

Sirkap (Taxila) by [Wannaporn Rienjang](#) is licensed under a [Creative Commons Attribution-NonCommercial-NoDerivatives 4.0 International License](#).

If you are citing this introductory essay, please incorporate key information about the source, date, and authorship, such as the following:

W. Rienjang, 'Sirkap (Taxila)', Gandhara Connections website, <<http://www.carc.ox.ac.uk/GandharaConnections/otherResources.htm>>, last accessed xx/xx/20xx.

Sirkap (Taxila)

Sirkap, possibly meaning 'cut head' (Dani 1986: 2), is the post-antique name given to the most extensively excavated of three urban sites at Taxila, approximately 25 km north-west of Islamabad. The other sites are Bhir Mound (an Achaemenid-period site founded around the sixth/fifth century BC) and Sirsukh (a Kushan settlement founded around the middle of the first century AD). The name Sirkap is often treated as synonymous with Taxila and indeed it is probably the city called by this name in Greek, Roman, and Indian sources (Jones 2014; Klijin 2003).

Sirkap was discovered by Alexander Cunningham in 1863 (Cunningham 1871) (Fig. 1) and explored and excavated by John Marshall between 1913 and 1930, when he was Director General of the Archaeological Survey of India (Marshall 1913; 1918; 1920; 1922; 1927; 1930; 1931; 1933; 1935; 1951; 1960). His final publication of the site was hampered by the destruction of 'more than four hundred pages' of his records and notes during the Second World War (Marshall 1951: xviii). The excavated site is a lower city to the north of the Hathial spur and covers ca. 150,000 m² (Figs. 2 & 3). This represents perhaps forty per cent of the original size of the city inside its walls. In its final form exposed today, the city consists of a rough grid-plan, with a slightly bowed main street ca. 600 metres long and nearly 4 metres wide running north-south. There are eleven narrower transverse streets running west-east. Only six of those excavated extend to both west and east of the main street. The grid is irregular and none of the streets are exactly straight, but they divided much of the excavated area into rectangular blocks of comparable size and shape on each side of the central street. Their form in the plan is most consistent towards the north. At the middle and south end the erratic buildings sprawl across several areas where straight side-streets might have been anticipated.

The city is walled. The wall (with a gate and guard tower at the end of the main street) extends approximately 5.60 kilometres in length. Its thickness ranges from 4.50 to 6.40 metres. The core of the wall was composed of rubble in mud and it was faced with course rubble of hard limestone mixed with kañjūr stone. To the north, the blocks are wholly filled with rectilinear buildings (reasonably interpreted as houses), which differ in size and plan but divide up the blocks in a relatively consistent design. At the middle and south of the excavated area, once again the plan is disrupted in places by larger, more sprawling structures, sometimes with markedly different orientations.

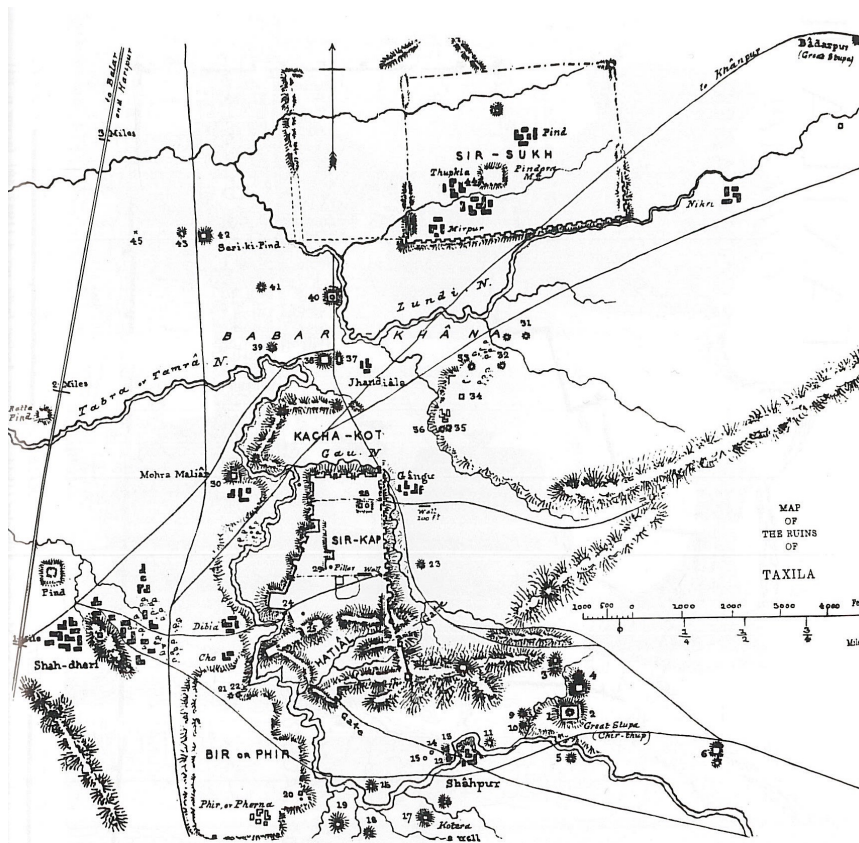


Fig. 1 Sirkap as drawn by Alexander Cunningham (1871, facing p. 111)

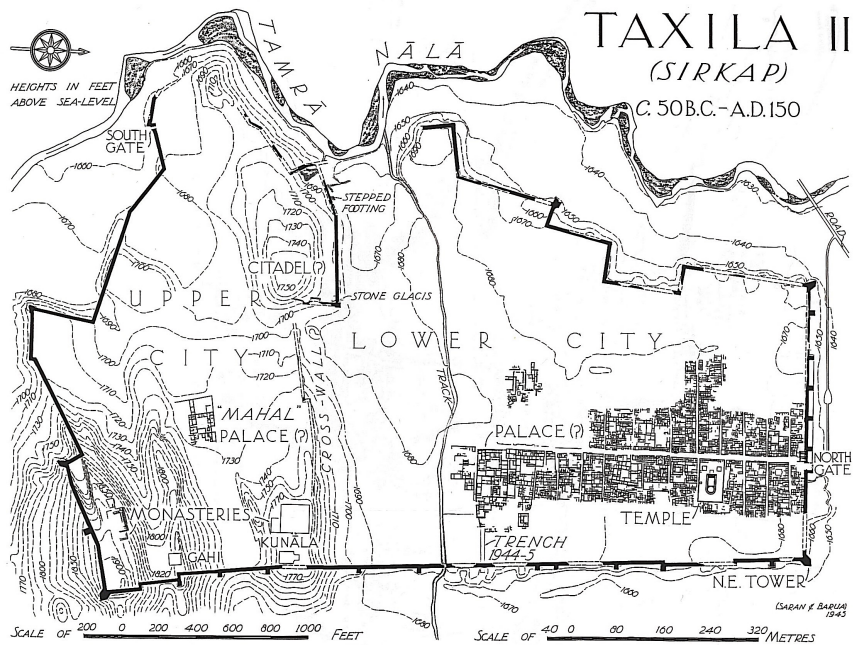


Fig 2 Sirkap within the stonewall (Wheeler 1948: pl. 22)

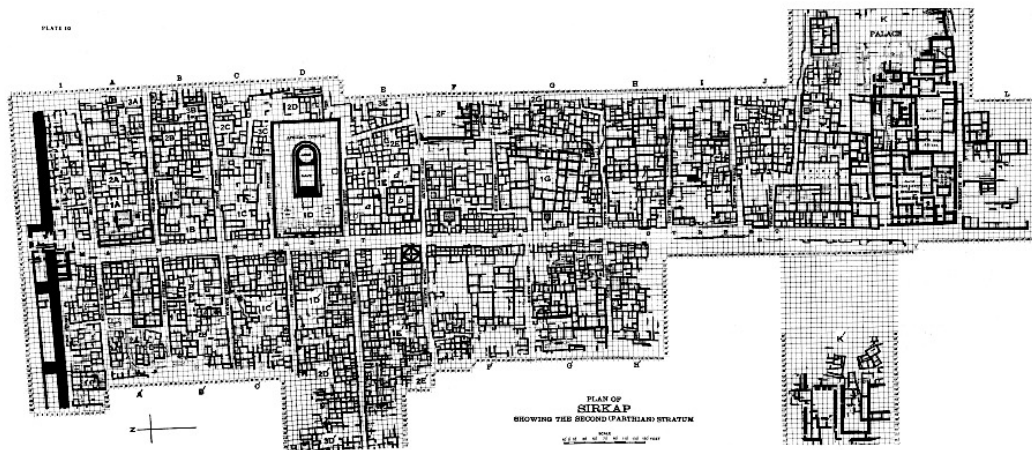


Fig. 3 Excavated structures by John Marshall (1951: pl. 10)

Along the main street are small single-storied structures identified as shops¹ (Marshall 1951) and at the back of shops are private dwelling houses, many of which are of large size. Re-examination of artefact distributions in Sirkap, however, suggests that shops (and workshops) are not restricted to fronting the main street but also located throughout the city, and could be accessed through the back lanes (Coningham & Edwards 1997/8). Towards the south, in block K, is a large structure built with rubble masonry with spacious courts, rooms and massive walls. Marshall (1951: 176) connected this structure to the Parthian and early Sasanian palaces and called it a royal palace where the administrative focus of the city is located. Some structures located towards the ‘royal palace’ also have large courts, which led Marshall (1960: 67) to assume that they belonged to public offices. Most private houses are also constructed of rubble masonry, with some being repaired by diaper masonry.

Nine structures are identified as religious (Marshall 1951). Three of these, embedded within dwelling areas, are identified as private (at 3A, 1E, K) and the remaining six facing the main street as public shrines (1A, 1C’, 1D, 1E’, 1F and 1G). One of the public shrines is located in the north-east quarter (1D) and has the transverse street to its north. It is almost wholly covered by a large, rectangular, walled precinct, measuring 70 m. from east to west and 40 m. from north to south. The walls were built of diaper masonry. In its centre is a long rectangular platform with semi-circular east end. The structure had been examined by Cunningham in 1863, who found ‘numerous pieces of broken colossal figures in burnt clay’, elements which led him to think that the structure was used as an ‘open temple’ (Cunningham 1871: 127). His findings unfortunately were not published. Marshall (1951: 150-53) thinks of this structure as a *stūpa*-chapel or *griha-stūpa*, and is inclined to think that there was once a stupa inside the semi-circular end, or the apse, of this structure. He adds that the apsidal layout of this structure conformed with that of the *chaitya*-halls, a design familiar in India (Marshall

¹ Dani (1986: 93), however, argues that these structures may in fact be house verandas.

1951: 153). Flanking the entrance of this shrine, facing the main street, are two stupas, where many stucco sculptures were found (see below).

Facing the main street in block F is another public shrine (1F). It is commonly known as a 'double-headed eagle' shrine. It stands on a walled court of approximately 20 m² and is accessed from the main street by a flight of steps. The court and its wall were built of rubble masonry. Of the shrine only its base has survived intact. It has a rubble core, and is faced with square kañjūr. Its four sides are decorated with rows of pilasters. Classical elements can be observed from rows of Corinthian capitals and the two niches flanking the steps on the front façade of the base. Each of the outer and central niches is decorated with a bird perched on top, and one of the birds is a double-headed eagle, hence the name of this shrine. Marshall (1951: 164) notes that double-headed eagle iconography started to occur in Western Asia amongst Hittite and early Babylonian sculptures, and later became associated with the Scythians who may have introduced it to Taxila. Architectural elements from the debris of this shrine comprise plinth railings, a *harmikā* or a square podium on which the stupa-umbrella was mounted, and umbrellas. All of these are elements of stupas. This shrine also has a small chamber, probably a relic chamber, located in the centre of the base at the depth of approximately one metre. Nothing, however, was found inside at the time of Marshall's excavation (1960: 74).

Chronology and the question of the Indo-Greek presence

The excavated structures now visible in the plan are, by and large, Marshall's Sirkap Stratum II, which represents the city rebuilt by the Indo-Parthians after the earthquake of about AD 30 (Marshall 1951). Attempts to establish the chronology of Sirkap have been made by a number of scholars. Based on numismatic evidence and the material culture from his own excavations, Marshall (1951: 118; 1960: 64) listed seven strata for Sirkap. He assigned the earliest stratum (VII) to the 'pre-Greek' times. According to him, this stratum is represented only by 'a few remnants of buildings', as a result of which he was inclined to think that they were part of the suburb of Bhir mound (Marshall 1951: 118; 1960: 64). Marshall assigned the next stratum (VI) to the period of the 'Bactrian Greeks', a stratum thought to be contemporary with the foundation of the city of Sirkap. The next stratum (V) was assigned to the 'Greek rule' of c. 190-90 BC. The next three strata (IV to II) were assigned to the 'Saka', with the latest of the three being rebuilt by the Parthians after an earthquake c. AD 30. Marshall then assigned the latest stratum of Sirkap to the period following the Kushan conquest, which he dated to c. AD 60.

Based on an excavation carried out within a limited area of Sirkap by Amalananda Ghosh and Mortimer Wheeler between 1944 and 1945, a new chronology of Sirkap was proposed (Ghosh 1948: 45). Ghosh divided the occupation of the city into four phases: phase I from the mid first century BC to the beginning of Christian era; phase II from beginning of the Christian era to AD 50; phase III from AD 50 to the early second century AD; and phase IV from second century AD.

Four decades later Marshall's chronology was once again revised. Upon revising numismatic evidence and in combination with the result of the new excavation by Ghosh and Wheeler, Erdosy (1990) assigned Marshall's earliest stratum (VII) to the period of the Indo-Greeks, and the following four strata (VI to III) to the Indo-Scythians

who, according to him, were responsible for the foundation of the city of Sirkap (Erdosy 1990). Erdosy assigned the last two strata to the period from Indo-Parthian Gondophares to the Kushan Kanishka I (stratum II) and from Huvishka to the abandonment of the site during the time of Vasudeva I (stratum I).

The phases and strata of Sirkap by the above scholars are summarised below:

Ghosh 1948:

Phase I: mid first century BC to the beginning of the Christian era

Phase II: beginning of the Christian era to AD 50

Phase III: AD 50 to early second century AD

Phase IV: second century AD

Marshall 1951: 118

VII: Pre-Greek times

VI: Bactrian Greeks

V: Greek rule (c.190-90BC)

IV, III, II: Saka times (all date from Saka times (c. 90BC - AD25)

I: Kushan conquest and later (c. AD60)

Erdosy 1990:

VII: Indo-Greek

VI: Maues-Vonones

V: Maues- Vonones to early reign of Azes I

IV: Azes I to early reign of Azes II

III: Azes II to early reign of Gondophares

II: Gondophares to Kanishka

I: Huvishka; site abandoned by Vasudeva

Much has been said about the association of Sirkap with the Indo-Greeks and the possible occupation of the latter in this city (e.g. Marshall 1951; 1960; Dani 1986). One of the main features that plays a role in such an association is a flat-topped hill called Hathial mound, situated to the south of the excavated structures of Sirkap (Fig. 1), which is believed by scholars such as Raymond Allchin (1982) to have been used as an acropolis by the Greeks. The second feature is an area to the north of the fortified city of Sirkap. This area is surrounded by a mud-brick wall, traces of which are visible and known as the Kachcha Kot (Fig. 1). It is an area which scholars such as Erdosy (1990) think may have been inhabited by the Indo-Greeks before the fortified city of Sirkap was built. The third feature is the stone wall enclosing the city of Sirkap, which was suggested by Marshall (1951: 117) to have been built by the Greeks. The last feature is the so-called gridiron plan of the city of Sirkap, which was believed to have been associated with the Greek tradition of city-planning (e.g. Marshall 1960: 5). Below is a brief summary of the debate that involves these features.

Allchin (1982) found pottery remains in the Hathial mound that are dated to the third or second century BC, thus suggesting that Hathial mound may have functioned as an

acropolis during the period that falls within that of the Indo-Greeks. The question then arises whether Hathial mound was part of the city of Sirkap. In other words, was Sirkap the 'lower city' for this acropolis, a question, which entails the attempt to answer when the city of Sirkap was built. If the Hathial mound was used by the Greeks as an acropolis, did the Greeks live in the lower city which was then the city of Sirkap? To answer these questions, the stone wall enclosing the city is an important starting point. In his final report, Marshall (1951: 117) argued that the stone wall was built by the Greeks, implying the Greek occupation inside the fortified city of Sirkap (Strata VI and V). Wheeler (1948: 84), however, argued that there were two successive Sirkaps. The first Sirkap, belonging to the Indo-Greeks, lies in the Kachcha Kot area. This early town was fortified with a mud-brick wall. The second Sirkap, with the stone wall, was then built around the first century BC. It was during this period that the city of Sirkap included the Hathial mound. Wheeler (1948: 84) based his argument on the excavation carried out by Ghosh and himself in 1944-5 (Ghosh 1948). This excavation was carried out within the area connecting the back wall of the 'palace', situated in the southern area of Sirkap, with the city stone wall. The excavation reveals that the stone wall 'belonged to the earliest structural activity on the site' (Ghosh 1948: 44) and that 'the stone wall and the earliest structures in the trench, including the earliest phase of the eastern and southern walls of the palace, were approximately contemporary'. Therefore, if the Kachcha Kot was occupied by the Indo-Greeks, this Indo-Greek area did not extend to the southern area of the fortified city of Sirkap. This would mean that the Indo-Greek extent did not include Hathial mound, which is located further south of the palace.

Dani (1986) however argues that the Hathial mound is part of the 'Greek' city. He observes that the layout of the city of Sirkap is Hellenistic (but see objections below), and thus the city should have included Hathial mound as its acropolis (Dani 1986: 90). As for the Kachcha Kot, Dani argues that it could have been built as a bund after the construction of the stone wall to protect the latter from being flooded (Dani 1986: 91). Petrie (2013) questions this, asking if Dani's interpretation is right, i.e. that the Hathial mound was included in Sirkap during the Indo-Greek period and that the Kachcha Kot was built simply as a bund, why we did not find evidence of the Indo-Greeks in the excavation trench of Ghosh and Wheeler. Petrie (2013: 660) then suggests that it may be the case that while the Greeks may have lived in the walled city of Sirkap, the particular area where Ghosh and Wheeler excavated may not have been occupied by them at these early periods.

Erdosy (1990) agrees with the interpretation by Ghosh and Wheeler, in that the walled city of Sirkap is not the best place to look for the Greek occupation. He proposes that a probable place for the Greek settlement could have been 'an area bounded by the Hathial ridge and the southern wall of Sirkap on the north and by the Tamra Nala on the west and south' (Erdosy 1990: 671). This appears to be the reason why he assigns Marshall's 'Pre-Greek' (Stratum VII) to the Indo-Greeks (see above). Fussman (1993) accepts the dating of the stone wall to after 50BC by Ghosh and Wheeler, thereby refusing the construction of the stone wall by the Greeks. He proposes that the earlier Indo-Greek town extended from the Kachcha Kot in the north to the Hathial mound in the south, stating that 'the only defensive work that can be dated to Indo-Greek times are Kachcha Kot and Hathial' (Fussman 1993: 91). Fussman (1993: 90-94) points out that Greek cities in Central Asia were not built with stone walls but with earthen ramparts, and that the earthen ramparts of the Kachcha Kot covered a larger area than

the later stone wall, which may explain why no remnants of the Kachcha Kot ramparts were found underneath the stonewall during the excavation of Ghosh and Wheeler.

Sirkap's plan has often been regarded as typically Greek and associated with the tradition of so-called 'Hippodamian' town-planning in the Graeco-Roman world (e.g. Marshall 1960: 5), but regular urban planning was widely employed for new towns in the ancient Mediterranean and Middle East, and possibly in northern India, so the classical association has been challenged (Mairs 2009). Moreover, it is unclear to what extent the plan visible today reflects an original layout datable to the period of the Hellenistic 'Graeco-Bactrian' or 'Indo-Greek' rulers in the region.

It is clear that Taxila survived successive political changes and flourished under Greek, Indo-Scythian, Indo-Parthian, and Kushan regimes. Nothing is known precisely about the political status of the city. The Indo-Greek king Antialkidas of Taxila (c. late second century BC) is so named only because his envoy, Heliodoros, who erected an inscribed pillar at Besnagar in central India (near Sanchi), names the city as his home. But it may be presumed that Sirkap was part of Antialkidas's domain (see e.g. Mairs 2014: esp. 117-123). The early third-century AD Roman writer Philostratus describes in detail a visit to Taxila by the charismatic first-century philosopher Apollonios of Tyana. Taxila (Τάξιλα) is described by Apollonios, who was probably referring to Sirkap, as a fortified city in which the streets are divided regularly like in a Greek city (Philostratus, *Life of Apollonios*, esp. 2.20). Similarly questionable is the uncanonical Christian *Acts of Thomas*, probably written in the third century AD, which recounts the apostle's travel to the court of the Indo-Parthian king Gondophares (Klijin 2003). There Thomas was asked by Gondophares to build a palace, but instead he preached and gave money to the poor and therefore was imprisoned.

The latest objects excavated at Sirkap are datable, at the latest, to between the mid second and early third centuries AD. Little stone sculpture has been discovered, and Sirkap can be regarded as largely pre-dating the tradition of Gandharan Buddhist sculpture which seems to have arisen in the later first century AD. Some thirty small stone dishes of doubtful function – the so-called Gandharan palettes or 'toilet trays' – were found at the site. Many of these bear relief decoration derived from Graeco-Roman imagery and they have been treated as a valuable 'missing link' between the Hellenistic period and the period of Gandharan architectural sculpture. Since they predominantly come from the site's later layers, however, the down-dating of the city would make many of them contemporary with the early Gandharan sculptures (Lo Muzio 2011).

Excavated materials

Apart from numerous household and luxury objects, Sirkap also yields sculptural remains including those of stone and stucco. Sirkap is also the site in Taxila where the largest number of toilet-trays was reported.

Stone sculptures found in Sirkap are limited to only twelve pieces (Appendix). Nine of these are from strata III and II, and the remaining three from Strata I. While no stone sculptures were found from early strata in Sirkap (strata VII-IV), it is to be noted that, similarly, no stone sculptures were found in Bhir Mound. Most of stone sculptures in Sirkap are small figures in the round whose height does not exceed twenty-three

centimetres. There is only one relief panel and this was found in stratum I. Apart from this panel, which may be associated with Buddhism, none of the stone sculptures show obvious Buddhist iconography. All of the stone sculptures in Sirkap were found in dwelling contexts.

Twenty-nine stucco sculptures were excavated from Sirkap. All but one were found in stratum II, at the Apsidal temple in Block D (Appendix). These are probably among the earliest stucco sculptures in Taxila, i.e. prior to the end of second century AD. Many of them are male and female heads of 7 to 35 cm. in height. They probably adorned the two small stupas in front of the Apsidal temple. None of them, however, shows obvious indications of being Buddhist in nature. Only one male head (No. 6) has his hair in ringlets with a topknot above, a hairstyle similar to that of the Buddha.

Of the total thirty-three 'toilet-trays' excavated from Taxila, all but one² were found in Sirkap (Marshall 1951: 493-498). They occurred from stratum V to the latest stratum I, with stratum II being the layer that yielded the largest numbers (19) (Appendix). The majority of toilet-trays were made of schist (24), while the remaining ones were made of steatite (5), claystone (2), slate (1) and phyllite (1). The subject matters comprise satyr and nymph (1), figure reclining on couch attended by female (2), drinking and dancing scenes (2), a couple holding drinking cups (5), lions, leogryphs, winged stag, hippocamps and other fish-tailed monster with riders (6) and without riders (14), and geometric and floral designs (3).

For further general accounts of the site and its position in Taxila see Allchin (1993).

[Wannaporn Rienjang. Version 2 (with minor correction in paragraph 1): 17th September 2020]

Bibliography

Allchin, F. R. 1982. How old is the city of Taxila?. *Antiquity*, 56, 8-14.

Allchin, F. R. 1993. The urban position of Taxila and its place in northwest India-Pakistan. In: H. Spodek and D. M. Srinivasan (eds) *Urban form and meaning in South Asia: The shaping of cities from prehistoric to precolonial times*. Washington DC, 69-81.

Cunningham, R. and Edwards, B.R. 1997/8. Space and Society at Sirkap, Taxila: a re-examination of urban form and meaning. *Ancient Pakistan*, 12, 47-75.

Cunningham, A. 1871. *Archaeological Survey of India. Four reports made during the years 1862, 1863, 1864, 1865*. Vol. II. Simla: Government Central Press.

Dani, A.H. 1986. *The historic city of Taxila*. Lahore.

Erdosy, G. 1990. Taxila: Political history and urban structure. In: *South Asian*

² This is a toilet-tray from Dharmarajika stupa (Marshall 1915: pl. v, b).

Archaeology 1987: Proceedings of the ninth international conference of the Association of the South Asian Archaeologists in Western Europe. Rome, 657-674.

- Fussman, G. 1993. Taxila: The Central Asian connection. In: H. Spodek and D. M. Srinivasan (eds) *Urban form and meaning in South Asia: The shaping of cities from prehistoric to precolonial times*. Washington DC, 83-100.
- Ghosh, A. 1948. Taxila (Sirkap), 1944-5. *Ancient India*, 4, 41-83.
- Jones, C. P. (trans. and ed.) 2014. *Apollonius of Tyana*. 3 Vols. Cambridge, M.A.: Harvard University Press.
- Klijin, A.F.J. 2003. *The Acts of Thomas: introduction, text and commentary*. Boston: Brill.
- Lo Muzio, C. 2011. Gandharan toilet trays: some reflections on chronology. *Ancient Civilizations from Scythia to Siberia*, 11, 331-340.
- Mairs, R. 2009. The "Greek Grid-Plan" at Sirkap (Taxila) and the Question of Greek Influence in the North West. In: *Migration, Trade and Peoples. European Association of South Asian Archaeologists: Proceedings of the Eighteenth Congress, London, 2005*. London, 135-147.
- Mairs, R. 2014. *The Hellenistic far east: archaeology, language, and identity in Greek Central Asia*. Oakland, CA: University of California Press.
- Marshall, J. 1913. Excavations at Taxila. *Archaeological Survey of India Annual Report 1912-13*. Calcutta, 1-52.
- Marshall, J. 1918. Excavations at Taxila. *Archaeological Survey of India Annual Report 1915-16*. Calcutta, 1-38.
- Marshall, J. 1920. Excavations at Taxila. *Archaeological Survey of India Annual Report 1914-15*. Calcutta, 1-35.
- Marshall, J. 1922. Excavations (Taxila – Sirkap). *Archaeological Survey of India Annual Report 1919-20*. Calcutta, 18-19.
- Marshall, J. 1927. Taxila. *Archaeological Survey of India Annual Report 1924-25*. Calcutta, 46-49.
- Marshall, J. 1930. Taxila. *Archaeological Survey of India Annual Report 1926-27*. Calcutta, 110-19.
- Marshall, 1931. Excavations at Taxila. *Archaeological Survey of India Annual Report 1927-28*. Calcutta, 54-66.
- Marshall, 1933. Excavations at Taxila. *Archaeological Survey of India Annual Report 1928-29*. Delhi, 51-66.

- Marshall, 1935. Excavations at Taxila. *Archaeological Survey of India Annual Report 1929-30*. Delhi, 55-97.
- Marshall, J. 1951. *Taxila: An illustrated account*. Cambridge.
- Marshall, J. 1960. *A guide to Taxila*. Cambridge.
- Petrie, C.A. 2013. Taxila. In: D.K. Chakrabarti and M. Lal (eds.), *History of Ancient India III: The Texts, and Political History and Administration till c.200 BC*. New Delhi, 652-663.
- Wheeler, R.E.M. 1948. Postscript: the two cities of Sirkap. *Ancient India*, 4, 83-84.

Appendix

1) Stone Sculptures from Sirkap

Serial No.	Cat. No.	Marshall 1951 Plate no.	Material	Description	Dimension (cm.)	Stratum	Find spot
1	1	211, no. 1	Stone (Steatite)	Statuette in the round of talc or steatite, representing a goddess seated on a four-legged throne. She is clad in a classical dress consisting of a long tunic and mantle, holding a cornucopia in her left hand	11.75 (H)	II	Block C'; sq. 52.85' (1951: 192)
2	3	211, no. 3, a, b	Stone (Schist)	Standing female figure holding a lotus in the right hand	23.00 (H)	II	Block D'; sq.58.116
3	4	211, no. 4, a, b	Stone (Schist)	Standing female figure	18.50 (H)	III	Block A'; sq. 18.93 (1951: 195-6)
4	5	212, no. 5, a, b	Stone	Standing female figure with raised hands supporting a tray full of flowers or other offerings	10.50 (H)	II	Block D'; sq. 63-100 (1951:191)
5	8	212, no. 8	Stone (Schist)	Bracket in the form of a winged male figure, with hands in front of breast	12.00 (H)	I	Block E'; sq. 75.93 (1951: 184)
6	9	213, no. 9	Stone (Schist)	Standing male winged figure in semi-relief with raised hands holding uncertain object. Missing head	12.00 (H)	I	Block D'; sq. 60.77 (1951: 191)
7	10	213, no. 10	Stone (Schist)	Standing male figure	19.00 (H)	II	Block B; sq.37.44' (1951: 147)
8	11	213, no. 11	Stone (Schist)	Volute bracket in a form of a winged male figure	17.00 (L)	II	Block J; sq. 148.51'

				Inscribed in Kharoṣṭhī ‘Presented by Sarvatrāta in the Vihāra, in honour of his mother and father, Devadatta’			(1951: 171)
9	12	213, no. 12	Stone (Schist)	Seated, herm-like male figure with right hand half-raised holding a bowl	11.75 (H)	II	Block C; sq. 42.63’ (1951: 148)
10	13	213, no. 13	Stone (Schist)	Head in high relief	8.00 (H)	III	Block C; sq.46.46’ (1951: 149)
11	14	213, no. 14	Stone (Schist)	Fountain-head in form of male Kubera-like figure, seated crossed legged on thin rectangular base	15.00 (H)	II	Block H; sq. 120.49’ (1951: 167)
12	135	222, no. 135	Stone (Schist)	Mutilated relief showing a line of five anchorites- the one on the right being headless	33.65 (H)	I	Block E’; sq.75.93’ (1951: 184)

2) Stucco sculptures from Sirkap

Serial No.	Cat. No.	Marshall 1951 Plate no.	Material	Description	Dimension (cm.)	Stratum	Find spot
1	1	148, no. 1	Stucco	Bearded head typical of a Greek satyr	20.50 (H)	II	Apsidal temple
2	2	148, no. 2	Stucco	Bearded head	11.50 (H)	II	Apsidal temple
3	3	148, no. 3	Stucco	Female head with heavy laurel wreath	15.25 (H)	II	Apsidal temple
4	4	148, no. 4	Stucco	Female head	12.50 (H)	II	Apsidal temple
5	5	148, no. 5	Stucco	Female head	16.20 (H)	II	Apsidal temple

6	6	148, no. 6	Stucco	A head with a topknot as on heads of the Buddha	10.50 (H)	II	Apsidal temple
7	7	148, no. 7	Stucco	Female head	11.50 (H)	II	Apsidal temple
8	8	148, no. 8	Stucco	Female (?) head	11.50 (H)	II	Apsidal temple
9	9	148, no. 9	Stucco	Female head	12.00 (H)	II	Apsidal temple
10	10	148, no. 10	Stucco	Bearded head	9.50 (H)	II	Apsidal temple
11	11	148, no. 11	Stucco	Male (?) head with hair in crescent over forehead. Topknot and twisted wreath	16.50 (H)	I	Block B
12	12	148, no. 12	Stucco	Female (?) head	14.00 (H)	II	Apsidal temple
13	13	148, no.13	Stucco	Male head, Hair cur across forehead. Topknot	15.25 (H)	II	Apsidal temple
14	14	148, no. 14	Stucco	Female (?) head. Hair curled at edge across forehead	14.60 (H)	II	Apsidal temple
15	15	148, no. 15	Stucco	Male (?) head. Shaved head except for a single tuft of hair	15.80 (H)	II	Apsidal temple
16	16	148, no. 16	Stucco	Male head. Hair parted over forehead	13.50 (H)	II	Apsidal temple
17	17	149, a	Stucco	Male head. Short hair falling in strands over forehead	7.60 (H)	II	Apsidal temple
18	18	149, b	Stucco	Female(?) head curled hair	13.50 (H)	II	Apsidal temple

19	19	149, h	Stucco	Male head. Turban in three rolls. Moustache	34.30 (H)	II	Apsidal temple
20	20	149, c	Stucco	Male head. Turban in three rolls. Moustache.	12.00 (H)	II	Apsidal temple
21	21	149, d	Stucco	Male head. Turban in three rolls. Moustache.	10.20 (H)	I	Apsidal temple
22	22	149, e	Stucco	Male head. Turban in three rolls. Without moustache.	14.00 (H)	II	Apsidal temple
23	23	-	Stucco	A limb of a woman	20.30 (H)	II	Apsidal temple
24	24	-	Stucco	Part of a lotus capital	20.30 (H)	II	Apsidal temple
25	25	-	Stucco	Part of a lotus capital	25.50 (L)	II	Apsidal temple
26	26	-	Stucco	Part of a lotus capital	19.00 (L)	II	Apsidal temple
27	27	-	Stucco	Part of a lotus capital	17.80 (L)	II	Apsidal temple
28	28	-	Stucco	Part of a lotus capital	25.40 (L)	II	Apsidal temple
29	29	149, f, g, I, j	Stucco	Part of a lotus capital	29.00 (L)	II	Apsidal temple

3) Toilet trays from Sirkap

Serial No.	Cat. No.	Marshall 1951 Plate no.	Material	Description	Dimension (cm.)	Stratum	Find spot
1	63	144, no. 63	Stone (Schist)	Divided into two registers. A draped male	13.50 (D)	V	Block A'; sq. 15.98'

				figure reclining on couch, with wine-cup in left hand, and a draped female figure seated on stool, with a wine-cup in left hand. A second female, standing with garland in upraised right hand. Figures are clad in Greek <i>chiton</i> and <i>himation</i>			
2	62	144, no. 62	Stone (Schist)	Erotic scene in the centre. Standing male figure to left, kneeling female figure to right. (Satyr and nymph? A familiar scene in Greek art)	11.00 (D)	IV	Block B'; sq. 35.89'
3	82	145, no. 82	Stone (Steatite)	Divided into two compartments. A winged hippocamp with scaly body and fish tail in upper compartment	9.00 (D)	IV	Block I'; sq. 12.99'
4	83	145, no. 83	Stone (Schist)	Divided into two compartments. A winged sea-monster of <i>makara</i> type with garland (?) round neck in the upper register	15.25 (D)	IV	Block E'; sq. 70.91'
5	84	145, no. 84	Stone (Schist)	Divided into three compartments. A winged monster on lotus background in	12.00 (D)	IV	Block D'; sq. 60.112'

				upper compartment. Lotus on back			
6	78	145, no. 78	Stone (Schist)	Divided into nine compartments. Lion in the centre, pairs of lotus leaves in the four compartments	11.50 (D)	IV	Block G'; sq. 102.82'
7	79	145, no. 79	Stone	Fragmentary. Two lions fronting each other in the central compartment	16.30 (L)	IV	Block E'; sq. 67.115'
8	75	145, no. 75	Stone (Schist)	A fish-tailed griffin and rider	11.50 (D)	III	Block E'; sq. 75.91
9	85	145, no. 85	Stone (Schist)	Two compartments. A winged monster with scaly body, fish-tale and double pairs of horns, on lotus background	12.50 (D)	III	Block C'; sq. 51.87'
10	67	144, no. 67	Stone (Schist)	Divided into three compartments, with lotus rosette in background of all three. Two draped figures holding wine cups	9.20 (D)	III	Block B'; sq. 34.92'
11	64	144, no. 64	Stone (Steatite)	A broken half. A man reclining on bed and kissing woman. Two small holes drilled near centre and rim. Kharoṣṭhī inscription on the back along the edge <i>'Thireasa tritavi(na) mudraw Urase Arya-Ro..'</i> (in the middle – <i>Thiraka'</i>	10.45 (D)	II	Block F'; sq. 85.90'

12	65	144, no. 65	Stone (Steatite)	Drinking scene, familiar scene of 'wedding of Ariadne and Bacchus'	17.00 (D)	II	Block F'; sq.85-89'
13	74	144, no. 74	Stone (Schist)	Fish-tailed hippocamp with rider seated astride in upper filed, below palmette rays.	11.75 (D)	II	Block A; sq.24.59'
14	76	145, no. 76	Stone (Steatite)	Sea monster ridden by a half-draped female figure holding a baby in left arm	8.00 (D)	II	Block E'; sq. 74.98'
15	92	146, no. 92	Stone (Phyllitic slate)	Swastika with four arms dividing the tray into four compartments.	11.50 (D)	II	Block C: sq. 50.51'
16	73	144, no. 73	Stone (slate)	Divided into two compartments. Winged stag ridden by winged rider in upper compartment. To right, goat in foreground; winged lion behind.	15.25 (D)	II	Block E'; sq. 77.90'
17	77	145, no. 77	Stone (Schist)	Divided into two compartments. Draped woman riding sideways on fish-tailed sea-monster in upper compartment	13.80 (D)	II	Block C'; sq. 44.92'
18	80	145, no. 80	Stone (schist)	Divided into two compartments. Winged griffin in upper compartment, palmettes or rays in lower compartment	13.00 (D)	II	Trench A461, d

19	87	146, no. 87	Stone (Schist)	Two compartments. Winged fish-tailed sea-monster with hare-like head, on lotus background. Broken.	11.50 (D)	II	Block D; sq. 57.66'
20	89	146, no. 89	Stone (Schist)	Two compartments. Winged fish-tailed hippocamp in upper, on lotus background	15.00 (D)	II	Block E'; sq. 74.108'
21	69	144, no. 69	Stone (Schist)	Divided into three compartments. Bust of male and female figures with wine cups in their hands	10.50 (D)	II	Block B; sq. 28.116'
22	86	145, no. 86	Stone (Schist)	Three compartments. A fish-tailed winged monster in upper compartment, quarter-lotus rosette in lower compartment	9.50 (D)	II	Block E; sq. 76.65'
23	88	146, no. 88	Stone (Schist)	Three compartments. A winged <i>makara</i> like sea-monster. Lotus ground in all three compartments. Lotus on back.	12.00 (D)	II	Block F'; sq. 92.95'
24	90	-	Stone (Schist)	Three compartments. Winged monster with <i>makara</i> -like head, but no fish tail in upper compartment	11.00 (D)	II	Block I'; sq. 10.93'
25	93	146, no. 93	Stone (Schist)	Divided by curved cross into four sunk	12.00 (D)	II	Block K'; sq. 166.99

				compartments with ground of lotus petals.			
26	81	145, no. 81	Stone (Steatite)	Circular depression in centre with four compartments around, each containing a winged griffin seated	14.40 (D)	II	Trench A461, c
27	71	144, no. 71	Stone (Schist)	Divided into eight compartments, with lotus rosette in centre.	16.00 (D)	II	Block G; sq. 105.89'
28	68	144, no. 68	Stone (Schist)	Divided into nine compartments. Bust of male and female figures with wine cups in their hands	13.00 (D)	II	Block F; sq., 90.84'
29	94	146, no. 94	Stone (Schist)	Nine compartments. Quartrefoil rosettes in the four corner triangles, plain in other compartments	14.50 (D)	II	Block E'; sq. 77.90'
30	66	144, no. 66	Stone (Claystone)	Divided into two registers. Upper register shows a man dancing with two women, lower register empty	13.50 (D)	I	Block G; sq. 108.63
31	72	144, no. 72	Stone (Claystone)	Divided into two compartments. Lion with rider seated sideways in upper compartment	11.50 (D)	I	Block G; sq. 107.46'
32	70	144, no. 70	Stone (Schist)	Divided into three compartments. A male and female three-	17.50 (D)	I	Block D'; sq. 57.92

				quarter length holding wine cups in their hands			
--	--	--	--	--	--	--	--