-	The sealing (Fig. 621) bears the image of lion slayer[88] .

Fig. No. 622: Sealing

Accession No.	-	JH/372
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x1.8x0.7 cm
Period	-	4th-5th century A.D.
Description	-	
Device	-	The sealing (Fig. 622) bears the image of *Srivatsa* symbol.

2.13: Seals/ Sealings of 5th century A.D.:

Fig. No. 623: Sealing

Accession No.	-	K/537
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5x4.5x1.5 cm
Period	-	5th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 623) bears two line legend which reads as: 1 *Mahārājādhirajasya* 2 *sakanda guptasya*

Fig. No. 624: Sealing

Accession No.	-	RG/89
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.3x2.5x2 cm
Period	-	5th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Inscription	-	The sealing (Fig. 624) bears one line legend which reads as follows: *Tamahabhāpraha*

2.14: Seals/ Sealings of 5th-6th century A.D.:

Fig. No. 625: Sealing

Accession No.	-	K/498
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	5.5x5.5x1.3 cm
Period	-	5th-6th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 625) bears the image of a *ghata pallava*.
Inscription	-	It bears one line legend which reads as follows[89]: *Balādhikaraṇaṁ*

Fig. No. 626: Sealing

Accession No.	-	BH/124
Provenance	-	*Bhita* district *Prayagraj U.P.*
Size	-	5.4x4.3x1.5 cm
Period	-	5th-6th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The sealing (Fig. 626) bears the image of a narrow necked vase holding flowers and leaves.
Inscription	-	It bears one line legend which reads as follows: *Āaktaki Adhikaṛṇaṁ*

Fig. No. 627: Sealing

Accession No.	-	RG/80
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2x1.1 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 627) bears the image of a bull sitting and facing right.
Inscription	-	It bears one line illegible legend.

Fig. No. 628: Sealing

Accession No.	-	RG/19
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.7x2 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 628) bears an unidentified device.
Inscription	-	It bears one line illegible legend.

Fig. No. 629: Sealing

Accession No.	-	RG/3
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.6x3.5x1.3 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 629) bears the image of trident & bull.
Inscription	-	It bears one line illegible legend.

Fig. No. 630: Sealing

Accession No.	-	RG/7
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.8x2.3x1.5 cm
Period	-	5th-6th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 630) bears one line illegible legend.

Fig. No. 631: Sealing

Accession No.	-	RG/21
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.5x1.4x0.6 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 631) bears the device of *Srivatsa* symbol.
Inscription	-	It bears one line illegible legend.

Fig. No. 632: Impression of Cotton strip used to bind the package

Accession No.	-	RG/60
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	5th-6th century A.D.
Size	-	6.5x4x3.6 cm
Description	-	
Device	-	The sealing (Fig. 632) bears the device of a conch shell.
Inscription	-	It bears one line illegible legend.

Fig. No. 633: Sealing

Accession No.	-	RG/67
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5.2x3x1.5 cm
Period	-	5th-6th century A.D.
Description	-	The broken sealing (Fig. 633) has an unidentifiable device and an illegible legend.

Fig. No. 634: Sealing

Accession No.	-	JH/323
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5.5x5x3.2 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The multi-faceted sealing (Fig. 634) bears an unidentifiable object.
Inscription	-	It bears an illegible legend.

Fig. No. 635: Sealing

Accession No. - JH/323

Description - It bears an illegible legend.

Fig. No. 636: Sealing

Accession No. - JH/323

Description - It bears an illegible legend.

Fig. No. 637: Sealing

Accession No. - JH/323

Description -

Device - The broken sealing (Fig. 637) bears an unidentifiable device.

Inscription - It bears one line illegible legend.

Fig. No. 638: Sealing

Accession No.	-	RG/114
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3x1.6 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 638) bears the device of *Garuna* shown with spread wings flanked by two pillars planted in water vessels.

Fig. No. 639: Sealing

Accession No.	-	RG/115
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x3x1.5 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 639) bears the image of *Garuna* with pillar on his left side.

Fig. No. 640: Sealing

Accession No.	-	RG/116
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2x1.5 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 640) bears the device of *Garuna* shown with spread wings flanked by two pillars.

Fig. No. 641: Sealing

Accession No.	-	RG/117
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.3x3.2x1.4 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 641) bears the image of *Garuna* shown in standing posture and holding a stick.

Fig. No. 642: Sealing

Accession No.	-	RG/129
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5.7x3.8x1.2 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 642) bears an unidentifiable device placed above a platform and an illegible legend.

Fig. No. 643: Sealing

Accession No.	-	RG/164
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.4x3.4x1.7 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The seal (Fig. 643) bears the image of a lion sitting & facing right.
Inscription	-	It bears an illegible legend.

Fig. No. 644: Sealing

Accession No.	-	RG/180
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.x0.5 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 644) bears the image of *chakra*.

Fig. No. 645: Sealing

Accession No.	-	RG/190
Size	-	3x2.5x1.5 cm
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 645) bears an unidentifiable device.

Fig. No. 646: Sealing

Accession No.	-	RG/185
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.7x3.9x1.5 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 646) bears an unidentifiable device in the upper part and trifoliate device in the lower part.

Fig. No. 647: Sealing

Accession No.	-	RG/186
Provenance	-	*Rajghat* district *Varanasi U.P.*
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 647) bears the image of *Srivatsa* symbol.

Fig. No. 648: Sealing

Accession No.	-	K/229
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	6.9x5.2x1.4 cm
Period	-	5th-6th century A.D.
Description	-	
Device	-	The sealing (Fig. 648) bears the image of a lion sitting & facing right.
Inscription	-	It bears a four lines illegible legend.

2.15: Seals/ Sealings of 6th-7th century A.D.

Fig. No. 649: Sealing

Accession No.	-	RG/203
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.2x0.6 cm
Period	-	6th -7th entury A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	
Device	-	The sealing (Fig. 649) bears the image of an ascetic sitting on the ground.
Inscription	-	It bears one line legend which reads as follows: *. . . . deva*

2.16: Seals/ Sealings of 8th-9th century A.D.

Fig. No. 650: Sealing

Accession No.	-	RG/201
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.6x0.7 cm
Period	-	8th-9th century A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	
Inscription	-	The sealing (Fig. 650) bears five lines Buddhist formula which reads as follows:

1 *Yē Dhammā hētu pra*
2 *bhavo hētu teshaṁ tathā*
3 *gatō hyavada teshām cha yo*
4 *nirōdha evaṁ vādī mahā*
5 *śramaṇaḥ*

Fig. No. 651: Sealing

Accession No.	-	RG/102
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	8.5x6.2x1.6 cm
Period	-	8th-9th century A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	
Device	-	There are five miniature *stupas* shown in the middle of the text.
Inscription	-	The sealing (Fig. 651) bears twenty two line *Buddhist* formula.

Fig. No. 652: Sealing

Accession No.	-	RG/168
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.4x3.1x0.7 cm
Period	-	8th-9th century A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	The sealing (Fig. 652) bears five lines *Buddhist* formula.

Fig. No. 653: Sealing

Accession No.	-	RG/217
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.5x4.2x1.2 cm
Period	-	8th-9th century A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	The sealing (Fig. 653) bears six lines worn out Buddhist formula.

Fig. No. 654: Sealing

Accession No.	-	RG/216
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.8x0.5 cm
Period	-	8th-9th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 654) bears four lines worn out Buddhist formula.

Fig. No. 655: Sealing

Accession No.	-	RG/196
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.8x4.2x1.3 cm
Period	-	8th-9th century A.D.
Description	-	
Device	-	The sealing (Fig. 655) bears the image of a *stupa* flanked by two attendants.

2.17: Seals/ Sealings of 9th century A.D.:

Fig. No. 656: Sealing

Accession No.	-	JH/290
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5x5x2.5 cm
Period	-	9th century A.D.
Description	-	
Inscription	-	The sealing (Fig. 656) bears an illegible legend.

2.18: Seals/ Sealings of 10th century A.D.:

Fig. No. 657: Sealing

Accession No.	-	RG/187
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3x1 cm
Period	-	10th century A.D.
Language	-	*Sanskrit*
Script	-	*Nagari*
Description	-	The sealing (Fig. 657) bears six lines legend which reads as follows:

(i) *Hara Gauriravinya*
(ii) *ṇiyatya muda Harimadh*
(iii) *va . chamiha Bhajanā chā śrí*
(iv) *yamichchhta yutya yaśa Prabhavō*
(v) *naru nāmuka namavya*
(vi) *. . ma . . .*

2.19: Seals/ Sealings of 10th-11th century A.D.:

Fig. No. 658: Sealing

Accession No.	-	RG/36
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.6x3.5x2 cm
Period	-	10th-11th century A.D.
Language	-	*Sanskrit*
Script	-	*Brahmi*
Description	-	
Device	-	The periphery of the sealing is defined by beaded strings.
Inscription	-	The sealing (Fig. 658) bears one line legend which reads as follows: *Śrí Maheśvara*

2.20: Seals/ Sealings of Persian Seals:

Fig. No. 659: Iron seal

Accession No.	-	K/385
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2x1.3x1 cm
Period	-	1716 A.D.
Language	-	*Persian*
Script	-	*Nastaliq*
Description	-	
Inscription	-	The iron seal (Fig. 659) bears two line legend which reads as follows: 1 *Sa 1128* 2 *Sadasiva*

Fig. No. 660: Iron seal

Accession No.	-	K/386
Size	-	2.2x1.8x1 cm
Period	-	18th century A.D.
Language	-	*Persian*
Script	-	*Nastaliq*
Description	-	
Inscription	-	The iron seal (Fig. 660) bears two line legend which reads as follows: 1 *San 32 Lāl Khān* 2 *Ālam Khān Ibn* This seal mentions the names of *Lal Khan* & *Alam Khan*.

2.21: Miscellaneous Seals/ Sealings:

Fig. No. 661: Sealing

Fig. No. 662: Sealing

Fig. No. 663: Sealing

Accession No.	-	RG/8
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.8x1.1 cm
Description	-	
Device	-	The sealing (Fig. 663) bears devices of crescent shaped above an altar and another altar with some symbol which has faded out, on two facets.

Fig. No. 664: Sealing

Accession No.	-	RG/13
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5x4x1.3 cm
Description	-	
Device	-	The sealing (Fig. 664) bears the image of a stout ascetic seated on the ground.
Inscription	-	It bears one line illegible legend.

Fig. No. 665: Sealing

Accession No.	-	RG/17
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2x1.1 cm
Description	-	
Device	-	The sealing (Fig. 665) bears the device of a rod placed on a serpentine figure and a triangular perch holding some figure[90].

Fig. No. 666: Sealing

Accession No.	-	RG/25
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.7x1.8x0.6 cm
Description	-	
Device	-	The sealing (Fig. 666) bears the device of a man in standing posture.

Fig. No. 667: Sealing

Accession No.	-	RG/52
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.1x0.6 cm
Description	-	The sealing (Fig. 667) bears three symbols namely an unidentified figure, *Nandipada,* trident in the first line. Two symbols namely spoon and fish in the second line. Two symbols namely *Swastika* and pedestal in the third line. All these figures are enclosed by beaded square shaped margin[91].

Fig. No. 668: Sealing

Accession No.	-	RG/64
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2x1.4 cm
Description	-	
Device	-	The sealing (Fig. 668) bears the image of Greek deity *Palla*[92] .

Fig. No. 669: Sealing

Accession No.	-	RG/66
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.5x4x1.1 cm
Description	-	
Device	-	The sealing (Fig. 669) bears an unidentifiable device.

Fig. No. 670: Sealing

Accession No.	-	RG/71
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.1x1.6x0.7 cm
Description	-	
Device	-	The sealing (Fig. 670) bears the image of an unidentifiable animal.

Fig. No. 671: Sealing

Accession No.	-	RG/72
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2x1.1 cm
Description	-	
Device	-	The sealing (Fig. 671) bears an unidentifiable device.

Fig. No. 672: Sealing

Accession No.	-	RG/74
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.7x2.4x1.1 cm
Description	-	The sealing (Fig. 672) is worn out.

Fig. No. 673: Sealing

Accession No.	-	RG/76
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4x3.7x1.5 cm
Description	-	The sealing (Fig. 673) is worn out. It bears an illegible legend.

Fig. No. 674: Sealing

Accession No.	-	RG/79
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.4x1.5 cm
Description	-	The sealing (Fig. 674) bears an unidentifiable device.

Fig. No. 675: Sealing

Accession No.	-	RG/84
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.2x1.3 cm
Description	-	The sealing (Fig. 675) bears one line illegible legend.

Fig. No. 676: Sealing

Accession No.	-	RG/81
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.6x2.5x0.7 cm
Description	-	
Device	-	The sealing (Fig. 676) bears an unidentifiable device.
Inscription	-	It bears one line illegible legend.

Fig. No. 677: Sealing

Accession No.	-	RG/88
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3.3x1.5 cm
Description	-	The sealing (Fig. 677) bears an unidentifiable device.

Fig. No. 678: Sealing

Accession No.	-	RG/87
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.2x1.3 cm
Condition	-	It is a damaged sealing (Fig. 678).

Fig. No. 679: Sealing

Accession No.	-	RG/91
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.2x3.5x2.2 cm
Description	-	
Device	-	This broken sealing (Fig. 679) bears the image of *ghata pallava*.

Fig. No. 680: Sealing

Accession No.	-	RG/104
Provenance	-	*Rajghat* district *Varanasi U.P.* illegible legend.
Size	-	3.6x3.2x1.5 cm
Description	-	The sealing (Fig. 680) bears an unidentifiable device.

Fig. No. 681: Sealing

Accession No.	-	RG/105
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.3x2.5x0.9 cm
Description	-	
Device	-	The sealing (Fig. 681) shows a human figure.

Fig. No. 682: Sealing

Accession No.	-	RG/110
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2x0.6 cm
Description	-	The sealing (Fig. 682) bears the figure of bull (?) sitting and facing right.

Fig. No. 683: Sealing

Accession No.	-	RG/107
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x0.7 cm
Description	-	
Device	-	The sealing (Fig. 683) bears the image of a three headed deity[93].

Fig. No. 684: Sealing

Accession No.	-	RG/106
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.2x0.6 cm
Description	-	The sealing (Fig. 684) shows the image of a peacock.

Fig. No. 685: Sealing

Accession No.	-	RG/106
Provenance	-	*Rajghat* district *Varanasi U.P.*
Description	-	The sealing (Fig. 685) shows S shaped pattern made by vertical and horizontal lines.

Fig. No. 686: Sealing

Accession No.	-	K/307
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.1x2.2x1.2 cm
Description	-	
Device	-	The sealing (Fig. 686) bears the image of a lion sitting and facing front.

Fig. No. 687: Sealing

Accession No.	-	JH/304
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.3x2.5x2.3 cm
Description	-	This is a lump of clay (Fig. 687) having many impressions.

Fig. No. 688: Sealing

Accession No.	-	JH/304
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	
Device	-	This impression of a sealing (Fig. 688) shows a man walking towards left.

Fig. No. 689: Sealing

Accession No.	-	JH/304
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	The sealing (Fig. 689) shows the image of a tree flanked by two water vessels.

Fig. No. 690: Sealing

Accession No.	-	JH/328
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4.2x3.6x2 cm
Description	-	
Device	-	The sealing (Fig. 690) bears the image of a rod sandwiched between S and reverse S.

Fig. No. 691: Sealing

Accession No.	-	JH/325
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.2x1.2 cm
Description	-	
Device	-	The sealing (Fig. 691) bears the image of an unidentifiable device.

Fig. No. 692: Sealing

Accession No. - JH/324

Provenance - *Jhunsi* district *Prayagraj U.P.*

Description -

Device - The sealing (Fig. 692) bears the image of a rod intersected by letter S and a small circle.

Fig. No. 693: Sealing

Accession No.	-	JH/324
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x2 cm
Description	-	
Device	-	The sealing (Fig. 693) bears the image of a rod intersected by letter S and a small circle.

Fig. No. 694: Sealing

Accession No.	-	JH/341
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x2.3 cm
Description	-	
Device	-	The sealing (Fig. 694) bears the image of *triratna* symbol and cross.

Fig. No. 695: Sealing

Accession No.	-	JH/343
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.8x1.8x1.3 cm
Description	-	
Device	-	This broken sealing (Fig. 695) bears the image of a man in standing posture with left hand raised.

Fig. No. 696: Sealing

Accession No.	-	RG/121
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.5x1.6x0.6 cm
Description	-	The sealing (Fig. 696) bears an unidentifiable device.

Fig. No. 697: Sealing

Accession No.	-	RG/120
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.6x1.5x0.5 cm
Description	-	
Device	-	This sealing (Fig. 697) bears an unidentifiable device.

Fig. No. 698: Sealing

Accession No.	-	RG/118
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x2.7x1.6 cm
Description	-	
Device	-	The sealing (Fig. 698) bears an unidentifiable object flanked by flag and trident/ battle-axe.

Fig. No. 699: Sealing

Accession No.	-	RG/126
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5.7x5.7x3 cm
Description	-	
Device	-	The sealing (Fig. 699) bears an unidentifiable device and an illegible legend.

Fig. No. 700: Sealing

Accession No.	-	RG/122
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x1.5x1 cm
Description	-	
Device	-	The sealing (Fig. 700) bears the image of an unidentifiable object.

Fig. No. 701: Sealing

Accession No.	-	RG/124
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2.2x0.7 cm
Description	-	
Device	-	The sealing (Fig. 701) bears the image of a peacock facing right.

Fig. No. 702: Sealing

Accession No.	-	RG/124
Provenance	-	*Rajghat* district *Varanasi U.P.*
Description	-	
Device	-	The sealing (Fig. 702) bears the chevrons designs.

Fig. No. 703: Sealing

Accession No.	-	RG/156
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	6.4x3.5x1.8 cm
Description	-	The sealing (Fig. 703) bears an unidentifiable device.

Fig. No. 704: Sealing

Accession No. - RG/156

Description - It bears an illegible legend.

Fig. No. 705: Sealing

Accession No. - RG/156

Description - It bears an illegible legend.

Fig. No. 706: Sealing

Accession No.	-	RG/154
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x2.1x2.2 cm
Description	-	The sealing (Fig. 706) bears an unidentifiable device.

Fig. No. 707: Sealing

Accession No.	-	RG/163
Provenance	-	*Rajghat* district *Varanasi U.P.*
Description	-	
Device	-	The sealing (Fig. 707) bears the image of a peacock sitting & facing front.

Fig. No. 708: Sealing

Accession No. - RG/163

Description -

Device - It bears the image of a bull sitting & facing right.

Fig. No. 709: Sealing

Accession No. - RG/163

Description - It bears the image of a human figure in standing posture.

Fig. No. 710: Sealing

Accession No.	-	RG/166
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.2x3x1.2 cm
Description	-	
Device	-	The sealing (Fig. 710) bears the image of an ascetic seated on the ground.

Fig. No. 711: Sealing

Accession No.	-	RG/173
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x1 cm
Description	-	The sealing (Fig. 711) is worn out and bears an illegible legend.

Fig. No. 712: Sealing

Accession No.	-	RG/170
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.4x3.6x2 cm
Description	-	
Device	-	The sealing (Fig. 712) bears the image of *Srivatsa* symbol and other unidentifiable devices.

Fig. No. 713: Sealing

Accession No.	-	JH/365
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	
Device	-	The sealing (Fig. 713) bears the image of a *chakra*.
Inscription	-	It bears one line illegible legend.

Fig. No. 714: Sealing

Accession No.	-	JH/360
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.9x1.8x0.6 cm
Description	-	
Device	-	The sealing (Fig. 714) bears the image of a *chakra*.

Fig. No. 715: Mould of a coin

Accession No.	-	JH/359
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.3x1.3x0.4 cm
Description	-	It is the mould (Fig. 715) of a coin. There is a legend around the periphery and a triangle containing three circles and a flower below it.

Fig. No. 716: Sealing

Accession No.	-	SU/391
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3x3x1.5 cm
Description	-	
Device	-	The sealing (Fig. 716) bears the image of a trident.

Fig. No. 717: Copper seal

Accession No.	-	SU/390
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	1.4x1.3x0.6 cm
Description	-	
Device	-	The copper seal (Fig. 717) bears the image of an animal.

Fig. No. 718: Sealing

Accession No.	-	JH/384
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.5x1 cm
Description	-	
Device	-	The sealing (Fig. 718) bears the image of a deity in standing posture with his right hand raised and left hand akimbo[94].

Fig. No. 719: Sealing

Accession No.	-	K/383
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4.5x1.5x1 cm
Description	-	
Device	-	The sealing (Fig. 719) bears the image of an elephant[95].

Fig. No. 720: Sealing

Accession No.	-	JH/380
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	
Inscription	-	The sealing (Fig. 720) bears an illegible legend.

Fig. No. 721: Sealing

Accession No.	-	JH/380
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	
Device	-	The sealing (Fig. 721) bears an unidentifiable device.

Fig. No. 722: Sealing

Accession No.	-	JH/379
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.4x0.9 cm
Description	-	
Device	-	The sealing (Fig. 722) bears the image of trident/ battle-axe.

Fig. No. 723: Sealing

Accession No.	-	K/377
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	4.2x4x1.5 cm
Description	-	
Device	-	It is a worn-out mould (Fig. 723).

Fig. No. 724: Sealing

Accession No.	-	AH/396
Provenance	-	*Ahichhatra* district *Bareilly U.P.*
Size	-	7.5x6x2 cm
Description	-	
Device	-	The sealing (Fig. 724) bears the image of a lion sitting and facing right.
Inscription	-	It bears four lines illegible legend.

Fig. No. 725: Sealing

Accession No.	-	JH/408
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	5x3x1.2 cm
Description	-	
Device	-	The sealing (Fig. 725) is worn out.
Inscription	-	It bears one line illegible legend.

Fig. No. 726: Seal

Accession No.	-	K/409
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.3x1.2x1.2 cm
Description	-	The seal (Fig. 726) bears the figure of a horse and a cross (small circles are attached to its arms)[96].

Fig. No. 727: Sealing

Accession No.	-	JH/428
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.8x1.4 cm
Description	-	
Device	-	The sealing (Fig. 727) bears the image of *Garuna* with his wings spread.
Inscription	-	It bears one line illegible legend.

Fig. No. 728: Sealing

Accession No.	-	JH/427
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.9x3.6x1.3 cm
Description	-	
Device	-	The sealing (Fig. 728) bears the image of a bull standing and facing right. A triple *shivalinga,* trident and *chakra* exist on his right side as we move in clockwise direction.

Fig. No. 729: Sealing

Accession No.	-	JH/426
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.8x0.7 cm
Description	-	
Device	-	The sealing (Fig. 729) bears the image of a *chakra* flanked by two conch-shells.

Fig. No. 730: Sealing

Accession No.	-	JH/425
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x0.8 cm
Description	-	
Device	-	The sealing (Fig. 730) bears the image of *Srivatsa* symbol.

Fig. No. 731: Sealing

Accession No.	-	JH/423
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x1.2 cm
Description	-	
Inscription	-	The sealing (Fig. 731) bears legend which reads as: *Śatagaau*

Fig. No. 732: Sealing

Accession No.	-	JH/422
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.7x1.5x1.1 cm
Description	-	
Inscription	-	The sealing (Fig. 732) bears an illegible legend.

Fig. No. 733: Sealing

Accession No.	-	JH/421
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.5x3.2x1 cm
Description	-	
Device	-	The sealing (Fig. 733) bears the image of a trident.

Fig. No. 734: Sealing

Accession No.	-	JH/418
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	7x4x3 cm
Description	-	
Device	-	The broken sealing (Fig. 734) bears the image of a goddess in standing posture with her hands bend at elbow and pointing towards left and right. A flower exists on her left side.
Inscription	-	It bears three line illegible legend.

Fig. No. 735: Sealing

Accession No.	-	JH/416
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3x2.5x1 cm
Description	-	
Device	-	The sealing (Fig. 735) bears the image of an altar located above a platform.
Inscription	-	It bears one line illegible legend.

Fig. No. 736: Sealing

Accession No.	-	JH/458
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.3x2.3x1.5 cm
Description	-	
Device	-	The sealing (Fig. 736) bears the image of a flower.

Fig. No. 737: Sealing

Accession No.	-	JH/460
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.4x2.1x1.2 cm
Description	-	
Device	-	The sealing (Fig. 737) bears the image of a man in standing posture.

Fig. No. 738: Sealing

Accession No.	-	JH/461
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2x1.5 cm
Description	-	
Device	-	The sealing (Fig. 738) bears the image of rings attached to the arms of a cross.

Fig. No. 739: Sealing

Accession No.	-	JH/437
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	
Device	-	The seal (Fig. 739) bears an unidentifiable object.

Fig. No. 740: Seal

Accession No.	-	JH/437
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.60x0.9x0.9 cm
Description	-	The seal (Fig. 740) bears the image of a spike and figure shaped like letter 'U'. A short stroke is attached to the letter.

A **B** **C** **D**

Fig. No. 741: Cube

Accession No.	-	JH/440
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.6x0.7x0.6 cm
Description	-	
Device	-	The cube (Fig. 741) bears the images of a circle between two hearts shaped figures (A), the image of *swastika* symbol between two *makars* (B), the image of a standard (C) and the image of a flower between hour glasses (D).

Fig. No. 742: Seal

Accession No.	-	JH/443
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.2x2.2x1.2 cm
Description	-	The seal (Fig. 742) depicts *Shiva* standing in front of *Nandi*. *Triratna* symbol exists on the right side. There is a legend around the periphery.

Fig. No. 743: Sealing

Accession No.	-	RG/179
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x3x1 cm
Description	-	
Device	-	The sealing (Fig. 743) bears an unidentifiable device.

Fig. No. 744: Sealing

Accession No.	-	RG/177
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.5x2.7x1.5 cm
Description	-	
Device	-	The sealing (Fig. 744) bears an unidentifiable device.

Fig. No. 745: Sealing

Accession No.	-	RG/176
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.2x1.2x0.8 cm
Description	-	
Device	-	The sealing (Fig. 745) bears an unidentifiable device.

Fig. No. 746: Sealing

Accession No.	-	RG/188
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.8x2.9x1 cm
Description	-	
Device	-	The sealing (Fig. 746) bears an unidentifiable device.

Fig. No. 747: Sealing

Accession No.	-	RG/182
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.5x3.3x1 cm
Description	-	
Device	-	The sealing (Fig. 747) bears the image of *Garuna* sitting & facing front[97].

Fig. No. 748: Sealing

Accession No.	-	RG/181
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.5x3x1.2 cm
Description	-	
Device	-	The sealing (Fig. 748) bears the image of a male in standing posture & taking support of a squat pillar[98].

Fig. No. 749: Sealing

Accession No.	-	RG/199
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2.3x1 cm
Description	-	
Device	-	The sealing (Fig. 749) bears the image of a peacock on the upper right side and other unidentified images.

Fig. No. 750: Sealing

Accession No.	-	RG/193
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3.8x3.6x1 cm
Description	-	
Device	-	The sealing (Fig. 750) bears an unidentifiable device.

Fig. No. 751: Sealing

Accession No.	-	RG/198
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.5x1.5x0.3 cm
Description	-	
Device	-	The sealing (Fig. 751) bears the image of a trident.

Fig. No. 752: Sealing

Fig. No. 753: Sealing

Fig. No. 754: Sealing

Accession No.	-	RG/208
Provenance	-	*Rajghat* district *Varanasi U.P.*
Description	-	
Device	-	The sealing (Fig. 754) bears an unidentifiable device.

Fig. No. 755: Sealing

Accession No.	-	RG/210
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	3x2.3x1.2 cm
Description	-	
Device	-	The sealing (Fig. 755) bears the image of a man standing and reclining on a pillar.

Fig. No. 756: Sealing

Accession No.	-	RG/212
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2x2x0.5 cm
Description	-	The sealing (Fig. 756) bears an unidentifiable device.

Fig. No. 757: Sealing

Accession No.	-	JH/222
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.3x2.1x2 cm
Description	-	
Device	-	It is a sealing (Fig. 757) in the shape of a clay lump bears one impression.

Fig. No. 758: Sealing

Accession No.	-	S/224
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.5x2.2x9 cm
Description	-	
Device	-	The sealing (Fig. 758) bears the image of a man in standing posture & looking towards right. His hand is resting on a staff.

Fig. No. 759: Sealing

Accession No.	-	S/225
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.5x2.3x1 cm
Description	-	
Device	-	The sealing (Fig. 759) bears the image of some animal.

Fig. No. 760: Dice

Accession No.	-	RG/228
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5.8x1.9x1.1 cm
Description	-	It is a dice (Fig. 760) marked with different symbols.

Fig. No. 761: Sealing

Accession No.	-	K/230
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.4x2.4x0.5 cm
Description	-	
Device	-	The sealing (Fig. 761) bears the image of roman number II shaped altar and two conch-shells (?)[99].

Fig. No. 762: Sealing

Accession No.	-	JH/231
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.7x2.7x0.8 cm
Description	-	
Device	-	The sealing (Fig. 762) bears an unidentifiable device.

Fig. No. 763: Sealing

Accession No.	-	JH/233
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.1x2.2x1.5 cm
Description	-	
Device	-	The sealing (Fig. 763) bears the image of rounded *swastika*. Crescent is attached to the tip of every arm[100].

Fig. No. 764: Sealing

Accession No.	-	JH/233
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Description	-	
Device	-	The clay lump (Fig. 764) bears an impression. The device is unidentifiable.

Fig. No. 765: Sealing

Accession No.	-	JH/450
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.5x2.2x1 cm
Description	-	
Device	-	The sealing (Fig. 765) bears the image of a tree guarded by a railing. It has four symbols namely vertical crescent and dot, cross, vertical crescent and three armed object.

Fig. No. 766: Sealing

Accession No.	-	JH/451
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	3.7x3.5x2 cm
Description	-	
Device	-	The sealing (Fig. 766) shows the image of a man standing and raising his right hand.
Inscription	-	It bears one line illegible legend.

Fig. No. 767: Agate sealing

Fig. No. 768: Agate sealing

Accession No.	-	JH/431
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x1.6x1.3 cm
Description	-	
Inscription	-	The agate sealing (Fig. 767-68) bears one line illegible legend.

Fig. No. 769: Sealing

Accession No.	-	JH/473
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.8x1.8x1 cm
Description	-	
Device	-	The sealing (Fig. 769) bears the image of *triratna* symbol.

Fig. No. 770: Seal

Accession No.	-	JH/496
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x1.8x1.2 cm
Description	-	
Device	-	The seal (Fig. 770) bears the image of a vertical line and *swastika* symbol.

Fig. No. 771: Sealing

Accession No.	-	K/489
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.4x3.4x1.2 cm
Description	-	
Device	-	The sealing (Fig. 771) bears the images of *triratna* in the middle and conch-shell, flag & *swastika* symbol at the bottom.

Fig. No. 772: Seal

Accession No.	-	K/514
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.9x1.4x1.2 cm
Description	-	
Device	-	The seal (Fig. 772) bears the figure of English letter I crossed in the middle.

Fig. No. 773: Terracotta piece

Accession No.	-	K/512
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	8x3.6x2.2 cm
Description	-	It is a long broken terracotta piece (Fig. 773) stamped with twelve square shaped impressions. The lower squares have trident, planted inside a railing on the lower side, a flower in the middle and cross & flower at the top. The upper squares have an elephant looking towards a standard and a flower.

Fig. No. 774: Sealing

Accession No.	-	K/511
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.4x2.3x2 cm
Description	-	
Device	-	The sealing (Fig. 774) bears the image of *triratna* on the left side and a vertical rod with three cross bars.

Fig. No. 775: Sealing

Accession No.	-	K/510
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x2.3x1.5 cm
Description	-	
Device	-	The sealing (Fig. 775) bears the image of a cow with a man standing behind it.

Fig. No. 776: Sealing

Accession No.	-	K/507
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.1x2.2x2 cm
Description	-	
Device	-	The sealing (Fig. 776) bears the images of yupa, cross and *makar*.

Fig. No. 777: Sealing

Accession No.	-	K/527
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x3x1 cm
Description	-	
Device	-	The sealing (Fig. 777) bears the image of *Gajagraha*.

Fig. No. 778: Emulate of bone

Accession No.	-	K/528
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.5x1.2x0.8 cm
Description	-	It is a miniature emulate of bone (Fig. 778) in the shape of a lion.

Fig. No. 779: Sealing

Accession No.	-	K/550
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.2x1.9x1.9 cm
Description	-	
Device	-	The sealing (Fig. 779) bears the image of *ghata pallava*.

Fig. No. 780: Sealing

Accession No.	-	K/548
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.6x2.6x1.2 cm
Description	-	The sealing (Fig. 780) bears two line illegible legend.

Fig. No. 781: Agate seal

Accession No.	-	K/547
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1x1x0.3 cm
Description	-	The agate seal (Fig. 781) bears the image of *swastika* and a crescent.

Fig. No. 782:

Accession No.	-	K/546
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.1x1.1x0.5 cm
Description	-	There exist a circular depression (Fig. 782) in the middle.

Fig. No. 783: Sealing

Accession No.	-	K/543
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.8x2.7x1.2 cm
Description	-	
Device	-	The sealing (Fig. 783) bears the image of a female figure.

Fig. No. 784: Seal

Accession No.	-	R/238
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.1x1.5x2 cm
Description	-	
Device	-	The seal (Fig. 784) bears an unidentifiable device on the right & *makar* on the left side.

Fig. No. 785: Sealing

Accession No.	-	JH/256
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	8.5x3.8x2.5 cm
Description	-	The sealing (Fig. 785) bears an unidentifiable device.

Fig. No. 786: Sealing

Accession No. - JH/256

Description - It bears the image of a trident/ battle-axe.

Fig. No. 787: Copper seal

Accession No.	-	K/242
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.4x1.5x0.2 cm
Description	-	The copper seal (Fig. 787) bears the images of one *chakra* on the left side and an unidentifiable object on the right side.

Fig. No. 788: Sealing

Accession No.	-	JH/257
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	8x5x1 cm
Description	-	It is a piece of t.c. sealing (Fig. 788) having one circular impression.

Fig. No. 789: Sealing

Accession No.	-	SUNET/261
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2x2x1 cm
Description	-	The sealing (Fig. 789) has the impression with two compartments. The left side contains a trident and rod.

Fig. No. 790: Sealing

Accession No.	-	S/265
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.7x3x1 cm
Description	-	
Device	-	The sealing (Fig. 790) bears the image of a male in standing posture.

Fig. No. 791: Sealing

Accession No.	-	S/228
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.7x2.6x0.9 cm
Description	-	
Device	-	The sealing (Fig. 791) bears the image of an unidentifiable object.

Fig. No. 792: Sealing

Accession No.	-	JH/293
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	4x4x1.5 cm
Description	-	
Device	-	The sealing (Fig. 792) bears the image of a man standing with his right hand akimbo and left hand raised.

Fig. No. 793: Sealing

Accession No.	-	JH/283
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	1.6x1.7x1 cm
Description	-	
Device	-	The sealing (Fig. 793) bears an unidentifiable device.

Fig. No. 794: Sealing

Accession No.	-	K/551
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3.3x3x1.5 cm
Description	-	
Device	-	The sealing (Fig. 794) bears the image of a deity (*Kartikeya?*) standing and holding a spear.

Fig. No. 795: Sealing

Accession No.	-	K/562
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.8x2.5x1.2 cm
Description	-	
Device	-	The sealing (Fig. 795) bears the image of a male figure moving towards left with his right hand raised above his head and his lower garments streaming behind.

Fig. No. 796: Seal

Fig. No. 797: A

Fig. No. 798: B

Fig. No. 799: C

Fig. No. 800: D

Fig. No. 801: E

Fig. No. 802: F

Accession No.	-	K/319
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.3x1.4x1.4 cm
Description	-	
Device	-	The multi-faceted seal (Fig. 796-802) shows the *Brahmi* letter 'MA' between two vertical lines (Fig. A), the head of a standard (Fig. B), the image of *swastika* symbol (Fig. C), the image of battle-axe/ pick-axe (Fig. D), the *Brahmi* letter 'Ma' (Fig. E) and the image of an arrow (Fig. F).

Fig. No. 803: Mould of a coin

Accession No.	-	S/276
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	3x3x0.7 cm
Description	-	
Device	-	The mould (Fig. 803) is the image of a deity in *tribhanga* posture.

Fig. No. 804: Mould of a coin

Accession No.	-	S/274
Provenance	-	*Suneta district Ludhiana Punjab*
Size	-	2.8x2.6x0.5 cm
Description	-	It is a mould (Fig. 804) of a coin showing a man in standing posture with a water vessels located to his left and *triratna* symbol located to his right.

Fig. No. 805: Sealing

Accession No.	-	BH/136
Provenance	-	*Bhita* district *Prayagraj U.P.*
Description	-	
Device	-	The sealing (Fig. 805) bears the image of a wide mouth vessel.

Fig. No. 806: Copper seal

Accession No.	-	K/100
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.9x1.4x1.8 cm
Description	-	
Device	-	The copper seal (Fig. 806) bears the images of two deer standing and facing each other[101].

Fig. No. 807: Sealing

Accession No.	-	K/259
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x1.8x1 cm
Description	-	
Device	-	The sealing (Fig. 807) bears the image of a tree with a pot[102].

Fake Seals & Sealings:

Fig. No. 808: Seal

Accession No.	-	RG/70
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	5x2.3x1.8 cm
Description	-	This seal (Fig. 808) is a fake. It bears an illegible legend.

Fig. No. 809: Sealing

Accession No.	-	RG/78
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4.4x3x0.6 cm
Description	-	It is a fake sealing (Fig. 809).

Fig. No. 810: Seal

Accession No.	-	RG/95
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	4x1.9x1 cm
Description	-	It is a fake seal (Fig. 810).

Fig. No. 811: Sealing

Accession No.	-	RG/109
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	1.5x1.5x1 cm
Description	-	
Device	-	It is a fake sealing (Fig. 811).

Fig. No. 812: Sealing

Accession No.	-	RG/145
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	6.6x6.5x2 cm
Description	-	It is a fake sealing (Fig. 812).

Fig. No. 813: Copper seal

Accession No.	-	R/305
Provenance	-	*Rajghat* district *Varanasi U.P.*
Size	-	2.2x1.9x0.2 cm
Description	-	It is a fake copper seal (Fig. 813).

Fig. No. 814: Lump

Accession No.	-	JH/380
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2.6x2.6x1.3 cm
Description	-	It is a multifaceted lump (Fig. 814) shaped sealing bearing many stamps. It appears to be a fake sealing.

Fig. No. 815: Sealing

Accession No.	-	K/382
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	3x2x0.9 cm
Description	-	
Device	-	It is a fake sealing (Fig. 815)[103].

Fig. No. 816: Seal

Accession No.	-	JH/467
Provenance	-	*Jhunsi* district *Prayagraj U.P.*
Size	-	2x2x1 cm
Description	-	
Device	-	It is a fake seal (Fig. 816).

Fig. No. 817: Sealing

Accession No.	-	K/523
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Description	-	It is a fake sealing (Fig. 817).

Fig. No. 818: Sealing

Accession No.	-	LACH/239
Size	-	3x1x2.5 cm
Description	-	It is a fake sealing (Fig. 818).

Fig. No. 819: Seal

Accession No.	-	K/558
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	2.6x3.5x3.5 cm
Description	-	It is a fake sealing (Fig. 819).

Fig. No. 820: Sealing

Accession No.	-	K/561
Provenance	-	*Kaushambi* district *Kaushambi U.P.*
Size	-	1.6x1.6x0.8 cm
Description	-	It is a fake sealing (Fig. 820)

References:

1. Sharma, I. K. 1980. *Coinage of the Satvahanas.* Agam Kala Prakashan, New Delhi. p.109.
2. Thapaliyal, K. K. *Studies in Ancient Indian seals*. Akhila Bharatiya Sanskrit Parishad, Lucknow. pp. 30-1.
3. *Ibid*. pp. 25-6.
4. *Ibid*. p. 24.
5. *Ibid* w. p. 24.
6. *Ibid*. p. 25.
7. *Ibid*. pp. 26-7.
8. *Ibid*. p. 32.
9. Shastri, A. M. 1979. *Kauśāmbī Hoard of Magha Coins.* Nagpur Vidyapeeth Mudranalaya, Nagpur. p. 15.
10. Roy, S. N. 1999. *Magha Inscriptions in Allahabad Museum.* Raka Prakashan, Allahabad. pp. 01-20; Shastri, A. M. 1979. *Kauśāmbī Hoard of Magha Coins.* Nagpur Vidyapeeth Mudranalaya, Nagpur. p. 15.
11. Thapaliyal, K. K. *Opcit*. pp. 37-8; Shastri, A. M. *Opcit.* 1979. p. 15.
12. Roy, S. N. *Opcit.* 1999. pp. 33-39; Shastri, A. M. *Opcit.* 1979. p. 15.
13. Thapaliyal, K. K. *Opcit.* p. 40.
14. *Ibid*. p. 41.
15. Thapaliyal, K. K. *Opcit*. p. 419 & 302; Bajpai, K. D. 1966. *A Clay Sealing of Hastipala from Kaushambi.* 'Journal of the Numismatic Society, Vol. XXVIII'. The Numismatic Society of India, Varanasi. p. 44.
16. Thapaliyal, K. K. *Opcit*. p. 306; Tripathi, R. R. *Two new Sealings in Allahabad Museum.* 'Journal of the Numismatic Society, Vol. XXX'. The Numismatic Society of India, Varanasi. pp. 24-31; Tripathi, R. R. 1966. *Some Seals and Sealings in Allahabad Museum.* 'Journal of the Numismatic Society, Vol. XXVIII'. The Numismatic Society of India, Varanasi. pp. 182-88.
17. *Ibid*. p. 418.
18. *Ibid*. p. 428.
19. Thapaliyal, K. K. *Opcit*. p. 298; Tripathi, R. R. 1966. *Stone seals in Allahabad Museum.* 'Journal of the Numismatic Society, Vol. XXVIII'. The Numismatic Society of India, Varanasi. pp. 182-88.
20. Thapaliyal, K. K. *Opcit*. p. 306.
21. *Ibid*. p. 313.
22. Tripathi, R. R. *Opcit*. 1966. pp. 182-88.
23. *Ibid*. pp. 182-88.
24. Thapaliyal, K. K. *Opcit.* p. 300.
25. Thapaliyal, K. K. *Opcit*. p. 296; Agarwal, V. S. 1961. *Clay Sealings from Rajghat.* 'Journal of the Numismatic Society, Vol. XXIII'. The Numismatic Society of India, Varanasi. pp. 408-13.
26. Tripathi, R. R. *Opcit*. 1966. pp. 205-08.
27. Agarwal, V. S. *Opcit*. 1961. pp. 408-13; Sahni, R. B. D. R. *A Sunga Inscription from Ayodhya.* 'Epigraphia Indica, Vol. XX'. pp. 54-8; Thapaliyal, K. K. 1968. *Seals and Coins on the Genealogy and Chronology of Ayodhya Kings.* 'Journal of the Numismatic Society, Vol. XXX'. The Numismatic Society of India, Varanasi. p. 73.
28. Agarwal, V. S. *Opcit*. 1961. pp. 408-13; Sahni, R. B. D. R. *Opcit.* pp. 54-8; Thapaliyal, K. K. *Opcit*. 1968. p. 73.
29. Agarwal, V. S. *Opcit*. 1961. pp. 408-13; Sahni, R. B. D. R. *Opcit.* pp. 54-8; Thapaliyal, K. K. *Opcit*. 1968. p. 73.
30. Agarwal, V. S. *Opcit*. 1961. pp. 408-13; Sahni, R. B. D. R. *Opcit.* pp. 54-8; Thapaliyal, K. K. *Opcit*. 1968. p. 73.
31. Agarwal, V. S. *Opcit*. 1961. pp. 408-13; Sahni, R. B. D. R. *Opcit.* pp. 54-8; Thapaliyal, K. K. *Opcit*. 1968. p. 73.
32. Agarwal, V. S. *Opcit.* 1961. pp. 408-13.
33. Thapaliyal, K. K. *Opcit.* p. 430.
34. Tripathi, R. R. *Opcit.* 1965. pp. 24-31.
35. *Ibid*. pp. 24-31.
36. Tripathi, R. R. *Opcit.* 1966. pp. 182-88.

37. Agarwal, V. S. *Opcit.* 1961. pp. 408-13.
38. *Ibid.* pp. 408-13.
39. Thapaliyal, K. K. *Opcit.* p. 297 & 419.
40. Tripathi, R. R. 1968. *Two new Sealings in Allahabad Museum.* 'Journal of the Numismatic Society, Vol. XXX'. The Numismatic Society of India, Varanasi. pp. 218-20.
41. Agarwal, V. S. *Opcit.* 1961. pp. 408-13.
42. Tripathi, R. R. *Opcit.* 1966. p. 187.
43. Thapaliyal, K. K. *Opcit*. p. 431.
44. *Ibid*. p. 433.
45. Tripathi, R. R. *Opcit.* 1966. pp. 205-08.
46. Thapaliyal, K. K. *Opcit.* p. 432.
47. *Ibid*. p. 306.
48. Thapaliyal, K. K. *Opcit*. p. 314 & 420; Tripathi, R. R. *Opcit*. pp. 218-20; Tripathi, R. R. *Opcit.* 1966. pp. 205-08.
49. Thapaliyal, K. K. *Opcit*. p. 300.
50. Agarwal, V. S. *Opcit.* 1961. pp. 408-13.
51. Thapaliyal, K. K. *Opcit*. p. 420.
52. *Ibid*. p. 429.
53. *Ibid*. p. 308.
54. *Ibid*. p. 420.
55. *Ibid*. p. 298.
56. *Ibid*. p. 424.
57. *Ibid*. p. 426.
58. *Ibid*. p. 425.
59. *Ibid*. p. 426.
60. *Ibid*. p. 300.
61. *Ibid*. p. 310.
62. *Ibid*. p. 420.
63. *Ibid*. p. 303.
64. *Ibid*. p. 297.
65. T *Ibid*. p. 429.
66. *Ibid*. p. 426.
67. *Ibid*. p. 301.
68. *Ibid*. p. 296 & 432.
69. *Ibid*. p. 300 & 432.
70. Thapaliyal, K. K. *Opcit*. p. 304 & 432; Tripathi, R. R. *Opcit.* 1965. pp. 24-31.
71. Thapaliyal, K. K. *Opcit.* p. 311 & 424.
72. *Ibid*. p. 424.
73. *Ibid*. p. 424.
74. *Ibid*. p. 431.
75. *Ibid*. p. 425.
76. *Ibid*. p. 430.
77. *Ibid*. p. 425.
78. Thapaliyal, K. K. *Opcit.* p. 306 & 425; Tripathi, R. R. *Opcit.* 1966. pp. 205-08; Srivastava, O. P. L. 2020. *Recent Trends in Numismatics and Epigraphy*. Akshayvata Prakashan, Prayagraj. p. 139.
79. Thapaliyal, K. K. *Opcit*. p. 423; Tripathi, R. R. *Opcit*. 1966. pp. 205-08.
80. Thapaliyal, K. K. *Opcit.* p. 425.

81. *Ibid*. p. 315.
82. Tripathi, R. R. *Opcit*. 1965. pp. 24-31.
83. Thapaliyal, K. K. *Opcit.* p. 303.
84. Thapaliyal, K. K. *Opcit.* p. 423; Tripathi, R. R. *Opcit.* 1965. pp. 24-31.
85. Tripathi, R. R. *Opcit.* 1966. p. 187.
86. Tripathi, R. R. *Opcit.* 1965. pp. 24-31.
87. *Ibid*. pp. 24-31.
88. Thapaliyal, K. K. *Opcit*. p. 435.
89. Tripathi, R. R. *Opcit.* 1968. pp. 218-20.
90. Thapaliyal, K. K. *Opcit*. p. 433.
91. *Ibid*. p. 432.
92. *Ibid*. p. 434.
93. *Ibid*. p. 426.
94. *Ibid*. p. 432.
95. *Ibid*. p. 431.
96. Tripathi, R. R. *Opcit.* 1966. pp. 182-88.
97. Thapaliyal, K. K. *Opcit.* p. 425.
98. *Ibid*. p. 435.
99. *Ibid*. p. 424.
100. *Ibid*. p. 434.
101. Tripathi, R. R. *Opcit.* pp. 24-31.
102. Thapaliyal, K. K. *Opcit.* p. 432.
103. *Ibid*. p. 431.

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 905-910

Vṛindā: A case of Collateral Damage in a Divine Intrigue

Prashant Srivastava
Professor,
Ancient Indian History & Archaeology Department,
Lucknow University,
Lucknow

Recently, a post-graduate student of mine brought to my notice,[1] a stone image, from a temple in southern India. This temple, the *Srikantesvara* temple at *Nanjanagudu*, in the *Mysore* district of *Karnataka*, was originally constructed by the rulers of the *Gaṅga* dynasty, sometime in the ninth century AD, but was expanded, over a period of the next one thousand years, by various dynasties and agencies—the *Choḷas*, *Hoyasalas*, *Voḍiyars*, and others.

Most of the iconographical features of this stone image seem to conform to the description of the *Jalandharahara-mūrti* of *Śiva*, as given in *śilpa* texts, like the *Śrītattvanidhi*.[2] The two-armed deity is facing to front, but walking to his proper left. In his right hand, he holds a *chhatra*, and in his left, hanging by his side, a spouted *kamaṇḍalu*. He is wearing *kuṇḍalas* in his ears, necklace(s) round his neck, and anklets on his legs. A pair of sandals adorn his feet. The image of *Śiva* is housed within an ornamental arch, with a *Kīrttimukha* on the top, the arch being supported on two pillars. The crescent moon, which should have adorned the *jaṭābhāra*, as also the *Gaṅgā* emerging from the matted locks of the deity, mentioned as features of the *Jalandharahara-mūrti* of *Śiva* in the *Śrītattvanidhi*, are, however, missing in the image under discussion. The *asura*, *Jalandhara*, has also, surprisingly, not been depicted (Figure 1).[3]

Fig. No. 01: Figure of *Jalandhara-hara*

Intimately associated with this *Jalandharahara-mūrti* is the tragic myth of *Vṛindā*, which I shall now recount, as it is found in the *Śivapurāṇa*.[4] Once, in order to test *Indra*, who, together with *Bṛihaspati*, had come to Mount *Kailāsa*, *Śiva*, blocked their way.[5] Unable to recognize the naked *yogin*, *Indra* repeatedly asked him to introduce himself, but the fair-complexioned ascetic, possessing matted hair and a radiant face, did no oblige.[6] An angry lord of the gods threatened to hurl his *vajra* at *Śiva*, for which effort, his arm was paralyzed.[7] This threat of violence, on the part of *Indra*, infuriated *Śiva*, and his eyes started blazing.[8] But, *Bṛihaspati*, who had, by that time, recognized *Śiva*, offered his obeisance to him, and, at his advice, *Indra*, too, threw himself at the feet of the great god.[9] Before the fire of his third eye could harm *Indra*, *Śiva*, at the request of *Bṛihaspati*, cast it into the ocean,[10] at the mouth of the *Gaṅgā*.[11] A child was born of this fire.[12] The infant was named *Jalandhara*, by *Brahmā*, who predicted that he would rule over the *asuras*.[13] He also prophesied that none, except for *Śiva*, would ever succeed in killing him.[14]

In the fullness of time, *Jalandhara* became the king of the *asuras*. *Śukra*, who performed the coronation ceremony,[15] assisted him in ruling over his subjects,[16] in a just and noble fashion. But the gods resented his rule. They were afraid of him, as he had demanded all the jewels, which the churning of his father, the Ocean, had produced,[17] and had been vanquished by the king of the *asuras*.[18] At the request of the gods, *Vishṇu* entered into battle with the *asura* horde, but did not fare any better than *Indra* and the other devas.[19] The gods then beseeched Śiva to help them in getting rid of the *asura* king.[20] On *Śiva's* instructions,[21] *Nārada* visited *Jalandhara*,[22] and praised the celestial beauty of the residence of Śiva,[23] and the exquisite beauty of *Pārvatī*,[24] the consort of the naked *yogin*.[25] He told the *asura* king that all his wealth was meaningless, as long as he did not have the beautiful *Pārvatī* by his side.[26]

Excited to covet the wife of another,[27] *Jalandhara* sent *Rāhu* to *Śiva's* abode, demanding that, the naked *yogin* that he is, *Śiva* should surrender *Pārvatī* to the *asura* king.[28] This message of *Jalandhara*, delivered by *Rāhu*, made *Śiva* furious; from between his eye brows emerged a terrible being, possessing the head of a lion, and at once set about to devour the body of *Rāhu*.[29] But, propitiated by the obeisance offered to him by *Rāhu*, *Śiva* instructed the lion-headed, hungry creature to devour its own body, stopping it when only its head remained;[30] the creature, or what remained of it, became *Kīrttimukha*, the doorkeeper of *Śiva*, who can be seen guarding the entrance of the divine abode.[31]

When *Rāhu* failed in his nefarious mission, *Jalandhara* embarked upon a expedition against *Śiva*, and besieged *Kailāsa*.[32] *Śiva* sent his *gaṇas* to give battle to *Jalandhara*,[33] but they unable to bear the onslaught of the *asuras*, for *Śukra* was resuscitating the asuras, who were slain by the *Śiva-gaṇas*.[34] When the *gaṇas* reported this to *Śiva*, *Kṛityā*, a terrifying sorceress, emerged from the mouth of a furious *Śiva*,[35] and went into battle with the *asura* horde, and killed them in large numbers.[36] She placed *Śukra*, who was helping the *asuras* by resuscitating the dead ones among them, into her vagina, where he remained for quite some time, and vanished.[37] But the battle still continued undecided.[38] This forced *Śiva*, mounted on the *Nandin*, to join the battle.[39] Realizing that he and his *asuras* would be no match to the might of *Śiva*,[40] *Jalandhara* resorted to a stratagem. He conjured up

an allusion of beautiful *apsarases* and talented gandharvas, who performed such a musical feast, that *Śiva*, mesmerized as he was by the performance, forgot all about battle.[41]

While *Śiva* was so engaged, *Jalandhara* assumed his form, and approached *Pārvatī*, who came to welcome him.[42] But the king of the *asuras* was so overwhelmed by her beauty, that his seed spilled at the very sight of the goddess.[43] Immediately, *Pārvatī* realized that this person, who did not possess the stamina of a god, could not be her lord, and she vanished.[44]

She recounted the incident to *Vishṇu*, and, in order to avenge the attempt of *Jalandhara* to violate her chastity, requested him to ravish *Vṛindā*, the pious and chaste wife[45] of *Jalandhara*.[46] *Vishṇu*, though his *māyā*, made *Vṛindā* dream of the slaying of *Jalandhara* by *Śiva*,[47] and of his resurrection by *Vishṇu*, in the guise of an ascetic.[48] *Vishṇu* then assumed the form of *Jalandhara*, and approached *Vṛindā*, who, taking *Vishṇu* to be her husband, yielded to his kisses and embraces.[49] It was only later on that *Vṛindā* realized that it was not *Jalandhara*, who had made love to her.[50] In her anguish, she ended her life by self-immolation.[51]

Meanwhile, *Jalandhara* returned to the battlefield, where the *apsarases* and the *gandharvas* had disappeared, and *Śiva* was once again getting ready to give battle to the *asuras*.[52] Resorting, once again, to delusion, *Jalandhara* made *Śiva* see her divine consort, bound and being attacked by demons—*Śumbha*, *Niśumbha*, and others.[53] Śiva was momentarily distressed, which distress of the lord gave *Jalandhara* a chance to target him with his arrows.[54] But ultimately seeing through the stratagem of the king of the *asuras*,[55] decided to slay him.[56] He used his big toe to draw a huge *chakra* in the waters;[57] this was the famous *Sudarśna-chakra*.[58] With this terrible discus, he severed the head of *Jalandhara*,[59] who was, tragically, his own son, born of the fire of fury, which emanated from his third eye, when he was made angry by *Indra*.

Stella Kramrisch has remarked: 'Śiva played a…cruel game in tempting *Jalandhara*…',[60] his own son, born of his ire. *Jalandhara* had proved to be a just and fair-minded king of the *asuras*. In order to justify his killing of the just and fair-minded demon king, who simply wanted from the devas, that which he thought should justly belong to him as the son of the Ocean, *Śiva* despatched *Nārada*, and, through him, incited *Jalandhara* to burn with a desire to covet *Pārvatī*.

But what *Pārvatī* did was even more cruel. *Jalandhara* had attempted to do violence to her, and, in order to avenge that aborted attempt of the king of the *asuras*, she used the blameless *Vṛindā* as a pawn, who lost her chastity, as well as her life. It is difficult to believe that the goddess did not know that it was *Śiva* himself, who had sent *Nārada* to tempt *Jalandhara* to desire her. If at anyone, she should have lashed out at her divine consort, who had wilfully placed her in harm's way. Yet, the scheme, which she devised to avenge herself on *Jalandhara*, is the most shocking: She connived with *Vishṇu*, and convinced him to outrage the modesty of *Vṛindā*, who was not involved in these events in any manner.

It seems inconceivable that a woman, and a goddess to boot, could visit this ultimate indignity on another woman, her own daughter-in-law. We see, in this tragic myth, a reversal of rôles : *Vṛindā*, the daughter of the demon *Kālanemi*[61] and the spouse of the demon-king *Jalandhara*, is a chaste and pious wife, while the action of *Pārvatī*, a goddess, is demonical, as Stella Kramrisch

aptly observes.[62] How can it be possible for a goddess to behave in this manner? May it be suggested that the *purāṇakāra,* perhaps a male chauvinist, was so heartless as to present the blameless *Vṛindā* as mere collateral damage in the conflict between *Śiva* and *Jalandhara,* between the devas and the *asuras* ? Only such a misogynist *purāṇakāra* could have thought that the merging of the *tejas* of *Vṛindā* into *Pārvatī,* after the self-immolation of the pious and chaste queen of the *asuras,*[63] would be consolation enough, for her, and, of course, her sympathizers.

References and Notes:

[1] I am thankful to my postgraduate student, Shri Abhay Pratap Singh Rajawat, for supplying a photograph of the stone image to me.
[2] See T A Gopinatha Rao, *Elements of Hindu Iconography* 2(2), (Reprint, Delhi. 1985), *Pratimālakshaṇāni*, p. 97.
[3] Significantly, T A Gopinatha Rao, *Elements of Hindu Iconography* 2(1), (Reprint, Delhi. 1985), pp. 188-191, who describes the myth behind the Jalandharahara-*mūrti* of Śiva, as also the description of the image, as found in the *Śrītattvanidhi* (*Pratimālakshaṇāni*, p. 97), does not describe or illustrate any actual image of this class. J N Banerjea, *The Development of Hindu Iconography* (New Delhi. 2002), p. 486, simply makes a passing reference to the image, as Jalandharavadha-*mūrti* of Śiva, and gives no details—textual description or a description of an actual image of this class.
[4] *Śivapurāṇa* 2. 5. 13-24.
[5] *Śivapurāṇa* 2. 5. 13. 3-6.
[6] *Śivapurāṇa* 2. 5. 13. 7-9.
[7] *Śivapurāṇa* 2. 5. 13. 11-17.
[8] *Śivapurāṇa* 2. 5. 13. 18.
[9] *Śivapurāṇa* 2. 5. 13. 20-38.
[10] *Śivapurāṇa* 2. 5. 13. 40-50.
[11] Stella Kramrisch, *The Presence of Śiva*, (Princeton, New Jersey. 1981), p. 389, in which case the *lavaṇāmbhodhi* ('ocean of salt') would be the Bay of Bengal. *Contra* T A Gopinatha Rao, *Elements of Hindu Iconography* 2(1), (Reprint, Delhi. 1985), p. 188, where the river mentioned, in this connection, is the Sindhu, in which case the *lavaṇāmbhodhi* would be the Arabian Sea. However, the confluence of the Gaṅgā and the ocean is clearly mentioned in *Śivapurāṇa* 2. 5.14. 5, 18.
[12] *Śivapurāṇa* 2. 5. 14. 4.
[13] *Śivapurāṇa* 2. 5. 14. 23-27.
[14] *Śivapurāṇa* 2. 5. 14. 28.
[15] *Śivapurāṇa* 2. 5. 14.30.
[16] *Śivapurāṇa* 2. 5. 14. 40.
[17] *Śivapurāṇa* 2. 5. 15. 27-29.
[18] *Śivapurāṇa* 2. 5. 15. 38-65.
[19] *Śivapurāṇa* 2. 5. 16-17.
[20] *Śivapurāṇa* 2. 5. 18. 1-3.
[21] *Śivapurāṇa* 2. 5. 18. 4.
[22] *Śivapurāṇa* 2. 5. 18. 20.
[23] *Śivapurāṇa* 2. 5. 18. 26-27.
[24] *Śivapurāṇa* 2. 5. 18. 45-49.
[25] *Śivapurāṇa* 2. 5. 18. 44.
[26] *Śivapurāṇa* 2. 5. 18. 39-40, 49.
[27] *Śivapurāṇa* 2. 5. 19. 2.
[28] *Śivapurāṇa* 2. 5. 19. 3-29.
[29] *Śivapurāṇa* 2. 5. 19. 30-32.
[30] *Śivapurāṇa* 2. 5. 19. 34-45.
[31] *Śivapurāṇa* 2. 5. 19. 46-50.
[32] *Śivapurāṇa* 2. 5. 20. 38-39.
[33] *Śivapurāṇa* 2. 5. 20. 41-43.
[34] *Śivapurāṇa* 2. 5. 20. 49-50.
[35] *Śivapurāṇa* 2. 5. 20. 50-52.
[36] *Śivapurāṇa* 2. 5. 20. 53-55.
[37] *Śivapurāṇa* 2. 5. 20. 54-55.
[38] *Śivapurāṇa* 2. 5. 20. 56-2. 2. 21. 56. *Cf Padmapurāṇa* 6. 18. 82-90.
[39] *Śivapurāṇa* 2. 5. 22. 1.
[40] *Śivapurāṇa* 2. 5. 22. 2-32.
[41] *Śivapurāṇa* 2. 5. 22. 33-36.
[42] *Śivapurāṇa* 2. 5. 22. 37-40.

[43] *Śivapurāṇa* 2. 5. 22. 41.
[44] *Śivapurāṇa* 2. 5. 22. 42.
[45] These virtues of Vṛindā had been prophesied by Brahmā, at the time of the birth of Jalandhara. *Śivapurāṇa* 2. 5. 14. 29.
[46] *Śivapurāṇa* 2. 5. 22. 44-52.
[47] *Śivapurāṇa* 2. 5. 23. 3-6.
[48] *Śivapurāṇa* 2. 5. 23. 13-36.
[49] *Śivapurāṇa* 2. 5. 23. 37-39.
[50] *Śivapurāṇa* 2. 5. 23. 40.
[51] *Śivapurāṇa* 2. 5. 23. 46.
[52] *Śivapurāṇa* 2. 5. 24. 2-4.
[53] *Śivapurāṇa* 2. 5. 24. 7.
[54] *Śivapurāṇa* 2. 5. 24. 8-10.
[55] *Śivapurāṇa* 2. 5. 24. 14.
[56] *Śivapurāṇa* 2. 5. 23. 25.
[57] *Śivapurāṇa* 2. 5. 24. 26-27.
[58] *Śivapurāṇa* 2. 5. 24. 45-46.
[59] *Śivapurāṇa* 2. 5. 24. 44-47.
[60] Stella Kramrisch, *The Presence of Śiva*, (Princeton, New Jersey. 1981), p. 392.
[61] *Śivapurāṇa* 2. 5. 14. 33.
[62] Stella Kramrisch, *The Presence of Śiva*, (Princeton, New Jersey. 1981), p. 392.
[63] *Śivapurāṇa* 2. 5. 23. 48-49.

IJA
ISSN 2455-2798
www.ijarch.org

Indian Journal of Archaeology, Vol. 6, No 3, (2021), 911-933

The Monumental Remains of the Bundela Rajputs in Mathura

Dr. Salim Zaweed
Department of History
Presidency University
Kolkata-700073, India
Email: salimzaweed@gmail.com

Mathura, situated on the right bank of the Yamuna[1] at a distance of 58 km. to the north-west of Agra and 145 km. to the south-east of Delhi in Uttar Pradesh known by various terms viz. Mathura Mandala, Surasena and Vraja. The whole area is now more popularly called *Vraja or Braja*.[2] It is an important centre of Hindu pilgrimage and birthplace of Krishna.[3] Ptolemy termed it as "a city of God"[4]. Emperor Akbar (1556-1605) himself visited the place (Mathura) in 1563 A.D. and was so much impressed by its holiness that he abolished pilgrim tax immediately.[5] The chief temples at Vrindavan and Govardhan were built[6] during his time and numbers of rent-free lands were granted to these temples.[7] In the territorial distribution carried out by Akbar (1556-1605), the district of Mathura fell within the *sūba* of Agra.[8] Jahangir (1605-1627) continued, with some exceptions, his father's practice of allowing non-Muslims to build public places of worship.[9] The Mughal nobles irrespective of their religious belief were permitted to construct religious as well as public and private buildings. It was during Jahangir's reign Bir Singh Deo Bundela (1605-1626), Raja of Orchha[10] and an ally of the Mughals spent a huge amount of wealth in the construction of many temples, forts, palaces, *kūnds*, and dams in the Bundelkhand region and its adjoining areas.[11] He was not only a great warrior, but a mighty builder and has left many monuments like the great palace-fort at Orchha and Datia, and many other structures within and without the limits of Central India.[12] On Sunday, the 5th *Magh* Sudi, v.s. 1675 (December 1618 A.D), the foundation of 52 buildings are said to have been laid by him in different parts of India.[13] Under this scheme, he built the Kesava Das temple at Mathura, and Ban Khandi Mahadeo temple and Radha Rani temple in Vrindavan and Barsana respectively. [14] The reason for the selection of this site is explained by the fact that there had been a widespread revival of the Krishna cult, brought about by the preaching of the famous Vaishnava reformer, Chaitanya (1486-1534). He also constructed numerous *ghāts*, *kūnd*s[15] (water reservoirs), lanes, and *bāghs* (gardens) primarily Imla *Ghāt* (Imli Tala), Brahma *Kūnd*, Krishna *Bāgh*, Vyas *Bāgh*, Bundela *Bāgh* and mausoleum of Hari Ram Vyas at Vrindavan and Killol *Kūnd* at Govardhan.[16] Writing this short paper is prompted,

first, by the alarming pace in which the old temples are being abandoned at the hands of the disruptive and religious politics of modern India, and, second, by the general absence of published material on the Hindu religious architecture of Mathura and Vrindavan by the Bundela Rajputs or indeed, of as one of *pargana* of *sūba* Agra under the Mughals. In the city of Mathura, he built the biggest temple, known as Keshava Das temple (A.D. 1636), at the cost of 33 lakhs of rupees[17]. Though it was an ancient temple and was listed as the recipient of a Mughal grant in Akbar's *farmān* of 1598, shows that it existed even before Bir Singh Deo Bundela.[18] During the reign of Shahjahan (1628-1658), Prince Dara presented a stone railing to this temple of Keshava Das, also known as Kesho Rai at Mathura.[19] Tavernier, who travelled in India during 1640-67, gives an important description of this temple. Only by this account, we can get information on the general appearance of the temple. According to him:

"This Pagoda [Keshava Dava temple], which is very large, is in a hollow, it is visible from more than 5 or 6 kms distance, the building very elevated and magnificent. The stones which are used in its construction are of red colors, and are obtained from a large quarry near Agra. They split like our slates, and some of them, which are 15 feet long and 9 or 10 feet wide, are not 6 fingers in thickness, that is to say, they are split by the quarrymen to the required size; beautiful columns are made of them also. The fortress of Agra, the walls of Jahanabad, and some houses of the great nobles are built of the same stone.

It is seated on a great platform of octagonal shape faced with cut stone around which there are two courses of animal, chiefly monkeys, and carved in relief. One of the courses is only 2 feet from the ground floor and the other 2 feet from the level of the platform. It is reached by two staircases of fifteen or sixteen steps each, the steps being only 2 feet long so that two persons are unable to ascend side by side. One of these staircases leads to the great gate of the pagoda, and the other behind the choir. But the pagoda (temple) occupies scarcely half the platform, the other half serving a grand area in front. Its form, like those of the other pagodas, is that of a cross, and in the middle, there rises a lofty dome, with two others a little smaller at the sides. On the exterior of the building, from base to summit, there are numerous figures of animals such as rams, monkeys, and elephants, carved in stone, and all-round are niches containing different monsters. From the foot of each of the three domes up to their summit, at intervals, there are windows from 5 to 6 feet high and at each a kind of balcony where four persons can sit. Each balcony is covered by a small canopy, and some are sustained by four columns, others by eight, but then they are in pairs and contact with one another. Around these domes are also niches full of figures which represent demons, one with four arms, another four legs. Some of them have the heads of men on the bodies of beasts, with horns and long tails which twine around their legs. There are, finally, numerous images of monkeys, and it is a terrible thing to have before the eyes so many ugly representations. The pagoda (temple) has but one door, which is very high, and on both sides, there are many columns and images of men and monsters. The choir is enclosed by a screen of stone columns 5 to 6 inches in diameter, and no one may enter these except the principal Brahmans, who have access

by a small secret door which, could not be generally see".[20] Then Tavernier describes the idols, which were present in the temple:

"The great idol which they call Ram Ram (Kesavadeva Krishna), the head, which, is of black marble, can be seen, and he has four eyes, what to the feet is covered by a robe of red velvet with some embroidery, and the arms cannot be seen. There are two other idols besides him 2 feet in height or thereabouts; they are arranged in the same manner, save that they have the white eyes, and they are called Bechhor".

Bernier also gives some information about the temple, as:

"Between Delhi and Agra, a distance of fifty or sixty leagues, there are no fine towns; the whole road is cheerless and uninteresting; nothing is worthy of observation but Mathura, where an ancient and magnificent pagan temple is still to be seen."[21] It is said that the temple of Keshava Deva Rai, built on the style of the famous Govind Deva temple (Fig. 1) at Vrindavan which Man Singh (1589-1614) had built. But Bir Singh (1605-1626) had improved upon his model and spent more than six times as much as Man Singh had lavished on his shrine at Vrindavan.[22]

Fig. 1: Govinda Deva Temple, Vrindavan, picture taken by Dr. John Murray 1853-58 (Source: Online Gallery of Royal Collection Trust, London)

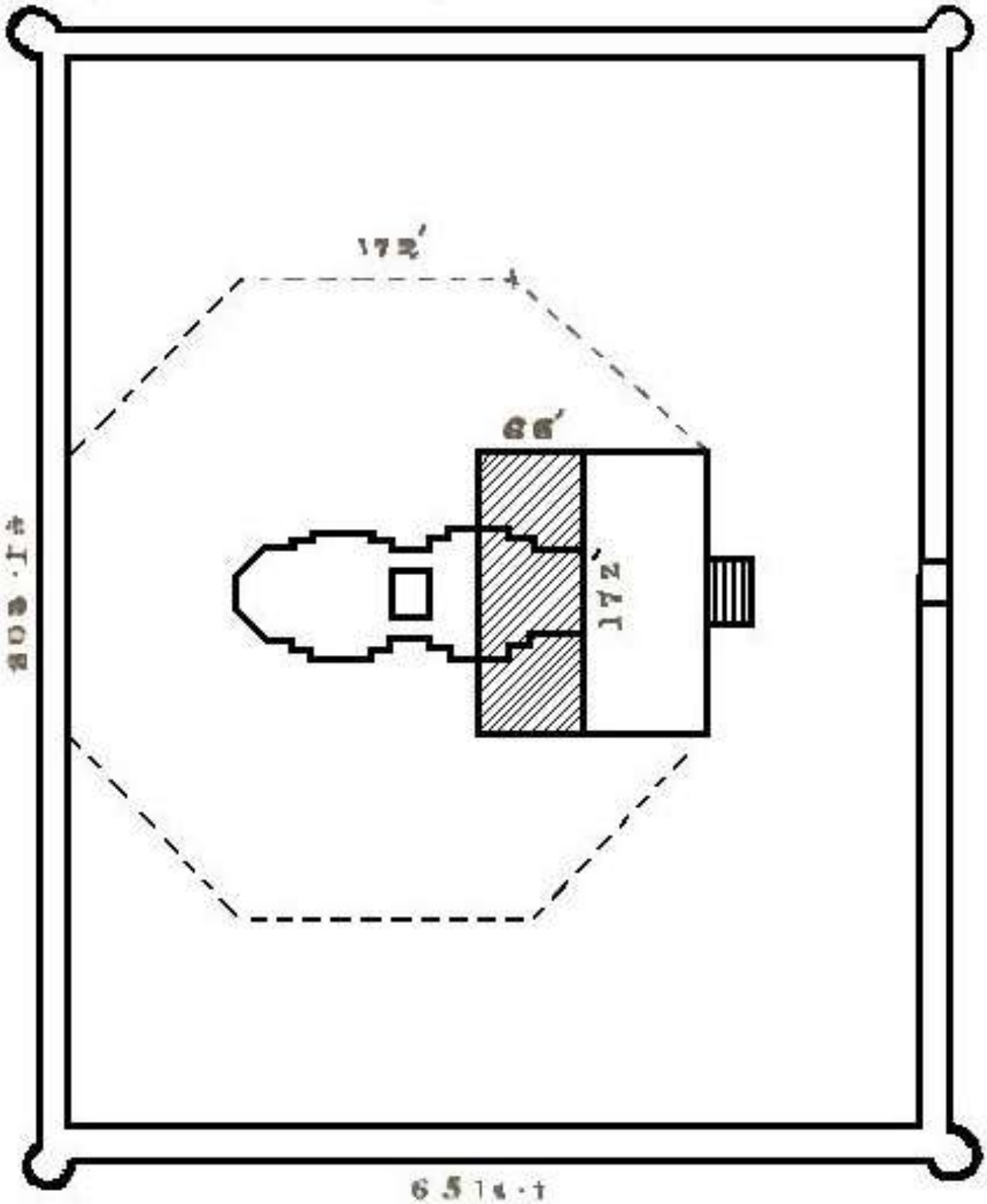
Under Emperor Aurangzeb (1658-1707), a royal *farmān* issued on 9th April 1699, through which the governors of the entire province was ordered to demolish the schools and temples of the infidels (non-believers).[23]As a consequence of this order the famous temple of Keshava Deva Rai, considered to be the largest temple in the whole of India, was destroyed.[24] Before the final destruction of the temple, on 14 Oct.1666, learning that there was a stone railing in the temple of Keshava Rai, which Dara Shukoh had presented to it, Aurangzeb (1658-1707) ordered it to be removed.[25]

When the temple was destroyed, Shaikh Abdun Nabi, was the *faujdār* of Mathura. Under his supervision, the temple was broken down, and a Jami' Mosque was constructed on that site, of red sandstone. Saqi Musta'id Khan, in his *Ma'asir*, gives a passage about the destruction of the temple, as:

"During (January 1670) this month of Ramadan abounding in miracles, the Emperor as the promoter of justice and over thrower of mischief, as a knower of truth and destroyer of oppression, as the zephyr of the garden of victory and the reviver of the faith of the prophet, issued orders for the demolition of the temple situated in Mathura, famous as the Dehra of Kesho Rai. In a short time by the great exertions of his officers, the destruction of this strong foundation of infidelity was accomplished, and on its side, a lofty mosque was built at the expenditure of large sum. This temple of folly was built by that gross idiot Bir Singh Deo Bundela. Before he acceded to the throne, Emperor Jahangir was displeased with Shaikh Abul Fazl. This infidel became a royal favorite by slaying him, and after Jahangir's accession was rewarded for this service with the permission to built the temple, which he did at an expense of thirty-three lakhs of rupees. Praised be the august God of the faith of Islam, that in the auspicious reign of this destroyer of infidelity and turbulence, such wonderful and seemingly impossible work was successfully accomplished. On seeming this instance of the strength of the Emperor's faith and the grandeur of his devotion to God, the proud Rajas were shifted, and in amazement they stood like images facing the wall. The idols, large and small, set with costly jewels, which had been set up in the temple, were brought to Agra, and buried under the steps of the mosque of the Begum Sahib, in order to be continually trodden upon. The name of Mathura was changed to Islamabad".[26]

When Cunningham[27]surveyed this site, he found that the Katra or market place, i.e., the temple site (Plan 1), is an oblong enclosure like a *Sarāi* (Inn).[28] Amid this square stands the Jama Masjid, on a large mound from 25 to 30 feet in height. The mosque is 172 feet long and 66 feet in height, with a raised terrace in front of the same length, but with a breadth of 86 feet, the whole being 30 feet in height above, the ground. About 5 feet lower, there in breadth, on the eastern edge of which stands the mosque. The pavement of this plinth, have some votive tablets with Nāgirī inscriptions[29], dated *samvat* 1713 and 1720 or A.D. 1656 and 1663. The greater part of the foundation of the temple of Kesava Rai still is traced at the back of the mosque (Fig.2). Indeed, the back wall of the mosque itself is built upon the plinth of the temple, moulding being filled up with brick and mortar. The temple must have been extended at least as far as the front of the mosque, which

would give a total length of 250 feet, with an extreme breadth of nearly 72 feet, the floor of the building being no less than 25 feet above the ground.[30]



Plan 1: Plan of the Katera or Katra, showing the foundations of the Temple of Keshava Rai

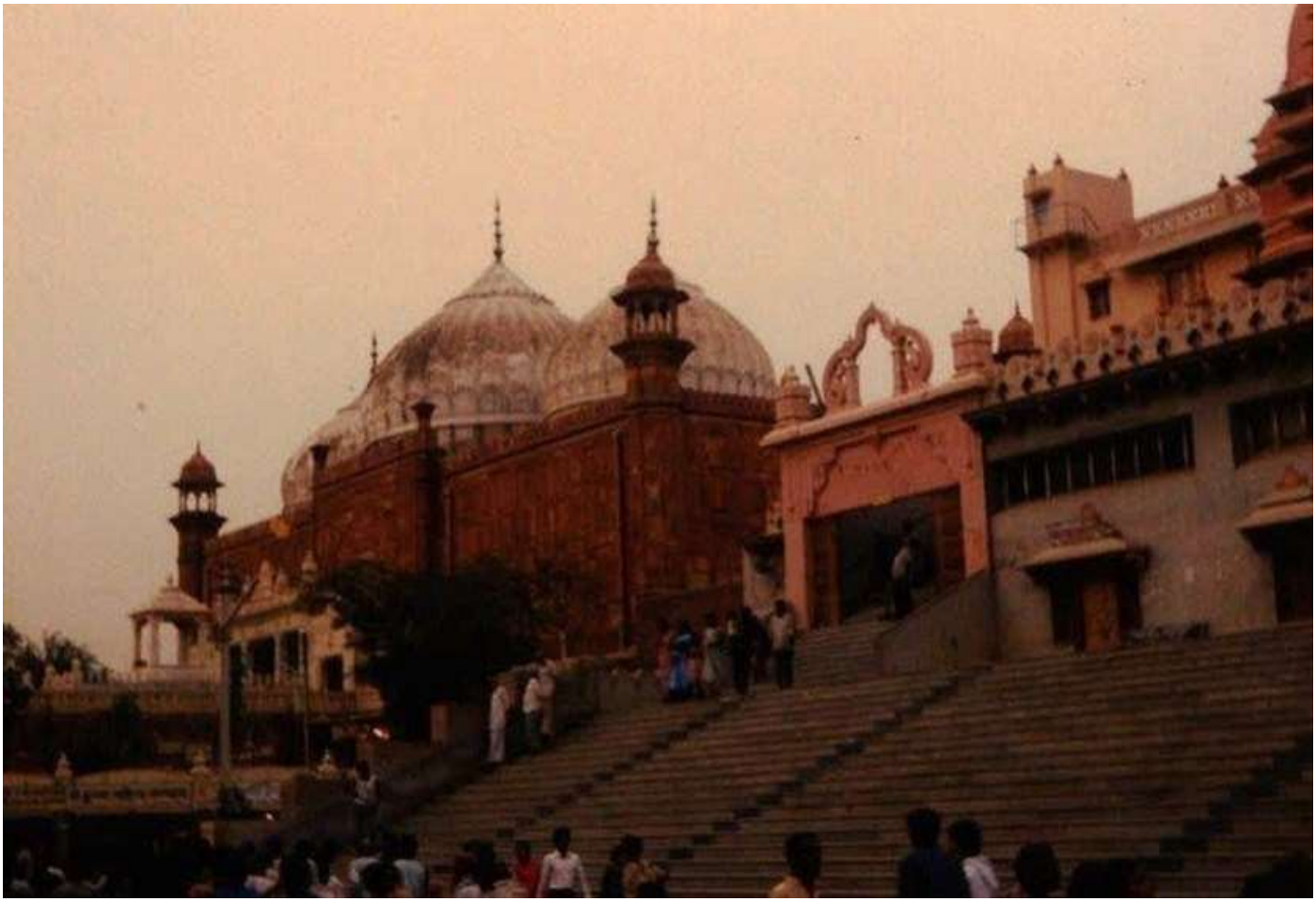


Fig. 2: The existing plinth of the Temple of Keshava Deva Rai at the back of the mosque

Presently the remaining plinth, though visible, but some new structures were attached with it. In the mid of this plinth, lies the *garbhagrha* (sanctum), which according to popular Hindu legendary was the birthplace of Lord Krishna. It is square, having entrances towards the north and south side. Eastern side it had a door but presently closed by a stone wall, leads to the inner chamber or cells. According to Brahmins inside the door, there were many cells called indifferently *karagar* (prison house), marks the spot where Vasudeva and Devaki were kept in confinement, and where their son Krishna was born. The western side had a raised plinth, have many stone figurines of Krishna, Sita and other deities. The north-east corner of the *garbhagrha* has a narrow staircase to reach the terrace of the plinth. The whole temple plinth is constructed of large rectangular stone boulders with lime mortar as cementing material, without pilaster.

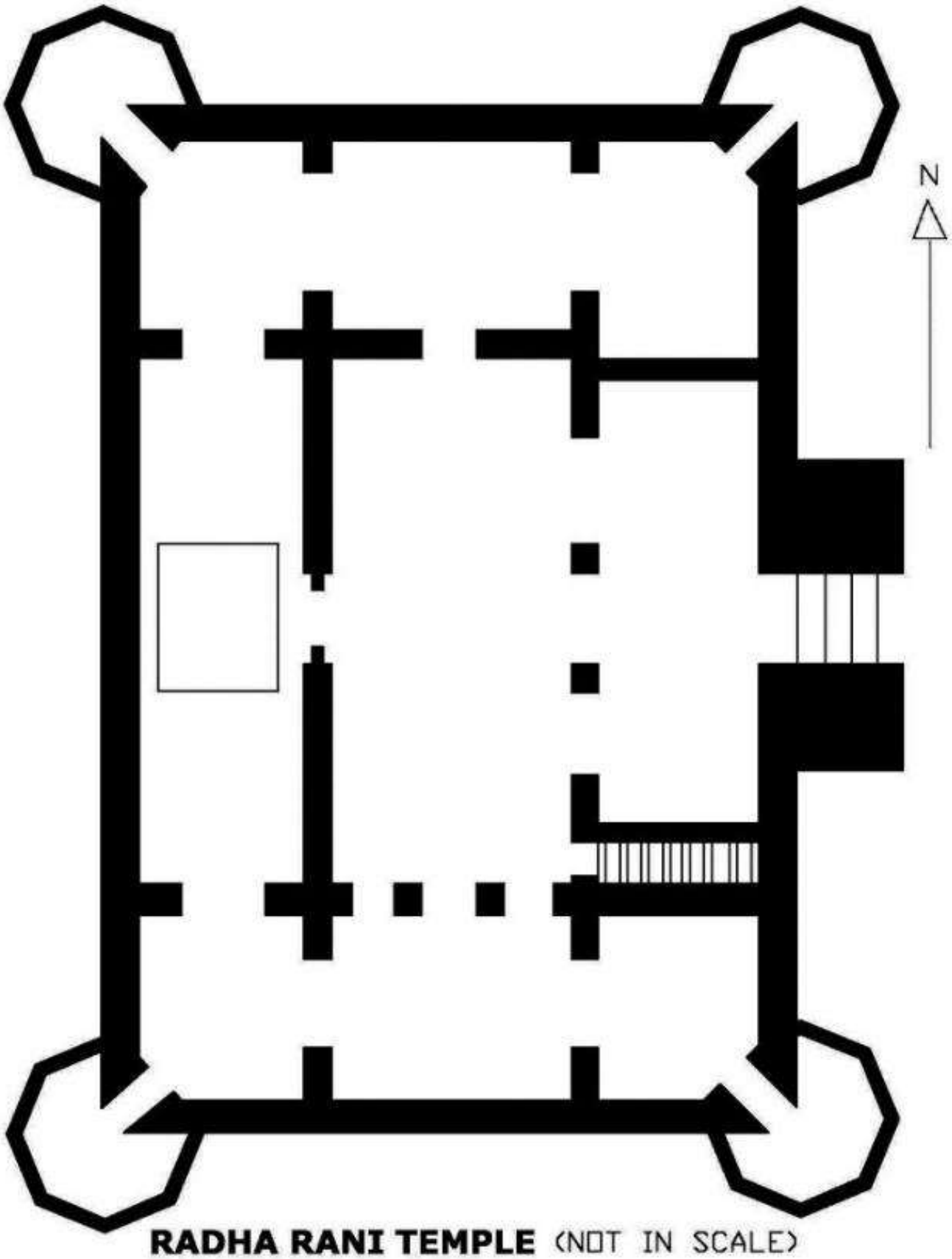
Above the plinth, the centre occupies a *banglā* roofed *Chhatri* (kiosk), of white marble to mark the temple. The eastern side attached with the back wall of Jami' Masjid, there is a rectangular room with 7 pointed arched openings made of red sandstone indicated the room where Kansa (uncle of Lord Krishna) killed his 100 nephews.

Because only the plinth is remaining as well as we have no historical information of the temple's architectural style, therefore the brief account of Tavernier is the only source to understand the architectural forms and surface decoration. The modern temple in the name of

Keshava Deva was constructed outside the north-west corner of the walled enclosure of Aurangzeb's mosque[31], has no particular architectural merit to explain here.

Barsana located on latitude 27.65° N & longitude 77.38° E, at a distance of 31 miles north-west from Mathura and 10 miles south-west from the *tahsil* Chhata.[32] There is a small ridge of a hill composed of four peaks locally known as Ghevarvan or *Brahmaparvat* is crowned with different buildings. The first known as Bhanugarh with the temple of Radha Rani[33] locally named as the Ladli Ji Temple. The other three were known as the Man Mandir, the Dangarh, and the Mor-Kutti.

From the Sudama *Chowk*, a long flight of steps towards south-east corner reaches the highest point of the first peak of the hill where situated the old Radha Rani temple (Fig. 3) towards the north. The southern portion has the new temple bearing the same name. The temple is built on a high plinth measuring 4.25 metre and approached by a wide flight of steps. Presently in front of the temple, several rooms were constructed to the level of the floor of the temple and terrace of the rooms is used as an open verandah. The temple is rectangular in plan measuring 13.50 metre north to south and 10.80 metres east to west with four bastions at each corner which end in a hemispherical domed kiosks at the top (Plan 2).



Plan 2: Plan of the Radha Rani Temple, Barsana

Fig. 3: The main entrance of the old Radha Rani Temple, Barsana

In plan the tower is octagonal consisted of two stories diminishing as they ascended. The base is 12 metre in circumference and it tapers to a width of 10.40 metre at the top. The kiosks are made of red sandstone has eight multi-foliated arches, resting on monolithic cylindrical columns. The shafts have circular vertical flanges with lotus bud carvings at the lower and upper portions. The bases are moulded and stand upon an octagonal plinth, whilst a plain and slightly moulded capital crowns the top of the column, resting upon which is a heavy multi-foliated arch. The arches are cut out of solid blocks of red sandstone. The spandrel of the arches has a carving of lotus buds in the centre. The plain monolithic lintel is protected by wide slanting eaves supported by moulded brackets. The hemispherical dome is placed on the octagonal drum and finished with an *amlaka* and a finial. The hollow dome is also built of red sandstone slabs.

The double storeyed portal with a trabeated entrance on the east is flanked by covered *chabutras*, measuring 4.50 metre wide with a 1.60-metre projection from the main building wall, of the same Bundela styles. The foliated arched gateway is plain having a carved lotus at its apex. The spandrels are decorated by beautifully carved rosettes. The semi-circular ceiling of this portal is full of geometrical and floral paintings. Above is a three foliated arched *jharoka* covered by a

semi-circular roof with its exaggerated downward curve. The outer façade of this double-storeyed portal is decorated by the arch and panel decorations.

It is a two-storeyed building, having internally enclosed a courtyard measuring 9.20 × 6.50 metre. In the eastern side is the trabeated entrance of the temple, with a square room at both ends and a three foliated arched rectangular hall open into the central courtyard (Fig. 4). The remaining three sides of the court are surmounted by a rectangular hall with foliated arched openings. The foliated arches are plain and placed on massive square pillars. The shafts are plain with square base and capital. All the three courtyards are being interconnected by different arch gateways, such as foliated, pointed, ogee, round and trefoil shape. The western side rectangular room in the middle has a raised square plinth/*chabutra* to place the idols of Radha Rani. Now this plinth is removed. Each corner of the court has either trabeated or pointed-arched gates connected with the tower. The towers on the ground floor level have small foliated and rectangular openings for light and air all around.

Fig. 4: Arcaded rectangular hall of the Radha Rani Temple, Barsana

The external façade of the four courts are decorated by square and rectangular panels, whereas internally it has carved arched niches and arch and panel articulations. The ceilings of these courts are vaulted. Some of the blind arches in its centre have small square holes for air and

light? The plain lintels are protected by small straight eave whose lower portion is made circular through the plaster. The arches are plain and placed on square plain pillars.

A narrow stairway situated on the southern side of the eastern court leads to the terrace above. As far as the upper story is a concern, all the four sides have an open 2.90-metre wide verandah surmounted by battlemented parapet with foliated open arches at regular intervals (Fig. 5). The four corners of the main building are crowned with open kiosks connected with the verandah. The verandah is protected by a 40 cm wide and 70 cm high hand railing. The walls of the parapet are very thick and massive measuring 65 cm side but are thinned out at regular intervals by deep recesses, which form quite a characteristic feature of the Mughal style of architecture. The intermediary space having been filled in by carved niches of various styles of arch form.

Fig. 5: Battlemented parapet with foliated arched openings of the Radha Rani Temple, Barsana

Internally the temple is decorated by the arch and panel decoration, carved niches and false carved arches. The corners of the rectangular chamber are spanned by various styles of arches springing from above the lintel height of the opening. It is built of large rubble stones with lime mortar and occasional use of red sandstone, with a 4 cm to 2 cm thick plaster. The walls are

generally .65 metre to 1.10 metre in thickness. The temple in its plan and decoration invokes the same typical Bundela architectural styles of Bundelkhand.

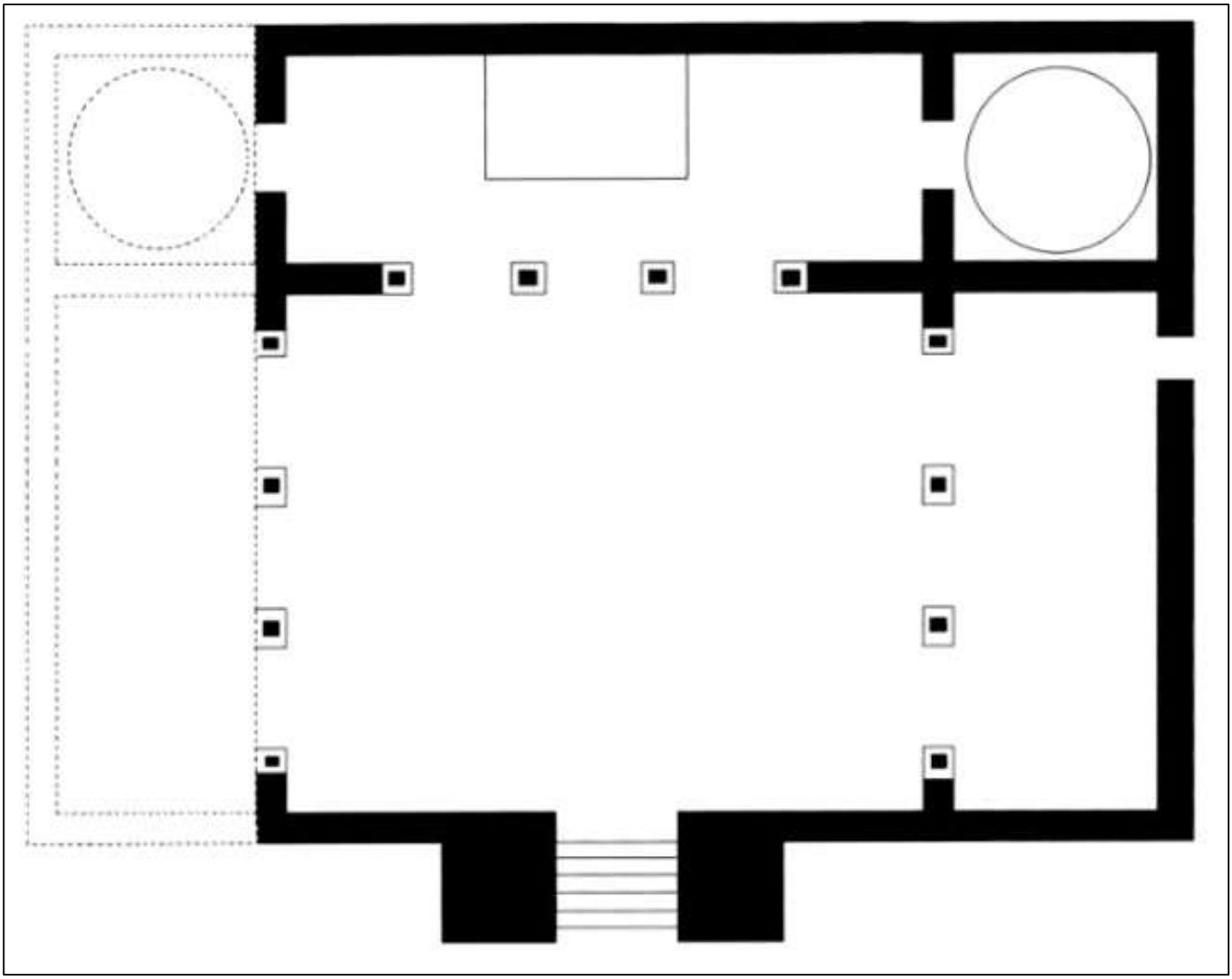
The town of Vrindavan lies on latitude 27.33° N & longitude 77.42° E, on the bank of Jumna or Yamuna, nine miles north of the district capital.[34] The Bān Khandi Madeo Temple (Fig. 6) is a small temple situated on the eastern side of the Bān Khandi *Gali*. Most of the temple is renovated by new constructions. Presently, it is under the ownership of Sri 1008 Goswami Radha Kishore Ji of Vyas family.

Fig. 6: Main entrance of the Bān Khandi Mahadeo temple, Vrindavan

This single-storeyed rectangular structure has an entrance towards the east. The single-storeyed portal has a circular arch, placed on thin cylindrical columns, flanked by open chabutras. The decorations on the façade of the portal are modern constructions and the statue of an elephant, crocodile above the portal as well.

The interior is composed of a rectangular hall with foliated arched openings towards north and south (Plan 3 & Fig. 7). The western court has a three foliated arched large square hall in the middle with an extra projection towards the west and square rooms at both ends. The corner rooms are covered by hemispherical dome placed on an octagonal neck, with the help of squinches. At present, the north court and room have not survived. Restoration of this becomes possible owing

to the fortunate circumstance that a few pieces of the cornice and foliated arches of the northern court have survived in-situ so that the style to which the temple belonged is obvious from this clue. The foliated arches are plain with a carved flower at the apex placed on square thin columns with square base and capital. The spandrels are ornamented with leaf rosettes carved in high relief. The plain lintels are covered by the slanting eaves supported by small moulded brackets. These rectangular halls are covered with flat slabs of stone extending from wall to wall in single pieces of stone slabs.



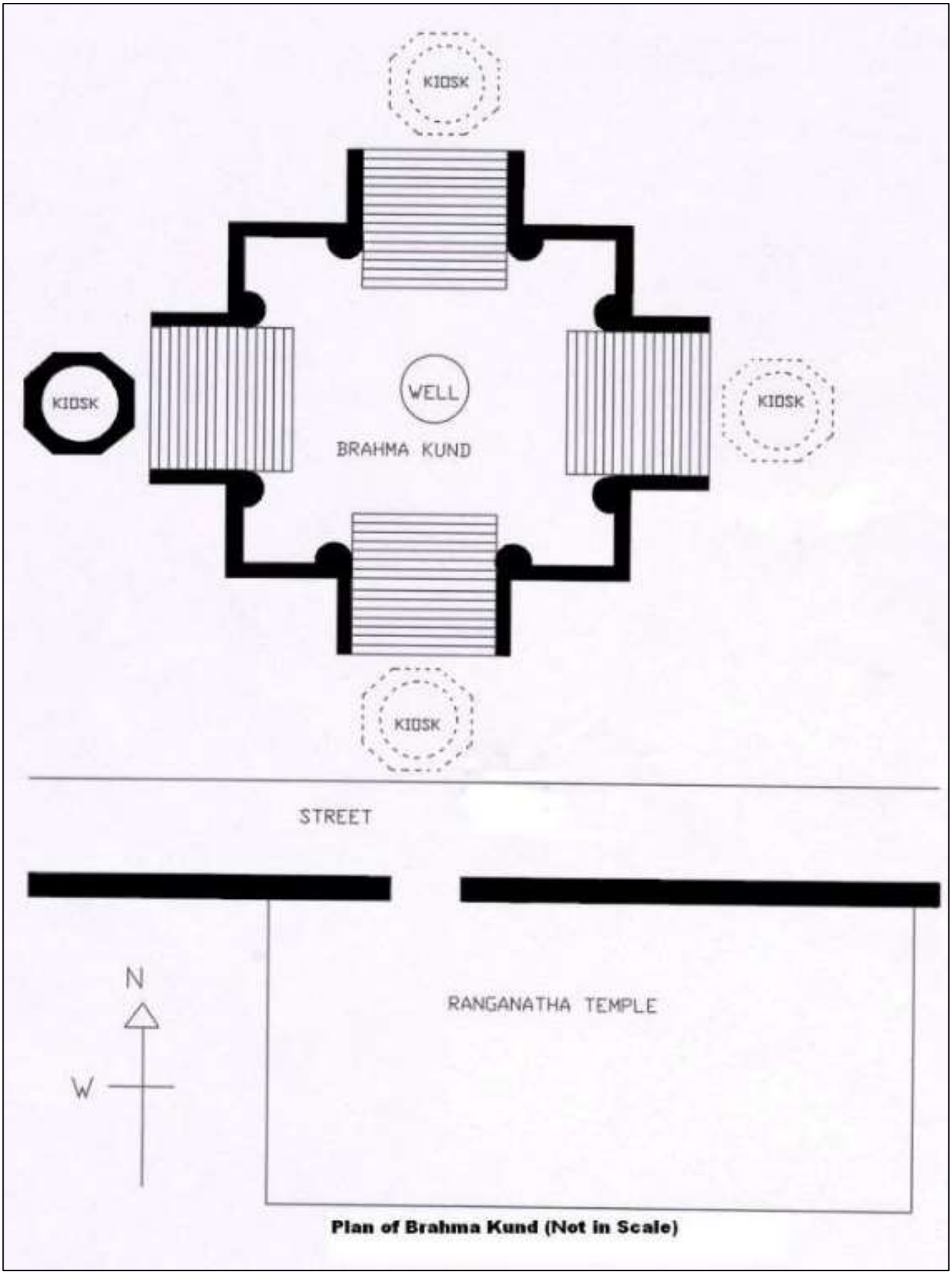
Plan 3: Plan of the Ban Khandi Mahadeo Temple, Vrindavan

Fig. 7: Open arcaded rectangular courtyard of the Bān Khandi Mahadeo temple, Vrindavan

Among the *kūnd*s (water reservoir), constructed by the Bir Singh Deo Bundela (1605-1626), at Vrindavan is the Brahma *kūnd* (Fig. 8). It is situated at the back of the Seth's Temple and in front of the Ranganatha Temple or Rangji Temple. At present, it is in a very ruinous condition and renovation works are going on with modern construction.

Fig. 8: Structural remains of Brahma Kūnd, Vrindavan. Photo taken on 20.01.2008

It is a massive square *kūnd* measuring 32 metres each with a central well (Plan 4). The remains suggest that each side has long and 9.50-metre wide flight of steps in the middle and two circular bastions on both sides to give strength to the *kūnd* wall. Thus, the total of eight bastions, diminishing as they ascended, covered by domed kiosks.[35] All the four entrances to the *kūnd* are presently blocked by unauthorized constructions, earlier had octagonal large red stone *chhatri*s. Now only one remains, even this is occupied by vagrants who have closed up the arches with a mud wall and converted these into a dwelling places.



Plan 4: Plan of Brahma Kund drawn on the basis of existing remain , Vrindavan

It is octagonal, has eight trabeated openings built on a high plinth, covered by a hemispherical dome with a finial. The monolithic pillars are square with square base and capital

crowning the top of the pillar, resting upon which a heavy three-armed bracket is supporting stone lintel in two sides and the slanting eaves in one side. The brackets are hewn out of solid blocks of red sandstone and have moulded form. The octagonal drum on which the hemispherical dome is placed has a carving of flowers. This *kūnd* is made of bricks with lime mortar and covered by thick plaster. At present, the Braj Foundation renovate the kūnd with a new look and plan.

The *ghāt*s (a flight of steps leading down to a river) are forming an essential part of a social system as well as the Hindu religious ritual.[36] They take the form of broad flights of steps leading down to a tank or on the bank of a river, and at hand is usually a temple or shrine. The *ghāts* of Vrindavan which extend for nearly three miles along the Yamuna Riverfront, interrupted by residential buildings and shrines, and are over thirty-two in numbers, constructed by various benefactors. These ghats were beautifully embellished with *burj*es (terraces solidly built or with changing rooms underneath), colonnades and *chattris* (octagonal or square pavilions with domed roofs). Historically they were the entry to the city, the river being the major artery of transportation. Parallel to the *ghāts* runs a public street, looping off from the main bazaar. But over many years, the Yamuna has changed course and many *ghāt*s that originally used to be on the bank of River are situated at a good distance from the river.

Among the examples of Vrindavan *ghāts*, Imla *Ghāt* or locally named an Imli Tala,[37] dating from the seventeenth century, was constructed by Bir Singh Deo Bundela. Located on the bank of River Yamuna at Sebakunj Mohalla, this *ghāt* faces the same fate as the other *ghāts*. In front of the *ghāt,* there is pitched road, above the flight of steps. At present, the two *chhatri*s of red sandstones only survive on both sides. The middle has a small flight of steps to reach the new temple of Radha Govinda built in 2004. The octagonal kiosks are made of red sandstone over a high plinth (Fig. 9). It has eight foliated arched openings. The arches are supported by octagonal thin columns. They are essentially Hindu in conception. At the top and bottom of the shafts are break forward. The bases are moulded and stand upon an octagonal plinth and a plain and slightly moulded capital crowns the top of the column, resting upon which is a heavy monolithic foliated arch. The arches are constructed out of a solid block of red sandstone, with a carved flower at the apex. The spandrels of the arch are decorated by beautiful floral carvings in high relief. The whole *chhatri* is surmounted by slanting eaves, supported by a projected soffit. It is covered by a hemispherical dome made of red sandstone slabs with an *amlaka* and a finial. It is placed on an octagonal drum whose outer façade has beautiful floral designs. The remains of the wall suggest that the *ghāt* had a temple in earlier days.

Fig. 9: *Chhatris* of Imla *Ghāt* or locally named an Imli Tala, Vrindavan

The mausoleum of Hari Ram Vyas[38] built in the middle of Vyas *bāgh* (garden); presently named as Vyas *ghera* (enclosure) in the Loi Bazaar. At present, the garden and the mausoleum is the personal property of the Vyas family. It is a small square structure built on a one-metre square high plinth (Fig. 10). The four sides are covered by a wall with a square open window towards east. The outer façade of the wall has carved false foliated arches with small flower carvings at the apex. It is covered by *bangladar* roof with its exaggerated downward curve that so quickly sheds the monsoon rains and a finial.

Fig. 10: The Cenotaph of the Hari Ram Vyas, Vrindavan

The Vyas *Bāgh* (garden), presently is in deserted condition. The south-west corner has two or three similar kinds of structures and small plants. The existing remains suggest that the garden was protected through fortified walls made of bricks.

The Bundela *Bāgh* exists no more. Earlier it was situated in front of the Ban Khandi Mahadeo temple. Presently, the garden area is occupied by busy market shops and residential houses. The same is the case with Chaturanan *Bāgh* and Futella *Bāgh*. The Bundela structures in the form of temples, *ghāt*s and *kūnd*s are destroyed by the local encroachments.

The above-mentioned temples constructed within Mathura and its adjoining area have much resemblance to its predecessor's plan of palace or Mahal constructions, except that its proportions have been adjusted and reconciled with other features. These temples followed the traditional method of the Bundela style of architecture. In both instances, the building is rectangular in plan and encloses a rectangular courtyard. Internally each story is defined by a wide eave and each angle is finished by a graceful cupola or dome. The interior is composed of ranges of apartments connected by angled or trabeated entrances. The surface decoration, double-storeyed portals etc. are similar to the structures constructed in Orchha. Its mass and picturesque outline makes it one of the most remarkable edifices of that period; very unlike the refined elegance

in the same centuries, introduced by the Bir Singh Deo Bundela and other at Orchha and Kalinjar Fort.[39]

It is a distinct possibility that the majority of the above-mentioned structures in Mathura and Vrindavan constructed by Bundela Rajputs will disappear in the near future, and their names and marks will not remain to be replaced by more modern buildings. These buildings offer an insight into the nature of the architecture of the temples constructed in later *Mughal* period. If this information is lost, our understanding of the nature of syncretism in the Braj region of Northern India will surely be less complete.

References:

1. Abūl Fazl, *Aīn-i Akbarī*, translated by Jarret, Calcutta, 1949, p. 192.

2. D.L. Drake, Brockman, *Muttra (mathura): A Gazetteer*, Vol., 7, of the District Gazetteer's of the United Provinces of Agra and Oudh, Allahabad, 1911, pp. 289-91; A. Fuhrer, *The Monumental Antiquities and Inscription in the North-West Provinces and Oude,* Indological Book House, Varanasi, 1669, p. 104; Cunningham, *ASI- Annual Report*, Vol. 1, pp.231-237; *R.C Sharma, Buddhist Art of Mathura*, Agam Kala Prakashan, Delhi, 1984, p. 1-5; E. T. Atkinson, *Statistical, Descriptive, and Historical Account of the North-West Province of India, (Mathura)*, Vol. 8, Allahabad, 1879, p.2; Dr. Edward c. Sachau, *Al-Beruni's India*,Vol. 2, Atlantic Publishers and Distributors, New Delhi, 1989, pp. 94-95.

3. Abūl Fazl, *Aīn-i Akbarī*, trans. Jarret, corrected and annotated by J. N. Sarkar, Royal Asiatic Society, Calcutta, 1978, p. 335; Abbās Khān Sarwānī, *Tuhfa-i Akbar Shāhī*, tr., Brahmaler Pardesh Ambastya, Vol. 1, Patna, 1962, p. 24, ff. 6; F.S. Growse, *Mathura: A District Memoir*, Asian Educational Services, New Delhi, 1979, p. 126.

4. Sudhakar Chattopadhyaya, *Early History of North India,* Academic Publishers, Calcutta, 1958, p. 50; Cunningham, *Ancient Geography of India*, ed., by S, Majumdar Sastri, Pub. by R.C. Chakravarti , Calcutta, 1924, pp. 427-29. Ptolemy, mentions only Mathura, under the form of Madura, Mosov´pa, to which he adds, ' ň rŵŕ ɵ eŵŕ , that is ' city of the gods' , in the holy city.

5. Abūl Fazl, *Akbarnāma*, trans., Beveridge, Vol. 2, Asiatic Society, Calcutta, 1930, p. 294-95.

6. Atkinson, op. cit., pp. 160-61; Brockmen, op. cit., pp. 175-220; Tarapada Mukherjee and Irfan Habib, "Akbar and the Temples of Mathura and its Environs". *Proceedings of the Indian History Congress*, 48, 1987, pp. 234-50; Catherine B. Asher., *Architecture of Mughal India*, Cambridge University Press, New Delhi, 1995, p. 68-69.

7. Mukherjee and I. Habib, op. cit. ,p. 242.

8. Abul Fazl, op. cit., I, pp. 190-194.

9 Shāh Nawāz Khān, *Ma'āsiru-l Umarā*, ed., Abdur Rahim and Ashraf Ali, Vol. 1, Bib. Ind., Calcutta, 1888-91, p. 424; Sharma S.R, *The Religious Policy of the Mughals*, Munshi Manohar Lal Publishers, Pvt. Ltd., New Delhi, 1988, pp. 83,112.

10 The town of Orchha the former capital of Bundelkhand is situated on the left bank of Betwa River in 25.21° N 78.42° E at a distance of about 13 km. from the *tāhsīl* headquarters and 15 km. from Jhansi (UP) in Tikamgarh district, Madhya Pradesh. For details see Abūl Fazl, *Aīn-i Akbarī*, text ed., Saiyed Ahmad Khan, Delhi, 1856, eng. tr., Blochman, Calcutta, 1927, Vol. 1, p. 509, ft. 1; Shāh Nawāz Khān, *Ma'āsiru-l Umarā*, ed., Abdul Rahim and Ashraf Ali, *Bib. Ind.*, Calcutta, 1888-91, Vol. 2, pt. I, p. 105-106; *The Imperial Gazetteer of India*, Vol. XIX,

Today's and Tomorrow's Printers and Publishers, New Delhi, 1975, pp. 241-248; Louis Rousselet, *India and its Native Princes: Travels in Central India and in the Presidencies of Bombay and Bengal*, ed. by Lieut Col. Buckle, Asian Educational Service, New Delhi, 2005, p. 331;*Gazetteer of India*, M.P (Tikamgarh), by Dr. N. P. Pandey, Bhopal, 1995, pp. 353-55; Philip Davis, *Penguin guide to the Monuments of India*, Vol. 2, Vinking, 1989, pp. 255-56.

11 Mu,tamad Khan, *Iqbalnama- i Jahangiri,* Vol. 3., Nawal Kkishore, Lucknow, 1870, and Bib. Ind., Calcutta, 1865, ed., Maulana Mohd Rafi, Allahabad, 1931, p. 363; Shaikh Farid Bhakkari, *Zakhiratul-i Khawanin*, ed. Syed Moinul Haq, Ziyauddin Desai, Vol. 2, Delhi,1993, p. 61.

12 Salim Zaweed, *Marvels of Bundela Architecture: Temples, Palaces and Other Structures at Orchha*, Shubhi Publication, Gurgaon, 2014.

13 Luard C.E, *Central Indian State Gazetteer, Eastern States, (Bundelkhand) Division*, Vol. 6. Lucknow, 1907, p. 23.

14 Cited by Chakravarty Kalyan Kumar, *Art of India: Orchha*, Arnold-Heinemann on behalf of Madhya Pradesh Madhyam, Bhopal, 1984, p. 18.

15 Usually, a *kūnd* has a square or rectangular upper perimeter, with bilateral flights of steps arranged in pyramidal blocks. If they were only in the form of a deep tank, they were known as *tānka*. The pyramidal steps buttress the strongly sloping walls and provide resting platforms and working surfaces at regular intervals for washing, drying and even resting.

16 Keshav, Das Misra, *Vir Singh Deo Charita and Jahangir Yas Chandrika*, ed., Vishwanath Prasad Misra, Keshao Granthavali, Allahbad,1959, pp. 557-62; Chakravarty Kalyan Kumar, *Art of India: Orchha*, Arnold-Heinemann on behalf of Madhya Pradesh Madhyam, Bhopal, 1984.

17Shahnawaz Khan, op. cit., Vol.1, p. 424; Murtazā Hussāin Bilgāmī, *Hadiqātul Aqālīm*, Lucknow, 1879, pp. 170;

Shaikh Farīd Bhakkarī, *Zakhīratu-l Khawānīn*, ed., Syed Moinul Haq, Vol. 1, transl., Ziyauddin Desai, Delhi, 1993., p. 134; Sāqī Musta'idd Khān, *Mas'āsir–i Ālamgīrī*, Bib. Ind., ed., Calcutta, 1870-73, pp. 95-96.

18 Mukherjee and Irfan Habib, Document 4, 1987, p. 242; Margaret (ed.*) Govindadeva: A Dialogue in Stone,* Indra Gandhi National Centre for the Arts, New Delhi, 1996, pp. 163-164.

19 S.R. Sharma, op. cit., p. 87; Rizvi S.A.A, *The Wonder that was India (Medieval Period)*, Rupa Publication, New Delhi, 1993, p. 138; Margaret, op. cit., pp. 163-64; Sarkar Jadunath, *History of Aurangzeb*, Vol. 3, Orient Longman Ltd, Calcutta, 1925-34, pp. 130-31,134,185-87.

20 J.B. Tavernier, *Travels of India 1640-67*, trans. V. Ball, ed., W. Crook, Vol. 2, London, 1925, pp. 186-89.

21 Cited by F.S. Growse, op. cit., p. 127.

22 Travels of Abdul Latif, pp. 34-35; S. R. Sharma, op. cit. , pp. 133,172; Catherine B. Asher, *Architecture of Mughal India*, Cambridge University Press, New Delhi, 1995, pp. 164, 259-60; The temple of Govinda Deva was constructed by Man Singh. For the details of the temple, see also Fuhrer, op. cit. , Vol. 2, pp. 155-59.

23 Saqi Musta'idd Khan, *Ma'āsir-i Ālamgīrī,* Bib. Ind. ed., Calcutta, 1870-73, p. 81; Mehta Isardas Nagar, *Futuhat-i Alamgiri*, trans. and ed., Tasneem Ahmad, Delhi, 1978, p. 82. There were various causes for the issuing of the general order. In 1669 over the complains of governors, Aurangzeb learnt that some of the temples in Thatta, Multan and

especially in Banaras, both Hindu and Muslim used to come from great distances to learn the liberal or subversive ideas from the Brahmans, which is not acceptable to the orthodox elements. He issued orders to the governors of all provinces to put down such practices and to destroy the temples where such practices took place.

According to Satish Chandra, 'Aurangzeb's selective destruction or bricking up a number of Hindu temples, was either a warning to local Hindu rajas or a reprisal for rebelliousness. Satish Chandra, *Medieval India: Historiography, Religion and State in Medieval India,* Har Anand Publications Pvt. Ltd., New Delhi, 2004, pp. 165-166. For details see also, Richard M. Eaton, *Temple Desecration and Muslims States in Medieval India*, Hope India Publication, New Delhi, 2004, pp. 61-63; Zahiruddin Farukhi, *Aurangzeb and His Times*, Bombay, 1935, pp. 112-13, 116-17, 124-26; Jadunath Sarkar, *History of Aurangzeb*, Vol. 3, Orient Longman Ltd, Calcutta, 1925-34, pp. 174-75; Catherine B. Asher, op. cit., pp. 253-54.

24 R.A. Alvi, "The Temples of Vrindaban and their Priests during the reign of Aurangzeb", *Proceedings of the Indian History Congress*, 49th session, 1988 (cyclostyle in Department of History, AMU, Aligarh) pp. 320-21. The two documents preserved in the National Archives of India pertaining to 14th and 18th regnal years of Aurangzeb provide the first contemporary documentary evidence about the destruction of Keshava Rai temple at Mathura (No. 14 v (b) VII; N.A.I, 2671/13) and (No. 17 N.A.I, 2671/13 dated 15 *Jamadi* II 1082 A.H. / 19 Oct. 1671 / 14 R.Y. and 2 *Zi Hijj* 1085 / 27 Feb. 1675 / 18 R. Y.)

25 *Akhbarat*, 9th year, sheet 7, dated, 14 Oct. 1666.

26 Mustaid Khan, op. cit., p. 60; Crooke, *The Tribes and Castes of the North-Western Provinces and Oudh*, Calcutta, Vol. 2, 1896, pp. 95-96.

27 Cunningham, *ASI- Annual Report*, 1911-12, pp. 120-33 and Vol. 1, pp. 231-37.

28 Tavernier mentions this Sarai, as a *Cheki-Sarai*, i.e, *Shah Ki Sarai.*

29 Fuhrer, op. cit., pp. 106-107.

30 F.S. Growse, op. cit., pp. 126-131; R.C. Sharma, op. cit., pp. 76,80; D.L. Brockman, op. cit., pp. 294-95.

31 Brockman, op. ,cit, p. 296; Fuhrer, op. cit., p. 106; Atkinson, op. cit., p. 213.

32 Muttra- *A District Gazetteer*, Vol. 3, pp. 233-237; *Imperial Gazetteer of India, Provincial Series, United Provinces of Agra and Oudh*, Vol. 1, Usha Publication, New Delhi, 1984, p. 385.

33 Radha Rani, mother named Tirat and father Vishwahan Ji, was the owner of these four peaks of the hill. These are Dangarh, Mangarh, Bhanugarh, and Mor Kutti.

34 Muttra- Gazetteer, op. cit., pp. 240-241; *Imperial Gazetteer of India, Provincial Series, United Provinces of Agra and Oudh*, Vol. 1, Usha Publication, New Delhi, 1984, p. 385.

35 As Radha Rani has eight *sakhis* each bastion represents one *sakhi*. They are the Kunjas of Lalita, Vishakha, Citra Devi, Indulekha Sakhi, Ranga Devi, Tungavidya and Sudevi.

36 Amita Sinha and D. Fairchild Ruggles, "The Yamuna Riverfront, India: A Comparative Study of Islamic and Hindu Traditions in Cultural Landscapes", *Landscape Journal*, 2004, Vol. 23, No. 2 (2004), pp. 141-152.

37 The term “Imli” means “tamarind”. Literally Imli Tala, stands for tamarind spot. It acquired this name due to the presence of a old huge tamarind tree there which has got both a mythological and historical genesis.

38 Hariram Vyas, who was a sixteenth-century Krishna bhakta, belonging to the first generations of "pioneers" in the Braj. The son of Sumokhan Shukla Ji, a disciple of Madhava Das, a disciple of Madhavendra Puri was born in samvat 1567 (1510 A.D.) at Orchha, Bundelkhand. He was the Raj Guru of Madhukar Shah, before coming to Vrindavan where he met Harivams, which he probably did shortly after arriving there, i.e., circa 1540. Apart from songs celebrating the divine love of Radha and Krishna, Vyas also created "hagiographical poetry," that is, songs in praise of holy men. In these songs, Vyas praises holy men from different eras, areas, and sects, including several so-called niguna bhaktas. While being a Brahmin himself, Vyas criticized his own community and celebrated low-castes in his poetry. In short, the community Vyas imagined seems to be a surprisingly inclusive one. For further details see Heidi R. M. Pauwels, ‘Imagining Religious Communities in the Sixteenth Century: Hariram Vyas and the Haritrayi’, *International Journal of Hindu Studies,* August 2009, Vol. 13, No. 2 (August 2009), pp. 143-161.

39 For the details of architectural elements and surface decorative motifs Bundela architecture at Kalinjar and Orchha, see Salim Zaweed, “Salient features of Bundela architecture at Orchha”, *Proceedings of Indian History Congress*, 68th Session, University of Delhi, 28-30 December, 2007, Delhi, pp. 1409- 1416; Salim Zaweed, “Temple Architecture of the Bundelas: The Chaturbhuja Temple at Orchha”, presented in Uttar Pradesh History Congress, 19th Session, 18-19 October, 2008, Allahabad, published in ‘*Conversations in Indian History*’, ed., by A. K. Sinha & S. Z. H. Jafri, Anamika Publishers and Distributors (P) Ltd., New Delhi, 2010; Salim Zaweed, *Marvels of Bundela Architecture: Temples, Palaces and Other Structures at Orchha*, Shubhi Publication, Gurgaon, 2014.