



SAARC Cultural Centre  
Sri Lanka

# Book of Abstracts

## *SAARC International Conference on* **ARCHAEOLOGY OF BUDDHISM**

*Recent Discoveries in South Asia*



**22-24  
AUGUST  
2012**

Venue:

**BUDDHIST CULTURAL CENTRE**  
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**SAARC CULTURAL CENTRE - SRI LANKA**



South Asian Association for Regional Cooperation

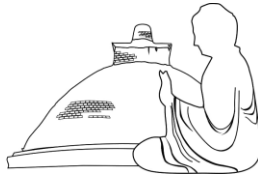
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## **Book of Abstracts**

*SAARC International Conference on*  
**ARCHAEOLOGY OF**  
**BUDDHISM**

*Recent Discoveries in South Asia*



22-24 August 2012

Colombo

Organized by  
**SAARC Cultural Centre,**  
**Sri Lanka**

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Recent Discoveries in South Asia**

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## **Message from H.E. the President of Sri Lanka**



I am pleased to send this message to the Book of Abstracts being published for the SAARC International Conference in Colombo, on the “Archaeology of Buddhism: Recent Discoveries in South Asia” organized by the SAARC Cultural Centre, Sri Lanka.

It is noteworthy that this important conference on Buddhist Archaeology in this region coincides with the exposition of the Sacred Kapilavastu Relics being held in Sri Lanka, made possible by the Government of India at the request of Sri Lanka to mark the ceremonies of the 2600th Sambuddhatva Jayanthi.

This conference will be a useful platform to assess the present state of Buddhist archaeological exploration and conservation in the South Asia Region, especially in the past six decades, which show an increased interest in the search for sites of importance to Buddhism in diverse areas of this region.

This learned gathering will discuss the country situation of the member states of SAARC on recent excavations and explorations of Buddhist archaeological sites and remains, study the feasibility of new technology to digitally map all such locations in the region, and develop shared understanding on excavation, documentation and conservation methodology.

The SAARC Cultural Centre has also done well in organizing a number of other activities such as photographic and book exhibitions, the screening of documentary films and an exhibition of paintings by contemporary artists that have relevance to the theme of this conference.

I trust this conference will add to the continued efforts to protect and promote the common cultural heritage of Buddhism that is spread throughout the South Asian Region.

I take this opportunity to appreciate the work of the SAARC Cultural Centre and express my warm good wishes for the success of this conference.

**Mahinda Rajapaksa**

President of Sri Lanka

## **Message from the Hon. Prime Minister**



I take great pleasure in sending this message on the occasion of the publication of the volume of abstracts for the SAARC International Conference on Archaeology of Buddhism: Recent Discoveries in South Asia.

This Conference is an important catalyst to draw world's attention to the archaeological heritage of South Asia as a region that flourished both in culture and religion since ancient times. This is a region that gave birth to great religions and civilizations which shaped the rich and alluring way of life of its inhabitants over millennia. Buddhism for its part spread from India, its place of origin to other neighboring cultures through a gradual process of cultural exchanges and played a significant role in shaping the South Asian pattern of life for centuries. It is that great heritage; the SAARC Cultural Centre seeks to honour by hosting the International Conference on Archaeology of Buddhism. The Conference aims to bring together academics of Archaeology to share information and knowledge on Buddhist archaeological findings in South Asia. This event in my view will help preserve the common cultural and religious heritage of South Asians as a unique and distinct fraternity.

I congratulate the SAARC Cultural Centre for organizing this event and wish it all the best in its future endeavours.

**D.M. Jayaratne**

Prime Minister of Sri Lanka

## **Message from the Minister of External Affairs**



It is with great pleasure that I issue this message in the volume of abstracts for the SAARC International Conference on Archaeology of Buddhism: Recent Discoveries in South Asia organized by the SAARC Cultural Centre based in Colombo.

Since time immemorial, South Asia has been linked by social and historical traditions which have strengthened our people to people relations. Amongst many religions that have originated from South Asia, Buddhist philosophy is spread throughout the world particularly as a result of religious propagation during the Asoka Empire in 3rd Century BC.

In recent times, there have been numerous archaeological discoveries in South Asia and throughout the Buddhist circuit enriching the cultural tapestry of our region. Through this Conference, SAARC Cultural Centre has undertaken a task to take the advanced research in archeology in South Asia to another level by drawing world's attention to the distinct history of the region. Centre tries to draw a road-map for the regional conservation and management through dialogue and information sharing so as to secure the Buddhist archaeological sites and ruins 'for future generations. The Conference is also a platform for all South Asian countries with different cultural background to showcase their rich history and culture, and to strengthen the integrity of this region.

Sri Lanka, as a predominantly Buddhist country with devout commitment to protect and preserve Buddhist values, feels honoured to be the venue for this Conference and I am certain that all participants will have an opportunity to witness the glory of the ancient Buddhist Civilization in Sri Lanka.

Thus far, the SAARC Cultural Centre has conducted many events to strengthen cultural cooperation among SAARC members. I believe this conference too will provide an excellent window for academics engaged in the explorations of the Buddhist Archeological sites and remains to come together and contribute to this region's rich cultural diversity. I wish to congratulate all the official nominees and the other participants from the Member States and also those who were involved in making this event a success.

I wish SAARC Cultural Centre and the event organizers the very best in all their future endeavors.

**Prof. G.L. Peiris**

Minister of External Affairs



## Message from the Minister of National Heritage



South Asia reflects a diverse and multifarious society that boasts about a rich civilization of cultural and religious traditions of grand olden times that reflect unity and harmony among its people since antiquity. Therefore cultural heritage in the South Asian context has played a major role in igniting a sense of brotherhood among its people. South Asian Association for Regional Cooperation too seeks to promote collaboration among its people in many a field of which culture is one component.

SAARC Cultural Centre, recognizing the important role of cultural heritage has initiated numerous projects that showcase the shared cultural heritage of the region. As its latest venture, the Centre has embarked on an International Conference titled ‘SAARC International Conference on Archaeology of Buddhism: Recent discoveries in South Asia’ that aims to promote advanced research on Buddhist archaeological inheritance in the region by bringing together academics from all over the globe and specifically the region.

I would like to congratulate SAARC Cultural Centre on this remarkable initiative and would like to extend my warm wishes on the event of the publication of the volume of abstracts related to the Conference on Archeology of Buddhism.

I wish the Centre every success.

**Dr. Jagath Balasuriya**  
Minister of National Heritage

## **Message from the Minister of Culture and the Arts**



I am pleased to forward this message on the event of the publication of the volume of abstracts for the SAARC International Conference on Archaeology of Buddhism: Recent Discoveries in South Asia.

South Asia is one of the most diverse regions in the world with a rich assortment of cultural and religious heritage that has harmoniously blended over centuries thus creating a unique South Asian identity. This particular inheritance enabled generations of South Asians to bind together as a distinctive group of people.

SAARC Cultural Centre, the only Regional Centre in Sri Lanka should be lauded for taking this important step in bringing together academics in the region to share information and discoveries on Buddhist archaeological heritage in the region and thereby unearth the proud culture of our ancestors. The Conference will further advanced research on Buddhist archaeology in the region that would promote regional cooperation and cultural and religious development. It would, I am sure mirror the proud roots of South Asians as a diverse group of people bonded together by a common thread of civilized culture.

I take this opportunity to congratulate the Centre on this endeavour and wish it all the best!

**T.B. Ekanayake**

Minister of Culture and the Arts

## Message from Secretary General of SAARC



It is with great pleasure that I forward you this message on behalf of the Member States of South Asian Association for Regional Cooperation, SAARC Secretariat, and on my own on the occasion of the publication of the volume of abstracts for the SAARC International Conference on Archaeology of Buddhism: Recent discoveries in South Asia. SAARC is a region where various cultures and religions has been coexisting for millennia and continues to show their common cultural continuum that has influenced, and metamorphosed into a common culture that is unique and distinct. Having identified the importance of the region and regional cooperation in this vital part of the globe, the South Asian Leaders signed the SAARC Charter with the desire to promote the welfare of the peoples of South Asia and improve their quality of their life through regional cooperation in economic, social, cultural and technical fields. Since the signing of SAARC Charter on 8 December 1985, SAARC has gradually emerged to be the beacon of hope and expectations of millions of people in the region.

Being the only Regional Centre of SAARC in Sri Lanka, the SAARC Cultural Centre has embarked on a myriad of activities and programmes for the benefit of our people. This Conference on Archaeology of Buddhism of South Asia is one such initiative, and first of its kind, to have been implemented to bring together academics in the region about recent archaeological finds on Buddhism. This Conference not only pays tribute to the rich religious heritage of South Asia

but also seeks to share information on recent archaeological discoveries within the region.

I would like to congratulate the SAARC Cultural Centre for undertaking a task of this magnitude and my sincere greetings and well wishes are with the SAARC Cultural Centre and all academics who are presenting research papers at the Conference.

**Ahmed Saleem**

Secretary General of SAARC

## Message from the Director, SAARC Cultural Centre



Considering the socio-economic forces in the world people believe that the twenty first century belong to Asia, because two third of the world's population is living in Asia and the main market place for production and industrial world might be Asia. Since culture is the governing force of the socio-economic development of any country, Asian countries are more fortunate because those countries have more effective cultures rich in age old traditions and indigenous knowledge mostly based on Buddhist philosophy. It is accepted that China and other far eastern countries have achieved their development because of the age old culture and traditions prevailing in those countries.

South Asia represents one of the most diverse regions of the world rich in tangible and intangible cultural heritage. Most of these cultural heritage sites have been neglected and destroyed for centuries due to several reasons. However, during the post colonial period some western scholars diverged their attention to the Archeological heritage of the Asian Region and realised that there were distinctive remains amongst the archeological ruins in all South Asian countries. They have assessed the value and the richness of the Archeological remains scattered all over the Region. Then they commenced excavation and preservation of Archeological sites identified. Most of these sites were based on the Buddha and Buddhism. When tourism was developed as a leisure industry during the last six decades or so all

Archeological sites gained popularity among tourists from Western countries.

Obvious result of that popularity was that numerous national and international Archaeological missions came forward to conduct more research on new and existing Archaeological sites. As a result South Asian Region became one of the main Archeological grounds busy with research and surveys in the world during the last few decades. We believe that there are so many new findings and discoveries lay behind and that is why SAARC Cultural Centre initiated to organise this International Conference on Archeology of Buddhism to review and expose recent discoveries. I hope this will be a very good platform for scholars of South Asia and beyond for an effective dialogue on Archaeology of Buddhism.

**G.L.W. Samarasinghe**

Director, SAARC Cultural Centre



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## Preface

In the last six decades or so – during the post-colonial period of the South Asian history, a lot of interest has been generated in the archaeology of this region. The French Archaeological Mission in Afghanistan [Délégation Archéologique Française en Afghanistan (DAFA)], Istituto Italiano per l’Africa e l’Oriente (IsIAO) Italian Archaeological Mission in the Swat Valley, Pakistan, the deliberations at the biennial conferences of the European Association for South Asian Art and Archaeology (EASSA), French Mission of Archaeological Co-operation in Sri Lanka, to name a few, have drawn the attention of the world academia towards the rich archaeological heritage of this region. As a result of numerous national and international archaeological missions many new sites and finds have come to light that have contributed towards a better understanding of the past. However, there is a serious lacuna in sharing of information on these discoveries within the region, which the proposed Conference seeks to address.

The SAARC International Conference on ‘Archaeology of Buddhism’ focuses on Buddhist sites and remains that have been worked up during the last six decades or so. It includes both kinds of papers - straightforward ones that just report archaeological finds; but also those which interrogate the methodological/ theoretical frameworks within which archaeological work is carried out. Some of the questions that the proposed Conference will seek to address are: how does one define a Buddhist site? How can one show the relationship between a religious centre and the lay community through archaeological work? Is it possible to meaningfully interpret a multi-religious and multi-ethnic landscape through archaeological means?



It is hoped that the Conference will greatly facilitate advanced research in the archaeology of the region by the comparison of data from various parts of the Subcontinent. For the theoretical aspects it will be seminal to understand, for example, the development of the concept of rock sculpture and rock caves/ hermitages - e.g. in the second half of the Millennium all around the Buddhist *oikoumene* (lit. the inhabited earth) - and its reflection in the landscape of the Buddhist sites in the region.

The objectives and outputs set out for this Conference are:

- To discuss the country situation (of the SAARC Member States) related to recent excavation/ explorations of the Buddhist Archaeological sites and remains;
- To explore the feasibility of digitally mapping all Buddhist Archaeological sites and remains in South Asia;
- To develop and adopt a shared document on excavation, documentation and conservation methodology.
- Publication of the Conference Proceedings in a book form.

Many associated activities are also being organized to mark this Conference. These include:

- A Photographic Exhibition  
An exhibition of photographs entitled, 'Buddhist Sites and Art Heritage of South Asia', depicting Buddhist archaeological and architectural sites and remains and various forms of Buddhist art (artefacts - sculptures in stone, metal, etc.) spread throughout South Asia.
- A Book Exhibition  
A special exhibition of books related to the broad theme of the Conference showcasing both, the

institutional publications as well as individual contributions by the participating scholars and experts.

- Screening of Documentary films  
A series of documentaries entitled ‘The Story of Buddhism: Its Birth and Spread in India’ have already been screened as a run-up to the Conference.
- Exhibition of Paintings by the Contemporary Artists  
An exhibition of paintings entitled ‘The Lord Buddha through Contemporary Eyes’, showcasing the creative works of the contemporary artists residing in Sri Lanka.

We are extremely grateful to His Excellency Mahinda Rajapaksa, President of Sri Lanka for his words of encouragement included in his Message. We also thank Hon’ble D.M. Jayaratne, Prime Minister of Sri Lanka; Hon’ble Chamal Rajapaksa, Speaker of the Parliament of Sri Lanka; Hon’ble Prof. G.L. Peiris, Minister of External Affairs, Sri Lanka; Hon’ble Dr. Jagath Balasuriya, Minister of National Heritage, Sri Lanka; Hon’ble T.B. Ekanayaka, Minister of Culture and the Arts for their support in organizing this Conference and its associated events.

We also thank Dr. Roland Silva, Chancellor of the Moratuwa University, Sri Lanka, for his scholarly Keynote Address, which opens a new vista for future researches and heritage conservation initiatives in this important field of study of Buddhist archaeology.

**Dr. Sanjay Garg**

Convenor

Deputy Director, (Research),

SAARC Cultural Centre, Colombo.

## Keynote Speaker



### **Dr. Roland Silva**

Chancellor, University of Moratuwa, Sri Lanka

Dr. Roland Silva, (b. 1933), is an Architect, Archaeologist and Conservator by profession. He was the President of the Institute of Architects, Sri Lanka (1971-2), President of the Council of Archaeologists (1996-8), and the President of the ICOMOS (1990-99). He was the Commissioner of Archaeology (1983-91) and the Director General of the Central Cultural Fund (1980-97) that implemented the UNESCO-Sri Lanka Project of the Cultural Triangle. He also held the UNESCO Chair at the Post Graduate Institute of Archaeology (1998-2002). Since 2008, he is the Chancellor of the University of Moratuwa. He is also the founder President of the National Trust - Sri Lanka.

Dr. Silva holds a degree of Doctor of Letters from Leiden University. He is a Fellow of the Sri Lanka Institute of Architects, Fellow of the Council of Archaeologists, Associate of the Royal Institute of British Architects, Postgraduate in Archaeology (London), Postgraduate in Studio dei Monumenti (Rome) and Doctor of Science - Honoris Causa (Moratuwa).

Dr. Silva has been decorated with the Gold Medal - Architecture (1997), Gold Medal - Archaeology (1996) and

the International Gazzola Prize for Conservation (1999). He was awarded *Vidya Jyothi* (1992), *Puravidya Vidvjjana Shiromani* (1997), Memorial Medal, ICOMOS Russia (1998), *Honra ao Merito*, ICOMOS, Brazil (1998) Fukuoka Art and Culture Prize for Asia, Japan, (2004), and the *Deshamanya*, the highest civil award of Sri Lanka (2006). He has published over three hundred and fifty books and academic articles.

## **Keynote Speech**

### **Let the Sites of Buddhism be Living Icons of a Liberated People**

#### **Abstract**

*The aim of the paper is to discuss the common matters of mutual interest, and to evolve appropriate strategies to meet the fundamental requirements of the time. One needs hardly to look far to spot the most important aspect, namely, to 'Let the Sites of Buddhism be Living Icons of a Liberated People', an eternal want to all, at all times, and more so now, than ever before. This inquires into some salient thoughts that might in a practical way achieve these objectives along the trends of human behavior and practice that would seem specific and normal in a present day context. A question that strikes us instantly is what we would best be doing with the recent and not-so-recent discoveries of Buddhism in South Asia?*

*In Sri Lanka, looking back through time to half a century previously, perhaps to World War II and before, nearly all of us would have had the rude shock of expected surprise, namely, if anyone ever raised the question of a holiday for the family. The order of the day was a gentler form of travel at the pace of a peaceful pilgrimage. It is this mode of family life that we wish to develop in this paper. We*

*have graduated in the science of dating these travels on the basis of paleographic principals of aging. But, in the meanwhile, have we lost some other objectives in the process? We need no answer, but perhaps a change of heart, in 'reading in stone' the piety of ancient innocence in such recent discoveries. Thus it is pertinent not only to identify discovered sites of historical significance to the Buddhists of South and Southeast Asia, but also to see how we could relate this subject to more items of relevance in a socio-cultural ambiance having assimilated the true spirit of the discovered monuments of old. Furthermore, the paper is an attempt to translate the concept to a revived and palatable practice in the form of 'Buddhist Pilgrimages', that could be moulded into shape by a dynamic and 'Marshaled SAARC Buddhism Unit' appointed consequent to a possible resolution of this conference.*

Let us first of all, congratulate the organizers of the International Conference on "Archaeology of Buddhism: Recent Discoveries in South Asia", to discuss the common matters of mutual interest, and to evolve appropriate strategies to meet the fundamental requirements of the time. One needs hardly to look far to spot the most important aspect, namely, to 'Let the Sites of Buddhism be Living Icons of a Liberated People', an eternal want to all, at all times, and more so now, than ever before. We trust and hope that this forum will surely contribute to this vital need, by tracing the paths of wisdom as set out by its leader over 2600 years previously.

We believe that our task is to place before this August Assembly some salient thoughts that might in a practical way achieve these objectives along the trends of human behavior and practice that would seem specific and normal in a present day context.

A question that strikes us instantly is what we would best be doing with the Recent and not so Recent Discoveries of Buddhism in South Asia?

If we, in Sri Lanka, look back through time to half a century previously, perhaps to World War II and before, nearly all of us would have had the rude shock of expected surprise, namely, if anyone ever raised the question of a holiday for the family. For this was not the way of life of our parents in this part of the world. On the other hand, the order of the day was a gentler form of travel at the pace of a peaceful pilgrimage. This was the style of the time, and how welcome it all was, and how holy, sacred and relaxing such journeys were? It is this mode of family life that we wish to develop in this paper, concerning 'Let the Sites of Buddhism be Living Icons of a Liberated People', for this was the way that generation after generation discovered the sites of Buddhism from time immemorial. The truth of this thought is scribed on the stone railings at Budh Gaya by the earliest pilgrims from Sinhala as far back as the second or third century BC. Today, we may have graduated in the science of dating these travels on the basis of the paleographic principals of aging the events of discovery, by dating the writing instead of more sophisticated techniques as carbon 14 or any other device and why not? But, in the meanwhile, have we lost some other objectives in the process? We need no answer, but perhaps a change of heart, in 'reading in stone' the piety of ancient innocence in such Recent Discoveries.

Gentle people, we are about to strike an accord of sympathetic resonance, and see if this rhythm of a time that ended perhaps fifty years previously, can be struck again, perhaps with modern synergy and a sense of spiritual upliftment. It is our wish to get the Buddhist leaders in South and Southeast Asia, and the discovers in this region, to extend

their wisdom to the mass of people, to act wisely and sensitively to their conscience, and thereby, retain their freewill to voice a view within one's self. We believe that such a situation can be achieved if the mass of people are provided with rhythmic breaks in annual colloquia or pilgrimages, or even in armature excavations guided by specialist supervisors, where one is able to, either individually or collectively, think of their distant goals and farsighted objectives, with proper balance and focused vision. It is in this type of forgotten ground rules, that we need to re-trod and re-discover by our true selves with traditional wisdom, that we in the ancient world, advanced well beyond the rest of humankind in a yester-era, and thereby, established and continued to move forward with outstanding civilizations of old and yet others that were not so old.

It will not be out of context to state here that the Master, even after his enlightenment in the thirty-fifth year of his life, still performed his retreats for purposes of spiritual quiet

(1). If this was the Master's example, how much more should we and all not indulge in such moments of quiet, away from our day to day routines, to refresh the inner-self of each of us from the discoveries of our colleagues and spellbound with their unique interpretations? These exercises need not be the spiritual *Kasinas* as listed out by Buddhaghosha in his *Visudhimagha* of the fifth century, but with modest courses of action akin to our times, and to the rhythm of today.

(2). This is why we have picked on pilgrimages that are still very palatable and current and test if this activity cannot be suitably molded into a type of modern day 'meditation-retreat on wheels'. Such spiritual revival, re-thinking and re-structuring of one's self, can evolve a path to self-purification, that is, thus useful both towards these objectives and in

identifying the vital stepping stones of discovery, even if these should be material means towards spiritual goals.

Where can such meditation-retreats be best carried out, except at the spiritually elevated grounds of discovery as at the old sites of Buddhist pilgrimage? Say, for example, if some enterprising leaders were to identify the old pilgrim routes of South and Southeast Asia, with a story of their evolution through discovery, then these could be the stepping-stones to Buddhist entrepreneurship and the paths to the mini havens of spiritual travel in these regions. Some such routes could be the following, with themes culled out of the journeys trodden by the Master, the sites of relic enshrinements as discovered, the religious routes traced in the spread of Buddhism, the restful shrines of the well-known pilgrim fathers, or the many productive journeys undertaken by the early disciples:

- (a) **The Paths trodden by the Master:**  
Lumbini –Bodh Gaya – Sarnath –Kusinara.
- (b) **Sites of the Buddha Relics:**  
Rajagriha, Vesali, Kapilavatthu, Allakappa, Ramagama, Vethadipaka, Pava, Kusinara and Pipphalavana.
- (c) **The Way of Elder Mahinda:**  
Pataliputra – Sanchi – Mihintale – Anuradhapura.
- (d) **The Way of Theri Sangamitta:**  
Pataliputra – Bodh Gaya – Tamralipti –  
Dambakolapatuna – Tivaka Bamuna –  
Anuradhapura.
- (e) **The Fa Hsien Way:**  
Chang-an [Xian], Dunhuang, Karashahr [Russ. C. Asia], Khotan [Xinjiang-China], Udyana (Swat-



Pak.), Peshawar, Nagarahara (Hadda), Panjab, Mathura, Sankissa [Kapittha], Sravasti, Kapilavastu, Vaisali [Besarh], Magadha, Rajagriha, Bodh Gaya, Varanasi, Pataliputra, Tamralipti, Sri Lanka [Anuradhapura], Kiao-chou [Chinese coast], Nanking, Chang-an.

**(f) The Hsuan Tsang Route:**

Chang-an [China], Kucha, Samarkand, crossing the Hindu Kush, Kapisa [old Begram], Balkh [old Bactria], Bamiyan, Hadda [Nagarahara], Maniyakala [Pak.], Udayana [Swat-Pak.], Taxila, Jalandhara, Kanyakubja [Kanauj], Ayodhya, Sravasti, Kapilavastu, Kusinagara, Varanasi, Vaisali, Pataliputra, Bodh Gaya, Rajagriha, Nalanda, Samatata [prob. Assam], Tamralipti, Kanchipuram [collected data on Sri Lanka there], Konkanapura [E.coast of the Deccan], Maharastra, Malwa, crossing the Indus, reaching the frontiers of Persia, back to Nalanda, tracing his way back to China via Taxila, Udayana, Kapisa, the Hindu Kush, Kustana kingdom beyond the old Indian frontiers, across the Oxus and the Pamirs Valleys, Kashgarh [Chinese C.Asia], Tukhara kingdom, Lo-yang and Chang-an.

**(g) Mon journey to South-East Asia:**

Following the footsteps of the Mons in Southeast Asia.

Burma, South Thailand, North Thailand and Central Thailand.

A route along the coasts and old harbours, beginning with Burma: Pegu (ancient Hamsavati), then Thaton

(ancient Sudhammavati), Martaban, Moulmain, Tavoy down to Tenassarim, then either:

- i. By land crossing the Three Pagoda Pass (Th.) into Central Thailand, to the old centers of Dvaravati kingdom in lower Chao Phraya river valley, i.e. at Nakon Pathom, Suphanburi, Ayutthaya, Lopburi, Ratburi, to end up with Nonthaburi and Bangkok itself where there still are Mon communities, or
- ii. Further south by boat then cross at the Isthmus Kra in the peninsula, into the Bay of Bangkok, and further up the River to the above-listed sites by boat.

**(h) The Cave Caravan of the Western Ghats:**

Kanheri, Karla, Bhaja, Nasik, Ajanta, Ellora, Aurangabad.

Also going to join some important trading ports on the west coast of India, like Barukaccha (Broach), etc, or following the course of the Godavari down to the ports on SE coast in Andhra/ Pallava areas, e.g. Kaveripattinam, Mahabalipuram, Nagapattinam.

**(i) An Irrawaddy Voyage:**

Beginning with Rangoon/ Yangon near the delta, then northwards to Prome (old Sri Ksetra), Pagan (Arimaddanapura), Ava (Ratnapura), Sagaing, Mandalay, Halin and Tagaung.

**(j) The Mekong journey:**

Sites in Laos, Cambodia and Vietnam.

Perhaps beginning at Nong Khai and Nakon Phanom, Mukdahan and U Bon in Thailand then

proceed northwards to Laos: Suwannakhet (opposite Mukdahan in Thailand), Pak-se, Champasak, Xieng Ngoen, Vientiane, Luang Phrabang, then sail along the many small rivers near Luang Phrabang, such as Nam Ou and Nam Kham, to visit many interesting caves made into Buddhist shrines. Many places along the banks of the river, both in Thailand and Laos, are locally believed to have been visited by the Buddha who left his footmarks there. This will be very interesting and quite new to Buddhist pilgrims and sightseers.

**(k) Chao Praya river, and tributaries:**

Beginning from the delta, from near Bangkok, then to Bang Pa-in, Ayutthaya, Uthai

Thani, Nakon Sawan, Kamphaengphet, Phitsanulok, Sukhothai, Si Satchanalai, Prae,

Nan, Payao, Lamphun, Lampang, Chiangmai, Chiengsaen, Lampang, Chiangrai.

**(l) Brahmaputra Tour**

Paharpur, Mainamati, Mahasthan, then possibly follow its course further north into Tibet, to Lhasa and even beyond.

**(m) A Chi and Mun Rivers Tour**

There are two important rivers in Northeast Thailand. A tour in this region will lead through a number of archaeological sites, pre-Buddhist and Buddhist, such as Phimai, Buriram, Roi Et, U Bon, Udonthani and Mahasarakham, characterized by for megalithic-like sima-stones raised by the Buddhists at presumably pre-Buddhist sites.

**(n) Routes of important religious missions from Southeast Asia to Bodh Gaya and to Sri Lanka:**

There are few important and quite detailed records from the 13th-14th century, e.g.

- i. A royal monk from Sukhothai, Thailand, late 13<sup>th</sup> century, received new ordination in SL, and also the title of Mahasami Sri Sraddharajaculamani. He left an important inscription recording his itinerary of pilgrimage and his search of sacred relics in Chola-land and various places in Sri Lanka.
- ii. Royal monk-emissaries sent from Dhammazeti, King of Hamsavati (Pegu), end 15<sup>th</sup> century, visited many places and brought back new rules of ordination from Kalyani to establish these in Burma.

**(o) In the trail of the Sihinga Buddha [Sihalapatima] of Thailand:**

Said to have been made in Sri Lanka, has a long legendary history, became one of the most highly venerated Buddha images in Thailand. Reputed to have been brought by ship from Sri Lanka and landed first at Nakon Si Thammarat in South Thailand, then brought to Sukhothai; coveted by powerful kings and kingdoms and it changed hands many times. Now there is one 'Sihinga' image in the Chapel of the Palace of the Second King of Bangkok (now converted to be the National Museum). This used to be brought out for special veneration every new year. There is another one in Wat Phra Singh (=Sihinga) in Chiangmai, and another in Nakon Si Thammarat in the South, both are highly venerated by the locals as being the

genuine one. This is not to evoke disputes among the various regions, but to show how all can be 'united' in a common faith.

**(m) Nissankamalla route to Sri Pada (Sacred Footprint):**

Polonnaruwa, Giritale, Mahelanagara (near Ritigala), Ulpona, Valigampola, Ambagamuva, Kehelgamuwa, Samantakuta.

**(n) Solosmasthanas or the sixteen places of worship in Sri Lanka:**

Mahiyangana, Nagadipa, Kalyani, Padalanchana, Divaguhava, Digavapi, Mutiyangana, Tissamahavihara, Sri Mahabodhi, Mirissavetiya, Suvarnamallicetiya, Thuparama, Abhaygiriya, Jetavana, Selacetiya and Kajaragama

The aims of this paper are twofold. As much as the proposal is a pragmatic one related to a Religio-Economic and a Cultural – Touristic exercise, the latter two aspects are presently on a high growth trend. A 'Marshaled SAARC Pilgrim Unit' if properly established, could attempt an action orientated forward march, devoid of mercenary considerations. The Religio-Cultural values of such a move should be pre-eminent, and this should be the dynamo of operations that should set for such an enterprise to move. If appropriate, institutions can be encouraged to provide for 'Buddhist Pilgrimages' with the above attitudes in mind, the deeper precepts of the religion and their pragmatic applications to life, will undoubtedly, remodel the participants to a modernistic context. The establishment of such a venture would be a practical proposal that could be considered as a follow up.

UNESCO as the guardian of World Culture has set out trends of heritage growth. One is the concept of World Monuments and Sites. The discovered Buddhist Monuments of Asia should therefore, take their rightful place in this regard. If such a philosophical ideal is linked with pragmatic objectives, the project will surely spark itself off to action at an improved pace, as there is also an inert potential to entrepreneurs, under the umbrella of cultural tourism. Already many countries of South and Southeast Asia have World Buddhist Monuments and Sites of significance. This initiative of UNESCO should, on the one hand, be followed up by the entrepreneur unit of 'Buddhist Pilgrimages', and on the other, the 'Marshaled SAARC Pilgrim Unit', should continue to campaign with UNESCO for more World Heritage Listings among the newly discovered Buddhist Sites in these regions. Some of the discovered Buddhist Sites of importance and those worthy of further attention are perhaps the following:

### **Afghanistan**

Balkh (old Bactria), Bamiyan (World Heritage Site)<sup>3</sup>, Begram (old Kapisa), Fondukistan, Hadda (old Nagarahara), Kakrak

### **Bangladesh**

Chittagong, Mahasthan, Mainamati, Paharpur (World Heritage Site)<sup>4</sup>, Vikramasila

### **Bhutan**

Bumthang, Paro, Punakha, Thimpu, Tongsa

### **Brunei**

Mahaligal Lagoon

### **Cambodia**

Ankor - Bayon (World Heritage Site)<sup>5</sup>, Angkor Borei, Battambang, Lovek, Phnom Penh, Porsat, Oudong

## **India**

Ajanta (World Heritage Site)<sup>6</sup>, Amaravati, Aurangabad, Bharhut, Bodh Gaya (World Heritage Site), Ellora (World Heritage site)<sup>7</sup>, Gangtok (in Sikkim), Harwan (in Kashmir), Junnar (Maharashtra), Kanheri, Kapilavastu, Karla, Kushinara, Ladakh (in Kashmir), Mathura, Nagapattinam, Nagarjunakonda, Nalanda, Nandangarh, Nasik, Patna, Rajgir, Ramatirtham, Ratnagiri (in Orissa), Sanchi (World Heritage Site)<sup>8</sup>, Sankaram, Sarnath, Sopara, Uskur (in Kashmir)

## **Indonesia**

Borobudur (World Heritage Site)<sup>9</sup>, Chandi Jago (East Java), Chandi Kalasan, Pawon, Plaosan, Sari, Sewu, all in the Prambanan Valley, Chandi Singhasari, Goa Gadjah (Bali), Jambi (Sumatra), Kota Cina (N. coast of Sumatra), Lampung (Sumatra), Mt. Seguntang (Sumatra), Padang Lawas, (Central Sumatra), Palembang (Sumatra)

## **Laos**

Luang Prabang (World Heritage Site)<sup>10</sup>, Sai Fong, Suwannakhet, Vientiane, Xieng Khong

## **Malaysia**

Bidor and old tin mines in Perak, Bujang valley, Kedah province, Johor Lama (in Johore), Kota Tinggi (in Johore), Kuala Selinsing (in Perak), Saba Island (Gold Hord), Mt. Seguntang (Sumatra)

## **Maldives**

Seenu (Addu) Atol, Gyaviyani Atol, Laamu (Haddummati) Atol, Faafu Atol

## **Myanmar**

Amarapura, Ava, Beikthano (near Prome), Bhamo, Mandalay, Mrauk U (in Arakan, now Rakhine State), Pagan (Near World Heritage Site)<sup>11</sup>, Pegu (Sittang river valley), Rangoon or Yangon, Sagaing, Taung U, Taguang

### **Nepal**

Bodhinath (World Heritage Site)<sup>12</sup>, Kathmandu Valley (World Heritage Site)<sup>13</sup>, Lumbini (World Heritage Site)<sup>14</sup>, Svayambhunath (World Heritage Site)<sup>15</sup>

### **Pakistan**

Charsadda, Gilgit, Jalalabad, Jamalgarhi, Kandahar, Manikyala, Mirpur Khas, Mohenjadaró (World Heritage Site)<sup>16</sup>, Peshawar (o.a. Shahji-ki Dheri), Sahri Bahlol, Swat (ancient Udyana), Takhti Bahi (World Heritage Site)<sup>17</sup>, Taxila (World Heritage Site)<sup>18</sup>

### **Philippines**

Cebu Island

### **Sri Lanka**

Anuradhapura (World Heritage Site)<sup>19</sup>, Dambulla (World Heritage Site)<sup>20</sup>, Kandy (World Heritage Site)<sup>21</sup>, Polonnaruwa (World Heritage Site)<sup>22</sup>, Sigiriya (World Heritage Site)<sup>23</sup>, Ritigala etc., Tissamaharama

### **Thailand**

Ayutthaya (World Heritage Site)<sup>24</sup>, Chaiya, Chiangmai, Kamphaengphet, Lamphun, Lopburi, Nakon Pathom, Nakon Si Thammarat, Phimai, Phitsanulok, Phu Phrabat, Saraburi (Footprint Shrine), Si Satchanalai (World Heritage Site)<sup>25</sup>, Si Thep, Sukhothai (World Heritage Site)<sup>26</sup>, U Thong

### **Vietnam**



Danang, Dong Duong (Indrapura), Hanoi (recent Buddhist temples), Ho Chi Minh City (recent), Hue, Phan Rang, Tra Vinh

If the proposals submitted above are accepted, many of these discovered places will probably be World Heritage Sites of Buddhist activity in the future; you can see for yourselves how many of these places are still pending ratification and how much the authorities need to be persuaded for appropriate listing. Be that as it may, even if these are itemized, it will not automatically blossom out as sites of veneration by its adherents *per se*. There needs to be a progressive want, and a serious need to stir such sites of inspiration to meet the objectives of humans of today, to re-discover the 'paths to peace' or to identify the 'life's ideals in contentment' in these environments of sacredness, through 'Buddhist Pilgrimages'. The listed sites are not on an automatic queue to World Heritage listing either, therefore, deliberate campaign efforts need to be carried out by organizations like this conference, and the follow up by the 'Marshaled SAARC Unit', with sensitive resolutions. Decisions resulting from gatherings like the present conference can be the catalyst to such enlightened objectives for world recognition. These steps so taken, need not be totally socio-religious, but can have a major economic component as well, but these monetary advantages have to be cautiously guided, lest these fall into the normal rhythm of mundane tourist enterprises, often lacking in any spiritual component.

Let us touch upon yet another stage in the process of injecting vitality and religio-human elements to such sites of Religious-Archaeology. We recall the preparation of the Sacred City Plan for the Ancient City of Anuradhapura in Sri Lanka in 1983<sup>27</sup>. As the head of the Department of Antiquities then, we analyzed the social units of the 1,400 year old

ancient capital of the island from near 400 BC to 1000 AD. There in the expanse of 4.5 miles North-South and 3.5 miles East-West we identified seventeen religious units of the Buddhists. In preparing the land use distribution of this unique World Heritage City for future protection, we set apart seventeen small plots as modern religious centres adjacent to the ruins. The new units were meant as elements of revitalization, that could have injected a concept of revived veneration on such holy ground, while these were being scientifically excavated and conserved, and the religious heritage laid bare to pilgrims and visitors. Our idealistic objective was that a simple ground floor residence of a caretaker-monk could have been established at each of these seventeen religious units, adapting traditional architecture and evolving a practice of veneration at the sites on a daily, weekly, monthly and annual basis. We even visualized a situation where each of the seventeen Buddhist Shrines of old, could be persuaded to share the twelve or thirteen full-moon days of the year, for their annual religious processions or *peraheras* every month. By this arrangement in the Holy City of Anuradhapura, the Political and Religious Capital of 1400 years of Sri Lanka, could come alive once again to its pristine glory and splendor. This, we believe, is probably an attitude of new light and fresh thinking that needs to be extended to the other World Heritage, and potential World Heritage Sites in the countries of South and Southeast Asia.

A second effort of a parallel kind was attempted with the UNESCO-Sri Lanka Project of the Cultural Triangle of Sri Lanka, and this time with the Second Capital of the country, Polonnaruwa, which is also a World Heritage City<sup>28</sup>. It is known that this city had sixteen religious sites in ancient times, of which only about a dozen are identified today. During the excavation, conservation and landscaping of the sites of the Cultural Triangle at Polonnaruwa, under the items

of layout, we programmed, to display not only the site for the interests of tourists, but attempted to inject an element of religious life into these sixteen places, by organizing some spiritual activities on each of the full-moon days, together with the help of the Venerable Thero in Charge of the World Heritage City of Polonnaruwa, the project officials, and the people in the vicinity. This activity included modest offerings being made at a given time, followed by a short sermon and a moment of meditation at each of the sites. It was also a regular practice to plan these events at the monthly progress meetings of the site, with the Venerable Theros participating at the discussions. The basic provision of a flower altar and other ritual amenities were also made available. It was also the custom for the labourers working at such a site to terminate work half an hour before due time on every pre-full moon days, and the resident thero to address the gang, and end the activities with offerings and some short moments for private meditation. These events provided a great sense of spiritual commitment in terms of the workers, and such action ended with substantial material benefits as well to the organization, as the quality and the quantity of work was invariably assured.

The third, and the most effective instrument of strategy, was with the establishment of an appropriate organization to marshal resources for cultural activity. On this count, we accepted the premise that even a Prime Minister of a country has some soft spot for culture, and it was undoubtedly a risk, in testing the truth of this, due to the heavy burden of work associated with such an office. However, a serious proposal was submitted to the Cabinet of Ministers, that Sri Lanka should set up a Central Cultural Fund, and that the Prime Minister of the country be made the statutory Chairman of this organization<sup>29</sup>. The gamble worked, and consequently a whole host of Cabinet Ministers found sympathy with the proposal,

and welcomed the invitation to be a member of this prestigious body. The Finance Minister, who also agreed to be a participant, provided all the financial incentives that one could dream of, as part of the resources and other financial legislation under this act. The outcome to this major breakthrough was success followed by success, for the right messages were seriously transmitted to all concerned from the very highest in the land. An independent view of the masterly achievements after fourteen years of pressured activity is seen in the statement of the Director General of UNESCO in 1994, when he addressed the Member States in his Third Appeal on behalf of the UNESCO-Sri Lanka Project of the Cultural Triangle thus:

The Government of Sri Lanka has demonstrated its support for the campaign by designing the Board of Governors of the Central Cultural Fund which is composed of the Prime Minister as Chairman together with six Ministers and several other high level officials to co-ordinate and manage the campaign activities. Campaign organization is a model of efficiency with clear lines of authority, rapid decision-making mechanisms and excellent co-ordination of field work at all six sites. The highly committed staff is by now well experienced in all aspects of campaign management.

It is well to record that a similar organization has now been established in India, after seeing the success of it in Sri Lanka. Thus we believe that even if heritage and religion is the hardest sectors for fund-raising, an approach of this nature can find firm ground where culture can be made to stand on its own financial feet, as it is at present with the Central Cultural Fund of Sri Lanka.

These examples attempted in Sri Lanka, spell out a few practical propositions or some stepping-stones, towards work at the discovered religious sites of antiquity. What we have

tried out with these discovered Buddhist Monuments can equally well be applied to the monuments of other religions as well, and we should encourage such enterprise. If we wish to extend the analogy even further, the thought is applicable to secular cultural sites of even the recent past. In this regard we may reflect on the words of Sri Pandit Nehru who expressed his inner most feelings at the Samadhi of Mahathma Gandhi just before it was set aflame, and the words stated then, were later indicted on the memorial, marking the site. Sri Nehru, in referring to the Great Mahatma, said with much emotion then, and these words uttered then, still moves the millions that pass by. He said;

.....Where he walked was hallowed ground,  
And where he sat was a temple.<sup>30</sup>

If the ideas expressed above are achieved, and we still need to further the concepts of care and development to the discovered Buddhist Sites of the region, then other aspects for the pilgrims in the form of accommodation and visitor facilities need to be in place. In this regard residential complexes sympathetic to the sites, and if these do not in any way compete with the monuments, both aesthetically and in scale, such facilities need to be provided. As an example, we wish to quote the principles that we enunciated on a proposal to UNESCO with regard to the Buddhist Monastery at Paharpur in Bangladesh in 1975 as:

The area set apart for the 'Tourist Village' ..... should be developed in the style of a 'Bangla Village' in low cottages of straw and wattle-and-daub as with the villages in the vicinity of Paharpur<sup>31</sup>.

In a similar manner we suggested for Ayutthiya a comparable proposal in 1975 also for a UNESCO report, but here in terms of providing the right decorum to the sacred

shrines of Ayutthaya. We requested that the subdued classical melodies pervading the cultural park during the floodlight evenings be totally suppressed within the inner cells of the holy of holies' of every shrine, and to consider 'silence' to be the loudest message towards the assimilation of the true spirit within such a 'sanctum sanctorum'<sup>32</sup>.

The principle of respect and understanding to sacred shrines was not different with other religions. For example in the Maldives, where the country is 100% Islam, we indicated in 1984, the required attitude of visitors within such mosques to be as follows:

... the visitors will have to be forewarned of the deep sensitivity of the people in this regard and their customs, behavior and physical movements should be highly disciplined and be in keeping with the spirit of these sanctuaries. Such visitors to the Maldives may themselves be from Muslim countries and adherents of the Islamic faith, but even these persons may not always be as sensitive to the seriousness with which the Maldivians accept their faith, and therefore, a point of caution needs to be drawn even with these special guests. If such an arrangement is possible the religious and cultural monuments of the Mogul Mosques in the Maldives can be an attraction of International Standing, and most delicately presented to the world, as Architectural Pearls of an Indian Ocean<sup>33</sup>.

In extending the concept at a World Bank Seminar in 1999, on 'Preserving the Architecture of Historic Cities and Sacred Places', the Chairman of the session stated:

'The new state of affairs will signal a fresher tune to the "Monuments and Sites of Historic Cities and Sacred Places". The days of leisure will crowd the sites of Ancient Monuments and the greens of Natural Beauty. Monuments will have meaningful dialogues with Man. The prophetic thoughts of the French Minister of Fine

Arts of 1881, will read anew the true meaning of the ramparts of Carcassonne and Avignon as when he said, 'Better than all books...the ramparts...instruct us about the power of the fudél regime...In these books of stone we find what Augustin Thierry had called the 'soul of history'<sup>34</sup>. ...We believe, that by the end of the first decade of the 21st century, the "style of the spars" of the Industrial Europe will begin to emerge, but in a new garb of "Residential Universities for Leisure Studies". These will be positioned that distance away from the Monuments and hidden in the woods and thickets, but within walking distance to the highlights of the 'Cultural Playgrounds' of the 21st century<sup>35</sup>.

The 'Residential Universities for Leisure Studies' could well be the 'Fortresses of Modern Meditation' located beside the 'Sites of Pilgrimage' identified above as 'Cultural Playgrounds'. The 'Books of Stone' could well be the ruins of the 'Shelters of Hermits' or the 'Padhanagharas or Chakamanas' of forest monks.

Thus you will see that we have attempted to, not only identify discovered sites of historical significance to the Buddhists of South and Southeast Asia, but also see how we could relate this subject to more items of relevance in a Socio-Cultural Ambitions having assimilated the true spirit of the discovered monuments of old. We have attempted even further to translate the concept to a revived and palatable practice in the form of 'Buddhist Pilgrimages,' that could be moulded into shape by a dynamic and 'Marshaled SAARC Buddhism Unit' appointed consequent to a possible resolution of this conference. We trust and hope that the wisdom that identified the desire to press this objective sufficiently hard to its end result, and thereby, desired to achieve a pragmatism that visioned this thought.

May the Triple Gem, Bless the designers and the participants of this conference, and provide the strength necessary to achieve the objectives of their fine wisdom.

### End Notes

1. "...at one time the Enlightened One, the Lord, was staying at Vesali in the pavilion of the Gabled Hall in the Great Wood. At that time the Lord talked in many ways to the monks on the subject of impure, he spoke in praise of the impure, he spoke in praise of developing (contemplation of) the impure, he spoke thus and thus in praise of taking the impure as a stage in meditation. Then the Lord addressed the monks thus: I wish, monks, to go into solitary retreat for a half-month; I do not wish any one to come up to me except the one who brings my alms-food" (Dialogues of the Buddha, *Sacred Books of the Buddhist*, pt 3, London, p. 47).
2. Buddhaghosa, B., *Visuddhimagga (The Path of Purification)*, tr. Nanamoli Bhikkhu, Colombo, 1956, 4. 21-24.
3. The Monuments of the Bamiyan Valley, *ICOMOS Recommendation to UNESCO*, No.209, Paris, 1982.
4. Ruins of Buddhist Vihara at Paharpur, *ICOMOS Recommendation to UNESCO*, No. 322, Paris, 1983.
5. The Archaeological Parks, Angkor, Roluos and Banteay Srei, *ICOMOS Recommendation to UNESCO*, No. 667, Paris, 1992.
6. Ajanta Caves, *ICOMOS Recommendation to UNESCO*, No. 242, Paris, 1982.
7. Ellora Caves, *ICOMOS Recommendation to UNESCO*, No. 243, Paris, 1982.



8. Buddhist Monuments at Sanchi, *ICOMOS Recommendation to UNESCO*, No. 528, Paris, 1989.
9. Borobudur Temple Compound, *ICOMOS Recommendation to UNESCO*, No. 592, Paris, 1990.
10. The Town of Luang Prabang, *ICOMOS Recommendation to UNESCO*, No. 735, Paris, 1994.
11. Bagan (Pagan), Archaeological area and Monuments, *ICOMOS Recommendation to UNESCO*, No. 796, Paris, 1995
12. *Properties Inscribed on the World Heritage List*, UNESCO, Paris, p. 9.
13. *Ibid*, (en. 12), p.9.
14. Lumbini Zone, Rupandehi District, Western Terai, *ICOMOS Recommendation to UNESCO*, No. 666, Paris, 1996.
15. *Ibid*, (en. 12), p.9.
16. Mohenjo Daro, *ICOMOS Recommendation to UNESCO*, No. 138, Paris, 1979.
17. The Buddhist Ruins of Takht-i-Bahi, *ICOMOS Recommendation to UNESCO*, No. 1140, Paris, 1979
18. Taxila, *ICOMOS Recommendation to UNESCO*, No. 139, Paris, 1979
19. *Properties Inscribed on the World Heritage List*, UNESCO, Paris, p.12.
20. *Ibid*, (en. 19) p. 12.
21. *Ibid*, (en. 19) p. 12.
22. *Ibid*, (en. 19) p. 12.
23. *Ibid*, (en. 19) p. 12.

24. The Historic City of Ayutthaya, *ICOMOS Recommendation to UNESCO*, No. 576, Paris, 1990
25. Sukhothai and Associated Towns, *ICOMOS Recommendation to UNESCO*, No.574, Paris, 1990.
26. *Ibid*, en. 25.
27. Original effort to restore the sacred city of Anuradhapura was initiated in 1941 when money was requested of the State Council to obtain the services of a Town Planner from England. This move resulted in the setting up of a Department of Town Planning in Sri Lanka in 1947. Subsequently many sacred cities were planned and developed by this department. The presently Gazetted Plan of Anuradhapura, is that prepared with the help of the Department of Archaeology, and formally accepted in 1983.
28. *Properties Inscribed on the World Heritage List*, UNESCO, Paris, p.12.
29. *Central Cultural Fund Act*, No. 57 of 1980.
30. This extract from the text of Sri Pandit Nehru's funeral oration over the passing away of Mahatma Gandhi, was placed on the memorial where he was cremated, but unfortunately, the inscription is now no more.
31. Silva, R., *The Development of Cultural Tourism Paharpur and Environs*, UNESCO, Paris, 1976, p. 9.
32. Silva, R., *Thailand – The Development of Cultural Tourism*, UNESCO, Paris, 1975.
33. Silva, R., *Conservation of the Mogul Mosques and the Excavation of the Maldivian Mounds*, UNESCO, Paris, 1984, pp. 6-7.

34. Brown, G.B., *Care of Ancient Monuments*, Cambridge, 1905, p. 75.
35. Silva, R., Preserving the Architecture of Historic Cities and Sacred Places, *International Perspectives in Conservation*, ed. G. Wijesuriya, Co

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Dr. Chandreyi BASU

***Archaeology and Art History: a Survey of Recent Trends and Methodologies for Studying Early Northwest India (2nd c BCE-3rd c. CE)***

This comparative survey of sites excavated (or surveyed) in Mathura and Gandhara regions in the past sixty years will attempt to bring into focus the changes in questions and methodologies in art historical and archaeological research. Special emphasis will be given to the interrelatedness of the disciplines while isolating new avenues for interdisciplinary research. A major question addressed will be how excavations have led to an understanding of Buddhist art and architecture in its historical contexts. This survey will focus on the Buddhist materials from Swat (Pakistan) and Sonkh, Mat, Jamalpur, Kankali Tila, and Katra in Mathura. Taking into account evidence from archaeology, art, and inscriptions, the paper will touch on three of the proposed conference themes: identities at a Buddhist site, the relationship between monastic and lay patronage/use of sites, and the multi-ethnic and multi religious nature of sites in the two principal regions.

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Prof. Md. Mokammel Hossain BHUIYAN

***Recent Discoveries of Buddhist Metal Images from Mainamati, Bangladesh***

Mainamati, Comilla, Bangladesh is rich for its cultural heritage. But a little of its treasure has brought in light through methodical studies or in other words—yet to be discovered by proper manner. From recent excavations at different archaeological sites, some bronze images are discovered. However, the discovery is very interesting in

respect to its style, art and, iconography. The miniature bronzes mostly represent the tartaric Buddhist pantheon: five tathagata Buddhas and their emanations, the Bodhisattvas and Taras. Most popular among the jina Buddhas in Bengal were Akshobhya and Amitabha and, among Bodhisattvas, Avalokiteshvara, Padmapani and Manjushri. The discovery of huge bronze BodhisattvasVajrasattva and Avalokiteshvara, bronzebell and miniature bronze sculptures from Mainamati in preceding years strongly supported the artistic and technological development of the area.

The bronze collection of Mainamati is rich by any standard. It showed a perplexing variety of iconographic types. When the miniature bronzes would studied and analyzed fully, would contribute a great deal to our knowledge of their technique and style. Particularly with reference to their relation with north Bengal, Bihar, Orissa and Nepal on one side and the whole of South-East Asia on the other, with whom Bengal had intimate relations in the past.

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Dr. Osmund BOPEARACHCHI

***Cults of Avalokiteśvara as the Curer of the Sick and Saviour of Mariners in Ancient Sri Lanka***

Although the vast majority of modern scholarship takes for granted that ancient Sri Lanka was the home of the Theravāda Buddhism, the evidence of materials such as those examined in this paper prove that, by the sixth century, Mahāyāna had gained a decisive victory over the orthodox tendencies of Theravada Buddhism. In this form of Mahāyāna Buddhism, the bodhisattva Avalokiteśvara was worshiped either as the curer of the sick or saviour of mariners from shipwreck.

The healing powers of Avalokiteśvara is mentioned in the *Saddharmapuṇḍarīka* (24, 19). It is well-known that the monolithic colossal statue of Avalokiteśvara fashioned out of crystalline limestone at Dambegoda was erected by King Aggabodhi IV (667-683), who, in Kanagama (the village of the blind), built hospitals for the blind and sick. The Mahāyanist images erected in the sanctuaries built either at the river mouths or bays facing the sea or inland along the navigable rivers are those of Avalokiteśvara in his role as the patron of mariners who confronted the inevitable perils of distant voyages.

Preliminary investigations on the spatial distribution of the Avalokiteśvara statues in Sri Lanka as a whole show the importance of the role played by Avalokiteśvara as the protector of mariners. A study of the distribution pattern of the Avalokiteśvara images must be considered as one of the important elements of the dynamics of trade during the 7th, 8th and 9th centuries. Although the archaeological research on this subject is still in its initial stage, it is obvious that the cult worship of the Bodhisattva Avalokiteśvara as the healer of the sick or protector of mariners was very popular in Sri Lanka. The Pāli Chronicles written by the Buddhist monks of the Mahāvihāra of the Theravāda tradition were primarily concerned with using the religious and political events to illustrate the importance of the Theravāda Buddhism. Although the Mahāvamsa does not make any reference to doctrinal or institutional manifestations of Mahāyāna, the archaeological and epigraphic evidence discussed in this paper show very clearly that, like Śaivism, Vaiṣṇavism and Jainism, Mahāyāna Buddhism played a significant role in the history of the island. Although King Parākramabāhu is popularly credited with reunifying the three rival groups of the Buddhist orders (the Theravāda order of the Mahāvihāra, the order of the Abhayagirivihāra and the order of the Dakṣiṇavihāra) into one order in the 12th century, this paper

demonstrates that the Mahāyāna cults remained in practice until the present day. It is quite possible that by the 8th century the so-called heterodox monks of Abhayagirivihāra developed into a full-fledged Mahāyāna community when the Buddhists of Kanchi supported the secret and mystical beliefs of the esoteric and exoteric sub-sects of the Great vehicle. From this period onwards the Bodhisattva Avalokiteśvara gained great popularity as attested by the large number of his images erected all over the island. The Bodhisattva Avalokiteśvara who is also known as Loeśvara, Lokeśvara Nātha, Lokanātha or Nātha is venerated toady as God Nātha (Nāthadeviyo). The same Nātha is also mentioned as Śiva Nātha, Brahma Nātha, Viṣṇu Nātha, Gaurī Nātha, Matsyendra Nātha, Bhadra Nātha, Bauddha Nātha and Gana Nātha.

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Dr. R.M.M. CHANDRERATNE and Mr. Dilan Chathuranga  
RANAWEERA

***A Study of Historical Archaeology at the Somavathiya  
Sacred Area in North Central Province, Sri Lanka***

The Somavathiya Sacred Area (08°07'258 N 8°10'130 E) is situated at Minvila in Polonnaruwa consisting of a Stupa and a few other monumental remains. The first research excavation in the northern part of the Stupa has been conducted (SNAE 2010) for the identification of historical sequence of the site. The Director General of Archaeology, Sri Lanka has granted permission to undertake the excavation while Department of Geology has supported for scientific analysis. The ancient monumental remains at the site were located on the right bank of the lower Mahaweli River where that was considered as an appropriate area for the excavation. It is because of the dry environmental condition and lower water level which were the important factors of governing of

ancient human settlements in the above area. The Department of Archaeology, University of Peradeniya carried out the Excavation of Somavathiya while the excavation was considerably facilitated by Venerable Pahamune Sri Sumangala Nayaka Thero, chief incumbent of Somavathiya Rajamaha Viharaya. The scientific archaeological excavation methods have been applied for the excavation. Consequently, the authors have unearthed brick pavements and structures, fragments of potsherds. Other artifacts included pieces of copper, iron, beads, and bones. The excavated site represents two main brick walls in the northern side of the Stupa. In connection with the layer sequences, the upper level of the layer II comprises of the main brick wall which relatively can be dated to the Polonnaruwa Period. The lower level of the layer II comprised of the main brick wall that comparatively can be dated to the Anuradhapura period. Concerning literary and archaeological evidences, the site was very important for the study of early settlements. With reference to the ancient Pali texts like *Jinakalamali* and *Dhatuvamsa*, there was a powerful local kingdom in the 1st or 2nd century AD at Somavathiya. Moreover, the Minvila rock inscription was dated to the 1st century AD, which provides information about the local ruler (King) called *Mahachudika* who belonged to the *Devanampiyatissa dynasty*, has constructed a canal near the Vihara. Another inscription found adjacent to the Vihara mentioned that a son of *Mahanaga* had constructed a Vihara called *Prachina Nagarama*. It is believed that the lord Buddha's one of the tooth relics was enshrined in the Somavathiya Chetiya. Evidently, the peripheral region of Somavathiya area was dwelled by the proto and early historic inhabitants. For instance, Kadiraweli burial site, Seru Nuwara. Furtherance of research is essential for multi-disciplinary interpretation and conclusion.



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Dr. R.M.M. CHANDRARATNE

***Role of Buddhist Archaeology after the Independence of Sri Lanka***

The main objective of this paper is to overview the archaeological activities after the independence in relation to the ancient Buddhist archaeology in Sri Lanka. Initially, Buddhism consists of the three jewels namely the Lord Buddha, doctrine and Community of *Sangha*. The remarkable occurrences in life of the Buddha were familiar with his devotees, which had been narrated in detail from time to time in a different manner. It is evident that Buddhism spread over Northern India during the 6th century BC, which was made known to South, West, Central Asia as well as East Asia in the later periods. Furthermore, Buddhist scriptures were translated into Tibetan, Chinese and other various languages.

Archaeologically, the emperor Asoka had proclaimed the concept of *dharmavijaya* (victory through righteousness). Accordingly, Buddhism, writing system, architectural pattern, and craftsmanship and so on were introduced to the Island in the 3rd Century B.C. Afterwards, *Mihintale*, *Vessagiriya*, *Thuparamaya*, *Anuradhapura* and various other places were developed as Buddhist centres or temples in Sri Lanka where prevail Buddhist heritage for over 2000 years. During the Colonial period, the British Administrative officers in the Island were more interested in archaeological ruins. It was because of establishment of the Archaeological Survey of India in 1869. Hence, the Archaeological Survey of Ceylon had unearthed and conserved serene Buddha Images, stupendous Dagabas and beautiful Buddhist paintings.

After independence, the discipline of archaeology was academically practised by elitist scholars whose main subfields of archaeology were ancient inscriptions, architecture, sculpture and paintings and so on. Out of these,

majority of them belonged to the Buddhist culture. The practices of the above archaeological activities were gradually reformed subsequently 1980s, After establishing the Central Cultural Fund, major excavations and conservation works were conducted. Similarly, Archaeological theories have been initiated to the field and analytical tasks in Sri Lanka 1970s onwards.

With reference to the archaeological and literary sources, the early historic inhabitants, the both *Sinhala* and *Damilas*, have offered cave temples to the Buddhist monks indicating communal harmony. Likewise, the archaeological remains in *Pollonaruwa* comprised of the Buddhist and Hindu Centres placed within the royal administrative complex (12th century A.D.) In addition, the Cholas contributed their support to maintain *Velgam Vihara (Natanar Kovil)* as a Buddhist religious site. Furthermore, the Tooth Relic Temple, four Devalas and the Church in Kandy and the *Devala* at *Kataragama* represent the multi-religious nature in Sri Lanka. There are some shortcomings concerning tolerance of other religions. It is important to note that destruction of Buddhist archaeological sites were prevailed prior to independence. Unfortunately, vandalism of these sites is in active with mythical ideology among the Buddhists at present. Therefore, it is necessary to provide wider knowledge to the public for protecting the Buddhist archaeological remains.

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Dr. Neekee CHATURVEDI

***Archaeological Evidence and the Evolution of Buddhism in Rajasthan***

Rajasthan has not been considered a very strong centre of Buddhism due to the relative paucity of

archaeological finds. Nevertheless, a fresh insight into the existing evidence throws light upon the spread of Buddhism in the region in various evolutionary stages. On one hand, the highly developed monastery and Stupa from Bhabru and an elaborate monastic complex including an imposing rock-cut shrine display the existence of Buddhism as a strong force. On the other hand, the scattered sculptural minor or partially recovered artifacts point to a subdued yet persistent presence of Buddhism. The lack of archaeological corroboration of clear, unambiguous literary evidence may also point to a play of historical forces in obliterating evidence. There are also some sites where large scale excavation is no longer possible. This is illustrated through excavation work in a small village called Bhandarej, near Dausa. The few remains that have been found indicate a full-fledged stupa but major evidences have already become irretrievable. Rajasthan furnishes examples of both uniconic and iconic art representing different phases and stages of evolution. The archaeological evidence from Rajasthan is brimming with interpretative possibilities for redefining regional participation in the evolution and spread of Buddhism.

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Prof. T. Matthew CIOLEK and Prof. Stewart GORDON

***Mapping the Contours of a Buddhist World: An Online Database of Georeferenced Buddhist Monasteries, 200 - 1200 CE.***

We begin with a brief overview of the main themes and strategies of earlier documentation projects focused on Buddhist sites. The paper then turns to current needs of historians, anthropologists, and archeologists to make sense of their site-specific data by connecting it with wider regions and the work of other research teams. Georeferenced mapping is

now both technologically feasible and a relatively low-cost means to accomplish both goals.

The paper then compares the pros and cons of the five pairs of contrasting research strategies: (1) "Private Cathedral" vs. "Public Bazaar"; (2) "Monolithic" vs. "Cooperative"; (3) "Perfect & Frozen" vs. "Ever-Improved Upon and Evolving"; (4) "Well-Funded Projects" vs. "Costless/Low Cost Endeavours"; (5) "Professional" vs. "Volunteer Research Team"). Next, paper describes in considerable detail logistical advantages (and disadvantages) associated with the use of the following data-collection and data-publication software: (1) Word and plain-text documents; (2) Web (html) technology; (3) Wiki (collaborative software); (4) Google Maps online software; (5) Google Earth (KML markup) software.

We then present a tour through our cooperative, small-scale, unfunded, inexpensive research project, "Mapping Buddhist Monasteries 200-1200 CE Project"

[<http://monastic-asia.wikidot.com/>].

(1) DATA PAGES (data-sheets with individually annotated and references details of over 550 monasteries from all parts of Asia, all listed A-Z); (2) QUICK DATA ACCESS MECHANISMS (the project-specific Search Engine, semantic tagging and tag-based Search Mechanism) (3) SCHOLARLY APPARATUS PAGES (bibliography, chronologies, a sampler of Sanscrit fonts, a list of known yet unidentified monastic structures); (4) PROVISIONAL DATA SCRAPBOOK (an important aid to speedy online work); (5) NAVIGATION PAGES (Central Asia, East Asia, South Asia, South-East Asia - region/country/sub-area-specific pages. Category pages - Clusters of monastic sites, Cave sites, Pagoda sites, Stupa sites, Chorten sites, Murals sites, University sites); (6) ADMINISTRATIVE PAGES (incl. suggested citation format,

authors' biographical notes, authors' contact details); (7) A TEMPLATE PAGE (for generation of fresh data-entry sheets); (8) A Web/GoogleMaps-based ELECTRONIC ATLAS.

Our experience from the previous 40 months of work on the project suggests that a "Volunteer Research Team" approach with publicly available tools such as Wiki, Google Maps, and Google Earth is not only feasible, but capable of delivering good, efficient, accurate results.

The paper concludes with a discussion of other possible models for both expanding the "Mapping Buddhist Monasteries" project and creating complementary data-bases to further our understanding the larger Buddhist world. Also, it dwells on the possibility of free and ample sharing of the innovative mix of research strategies and technological solutions (as well as resultant data) with other like-minded researchers and teams.

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Dr. Neelima DAHIYA

***Shifts in the Status of Buddhism in Haryana\*: Some Reflections***

In earlier works on Buddhism over emphasis has been laid on the study of the sway of Buddhism in Kasi, Kosal, Magadha and Vajji Mahajanpada (present day states of U.P and Bihar) so much so that it gives the impression as if Buddhism was confined to these Janpadas only. The examination of the state of Buddhism beyond the limits of these Janpadas, unfortunately, did not receive the desired attention of the scholars despite the fact that sufficient Buddhist remains have been found in almost all the other janpadas in north India. In order to have an objective

assessment and proper understanding of the shifts in the status of Buddhism in India holistic approach is required. So it is imperative to put in place the status of Buddhism in different parts of India, of course, as a part of integrated whole, using the relevant archaeological and literary sources.

The present paper examines the shifts in the status of Buddhism in the state of Haryana (a part of Kurujanapada in ancient times) as there are ample evidence to show that Haryana has been a witness to the growth and decline of Buddhism.

Archaeological evidences collected from Haryana prove beyond doubt that Buddhism has remained a live religion in Haryana from the time of Buddha till it took its last breath on the land of its origin, India. There are evidences to show that the followers of Buddhism-Monks, Lay followers, kings, Queens and Officials-took up the task, of course, in their own way, of propagating and popularizing Buddhism in this region. The evidences also confirm that Buddha in person visited numerous places in Haryana such as Srughna (sugh), Thullakoti (Sthanesar), Agroha (Hissar), Brahmanagrama (Brahmanavas, Rohtak), Kalangara (kalanaur, Rohtak) and Rohtak and preached his faith to people at large.

The excavations and explorations of various archaeological sites in the state have yielded stupas, pillars, sculptures, terracottas and other antiquities related to Buddhism from different strata. For example, Stupas have been found at Chenati, Thanesar, Asand and Agroha; Ashokan pillars at Topra, Hissar, Fatehabad ; railing post/ pillars at Hathini, Bhadsa, Bhuna, Amin; sculpture of kanak muni Buddha at brahamanavas, torso of Buddha in abhyamudra at Rohtak, Buddha head at Hansi and terracotta plaques depicting Jatka story at Srughna( sugh) ,an impotant centre of Buddhism in Haryana. The scattered sites and variety of

remains indicate the geography and social acceptability to Buddhism in the region.

No doubt, the archaeological survey of India, Haryana state archaeological department, state universities, individual archaeologists and research scholars have done a commendable job of unearthing and bringing to light the remains of Buddhism but hardly a serious attempt has been made to reconstruct the history of Buddhism in Haryana in its historical context by making a comprehensive and systematic use of this invaluable data.

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Mr. Prakash DARNAL

***Archaeology of Buddhism: Recent Discoveries in Koliya of Nepal***

The discovery of Ashokan pillar in Lumbini by General Khadga Shamsher Rana and Dr. Alois Fuhrer in 1896 opened the door of archaeological study in Nepal. Since then many important Buddhist sites have been identified and explored. The most important and prominent is Lumbini, the birth place of Buddha. Lumbini was a beautiful pleasure garden (pradimoksha van) collectively maintained by the Sakyas of Kapilvastu and the Koliyas of Devadaha or Ramagrama in 7th and 6th centuries B.C. which is located in the Terai regions in the southern part of Nepal.

This paper is focused on Koliya, (Devadaha and Ramgram) the maternal hometown of queen Mayadevi, Prajapati Gautami and princess Yashodhara.

**Devadaha**

Devadaha is ancient capital of the Koliya kingdom. It is the maternal hometown of queen Mayadevi, Prajapati

Gautami and princess Yashodhara. Many archaeological sites are located here. Khayardada, Kumarvarti, Kanyamai, Bairimai, Bhawanipur are the potential sites. Lumbini Development Trust started excavation in Kanyamai with the help of Department of Archaeology since last year 2011 A.D. During the two year excavation in Kanyamai, structure of two temples, sculptures of Buddhist sect, potsherds, iron nail and dowel, stupa like platform and a well have been found.

### **Bhawanipur**

S.B. Deo mentioned this place as Baghortappa in 1962 A.D. People believe it as the proper birth place of Mayadevi. A stone pillar, brick structure on the surface, stone sculptures, Shiva Lingas and a well define it as a potential archaeological site. Department of Archaeology initiated to excavate this site in 2012 A.D. and found many interesting information.

### **Ramagrama stupa**

After the death of Buddha, his relics were divided into eight parts and Koliya king had got one part. They built stupa keeping the relic. Later Ashoka opened the other seven stupas but he could not open the stupa of Ramagrama. He had mentioned Lanmo (Ramagrama) when he visited Ramagrama stupa. Fasiyan and Huiyen Sang had visited this stupa in 5th and 7th cen. A.D. They also mentioned Lanmo .It befits the description of two Chinese pilgrims. Dr. Hoyer discovered it in 1898 A.D. Sukra Sagar Shrestha of DoA excavated it in 1999 to 2004 A.D. Evidence showed that it is the stupa of Maurya period but did not open relic . He also discovered the Panditpur site which is 8 km. west from Ramagrama Stupa .He was the first to excavate it and found promising result contemporary to Kapilvastu. The mound is extended to 600\*600 m. area. Department of Archaeology already prepared its contour map observing the artifacts.



DoA has begun to excavate Punditapur from this year 2012 A.D. Senior archaeologist like Tara nanda Mishra (ex deputy director of DoA), Sukra Sagar Shrestha (ex chief archaeology officer, DoA) have been involved in this excavation. Grey ware pottery, beads, terracotta, animal and human figurines, Kusan period terracotta mask, miniature pot and Sunga period tc ring well are interesting artifacts reported from this excavation.

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Prof. Nimal P. DE SILVA

***Relic Chamber Excavation in Sri Lanka with special reference to Uda Aludeniya Stupa in Gampola***

Building a stupa mound enshrining cremated bodily remains was an Indian Tradition prior to the Buddha. Stupa became a popular object of religious worship only after the Emperor Asoka in the third century BC. Within hundred years after introducing Buddhism to Sri Lanka the tradition was expanded to build very large Stupas to form the tallest brick structures of the world. Enshrining the relics in a chamber built in the stupa became an elaborate practice with rituals and art and found well described in chronicles such as Mahawamsa, Thupawamsa etc. This practice has continued up to date.

Archeological excavations carried out in Sri Lanka during last one hundred years or more has brought out many information and evidence to understand the chronological development of the relic chamber construction, enshrinements and practices related to this ritual. Traditionally stupas were enshrined with *Sarinka Dathu* or bodily relics of Buddha, Arahaths and Buddhist monks, *Dhamma Dathu* or dhamma written on gold or copper sheets, *Paribhogika Datu* the

objects associated with the Buddha such as the begging bowl, belt etc. and objects representing Buddha such as images of Buddha in metal, mainly bronze, brass, silver and gold etc.

Reliquary containing the relics has always represented as a model of the stupa that it was enshrined. Reliquaries were made out of stone, terracotta, crystal, bronze, silver and gold. The placement of the relic casket and internal arrangement within the relic chamber has created rituals and traditions. In many stupas relic casket has been placed on top of a *Mahameru mythical cosmic* supported by *Thikuta* and surrounded by *Chaturmahadveepa* symbolizing the centre of the universe where relics were placed. Chamber walls were painted with Devas Brahmas and Arahats etc. creating a celestial environment.

The relic chamber of Uda Aludeniya stupa was made in the fourteenth century and consisting of multiple caskets and a fascinating collection of Buddha images, utensils used in *Buddhabhisheka* rituals etc. It was a unique deposit with nearly 250 items related to the Sri Lankan tradition of building relic chambers in stupas.

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Mr. Sangay DENDUP

***Archaeology in Bhutan***

## **Introduction**

The field Archaeology in Bhutan is fairly new and still at a very infant stage. The archaeology works in Bhutan is monitored and executed by the Division for Conservation of Heritage Sites (DCHS) under the Department of Culture (DoC), Ministry of Home and Cultural Affairs. Presently the DCHS office under Department of Culture is the key office

responsible for the conservation, promotion and development of heritage sites in the country, including archaeological sites in the country. Despite the lack of professionals in the field of archaeology in Bhutan, the DCHS in collaboration with Swiss Liechtenstein Foundation of Archaeological Research Abroad (SLSA) and Helvetas Swiss Intercooperation Bhutan has successfully executed the Drapham Dzong excavation project under the Bhutan Swiss Archaeology Project phase I. This was the first ever scientific archaeological excavation executed in Bhutan and has contributed a lot mainly in terms of awareness to the people as well as to the government of Bhutan regarding the importance and the need to protect and conserve our archaeological sites.

### **Drapham Dzong Excavation (Bhutan's first ever Archaeology project)**

Drapham Dzong Archaeology project was the first ever Archaeology project executed in Bhutan under the Bhutan Swiss Archaeology project, which spanned over three years from 2008-2010. The project was executed by the Ministry of Home and Cultural Affairs and HELVETAS Swiss Intercooperation in corporation with the SLSA. The Drapham Dzong (fortress) ruins are situated in the Bumthang district in Central Bhutan. (Exact position: N 27° 39' 15.4" E 90° 45' 14.9" Height 2930m above sea level). The main fortress ruin is approx. 200m long and runs in north and south direction. The main fortress is supplemented with two fore-fortresses built at lower platforms. According to the oral information, the fortress was the winter residence of Choekhor Deb (leader of the community). The period dates back to early 16th Century, before the arrival of Zhabdrung Ngawang Namgyal. At present the site is monitored by the DCHS office so as to ensure that the site is well maintained, preserved and protected. The Drapham Dzong archaeology

site represents as a model of archaeological conservation in Bhutan and the tourists from around the world has now already started visiting the site. The Drapham Dzong Excavation is one of the biggest achievements in the field of archaeology in Bhutan.

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Dr. K.D. Malini DIAS

***Simple Cave Dwellings and Mansions of Royal Standards for the Buddhist Sangha in Ancient Sri Lanka – An Epigraphical Overview***

Introduction of Buddhism to Sri Lanka in the third century B.C. by Thera Mahinda, son of Emperor Asoka of India and its propagation throughout the country is established by a whole lot of epigraphs written in Brahmi characters that had been incised under the drip-ledges of caves, which mentions mainly the donations to the Buddhist Sangha.

Thera Mahinda's remarkable role of promoting Buddhism has been recognized as a national mission by the general public in one particular epigraph of the same period. Above all the epigraph exhibits the exemplary devotion the Thera extended to the cause of Buddhism and to the welfare of the island. The discovery of this epigraph in Rajagala in Ampare District of the Eastern Province is undoubtedly the most important evidence to establish Thera Mahinda's arrival and how he spent the rest of his life in Sri Lanka.

The caves converted into dwellings sometimes protected by a lean-to-roof and a wall were donated to the sangha by kings and the people of the country. Thousands of early Brahmi epigraphs coming down from the third century B.C. to the first century A.D. testify to the patronage

Buddhism received by the people of all races, classes and occupations.

Caves were not the only dwelling that was offered to the sangha. According to the chronicle Mahavamsa in and around the then capital Anuradhapura, buildings of royal standards were established by the kings. The first such residence offered to Thera Mahinda by king Devanampiyatissa, was the royal lodge in the Mahameghavana, the royal park. While the chronicles lay emphasis on the colossal buildings constructed by the kings such as Devanampiyatissa and Uttiya, they too had donated caves inscribing their names under the drip-ledges.

Some scholars such as Senarat Paranavitana, Lakshman Perera, W.Rahula, Senaka Bandaranayake have made speculations about donation of cave dwellings to the sangha and have established a consensus of flawed opinion that the caves were donated to the sangha to spend their time in meditation. Few of the epigraphs, recently discovered can be treated as *prima facie* evidence to the identification of caves as *vassavasas* or rainy-retreats. As a practice laid down in the Vinaya, coming down from the Buddha's time the Buddhist monks resided together in caves during the rainy season. Donation of caves to spend the rainy season for the recluses of various faiths could be traced back to the time of Asoka and his grand son Dasalatha through the epigraphs as well.

The caves were temporary abodes, put up for the rainy season and were given to the sangha of the four quarters with the stereotyped formula *agata anagata catudisa sagasa* nscribed under the brow of the caves. Simultaneously buildings of royal standards, mentioned as *pahata* (old Sinhalese) *pasada* (Pali), in the early Brahmi epigraphs have been constructed for the benefit of the sangha as evidenced in the chronicles and from architectural remains.

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Dr. Shrikant GANVIR

***Thanale: An Archaeology of Early Buddhist Monastic Site in Western Deccan***

The Archaeological investigations of Buddhist monuments carried out in the Deccan region provide valuable information to reconstruct the religio-cultural setting of the past to understand the nature of monastic establishments, the role and place of the laity and the association between the monastic organizations and the laity, the nature of patronage and the role of trade.

The present paper aims at understanding the relevance of the archaeological investigations carried out at and around Thanale. This also furnishes important information to comprehend the various architectural and religio-cultural activities that were taken place at this early monastic site. The landscape, geological features, remains of stairways and architectural pattern of this site help to sketch the association among monastic organizations, laity and traders. This paper will also make an attempt to throw light on the development of this monastic site as envisaged through archaeological and epigraphical data.

An extensive survey of the Thanale caves and its vicinity carried out by the author provides vital information to reconstruct the past of this early monastic site located in western Deccan which was also closely associated with the maritime trade activities on the western coast. An attempt has been made to understand the nature of this early monastic site taking into account different perspectives such as religious, architectural and socio-economic scenario.

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Dr. Hema GOONATILAKE

*Spread of the Sinhalese Style Stupa to Southeast Asia*

The focus of this paper is the transfer from Sri Lanka to Southeast Asia of the stupa type, described by archaeologists as ‘Sinhalese style stupa’. The first Sinhalese stupa, Thuparama was built by King Devanampiya Tissa (250-210 BCE), as advised by the Thera Mahinda, son of Emperor Asoka (269-32 BCE), the builder of Sanchi, the earliest example of stupa architecture anywhere. The following is a brief time line of the transfer of Sinhalese style stupas to different regions of Southeast Asia.

The first mention of Sinhalese influenced stupa in Southeast Asia is in Myanmar which coincides with the establishment of the Bagan Empire by King Anwrahta. Among the earliest were five stupas built by Anwrahta in 1059, enshrining four copies of the replica of the sacred Tooth Relic sent by Sri Lanka King Vijayabahu. Sinhalese influenced stupas built in the Bagan period (1044-1287 CE) continued with over 200 exemplars. The last such stupa in Myanmar was Konimhutoau in Sagaing, built in 1648 CE, modeled after the Mahaceti in Anuradhapura. The spread of the Sinhalese stupa to other parts of Southeast Asia, however, began later in the period following Parakramabahu I (1153-1186). His Kiri Vehera in Polonnaruwa inspired both Cambodia and Nakon Si Thammarat in the Malay Peninsula in Thailand. The earliest Sinhalese stupa style found in Cambodia is the small stone stupa in the temple Prasat Phra Khan, built by Jayavarman VII (1181-1219 C.E, and in Nakon Si Thammarat: the Phra Boromathat Ceti (Great Relic Ceti), and six other Sinhalese style stupas. Examples of Sinhalese influence on Sukhothai (present day Thailand) predating the 14th century, are the Chedi Si Hong, two small bell-shaped stupas, Wat Ton Makham and Wat Chedi Si Hong, and the Mahathat lotus bud stupa, identified as a copy of a reliquary

casket in which Buddhist relics were carried from Sri Lanka to Sukhothai. After the return to Sukhothai from Sri Lanka around 1345 of Sri Sraddha, the monk nephew of Rama Khamheng after a stay of ten years in Sri Lanka with craftsmen from Gampola, “over a thousand Sinhalese style stupas” were built. The bell-shaped stupas and the standing elephants emerging from niches found in Sukhothai were inspired by the Gampola Lankatilake temple and Gadalaeniya temple (two sites visited by Sri Sraddha). There were subsequently many Sinhalese style stupas in Sukhothai, prominent among them being Wat Chang Rop, Wat Chang Lom, Wat Chang Rop, Wat Sa Si, Wat Sangkhawat and Wat Mum Lanka. After the shift of the Thai capital to Ayutthaya (1350 - 1767) bell-shaped Sinhalese style stupas followed suit. The paper concludes that the Sinhalese style stupa became the dominant feature of stupa architecture in Southeast Asia in the context of the general cultural traffic from Sri Lanka. It also includes the earliest illustrations of Thuparama’s appearance in the 12th century as illustrated in two murals depicting Thuparama in the Myinkaba Kubyaukgyi Temple and the Sakyamuni Temple in Bagan.

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Dr. Susantha GOONATILAKE

***Social Epistemology and Some False Readings of Sri Lankan Archaeology***

Over the last three decades, social epistemology has cast its analytical eye on the social construction of knowledge; a sub division of these efforts is a burgeoning literature on the social epistemology of developing countries in which the present author has been a pioneering participant. The present paper examines a recent false construction of the important site of Anuradapura designated as a "theocracy" by



Coningham et al as a city built on a template of Kautilya's *Arthashastra*, its tall stupas compared with the Mayan pyramids, its irrigation systems linked with those of Angkor Wat and Java. Coningham's false readings occurred in spite of a large literature that identifies Anuradapura as not only the seat of secular power but of non-"theocratic" learning, very much in the nature of university towns of Europe up to the 19th century, that descriptions of Anuradhapura fit more the *Mahavamsa* than *Arthashastra*; that stupas were used for gentle Buddhist practice, compared with the Mayan pyramids used in human sacrifice, that Angkor Wat and Java had very different irrigation systems from Sinhalese ones. A deliberate attempt had been made to fit facts to conform to ideology as the "theocracy" authors tried to fit Coningham's preconceptions –reflecting an underdeveloped social epistemology in Sri Lanka. Archaeology combines observations and natural science techniques (mostly of first year university science) with contextual knowledge of historical sources and inscriptions to imagine/reconstruct ancient society. Clearly, the present example show that this has not been achieved indicating the mis-functioning of the scholarly enterprise including inadequate working of peer groups combined with ineffective scholarly platforms. With other brief illustrative examples, the paper concludes that appropriate lessons could and must be drawn for Sri Lanka from the social epistemology of other developing countries to arrive at a realistic appraisal of the archaeology record and the construction of past societies that it entails.

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Ms. Bhanumathy GOVINDASWAMY

***Buddhism as Realization ‘Yesterday’ – is Leading to Tourism Sites ‘Today’ in India***

Based on the archeological surveys and literary scholars it is now known that Andhra Desha got an exposure of Buddhism in the pre-Ashokan time probably in the 5th and 4th centuries B.C. The monks who came to propagate the religion must have travelled across the soil of Andhra Desha to enlighten the people. Majority of them were found in the coastal plains and particularly in the valleys of Krishna and its tributaries. Archeologists have so far unearthed 100 such Buddhist establishments, which had come into light in the last two decades in Telangana and Rayalaseema regions of contemporary Andhra Pradesh.

The early Buddhist settlements were around serene and sylvan surroundings in Nagarjunakonda on the banks of the river Krishna. The ancient name of this center, with more than 30 Buddhist monastery establishments, was Vijayapuri, the capital city of the Ikshwakus from the middle of 3rd century A.D. the women of the Ikshwaku dynasty helped build most of the Buddhist monuments here. Most of the monuments have been excavated and relocated on the adjacent hill when the area was treated by submergence under the Nagarjunasagar reservoir. One of the architectural marvels of this center is its stadium (Museum).

Many life scenes of Buddha were exhibited in the museum. The input events of the Gautama Buddha were depicted on several dome-slabs, which are arranged in south and western wings of the stadium.

The images exhibited in the galleries’ were standing images with one of the hands in the abhaya and right shoulders have been shown invariably bare and lotus pedestals

are still extant. The biggest one of Buddha statue is of 3 meters and smallest is of 27 cms.

The inscriptions found in the valley throw light on the prevailed religions in the valley. Here some monasteries were built for some Buddhist communities from Srilanka and the resident monks belong to a number of Buddhist sects. Thus inscription are found on the tall pillars, detached slabs and images of dieties.

Around 150 tourists were questioned everyday for a week regarding their visit to Nagarjunakonda, to find out their interest and knowledge towards Buddhism and about the excavation and preservation of Buddhist monuments in the stadium. They were asked to give their opinion on the government policies in maintaining the stadium and relationship between religion and religious place.

My research findings prove the country's situation (interest) related to excavation of the Buddhist Archeological sites and remains and the meaningful interpretation through archeological means.

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Prof. Prishanta GUNAWARDHANA

***The Wealth and Power of Urban Buddhist Monasteries in Sri Lanka***

The two major ecological zones, which were controlled by two royal centers: the dominant Rajarata kingdom with its capital in Anuradhapura, and the satellite principality of Ruhuna, that was centred at Magama. In this sense, the ancient Magama capital of Ruhuna emerged as a significant political region during Anuradhpura period. At the time when the authority of the kingdom of Anuradhapura over

other kingdoms in the country became more authoritarian, the establishment of monasteries hastened the acceptance of Buddhism as a religion of the people, especially under royal patronage.

The urban or hub monastery was a distinct monastic type that appeared between the first century BC and the fourth century AD, and is commonly established in close proximity to the cities of ancient Ceylon. The stupa, acting as the hub or the central location of the monastic layout, is a major feature in these elaborate monasteries. The examples of the hub monasteries include the Mahavihara, the Mirisaweti, the Dhakkinagiri, the Abhayagiri, the Jetavana, the Lankarama and the Thuparama in the city of Anuradhapura.

One of the main architectural characteristics of the hub monasteries in Magama is that the four stupas such as Tissamaharama, Sandagiri, Menik and Yatala have been constructed in a straight line along the east-west axis. The term centric monasteries, is now used by Sri Lankan archaeologists. It was Bandaranayake (1974) who applied this term first. It may be assumed that the emergence of the hub monastic layout was an essential feature in an urban context rather than in the hinterland. Having observed the hierarchy of a monastic culture in early society, it may be suggested that the hub monastery concept may have emerged at the peak of state power in the early cities in Sri Lanka. This functional significance leads us to investigate the two major types of monastic settlements such as the avasas and the aramas.

The aim of this paper is to examine the wealth and power of urban Buddhist monasteries and its architectural characteristics. The monastic units sympathetically reflect the social organization of the country in various ways. These represented the different functions related to specific, geographical and social conditions in the various regions, thereby, symbolizing the community positions and their

related associations. These characteristics, no doubt, suggest that the Buddhist monasteries tended to represent specific features of different communities along with state patronage during the Anuradhapura period.

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Ms. Aishath Ageedha HASSAN, Mr. Abdul Maniu Abdul SAMADH, Ms. Hawwa SHAHEEN, and Ms. Aishath SANYA  
*Archaeological Excavations of a Monastery at Kaashidhoo (Maldives)*

Kaashidhoo, an island located in Kaafu atoll is a large island which in earlier days had been a port for trade and exchange of goods for cowrie shells took place.

The first scientific excavation conducted in Maldives was carried out in Kaashidhoo, in Male' atoll by Professor Dr. Egil Mikkelsen and his team in collaboration with the National Centre for Linguistic and Historical Research from J 996-1998. The site is a mound called "Kaashidhoo Kuruhinna Tharaagandu' located in the island. This excavation revealed a lot of information about Maldives' ancient Buddhist past.

The excavations at Kaashidhoo which took place from the 22nd of February to the 7th of March 1996, were continued in J 997, from 3rd to 20th of March and were finished from 24th February to 12th March 1998.

This project was a co-operation between Professor Dr. Egil Mikkelsen (University of Oslo, Norway) and the National Centre for Linguistic and Historical Research in Male', Drawing and documentations and all three excavation campaigns took place with the collaboration of: Museum director and archaeologist Solbritt Benneth from the Museum of Medieval Stockholm.

Kaashidhoo Kuruhinna Tharaagandu is situated just outside the houses of the village at Kaashidhoo in a plantation of coconut, papaya and banana trees. During the three excavation campaigns, an area of 1,880 square metres with 64 ruins was investigated. This is only a part of the original monastery where its total size is not known. Except for one, the structures uncovered were coarse coral stone with sand and stones. Square, rectangular, circular and semi-circular extensions are different variations of shapes of the structures found. The sizes varied between one metre and 11.5 metres. The lowermost parts of the structures (30-40 Cm) had normally been preserved; the rest had been used as building material over the years. Numerous stones were collected during the excavations which were worked and profiled.

In a corner of a ruin, by the steps leading to it was a pit consisting of cowrie shells amounting to 62,000. These shells have been dated to AD 165-345 (T12495). Cowrie shells played an important role in the Buddhist culture and religion, representatively as well as economically. Around AD 500, when cowrie shells spread to northern and central Europe, they were also mentioned as trading products from the Maldives, as shown in the archaeological finds in the region.

In another ruin, it is a 16-sided structure with a height of 1.3m and a diameter of 6m, with a platform at the top and a flight of stairs on the south side. This is one of the biggest and best preserved structures at the site.

In conclusion, this excavation proved that Buddhist culture was recognized in the Maldives in the first part of the first Millennium. Archaeological evidence proves that the ancient people who lived here, built large monuments, monasteries temples and dagobas, which were eventually destroyed in later centuries.

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Ms. R.D. Sriyani HEMALATHA and Ms. Madavi GUNARATHNA and Mr. A.M. Nimal Wasantha MENDIS

***Architectural Features and their use by Sri Lankans in relation to Temples' Hygiene in Anuradapura Period as revealed in Tripitakas***

Buddhism has mainly concentrated on the physical and mental well-being of entire living beings. Physical well-being is conducive to mental hygiene. A lot of studies and teachings are included in vinaya pitakaya on the physical hygiene of monks. Architectural buildings and places were created and constructed on such purposes. The basic amenities of a monastery consist mainly of Janthagaraya, Sakmanmaluwa and toilets. Construction of places for ablutions such as wells and ponds also was very beneficial. Those constructions can be regarded as great merits.

Architectural development as taught in the Tripitaka is well described in Chullawaggapali, Chuddakawaththukkandaya, Senasankakandakaya, Mahawaggapali Besajjakandakaya, Janthagharawatha and in Mahawaggapaali. Places named as Janthaghara were constructed to assist monks to control their weight and obesity, and to maintain the cleanliness and hygiene of the monasteries the toilets were built. These buildings had to be structured in accordance with the cord of ethics followed by the monks. Wells and ponds were built not only for the environmental beauty but also for the healthfulness and hygiene of the religious community.

The main purpose of this research is to recognize how these architectural constructions had contributed to the coexistence and hygiene of the religious community of Anuradhapura period. This discussion is mainly based on the historical and archaeological remains found in Anuradhapura.

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Dr. Sonia JASROTIA

***New Discovered Buddhist Heritage of Baramulla District (Kashmir)***

Kashmir is historically a hill state centred on the Kashmir Valley between the Indus and Jhelum River, North West of Punjab in the alpine Himalayas. It is at the heart of the state of Jammu and Kashmir. It is situated between 32.17 degree and 36.58-degree north latitude and 37.26 degree and 80.30-degree east longitude; the total area of the State of Jammu and Kashmir is 22,22,236 square kilometres. The geography of the Kashmir valley stretches for about 84 miles from the northeast to the southwest and is approximately 20 to 25 miles broad. Its height above the sea level is over 5,000 feet. The topography of the state is such that, low-lying valleys surrounded by mountain ranges characterize it; the most important of them all is the Kashmir valley that lies 1700 metres above the sea level, encompassed by the mighty Himalayas. Some of these valleys are the Tawi valley, Chenab valley, Poonch valley and Sind Valley. In the Rajatarangini, a history of Kashmir written by Kalhana in CE 1147- 49, it is stated that the valley of Kashmir was formerly a lake was full of water in its earlier period, which later on this was drained by the great sage, Kashyapa, son of Marichi, by cutting the gap in the hills at Baramulla.

Buddhism was introduced into Kashmir by Ashoka. Mahavamsa explains that Moggaliputta Tissa Thera – chairman of third Buddhist council and the religious advisor of king Ashok, sent missionaries to different parts of India and abroad for propagation of Buddhism. Thera Majjhantika was sent to Kashmir-Gandhara region for propagation and he succeeded after showing various feats of his magical powers.

Nilamatapurana states that the Kashmir was a lake and Vishnu took Varaha avatara (Boar) and drained it by



making a breach with a molar. The town of Baramulla, properly Varahmula, named after the Boar incarnation of Vishnu. The town is located on the either banks of river Jehlum.

### **Excavated Buddhist sites:-**

- i) Paraspura:-** Paraspura or Parihaspora which lies in lat.34' 8" N.; 74' 38" E.; was capital of king Lalitaditya. The highland is studded with heaps of ruins of which a few have been excavated. The most important Buddhist structures, a stupa, a monastery, and a chaitya was excavated. The stupa is identified as Chankuna Stupa, a monastery to the south of the stupa is the Raja-vihara of Lalitaditya. The third structure next to monastery on the south side is the chaitya. It is constructed with giant blocks of limestone.
  
- ii) Ushkura:-** The village Ushkura or Wushkur is an important place in Buddhist history. The site Ushkura is in Baramulla District. It lies in lat.34' 12" N.; long.74' 22" E. Kalhana Rajatarngini states that this city Hushkapura has been established by Huvishka. Its is 31 miles to the west- north –west of Srinagar. King Lalitaditya built here a large vihara with stupa, which is in runis now. It was also attested by Hiuen Tsang that he spent a night at Huskpura, when he enters the valley.the interesting fact about this stupa is that it was built over an older scanty base. It looks like that entire wall was embroidered in terracotta, having image of colossal Buddha with other figures. Eleven terracotta heads and number of fragmented limbs of images were found now displayed in SPS

Museum Srinagar. We can see the Gandhara school influence on them.

### **New Discovered Buddhist Site:-**

**iii) Zehenpora:-** Zehenpora is a small village of Baramulla district. It lies between lat. 34° 10', 48 72" N.; long. 74° 15' 25' 96" E. During my exploration I found three mounds. Two mounds were on the right bank of river Jhelum and the third one is on the left bank of river Jhelum. Presumably these mounds are Buddhist Stupa. Stone structure of first stupa is visible. These three mounds are group of three stupas or stupa with chaitya.

Around Baramulla district there may be more Buddhist remains like stupa, chaitya and monasteries at other places or on the bank of river Jhelum which are still to discovered and explored.

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Ms. Shiura JAUFAR

### ***Archaeological Research on Buddhism in Maldives***

Buddhism is without a doubt the predominant religion until at least the 12th century CE in Maldives and this is evident through the enormous numbers of visible traces of Buddhist activities in Maldives. Despite the large numbers of sites, relatively few researches have been done on these sites and they are mostly by foreigners. Recently several locals have done research on these sites and competing theories about how Buddhism was introduced to the islands of Maldives and the type of Buddhism that was practiced in Maldives have been proposed. This report will briefly explain

the current status of archaeological research on Buddhism in Maldives by looking at the work of foreign and local experts.

From the late 19th century till today, several western anthropologists and archaeologists have visited Maldives and encountered with our Buddhist archaeological sites. Usually these sites exist in the form of mounds and/or stupas (*Haviththa*). The first person ever to study our Buddhist remains was H. C. P. Bell, a British commissioner of the Ceylon Civil Service who visited Maldives thrice in 1879, 1920 and 1922. He studied the Buddhist mounds in *Addu*, *Hithadhoo*, *Fuvahmulak* and *Hadhdhunmathi* atoll and he confirmed that by the fourth century A. D, the ancient Maldives followed Theravada Buddhism (Buddhism originating from Ceylon). However, his theory has not been proven as most of the local Buddhist remains now in the National Museum display *Mahayana* and *Vajrayana* iconography. In the meantime the first writings on Buddhism in Maldives were found in 1899 when Mr. J Stanley, an anthropologist visited some of the Buddhist sites in the Eastern and Southern atolls. Upon his visit to 5 atolls, he reported in his book “The Natives if the Maldives”, that the mounds in these atolls represented similar styles as that of the Dagabas in Anuradhapura in Sri Lanka. He stated that some of the sites in Maldives were huge religious complexes of Buddhist period.

More research was done on our Buddhist remains during the twentieth Century A. D. Local research also started during this century when the Historical Committee of Maldives carried out an excavation in an island in *Alifu Alifu* Atoll. The team went to *Alifu Alifu Thoddoo* in 1958 and excavated a huge mound (Dagaba) and unearthed a Buddha statue and some artifacts. The most remarkable work for Maldivian Buddhist remains was done in this century by Norway Archaeologists who carried out the only scientific

archaeological excavation in *Kaafu Atoll Kaashidhoo* from 1996-1998.

No archaeological work has been done on any of our Buddhist sites after the above excavation; however, few historical researches are being done by the Academy of Dhivehi Language which includes the current theories about the type of Buddhism that existed in Maldives. It is sad to see that our Buddhist remains are devalued to such an extent that over the past few years we have evidenced a great deal of destruction to our Buddhist remains that can never be undone. Several of our Buddhist monuments have been destroyed and we have now lost almost all our Buddhist artifacts in the museum. Therefore we need to increase historical and archaeological research on our Buddhist sites while increasing awareness among Maldivians in this field.

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Dr. Priyantha JAYASINGHE

***The Ancient Buddhist Cultural Relations Between Sri Lanka and China (According to the Archaeological Evidence Found in Sri Lanka)***

Sri Lanka, an island, with geo-cultural and geo-political entities in the Indian Ocean, was a famous maritime center in the early 3<sup>rd</sup> century BC up to, because of its location. It is situated en-route from Far East to the West. Because of its geographical position and some other historical reasons, Sri Lanka has a long history of inter connections with other nations. There is great archaeological and historical evidence found from Sri Lanka, showing long-standing relations with Far-East China and also Arabian countries, Greece, Persia and western countries.

Sri Lanka has had strong and unbroken historical connections with China from as early as 2nd century B.C. The cultural contacts between both countries were mainly motivated by religious, political, trade and commercial inter-communion. This study is based on the archaeological evidence such as Ceramics, Copper Coins, Inscription and Buddhist carvings found from Sri Lanka, which are disclosing historical Buddhist exchanges between Sri Lanka and China.

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Prof. Vidula JAYASWAL

***Buddhist Archaeology of Varanasi: Discoveries and Interpretations***

The credit to expose buried remains of Varanasi goes to Ortel (1905). His spade fell at Sarnath, which later proved to be the place where Lord Buddha preached his first sermon. The monuments and the findings from the excavations testify the glorious history of the site between Maurya (3rd century BCE) and Medieval times (12/13th century CE). Sarnath's identification as Buddhist site is beyond doubt.

After a gap of more than three decades (1940), Kashi-Rajghat locality of Varanasi was excavated by Krihsna Deva (ASI), who identified this site as the Capital city of Kashi-Janpad, of Early Historical period. Detailed exposure of parts of the city, by the team of archaeologists of Banaras Hindu University (1960s) confirmed antiquity (800 BCE) and nature of this ancient settlement. Significantly, no Buddhist remain could be indentified at this site. Also, the texts do not refer any incident which may suggest that the Lord Buddha visited Varanasi city. Kashi-Rajghat, thus may be accepted as a metropolis where followers of Buddhism may be residing, but it cannot be identified as a Buddhist site.

In the last two decades (1994-2009), a number of sites, such as, — Aktha, Kotwa, Asapur, Tilmanpur and Ramnagar, — were discovered and excavated by this author. These are located at the periphery of Saranath and Kashi-Rajghat. The nature, chronology and findings of these sites are quite different from one and other. Identification of this group in terms of Buddhist and non-Buddhist settlement require a logical research design and methods of data analysis. In this paper it is proposed to brief the research strategies, as well as, the interpretation of the excavated remains from the above mentioned sites.

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Mr. Pratapanand JHA

***Cultural Cartography – Prospects and Perils***

Many organizations are developing cartographic atlas of the cultural heritage of India, however, there is no convergence amongst these organizations and many other private initiatives in the field. Nor has there been any attempt to integrate intangible memories, popular narratives and local knowledge resources with tangible monuments, sites or landscapes. The IGNCA seeks to bring together these disparate inputs and develop a composite cultural map of the country using modern digital technology. The map will be developed in layers based on inputs derived from various sources/organizations. Various layers will be integrated and superimposed on the digital atlas. This will serve as a tool for understanding the cross cultural exchanges between the people of India and for gauging the history of people in relation to others. This will be an important tool for building nexus between culture and development.

The relationship between intangible and tangible cultural heritage could be represented with help of GIS and thematic mapping. Cultural cartography could be a tool for the empowerment of local people, a tool that mobilizes peoples' individual and collective knowledge locally to stimulate community development, provides a space for intercultural dialogue, makes the invisible become visible (i.e. people, history, language, heritage, knowledge systems), challenges dominant societies to think about their impact on local cultures, change detection over a period of time, and helps in understanding the local cultures.

With this aim some work has been done on the documentation of built heritage. In India it is estimated to have over two hundred thousand monuments out of which less than five percent is protected by central as well as state archaeology departments and remaining are unprotected. Some sites in states of Orissa, Assam, Rajasthan, Arunachal Pradesh, Tripura etc were documented by us and can be accessed from the IGNCA website (<http://www.ignca.gov.in>). These include the basic information as well as visual details and audiovisual (selected) of each site.

Major areas (in different layers) which is proposed to be taken up for integration with the help of like minded institutions are Built Heritage, People of India (Tribals, Scheduled Castes and Others), Religions, Languages and Literatures, Performing arts, Crafts and textiles, Food and local medicine, Pre-historic (Rock Art) sites, Oral Traditions (mythologies, songs, narratives, history etc.), Sacred Landscapes (mountains, rivers, tanks, sacred groves, sacred trees, flora and fauna etc.), Pilgrimage routes and Individual and collective knowledge and beliefs etc.

The paper concludes with a presentation of Buddhist heritage of Orissa - Lalitagiri, Ratnagiri, Udayagiri and Langudi, where a trial has been made to establish the linkages

between the tangible and intangible in terms of archaeology, iconography, related texts associated with the site, using the basic GIS application.

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Ms. Uditha JINADASA, Ms. Wasana PREMACHANDRA, Mr. Kalpa ASANGA, Mr. I.P.S. NISHANTHA, Ms. P.M.R. PRIYADARSHANI, and Ms. Taridi RANCHAGODA

***Sites Showing Evidence of Buddhism in Mullaitivu District in Northern Sri Lanka: A Study Using Geo-Informatics Tools***

Archeological sites in Northern Sri Lanka were given less priority due to the conflicts prevailed in those areas for nearly thirty years. In the absence of such hostilities, there is a necessity of identifying these sites due to the ongoing development projects of the region. In 2011, Disaster Management Center and UNDP supported the Department of Archeology for a project to identify archeological sites in Northern Sri Lanka. As a result of this project 87 archeological sites were documented in Mullaitivu district, which is the center of the northern region. Out of these 87 sites, 42 sites revealed the evidence of Buddhism.

Objective of this study was to document and map recently discovered archeological sites showing evidence of Buddhism in Mullaitivu district. Geo Informatics tools were used to create maps and develop a database for these sites. Database included the data regarding location, name, divisional secretariat, GS division, village, vegetation region, soil region, directions, monument group, monument type, nature of monument, architectural features, ownership, address, contact numbers of land owners and suggestions.



Among the 42 sites revealed the evidence of Buddhism, there were 25 ruined Buddhist stupas, five dripledge caves and some stone Buddha statue and one Bodisatva statue. Architectural features such as moon stones, guard stones, balustrades, pillars and pillar pedestals were discovered. Tiles, pottery, clay pipes, bricks and etc.were also find. Kalvilan, Kanniyar Kovil, Pandiyankulam are some of the noteworthy Buddhist monastery complexes. Some archeological sites showed the evidence of Anuradhapura period.

Using GIS helped to develop a complete map and database about archeological sites. It was easy to analyze archeological sites according to the period, architectural features and the current condition by using geo-informatics tools. GIS helped to manage a database with a large number of data and it has the possibility of creating instant maps. This study helped to document as well as to identify the location and distribution of archeological sites with evidence of Buddhism in Mullaitivu district in historic era.

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Dr. Fazal Dad KAKAR

***Overview of Archaeological Research in Gandhara Region  
(Pre and Post Independence Period)***

Gandhara was the ancient name of the tract of country on the west bank of the Indus River which comprises the Peshawar valley and the modern Swat, Buner and Bajaur. Gandhara remained a stronghold of Buddhism from 3rd century BC. to 5th Century AD. It was a country with rich, well-watered valleys, clear-cut hills and a pleasant climate” which attracted the Buddhist Monks and thousands of Buddhist Monasteries and Stupas were built during the

heyday of the Buddhism and a magnificent sculptural art known to the world as the “Buddhist Art of Gandhara” developed..... Thousands of sculptures were produced by the artists of Gandhara to adorn the stupas thickly dotted the whole Gandhara region..... Due to constant invasions from Persia and White Huns Buddhism and the Buddhist Art lost its royal patronage and eventually disappeared, leaving behind ruined stupas and monasteries littered with sculptures.....

Besides sculptures, the architecture of Gandhara also has a marked characteristic of its own borrowed from Greece..... Town planning of Gandharan cities are remarkable ensemble of the dissemination and blending of foreign and local traditions of the art of building.

The history of the discovery of the Ancient Gandhara goes hand in hand with the conquest of the Indian subcontinent by the British. The British explorers had long since started looking at the regions of the Indian colonies conquered by Britain.

A large number of British explorers contributed in discovery of the ancient Gandhara among them James Prinsep, Sir Alexander Cunningham, the founder of the Archaeological survey of India. Archaeology as a historical discipline on the Indian subcontinent, though, only became part of general research in the early 20th century. It is intrinsically tied to the name of Sir John Marshall.... Among his achievements are the important excavations of the Shahji-ki-Dheri near Peshawar, Dharmarājikā and the Jaulian stupa and three city sites of Taxila. ....After Marshall's retirement in 1934, his successors were Herald Hargreaves (1928–31), Daya Ram Sahni (1931–35), J. F. Blakiston (1935–37), and K. N. Dikshit (1937–44). In 1944, the Archaeological Survey of India had its last glamorous apogee with the appointment of Mortimer Wheeler before the British Crown Colony of India, ended forever in 1947.

Post independent research on the Buddhist sites of Gandhara in the young state of Pakistan started in 1956 with Italian activities in Swat under Professor Tucci and later on by Dr. D. Facenna.

In the 1950s, the first Japanese Archaeological Mission under the aegis of Prof. Seichi Mizuno came to Gandhara and concentrated their work on the area around Mardan. At Zar Dheri, prominently located at the beginning of the Karakorum Highway, the National Museum of Tokyo has made very important discoveries.

German research has concentrated, most of all through Prof. Jettmar, and later Prof. Hauptmann, Heidelberg, on petroglyph research along the Karakorum Road, which was created in the 1960s to connect Northern Pakistan with China.....Archaeological Mission of the Buddhist Dunggok, University, Seoul, South Korea headed by Prof. Moon conducted excavations at Jaulian-II site in Taxila valley (2004-05)....

A part from activities of the above mentioned Foreign Archaeological Missions in Gandhara the Federal Department of Archaeology and Museums and other sister organizations i.e. Department of Archaeology, University of Peshawar and Provincial Department of Archaeology Khyber Pakhtunkhwa carried out extensive exploratory work and excavations in Gandhara region....

In Swat region the Federal Department of Archaeology and Museums conducted excavations at Buddhist sanctuaries of Dadhara, Gumbatona, Kandaro Shaheed, Nawagi, Abu Tangai, Nimogram. Survey in Bunir and Bajor districts. In Peshawar Valley at Buddhist Monastery of Chargul Dheri (2002-03), Buddhist remains of Takht-i-Bahi, Mardan (2005-06), Bisak Band Site in Swabi district. An extensive archaeological exploration and salvage operations

were undertaken in Swat, Buner, Nowshera, and Bajour Agency and some 380 new sites were recorded.

In Taxila Valley Excavations at Serai Khola Site, Excavation at Bhir Mound (1969), Excavation at Hathial, Excavation at Bhir Mound (1998-2002), Excavation at Jinan Wali Dheri (2002- 06), Excavation at Badalpur (2005-08). Excavation at Haji Shah Moor district Attock, Survey and documentation of Archaeological sites and monuments in district Attock (2001-02).

Department of Archaeology, University of Peshawar conducted excavations at the Buddhist site Butkara-III, Marjanai in Swat. Chat Pat in Dir district; Gor Khattree, in Peshawar; Shaikhan Dheri, Charsadda; Sangao Cave and Kashmir Smast, Mardan.....

Archaeological survey and excavations carried out in Gandhara Region in the post independent period have provided ample data to reconstruct the history of Gandhara region with new dimensions and in a broader spectrum of time.

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Dr. Zulfiqar Ali KALHORO

***Buddhist Traditions in Rock Art of Sindh***

This paper deals with the Buddhist traditions in the rock art of Sindh. Khirthar Mountain range which separates Sindh from Baluchistan is rich in ancient Petroglyphs. They are found in all valleys or Nains of the mountain range. The rock carvings lie on the ancient routes that connect Sindh to Baluchistan and beyond to Iran through which trade and pilgrim caravans passed. Before the Arab conquest of Sindh, the region where rock art is found was called Budhia, the land

of Buddhists. It is here where one finds remains of many stupa and petroglyphs in the valleys of Khirthar range. First, I will describe the history of Buddhism in Sindh. Secondly, I will discuss the Stupa, monastery and shrine images found in the Rock art of Sindh. The Stupa and monastery images are engraved on the rock shelters, caves, rock walls and boulders that are situated different valleys of Khirthar mountains range. Some petroglyphs of Buddhist shrines are interesting. The legend of three deities is depicted on Huviskha, a Kushan ruler, period coins. The gold coins found from Gandhara depict three deities Skanda-Kumara and Vishaka. Skanda is shown standing under canopy or niche flanked by Kumara and Vishaka. The engravings at the Loi Dan rock art of Sindh possibly represent the legend of three deities of Kushan period. It appears to have been executed during the Kushan period in Sindh. The Kushan ruled over upper Sindh from 78 to 175 A.D. I will also discuss about this Buddhist shrine in detail.

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Ms. Dulma KARUNARATHNA

***Sustainable Built Environment of Nagolla Meditation Monastery, Sri Lanka***

Nagolla Rajamaha Viharaya is a Buddhist monastic complex situated in Kurunegala district in the Northwestern province of Sri Lanka. According to the archaeological evidence, the history of this monastic complex dates back approximately to the 3rd century B. C. and illustrates, with material evidence of the early historic, late historic, medieval and pre-modern occupation, a tradition of Buddhist built environment continued to the present day. The meditation monastery (Padanaghara) belonging to the late historical period (circa 8 - 9th century A.D.) deserves a prominent place

among other constructions there and depicts the ancient built environment of monastic architecture and landscape within a natural setting.

Nagolla meditation monastery has archaeologically been recorded by Bandaranayake (1974) and Wijesuriya (1998). However, it still requires a more methodical exploration and an interpretation of its historical context. For the present research, a preliminary field visit was conducted in 2008 and an adequate exploration was accomplished in 2009. The material evidence which included monastic architectural artifacts and ruins, natural and cultural landscape were compared with those of the architecture of other Buddhist meditation monasteries in Sri Lanka and with the descriptions thereof as given in primary literary sources.

The distinctive topographical attributes of Nagolla such as the rock-strewn forest, panoramic view, natural water resources and abundance of medicinal herbs could have attracted the planners and dwellers of this monastery. In contrast to Ritigala and Arankele, Nagolla is neither located in a dense forest nor far isolated from the peripheral village. The presence of a village cemetery nearby may also have been contributive to the establishment of a monastery for Pamsukulika (rag-robe wearers) Buddhist monks.

The most significant feature of the monastic architecture of Nagolla site is the double platform on elevated terraces. Materials for construction were obtained from the surroundings and rubble, dressed stone, plain ashlar and molded ashlar were widely used. The highly sophisticated construction incorporating natural defensive and cooling effect within an echo family environment is a notable characteristic. This direct material expression indicates the development of stone and iron technology with the intention of the patronage. However, it differs from the architecture of other meditation monasteries in Sri Lanka. The absence of a

moat around the residential unit, boundary wall, long pathways, decorative elements in urinals, and meditative walks mark this difference. Several small building units around the double-platform, which are common to the architecture of this sort, cannot be seen here. While natural water ponds, a small scale village reservoir and burrows on rocky hills acted as water pockets, very simple stone urinals and lavatories fulfilled the basic sanitary requirements of the monks who used their energies to practiced meditation residing in this monastery.

The planners of this monastic complex carried out the construction with minimal changes to the natural environment and preserved the bold simplicity. Surface carvings and decorative elements are almost absent. Being isolated from the society, Nagolla monastic complex created an unsophisticated life style for Buddhist monks who followed the deepest doctrine of the Lord Buddha. Furthermore, the scenic beauty and unruffled environment certainly reduced the stress of life and directed the dwellers' mind towards the eternal happiness along a spiritual path. The conclusion which can be drawn from the study is that Nagolla monastic complex reflects a sustainable built environment inextricably fused with the meditative life within the natural environment.

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Dr. M. Nasim KHAN

***Excavation at the Buddhist Site of Aziz Dheri (Swabi),  
Ancient Gandhara (Results of the Field Campaign  
2011/2012)***

The Buddhist site of Aziz Dheri is regarded one of the largest archaeological mounds in ancient Gandhara with a rich assemblage of cultural artefacts and well organised settlement

pattern. The site was for the first time discovered in 1976 but the first official excavation at the site was started only in 1993. Prior to scientific excavations at Aziz Dheri, illegal diggings at the site continued at some areas of the mound and a large number of sculptures were told removed from the area located to the north of the main stupa. Archaeological investigations at Aziz Dheri continued since 1993 and has, so far, resulted some important discoveries a significant addition to our understanding of the archaeological as well as religious landscape of ancient Gandhāra. Although Aziz Dheri has great historical and religious significance, unfortunately it has been first partially but ruthlessly excavated by the illegal diggers and then carelessly investigated by some professionals and non professionals which indirectly or directly caused serious harm to the archaeology of the site and had very much disturbed its chronological sequence. Less than ten percent of the mound has, so far, been exposed and that is only to the Late Kushan period but the rest of the area still needs to be explored. To scientifically investigate the site, the Department of Archaeology, University of Peshawar took the initiative in 2007. The idea was to study the external as well as internal landscape of the site and to understand its true chronological sequence. The 2007/08 years campaign was, therefore, mainly focused on the diagnostic study of the site. In this regards several different trenches were laid at different levels and points of the mound try to understand cultural profile of the mound. In the years 2007/08, we could excavate into the total depth of about 16m and into the post Mauryan period but we could not reach to the virgin soil during that campaign. The 2011/2012 years field activities were started with a large scale excavation covering an area of 17x10m. The excavations continued for about three months and the results are extremely encouraging. The present paper will not only focus on the results of this year excavation but will also presents glimpses from the achievements made in 2007/2008.



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Prof. Dr. Muhammad Ashraf KHAN

***Archaeological Excavations at Buddhist Monastery,  
Badalpur, Taxila Valley, Pakistan***

Taxila institute of Asian civilization Quaid-i-Azam university has started archaeological excavations on the Buddhist monastery of Badalpur with the collaboration of Directorate of Archaeology and museum, Government of Khyber Pakhtoonkhwa. During the recent excavation the remains of monastery, assembly hall, kitchen, stores and steward rooms have been exposed and a good number of antiquities were discovered during dated 1st century to 4th century CE.

The Badalpur site is located about 9 km North West Taxila museum and 2 km North-West of Julian village. Alexander Cunningham, the then Director General of Archaeological Survey of India visited this important Buddhist monastery during 1863-64. Natasa Aiyar, Superintendent, Archaeological Survey, Frontier Circle was the first to conduct a limited excavation at the stupa during 1916-17. Further excavations were carried out the site by the federal department of Archaeology and museums from 2005-2009 led by Dr. Muhammad Ashraf Khan, Dr. Arif and Mr. Shakir Ali. During the course of excavations a huge number of antiquities have been discovered. These antiquities include potteries, gold and copper coins, seals and sealings, beads, iron objects and grinding mills. But the most remarkable discovery of the excavations is the discovery of a Mathura sculpture of the Buddha made from reddish sand stone. The sculpture depicts a Buddha seated on a throne with a cross legged, both soles of the feet having dharmachakra symbols. The right hand is in abhaya mudra with a wheel of law on the palm. pipal tree is engraved at the back of the sculpture. Similar Mathura style sculpture of Buddha was also discovered from the surface of Bhari Dheri site in Taxila

valley. Due to this unique discovery it is very clear that the Mathura images of Buddha from these sites were originated from the soil of Mathura and were presented to these monasteries by some devotees/monks during their pilgrimage to the holly shrine of Taxila in the era of 2nd century CE. Another remarkable discovery is the sculpture of bodhisattva Maitreya and a stupa shaped relic casket in schist stone was also revealed during the past excavation from this monastery.

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Dr. Ajit KUMAR

***Sculptural Styles as Parameter for Deriving a Chronological Index for Buddhist Caves in Western Maharashtra (c.1st BC - c.3rd AD)***

The early Buddhist caves in western Maharashtra number over a thousand and are scattered over fifty sites. These caves apart from being one of the earliest historical vestiges are also repository to some of the earliest sculptural art work in stone from the region. The caves themselves have been subjected to various studies for over a century now. An assessment of the published accounts show that though there is a general conciseness regarding the sequencing of the caves on evolutionary architectural principles, the chronological index deduced and affixed for individual caves or cave site show high discrepancy. This incongruity is a result of the divergent conclusions derived from the analysis and interpretations of the two basic parameters namely paleography and regional history on which anchors the current chronological framework of the caves. One parameter that can be used to derive a chronological index for the caves through intrinsic analysis is sculptural styles. The sculptural art in these caves though far and few when compared to other contemporary structural stupa continues to be a vibrant

primary source material. Sculptural styles have shorter life span compared to paleographic character hence if they are assessed for a date they could also help in the style-sequencing the caves chronologically and crosscheck the veracity of the currently vogue dates.

In our analysis of sculptures from eight sites namely, Bhaja, Nadsur, Pitlkhora, Kondane Junnar, Nasik, Karle and Kuda we were able to stylistically and chronologically divide the whole gamut of sculptures present in them to two broad periods and each of these periods into five sub periods. Assisting in the process of classification were epigraphical records which validate local political successions or history and architectural parameters. This paper dwells on the theory and results of the style analysis undertaken on the sculptural art of early Buddhist caves of western India and their contribution in chronological sequencing of the caves and socio-polity of the region.

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Dr. Anil KUMAR

***Recently Discovered Buddhist Stupas at Krimila Adhithana: Its Implications***

In a recent course of exploration, an area identified as *Krimila Adhithana* by D.C. Sircar is situated near Lakhisarai, a district headquarters of Bihar. The place is well connected by rail and road in modern times. Large number of historical monuments is lying around this modern town. Remains of Buddhist and Brahmanical antiquities are lying un guarded un protected in around 30-35 square Kilometre from this place. The area was explored by Cunningham and Beglar in 19th century and in second quarter of 20th century few Indian scholars also visited the place and collected evidences from

this place and subsequently they have reported them also. But all the earlier explorations were limited to identification of Buddhist monuments or collection of inscriptions. In an extensive exploration of this region has revealed many interesting facts undisclosed about early medieval historiography. There are more than thirty five unexcavated big mounds in the area. Between the mounds there are ponds and lakes. One of the lakes from this place is mentioned in Hsua T Sang's account of 6th cent. A.D. From the mounds, ponds and lakes more than hundred Buddhist and Brahmanical sculptures have been collected. Nine Buddhist sculpture carries inscription on their pedestal. Stylistic analysis of these sculptures suggests us early medieval dates, and different phases of construction activities. Few brick structures over the mounds are exposed due to natural erosions or encroachments by the local people. Overall survey and decipherment of inscriptions from the region suggests us existence of a large religious city in the lower Ganga valley during early medieval period. After corroborating with the contemporary literary source, this site can be identified as stupa of *Chaliya parvat*, where Buddha spent his 19th rainy season.

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Dr. M.W.S. Janakanthi KUMARI, Ms. M.W.D.M.P. Kumari  
BANDARA, and Mr. Baldev KUMAR

***An Overview of the Structural Importance of Sri Lankan  
Buddhist Archeological Sites in Health Care***

Health is treated as the most valuable profit of living being in Buddhism. Lord Buddha himself has advocated treating ailing, as the Buddhist philosophy based on the humanity. The aim of this paper was to outline the structural significance of selected Sri Lanka Buddhist archeological

sites in health promotion. The available literature and on site information were used as the study material. The health system of Sri Lanka was integrated with *Ayurveda* Medicine at the time of arrival of the Buddhism to the country. Well planned hospitals were built at Mihintale, Madirigiriya and Polonnaruwa etc. for the prevention and promotion of the healthy and cure for the diseased. The ruins of these sites are witness the rich heritage and archeological value of the sanitary engineering. Monasteries such as Mihintale, Madirigiriya and *Alahana Parivena*, which performed as the teaching centers were acquainted with hygienic precautions. Hospitals were designed with residential treatment facilities and separate sewerage systems were constructed with Manholes and Soakage pits. The urine passed through urinals was cleaned by using local mechanical and chemical system to avoid the contamination and preserving the environment. Drinking water was supplied through advance irrigation system and brick wells. To improve the mental health indoor religious structures were constructed. The advanced medical baths or stone canoes were built onsite. Surgical instruments found in sites give the clear indication of the development of Surgery in that era. The world ancient hospital; Mihintale was build with Out Door Patient and In Door Patient Wins, drug dispensing room, bathing and special treatment rooms, and treated patients with special therapies exclusively. Complex toilet systems have been constructed in adjacent to Buddhist monasteries. Therapy of *Gentaka Sveda* (Sudation) has performed in special air tight rooms to reduce the obesity. These sites are the evidence of rich health concepts followed with the Buddhism in medieval period of Sri Lanka.

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Prof. Anura MANATUNGA

*An Interpretation of the Buddha Statues at Galvihare, Polonnaruwa*

Galvihare at Polonnaruwa is well known for its colossal and elegant Buddha statues which have no parallels in the world. There are four statues; two in seated postures, one standing and the other in recumbent posture. One of the two seated statues is in a rock-cut cave in the centre while the other three are found in open space. All these four statues have been chiseled out in situ at an elongated rock boulder which is in the northern part of the ancient city of Polonnaruwa.

Galvihare has been identified as the ancient Uttararamaya built by King Parakramabahu I (1153-1186 AD). The chronicles say that the king has built three image houses with Buddha statues at the site and named them as Nissina lēna, Vajradhara Guha and Nipanna Lēna. Identification of each of these three statues out of the four at Galvihare has been a long lasting controversy, hence the present study.

Most of the scholars have taken the rock-cut cave as the Vajradhara Guha and identified the other seated statue as the one which was in the the Nissina (seated) Lēna and recumbent image as in the Nipanna (recumbent) Lēna. Then arises the problems, which one was the Standing Statue and why it has been ignored by the chronicler. Some scholars consider it as a representation of Ananda, a disciple of Buddha, moaning at the Buddha Parinirvana, represented by the nearby recumbent Buddha. Some others date the standing Buddha either prior or later to king Parakramabahu I, thus there is no reference to that statue in the chronicle.

The peculiar hand posture of the standing statue is also a subjected to a controversy. The present writer interprets

the controversial mudra as the 'Vajra Humkara mudra' and this interpretation leads him to identify the Standing Buddha as the one in the 'Vajradhara Guha'. Accordingly, the large seated statue as in the Nissina lena and Recumbent Buddha in the Nipanna Lena. Considering the stylistic features, the seated image in the rock-cut cave can be antedated to King Parakramabahu I. Thus it has not recorded as a work of the king Parakramabahu I by the Chronicler.

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Prof. Prashantha B. MANDAWALA

***Buddhism in Eastern Sri Lanka through Archeological Evidences***

Anuradhapura is the first capital city of Sri Lanka. According to the ancient city planning Anuradhapura City had been arranged in three different categories: the inner city, great monasteries and reservoirs. Inscriptional and literary evidence of Sri Lanka confirm that Mahavihara is the first Buddhist monastery established in Sri Lanka after the introduction of Buddhism 2300 years ago by Arahat Mahinda during the period of King Devanampiyatissa. After the arrival of Arahat Mahinda (a son of the Emperor Asoka who ruled a greater part of India at that time) in Sri Lanka the royal pleasure garden better known as Mahameghavana created by King Mutasiva during the 3rd century BC which was to the south of the citadel was offered to the Thero to establish a Buddhist monastery. The main building - the summer house of the King - in the garden became the main residence of the Thero. Thereafter on the advice of the Arahat Mahinda King Devanampiyatissa constructed the essential buildings required for a monastery. Archaeological evidenced shows that there are three significant types of monasteries that have been established during Anuradhapura period which believed to

begin in 483 BC. (Wilhelm Geiger, Mahavamsa, Introduction, 1912, p.xxxvi) from the times of King Pandukabhaya (377 BC) and ended of the reign of King Mihindu V (1017 AD) which was the seat of government for nearly 130 kings for 1400 years as the capital of the Country. They have been identified as Mahavihara, Panchavasa and Vanavasa types. The focal point of the Mahavihara type is the colossal stupa while the focal point of Panchvasa type is the sacred quadrangle. The focal point of the Vanavasa type is the residential unit which has two distinct features one being the single unit and other being the multiple unit.

The ancient texts like Mahavamsa, Deepavamsa and Chulavamsa supported by archeological evidences believed that all these three types were significantly established in and around the Northern part of Sri Lanka. During the archeological explorations carried out in the year 2011 in the Eastern part of Sri Lanka centered around NeelagiriMaha Seya it has been revealed that the three distinct types of Buddhist Monasteries even exists in the Eastern Part of Sri Lanka commencing from the Anuradhapura period providing valuable evidences of the spread of Buddhist Monasteries all over the island there by establishment of Buddhist societies in every part of Sri Lanka from North to South and East to West.

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Ms. Asiyath MOHAMED

***Archaeological Findings Related to Buddhism***

Maldives have been a Buddhist country up to 1153 AD. Buddhism was widespread and stretched to the width and breath of the country. As such Buddhist monasteries were built in practically every isle of the island nation. Some were pretty large which had many buildings and some were small



with few buildings. In some isles more than one site can be traced. On the advent of Islam, the Buddhist sites in the Maldives were demolished and gathered into mounts. After which they have been abandoned until a hundred or years before.

Due to the lack of experts in the field, few heritage sites in the Maldives had been excavated since, with only one being scientifically excavated. Antique items found at these excavations are now part of the collection at National Museum. Apart from which, many artefacts that had been found accidentally (mostly while digging for construction purposes or such), from different parts of the country, have also been stored at the National Museum. The Maldivian law states that all objects of historical significance retrieved from the Maldivian ground is government property and should be handed over to the government. As such the National Museum has a significant number of artifacts that belong to the Buddhist period of Maldivian history.

Information about the people who lived in the past is sought form artifacts discovered from Maldivian soils. A number of artifacts at the National Museum are fragments of Buddhist buildings with profiles. They tell us the type of designs and decorative art that was used to beautify the walls of such places. Others include Buddha figures, face carvings apart from relic caskets and relic pots, etc. Most of these items have inscriptions or carvings showing the religious inclinations of their owners. And since Maldives has been a Muslim Nation for more than 800 years now, all of these artifacts are more than 800 years old. Some of them are from as far as the first century onwards.

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Prof. S. PRATHAPACHANDRAN

*Antiquity of the Stupas*

The Buddhist Stupas, a symbol and object of worship in Buddhism became a major architectural activity as Buddhism evolved. Even though literary references to stupa as a burial monument could be noted much before the advent of Buddhism, the Buddhist followers elevated it to another level through its worship.

When and where this architectural cult did start developing? Not many existing evidences are reported from studies.

This paper tries to take a look at few stone “Tower” structures from the Sultanate of Oman, erected during the Umm-an Nar Chalcolithic phase there, contemporary to the Indus valley civilization in the Indian sub continent. Different theories are written about these structures but none of them looks at them from an angle of a memorial monument. Considering the fact that right from the early years of Indus valley civilization in around 2500 BC Oman peninsula had a brisk contact with western India through trade and other business, it could be possible that few architectural influences could have found its way into the Indian sub continent from the Oman peninsula. Dholavira, a Harappan metropolis in the Rann of Kutchchh, Gujarat reports a stupa near the fortified city.

A possibility of the stupa cult evolving from the influence of the above noted Towers of the Oman peninsula is being proposed in this paper.

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Prof. Leelananda PREMATILLEKE and Prof. Arjuna ALUWIHARE

***The Archaeology of Buddhist Monastic Hospitals in Ancient Lanka***

By the time Buddhism came to prevail in India in the 5th century Be, Medical lore known as Ayurveda, too, had rooted in India firmly. As Gomrich of Oxford University and other scholars opine, the Four Noble Truths -Suffering, Cause of Suffering, End of Suffering and the Way to end the Suffering- enunciated by the Buddha at his first sermon at Isipatana, correspond to the four tenets of the Ayurveda - Disease, Cause of Disease, Healing of Disease and the Way to heal the Disease.

The Buddha believed in both mental health and physical health. He admonished the community of monks as well as the laity the values of maintaining ones health for their wellbeing and maintaining a balanced mind and physique. His basic advice on *Sati-pottbono* (Development of mind) emphasizes on sustaining equilibrium of mind and body (*Kaye kayanupassi viharati, Citte cittanupassi viharati*). With the organization of the community of monks at an institutional level, the Buddha promulgated methods of sustaining a lifestyle that helped the monks to cleanse ones mind and body of all ills. (*Sacittapariodopanam* and *Arogya-paramalabha*).

With the establishment of monasteries replete with edifices required for the daily life of the monks, the tradition of founding sick rooms or halls for the ailing monks was thought to be imperative. Literary and archaeological evidence provide ample material for the existence of numerous edifices of different grades of institutions to take care of the health of men animals, as indicated by the Girnar Rock Edicts of emperor Asoka in the 3rd century BC. Ancient

Indian medical care system was absorbed into Sri Lanka's indigenous healing art.

The organized system of medical practice was prevalent almost from the foundation of the city of Anuradhapura in the 4th century BC. Dharmasoka of India and Devanampiya Tissa of Sri Lanka in the 3rd century BC and the long line of Sinhalese Buddhist rulers were responsible for the perpetual organization and development of Buddhist religion as well as allied socio-cultural upliftment and physical wellbeing of the people. The chronicles of Lanka and epigraphical materials provide much evidence on the foundation of different grades of hospitals (*Arogysala*). The unique Buddhist Silpa text, *Manjusri-vastsastra*, dealing with the mandala formation of the various edifices of different types of monasteries, provides the unique *Kostas* or plots for the construction of hospitals (*Rogaloya*).

The Sinhalese ruler, king Buddhadasa of the 4th century AD, was a reputed medical practitioner. A wide network of village hospitals set up by the king indicates the existence of institutions for training medical personnel. An Indian authority, *5ankaliya*, records the prevalence of medical seminaries at Nalanda. Parakramabahu the Great of Polonnaruwa (12th century), too, was a reputed medical practitioner and a teacher of medical lore.

The most tangible evidence of the existence of the Buddhist monastic hospitals are available in the ancient Sri Lankan cities of Anuradhapura (c.6th century), Mihintale (8th century), Medirigiriya (8th 9th century), and Polonnaruwa. (12th century). Evidently these medical institutions were meant for the use of the monks in particular, as *evidenced* by their planning and the epigraphical records, Tablets of Mahinda at Mihintale. Provision was made for resident monks and facilities for worship, hot water bathing, and attached toilets for sick monks made available.

The discovery of medical and surgical instruments and equipment at the Polonnaruwa hospital was unique. Medical equipment included a well dressed stone medicine trough, oil and herbal juice vessels, herbal grinders, spoons, micro-scale and medicine probes, while surgical instruments included forceps for extraction of bone fragments, different types of scissors, scalpel, anal probes, etc. These discoveries go a long way for the study of the evolution of such equipment through centuries in the past and their comparative development in the modern times.

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Dr. Md. Aatur RAHMAN

***Recently Discovered Archaeological Sites of Bangladesh***

Bangladesh (historical Bengal) holds a unique place in the history of Indian Buddhism at least for two reasons. First, Bengal was the last stronghold of Indian Buddhism where it survived as a socio-cultural force until the twelfth century AD, despite its disappearance from other parts of the sub-continent. Secondly, it is generally claimed that Bengal was the home of a degenerate form of Buddhism known as Tantric Buddhism. Tantric Buddhism is a later development in Bangal and therefore it remains to be seen what specific factors are responsible for turning the pure form of Buddhism into tantricism and whether the mystic and esoteric practices in the Buddhism of South-Asia like Bangladesh are of distinctively Bengali origin.

It is in association with the rule of emperors and kings and their support and sympathy for Buddhism at different periods of time that the history of Indian Buddhism, and hence of the Buddhism of Bangladesh, should be seen. The success of the Buddha's missionary activities during his

lifetime and afterwards as well as the thriving of Buddhism both as religion and civilization in different parts of India were largely due to the patronage of kings such as Bimbisara, ASOKA, Kaniska etc. down to the Palas and Chandras of Bengal in the twelfth century AD. Although not all monarchs patronised Buddhism, and some of them were even hostile to its progress, Buddhism nevertheless was able to prosper and flourish in Bengal over a period of more than eight hundred years.

It is possible that Buddhism entered Bengal before Asoka's time. After attaining enlightenment, the Buddha is said to have delivered his first sermon at Saranath and then moved to Magadha, Koshala, Vaishali and other places within what was known as Majjhimadesha or Madhyadesha. In the Divyavadana, the eastern boundary of the Majjhimadesha is said to have extended as far as PUNDRAVARDHANA (North Bengal). Furthermore, the Buddha is said to have received considerable support from King Bimbisara of Magadha who not only dedicated Venuvana as a residence for monks, but also remained his close friend and a great patron of his Dhamma throughout his life. Since Bengal was adjacent to Magadha, it is possible that the Buddha had visited parts of Bangladesh as suggested by Hiuen Tsang, who notes that Asoka had erected stupas at various places in Bengal and Orissa to commemorate these visits.

### **Some Prominent Buddhist Monasteries of South-Asia:**

These were the works produced and revered in the Buddhist monasteries in this deltaic land, most famous among them, whose remains are known to us today, being Somapuri Vihara at Paharpur in Rajshahi district, Bhasu Vihara at Mahasthan in Bogra district, Vikramapur Vihara in Dacca district, Bhavadeva Vihara on Mainamati Hill in Samatata, and Pandit Vihara (possible at Jhewari) in Chittagong district. They date from the 7th to 12th century A.D., and belong to a

phase of Buddhism which had developed many complications in winning over the mass of the local people and by assimilating their peculiar beliefs and faiths.

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Archt. Prasanna Bandara RATNAYAKE

***Buddhism and Archaeology – Conservation and Buddhist Community***

Sri Lanka is considered as the Headquarters for the Theravada Buddhism in the present world, although the Buddha was born in the Indian sub-continent. Although the main four places that Buddha has asked to visit after his demise, in the Maha Parinibbana Sutta, (Story of the Buddha's Demise) are in India and Nepal, the two places in Sri Lanka, the scared Bo tree Shrine and the Temple of tooth Relic in Sri Lanka also venerated in similar capacity, by the Buddhists all over the world. In Sri Lanka the Buddhism is the Heritage and culture, which is still practicing and playing a major role in the Social, economic and political sectors.

In Sri Lanka the Sanga; the monks has a well organized institutional framework which is called Sanga Sasana.

When it comes to Archaeology, the terms antiquity or artifact were taught. But for us in Asia, all the remains from the history is our culture and heritage. According to the Buddhism and its teachings, the monks have to keep the structures in a monastery, in a good condition that is suitable for their meditative, ritualistic and education purposes. Therefore it was considered as a main duty of the ruler; the King to repair these monasteries and keep them in well preserved manner. The Mahavamsa (Great Chronicle) says about more than 100 incidents of repairing, restoration and

renewal of monastic buildings. The Buddhists consider constructing monastic buildings and attending to repairs as meritorious acts. There was a well organized and established maintenance and management system around the monastic complexes based on the properties belong and the people occupied in those lands.

Therefore it is clear that there was a tradition of restoration and maintenance of Buddhist Religious Monastic structures, but the term conservation cannot be found anywhere.

The change in the society deeply affected the continuing maintenance systems of the monasteries and other religious intuitions, and resulted in difficulties, in different sectors. Finally they felt that they must see for the government or institutional assist in those sectors. When it comes to the specific topic 'archaeology' in and around a Buddhist monastery, the 'conservation' is the most used term at present. Instead of continuing the traditional maintenance and restoration patterns, the professionally qualified conservators, began to implement the western conservation principles of technical conservation that are more suitable for the dead monuments. The conservators saw these structures just as monuments, but for the community, those were shrines.

If the conservator doesn't study the practical needs of a temple and plans the conservation together with the solutions for those needs, it will be a failure. And even if the conservator thinks about the after conservation effects and maintenance system, he has to proceed with the community needs.



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Prof. Himanshu Prabha RAY

***Sanghol and the Archaeology of Punjab***

Sanghol, popularly known as Ucha Pind, in Samrala Tahsil, is situated about 20 kilometres from the tahsil headquarters and about forty kilometres from Chandigarh on the Chandigarh-Ludhiana highway. Even though coins from the site had been collected as early as the 1930s, excavations at Sanghol were started in December 1968 by the archaeological cell of the newly established Director of Archives and Curator of Museums of the Punjab State. Work continued intermittently until 1985 when the site came to the attention of the Archaeological Survey of India who undertook four seasons of joint excavations with the Punjab department until 1990.

The results of the excavations are yet to be published, though an exhibition of selected pieces of railing pillars from Sanghol was arranged in the National Museum, New Delhi and was inaugurated by the then President of India. On this occasion, a catalogue of Kushan Sculptures was published by the Department of Cultural Affairs, Punjab jointly with the National Museum in 1985. A year later, the Department of Cultural Affairs, Archaeology and Museums, Punjab published a selection of coins, seals and sealings from the site.

This paper discusses the finds from Sanghol with reference to the expansion of early Buddhism in the Haryana-Punjab plains. Geographers define the southward-sloping Haryana-Punjab plains as located between the Yamuna on the east, the Sutlej on the west, Siwalik hills in the north and the Rajasthan craton in the south. The unique feature of this alluvial plain is the near absence of a trunk or axial river flowing through the region, though a number of channels flow south from the Himalayas. In addition to Sanghol, several other Buddhist sites have been explored or excavated in this

region. How is the expansion of Buddhism in the early centuries of the Common Era to be explained? Was the Punjab-Haryana plains merely a transition zone between the better known centres of Mathura and Gandhara schools of Buddhism? We address these issues based on archaeological work in the region.

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Prof. K.T.S. SARAO

***Decline of Urbanization vis-à-vis Buddhism in India: An Examination of the Archaeological Evidence***

Buddhism appears to have been popular among *crème de la crème* of ancient Indian urban society which consisted of merchants, financiers, bankers, artisans, members of the royalty, and bureaucrats. As the prosperity of the urbanite merchants, traders, bankers, financiers, and artisans increased, they vied with each other in constructing stūpas and providing material support to Buddhist monasteries. However, the dependence of the saṃgha solely upon urban mercantile communities appears to have been a serious drawback. Urban orientation of the Buddhist monasteries and their dependence upon urban mercantile communities alienated the rural communities from Buddhism. As time went by, isolation from and aversion to serve the rural communities and lack of interest in winning supporters among them, Buddhist monasteries may have turned into some sort of islands with uncertain future. Material remains of the urban centres suggest that the urban crisis that had set in during the post-Kuṣāṇa period became widespread after the sixth century CE. Generally the archaeological remains in northwestern Indian subcontinent, the Punjab, Haryana, Delhi, and western Uttar Pradesh show either desertion of urban centres after the Kuṣāṇa times or a sharp decline in the Gupta period followed

by a break in occupation. In eastern Uttar Pradesh and Bihar the disintegration of urbanization in the Gupta phase is almost unprecedented. Excavated sites in Orissa and West Bengal show the end of urbanization around 300 CE. In central and western India urbanization became a spent force by the end of the fourth century CE, though some urban settlements in Gujarat continued up to the seventh-eighth centuries. With the exception of a few settlements like Nāgārjunakoṇḍā, majority of the urban centres in peninsular India disintegrated and disappeared in the third century CE.

With the onset of urban crisis, the situation appears to have developed completely to the disadvantage of Buddhism. Buddhist monasteries were no longer attracting generous donations and political patronage on the same scale as before. During the period 300-600 CE Brāhmanical-Hindu temples emerged as the focus of social and economic activity and the first land-grants were made to them. They began to attract more and more land grants and played an important role in the consolidation and expansion of agrarian settlements. The dispersal of merchants, traders, bankers, financiers, and artisans sapped the socially and economically vital foundations of the saṃgha. The loss of traditional lay supporters as well as material support led to the dwindling in numbers of those who aspired to adopt renunciation in the Buddhist saṃgha. In such a newly emerged situation, the existence of the saṃgha became very precarious indeed. One direct consequence was that majority of the small monasteries, which formally existed in the vicinity of urban settlements, became mostly derelict. Though some support may still have accrued here and there from the few surviving or newly emerged urban settlements to an insignificant number of Buddhist monasteries, the number of traditional supporters of Buddhism became grievously small.

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Dr. Badshah SARDAR

***Buddhist Complex of Nemogram Swat, Pakistan: Its History, Classification, Analysis and Chronology***

**Introduction**

This research paper is focused on a very rare and important collection of large scale artifacts (467 stone sculptures, 43 stucco pieces, 05 copper coins and 02 relic caskets) excavated from the Buddhist site of Nemogram Swat. Except few, most of the antiquities are stored in the reserve collection of the Swat Museum (presently held in Taxila Museum due to security reasons in the Swat Valley). The antiquities discovered from the salvage excavations Nemogram Buddhist complex were studied scientifically nor documented properly. Only one preliminary report published by the Department of Archaeology & Museums Government of Pakistan in 1968 (Department of Archaeology; 5, 1968: 116), no organized and precise study or research has so far been conducted. To resolve this academic issue there is an urgent need that this collection should be studied scientifically and its results should be published soon afterwards for the ready reference to the students and scholars as well.

Despite the artistic beauty of these sculptures and the high reputation of the Nemogram Buddhist complex in the Gandhara region, with the exception of a preliminary report no information is available for general public or scholars. As such, bulks of artifacts are damped and are out of approach of any academic research. To address this problem I intend to trace the history of the collection, classify it on the basis of style, analyze it for the subject matter, kind of material and workout its chronology by correlating it to the already established sequence of the Swat valley sites i.e. Butkara I (Faccenna 1980-81), Saidu Sharif Stupa (Callieri 1989), Butkara III (Rahman 1990 & 1991), Shnaisha Gumbat

(Rahman 1993) and Panr Stupa (Faccenna, Nizar Khan & Nadiem 1993). Scientific investigation conducted in various parts of the valley since 1960's and onward has enabled scholars to develop the Buddhist historical profile, which will be the main frame of reference for this research paper.

The main object of this paper will be to examine directly the Nemogram collection (published & unpublished) and to evaluate its religious, cultural, historical and iconographical/artistic importance, so far ignored. In order to know the nature and degree of foreign influences on the collection, a comparative study of the data will be done. It is for the first time that such a huge collection of sculptures and other objects have been found from a single site, which makes Nemogram an important site. I therefore, do not hesitate and accept this research as challenge to dig out related information through already established sequence of Swat valley. This research study will be the first scientific attempt at a systematic compilation of Nemogram collection and would open new avenues for future research on the subject.

### **Nemogram-Swat:**

Swat valley is one of the largest valleys in Malakand Division, in the foothills of Himalayan range, an administrative district in the Khyber Pakhtunkhwa Province of Pakistan, 160 kilometers from Islamabad the capital. Ancient Suvastu (River Swat), rises in the Hindu Kush range from where it flows through. The capital of Swat is Saidu Sharif, while Mingora is the main town and commercial center. It was a princely state in North-western region of Pakistan, until it was merged in Pakistan in 1969 (Sultan-i-Room 2008).

Swat has been a central valley in ancient Udiyana, where Buddhism prevailed over a millennium. It remained an

attractive place for foreign invaders and sacred place for religious activities. The interest taken by the Chinese and Korean pilgrims in social, cultural and religious life of this area stands prominent. Various Korean and Chinese pilgrims crossed the snowy mountains; the Pamir & Hindukush chains to reach the Swat. Accounts and written records of these pilgrims describe Udiyana, its landscape, social and cultural life. According to Fa-Hian, a Chinese pilgrim in the 5th century AD there were 500 Buddhist monasteries in Swat, all belonging to the Hinayana School (Legge 1965:28). In the 7th Century AD another Chinese pilgrim Hieun Tsang recorded 1400 Buddhist monasteries with 18000 priests but all the monasteries were desolate and ruined (Beal 1969:120). Sung Yun, arrived in Udiyana in 519 AD to seek religious books, took the same route as adopted by Fa-Hian. He mentioned that the Stupas and monasteries were still working with 300 monks in one of them. He reported 6000 gold images in a monastery of 'Talo' probably Butkara-I (Stein 1929: 14; Tucci 1958: 279).

In ancient Tibetan literature Swat is mentioned as Orgyan or Urgyan, which has always been a sacred place of the Tibetans because it was the birthplace of Padmasambhava, the second Buddha and the founder of Tibetan Buddhism (Tucci 1958: 279). It was once the most celebrated holy lands of the Buddhist piety and excellence. Hundreds of stupas were erected and decorated with sculptures out of the religious zeal through the centuries. Due to its geographical position, it had an important link with the ancient caravan routes which served as a commercial and cultural medium between China and the West.

### **Buddhist Complex of Nemogram:**

The Buddhist remains of Nemogram lies about 45 km west of Mingora, on the right bank of river Swat, in the

tributary valley of Shamozaï. The site is situated at a place called 'Sabunkhpa' towards the South of the village of Nemogram on a raised but more or less terraced ground overlooking the narrow valley towards the East. The two seasons of excavations in 1967 and 1968, have brought to light among three main stupas, in a row from North to South, with a courtyard of 56 votive stupas and the adjoining monastery towards the West of the courtyard of stupas. Besides so many monuments and finds recorded there at, the discovery of the three stupas in one row is significant indeed for such a composition of stupas has been discovered for the first time in the Buddhist sites so far excavated in Gandhara region of Pakistan. At the present state of information collected during excavation, it is difficult to give a definite date to the monuments at Nemogram. Nevertheless, the discovery of a few coins of Kushana period at the site may be dated to the 2nd -3rd century AD (Ashraf Khan 1993:53).

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Mr. Nidaullah SEHRAI

***Post-Partition Buddhist Archaeology of Khyber Pakhtunkhwa***

Major archaeological sites in the Khyber Pakhtunkhwa were excavated during the British Rule. Majority of them were unsystematically excavated. After partition new Buddhist archaeological sites were excavated from where new material for research in the form of structures, sculptures and items of daily use were recovered. Buddhism was introduced by Asoka in Gandhara and it flourished in the region and finally the art reached its maturity during the Kushan Empire. Peshawar became one of the most important centers of Buddhist learning in the whole region. People flocked to Gandhara to collect the Buddhist texts and

for pilgrimage. The major information regarding the region is provided from the travel accounts of the Chinese pilgrims. After partition surveys were conducted and various new archaeological sites were excavated by the various institutions for example Department of Archaeology and Museums, Government of Pakistan. Department of Archaeology, University of Peshawar and Directorate of Archaeology and Museums, Government of Khyber Pakhtunkhwa. These institutions contributed independently or in collaboration with the foreign missions from Italy, Japan and Britain. In the post partition period, Swat valley became the focus of archaeological excavations. In this regard the IsMEO played a very important role and excavated the city of Bazira and Ora of Alexander's time which also remained occupied during the Kushan period. From these sites beautiful remains of Buddhist stupas have been recovered. But-Kara-I belonging to the time of Asoka was excavated from where a pottery sherd was recovered inscribed with Dharmarajika. The stupa has close affinity with the hemispherical stupas of India. In the nearby vicinity is the Saidu Stupa which shows a plan of the typical Gandharan stupa clearly showing the hemispherical stupas transformation into a tower like structure. The other most important sites in the valley are Parn, Nimogram, But-Kara III, Marjanai, Shnaisha etc. At Chakdara new museum was constructed and the Department of Archaeology, University of Peshawar excavated many sites like Andan Dheri, Baghrajai, Chatpat, Dhamkot, Charg Pati and most recently Shalkandai. In the plains of Peshawar the Japanese mission of Koyoto University is very active and they have excavated the sites of Rani Ghat, Tharali, Chanaka Dheri, Mekha Sanda. The Department of Archaeology, University of Peshawar excavated Bala Hisar, Shiekhan Dheri, Aziz Dheri and Khan Mahi while the federal department concentrated on the unexcavated part of Tahkt-i-Bahi etc. The paper will also throw light on the chronological development of art and



various zonal workshops which flourished in the region. The Buddhist archaeological sites are endangered by the treasure hunters because of the high value of Gandhara sculptures in the antique market and the flourishing of the fake sculptures and its export to outside world is one of the most important problems faced by the province of Khyber Pakhtunkhwa. The recently confiscated sculptures from a container shows both the trends of smuggling of fake and original sculptures from Pakistan to the outside world. The paper will be accompanied by photographic presentation on multimedia.

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Dr. Piyatissa SENANAYAKE

***Study about the People Who Contributed in Laying Slabs in the Stone Paved Terrace of the Anuradhapura Jetavana Stupa***

Stupa is the most important monument among the ancient Buddhist buildings. Terrace (Malaka), which is laid down with stone slabs and used to walk around the ancient Stupas, are known as the stone paved terrace. It shows that the ancient Buddhists considered, it is a great merit to take part in laying stone slabs in Stupa terrace.

We can gain some knowledge about the people who took part in laying stone slabs in the terrace of the Jetavana Stupa, from these inscriptions. We can see that ordinary people, religious personnel, nobles and even members of the royal family were among them. Out of the thousands of stone slabs in the stone paved terrace, less than 10 percent has inscriptions. Although many people had taken part in paving stone slabs, nobody has been interested in writing their names on those slabs. Among them, there were people who introduced themselves only by their own names without using

any special introductions. They have not included any special titles before or after their names. However, some people have used special titles to show their status. Surely these people must have lived in the feudal society belong to different social classes and represented different social institutions. May be the Buddhist religious discipline influenced them to appear only in their own names. Among the inscriptions, there are informations, which have mentioned in different ways, the number of stone slabs each one laid according to their financial ability. Among those, Sinhala inscriptions there are few written using Tamil language. This may be the people who sponsored Buddhism or believed in Buddhism.

We can see that there were women's representations among the people who laid stone slabs. When we consider it by number we can see that it is much less than the number of men. It is clear that those women represented the elite class of that society.

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Mr. L. Lamminthang SIMTE

***The Stupa as Narrative in Place: The Dialectics of Early Buddhist Monuments and Rock Art in the Landscapes of Central India***

Rock art research has traditionally been limited by its emphasis on stylistic and chronological issues; this approach, treating rock art in the same manner as any portable artefact, in-effect separates the motifs from the rocks and its place in the landscape. This has obscured their full potential for research and in particular the contribution that they have to offer to studies of landscapes. An increasingly popular approach to landscape archaeology in recent years is the phenomenological approach where individual experience and

the perception of landscapes have been central. This approach, by its focus on monuments, left out the archaeology of natural places, and how natural features were included, applied and perceived by people in the past (Bradley 2000). Central to this thesis is accounting for the lost relations in landscape i.e., trying to get a better understanding of the past landscapes, not the present landscapes. Furthermore, Bradley (1993) suggests that ‘paths’ were important to huntergatherers, who identified their territories by means of such linear features linking particular places. It was these places which may later have been ritually and symbolically utilised to site the earliest rock painting sites. Hood (1988) has described rock art as a ‘sociological and ideological product’ which is ‘actively manipulated within social strategies’. A number of scholars have discussed the ways in which resources are demarcated by mobile people and the circumstances in which this is likely to happen. Understandably, there is a greater emphasis on parts and places; and significant points in that terrain may be marked in special ways – by painting, petroglyphs, or even by the creation of monuments – but this does not happen everywhere. This provides evidence for a proposition that is more often asserted than demonstrated: that landscape was permeated by meanings and was not simply a source of provisions. This paper examines two ‘Early Buddhist’ sites at Saru Maru and Lakhajuar in Central India and attempts to deconstruct the interface between the stupas and rock paintings within the same locale, thereby, incorporating some of the socio-symbolic and political mechanisms of landscape and place. This is undertaken in the light of the continued usage of a ‘place’ inundated by rock art as monastic space by the Early Buddhists; that in effect, reiterate the relevance of ‘landscape/place’ as ‘media’ which is as important as the narrative artefactual deposition (here rock art/stupa) and suggest that both be considered as part of an archaeological assemblage. This, interaction in place thereby presents to us

an amalgam of agency and events through a temporal and spatial expanse which is both immediately a pragmatic adaptive strategy as well as ritualized praxis.

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Dr. Diwakar Kumar SINGH

***Sacred Sites, Identity and Embedded Meanings***

The designation of a sacred site on the basis of certain defined parameters has been a strong practice in the discipline of archaeology. The tendency to define a Buddhist site, for instance, on the basis of architectural remains of *stupa*, *griha* or a monastery has been unchallenged. It has been a stated dictum to define sites as a Buddhist on the basis of above visual appearances. Such an attempt to reconstruct the identity of site often led us to believe its monolithic and fixed identity. However in recent scholarly works, attempts have been made to integrate those typologies in a wider historical context. And they have widened our insights to treat artifacts and objects in its contextual arena. As sites go under varied transformations across the time and space, it exhibits diverse meaning embedded in complex interplay of power and authority and could reveal multiple and diverse religious identity. Thus, a place exhibits subjective meanings encoded in its symbols, imagery and spatial arrangement. Those arrangements are not inane or neutral and thus can be understood in terms of its experiences of transformation. It can be seen in the complex process of contestation, negotiations and creation of new identity. The Study of Landscape archaeology offers a key perspective to decode those cognitive meanings.

The present paper is an attempt to understand a famous monastic site Nalanda and its sacred Landscape.

Nalanda as a site in archaeological parlance connotes a wider Buddhist monastic set up under the persistent patronage of both royal and non-royal. The excavation has brought up a range of artifacts such as seals, inscriptions, images attesting a wider monastic set up which underwent the varied religious experiences. The archaeological finds has profoundly enriched the understanding pertaining to Buddhist monastic practices coeval with that of non Buddhist entities, artifacts and antecedents. Textual as well as archaeological evidence amply pronounces dominant presence and practice of Buddhism (c.600-1200 A.D) with the central emphasis on veneration of Stupa or the images of Buddha along with some other Buddhist deities. However the archaeological records, encompassing the vicinity of the monastic complex, shed light on certain pattern of religious belief and practice embedded within cosmological forces. The paper will sheds light on recent discovery of some sites which offers a key perspective to understand the diverse religious tradition of Nalanda. The paper discusses how the certain fixed identities such as Brahmanical or Buddhist are often misnomer.

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Ms. Wasana SIRIMALWATTE, Mr. T.M.C.BANDARA, and Mr. Sarath B. WALISUNDARA

***Excavations at Rajagala***

Rajagala is an Archaeological site that was excavated in 3 stages recently and the excavations and restorations are still in progress. Artifacts totaling to 581 have been discovered and this article is on few of the significant discoveries.

Rajagala is an Archaeological site located on a mountaon in the Uhana Divisional Secretariat of Ampara

District in Eastern Province of Sri Lanka. It is of higher significance in Buddhist Archaeology of Sri Lanka with many artifacts. This area was known as “Rassagala” meaning Rock of Raksha’s in the past that may be considered as evidence that this area was of the tribe Rakshas of ancient Sri Lanka.

The area under the Archaeological concerns is located in the eastern slope of the mountain rich with many artifacts belong to a Snagarama, Buddhist monastery that was built in the earliest Buddhist era in Sri Lanka that began with the arrival of Arahath Mahinda.

It has been carved on the oldest Stone Inscription that this place as “Dhana Thisa Pawata”. On another stone inscription that was done afterwards this [place has been named as “Ariyaarakagarikibalaw kisa pawatha mahawahara” meaning Buddhist temple of Ariya shape located on the Thilawapi Rock.

On another stone inscription of King Mahinda the 2nd this place has been named as “Ariththara Vehera”. There had been a few number of temples in the early Rohana Kingdom under the same name “Ariyehara”. It can be considered that this Rajagala is “Kumbilathissa Pabbatha Vihara” comes under Ariyakara Vihara story in Sahassawaththupkaraya. According to the Mahawansa Prince Lajjanatissa who ruled being based in Deegawapi constructed a Buddhist Temple on “Girikumbila”

Early colonization in this Rajagala area has commenced in the pre-historic time. Place where the stone tools were made have been discovered in this location and they prove that the colonization must have begun by 3rd century BC. There are hundreds of stone caves with “kataram” (a special technique of carving the edge of the stone cave to prevent seepage of rain water) that depicts the

fact this piece of land was of a Buddhist Monastery gave shelter to many monks engaged in Mediation.

Many ruins and artifacts have been discovered such as of Dagaba, Statue House, Monk's dining hall, Bodhigara and monk' domes, ponds and walkways that proves that this was place of rich Buddhist Practice. Many to be unearthed and restored yet. Remains of a wrecked lake have been found on the west slope of the mountain.

Number of Stone inscriptions belonging to different ears are found on the mountain. Most significant archaeologically important discovery is the stone inscription that contains writings about the Arahath Mihindu and his team member Ittiya. This concretes the news of the arrival of Arahath Mihindu with the great wisdom, Buddhism which reshaped the Sri Lankan history.

*“Ye Imadiapa Patamaya Idiya Agathana Idika tera mahida theru ha thube”*

Two large size stone bowls connected to sprouts are of significant archaeological discoveries. These sprouts are in still in working conditions. One of them is damaged and a similar bowl has been discovered inside a cave which is still in working conditions.

Two guard stones carrying figures of both King Naga and Queen Naga holding the “Pun kalasa” by both hands is a rare and important work of art found in this complex.

Another prominent discovery is the door frame constructed using stone blocks. The stone steps connected this door and the door are both in good conditions.

Few wall paintings that can be considered to belong to Anuradhapura Era have been found inside a rock cave closer to the tank. Some primitive cave paintings too have been found with another cave with ceiling paintings, which

has been designated as Chithra Guha (Painting Cave). The era of these paintings have not yet been identified clearly.

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Dr. Surasawasdi SOOKSAWASDI

***Buddhist Sects in Lan Na Between the Reigns of King Tilok to Phaya Kao (1441-1525): Studies From Dated Bronze Buddha Images in Chiang Mai***

Southeast Asia has been known for a long time for its art and vital culture that is able to blend well with the culture from outside to fit well with their own social conditions, customs and beliefs. This in particular corresponds with the theory of syncretism which reflects the tendency for compromising to suit their needs, both in social and spiritual terms. The same trends occurred in the case of Buddhism in Lan Nā during its “Golden Age” from the reigns of King Tilōk to that of Phayā Kāo (A.D. 1441-1525). Although the beliefs are thought to have derived from those of the Theravāda sect of Buddhism, in reality the Lankan Theravāda of Lan Nā is a blending of Mahāyāna and Vajrayāna beliefs to such an extent that they became one as can be detected from some features of the Buddha images along with some relevant rituals and customs.

This research was designed to apply a multi-disciplinary study using Buddhist history, comparison of Buddha image features, Lan Nā techniques of Buddha Image casting and those of their counterparts in Sri Lanka, Nepal and Tibet.

It was found that there were some convincing beliefs as evidence to stipulate that in the prosperous period of Theravāda Buddhism in Lan Nā some beliefs and rituals of Mahāyāna and Vajrayāna were adopted so well that the



history and origin could not be traced. The travel record of an Indian teacher named Buddha Gupta, written by Tāranātha, his Tibetan student, mentioned about the Theravāda and Mahāyāna Buddhist society in Haripuñjaya as well as the account of the pilgrimage to pay respect to the *Dhātucetiya* in Pagan by *thera* from Chiang Mai during the 15th and 16th Centuries strongly confirm the role and the path of the Mahāyāna and Vajrayāna sects via Myanmar what had blended well with Lan Nā culture. These were such things as follows. The features of the Buddha images of Chiang Mai in particular the Phra Buddha Sihing group were inspired by the Indian art of the Pāla style from both Bengal-Bihar and Orissa. Also, some influence from the Tibetan style of Buddha images were found in Phra Buddha Sihing images. Some have the characteristics of the Great Man similar to that of Nepal-Tibet, especially the diamond shape, rippling to the net, in the hand and the feet which sometimes contained some decorative patterns. Although the bronze Buddha images in the period had the *uṣṇīṣa* cast separately which was the Buddhist Lankan and Nepal-Tibet customs, the practice of placing the Buddha heart and Pachota creed inside the Buddha image belonged to the Lan Nā custom, no matter if the images were made from bronze or brick. This indicates that the role of the Tibetan ritual known as *Rub gnas* where *gzung* or *Srog shing* (tree of life) are placed inside.

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Ms. Prerana SRIMAAL

***Values, Valorisation, and the 'Package': The Conservation of Early Buddhist Heritage-Sites of Central India***

The Conservation of Early Buddhist Heritage-Sites of Central India Tourism, rapid-urbanisation, natural disasters, violent conflicts and resource utilisation are among the many

ever present threat to archaeological sites. In the face of these challenges, values are the subject of much discussion in contemporary society. Indeed, with the world becoming a global village, the search for values and meaning has become a pressing concern. In the field of cultural heritage conservation, values are critical to deciding what to conserve — what material goods will represent us and our past to future generations — as well as to determining how to conserve. Even brief consideration of a typical conservation decision reveals many different, sometimes divergent values at play: think of the artistic and aesthetic values of an old building, as well as the historical values of its associations, plus the economic values tied up in its use, and so on. In short, values are an important, determining factor in the current practices and future prospects of the conservation field.

This paper explicates how every site is valued (valorised) from a number of perspectives – historic, scientific, socio-religious, economic, and aesthetic. The impact of increasing public interest in sites, and the economic implications of a finite and non-renewable resource marked with intrinsic cultural values dictates the way and nature of the ‘packaging’ of the sites for a larger audience. Taking off from here, the archaeologically rich and varied Early Buddhist sites of Central India will be discussed. The UNESCO World Heritage site of Sanchi will be taken up for study in relation to other lesser known sites like Sonari, Satdhara, Andher and Murelkhurd in the vicinity, to examine the state of knowledge about the multiple definitions, roles, and meanings of cultural heritage and its conservation; to look at the kinds of social and cultural dynamics making the greatest impact on conservation’s role in society, presently and in the future; and to consider ideas, concepts, and research themes that warrant further study.

This paper posits a new definition of conservation that is in tune with and attuned to contemporary social process – one that entails participation – not just of professionals but also of the lay public. The conservation process is best seen more inclusively, encompassing the creation of heritage, interpretation and education, and not just about any efforts/claims of groups/institutions to be (sole) custodians of heritage through the control and regulatory mechanism of access to them.

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Mr. Bharat Mani SUBEDI

*Archaeological Activities in the Birthplace of Buddha and his Homeland Kapilvastu*

## **Introduction**

Archaeological activities started in the Lumbini and Kapilvstu region only from 1895-96 when Khadga Shamsher and A. Fuherer discovered Ashokan pillar in Lumbini. The discovery of Ashokan pillar in Lumbini and Kapilvastu region brought these places into wider recognition. The inscription of Lumbini pillar asserted that the Lumbini is the birth place of Buddha. Understanding its value P.C. Mukharjee, the veteran archaeologist of his time, was sent by Indian government to explorer and excavates the Lumbini and Kapilvastu region. As expected, P.C. Mukharjee explored and excavated Lumbini and Tilaurakot during 1898-99. In 1901, P.C. Mukharjee published his report and proved that Tilaurakot is the palace area of ancient Kapilvatu and Lumbini is the birth place of Buddha. The work of P.C. Mukharjee was highly appreciated by the contemporary scholars. For the time being, no archaeological activities had been conducted around the Lumbini and Kapilvastu.

In 1952, Department of Archaeology was established by the Government of Nepal for exploration, excavation and conservation of archaeological sites and monuments of Nepal. As the objectives, DoA started archaeological research works with the help of foreign experts from 1962 onwards. At the same time Nepalese archaeologist like Tarananda Mishra and Babukrishna Rijal also conducted exploration and excavation and conservation work independently. So far many archeological research works have been conducted by DOA independently and with the support of foreign archaeological mission. These research works have revealed many facts and information about the ancient kingdom of Shakya and the Shakyamuni Buddha. Moreover, many other archaeological sites also have been reported by different research works. Approximately 200 archaeological sites have been reported around the Lumbini and Kapilvastu region so far. Each of the sites demands a separate archaeological research for further exploration and excavation. However, our research works is limited in the places and sites such as Lumbini, Tilaurakot, and Gotihawa only. In this paper, I would like to mention some of the major discoveries which came into our notice while exploring and excavating aforesaid sites.

## **Lumbini**

Lumbini is the birth place of Buddha. It used to be a pleasant garden for the people of Kapilvastu and Devadaha in the pre-Christian era. After the birth of Buddha Lumbini became a great pilgrimage center for the peace loving people of the world. Many king traveler and scholars visited Lumbini in the past for different motives. Among these, visit of emperor Ashoka is noteworthy. He visited Lumbini in 245 B.C. and erected stone pillar at the spot where Buddha was born in Lumbini and inscribed an inscription on the pillar. After him, Fahian, Huensang and Ripu Malla visited Lumbini

respectively. After 13th century, the birth place of Buddha gradually turned into dense forest and the memory of Lumbini slowly disappeared from the mind of people. In 1895-96 Khadga Shamsher and Fuherer rediscovered Lumbini and the Ashokan pillar. The inscription of Ashokan pillar proved that the Lumbini is the birth place of Buddha. P.C. Mukharjee also conducted some work in Lumbini in 1899. After him, archaeological research in Lumbini started only from 1962 onwards. Many research and excavation works have been conducted around the Lumbini garden upto 1990. In 1997 understanding its universal value UNESCO enlisted Lumbini as the cultural world heritage site. After 1997, only research, conservation and implementation of master plan of Kenzo Tange are being done by Lumbini Development Trust. Likewise, IMP is being prepared by the Lumbini Development Trust, DOA and UNESCO with the financial support of JAFIT. At the same time, new master plan for greater Lumbini is being developed by Kwak with the help of Koika technical assistance. Similarly, excavation work has been conducting by DOA, Durham University of UK and LDT for rechecking the chronology of Lumbini. The report of this excavation has not been published yet. Conservation work of Ashokan pillar and ruins of Mayadevi temple is being done at the moment.

### **Kapilvastu**

Kapilvastu was the prosperous republican state in the pre-Christian era. Siddhartha Gautam was born in Lumbini in 623 B.C. which was the main territory of Shakya of Kapilvastu. Siddhartha Gautam spent his childhood and youthhood for 29 years in the palace of Kapilvastu. Kapilvastu was destroyed by the King of Kosala in the life time of Buddha. This event was created Kapilvastu as the disserted state and the population of area migrated elsewhere. Many

travelers and scholars visited Kapilvastu area and described the situation of the ruins of palace, city and villages. Till 13th century, it was in the memory of people. However, in the course of the time, the memory of Kapilvastu gradually disappeared from the mind of people. In 1895/96 Kapilvastu re-discovered again and the veteran archaeologist P.C. Mukharjee declared present Tilaurakot is the capital city of ancient Kapilvastu. After him, archaeological activities started around Kapilvastu from 1962 onwards. Archaeological exploration and excavation conducted in Tilaurakot in 1962, 1966-71, 1974-75, 1999, and 2001- till now. Extensive exploration works also have been conducted around the Kapilvastu region and reported more than one hundred twenty archaeological sites. Tilaurakot, Araurakot, Nighlihawa, Gotihawa, Kudan, Shishaniya, Dohoni, Chatradehi, Bavani are some of the important archaeological sites of region. Though there are more than one hundred twenty archaeological sites existed around Kapilvastu, however, few sites are only excavated scientifically. The excavation around the region proved that human settlement was started there from Chalcolithic period (1200 - 800 BC). The research conducted in the past scientifically proved that present Tilaurakot was the capital city of Shakya of Kapilvastu and Gotihawa Stupa is the Nirvana Stupa of Karkuchhanda Buddha. Similarly, the discoveries of Ashokan pillar of Nighlihawa proved that Kanakamuni Nirvana Stupa is somewhere in Kapilvastu which is not located yet. Now, there is no doubt about the location of ancient Kapilvastu. The government of Nepal is preparing extensive master plan for further research and archaeological activities for the betterment of people around the Kapilvastu region.

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Prof. D.P. TEWARI and Ms. Tishyarakshita SINGH

***Pedigree and Deviations: Tracing the Antiquity of Relic Worship with special reference to Early Buddhist Religious Architecture in South Asia***

The physical organization and layout of Buddhist reliquary mounds, stupas and chaitya provides a window into the forms of relic veneration practiced by early Buddhists in the first few centuries of its advent. Specifically, the manner in which these architectures (chaitya and stupas) were presented informs profoundly about the differences in ritual presentation by the early Buddhists. Attempts by the Buddhists to direct relic worship and establish it in a privileged position in regard to the Buddha's bodily relics were revered equally by contemporary patrons and the laity. Traces of which can be identified in the architectural layouts of ritual spaces of the early Buddhism. The material and methods of relic consecration within stupa complexes also illustrates the methods used by early Buddhists to foster cohesion within a highly individualistic religious tradition.

The present paper suggests that by paying attention to discursive dynamics of the relic worship in early Buddhist psych play rather than to its overt thematic appearances in the texts - the intricate imprints of the consecration of the relic can be better appreciated. The first part of the paper focuses on the analogies of literature connected with relic worship (including those of the relics of the Sakyamuni Buddha himself) and associated structures as they operated in one given specific sense in ancient India. The second part relates these anecdotes to a recognized relic viz stupa cult found extravagantly in Indian architecture or elsewhere. Finally, the analogy between hallowed structure and the enshrinement of the relics inside the caskets is shown to appear explicitly from several other narratives of the ancient Indian Buddhist Diaspora.

With few exceptions, the scholarship on reliquaries in early Buddhist texts has emphasized its tendencies toward transcendence, abstraction, and spirit at the expense of physical continuation of the Buddha through venerating his physical remains such as hair relics, bones, ashes etc. In this paper authors argue that instead that ancient Buddhist took a material turn between the 5th-2nd century B.C. and following centuries it was religious zeal that translated the mortuary monuments into great magnificent monuments. During this period, authors contend, there occurred a major shift in the ways in which the early Buddhists oriented their expressions in relation to the divine, a shift that reconfigured the relationship between unseen and unexpressed continual presence of their Master into magnificent architectures.

Present paper offers a series of perspectives on the historiography and archaeology of Relic-veneration. It relates popular indices of continuity of the relic worship, change, and decline to particular systems of moral and aesthetic evaluation. Most pointedly, it asks what is a relic, and what presumed, by cultural-historical study in this period, and suggests three failings observed in the sacred texts, archaeological evidences and also why too much credence is often granted to interested ancient claims to analytic categories often are redescribed as the motivating polarities of this so-called aesthetic discourse and ancient interests (for example, in ethnicity) are perforce remobilized in archaeological study.



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Ms. K.W. Chithramala THARANGANI

***Discussion on the Relationship between the Buddhist Monasteries and Trade Guilds in India and Sri Lanka***

In ancient India, trade was spread many parts of the country. The system created trade routes named Uttarapaha and dakshinapata. Punch Marked Coins were circulated as the main currency in that period. Along these trade routes, Buddhist monasteries were located. Buddhist monasteries had religious as well as a social relationship with the lay community of the society. But in this paper the writer wishes to reveal another role of the Buddhist monastery played with the lay community: the financial relationship. Apart from their traditional relationship with the lay community, it is important to study the financial relationship between Buddhist monasteries and lay community in the above period of

India because it helps to know how Buddhist monasteries dealt with trade society and understand its social value. For this discussion, two main evidences are identified as main resources. Those are epigraphic and numismatic evidences. Under epigraphic evidences, inscriptions which from where the Buddhist monasteries located along the trade route are studied and under numismatic evidences Punch Marked Coins are studied. Those inscriptions which were situated in monasteries along the trade routes provided some details about the relationship between the Buddhist monasteries and trade guilds. Especially from cave sites as Nasik provided evidences for the above fact. In ancient times, lay devotees had given donations to monasteries as meritorious deeds which were inscribed on inscriptions in detail such as Nasik Cave no.10 inscription, Junnar cave inscriptions. These epigraphic evidences of the monasteries yield evidences about the relationship between the lay community and the monasteries. According to the above inscriptions, donors had given money and the interest of

money was invested to maintain the monastery. It can be hypothesized that some traders got loans from monasteries for their trade purposes because they were situated near trade routes and when they paid their loans, they had to pay some interest. Sometimes, some symbols like the stupa symbol occurred in inscriptions such as Rampurva Pillar inscription and those symbols belonged to Punch Marked Coins. According to numismatists, the stupa symbol was the symbol of some trade guild. Those evidences proved the relationship existed between the trade guild and Buddhist monasteries. Not only in India but also in Sri Lanka, it seemed Buddhist monasteries and trade guilds had a great relationship. In the Sri Lankan context, many epigraphic evidences can be discovered. Some inscriptions as Angamuva rock inscription proved us that the interest of money invested in maintaining the monastery and the ariyavansa festival. Furthermore, words such as nigama, pugiyana indicate some kind of trade guilds and their relationship with Buddhist monasteries.

In conclusion it seemed that ancient Buddhist monasteries which were located along the trade routes in India used to be banks and some Buddhist monasteries in Sri Lanka also used to play the role of banks. According to above archaeological evidences the writer wishes to point out about the financial relationship with the Buddhist monasteries and trade guilds in India and Sri Lanka.

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Dr. Atul TRIPATHI

***Buddhist Heritage of Gujarat in the Context of Recent Findings at Vadnagar***

Gujarat is a state on the western side of India, formed on the 1st May, 1960 by bifurcating the bilingual state of Bombay on the linguistic basis. It covers an area of 1, 96,024 sq.km. divided into 26 districts. It has the longest coastline of 1600 kms. overlooking the Arabian Sea on the western side which provide important sea-ports. In ancient time Gujarat had three divisions, viz. Anarta, Saurashtra and Lata. The state is presently known for its trade, industrial development, agriculture and high growth rate. In a bid to fillip to tourism in Gujarat, the state government is serious in the direction of developing Buddhist circuit and has also been persuaded by Japan and Sri Lanka. Recently a Buddhist complex has been discovered at Vadnagar, the place which happens to be the native place chief minister. To expose and attract the Buddhist sites internationally among the tourist as well as scholars, recently an international seminar on 'Buddhist Heritage' were held which was inaugurated by Dalai Lama. Taking the above points into consideration the present paper highlights the rich Buddhist heritage of Gujarat in the context of recent findings at Vadnagar; provide suggestions for the betterment and protection of the sites for developing them as tourist destinations.

From the past and recent archaeological discoveries it is well established that from the third century BC to ninth century A.D. Buddhism enjoyed a period of immense creativity and influence in Gujarat. During the last sixty years due to the serious efforts taken by the A.S.I., Gujarat State Archaeology and Archaeology Department of M.S.University, Vadodara various important sites including that of Buddhist have been explored and excavated. The international exposure of the Buddhist sites and scholars of Gujarat during ancient

times can be seen from the available sources. Hieun-Tsang, It-Sing and other travellers who visited the province wrote in detail about Buddhist monks, monasteries and Valabhi, one of the important learning centres. Hieun-Tsang, who came here around 641 century A.D., confirms the importance of Valabhi (*Fa-la-pi*) by writing that “*When Tathagata lived in the world, he often travelled through this country*”.

The Buddhist monuments and other archaeological materials recently traced from Vадnagar (*o-nan-to-pu-lo*=Anandpur) beside others include two Buddhist *stupa* and a monastery. It defends Hieun-Tsang’s account and reminds us about Sir Alexander Cunningham, known for his obsession with the itinerary of the Chinese pilgrims before the archaeological survey.

In short, the paper highlights the expansion of Buddhism in Gujarat in its wider context, mainly on the basis of the available archaeological sources and evaluates how it influenced the social, political and economic forces. It gives the latest data of the Buddhist annals and antiquities for preservation and utilization by further resources which will add to our existing knowledge of Buddhist Heritage. The study will also rejuvenate Gujarat as a great centre of Buddhist culture in ancient period and will interpret and project the update full data of Buddhist art and architecture in Gujarat.

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Dr. Zain UL WAHAB

***The Art and Architecture of Buddhist Zar Dheri Mansehra, Hazara***

**Introduction**

Pakistan is endowed with a rich historical past which has as a result its being replete with cultural sites and monuments found all over the country. Its history goes back to the Paleolithic period. Here flourished the two internationally acclaimed civilizations of Indus Valley and Gandhara

Gandhara played important role in the development preaching of Buddhist religion. Thus, the Gandhara is considered the second holy place for Buddhism.

The ancient history of Mansehra reveals the interplay of Aryan Tribes who have been recognized in numerous graves found in Turbila and other places. Achaemenian established government on 558 BC. Achaemenian fire alter is found in Turbila excavated by Dr. A.H. Dani. Gandhara remains province of Acheamenian, this name is mentioned on Persopaliton inscriptions participated to developed Gandhara art and Architecture, particularly sophisticated punch mark coins. They introduce the tax system to Gandhara territory. The provinces of Achaemenian were independent to make their own decisions and their implementation but the central government was receiving tax from the states/provinces – that can be fighting tools and gold. Greek rulers extended their authority to this part of land. Ashoka conversion to Buddhism must have had an immediate and profound effect on the political and social conditions and the life of his people. Until his death, 237 BC, he devoted himself to propagating the blessings of his new faith among his subjects as well as in the land beyond his borders. His dream was to substitute a rule of righteousness for one based on force and to unite his people

with bond of universal love of humanity. The glorious records of his rule are his famous rock-edicts found at Manserha, Ugi and Shabaz Ghari. It is clearly noticed that Buddhism existed in the area therefore, this area is very important for Buddhist point of view. If we disseminate the area through the lectures and presentations, this area will be highlighted and researchers and historian focus will be converted to this area.

### **Buddhist Site Zar Dheri (the gold mound)**

The excavation conducted with the collaboration of Japan team in Hazara, Zardahari on 1994. Zardahari is situated in Toungh village about three Kilometer north of Shankiari and about ten Kilometers from Hazara University, Manserha.

District Mansehra is rich in historically and particularly cultural of the region. It has enormous Buddhist sites which were not even explored yet but a few of them conducted excavation. The site Zar Dheri is partially excavated and found beautiful sculptures which will be presented in the conference, in detail. These sculptures will introduce a new era to the Buddhist art. The sculpture found at this site is very unique position in Gandhara art – drapery and face impression is little bit different from the rest of Gandhara art. Another important noticeable influence of Greek, Roman, Indigenes and Persian is very prominent. The importance of architectural point of view the Stupa built on Silk Road is very prominent in ancient history. It has completed Buddhist establishment having main Stupa, monastery and other architected related to Buddhism. Another important aspect of this area the Buddhist site, Zar Dheri, is very near to Kashmir. According to the scholars forth Buddhist Council probably held in this area by King Kanishka, which was attended about 500 monks – including Vasumitra, Asvaghosha, Nagarjuna and Parsvwa. This Council was held under the presidency of

Vasumitra and Asvaghosha was appointed the Vice-president. There is no unanimity of opinion, with regard to the place, deposited in a shape Stupa built specially for that purpose. We are told by Tara Nath, the Tabetan historian, that the Buddhist Council settled the dispute between 18 schools of Buddhism which were all recognized as orthodox. The old Hinayana form of Buddhist was replaced by a new form of religion.

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Dr. Ghani UR RAHMAN

***Survey and Documentation of Puran, District Shangala***

There are many regions in Pakistan which glitter with the Buddhist sites, mostly, of the Kushan era. Shangala is one of the neglected areas which have been recently visited by the present author several times. The paper will present the explored and documented sites of Puran (an administrative unit of the District of Shangala, Pakistan), so that the importance of the area as a Buddhist center can be elaborated side by side the other important sites of later periods.

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Ms. Bindu URUGODAWATTE

***Non-Indian Influence on the Buddhist Art and Architecture of Sri Lanka during the Pre-Colonial Period***

The Historical Chronicle of Sri Lanka “The Mahawamsa” refers to 18 groups of artisans who accompanied Bhikkhuni Sangamitta to Sri Lanka during 3rd century CE. There were local artisans and craftsmen who created the initial monastery and stupa etc., indicating a local tradition of art and architecture using to create Buddhist art

and architecture. The arrival of the Indian artisans no doubt strongly influenced the Buddhist art and architecture to absorb the more established Buddhist art traditional of India in Sri Lanka. The amalgamation of Indian traditional Buddhist art and Sri Lankan local tradition created a Buddhist art which became unique to Sri Lanka.

It is generally accepted that Sri Lankan Buddhist art was only influenced by India and European influence during the Colonial period. However, years of field work in Sri Lanka has revealed both European and East Asian art being absorbed to Sri Lankan Buddhist art. These obscure art and architecture influenced by East and West has being absorbed to Sri Lankan Buddhist art and architecture.

From the earliest stupa architecture and art in Anuradhapura to pre-Colonial period there have been few occurrences of Cupid or Eros from Greek and Roman art, Pegasus from Greek Mythology, Dragons from Chinese mythology. These unique features with non-South Asian origins have enriched the Sri Lankan Buddhist tradition. This paper is an attempt to identify Non-Indian and Non-Sri Lankan elements in Sri Lankan Buddhist art.

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Ven. Dr. Ambalantota CHANDIMA Thero and Ven. Miriswatthe WIMALAGNANA Thero

***Abhayagiri Monastery: Its Changing Role from Buddhist Monastery to Nation Institute***

King Vaṭṭagāmiī Abhaya (87-77 B.C.) under whose patronage the first complete Theravada Buddhist Council in Sri Lanka was performed and the Tripiṭaka was committed to writing afterwards initiated the Abhayagiri monastic complex as a Theravada monastery. From 1880, until Paranvitana



proved it to be Abhayagiri vihara by means of an inscription found at its premises in 1960 Abhayagiri had been mistaken as Jetavana. Subsequent excavations and their results together with other archeological findings had provided scholars with considerable amount information of the site. Inscriptions bear evidence for that there had Buddhist monks from varieties of ethnicities living in the monastery. When Fahien arrived in Sri Lanka in 412 AD, the number of monks living there was 3000. With the identification of Sudassana padhānaghara, a dwelling place for meditating monks, it became evident that the two tradition-city dwellers and forest dwellers had been established side by side in the Abhayagiriya. An inscription dated to the 8th century AD found at Ratubaka plateau in central Java revealed that Abhayagiri had its activities in and outside the Island from the headquarters, Abhayagiri vihara in Anuradhapura in the north-west and its branches stretched to ancient Rohaṇa in the South of the Sri Lanka. Literary sources unveil strong religious and cultural ties Abhyagiriya was maintaining with China and India. Abhayagiri was still in its heyday when it was destroyed in foreign invasions in the 10th century AD.

After Central Cultural Fund undertook research in Abhayagiri monastery in 1980, the focus of the research took a different shape. The team paved attention on the functional dynamics of the monastery in the history. The observations were carried being unbiased to traditional viewpoint of Abhayagiri occurring in Buddhist Literature.

First, it was proved that Abhayagiri was an International academic center where Mahayana, Vajrayana and tantrayāna studies also were highly emphasized. There were different divisions called mūlas such as Uttara mūla, Kapārā mūla, Mahanettappasāda mula and Vāhadīpaka mula, each division being an academic institution. According to a

Sanskrit inscription there had been a form of monastic feudalism as well.

Being unorthodox tradition concerning monastic discipline they were much open to the ideals and trends of the common. They developed their knowledge in the line of contemporary ideals and trends and the enhancement of knowledge showed many similarities with that of Nalanda Buddhist University in India. New findings from excavations have proved these points. Production of tiles of burnt clay glazed from China, colours from lapis-lazuli imported from Afghanistan and pebbles from Karnelian Agates brought from India are of significant importance in this regard. The most significant finding after 1980 is the evidences for the production of gold coins and Buddha statues within the monastery. All these evidences mean that Abhayagiri represented dynamic function focusing the social consciousness. There is historical evidence for that at times Abhayagiri was more popular in the Buddhist society in the history. The new archeological findings make it clear how the monastic institution won high esteem for it clearing its path within monastic culture and common interests. These findings also reveal how monastic feudalism was justified.

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Dr. Tauqeer Ahmad WARRAICH

*Discovery of Buddhist Archaeology of Gandhara and its Development*

The British scholars had always been fascinated by Alexander's adventures supplied by the Classical writers. The discovery of coins of Alexander's successors by European antiquarians in the 1st half of 19th century stimulated there interest in tracing the footprints of Alexander and his

successor in the east. Among the early antiquarians were included a French Officer of the Army of Ranjit Singh, the Sikh ruler of the Punjab named General J.B. Ventura (1832) who opened an ancient monument, actually a Buddhist stupa near the village Manakyala or Manikiala. Even before Ventura, M. Elphinstone, while he was on his way back from Kabul in 1808, sent a party to test Col. Wilford views that Manikiala marked the site of ancient Taxila. Thus, it may be remarked that though European antiquarians were interested in the footprints of Alexander and his successors but, with such activities Buddhist Archaeology had been initiated first in Punjab then NWFP, i.e. ancient Gandhara (present Khyber Pakhtunkhwa, a province of Pakistan) and Afghanistan. After British occupied Indian Sub-continent Archaeological studies took start under a full-fledged department entitled Archaeological Survey of India with Alexander Cunningham as its first Director General in 1861. Since the establishment of Archaeological Survey of India to present days the course of the development of Buddhist Archaeological activities in Gandhara may be divided into 3 phases. First phase was dominated by Cunningham, the second by Marshall and the third by Italian mission in Swat, the Department of Archaeology, University of Peshawar, Department of Archaeology and Museums Govt. of Pakistan and the Japanese mission. This course of activities and development of Buddhist Archaeological of Gandhara would be critically evaluated in my research paper.

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Mr. Ismail NASRU and Mr. Ahmed ZAMEER

***Archaeological Test-Excavations on the Maldives Islands***

The paper will discuss on the archaeological test-excavations carried out during Thor Heyerdahl's expeditions

to the Republic of Maldives in 1983 and 1984, which lasted for about three weeks each year. The expedition came about as a result of an invitation from the President of the Republic of Maldives, His Excellency Maumoon Abdul Gayyoom, and the idea was created when Thor Heyerdahl made a brief visit to the Maldives islands the previous year.

The expeditions were organized as a joint project between the Kon-Tiki Museum and the Maldivian government. The local authority from Maldives was the National Centre for Linguistic and Historical Research.

In the first year of the expedition in 1983 travel to several archaeological sites on different islands were made on the government hospital ship, *Golden Ray*, a 78 foot long ship which was donated to the Maldives by the British when they left their base on the island of *Addu* atoll *Gan* at the end of the Second World War.

In 1983, the expedition team consisted of 12 people; from Norway, Sweden and the Maldives. The team included two archaeologists. During this expedition transport and native labor inside the archipelago was covered by Maldivian government, while food, equipment and external travels were paid by the Kon-Tiki Museum.

In 1984 the expedition was carried out in a yacht-like boat named, “*Shadas*” belonging to a German settler in the Maldives. The expedition team this year was partly the same as in the previous year including three archaeologists. As in 1983, native labor was hired locally according to need, and the number varied from twenty to forty people. The agreement this time was that the Maldivian government should pay a fixed price for every travelling day, while the Kon-Tiki Museum should pay the daily rent when the boat was at anchor and the expedition team used it as a base. Besides this, conditions were the same as for the previous year.

The intention of this brief expedition was to get an idea of the character of the pre-Islam archaeology of the islands. Many islands were visited as possible within the limited time. Excavations were made limited to the uncovering of two fragmentary constructions embodied in mounds on the islands of *Nilandu* and *Gaafu* atoll *Gan* respectively.

As part of the archaeological test-excavations on *Nilandu* Island, in 1984, a trench was cut through the edge of the elevated temple area north of main *Havitta* (mounds). According to local tradition the wall surrounding the Buddhist temple area was located at this place. This is the first archaeological excavation done on the Maldives Islands with a strati-graphically documented pottery and artifact sequence.

This paper will, in all essentials, be devoted to a description of these excavations and the material encountered. Cataloguing and photographing of specimens were performed in the field with limited time and under primitive conditions.

## Abstracts for Poster Presentation

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Dr. Prabhat Kumar BASANT

### ***Through the Gateways of Sanchi: Studying the Invention of a Tradition***

Buddhism is not simply a collection of ethical precepts, it is a mythology and cosmology as well. The legends of the Buddha illuminated the lives of millions of people. It led to the creation of beautiful works of art. A religion with global ambitions, Buddhism continues to shape the lives of billions of people even today. The Buddha traveled and preached in the middle Ganga Valley. It is important to interrogate issues related to the spread of Buddhism beyond the Ganga valley.

The monuments of Sanchi in Central India represent one of the earliest attempts to transplant Buddhism beyond the area of its origin. In trying to invent a new tradition Buddhism had to contend with two anterior traditions i.e. the Brahmana tradition and the local aboriginal traditions. The friezes and inscriptions at Sanchi, dating to the third century BCE, indicate some of the ways in which Buddhism negotiated with competing ideologies.

Although the remains of Sanchi have been studied for more than 150 years, one can excavate useful information from the available material.

The Sanchi friezes show the creation of a mythology in which Brahmanical gods were invariably depicted as subservient to the Buddha. Even though the Brahmanical gods continue to be represented in the Buddhist friezes as denizens of heaven, they are shown as needing the Buddha's preaching to achieve Nirvana. On the physical plane too, Buddhism

remapped notions of sacred space. While the Brahmanical tradition regarded the areas of Haryana and Western UP as sacred centre of the world, Buddhism shifted it to Eastern UP and Bihar.

The inscriptions of Sanchi give an insight into the lives of the Buddhist laity. It is evident that this community was constituted by people from diverse socio-economic and cultural backgrounds. Interestingly, donors frequently identify themselves as belonging to a certain locality or town, but do not mention caste. An examination of this contestation of the Brahmanical focus on caste as a central identity marker promises interesting insights.

While the religious community at Sanchi attempted to create an alternative world view, it also shared with Brahmanism the larger discourse of the Ganga Valley civilization that replaced local traditions of kinship and language. A large number of names of people and places mentioned in the inscriptions of Sanchi are derived from the Indo-European language groups. It is significant that there were many other names that seem to indicate a distinct influence of the Dravidian languages. Similarly, some of the donors seem to have followed Dravidian kinship system. The absence of names from any other language group at Sanchi is in sharp contrast to the presence of many aboriginal groups in the surrounding areas in modern times. One needs to pose this problem to be able to understand the ideological moorings of Buddhism in the early centuries of the Common Era.

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Mr. Ketan P. BHANSALI

***Early Buddhist Remains Recovered from Saurashtra Region, Gujarat***

The proposed presentation is in respect to the early period Buddhist remains recovered from Saurashtra Region of the Gujarat State (India). The Stupa, caves and Sangharam are found in plenty for the period second sanctuary to eighth sanctuary. Surprisingly, they found to be disappeared after the 8th century. The recent researches have found many such sites in the Junagadh District and Porbandar district. The scholars have also found the Hindu temple or shrine built up on such sites in 8th to 10th century.

The current presentation is focused mainly on the Buddhist site in and around Porbandar district. These sites pertain to the period between 3rd BC to 2nd AD.

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Mr. D.P. GAMLATH

***Gandhakuti – An Architectural Perspective of the Buddha Image House in Sri Lanka (Anuradhapura and Polonnaruwa Periods)***

The aim of this research is to find, whether the Patimagara ground plans which are inaccurately named as **Gandhakuti tradition** have been named on the architectural mode and the usage of the structure. In naming a structure, whether Buddha Patimagara or any other building it is the common habit to take in to account the identity of that ground plan. Main features in that identity in the building usage and the architectural mode. It can be seen that most buildings in the World based on these two features are named in two separate names. Example Montagu house in England is named



as a museum. It is clear the name the Gandhakkuti tradition is the name given to the building according to the particular usage of it. But there is no architectural name for them. There are buildings used for other purposes built according to this particular ground plan but they named according to their varied usages and not under Gandhakuti tradition. Examples Temple of the Tooth and Hindu devala both are named under their usage. But built according to the plan commonly named as Gandakuti tradition. Furthermore there are structures completely built bricks and with vaulted roof on the top using the same ground plan. But those Patimagara are named under Gedige or Ginjakavasatha tradition and not under Gandhakuti tradition. The name called Ginjakavasatha was the architectural name and is not its usage name.

If the same ground plan is used for buildings of different usage each such building should be named according to their usage however different architectural names must be given. Then while the identity of them is kept and there archaeological research made more detailed and avoid mistakes in identifying historical structures.

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Dr. Jayaram GOLLAPUDI

***The Culture of Andhra Pradesh Buddhism as reflected in Nagarjuna Konda***

The rise and spread of Buddhism, early schools of Buddhism, Mahayanism and decline of Buddhism. This is the first comprehensive account of religious developments in Andhra from the earliest times up to the fall of the Kakatiyas in 1323AD.

Buddhism, like other religions of the world, owed much of its expansion to the patronage of several rulers in

India extended in the religion for the its progress. The first time a chronological account of the patronage of Buddhism in ancient Indian by kings and clans from the period of the Buddha's ministration to that of the extinction of the Gupta dynasty.

The fundamentals of Buddha's teaching and of the Buddhist path to liberation from a letter return by renowned sage Nagarjuna to his friend and patron Gowthami putra king of Andhra in the south of india. The work which contains 123 verses achieved great popularity first in India and then in Tibet. Though the Sanskrit of the work is lost, the present English translation has been made from the Tibetan collection. Tibetan commentaries have been added to the next text. The Tibetan text of the verses Nagarjunas letter is also included to assist student scholars who wish to consult the Tibetan version.

Indian Buddhism has a system of rational philosophy profound faith, and has historical matrix of creative human culture and civilized instructions during the 7th and 8th centuries AD. here is an authentic and systematic record based on at closed study of contemporary Buddhist, Bramanical and secular literary texts and epigraphic and monumental antiquities of india together with the chines and Tibetan documents bearing on the period. It also presents a leaving picture of Buddhist faith, worship monarchism, exoteric mysticism, sectarian controversies metaphysical and epistemological theories, re – approachment with Bramanism and its tendencies towards decline and transformation in India. In the Buddhist. Buddhist cave architecture from its early photo types the lamas rishi and Sudama caves in the Barabar near Patna in Bihar through the primitive Kaityas or temples of Guntapalli Mahakali and Junnar.

Nagarjuni konda now called Nagarjuna konda has yielded an inscription of the late Shatavahana king, Vijay

Shatakarni and large number of epigraphic records of the Ikshvaka rulers of the 3rd and 4th centuries AD. Whose capital Vijayapuri was situated in the Nagarjuna Konda valley, recently submerged under the waters of the Nagarjuna Sagar dam. It has also given us countries irenics of antiquities, primary sculptures and these have been made the subject critical study by Dr. Krishnamurthy for the education of elucidation of the cultural history of the region with particular references to scio-religious life during the age in question.

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Dr. Siyaram Mishra HALDHAR

***Sarnath - An Important Buddhist Town***

Sarnath is the birth place of the religion of Gautam Buddha. The inscriptions refer to the site as the “monastery of the tuning of the wheel of Righteousness” Saddhamcaka-Prevartana Vihara by this name this scared place was known to ancient Buddhist writers. Asoka the great emperor of Magadh had erected a series of monuments including a pillar inscribed with an edict warning the resident monks and Nuns against creating schisms in the Sangha. The Chinese travelers, Faxian and Yuan Chwang visited the place in the 5th and 7th century C.E. respectively and left valuable inscriptions information about the important sites. The site grew in size and prosperity and inspirations and other evidence related to the building of New shrines and edifices as well as to the renovation of old ones. The temple of the wheel of the law was founded by Kumanadevi, one of the queen of king Govindachandra of Kanuj in the first half of the 12th century C.E.

The ruins of Sarnath cover an extensive area. A good deal of excavation has been done by the Archaeological

Department at the site. A number of interesting monuments and sculptures of exquisite beauty and workmanship have come to light. The first landmark that catches the eyes in a 10th mound of brickwork, surmounted by an octagonal tower at the top. The mound represents the ruins of a stupa on a terraced basement erected to mark the spot where the Buddha first met his five former disciples who were soon to become converts to his faith.

The deer park in half a mile to the north of the mound. It must have had imposing building in the days of its positive greatness. All is now in ruins. Except a battered structure, the Dhamekh stupa, which rears its head to a height of Nearly 150 feet above the surrounding country. The ruins have been laid bare and the exposed site shows that temples and stupas occupied the central position with the monasteries in the area around them. They belong to different periods of construction, the earliest belongs to Asoka's day. Traces of successive restorations and renovation are also evident.

The Asoka Stupa marks the spot where the Buddha delivered his first discourse. This stupa was seen by Yuan Chawang. It is identified with the ruins of a large brick stupa. This is commonly known as Jagat Singh's Stupa after Jagat Singh, the Dewan of Raja Chait Singh of Banaras. A little further to North stands broken stump of the Ashoka pillar, the magnified Lion Capital which is now seen in the Archaeological Museum nearby. On the east is seen the ruins of temple designated the main shrine date from the Gupta period.

This paper is to examine and explore the historical and social cultural significance of Buddhist sites of (Issipatan) Sarnath.

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Brig. Bandusiri MUNASINGHA and Dr. Kavan RATNATUNGA  
*Astroarchaeology from the Mahavamsa*

The Mahavamsa mentions a war in Lanka, between the nagas Mahodara and Culodara over a Gem Studded throne in the dark half of the month Citta, during Buddha's lifetime. The described phenomena over the battlefield, which stopped the war, is clearly that of a rare Total Solar Eclipse. The older Dipavamsa which attributed this miracle to a visit of the Buddha to Naga Dipa even says that the Buddha was seen as the Moon.

Solar and Lunar eclipses back to 700 BCE can be computed precisely. Consider 630 BCE to 380 BCE which covers the widest range of various dates currently adopted for the life of the Buddha. In these 250 years there were only two Total Eclipse of the Sun which passed over Lanka.

The First on 19 April 481 BCE, whose narrow central track passed over Nagadipa is clearly a good match since it fits not only the location, but also the month Citta (March-April) and even the time of day: Early morning (3m 45s of totality centered at 8:30 AM local time).

So if we adopt the Dipavamsa chronology that this war happened 5 years after the Buddha's enlightenment at age 35, then the year of Buddha's Mahaparinibbana at age 80, is 441 BCE.

T.W. Rhys Davids' detailed analysis, which suggests 410 BCE for Buddha's Mahaparinibbana was published in 1877, in Numismata Orientalia. Recent reviews of this topic, favour his analysis. The Astroarchaeology date is in between that date and the currently accepted 483 BCE, which is based on the Mahavamsa chronology that the Coronation of Emperor Asoka in 265 BCE happened 218 years after the Buddha's Mahaparinibbana.

This previously unrecognized Astroarchaeology connection gives more reality to the first chapter of the Mahavamsa that many consider to be mythology.

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Dr. Vinay Kumar RAO

***Sculptural Art of Central Myanmar: Indian Influence and Burmese Innovations***

From its inception Buddhist sculptural art aimed to make the Buddhist disciples well aware with the life and teachings of Buddha. To familiarise its followers with the life and teachings of Buddha the sculptors preferred to depict the life scenes from the life of Buddha. The Buddhist followers have a belief that the attainment of Buddhahood by Gotama Buddha was not an outcome of a single birth but was a successive effort and practice of ten pāramitās in his previous births. The writing of Jātakas began in India and soon crossed the boundaries of the country because the stories were appealing, easy to understand and inspiring. Though the origin of Jātakas was in India its final and complete compilation was done in Sri Lanka by the scholars of Buddhaghosa School. The life scenes of Buddha in form of Jātakas depictions are ever preferred theme in Buddhist art and are carved with equal enthusiasm and potential elegance in every period irrespective to any political and social limitations. Buddhism entered Myanmar through two inflows, first in 5th Century A.D. through north-eastern India, secondly during 7th century A.D. through religious transformation from Sri Lanka and finally in 10-12 century AD through eastern India.

The period between 8th-12th centuries AD in India has been considered as a cradle of encouraging heterodox creeds and sects representing both Hinduism in form of Śiva,

Sūrya, Vaiṣṇavī and Buddhism as Hīnayāna, Mahāyāna, Vajrayāna which were found to exist side by side. The art practiced during this period was flourished on well designated artistic paradigms of Gupta period and deep influence of Pāla art. The intense trade activities between eastern India and South East Asia and unstable political condition of India encouraged the Indian artist to look for new territories where he can easily perform his art. Pagan in central Myanmar provided suitable political and religious environment to these sculptors. As result the art and architecture performed in terracotta plaques of Pagan and its Buddhist religious monumental architecture attained deep influence of eastern India. The colourful representations of a full set of the Jātakas are a great and admirable contribution of the Myanma people in the field of Buddhist art. The sculptural depiction of the Jātakas can be seen in seven monuments viz. East and West Hpet Leik, Shwesandaw, Shwezigon, Ananda, Dhammarājikā and Mangalaçetī. The art of central Myanmar was not a mere repetition of its Indian neighbourhood but is evident with many local experiments and innovations.

The paper is based on field visits made by presenter to Pilak (Tripura, India), Pahārpur and Maiāmatī (Bangladesh) and Pagan (Myanmar). The paper is intended to make present a brief analysis of the artistic style, technique of engraving legends on plaques in Pagan with the help of some plates and maps.

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Ms. Aditi SINGH

***Kanheri Caves: An Analysis of the Interrelationship between the Patrons and the Monastic Institution***

Kanheri Caves are a group of 109 caves situated inside The Sanjay Gandhi National Park close to Mumbai. During their occupation from the earliest years of Christian Era till about the 13th C AD thriving towns of Kalyan, Sopara and Chaul were located in their vicinity. The extensive patronage provided by the merchants of these towns helped in the progressive up keep of this monastic establishment.

Kanheri is one of the biggest Buddhist centers on the Konkan Coast being second only to Junnar in terms of number of caves. Many traders like Fa Hien and Foe Kue Ki have mentioned these caves. European travelers like Gracia d'orta (1534) and Dom Joao De Castro (1539) describe these as "A City cut in rock which could hold about 7000 people".

The re excavation of the Kanheri caves was started 1839 by James Bird. The more recent studies such as that of Shobhna Gokhle and Himanshu Prabha Ray attempt to see the site in its social milieu. My purpose with the present paper is to look into the inscriptional data present in detail along with the location of these inscriptions so as to infer from them the nature and purpose of donations and the ideology behind the question of patronage and thus the relationship between the patrons and the monastic institution. Here the primary focus will be the relationship between the monastic institution and the lay community. For this purpose along with the paper I have also prepared a detailed Map of the Caves and a table of inscriptions depicting data like the time period, occupation of the Donor and location of the inscription. There are a total of 58 inscriptions at Kanheri out of which 44 are donative and they mention the 6 trading towns of Sopara, Kalyan, Nasik, Paithan, Chemula and Gaud put together 24 times.



Interestingly in the donative inscriptions the royal donors are greatly outnumbered by merchants, crafts people, farmers and others. Also I would like to portray how a thriving Buddhist center is patronized by a multitude of social groups.

While looking at the relationship between the patrons and the monastic establishment my focus is the trigger which led the trading community to donate so ostentatiously. Most of the inscriptions (38 out of 44) belong to the first phase of rock cutting activity that is 2nd C AD to 3rd C AD. From 3rd to 5th C AD the excavations seem to have ceased but they resumed in 5th – 6th C AD with further additions in the 9th C AD. Here earlier donations came from diverse occupational groups while the latter from Ascetics, Monks and Nuns. My purpose is also to analyze these changes in patronage and practice of inscribing.

Related to the ideology of patronage and ideological support by the monastic establishment I would also explore the depictions of the Bodhisattvas particularly Avalokiteshwara and Dip Tara which are known to save and guide the sea faring community and how this may have instigated the communities to donate. In all through the present Archaeological data I would like to look at the site of Kanheri in a different way concentrating mainly on the relationship between the institution and the laity.

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Dr. Anand SINGH

***Sārnāth: Tracing Tradition Through Archaeology***

With the identification of sacred complex of Sarnath by Alexander Cunningham, the Buddhology of South Asia got new dimension. When it was established that here the Buddha delivered his *dhammacakkapabattana sutta*, it became one of

the most venerated place for Buddhists. Nevertheless Sarnath has also given us our national emblem and chakra of our national flag. Sarnath also attracts one of the largest chunks of foreign tourists belonging to SAARC & ASEAN nations. My paper will seek to trace various dimensions of Sarnath from earliest to modern age with the help of reports of Archaeological survey of India and photographs, few of these clicked by me during my four years of study of Sarnath as a UGC major research project

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Ms. TAMANNA

***Sanghol: An Early Historic Urban and Buddhist Centre in Punjab***

The town of Sanghol, district Fatehgarh Sahib is located about a kilometer off the Chandigarh-Ludhiana road, forty kilometer west of Chandigarh, and is locally known as *Ucha Pind*. Ucha Pind, literally ‘the high village’ is aptly named: the primary mound is 18m high and covers an area of 200 square meters. A significant amount of excavations has been carried out in thirteen different sites during 1969-73, 1978-85 and 1985-90. These work revealed that the site had been settled since second millennium BC and subsequently developed into a substantial settlement in the early centuries of the Christian era. In this course of time, there revealed an expansion of habitation in the form of successive cultural horizons from a large settled rural village to that of a well-planned town.

The excavation reported the fourfold cultural sequence – Bara, PGW, BSW and Kushana. It became an important city and centre of administration, trade, Buddhism under the rule of imperial Kushanas who dominated most

parts of north India by 1st Century BC. The Kushana remains – a planned city comprises citadel, fortification, building within the defences and adjacent peripheral area around the town with religious edifices like fire altars; Buddhist Stupa and monastery complex have been revealed by the excavations. These remains at Sanghol would manifest in its planning and structural grandeur, the town so far designed and known at Taxila – albeit to a much lesser extent.

The essential features of a steady and regular water supply, agricultural, pasture land in the form of leveled area, nearness to the source of raw material, basic communication link situated on the ancient trade route and a connecting highway to the northwest south and southeast coupled with enormous human work force contributed not a little to its chartered cause of planning and cultural development.

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Dr. Qamar UN NISA

***The Role and Status of Women as Represented in Gandhara Art***

Gandhara Art has played an important role in the propagation of Buddhism in the Sub-continent and surroundings countries. This artistic or expression language is so effective and so complete that besides the religious propagation, it very effectively conveys different aspects of the society where It was executed. The paper will try to explore the representation of women in the Gandhara art which will lead to explore the role and status of women in the society of Gandhara in particular and that of the subcontinent in broader perspective.

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Ms. Deshika D. VAN HAGHT

***The Two Taras***

There are two female statues that have been found in Sri Lanka. One is at the British Museum and the other is at the Colombo Museum. They have been both identified as being the female Bodhisattva, Tara from the Mahayana tradition. There are twenty one emanations of Green Tara and there is also the Bodhisattva White Tara. This dissertation explores the various deities and identifies the statues as particular Taras.

## **Post-Conference Tour**

### **Anuradhapura**

Anuradhapura was the first capital of Sri Lanka during the Anuradhapura kingdom that lasted for nearly 1,500 years starting from 4<sup>th</sup> century BC. Anuradhapura stood as the capital of the island during the entire period of Anuradhapura Kingdom, a durability unsurpassed by any other South Asian capital.

The city was first settled by Anuradha, a follower of Prince Vijaya who is known to be the founder of the Sinhala race. According to Mahavamsa, later it was made the capital by King Pandukabaya who developed the city using advanced technology and thus made it a model city of planning.

Buddhism was introduced to the country during the reign of King Devanampiyatissa (250-210 BC). From that point onward Sri Lanka witnessed the dawning and gradual development of a great civilization based on Buddhist preaching. The city became the birth place of a great culture, a splendid network of irrigation and an outstanding tradition of art and sculpture.

Today, Anuradhapura is one of the most sacred cities of worship for Buddhists and one of the best archaeological sites in the country.

### **Atamasthana**

The Eight Holy Places famously known as *Atamasthana* are among the most important places that should be visited by a Buddhist pilgrim.

1. **Sri Maha Bodhi-** Sri Maha Bodhi or the Sacred Bo Tree is a branch of the Sacred Bo Tree in Bodh Gaya, India under which Siddhartha Gautama attained

enlightenment. The branch was brought to Sri Lanka by Theri Sanghamitta, daughter of King Ashoka in 250 BC. The then King of the island, King Devanampiyatissa (250-210 BC) received and planted the plantlet at the present location. The tree is now roughly 2,300 years old and is reckoned as the oldest surviving historical tree in the world. It is one of the most sacred places of worship for Buddhists.



2. **Ruwanwelisaya-** Built by King Dutugemunu (161-137 BC), Ruwanwelisaya is a stupa considered a wonder of architecture and is sacred to Buddhists all over the world. This is one of the world's tallest monuments with a height of 350 feet and a diameter of 300 feet. The original structure was renovated many a time by kings who reigned after Dutugemunu. According to Mahavamsa, King Dutugemunu did not have the fortune to witness the completion of the Stupa and it was his brother, King Saddhatissa (137-119 BC) who completed the work of the stupa.



3. **Thuparama-** This is the first Stupa to be built in the country after the introduction of Buddhism. This was built during King Devanampiyatissa's reign (250-210 BC) and served both the purposes of a Stupa and a monastery. According to chronicles the Stupa was built on the instructions of Mahinda thero who introduced Buddhism to Sri Lanka. Architectural remains of a Vatadage or a Stupa House that used to house the Stupa in the olden days speak about the grandeur of ancient Sri Lankan archaeology. One can also find preserved remains of an image house that belonged to the Stupa complex.



4. **Lovamahapaya-** This was first built by King Devanampiyatissa (250-210 BC) and later renovated by King Dutugemunu (161-137 BC) as a massive nine storied building for the use of Arahats. According to Mahavamsa its roof was covered with copper-bronze plates from which the name Lovamahapaya (The Great Copper Roofed Mansion) derived. Today one finds only 1600 pillars as remains of this one time great archaeological construction.



5. **Abhayagiriya-** Abhayagiriya is a monastic centre constructed by King Walagamba (103 BC, 89-76 BC) in the 1<sup>st</sup> century BC. One of the central attractions of the complex is the Abhayagiri stupa. As it stands today it is 74.98 metres in height and is the second largest Stupa in the country. It was named Abayagiri by coining the names of Abaya (King's name) and Giri (name of the Jain monk to whom the premises belonged). In the olden days Abhayagiri Vihara including the stupa and the complex of monastic buildings functioned as a





Buddhist educational institution that maintained its own traditions and practices. The Stupa is currently being renovated by the Department of Archaeology.

6. **Jetavanaramaya-** Jetavanarama Stupa is the largest Stupa in Sri Lanka and is the tallest brick monument in the world. Originally it was 122 metres in height and was the third tallest building in the world at that time. The Stupa was constructed by King Mahasena (273-301 AD) following the destruction of Mahavihara. The Stupa is important in the island's history since it symbolizes the rift between Mahayana and Theravada monks.



7. **Mirisavetiya-** Built by King Dutugemunu (161-137 BC) Mirisavetiya belongs to the Mahavihara complex. The Stupa got its name since King Dutugemunu forgot to offer a curry made out of Chilli (miris) to Buddhist monks before partaking it, a violation of the Buddhist tradition of offering alms. The Stupa was restored in 1980s. But due to a construction failure in 1987, the original Stupa collapsed along with one of the best Vahalkada structures of the Anuradhapura era. What is seen today does not resemble any of the original characteristics.



8. **Lankaramaya-** Built by King Walagamba (103 BC, 89-76 BC) in the 1<sup>st</sup> century BC, Lankaramaya resembles Thuparamaya, the first Stupa built in the country. The Stupa has had a watadage out of which only a few pillars remain today.



**Moonstone-** (*Sandakada pahana*), is a unique feature of the Sinhalese architecture of ancient Sri Lanka. The first Moonstones were created during the latter stage of the ancient Anuradhapura



Kingdom. It is an elaborately carved semi-circular stone slab, usually placed at the bottom of staircases and entrances. The Moonstone symbolises the cycle of Saṃsāra in Buddhism. They were only placed at entrances to Buddhist temples during Anuradhapura period.

**Twin Ponds** – (Kuttam Pokuna) are another hydrologic engineering marvels of the ancient Sri Lanka. The origins of these ponds are not known but it is thought to have been built during the reign of King Aggabodhi I (575-608). It belongs to the Abayagiri aramic complex. These two ponds was probably been used by the monks for bathing. The smaller pond (the northern) one has been constructed first and the larger one at a latter stage. They are connected through a pipeline at the bottom. The northern pond is 91 feet (28 metres) long and the other 132 feet (40 metres). Water to these ponds has been supplied through underground pipelines and the water is sent through several filtering chambers before it falls on the northern pond through a mouth of a dragon. The water from both ponds is drained from a small outlet in the smaller northern pond.



## Associated Activities

### **12 Films on the Story of Buddhism: Its Birth and Development in India**

*By Benoy K. BEHL*



On the occasion of the SAARC International Conference on 'Archaeology of Buddhism: Recent Discoveries in South Asia', (Colombo, 22-24 August 2012), the SAARC Cultural Centre, Sri Lanka, in association with the High Commission of India in Sri Lanka, Indian Council for Cultural Relations and the Indian Cultural Centre, Colombo, will be screening a series of 12 Films on THE STORY OF BUDDHISM: ITS BIRTH AND DEVELOPMENT IN INDIA by eminent photographer, film-maker, art historian, Mr. Benoy K. Behl.

The story of the Buddha and of the development of Buddhism is traced through 12 films made in English.

The four great Buddhist pilgrimage sites of Lumbini, Bodhgaya, Sarnath and Kushinagar are among the most revered places in the world. These are held sacred by more than 353,141,000 Buddhists and even today vast numbers of pilgrims come to these sites from all the Asian countries. These four sites are depicted extensively in the films.

Emperor Ashok in the 3rd century BC was the first great royal patron to honor Buddhist sites. The great stupas which he made, his commemorative pillars and sculptural railings are some of the most beautiful and oldest surviving architecture and art of the subcontinent.

From the time of Ashok onwards, Buddhism spread not only to all corners of India but also all over Asia. The religion and the art associated with it had a transforming effect on the countries which it reached and, till today, Buddhism flourishes all over the continent.

In the 1st century AD, the Kushana King Kanishka gave royal patronage to Mahayana Buddhism. Thereafter the Mahayana tradition, which later also developed into the Vajrayana tradition, became dominant in India. This form of Buddhism also travelled northwards from Kashmir to the trans-Himalayan regions and to China, Korea and Japan.

Whereas in the early form of Buddhism the image of the Buddha was never made, from the 1st century AD onwards, Buddhists began to make and worship his images. Earlier Buddhism concentrated solely on self discipline as a means of striving for enlightenment. Mahayana Buddhism brought the new concept of Bodhisattvas. These were beings who delayed their own salvation, to help others on the path. They could be prayed to for their help.

At the great universities of Nalanda and Vikramshila, the qualities of the Buddha and the qualities which led to enlightenment were studied in great detail. These were personified in a pantheon of deities which was created. The devotee was to meditate upon the deity till he fully imbibed the grace and qualities which were presented. Then he had become the deity. Such deities were widely represented in sculpture and paintings, which were aids to meditation.

These films provide a comprehensive perspective of the ancient monuments and art heritage of Buddhism in India. They cover a wide range of the heritage of both Theravada and Mahayana-Vajrayana orders, providing a view of the richness of the whole Buddhist tradition.

**Film 1** introduces India in the time of the Buddha and traces the Buddha's life. It will also give a gist of the philosophy and teachings. The sites covered include Lumbini, Kapilavastu (Piprawaha and Ganveria), Bodhgaya, Sarnath, Rajgir, Kushinagar and Ashoka's caves at Barabar, as well as a few pillars and inscriptions of Ashoka (6th century - 3rd century BC).

**Film 2** covers making of Stupas and their sculpted railings. We see the site of Bharhut, the railings in the Indian Museum Kolkata and the stupas of Sanchi (2nd century BC - 1st century AD).

**Film 3** takes us into the world of early rock-cut caves of Western India. The sites covered include Bhaja caves, Pitalkhora caves, Bedsa caves, Kondavane caves, Karle caves, Junnar caves, Kanheri caves and the early Ajanta caves (2nd century BC - 1st century AD).

**Film 4** concerns the making of images of the Buddha. The schools of art which are covered are those of Mathura and Gandhara (1st-2nd century AD).

**Film 5** is about the Buddhist heritage of the Krishna Valley in Andhra Pradesh. The sites covered are Guntupalli, Jaggayapeta, Amravati, Nagarjunakonda, Panigiri, Gummadidurru, Ghantasala and others (3rd century BC - 4th century AD).

**Film 6** covers the second phase of Buddhist caves in Western India. The sites covered are Ajanta caves, Kanheri

caves, Kondivite caves, Aurangabad caves and Ellora caves (5th century - 7th century AD).

**Film 7** covers the developments in Buddhist philosophy and the sites covered include Nalanda University, Vikramshila University, Bodhgaya and Udaigiri in Orissa, as well as examples of art from Pala period sites (5th century - 12 century AD).

**Film 8** covers the Buddhists sites of Orissa, including Dhauli, Lalitgiri, Ratnagiri, Udaigiri, Langudi Hill, Kaima and the villages of Naupatna and Maniabandha, where active Buddhist worship continues since ancient times (3rd century BC till the present).

**Film 9** is about the Buddhist legacy of Kashmir. The sites covered are Harwan (4th great Buddhist council), Parihaspura, Mulbek Buddha, Kartse Buddha, Sani Stupa (originally made by Emperor Kanishka, 1st century AD), Guge in Tibet, Nyarma monastery, Karsha Monastery, Phugtal monastery, Tabo monastery, Lhalung monastery, Nako monastery, Alchi monastery, Mangyu monastery and Sumda monastery (1st century-12th century AD).

**Film 10** is about continuing Buddhist practice in India. It covers Sikkim (Rumtek monastery and others), Ladakh, Spiti and Kinnaur. Much of the film is devoted to the monastic masked dance of the Lamas called the Cham.

**Film 11** concerns the international spread of Buddhism. It covers the important Buddhist sites in Sri Lanka (Sigiriya, Pollonaruwa, Dambula caves, etc.), Myanmar (Bagan), Thailand, Tibet (the early monasteries), Nepal (Swayambhunatha stupa etc.), Bhutan, China and Japan.

**Film 12** is about the heritage of Buddhist art in India, from the Bharhut and Sanchi stupa railings of the 2nd century

BC till the art of the Kashmiri painters across Western Tibet and the Indian Himalayas in the 12th century.

Benoy K Behl is one of the prominent art historians and film makers in India. Documentary films made by him are shown regularly in the best time-slots on television channels. He is also a world-renowned authority on Buddhism. His book on the earliest Buddhist paintings of Ajanta is published by Thames and Hudson, London and New York and studied in many countries. He is invited to lecture at prestigious universities, museums and Buddhist temples around the world. As Consultant to the Government of India, he wrote the successful application for the UNESCO World Heritage Listing of the Mahabodhi Temple at Bodhgaya, which commemorates the spot where the Buddha gained enlightenment.



## **Exposition of the Sacred Kapilavastu Relics in Sri Lanka**

The screening of these films will also provide a prelude to the exposition of the Sacred Kapilavastu Relics in Sri Lanka from 20 August to 5 September, 2012, to be organised by the High Commission of India in Sri Lanka.

The exposition is being organized in Sri Lanka at the request made by H.E. the President of Sri Lanka to H.E. the Prime Minister of India to provide an opportunity to the followers of Buddhism in Sri Lanka to pay homage to the Kapilavastu Relics.

It would be for the second time since their discovery 113 years ago, the Sacred Kapilavastu Relics will travel to Sri Lanka from India's National Museum situated in New Delhi. The first Exposition of Sacred Relics in Sri Lanka was in 1978.

The Relics were excavated by Alexander Cunningham, the first director of the Archaeological Survey of India, in the late 19th century from ruins in Piprahwa, in present day Bihar. Piprahwa was known as Kapilavastu in ancient Indian history. Historical chronicles record that, after the Buddha's "Parinibbana" (passing away), the holy Relics taken from the cremation site were divided into eight portions, and handed over to separate groups for preservation. According to Mahaparinibbana Sutta, penned in the fifth century BC, one portion of the Buddha's bodily Relics was handed to the Sakyas of Kapilavastu. These came to be known as the Kapilavastu Relics.



## **Buddhist Sites & Art Heritage of South Asia: Photographic Exhibition**



On the occasion of the SAARC International Conference on 'Archaeology of Buddhism: Recent Discoveries in South Asia', (Colombo, 22-24 August 2012), the SAARC Cultural Centre, Sri Lanka, in association with the High Commission of Sri Lanka in India, and the India-Sri Lanka Foundation will be exhibiting photographs of Buddhist Sites and Art Heritage of South Asia by eminent photographer, film-maker, art historian, Mr. Benoy K. Behl.

Buddhist sculpture and paintings are some of the gentlest and most sublime art of mankind. These are also the oldest surviving art of the historic period in South Asia.

Emperor Ashok in the 3rd century BC was the first great royal patron of Buddhism. The great stupas which he made, his commemorative pillars and sculptural railings are some of the most beautiful and oldest surviving architecture and art of the Indian subcontinent.

From the time of Emperor Ashok onwards, Buddhism spread not only to all corners of India but also all over Asia. The religion and the art associated with it had a transforming effect on the countries which it reached and, till today, Buddhism flourishes in the continent.

In the 1st century AD, the Kushana King Kanishka gave royal patronage to Mahayana Buddhism and thereafter the Mahayana tradition, which later also developed into the Vajrayana tradition, became dominant in India. In the meantime, Sri Lanka became the centre of the earlier Theravada order of Buddhism. From here, the Buddhist tradition travelled to the countries of South-East Asia.

This photographic exhibition provides a perspective on the monuments and art heritage of Buddhism in South Asia. It also takes us on a visual pilgrimage through the life of the Buddha: to the places of his birth, enlightenment, first sermon and final renunciation.

Benoy K Behl is a film-maker and art-historian who is known for his tireless and prolific output of work over the past 32 years. He has taken over 35,000 photographs of Asian monuments and art heritage, made a hundred documentaries on art history and his exhibitions have been warmly received in 28 countries around the world. He is known for his extremely sensitive photography of Buddhist art which provides a deep insight into the gentle and compassionate message of the art.

## **The Lord Buddha through Contemporary Eyes: Painting Exhibition**



Another exhibition being organized by the SAARC Cultural Centre, Sri Lanka, in association with Bank of Ceylon and the University of Visual and Performing Arts, is “The Lord Buddha through Contemporary Eyes: An Exhibition of Paintings by Contemporary Artists.”

The Exhibition encompasses a wide spectrum of paintings depicting Lord Buddha in animate as well as in symbolic forms as perceived by contemporary artists living in Sri Lanka. These artists range from an amateur and novice of 4-years of age to trained and well-established artists of national and international repute (see box).

The Exhibition draws on the premise that the need to propagate life and message of the Lord Buddha in this strife-torn world of our times is imperative and his ideals of love and compassion need to be instilled and enshrined in the heart of the humankind so as to make this world a better place for a harmonious living by one and all.

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U.D Chandrika Dilrukshi

Mahitha Dissanayake

Samaadhe Dissanayaka

Minduja Dodangodaarchchi

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Gunasiri Kolambage

Senuli Malinsa

B.P. Asiri Mandushanka

Navendra Marceline

Amashi De Mel

Rajitha Mudannayaka

Ramesh Pragash

Dineth Rathnayake

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Ananda Somatilake

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Ama Vanniarachchy

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Yahsara Wickramasurendra

Asanka Wijeratna

Tharshana Wijesinghe

Ushiera Yainna

## Programme

### Summary of the Academic Sessions

<b>Day 1</b>	<b>Wednesday, 22 August 2012</b>	
	Maya Hall (3 <sup>rd</sup> Floor)	Pihiti Hall (4 <sup>th</sup> Floor)
11:30 – 12:30	Academic Session – 1: Country Reports on Recent Discoveries	Academic Session – 2: Country Reports on Recent Discoveries
13:30 – 15:00	Academic Session – 3: Country Reports on Recent Discoveries	Academic Session – 4: Country Reports on Recent Discoveries
15:30-17:00	Academic Session – 5: Country Reports on Recent Discoveries	Academic Session – 6: Country Reports on Recent Discoveries

<b>Day 2</b>	<b>Thursday, 23 August 2012</b>	
	Maya Hall (3 <sup>rd</sup> Floor)	Pihiti Hall (4 <sup>th</sup> Floor)
9.00 – 10.30	Academic Session – 7: Country Reports on Recent Discoveries (Pakistan/ Sri Lanka) Chaired by	Academic Session – 8: Country Reports on Recent Discoveries
11:00 – 12:30	Academic Session – 9: Buddhist Archaeology and the Society	Academic Session – 10: Buddhist Archaeology and the Society

13:30 – 15:00		Round Table: Mapping Buddhist Archaeological Sites : Chaired by Dr Sanjay Garg
15:30- 17:00		Academic Session – 11: Buddhist Archaeology and the Society

<b>Day 3</b>	<b>Friday, 24 August 2012</b>	
	Maya Hall (3 <sup>rd</sup> Floor)	Pihiti Hall (4 <sup>th</sup> Floor)
09:00 – 10:30	Academic Session – 12: Revisiting Stupa	Academic Session – 13: Cultural Geography of the Buddhist Archaeological Sites
11:00 – 12:30	Academic Session – 14: Buddhist Archaeology, Art and Architecture	Academic Session – 15: Cultural Geography of the Buddhist Archaeological Sites
13:30 – 15:00	Academic Session – 16: Buddhist Archaeology, Art and Architecture	Academic Session –17: Cultural Geography of the Buddhist Archaeological Sites
	Maya Hall (3 <sup>rd</sup> Floor)	Pihiti Hall (4 <sup>th</sup> Floor)
15:30 – 16:30	Plenary Session.	
	Ruhunu Auditorium (5th & 6th Floors)	
16:30 – 17:30	Valedictory Session	

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## Colombo: The Host City

Colombo is the largest city of Sri Lanka and is the commercial capital of the country. Its fame was known to the ancient world due to its large harbour and its strategic position along the East-West sea trade routes. The main city is home to a majority of Sri Lanka's corporate offices, restaurants and entertainment venues

## Religious

1. ***Kelaniya Temple*** – Situated about six miles from Colombo, the Kelaniya Raja Maha Vihara is a prominent Buddhist site in Sri Lanka, consecrated by a visit of the Buddha, chronicles record, in response to an invitation by the Naga King Mani Akkita to expound the Dhamma. The *Sthupa* of the temple contains sacred hairs of the Buddha and other utensils, making it an object of veneration among Buddhists. The original *Sthupa*, however, was destroyed by foreign invaders and what could be seen today is a re-construction of the original model by King Devanampiyatissa's brother Uttiya who is believed to have also built the first Quarters of the Monks (Sanghawasa) there.



2. ***Gangaramaya*** – The Gangaramaya temple is situated on the bank of Beira Lake, within the city limits of Colombo. It is both a *Seema Malaka* – an assembly hall for



monks – and a vocational training institute. Founded by one of the country's most celebrated Buddhist monks Venerable Hikkaduwe Sri Sumanagala Nayaka Thera, the Gangaramaya has served Buddhism for over 120 years. Sri Sumangala Thera was also central to the inception of the Vidyodaya Pirivena, an institute of higher education for Buddhist monks later turned to a state university. The temple today is internationally recognized for the availability of sacred Buddhist scriptures, artifacts, etc. it offers.

3. ***Kotte Temple*** – A 20 minute drive from Nugegoda towards the Pita-Kotte junction leads one to the Kotte Raja



Maha Viharaya, a gloriously tranquil Buddhist temple rich with an ancient heritage that has been the pride of Sri Lanka for centuries. Created originally by King Parakramabahu VI during his reign from 1415-1467, the temple's condition declined with the arrival of the



Portuguese. It was partially restored to its pristine glory by Ven. Pilane Dharma Keerthi Sri Buddha Rakkhitha Thera whose task was made complicated by the destruction the Portuguese had caused and the apparent theft of some very valuable artifacts. The temple today is a prime place of reverence among Buddhists in the country.

4. ***Bellanwila Temple***

– Bellanwila is a village located a mere three kilometers away from Colombo. The temple of this village is held in high esteem by Buddhists across the country for its



perceived auspiciousness. It is commonly believed that a child who walks under the shade of the sacred Bodhi-tree here will be lucky throughout his life. Indeed, the sacred Bodhi-tree has contributed largely to the fame of the temple. It is one of the thirty two saplings that sprang from the mother Bodhi-tree at Anuradhapura which has a much revered place in the hearts of Buddhists throughout the world. When the southern coast-line surrendered to the Portuguese in the 17<sup>th</sup> century, many Buddhist temples and shrines were destroyed and the Bellanwila temple shared the tragic fate. The temple was eventually covered by a dense thicket until re-discovered and restored recently.

5. ***Wolvendaal Church***– The oldest Dutch reformed church in Colombo, Wolvendaal Church is a haven of tranquility amidst the hustle and bustle of Pettah. Commonly known as the “Old Dutch Church” it is a magnificent piece of Dutch architecture with some interesting old graves.



6. ***Jawatta Jumma Mosque***– At 50-a, Torrington Avenue, Colombo 07 is a Muslim place of worship situated on the terrain of Jawatta Burial Garden and controls the activity of the cemetery.
7. ***Dawatagaha Mosque***– One of the oldest mosques in Sri Lanka, Dawatagaha Mosque has a history of nearly 200 years. It is situated in Cinnamon Gardens, Colombo. Roughly two centuries ago, a lamp was lit at the mosque’s premises after the discovery of the



burial place of an Arab saint.

8. ***Mayurapathi Amman Kovil, Wellawatte***– Marking the presence of Hinduism in the country, Mayurapathi Amman kovil stands as one of the most important places of worship for Hindus. Positioned in Wellawatte, the kovil is attended by many Hindus with deep devotion and religiosity. The kovil has major Pujas and festivals.



### **Places of Interest**

1. ***National Museum*** – Established on 1<sup>st</sup> January 1877, the National Museum was originally known as the Colombo museum. Sir William Henry Gregory, British Governor to Ceylon at the time, was responsible for the inception of the museum. Under Dr. P. E. P. Deraniyagala the Colombo Museum earned the status of a national museum and branches of it were opened in Jaffna, Kandy and Ratnapura. In 1942 the Department of National Museums was established and the number of branch museums has increased to nine hence. The ground

floor of the National Museum has its galleries arranged in chronological order and those in the upper floors are arranged on a thematic basis.



2. ***Galle Face Green*** –

Galle Face Green is a promenade stretching out for half a kilometer along the coast of Colombo. Sir Henry Ward, the then Governor of British



Ceylon, initially laid out the promenade in 1859, which was originally meant to be used for horse racing and as a golf course. The largest open space in Colombo, Galle Face Green is a popular destination for children, vendors, teenagers, lovers, kite flyers, merrymakers and all those who want to indulge in their favorite pastimes next to the sea under the open sky. The promenade is flanked by two of Sri Lanka's oldest hotels namely the Ceylon Inter-Continental Hotel and the Galle Face Hotel. The Galle Face Green is administered and maintained by the Urban Development Authority (UDA) of Sri Lanka.

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