GLOSSARY

liṅga: Liṅga-shaped finial surmounting the mastaka of early Saiva temples.

kanyā: indolent or playful maiden.

a: a particular leg posture in which the right leg is outstretched and left leg slightly bent.

ma: an embrace.

ika: Inverted-lotus crowning member of a Nagara-style temples.

ha-pāga: vertical wall projection (ratha) running from the base of la to the bisama, situated between kanikā and raba.

principal horizontal or vertical division of temple structure, such as, prathiratha, karna.

Śikbara: miniature representation of the rekhā on the spire of śikharā.

īla: space in front of sanctum door; vestibule.

ipatta: recess between mouldings.

āsakha: intermediate band of doorframe.

hā: narrow vertical recess separating the projecting pāgas. In the 5th century AD the recess is filled with nāga/ nāgi stambhas through the pabhāga, while in later temples with a two-storied the lower storey is filled with a virala motif and the upper story alasa-kanyā or a mithuna, and no longer cuts through pabhāga. On di of early temples it is filled with miniature vajra-mundis while on temples it is usually eliminated from the gandi.

ś: divine nymph.

śandra-mudra: hand pose resembling a crescent moon, often on the thigh.

ā: divine incarnation.

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Ayudha: symbolical weapons in the hands of divinities.

Ayudhapurusa: anthropomorphic form of weapon.

Bāda: wall portion of the temple below the curvilinear spire or pyramidal roof, consisting of pabhaga, jangha, bandhana and baranda.

Bandhana: stringcourse; a series of horizontal mouldings along a wall.

Baranda: mouldings, single, or multiples forming the top element of the bāda. Architecturally it serves to demarcate the bāda from the gandi. On early temple it may consist of a recess sandwiched between two projecting mouldings while on later temples it may consist of as many as ten horizontal mouldings, the facings, decorated with scroll or frieze motifs and serves primarily as a cushion or base for the soaring gandi.

Beki: neck of the temple between the spire and āmalaka.

Bhadra: central offset (wall division).

Bhāraptakra: Atlas; Yaksa figure supporting a superstructure.

Bhūmi: story, plane; horizontal division of the spire or gandi, generally consisting of of multiple baranda crowned by a ribbed amala on the kanika division.

Bhūmi-āmalaka: corner 'cogged wheel' marking the storey of the spire of a North Indian temple.

Bhūmi-āmalā: fluted disc demarcating one bhumi from another on the kanika.

Bhūmi-baranḍis: horizontal mouldings forming a bhumi.

Bhūkta: a class of mischievous spirits or hobgoblins.

Bisama: top mouldings of the gandi, generally undecorated.

Caitya: ornamental motif, resembling the window of a Buddhist rock-out aṭṭha-hall, in the shape of a stylized horseshoe.

Cakra: wheel or disc.
**Candraśālā:** dormer-window (decorative motif); open pavilion on upper storey.

**Caturmukha:** dormer-faced, four-doored.

**Cahtrri:** umbrella behind or above the head of a figure.

**Deul:** general name for a temple as a whole. When used alone it refers to the sanctuary as distinguished from the *jagamohana*.

**Dēvālaya:** temple; shrine.

**Devi:** goddess.

**Dhvaja:** flag; finial.

**Dikpālas:** guardians of the eight quarters, housed in niches of the *kanika* of most later temples. They are Indra (east): Agni (southeast): Yama (south): Nirriti (southwest): Varuna (west): Vayu (northwest): Kubera (north): and Isana (Northeast).

**Dvāra:** door.

**Dvāra-laṅkāta:** panel in the centre of the shrine, one placed on either side of the door.

**Dvārapāla:** door guard at the entrance to the shrine, one placed on either side of the door.

**Dvāraśākhā:** band of doorframe ornament; doorjamb.

**Dvi-anga:** with to planes of offset (triratha).

**Gaja-basta:** *mudra* in which the arm is thrown across the chest simulating the proboscis of an elephant. Also known as *daanda-basta*.

**Gaja-krānta:** motif of a lion seated with three legs on the back of an elephant. The other front paw is held in front of the chest ready to strike the crouching elephant; *gaja-simha*.

**Gaja-Lakṣmī:** auspicious motif of Lakshmi seated on a lotus and flanked on either side by an elephant bathing her with water from a jar held in their proboscis.
**Gaṇas:** host of inferior deities attending on Siva.

**Gandharvas:** celestial musicians.

**Gaṇḍī:** "trunk", curvilinear spire or pyramidal roof above the bada; sikhara.

**Garuda-grha:** innermost chamber, or womb, of the temple containing the image or symbol of the main divinity.

**Garuda:** Visnu's vehicle.

**Garudadhvaja:** Garuda-standard; name of Visnu.

**Gavākṣa:** sculptured panel above the gavakṣa window often filled with a siksadana motif or a royal figure on later temples.

**Ghaṇṭa:** mullioned window on the north and south center projections of the jagamohana. It is usually rectangular and is filled with screen (jali) work or lattice on early temples and with balusters on later temples.

**Ghaṭa:** bell; bell-shaped member in the mastaka of a pidha temple

**Ghaṭa:** vase, pot; cushion-shaped pillar part) above lasuna.

**Ghaṭa:** water pot.

**Ghaṭapallava:** vase and foliage (pillar-type).

**Grahas:** planety deities. See under navagraha.

**Grāsa:** gorgon or gorgon head.

**Grāsamukha:** gorgon face or head; kirttimukha.

**Dvibhaṅga:** to stand with double bends in the today.

**Hamsa:** swan or goose.

**Hmsa-latā:** scrollwork issuing from the tail of a hamsa.

**Jagamohana:** rectangular or square hall in front of the sanctum; mandapa.
Jagati: plinth, platform; basal mouldings of adhisthana (South India).

Jāli: any perforated or honeycombed pattern. In pata jali the perforations are square or rectangular in banka jali they are diamond-shaped.

Jāṅgha: "shin", vertical portion of the bada between the pabhaga and the baranda. On later temples it generally is divided into two stories by a bandhana.

Jāṅgha: wall, wall frieze; elevation between vedibandha and sikha.

Jatā: matted air

Jatā-mukuta: a coil of matted and clotted hair forming a conical crown.

Kalasa: water jar; crowning element of the mastaka in the form of a stone vase, figuring as the containing of the nectar of immortality (amrta-kalasa).

Kanṭhi: Projecting edge or profile.

Kanṭika-pāga: corner vertical segment running up the height of the structure. The niches on later temples house the dikpalas. Also known as konaka.

Kanṭṭha: neck; recess between mouldings.

Kapili: wall projecting in front of the sanctum framing a vestibule.

Kapōta: roll-cornice; overhanging cornice.

Kapōtāpāli, Kapōtali: cyma-eave cornice.

Karna: angle, corner; corner will-division.

Kati: "waist"; wall (early synonym of jangha).

Khākharā: semi-cylindrical member resembling the fruit kaharu or vaitakakharu, a variety of pumpkin gourd.

Khākharā-deul: temple having a khakhara as the crowning member. It is always dedicated to some form of the Sakti and is invariably oblong in plan.
Khākhārā-muṇḍi: miniature representation of the khakhara temple carved as a decorative motif on the paga, its niche housing figure motifs.

Kharāsilā: cap-stone of foundation platform.

Khūra: first basic element of the pabhaga, in the form of a hoof.

Kinnara: semi-divine being with a half-human, half-animal body.

Kīrtimukha: "face of glory", decorative motif showing the grinning face of a lion with festoons of pearls dripping from its mouth.

Kumbha: form of water pot or pitcher; second element of the pabhaga.

Lālāṭa: central part (of door lintel).

Laṭuna: vase-shaped part of pillar capital.

Laṭā: creeper, liana, scrollwork.

Liṅga: male generative organ; the phallic emblem of Siva.

Liṅga-puja: worship of the phallic emblem of Siva.

Madhya-bandhanā: stringcourse in the middle of the jangha.

Makara: legendary aquatic animal with the head of a crocodile, a small proboscis and the body of a fish.

Makara-kunḍala: earring shaped like a makara.

Makara-torana: torana with a makara on each side, side at the base of the arch while a kīrtimukha is generally at the apex.

Mancikā: dais-like moulding supporting figures.

Maṇḍala: diagram.

Maṇḍapa: hall in front of the main shrine; mukhasala or jagamohana.

Mangala: auspicious, lucky.

Mastaka: crowning elements above the spire or gandi.
Mātrakās: the saktis (female aspects) of certain gods; mothers; see Saptamatrakas.

Mithuna: amorous couple in various degrees of intimacy. When they are engaged in sexual intercourse it is referred to as maithuna.

Mudrā: symbolic hand gesture.

Mukhamanḍapa: front hall; entry hall.

Munḍi: miniature temple carved on pagas as a decorative motif.

Nāga: serpent; fabulous creature with a human bust, serpent-tail and a canopy of serpent hoods. Its female counterpart is nagi.

Nāga-stambha: pillar encircled by one or more nagas.

Nandi-maṇḍapa: pavilion for Siva's bull.

Navagraha: planet slab on the architrave of the portal with the nine planetary representations. According to Hindu astronomy they are Ravi (sun), Soma (moon), Mangala (Mars), Buddha (Mercury), Brhaspati (Jupiter), Sukra (Venus), Sani (Saturn), Rahu (ascending node), and Ketu (descending node).

Pābhāga: division corresponding to "foot", a set of lowermost mouldings at the base of the temple; pancakarma.

Padma: lotus of any color except blue, the later being referred to as nilotpala.

Pāga: vertical projecting division of the wall and spire of the temple; ratha.

Panca-ratha: temple with five projecting pagas on each side.

Pancaśākha: having five sakhas.

Pancāyatana: five-shrine complex with small shrines at the four corners of the compound.

Panjara: front of apsidal shrine (decorative motif); central band of sikhara (in later texts).
**Pārṣda**: courtier; gana.

**Pārśva-dēvatā**: devas (deities) connected in doctrine with the main divinity of the temple, placed in the raha niches of the deul. They vary according to the religious association of the temple. A Saiva temple generally contains the images of Ganesa on the south, karttikeya on the back and Parvati or Durga on the north. A Vaisnava temple usually has images of Varaha, Nrsimha and Trivikrama in these niches.

**Putravalli**: patralata, leafy scroll.

**Paṭṭi, Paṭṭa**: band, register.

**Pidbā-deul**: temple, with a roof made of pidhas aligned in steps forming a pyramidal silhouette. This form is generally limited to the Jagamohana, bhoga-mandapa and nata-mandira.

**Pratikarṇa**: offset flanking karna.

**Pratiratha**: wall-offset flanking bhadra.

**puj ā**: worship.

**Pūrṇa-ghaṭa**: jar overflowing with foliage; vase of plenty, symbolizing abundance, often decorating the base and capital of stambhas or pilasters.

**Rābā**: center vertical projection on the deul, much wider than the other pagas; the parsuadevatas are housed in its niche; bhadra.

**Ratha**: vertical projections of the temple; paga: temple car...

**Rēkbā-deul**: type of temple characterized by a curvilinear spire which presents the appearance of continuous silhouette.

**Rēkbā-munḍi**: miniature representation of rēkha temple carved as a decorative motif. When appearing on the gandi it is referred to as angasikhara.

**Rucaka**: square pillar-type (South India).

**Sākbā**: decorative doorband; doorjamb.
Sakti: "energy", the supreme power, the creative principle; the goddess and source of existence. Female counterpart to the god. A spear wielded primarily by Karttikeya.

Śālabhaṅjikā: woman-tree motif; a yakṣi embracing a tree and kicking it with her foot to bring it to immediate flowering.

Samabhāṅga: to stand straight without any bend in the body.

Śīkha: conch-shell, one of the emblems of Visnu.

Sāptamatraka: the seven mothers, the most popular images being Brahmi, Sivani (Mahesvari), Kaumari, Vaisanvi, Indrani, Varahi and Camunda. Others Matrkaś include Dantura, Sivaduti and Nrsimhī.

Śikhara: spire of the temple; gandi.

Śilpa-śāstra: sanskrit manual giving general principles and rules of architecture and allied arts.

Simhavyāla: Lion monster.

Stambha: pillar, column.

Tōraṇa: gateway in the form of an arch spring from two pillars; portal, entrance; design carved on the back-slab of parsva-devatas.

Tri-aṅga: with three planes of offsets.

Tri-bhaṅga: standing pose in which the body has three bends.

Tri-ratha: temple with three pagas on each side.

Uṣṇīṣa: copingstone.

Vajra-mastaka: prominent ornament on the gandi, smaller examples on other parts of the temple, consisting of caitya-medallions formed by pearls or ribbons issuing for a kirtimukha or lotus design at the apex. The symbolism is complex and involves duel complementary Agni and Soma characteristics. Among the motifs incorporated into the design are lions, makaras, gandharvas, vidyadharas, ganaś, mithunas, deities such as Natraja, conch shells and a hanging bell. When the wings support ganaś it is called a bho. It is believed the security of a temple depended on the strength and stability of this ornament.
**Vajra-munḍi:** miniature shrine with a vajra-mastaka as its crowning element carved as a decorative motif on the pagas or jambs.

**Vaśanta:** horizontal band with ornamentation of foliage and creepers; top mouldings of the pabhaga when there are five mouldings.

**Vedi:** altar.

**Vedibandha (vedibandha):** basal wall-mouldings, consisting primarily of khura, kumbha, kalasa, antarapatta, and kapotapali.

**Vedikā:** railing, balustrade.

**Vidyādhara:** supernatural being who flies in the sky, usually holding a garland.

**Vimāna:** sikhara or spire of the temple; sometimes refers to the whole temple.

**Yakṣa:** a demi-god associated with fertility; yakṣi is the female counterpart.

**Yoginis:** orgresses or sorceresses; attendants of Durga.

**Yoni:** the female organ of generation.

**Yūpa:** sacrificial post.