

THE JAIN STUPA

AND

OTHER ANTIQUITIES OF MATHURÂ.

BY

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INTRODUCTION.

THE Kankâlî, or Jainî, mound (*Tîlâ*), from or near which most of the objects delineated in the plates of this work were excavated, stands in the angle between the Agra and Gobardhan roads, close to the south-west corner of the city of Mathurâ, and about half a mile south of the Katrâ. (*Frontispiece*).

The name of the mound is derived from a modern temple, a mean shrine, which is occupied by an ancient carved pillar doing duty as a Hindu goddess, who has been dubbed Kankâlî. This temple stands about midway between the well and the Jain *Stûpa* which was excavated by Dr. Führer in the season 1890-91. The mound is nearly rectangular in shape and is approximately 500 feet long by 350 feet broad.¹ It long served as a quarry for bricks. Excavations for archæological purposes have been made at various dates. General Cunningham worked at the western end in March and November 1871; Mr. Growse operated on the northern portion in 1875, and Dr. Burgess and Dr. Führer extended the excavations to the eastern end at different times from 1887 to 1896. Mr. Harding, a predecessor of Mr. Growse as Magistrate of Mathurâ, also made some excavations. A grove of trees has recently been planted on what is left of the mound, which will probably not be further explored.

Mr. Growse and Mr. Harding discovered in or close to the Kankâlî mound (1) two colossal statues of Buddha, each 7½ feet high, supposed to be now in the Public Library at Allahabad; (2) several mutilated statues of finer stone and superior execution; (3) a large figure of an elephant, without its trunk, found in 1871 in a garden, with an inscription dated 39 in the reign of the Kushân King Huvishka;² (4) a square pillar with four naked Jinas, dated in the year 9 in the reign of the Kushân King Kanishka; and (5) a considerable number of other statues and sculptures. Mr. Growse notes that the ancient figures are carved in coarse red sandstone with Pâlî inscriptions. The mediæval figures are executed in much finer material, and the inscriptions are in Sanskrit in characters of the eleventh century A. D.³

The objects found by Cunningham were, with the exception of one ten-armed Brahmanical figure, all Jain. They included several colossal and life-size statues, both male and female, all more or less mutilated; many broken statues of the Jain hierarchs, several being inscribed; and at least six examples of the pillars of *Stûpa* railings.

The inscriptions included the following:—

Cunningham's Plate.	Date.	Remarks.
XIII No. 2	Samvat 5	On a Jain pedestal.
<i>ib.</i> " 3	Do. 5	Ditto.
<i>ib.</i> " 4	Do. 9	On a Jain pedestal (mentions name of Kanishka).
<i>ib.</i> " 5	—	Mentions Kanishka.
<i>ib.</i> " 6	Samvat 20	On a Jain figure.
<i>ib.</i> " 7	Do. 22	—

¹ The dimensions as stated in the text accord with Mr. E. W. Smith's plan (Plate I). Cunningham ("Archæological Reports," III, 19) gives the dimensions as 400 feet by nearly 300 feet.

² Cunningham, "Archæological Reports," Vol. III, page 29, plate V.

³ Growse "Mathurâ," 3rd ed. (1883), pages 116—118.

CHAPTER XV.—COPING-STONES AND PEDIMENTS.

PLATES LXXVII TO LXXXIV.

DETAILS OF COPING-STONES OF RAILINGS, AND A PEDIMENT.

IN many instances the motive of the lower member of the decoration is a wavy band or garland, similar to that borne by men or boys in many Buddhist sculptures and in the central band of the *Toraṇa* in Plate XIX. The upper member frequently consists of a combination of a row of bells with a beaded ornament.

Examples of deeply undercut foliage are seen in figure 3 of Plate LXXVII and figure 1 of Plate LXXVIII. In the last-named example the combination of a grotesque animal's head with the foliage is very clever.

Bounding antelopes are shown in figure 3, Plate LXXVIII and figure 3, Plate LXXXII.

In Plate LXXIX, figure 2, a tiger is pursuing a pig, Plate LXXX, figure 3, gives a good representation of a rhinoceros; and a buffalo is shown in figure 1, Plate LXXXI.¹

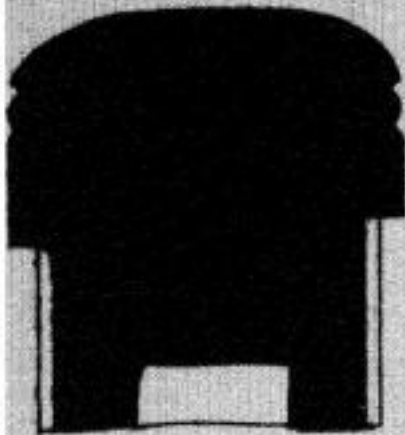
Seated *Jinas* form part of the decoration in figure 1, Plate LXXXII. The female seated in a dormer window, in Plate LXXXIII, figure 1, resembles that in Plate XXXII.

The objects depicted in figure 2, Plate LXXXIII and figure 1, Plate LXXXIV, are not coping-stones, but fragments of the pediment of a steeple.

Plate LXXXII has been already published as Plate 87 of the "Journal of Indian Art and Industry" for October 1893, Volume V, No. 44.

¹ The rhinoceros is the emblem of Śri Aṃśātha, the eleventh *Jina*; the buffalo is the emblem of Vāṃpudya, the twelfth *Jina*.

MATHURA SERIES.—KANKALĪ TĪLĀ
DETAILS OF COPING STONES.



SECTION.

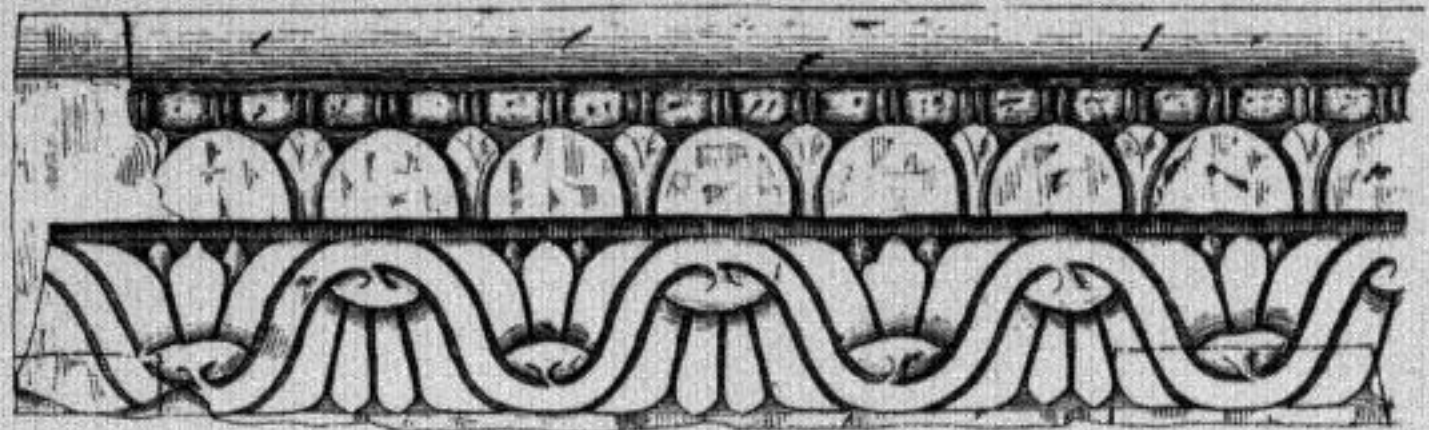
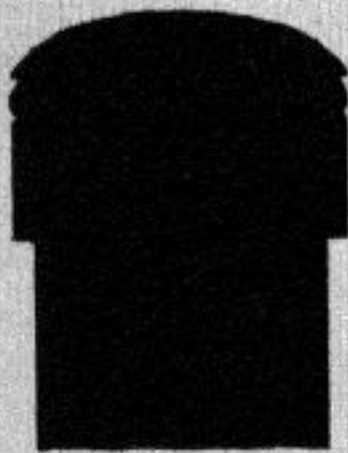


Fig. 1.

FRONT ELEVATION.



SECTION.

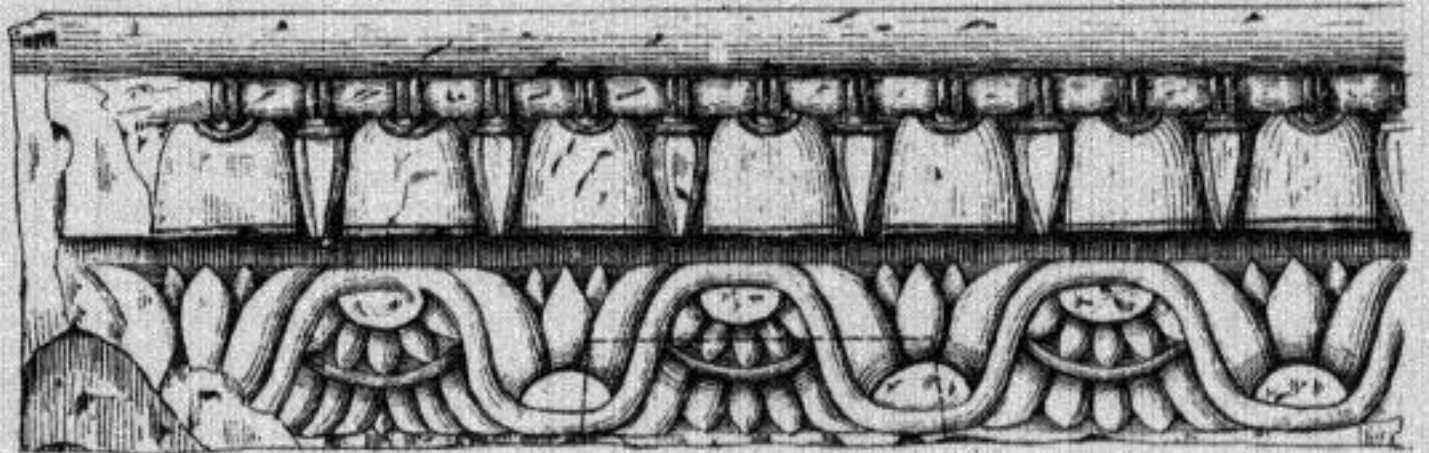
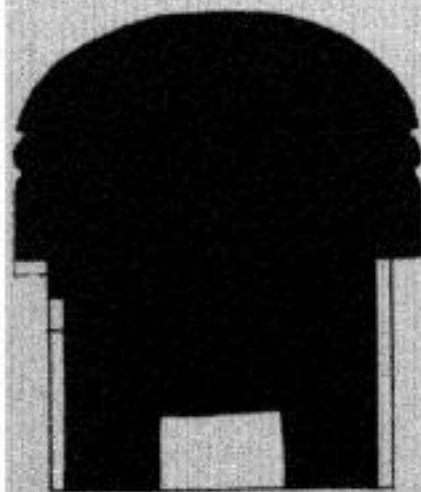


Fig. 2.

FRONT ELEVATION.



SECTION.

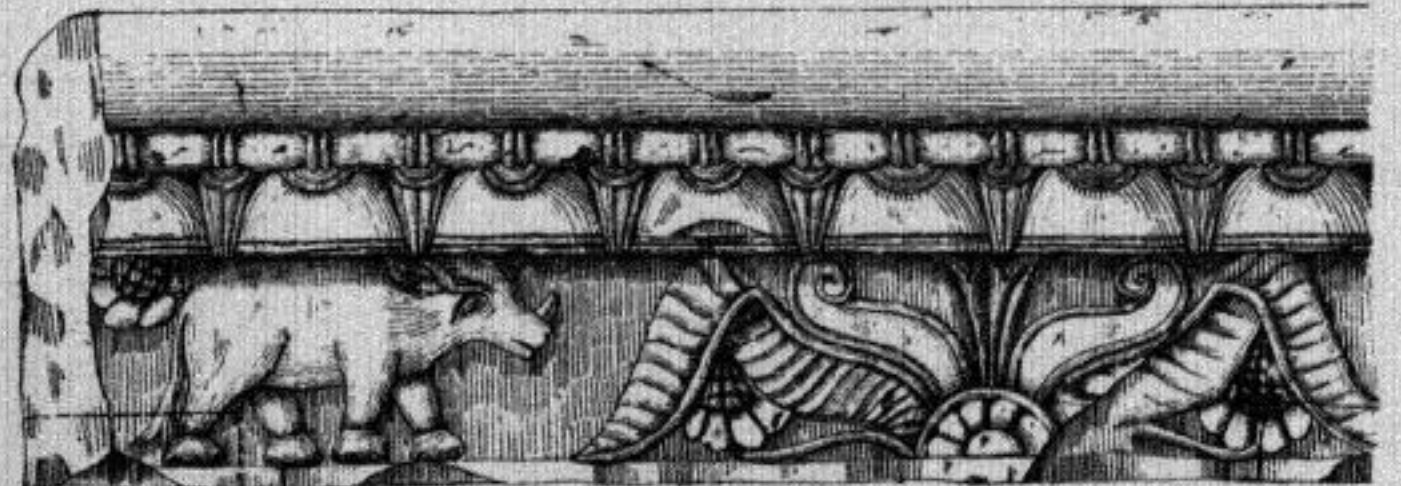


Fig. 3.

FRONT ELEVATION.

SCALE OF FEET



Photographed in the Survey of India Office, Calcutta, in 1902.