

Material Milieu of the Practices of Offering Stūpas

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In the chapter two, *Skilfulness*, of the Lotus Sūtra, we find many passages that show various kinds of meritorious deeds. For example,

“And all in the world who are hearing or have heard the law from the mouth of the Tathāgatas, give alms, followed the moral precepts, and patiently accomplished the whole of their religious duties;

”Who have acquitted themselves in point of zeal and meditation, with wisdom reflected on those laws, and performed several meritorious actions, have all of them reach enlightenment.

“And such beings as were living patient, subdued, and disciplined, under the rule of the Ginas of those times, have all of them reached enlightenment.

”Others also, who paid worship to the relics of the departed Ginas, erected many thousands of Stūpas made of gems, gold, silver, or crystal,

“Or built Stūpas of emerald, cat's eye, pearls, egregious lapis lazuli, or sapphire; they have all of them reached enlightenment,

”And those who erected Stūpas from marble, sandal-wood, or eagle-wood; constructed Stūpas from Deodar or a combination of different sorts of timber;

“And who in gladness of heart built for the Ginas Stūpas of bricks or clay; or caused mounds of earth to be raised in forests and wilderness in dedication to the Ginas;

”The little boys even, who in playing erected here and there heaps of sand with the intention of dedicating them as Stūpas to the Ginas, they have all of them reached enlightenment.⁽¹⁾

Thus, the merit of creation of stūpas is described in details. Moreover, it is clearly mentioned that virtuous deeds lead to ‘enlightenment’.

Furthermore, the Lotus Sūtra continues to mention the following:

“Likewise have all who caused jewel images to be made and dedicated, adorned with the thirty-two characteristic signs, reached enlightenment.

”Others who had images of Sugatas made of the seven precious substances, of copper

or brass, have all of them reach enlightenment.

“Those who ordered beautiful statues of Sugatas to be made of lead, iron, clay, or plaster have &c.

“Those who made images of the Sugatas on painted walls, with complete limbs and the hundred holy signs, whether they drew them themselves or had them drawn by others, have &c.

“Those even, whether men or boys, who during the lesson or in play, by way of amusement, made upon the walls (such) images with the nail or a piece of wood,

“Have all of them reach enlightenment; they have become compassionate, and, by rousing many Bodhisattvas, have save to its of creatures.

“Those who offered flowers and perfumes to the relics of the Tathāgatas, to Stūpas, a mound of earth, image of clay or drawn on a wall;...”⁽²⁾

Thus, the merit for the donation of Buddha images is specifically mentioned as the ‘enlightenment’. The meritorious deeds of donation of stūpas enshrining relics of the Buddha, is first mentioned, and the meritorious deeds of the creation of stūpas of various Buddhas is also mentioned. Then, the virtuous deeds of creating images and drawing the images of Buddha are also referred to.

Many ways of worshipping are mentioned in the early Mahāyāna Buddhist scripture, and they are mentioned to lead to the enlightenment. These ways of worshipping mentioned in the scripture may be the reflection of the then style of worshipping current in the Buddhist sanctuaries of those days. Here, in this essay, by scrutinizing the actual features of Buddhist temples in North-West India, we wish to clarify the material evidences of such Buddhist customs. In this paper, we intend to clarify the activities of erection of stūpas and temple renovations in Taxila, especially in the ruins of Sirkap and the Buddhist sanctuaries located in the surrounding area of Sirkap. As for Taxila and the surrounding region, we have an archeological report by Sir John Marshall. By scrutinizing his report, we may be able to clarify the actual material background and the processer of creations and renovations of Buddhist sanctuaries in Taxila and its adjoining region.

〈Taxila〉

Ancient city of Taxila locates at a point 30 km Northwest of Islamabad, the capital city of present Pakistan, and it locates on the trunk road from Lahore=Rawalpindi to Peshawar. It is a city located in the Easternmost end of the so called Gandhara in broader sense.

To the East, the Murree hills run from North to South, thus forming natural fortress. The Tamla-nālā and Luṇḍhi-nālā rivers, flowing in the neighborhood, provided water for drinking and for farming, thus supported the development of this ancient city.

The area of the ravine, in which this city located, was 17.6 km long and 8 km wide at the entrance portion.⁽³⁾ This ancient city of Taxila prospered as the leading city in North West India from the time of the Achaemenian dynasty in the 5th century BC to the period of the Kushan dynasty in the 2nd-3rd century AD. Three city sites remained: They are called Bhir Mound, Sirkap and Sirsukh. The Bhir Mound is considered to be the city site for the period from 5th century BC to Mauryan period or Bactrian Greek period. The city site that mainly prospered during the days of the Indo-Parthians to the early Kushan period is called Sirkap. Although Sirsukh is said to have been constructed during the Kushan regime, only a part of the rampart of the city has been excavated.

Among these city sites, as is revealed in the following, characteristic methods of masonry had been in use in Sirkap.⁽⁴⁾ Furthermore, it is also pointed out that the same characteristic methods of masonry had also been in use in the Buddhist ruins of surrounding areas, and that an approximate date of establishments, renovations or enlargements in those sites can also be estimated from the methods of masonry.

〈Methods of Masonry Used in the Ancient City of Taxila〉

About the masonries used in Taxila, Marshall has pointed out that four sorts of building methods of different periods had been in use:

- (1) Rubble Masonry of the period after the middle of the First century BC (The method of building walls by piling up big boulders, while filling small stones between them.)
- (2) Diaper Masonry of the period after the First century AD (Building method of piling up small boulders with flattened surface, while filling up the gap between the boulders with small flat stone slabs)
- (3) Larger Diaper Masonry of the period after the 2nd century AD (The building method of piling up comparatively large boulders with flattened surface, while filling up the gaps between the boulders with flat stone slabs)
- (4) Semi-Ashlar Masonry of the period between 3rd century AD to 5th century AD (The method of masonry combining Diaper Masonry and Ashlar Masonry)

Therefore, it is supposed possible to estimate an approximate date of creation, renovation and enlargement of stūpas and monasteries in Taxila and its surrounding area.⁽⁵⁾

〈Sirkap〉

At the city site of Sirkap, nine stūpas and one large-sized Caitya hall have been discovered. Among them, the site that displayed the features of renovation and enlargement most vividly is the Caitya hall located at the point 110 m. from the North gate along the main street. Being built in the center of the temple precincts, having the size of 41 m. in front and 69 m. in depth, its platform, built with Diaper masonry, is said to have been built on the fragment layer of the building in the late Saka era. It is said that the Caitya was rebuilt just after the demolition by a big earthquake that attacked Taxila city in c. 30 AD.⁽⁶⁾

〈Kunāla Stūpa and Monastery〉

It is the site of a stūpa and a monastery on the top of the Hathial ridge. The stūpa has a story associated with Kunāla, a blind son of the King Ashoka. The squair foundation of the stūpa had 19.125 m. from East to West, and 31.5 m. from North to South. It is consisted of three levels. The lowest stage was about 1 m. in height, and the second stage is 68.75 cm. high. As for the height of the 3rd level, it is said that it is about 3 times of that of the lowest stage. Since the stūpa and the accompanying monastery are built by Semi-Ashlar masonry of 3rd to 4th century AD, it is considered that these buildings were also constructed in the 3rd or 4th century AD. However, during the excavation, a small stūpa of Saka=Parthian age of the height of 2.9 m. (foundation part 1.35 m., round trunk part 0.65 m. in height, and round top part 0.9 m high) by Rubble masonry covered with lime plaster was discovered from the northwestern portion of the large stūpa.

Therefore, it can be said that at this Kunāla site, a stūpa of the Saka = Parthia age had originally existed. Then, during the period of 3rd to 4th century AD, an construction work for enlargement was carried out by establishing a larger stūpa by Semi-Ashlar masonry over it, covering up the original smaller stūpa of the Saka=Parthian period.⁽⁷⁾

〈Other Stūpas in Sirkap〉

Stūpa 1A is the one having a foundation of 9.82 m. square in the A block along the main street. It is built in the center of the temple precincts of the size of 33 m. from North to South, 28 to 29 m. from East to West. From a small relic chamber inside of this stūpa, a coin of Apolodotos II, three coins of Azes II and five fragments of container in crystal (when restored, 26.25 cm. in diameter, 5.475 cm. in height), a small bone fragment, three small pearls, two small beads, one gold cylinder type bead and 8 pieces of small fragments

of gold are discovered. From the coins of Azes II, it is estimated that the stūpa was built during the days of late-Saka regime of the early First century AD.⁽⁸⁾

Stūpa 1Ea which locates in the right-hand side of the main street facing to the North Gage is the one which had Rubble masonry core with dressing of *Kañjūr* stones. Stucco dressings of the motif of acanthus ornament were applied on the *kañjūr* stones. This stūpa was considered to be the oldest stūpa known to us in the North West India. It was discovered in the manner that “had been lifted bodily from its base and thrown almost upside down.” It is considered to have collapsed by the big earthquake that attacked Taxila in the early First century AD. Therefore, the erection of this stūpa is considered to have been in the second half of the First century BC.⁽⁹⁾

Furthermore, a famous stūpa in Sirkap is that of Stūpa 1F. It is also known as the stūpa of ‘Double Headed Eagle’. It is thought that a stūpa having cylindrical type body was installed on the rectangular platform of the size 6.55 m from North to South and 7.8 m from East to West, including the portion of stairs. The platform portion was made of the structure having coverings of *kañjūr* stones over the Rubble masonry of the Saka era. It is pointed out that the surrounding wall of this stūpa and the four rooms in front of the stūpa were built by the masonry of the days of Saka era. Initially, it is said, a minute stucco coating was applied on the surface of the *kañjūr* stones. Later, instead of the minute one, rough stucco coating was said to have been applied on the *kañjūr* stones. The colors of red or yellow is said to have been applied to the stucco dressings.⁽¹⁰⁾ Therefore, in this stūpa also, though it was established during the Saka regime in the First century BC, the stūpa went through the process of renovation and maintenance during the following period.

The Stūpa 1G had rectangular platform of 6 m. from East to West and 4.125 m. from North to South. In the centre of the platform, at the depth of 1.2 m., a relic casket made of schist was recovered from a relic chamber of the size of 22 cm. X 22 cm. X 17.5 cm. In the relic casket, a small box (2.175 cm. in height) of gold having calcified splinter of bone, a gold string ring of about 1 cm. in diameter, a ram shaped pendant in red chalcedony, a bead of agate, a lens shaped bead of red chalcedony, two pieces of gold leaf, and eight copper coins of King Azes II were recovered. By the discovery of the copper coins of Azes II, it is revealed that this stūpa was founded in Saka period.

Furthermore, Stūpa 1C' has a platform made of diaper masonry, having *kañjūr* stone dressing on the surface. So, it is estimated that the stūpa was originally established during the Saka=Parthian period of after the First century AD.

Besides, the Stūpa 1E' has a platform of 10.8 m. from East to West, and 12 m. from North to South. Inside of the platform, we find supporting walls combining lozenge shape and cross, which are built by the diaper masonry of the First century AD.

As mentioned above, we have surveyed the typical stūpas and a caityas in Sirkap. We found almost all of them were erected during the period prior the First century AD. They were destroyed by the devastating earthquake that attacked Taxila in c. 30 AD, and they were reconstructed immediately after that. Then, what is the case in the Buddhist *sanghārāmas* scattered in the surrounding area of the city of Taxila? We intend to review the case next. First, we wish to review the case of Dharmarājikā stūpa, which is supposed to be the oldest Indian style stūpa in northwest India.

〈Dharmarājikā〉

The stūpa of Dharmarājikā and monasteries locate in the area between the southern face of the Hathial ridge and Tamlā-nālā river. The stūpa has the diameter about 43.5 m. from East to West and about 45 m. from North to South, the height being 13.7 m. It is a stūpa worthy of the appellation as Great Stūpa (*Dai-tō*, 大塔). Although we may not be able to trace the origin of the stūpa back to the days of Ashoka, it is said that the original stūpa had already existed in the time before the First century BC. In the First century BC, a set of 12 small stūpas were annularly placed around the Main Stūpa. Furthermore, after the devastation of the Main Stūpa by the earthquake in the beginning of the First century AD, the Main Stūpa was rebuilt with a new structure of allotting 16 supporting walls in a radial pattern in the core of the Main Stūpa.

Besides, during the days from king Huvishka to Vāsudeva, a terrace surrounding the Main Stūpa with stairs in its four quarters was added in Semi-Ashlar masonry. Moreover, in the 4th to 5th century AD, it is reported that an ornament stone-work belt was added to the platform of the drum portion of the Stūpa.⁽¹¹⁾

〈Pradakshiṇā Path〉

It is said that 4 repair processes can be observed in the Pradakshiṇā Path around the Main Stūpa. First, it is said that it was covered with the floor of "lime mixed with river sand, and was adorned, in a curious fashion, with shell bangles embedded in the plaster and arranged in a variety of simple geometrical patterns, some of the bangles being whole, others cut in halves or in quarters." Then, there is another layer of lime plaster, over the

debris of 3.5cm. On top of the layer, a floor of glass tiles in azure blue, black, and yellow, of the size of 25cm. square and 2.5cm. thick, was constructed in circa First to Second century AD.⁽¹²⁾ When the floor of glass tiles became irreparable, the floor of deep grey slate slabs was laid in the 4th to 5th century AD.⁽¹³⁾

Around the Pradakshiṇā Path

From the coins of Maues and Azes I recovered from the site, the ring of 12 stūpas around the processional path was considered to have been constructed in middle or later part of the first century BC. The 12 small stūpas were said to have been destroyed by the earthquake that attacked Taxila in the beginning of the First century AD. Then, it is said that small chapels in early Diaper masonry were constructed on the debris of the small ring stūpas, around the circumambulatory path. Initially, enough space was maintained between the chapels. However, gradually, chapels came to be constructed in the gaps of two chapels. Finally, the ring of chapels came to stand around the Pradakshiṇā Path.⁽¹⁴⁾

Monasteries

About the monasteries accompanying the Main Stūpa, Monasteries E1, E2, F1 — F3, and T2 — T7, built in line from the East to the West, are said to have been constructed during the period prior to the First to Second century AD when rectangular shape monastery, having an entrance and a court, was introduced in the region.⁽¹⁵⁾ It is observed that the Rubble masonry of the late Saka period were renovated by the Diaper masonry in the Monasteries E1 — E2, F1 — F3, T2 — T7, V1 — V5, and W1 — W5.⁽¹⁶⁾ Furthermore, the rectangular monastery of the Dharmarājikā is said to have been the first of the kind in Taxila, and it is built by the Semi-Ashlar masonry. Therefore, we find ① the monasteries built in the period prior to the First century AD, ② those monasteries that underwent renovations or reconstruction in the First century AD and ③ those rectangular shape monastery built in the third century AD, in the Monastery Group of the Dharmarājikā. Thus, we find steady process of development and enlargement of monasteries from time to time, side by side with the development of the Main Stūpa and other buildings of the *sanghārāma*.

Around the Main Stūpa

It is known that there used to be a reservoir tank in the East of Stūpa K1. Though this

tank was originally constructed in Saka period, it was buried during the days of the King Kanishka to Vāsudeva. Stūpas K2 and K3 were built on the spot.⁽¹⁷⁾ Furthermore, the Shrine H, in which the Parinirvāṇa Buddha image is enshrined, underwent reinforcements after the earthquake in early first century AD, thus contiguous walls were built in three sides, “as well as by second wall enclosing a processional path around the latter and a protico in front.”⁽¹⁸⁾ During the period from the end of first century AD to second century AD, Outer Ring Chapels were established. Simultaneously, the enlargements of L, R1, I2, I3, G1 — G7, M2 — M9 and the renovated part of shrine H, stūpas M7, M10, M16, P1, N8, N7, and D4 were prepared.⁽¹⁹⁾ In the period from the 3rd to 5th century AD, shrines N16, S3, S10, shrines P2, P2a, P4, P5, P7, shrines N6, N15, N17, N27 and N28 were built.

As mentioned above, in Dharmarājikā, we could see an lively activities for establishments and renovations of stūpas and temple buildings during the period from the First to 3rd century AD, centering around the Main Stūpa. Activities for renovation and maintenance in the Dharmarājikā, thus seen were so active that we could well imagine the existence of immense wealth that enabled to support such activities. What is interesting here is the replacement of ‘ring of stūpas’ with that of shrines. The chapels are considered to be the buildings to enshrine some religious objects as the target of veneration. Thus, the construction of chapels made of Diaper masonry may indicate the shift of the worship from ‘relics’ to ‘Buddha images’. What then was the situation for those temples which scattered in the surrounding area of Taxila or in the mountain range? Next, we intend to verify the Buddhist stūpas and *sanghārāmas* in the mountain range.

〈Chir Tope A — D〉

Among the Buddhist sites, it is the Chir Tope A — D that located nearest to the Dharmarājikā. It is said that those are the sites constructed of Diaper masonry of the period from 40 AD to 150 AD.⁽²⁰⁾ Chir Tope A consists of a monastery, having the size of about 30 m. from North to South and 40 m. from East to West, and a stūpa that had a square platform of 10 m. square to the West of the monastery. Here, all the buildings are said to have been built by the Diaper masonry.⁽²¹⁾

In Chir tope B (Akhauri) has a monastery of the size of 50 m. from east to west and 42 m. from North and South. It was built by the Diaper masonry of Kushan period. The inner Court E of the North side was a portion that was enlarged by Semi-Ashlar masonry.⁽²²⁾

In Chir tope B, Stūpa A was said to have been built by the coarse Diaper masonry of the

2nd century AD. The Stūpa A6 of its northern side, and Shrines B1 — B5 are said to have constructed in the contemporary period.

The Main Stūpa of Chir tope C is built by the Diaper masonry. The monastery accompanying it has a scale of about 42 m. from North to South and 51 m. from East to West. It was originally built by the Diaper masonry, and it was reconstructed by the coarse Semi-Ashlar masonry in the 3rd or 4th century AD.⁽²³⁾

Lastly, in Chir tope D, two monasteries exist. Both of them are said to have been made of coarse Diaper masonry of the 2nd century AD. Though 323 pieces of coin have been discovered from this site, the only one coin belonging to the period after the king Vāsudeva has been reported. Thus, it is estimated that the site prospered during the period from the early Kushans to Vāsudeva.⁽²⁴⁾

〈Kalawān〉

The Buddhist temple of Kalawān, which is said to be the largest *sanghārāma* in North India, situates at the place about 2 km. in South-Southeast from Dharmarājikā, and 3 km from Bir Mound. It is built on the three rock terraces on the steep hillside of the Northern side of Magala mountain range that ran in parallel to South with the Hathial mountain range. As the fundamental plan of the *sanghārāma*, it has the plan that has Stūpa Court in the North and three monasteries in different levels of the terraces in the South.⁽²⁵⁾

Stūpa Court

The Main stūpa A4 has square platform of the size of 11 m. square. As for the masonry, initially, the walls of the stūpa were made by small Diaper masonry, but it was renovated by rough Diaper masonry of the 3rd century AD. Furthermore, in the 4th or 5th century AD, a platform built by Semi-Ashlar masonry with Corinthian style pilaster on the surface was said to have been built around the original platform.⁽²⁶⁾

The Stūpa 12 to the East of the Main Stūpa was built by small Diaper masonry. On its surface, *Kañjūr* stone slabs were dressed, and the mortar of lime was applied over it.⁽²⁷⁾

Furthermore, the Caitya A14 to the West of the Main Stūpa show the signs of renovations for 3 times. First, it is said that a nave (stūpa room), a porch and stairs were built. Next, surrounding the stairs, a new porch was prepared by small Diaper masonry. Lastly, a new Player Hall made of Semi-Ashlar masonry was added outside of the nave of the Caitya.⁽²⁸⁾

In the Eastern corner of the Stūpa Court, we see Caitya A1, Caitya A13, Shrines A15, A

16, and A17. The Caitya Hall A1, dedicated by *Upāsika Chandrabī*, has octagon shaped nave. It was built by the same small Diaper masonry as the Main Stūpa. As the walls are directly built on collapsed debris, it is considered that this characteristic caitya hall was destroyed by an immense power like earthquake immediately after the completion of the building, and that it was reconstructed soon after its devastation.⁽²⁹⁾

Even in the terrace of Shrine A on the South, Shrines A18 — A26 and a small Stūpa A23, the architectures of the same age as the Main Stūpa, are said to have been renovated by rough Diaper or Semi-Ashlar masonries.

Monasteries

Monastery C and Monastery F are said to have been built by the same small Diaper masonry as the Main Stūpa. Furthermore, the Monastery B, which has a scale of 39 m. x 40 m., is reported to have been built by the Semi-Ashlar masonry of later days.⁽³¹⁾

As has been mentioned above, the Stūpa Court of Kalawān was constructed in the First century AD, the same time as the Main Stūpa A4. It was enlarged and renovated in 3rd century AD, and it also underwent renovations during 4th to 5th century AD. As for the monasteries, we saw the existence of two monasteries made of small Diaper masonry of the First century AD. And in 4th to 5th century AD, the Monastery B by Semi-Ashlar masonry was added to them.

Furthermore, as is shown by the case of Caitya Hall donated by *Upāsika Chandrabī*, we could see the case of the usage of immense wealth by the well-to-do section of the society for the reconstructions and renovations of Buddhist sanctuaries. We can well imagine the soundness of the economic foundation of those rich worshippers.

〈Giri〉

At the point two kilometers to the East from Kalawān, we find villages called Kurrum Prāchā and Kurrum Gujāl. If we trace back the valley between the two villages, we reach the Valley of Giri. On the terrace on the slope of the mountain immediately above the spring of Giri valley, we find Monastery B and Stūpa A. To the West of the valley, we see Stūpa C, Monastery D and Monastery E.⁽³²⁾ As for Stūpa A, only square platform of the size of 18 m. square is said to have survived. It is said that it was originally built by the Rubble masonry of the First century BC. It was covered by *Kañjūr* stones, which in turn was covered with plaster having Corinthian pilasters on its surface. We don't find any

coloring on the stucco ornaments.⁽³³⁾

Monastery B is said to have been built by the semi-Ashlar masonry.⁽³⁴⁾ And Stūpa C, Monastery D, and Monastery E are said to have been originally built by the Diaper masonry of the period of the Indo-Parthians or the early Kushans. They are reconstructed by the Semi-Ashlar masonry of 4th to 5th century AD.⁽³⁵⁾

〈Ghai〉

The monastery of Ghai locates at the place further up the hill from Kunāla Stūpa and monastery. The monastery was reported to have been built by the Semi-Ashlar masonry of the 4th or 5th century AD. It is considered that it is contemporary to the monastery of Kunāla Stūpa.⁽³⁶⁾

〈Mounds A - B near Jaṇḍiār〉

We also find Buddhist stūpas and monasteries on the Mounds A — B at the place 200 m. from the Greek temple of Jaṇḍiār on the Northern bank of Luṇḍi-nālā River. The stūpa on the Mound B was originally a stūpa having square platform of 10 m. square with stairs to its South. Its foundation platform was later renovated to the circular platform of about 10 m. in diameter. It is said that it was first constructed in Saka-Parthian period, and that it was renovated in 3rd or 4th century AD.⁽³⁷⁾

〈Mohṛā Morādu〉

Mohṛā Morādu locates at the place about 1.6 km. to the Southeast of Kushan capital Sirsukh, situating in a valley deep in the mountain. This site consists of Stūpa Court in West and a Monastery in East. The Main Stūpa had rectangular platform of the size of 20 m. from East to West and 78 m. from North to South, having the height of about 5 m. The core of the platform is said to have been made by Rubble Masonry, and the surrounding walls were said to have originally been built by Diaper Masonry of the 2nd century AD. It is pointed out that the platform was later reconstructed by the Semi-Ashlar Masonry when the stucco ornamentations came to be decorated over it.⁽³⁸⁾ To the South of the Main Stūpa, there is a small size stūpa. It is said that the small stūpa was also originally constructed by the Diaper masonry of 2nd century AD, and stucco ornamentation covering was applied later just like the Main Stūpa.⁽³⁹⁾

As for the monastery, it is pointed out that it was originally built by the Diaper masonry of the 2nd century AD, and that it was renovated by the Semi-Ashlar masonry in the 4th century AD.⁽⁴⁰⁾

〈Jauliān〉

The temple of Jauliān locates at a point 1.6 km. to the North-East of Mohrā Morādu, on the summit of a hill whose height is around 90 m. It is a unique monastery in Taxila having Middle Court, besides Stūpa Court and Monastery. When we go into the main entrance, we come to the Middle Court surrounded by shrines. They were originally built by Larger Diaper masonry of the 2nd century AD, and renovated portions were redone by the Semi-Ashlar Masonry. The floor of the Stūpa Court is said to have been paved 3 times. The Main Stūpa is a building of Kushan period in the 2nd century AD. It was renovated later by the Semi-Ashlar Masonry.

There are 21 votive stūpas in the Stūpa Court, 5 in the Middle Court. Another votive stūpa can also be seen to the West of them. Almost all had the platform with Semi-Ashlar Masonry. Stūpa A15 only is built by rough Diaper like the Main Stūpa. All the Shrines were built by Semi-Ashlar Masonry.

Moreover, Monastery was originally built by the rough Diaper masonry which shows a transitional phase to Semi-Ashlar Masonry. It was repaired by the Semi-Ashlar Masonry in 4th or 5th century AD.⁽⁴¹⁾ The *sangharāma* of Jauliān is said to have constructed in the 2nd century AD, and it had been renovated several occasions in later days. As we can find rough Diaper Masonry and Semi-Ashlar Masonry here, we can see the picture of steady development of the *sanghārāma* from the 2nd century AD till the 4th or 5th century AD, especially by the practice of donating votive stūpas.

〈Pippala〉

The *sanghārāma* of Pippala is the one on the hill between Mohrā Morādu and Jauliān. Its original monastery was said to have been built by the Diaper Masonry of later Parthian days or Kushan period. It is a site having a monastery that has 30 chambers surrounding the central court, at the center of which a stūpa was enshrined. Besides, it also has a Stūpa Court surrounded by Ashlar Masonry walls.⁽⁴²⁾

As for the Monastery, following process of renovations have been reported. First, there existed a Monastery of Parthian or Kushan period, having Stūpas A — E, Stūpa K on the

North side of the Moanstery, and the Stūpa H of smaller Diaper masonry. Next, the Buddhist *sanghārāma* was deserted for some time in the 4th or 5th century AD. Then, on the debris of the original monastery, another two storied monastery was built to its West by Semi-Ashlar Masonry. In the process Stūpa H came to be encroached inside of the new monastery. The Stūpa Court for the new monastery was made by utilizing the outer wall of the original monastery building by encroaching the Stūpas A — E. Then Stūpa G was added to it. And finally, the outer walls were constructed for the Stūpa K.

〈Lālchak〉

Here, we have a Stūpa Court made of Semi-Ashlar Masonry of limestone blocks. It is said that the masonry is the contemporary to that of Kunāla monastery of the 4th century AD. It is considered that the monastery was destroyed by the Hūṇa Invasion in the 5th century AD. From the site, seven silver coins of the Hūṇas have been recovered.⁽⁴³⁾

〈Bamāla〉

Bamāla is a Buddhist stūpa that locates at a point 16 km to the East of Sirsukh, in the Halo valley of the Marlry mountain ridge. The stūpa is said to be that of 4th or 5th century AD.⁽⁴⁴⁾

〈Conclusion〉

Thus, we surveyed the Buddhist Caitiyas, stūpas and monasteries in and around the Ancient city of Taxila. As a result, just like those Buddhist sites in Sirkap, Dharmarājikā and Kalawān, we saw the sites that was originally built sometime in the First century BC, and reconstructed in the beginning of the First century AD, after being devastated by an earthquake at the beginning of the First century AD, undergoing several renovations and reconstructions during a few centuries after that. We also witnessed the sites that emerged in the First or Second century AD, while undergoing renovations and reconstructions in the 3rd or 4th century AD. Beseides, there were those sites like the Mound A of Ghai, Lālchak and Bamāla that came into being in the 4th or 5th century AD. Thus, we were able to ascertain that the process of renovations and reconstructions was very active in the Ancient city of Taxila and its surrounding areas during the period from the First century BC till the 4th or 5th century AD. Behind such active process of renovations and reconstruction, we could imagine the existence of ardent religious fervor and faith on the part of the

lay Buddhists who supported such activities. Therefore, as we have seen at the outset, the stress of the importance of merits arising out of the activities of creating temples and stūpas could have been reflecting the truth of such actual activities of creations, renovations and reconstruction of Buddhist stūpas, caityas and monasteries in the North West India. Moreover, such frequent and steady activities for creation, renovation, and reconstruction of Buddhist monuments may indicate the soundness of the then social and economic foundation of Buddhist faith in North West India.

Another interesting feature observed was the replacement of 'Ring of Stūpas' with that of shrines in Dharmarājikā. The 'Ring of Stūpas' built in the First century BC was destroyed by the earthquake. But instead, the 'Ring of Chapels' was constructed by Diaper Masonry. And later, the chapels were further constructed in the space between the two chapels. The chapels are considered to be the building to enshrine some religious objects which is the target of veneration. Thus, the construction of chapels made of Diaper masonry may indicate that the shift of the worship from 'relics of the Buddha' to 'Buddha images' had taken place by the First century AD.

From the examination of the archeological report, we can well imagine the intense religious fervor that made the well-to-do section of the then society to support such activities. Besides, it is no doubt that it was the material prosperity of North West India from the First to the 5th century AD, especially during the Saka-Kushan age, that enable such zealous activities.

Notes

(1) H. Kern, trans., *The Saddharma-Puṇḍarīka*, Motilal Banarsidass, Delhi, 1974 (reprint), pp.49-50.

(2) *Ibid.*, pp.50-51.

(3) Sir John Marshall, *Taxila*, Vol.I, Reprint, and Motilal Banarsidass, Delhi, 1975, pp.2-3.

(4) *Ibid.*, Vol.I, and p.118

(stratum I)	Surface of the earth ~ 0.6m below ground	Kushan Period
(stratum II-III)	0.6m - 2.7m below ground	the Parthia Period~Later Saka period
(Stratum IV)	2.7m - 3.9m below ground	Early Saka Period
(stratum V-VI)	3.9m - 5.4m below ground	Indio = Greek Period
(stratum VII)	5.4m - 6.6m	Before Indo = Greek Period

- (5) *Ibid.*, Vol.I, and pp.137-138.
- (6) *Ibid.*, Vol.I, and p.150.
- (7) *Ibid.* and vol.I and p.350.
- (8) *Ibid.*, vol.I, p.144.
- (9) *Ibid.*, vol.I, p.158.
- (10) *Ibid.*, Vol.I., p.163.
- (11) *Ibid.*, vol.I, and pp.236-237.
- (12) These Glass tiles were reused to cover the floor of the Room F1 of Dharmarājikā and the Caitya A1 of Kalawān.
- (13) *Ibid.*, Vol.I, and P.239.
- (14) *Ibid.*, vol.I, and pp.248-249.
- (15) *Ibid.*, vol.I, and p.246.
- (16) *Ibid.*, vol.I, and p.247.
- (17) *Ibid.*, vol.I, and p.246.
- (18) *Ibid.*, vol.I, and p.247.
- (19) *Ibid.*, vol.I, and p.250.
- (20) *Ibid.*, vol.I, and p.315.
- (21) *Ibid.*, vol.I, and pp.315-316.
- (22) *Ibid.*, vol.I, and p.317.
- (23) *Ibid.*, vol.I, and p.318.
- (24) *Ibid.*, vol.I, and pp.319-320.
- (25) *Ibid.*, vol.I, and p.323.
- (26) *Ibid.*, vol.I, and p.323.
- (27) *Ibid.*, vol.I, and p.325.
- (28) *Ibid.*, vol.I, and p.325.
- (29) *Ibid.*, vol.I, p.326.
- (30) *Ibid.*, vol.I, pp.333-334.
- (31) *Ibid.*, vol.I, p.334.
- (32) *Ibid.*, vol.I, pp.343-344.
- (33) *Ibid.*, vol.I., p.343.
- (34) *Loc.cit.*
- (35) *Ibid.*, vol.I., p.345.
- (36) *Ibid.*,vol.I., pp.353-354.

- (37) *Ibid.*, vol.I, p.355.
- (38) *Ibid.*, Vol.I, and P.359.
- (39) *Loc.cit.*
- (40) *Ibid.*, and vol.I,p.362.
- (41) *Ibid.*, vol.I, pp369-371.
- (42) *Ibid.*, vol.I, p.365.
- (43) *Ibid.*, vol.I, p.388.
- (44) *Ibid.*, vol.I, p.391.

- (3) *Ibid.*, Vol.I, and pp.137-138.
- (4) *Ibid.*, Vol.I, and p.139.
- (5) *Ibid.*, and vol.I and p.369.
- (6) *Ibid.*, vol.I, p.144.
- (7) *Ibid.*, vol.I, p.158.
- (8) *Ibid.*, Vol.I, p.161.
- (9) *Ibid.*, vol.I, and pp.168-171.
- (10) *Ibid.*, vol.I, and p.171.
- (11) *Ibid.*, vol.I, and p.171.
- (12) *Ibid.*, vol.I, and p.171.
- (13) *Ibid.*, vol.I, and p.171.
- (14) *Ibid.*, vol.I, and pp.178-180.
- (15) *Ibid.*, vol.I, and p.180.
- (16) *Ibid.*, vol.I, and p.181.
- (17) *Ibid.*, vol.I, and p.181.
- (18) *Ibid.*, vol.I, and p.181.
- (19) *Ibid.*, vol.I, and p.181.
- (20) *Ibid.*, vol.I, and p.181.
- (21) *Ibid.*, vol.I, and pp.181-182.
- (22) *Ibid.*, vol.I, and p.182.
- (23) *Ibid.*, vol.I, and p.182.
- (24) *Ibid.*, vol.I, and p.182.
- (25) *Ibid.*, vol.I, and p.182.
- (26) *Ibid.*, vol.I, and p.182.
- (27) *Ibid.*, vol.I, and p.182.
- (28) *Ibid.*, vol.I, and p.182.
- (29) *Ibid.*, vol.I, and p.182.
- (30) *Ibid.*, vol.I, and p.182.
- (31) *Ibid.*, vol.I, and p.182.
- (32) *Ibid.*, vol.I, and p.182.
- (33) *Ibid.*, vol.I, and p.182.
- (34) *Ibid.*, vol.I, and p.182.
- (35) *Ibid.*, vol.I, and p.182.
- (36) *Ibid.*, vol.I, and p.182.
- (37) *Ibid.*, vol.I, and p.182.
- (38) *Ibid.*, vol.I, and p.182.
- (39) *Ibid.*, vol.I, and p.182.
- (40) *Ibid.*, vol.I, and p.182.
- (41) *Ibid.*, vol.I, and p.182.
- (42) *Ibid.*, vol.I, and p.182.
- (43) *Ibid.*, vol.I, and p.182.
- (44) *Ibid.*, vol.I, and p.182.