

**Buddhist Archaeological sites of Taxila: A Case Study of  
“Jaulian Monastery”**



**By**

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**October 202**

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**“Jaulian Monastery”**

**By**

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M.Phil Pakistan Studies, National University of Modern Languages, 2019

A THESIS SUBMITTED IN PARTIAL FULFILMENT  
OF THE REQUIREMENTS FOR THE DEGREE OF

**MASTER OF PHILOSOPHY**

**in**

**PAKISTAN STUDIES**

**To**

FACULTY OF SOCIAL SCIENCES,  
DEPARTMENT OF PAKISTAN  
STUDIES



**National University of Modern Languages, Islamabad**

**October 2020**



NATIONAL UNIVERSITY OF MODERN LANGUAGES  
FACULTY OF SOCIAL SCIENCES

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***IN THE NAME OF ALLAH***

***THE MOST BENEFICENT***

***THE MOST MERCIFUL***

# *Dedicated*

*With profound love & deep respect this  
dissertation is dedicated to*

*my mother*

*and*

*dearest wife*

” تاریخ بتاتی ہے ہمیں تہذیب کے قِصے

ان اجڑی ہوئی بستیوں میں اب انسان نہیں ملتے ”

(کاشی)

## **ABSTRACT**

Taxila remains are the national assets of Pakistan and it is also one of the six world heritage sites of our country. Taxila is a home of Buddhist monuments, temples, stupas and monasteries. One of the oldest civilizations flourished in this region, a large number of old age remains scattered around Taxila about 30 kilometers in range. This research study deals with the significance of Taxila in Pre-Buddhist and Proto Buddhist age. In addition, the study also discusses the historiography of those archaeological sites which are located in Taxila. Jaulian Buddhist monastery is considered as the first Buddhist institute and the first educational university also. Jaulian monastery and complex was established in 2<sup>nd</sup> century AD under Kushans rule. This period was a golden era of Buddhism. Jaulian has been inscribed in 1980 upon the world heritage list of UNESCO. Mr. Natesa Aiyar worked here in 1916-17. This research study also describes the monastic system and the importance of Jaulian monastery in Buddhist culture. Taxila remains are facing several problems of conservation. It is necessary to take solid steps to preserve these national assets by the Government of Pakistan. The current study finds out the positive management policies for the protection and promotion of Jaulian Buddhist Monastery and other Taxila remains. Direct observation has been made to query about condition and related current problem.



## **ABBREVIATIONS**

|                               |  |
|-------------------------------|--|
| <b>A.D</b><br>Domini          | Anno   |
| <b>C.E</b><br>Era             | Common   |
| <b>B.C.E</b><br>Common Era    | Before   |
| <b>UNESCO</b><br>Organization | United Nations Educational Scientific and Cultural |
| <b>B.C</b>                    | Before Christ                                      |
| <b>WHS</b>                    | World Heritage Sites                               |
| <b>CCTV</b><br>Television     | Closed Circuit                                     |
| <b>NGO</b>                    | Non- Governmental Organization                     |
| <b>KPK</b>                    | Khyber Pakhtun-Khawa                               |
| <b>TDCP</b><br>Pakistan       | Tourism Development Corporation                    |
| <b>THQ</b>                    | Tehsil Headquarter                                 |
| <b>SAARC</b>                  | South Asian Association for Regional Cooperation   |
| <b>T.V</b>                    | Television   |

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### ACKNOWLEDGEMENT

*I am highly grateful to **ALLAH Almighty** for His countless blessings throughout my life and helping me achieve my goals and giving me strength in the completion of this project. May Allah give me courage, spirit and opportunities to learn more and spread the knowledge. May Allah guide me to the straight Path (Amen).*

*Peace and blessings be upon the **Holy Prophet Hazrat Muhammad Sallallahu Alaihi Wasallam** the most perfect among all human beings born the one who guided his followers to seek knowledge from cradle to grave and whose teachings have served as a beacon of light for me in the hours of despair.*

*I feel pleasure to express my gratitude to my supervisor **Syed Hamid Mehmood Bukhari** for his constructive suggestions and unique way of guidance. His supervision, spur and support helped me in completing this Research study.*

*I am personally thank my mother and wife because their suggestions and devotions were extremely helpful in completing my thesis.*

*Mohammad Kashif*

*Faisal*

*M. Phil (Pakistan Studies)*





## INTRODUCTION

*Gandhara-vishaye siddhe*

*tayoh puryan mahatmanoh*

*Takshasya dikshu vikhyata*

*ramya Takshasila puri*

In Gandhara district, of the great cities, the city of Takshasila is beautiful, well-known for the consecration of Taksha [Prince of the Serpent Tribe]

Taxila is an old city of Archaeological heritage and historical Buddhist monasteries. Very invaluable heritage and Monuments are situated there. The ruins of Taxila are located nearly to the east and north- west of a junction on the railway track of sarai-kala and about twenty miles of North West from Rawalpindi. Taxila heritage is one of the six world archaeological sites of Pakistan. The name of the city was Takhasila or Takshasila, and then in Greek ambassador's inscription, it spelt as Takkha-sila , meanwhile the acceptable spelling in Sanskrit languages is Taksha-sila. The earliest foundation of this oldest city goes back to early remote age. Taxila is the city of ruin temples, tombs, stupas and monuments related to the old age history. There are many Monasteries situated in Taxila like Mohra Muradu monastery, Bhamala Monastery, Dharmarajika Monastery, Jinan Wali Dheri etc. Monastic system in Buddhist culture is very common and it shows an attachment to educational, physical, religious and social practices. In addition, these monasteries keep historical and archaeological values and these all archaeological sites are invaluable assets of Pakistan. Taxila was inscribed in a world heritage sites list of UNESCO in the year of 1980.

Sir Alexander Cunningham came in this region and explored ancient sites and the hidden aspects of Taxila. He brought out many secrets of Taxila before the world. He discovered several Buddhist sites in the Taxila valley belonging to Gandhara civilization in the middle of the 19<sup>th</sup> century; later Sir John Marshall excavated here from 1913 to 1934, he excavated several sites in Taxila and published his excavation reports, he was the Director General (DG) of The department of Archaeological Survey

of India. He brought Taxila into light through his research work, excavation reports and books. These are the guidelines and invaluable exploration for the researchers and archaeologists.

Taxila was the main hub of Buddhism, and a great center of learning in Gandhara civilization. In addition, this was also an economical and religious center. Taxila was a land of attraction for Persians, Greeks under Alexander the great and Central Asian invaders. They invaded Taxila and left their mark on its culture, art and architecture.

“Jaulian Buddhist Monastery” is one of the oldest ruins of Pakistan Jaulian monastery build in the era of Kushans Dynasty under the period 2<sup>nd</sup> Century A.D and destruction take place in the time period of 5<sup>th</sup> Century A.D. Jaulian Monastery along with the nearest Monastery at Mohra Muradu, was located in Haripur Hazara District, Khyber Pakhtunkhwa Province (KPK). Jaulian Buddhist Monastery is considered as the oldest University of the world. Natesa Aiyar excavated this site in the period of 1916-17 under the supervision of Sir John Marshall.

Jaulian Buddhist Complex consists of two parts; one is worship area or stupa area and the second is monastic area. This was constructed in the period of Kushan Dynasty. They were guardians of this monastery, in this period Buddhism was flourishing under Kushan rulers. A large numbers of antiquities have been found during its excavations.

Taxila, world Archaeological heritage sites are facing many problems resulting from different managements and current use of land’s problem as faced by all developed countries. So, the Government and the concern department of archaeology in Pakistan should legislate to preserve these sites, and work to promote this old human civilization.

Taxila heritage has the potential to play a vital role in the Buddhist community and bring benefits to the people and to Pakistan, which result in the demonstration that heritage is meaningful to the society and in return, the support of the society in its protection.

## **STATEMENT OF THE PROBLEM**

This research study is about historiography and significance of Taxila and the ancient archaeological sites of Taxila. Many invaders invaded this region and put their impacts on Taxila and Gandhara. I discussed all of these invaders and their history and focused on Jaulian Buddhist monastery and complex. Preservation and Protection of archaeological, historical and cultural sites is a serious problem in Pakistan. Several problems regarding heritage protection and positive promotion policies have also been looked upon in this research work.

### **SIGNIFICANCE OF THE STUDY**

Taxila is a place of old age ruins of Pre-Buddhist and Post-Buddhist period, one of the oldest human civilizations is buried in this city. This research study is the complete and brief informative and historical document with references on ancient Taxila and ancient Buddhist University of the world.

### **AIMS AND OBJECTIVES**

- To explain the historical background of Taxila in Pre-Buddhist and Proto-Buddhist age.
- To discuss Archaeological sites of Taxila in detail.
- To explain the monastic system and Archaeological structure of the Jaulian monastery.
- To highlight the steps of preservation regarding Taxila remains.
- To find out the proper ways to promote Archaeological sites of Taxila.

### **RESEARCH QUESTIONS**

- What is the historical background and cultural importance of Taxila?
- Which Archaeological and historical sites are situated in Taxila?
- What is the significance of Jaulian monastery in Buddhist civilization?
- What measures are taken by the Government to preserve archaeological sites of Taxila?
- Which policies should be adopted by the Government to promote Taxila's heritage?

## **LIMITATIONS**

My research study discusses the history of Taxila and other archaeological sites of Taxila. This study also deals with the significance of Jaulian Buddhist complex in Buddhist civilization and finds out the problems and policies in the way of preservation and promotions of historical heritage of Taxila.

## **RESEARCH METHODOLOGY**

This research study is historical type of research and primary / first hand of sources, like photographs and maps have been used in this research work. I visited at different sites and direct observations were made at sites. In addition, secondary sources like books, research papers, and articles have been used.

## **REVIEW OF LITERATURE**

1. **“A Guide to Taxila”** by **“Sir John Marshal”**, Sir John Marshall was a well-known and famous British Archaeologist and he was Director General of the department of Archaeological Survey in India 1902-1928. His work on the civilizations particularly Taxila civilization is considered as authentic source of upcoming generations, researchers and archaeologists. He wrote many books on Taxila civilization. In 1913, he began excavation work at different sites of Taxila which continuously circumfluous for 20 years. He laid the foundation stone for the Taxila museum. His work provided authentic evidence of the age of old Buddhist civilization and Mauryan age Indian civilization.

2. **“The Historic City of Taxila 2001”** by **“Dr. Ahmad Hassan Dani”**, he was a famous Pakistani Archaeologist, linguist and historian. He was an authentic personality on civilization study, South Asian and Central Asian Archaeological and historical education. He introduced Archaeological study as discipline in country. This book is an authentic source of archaeological study.

3. **“Taxila: An illustrated account of Archaeological excavations” (Carried out at Taxila under the orders of the Government of India between the years 1913 and 1934) in three volumes by “ Sir John Marshall ”** This book is a complete excavation history of ancient archaeological sites of Taxila carried out by John Marshall.

4. **“The Grandeur of Gandhara”: The ancient Buddhist civilization of the Swat, Peshawar, Kabul and Indus valleys by “Rafi U Samad”** Mr. Samad is a chief executive of a private consultancy firm in Karachi. He studied from Manchester University and Ashridge management College UK. The book is about the North- West Regions of Pakistan and West of Afghanistan where developed Buddhist civilization, a main center of Buddhists and their cultural, religious, social and architectural attainments were highlights of an ancient Buddhism civilization.

5. **“ A Short Guide to Taxila ” by “ Dr. Ahmad Hassan Dani (Hon.) ”** He was a Director, Taxila Institute of Asian civilization, Quaid-i-Azam University Islamabad and Chairman, Institute of Heritage Education Pakistan Islamabad, 2000. In, “A Short Guide to Taxila”, Dr. Ahmad Hassan Dani described concise history of Taxila civilization according to different ages.

6. **“The Ancient Geography of India”: the Buddhist Period including the campaigns of Alexander, and the travels of Hwen-Thsang by “Sir Alexander Cunningham ”** He was a British army engineer, who later took an interest in the Archaeology and history of India. He was appointed to the position of Archaeological Surveyor. He wrote numerous famous and informative books. He explored Gandhara and brought ancient Taxila before the world. This book is a brief geography of ancient India.

7. **“ Buddhist art of Gandhara 1960 ” by “ Sir John Marshall ”** In this book, Marshall presented some artistic skills of Buddhist Era in construction of Buddhist temples, monasteries and tombs., which are the wondrous examples of Buddhist architecture.

8. **“Five Thousand Years of Pakistan” by “R.E.M Wheeler”** Sir Robert Eric Mortimer Wheeler. He was a recognized British archaeologist and also an army officer

in Great Britain. He served as Director General of the archaeological Survey of India. He has written a large number of books on archaeological subjects. In this book, he discussed the historiography of many historical monuments and cultural sites of Pakistan.

9. **“Some Ancient Cities of India”** by **“Stuart Piggott”**, He was a British archaeologist. In his book, he explained briefly the cultural significance of some ancient cities of India. His book presents an authentic and reliable background of art and architecture.

10. **“Taxila: An Ancient Metropolis of Gandhara”** by **“Mohammad Ilyas Bhatti”**  
In this book, the writer has explained ancient Taxila and the archaeological sites of starting human civilization. This book is an authentication on archeological facts about Taxila and Buddhist civilization.

11. **“The Stupas of Bharhut”, (A Buddhist Monument ornamented with numerous Sculptures illustrative of Buddhist legend and history in the third century)** by **“Alexander Cunningham”** this book is a source of ancient history of Buddhist stupas and monument ornaments in early age of Indian culture.

## **CHAPTERIZATION/ SCHEME OF STUDY**

### **1. SETTLEMENT OF TAXILA**

Part 1: Taxila Region

Part 2: Political History of Taxila

### **2. ANCIENT ARCHEOLOGICAL SITES OF TAXILA**

Part 1: Pre-Historic Cities

Part 2: Urban Pattern of Taxila

Part 3: Monastic Pattern and Enviars of Taxila

### **3. JAULIAN BUDDHIST COMPLEX**

Part 1: Jaulian Monastery

Part 2: Plan of the Monastery

Part 3: Excavations

Part 4: Art and Architecture of Jaulian

#### **4. PRESERVATIONS AND PROMOTIONS OF HISTORICAL AND ARCHAEOLOGICAL SITES OF TAXILA**

Part 1: Threats to the Sites of Taxila

Part 2: Management Problems

Part 3: Conservations and Protections

Part 4: Promotions of the Sites of Taxila

Part 5: Outcome of the Heritage Promotions

#### **CONCLUSION**

Gandhara civilization is an oldest human civilization among other ancient civilizations of the world like Mohenjo Daro, Harappa and Indus civilizations. It is an invaluable heritage of Pakistan and for the Buddhist community also. Taxila is an ancient city and a large number of Buddhist remains are situated there. These historical ruins were lost from world's attention. It is our responsibility to explore these lost civilizations and bring out in the knowledge of common people. For this purpose, this is my research effort to explore Taxila and focus especially on the "Jaulian Buddhist monastery". Jaulian monastery is the first Buddhist University of the world. Jaulian stupas, life style of Buddhist ancient monks and Buddhist cultures are the wonders of the world.

In the order of latest archaeological research, it is very important to make some serious policies and legislate to preserve, protect and find out the ways of increasing values of these cultural sites and promote old human civilization to attract the visitors from all over the world. The policies of protection of our heritage, and the ways to find out some

positive promotion steps regarding national and cultural heritages have been taken by the concerned department of archaeology in Pakistan.



**SETTLEMENT OF TAXILA**

**Part 1: (TAXILA REGION)**



**Figure 1: Map of Taxila**

## **i. Introduction**

Archaeological remains and the oldest monuments represent landmarks within the development of human oldest civilization and constitute worthwhile history of mankind. Pakistan is a birthplace of invaluable and historical cultures, Pakistan holds rich historical, archaeological and cultural traditions.

Taxila is an important city of Archaeological remains in the District of Rawalpindi in Punjab. It is an old city of considerable Archaeological heritage, housing important historical Buddhist monasteries, temples, and monuments. Taxila remains are the six world heritage sites of Pakistan and are an oldest living city in the sub-continent region. It was included in the world heritage site list in 1980<sup>1</sup>. Taxila is a unique site of showing so many layers of civilizations, beginning from pre-historic time and moving to the proto-historic Buddhist and Islamic cultures. It is a vast complex of old age archaeological invaluable heritage, its origin lies buried inside the mysteries of the Neolithic age. History and antiquity of Taxila span almost three millennia.<sup>2</sup>

Taxila is better depicted by the Greeks,

“to have been the largest city between the Indus and Hydaspes. The ruins are very extensive, having still the appearance of a very large fortified town. There are no ruins at any other spot in the Sind Segar Duab covering even as much ground”.<sup>3</sup>

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<sup>1</sup> Mehmet Somuncu, Ashfaq Ahmad Khan, “ *Current Status of Management & Protection of Taxila World Heritage Site, Pakistan,*” Department of Geography, Ankara University, Ankara, P. 45-60

<sup>2</sup>Dr. SaifurRehman Dar, “Taxila and the Classical World,” *Journal of International Association for the Study of the Cultures of Central Asia* vol. VI, no. 1, July 1993: 113-133

<sup>3</sup>J. G. Delmerick, “Notes On Archaeological Remains at Shah ki Dheri And The Site Of Taxila,” *Journal Of Asiatic Society Of Bengal, Part I,* Vol. XXXIX, No. I-IV (Fall 1870): 89-95

Ancient Taxila was focused upon when Alexander Cunningham came to Taxila and started excavation and research there. He was a military engineer converted to archaeology<sup>4</sup>. He was then an antiquarian and Archaeologist for the British. Before his coming to Taxila, Taxila was a lost city from many decades following its decline he brought out the hidden cultural and historical values of Taxila on the surface of the world. Today the world knows about ancient Taxila, it is a result of Alexander Cunningham's efforts.

Taxila became more prominent under Sir Hurbert John Marshall's excavation work in Taxila and other archaeological sites in this region. He spent half of his life in Taxila from 1913 to 1934 (21 years) and discovered its hidden treasures and civilization. In the early 1900's, he was the first director of Archaeological department survey of India. It was a time when Archaeology developed as more disciplined field work and new historical things came into light from the entire world. John Marshall conducted excavational work in Taxila and brought out Taxila's ancient and mysterious culture in his books, which considered an authenticity in archaeological world.

Taxila has its rich political history. It was a flourished city ever under many great periods like Achaemendis, Greeks, Maurians, Indo-Greeks, Scythians and Kushans. Taxila was badly destroyed by the White Huns; they destroyed all Buddhist monasteries and monuments in 5<sup>th</sup> century A.D.

Taxila valley lies in the Potohar plateau and ruins are some 32kilometer north-west of Islamabad current capital city of Pakistan. The remains of Taxila spread over large area of the city. These old age heritage consists of buildings, Buddhist stupas, ruin temples and monasteries. In addition, Taxila was also an important educational center of the sixth century B.C.E to the fifth century C.E<sup>5</sup>. The presence of ruins of monasteries is the evidence that Taxila was a learning center in the region of Gandhara. The oldest historical university of

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<sup>4</sup>Dar, "Taxila and the Classical World," 113-133

<sup>5</sup>"History of Education", Encyclopedia Britannica, 2007.

Takshaschila has been very famous in ancient world<sup>6</sup>. In 1980, Taxila was acknowledged as world archaeological heritage site with multiple historical places by UNESCO.

Taxila was a city of Gandhara civilization and also a hub of Buddhism<sup>7</sup>. Buddhism thrived in the period of the king from Mauryan Empire, the great Asoka, when he accepted Buddhism as future religion in his life. In addition, deep rooted Buddhism was his most lasting gift to Taxila<sup>8</sup>.

Taxila was a gathering spot of many cultures, specifically the Achaemendis, Greeks, Mauryan, Scythians, Parthians, Kushans, Huns and ultimately the Muslims<sup>9</sup>. It was a gateway to ancient India. And all the land routes from west and north have to pass through this city<sup>10</sup>. So, Taxila acted as a focal point of east-west route<sup>11</sup>. From this point of view, Taxila was a meeting place of various cultural and trade routes in ancient time.

Taxila played out a leading role in the construction of Civilizations; it was a center of Buddhist art and architecture. So, Taxila shows its significance, worth and positive role in promoting and improving human institutions in Asian region all through the history for more than 1000 years beginning from the sixth century B.C<sup>12</sup>.

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<sup>6</sup>Dr. Muhammad Rafique Mughal, "Feasibility Study on the Establishment of International Institute of Comparative Civilizations at TAKSHASCHILA (TAXILA)," January 29, 1997.

<sup>7</sup>Naveed, "Taxila" Ancient History of Encyclopedia.

<sup>8</sup>R. E. M. Wheeler, *Five Thousand Years of Pakistan: An Archaeological Outline* (London: C. Johnson, 1950). 36-47

<sup>9</sup>Naveed, Op Cit.,

<sup>10</sup>Dr. SaifurRehman Dar, "*Pakistan and the Silk Road the Taxila Context*,"

<sup>11</sup>Ibid

<sup>12</sup>Mughal, "Feasibility Study on the Establishment of International Institute Of Comparative Civilizations at TAKSHASCHILA (TAXILA),"

“The ruins of Taxila are included in UNESCO’s list of world archaeological ruins. It is in the “conservation zone” affirmed by Pakistan Government, and are “protected” by 1975 Antiquities Act,”<sup>13</sup>.

Taxila attracts tourists from all over the world throughout the year, especially Buddhist visitors from Buddhist countries<sup>14</sup>. It is also a religious point of Buddhism. The ruins of Taxila are the national assets of Pakistan, so, it is our government’s responsibility to promote these historical, archaeological and cultural heritages across the globe.

## ii. Historical Perspective

The history of Taxila holds a legendary past which goes back to the remotest antiquity<sup>15</sup>. Puranas, the Rig-Veda, Ramayana and Mahabharata, the epics, these all religious Sanskrit texts mention Taxila, and according to Ramayana, Bharata who was the younger brother of the legendry Rama<sup>16</sup>, founded Taxila. The King of Hastinapura, Janamejaya conquered Taxila and performed the great snake sacrifice, heard Mahabharata. Visampayana recited Mahabharata during the performance<sup>17</sup> of great snake sacrifice. The Jain Religious text also ascribes remote antiquity of Taxila<sup>18</sup>.

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<sup>13</sup> Mughal, “Feasibility Study on the Establishment of International Institute Of Comparative Civilizations at TAKSHASCHILA (TAXILA),”

<sup>14</sup>Shabnam Baber Malik, “Sang-Tarash: The Legendry Master Sculptures of the Ancient Buddhist Sculptural Art of Gandhara in Taxila, “*Asian Social Science*, Vol. 7, No. 10 (Fall 2011): 195-212.

<sup>15</sup>John Marshall, “*Taxila: An Illustrated Account of Archaeological Excavations Carried Out at Taxila under the Orders of the Government of India between the Years of 1913 and 1934; In Three Volume*,” (Delhi: Bharatiya Publishing House, 1975),P. 11.

<sup>16</sup>Sir John Marshall, *A Guide to Taxila*, Fourth Edition, Cambridge, 1960, P. 10.

<sup>17</sup>Muhammad Ishtiaq Khan, *World Heritage Sites in Pakistan*, United Nation Educational, Scientific and Cultural Organization (UNESCO), Islamabad. 2000. P. 21.

<sup>18</sup>Ibid

iii. The Name

“*Gandhara-vishaye siddhe tayah purya mahatmanoh*  
*Takshasya dikshu vikhyata ramy aTakshasila puri*”

“In Gandhara district, of the great cities, the city of Takshasila is beautiful, well-known for the consecration of Taksha [Prince of the Serpent Tribe]”

Vayu Purana, 88, 189-190<sup>19</sup>.

The name of the city was Takkasila or Takhasila (in Sanskrit, Takshasila)<sup>20</sup>. So, Takshasila was a correct name of Taxila which was abbreviated in Sanskrit. In the very beginning, the name of the city spelt as Takha-sila or Taksha-sila in the Prakrit epigraphs<sup>21</sup>, but in the words of Heliodorus, the Greek ambassador, is Takkhasila<sup>22</sup>. According to Vayu Purana, the name of the city was Takshasila, no better authenticity about the name of Taxila by Puranic verse given above.

Now the present name of Takshasila is spelt as Taxila, which was described by Sir Hurbert John Marshall. Taxila was transcribed by Greek historians and Romans and later the word was commonly used by European writers<sup>23</sup>. In the result of excavation at different sites of Taxila, many old age coins and inscriptions of ancient local rulers have been found. Most

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<sup>19</sup>Ahmad Hassan Dani, *The Historic City of Taxila* (Lahore: Sang-e-meel Publications, 1999), P.1.

<sup>20</sup> John Marshall, *A Guide to Taxila* (Delhi: Manager of Publications, 1936). 3<sup>rd</sup> ed, P.9.

<sup>21</sup> Dani, Op Cit., P.21.

<sup>22</sup> Ibid

<sup>23</sup>Ahmad Hassan Dani, *The Historic City of Taxila* (Lahore: Sang-e-meel Publications, 1999), P.21.

interesting is the copper plate founded by Mr. Roberts, containing the name of Taksha-sila, in the form of Pali Taksha-sila, from which the Greeks derivated their Taxila<sup>24</sup>.

According to source, the name 'Takshasila' which is variant of the same name is recorded by Al-biruni, he acknowledged this name, he copied the Samhita of Varahamihara<sup>25</sup>." Taxila, or exactly Taksha-sila, the capital city of Taksha (the serpent king) the city of old, where the serpent king was ruling before coming of the Aryans". The name was continued in use when the Aryans made this city the capital of Gandhara<sup>26</sup>.

#### iv. Meaning of Taksha-sila

Takshasila is the original name of Taxila, which is Sanskrit word. The name inflects the combination of two words, Taksha and Sila, which means Serpent and hills respectively<sup>27</sup>. So, the name of the city Taksha-sila interprets as the hills of the Serpents<sup>28</sup>, because this area was under the management of Takshas tribe, they inhabited and ruled over Takshasila. Takshas, the oldest ruler of Taxila was called Taka tribe. The name was originate from their

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<sup>24</sup>Surendranath Mojumdar Sastri, *Cunningham's Ancient Geography of India* ( Calcutta: Chuckervetty, Chatterjee & Co., Ltd., 15, College Square, 1924), 120-138

<sup>25</sup>Dr. Abdur Rahman, "Taxila under the Ghaznavids," *Journal of Central Asia*, Vol. VI, No. 2, December, 1983. 173-177

<sup>26</sup>A. H. Dani, "Taxila the old Metropolis of Gandhara," *Journal of Asian Civilizations*, Vol. XXIV, No. 2, December, 2001. 182-184

<sup>27</sup>Muhammad Bahadar Khan, M. Hassan, M. Habibullah Khan Khattak, F. Rehman , and M. Aqleem Khan. "*Bhir Mound: The First City of Taxila (Excavations Report 1998-2002)*," Department of Archaeology and Museums & National Fund for Cultural Heritage, June, 2002. P. 13

<sup>28</sup>Ibid

devotion with Taksha, serpents have given the name of the city Takshasila , the hill capital of the Takshakas.<sup>29</sup>

It can be possible that the city's name was taken from its founders, Takshau, who was a Bharata's son, but it can also be possible that the name of the town may be assumed from Taksh, a Serpent God, and sila a stone or rock.<sup>30</sup>

According to another source, the literal meaning of the word Taksha in Sanskrit is 'to cut or to split' and sila means 'stone, rock or hill'.<sup>31</sup> So, the Taksha-sila signified 'the city of cut stone'<sup>32</sup>.

The Tibetan called it rdo-hiog which means cut-stone<sup>33</sup>. According to the late F. C. Andreas, Naggaruda is the name of the city Taksha-sila in Aramic translation.<sup>34</sup>

Fa-Hien, who was Chinese pilgrim, says;

“From this [Gandhara] going east seven days, there is a country called Chu-ch'a-shi-lo .Chu-ch'a-shi-lo in Chinese words is [read 'means'] “cut-off head.”<sup>35</sup>

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<sup>29</sup>Ahmad Hasan Dani, *A Short Guide to Taxila* ( Lahore: Institute of Heritage Education-Pakistan, 2000), P.1

<sup>30</sup> Delmerick, “ *Notes On Archaeological Remains at Shah Ki Dheri And The Site Of Taxila,*” 89-95

<sup>31</sup>Dani, *The Historic City of Taxila*, P.1.

<sup>32</sup> Ibid

<sup>33</sup>Marshall, “ *Taxila: An Illustrated Account of Archaeological Excavations Carried Out at Taxila Under the Orders of the Government of India Between the Years of 1913 and 1934*” , P. 1

<sup>34</sup> Ibid

<sup>35</sup>Dani, *The Historic City of Taxila*, P.1.



It is Buddhist belief that Buddha gave his head in charity to a man, due to which the kingdom got its name<sup>36</sup>.

Hieun Tseng transcribed the region of Taxila (Taksha-sila) as Ta-ch'a-shi-lo, where he mentions the monastery of the alms gift of the head by the Buddha.<sup>37</sup>

Local people of the city have preserved the spelling Sirkap for one of the sites<sup>38</sup>. Simple meaning of the word is “cut of head” in their language. In Sanskrit sir stands as siras' and kap meaning 'to cut'. To explain this name Alexander Cunningham has taken resources to the Buddhist story of the voluntary beheading of the Buddha for charity<sup>39</sup>.

According to 'Pliny' and 'Ptolemy', the classical writers have spelled Taxila as 'TAXILLA' and 'TAXIALA'. Most of the classical writers have indicated that 'TAXILES' was the name as dynastic title of Taxilian rulers. It may be possible that the name of the city was derived from it<sup>40</sup>.

#### **v. Location**

Taxila Valley is located in Rawalpindi district at the distance of about 32 kilometer or twenty miles of the north-west of Islamabad,<sup>41</sup> capital area of Pakistan, it lies off the well-known

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<sup>36</sup>James Legge, *Record of Buddhistic Kingdom*, Paragon Book Reprint Corp, New York, ed., pp. 32-33

<sup>37</sup>Sameul Beal, *Si-Yu-Ki or The Buddhist Records of Western World*, Kegan Paul, Trench, Trubner & Co., London Vol. 1. P.136

<sup>38</sup>Dani, Op Cit.,

<sup>39</sup> Ibid

<sup>40</sup>Dar, “*Taxila and the Classical World*,” 113-133

<sup>41</sup>Somuncu & Khan, “*Current Status of Management & Protection of Taxila World Heritage Site, Pakistan*,” P. 45-60

and historical Grand Trunk ( G.T ) Road<sup>42</sup>. The Taxila valley captured a very ideal and picturesque scene of locations. On its North are the Sarada hills<sup>43</sup>, whereas the Murree ridge covers its east and north by Hazara, on the south and west covered by Margalla spur<sup>44</sup>.

The ruins of Taxila are scattered on its western slope while Islamabad spreads down its eastern slope<sup>45</sup>. According to the source of John Marshall, the city of Taxila was located at the head corner of the Sind Segar Duab between the Indus River and the Jhelum River, and under the shadow of Koh-Murree hills in the Potohar plateau<sup>46</sup>.

According to Pliny, Taxila was situated at the distance of sixty (60) miles from Pushkalavati (Charsada) and one hundred and twenty (120) Roman miles or one hundred and ten (110) British miles from the Indus to the Hydaspes. Through the old road of Taxila which is connected from the current Grand-Trunk road, he measured the distance of 30 miles from Shah ki Dheri to Rawalpindi<sup>47</sup>.

A Chinese visitor Fa- Hian, in the 5<sup>th</sup> century states that

“at this place (Takshasila) at another place to the eastward, two days journey from it, the people have raised great towers, adorned with all the precious substances.”<sup>48</sup>

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<sup>42</sup>Naveed, “Taxila” Ancient History of Encyclopedia.

<sup>43</sup> Khan et al., *Bhir Mound: The First City of Taxila*, P. 13

<sup>44</sup>Marshall, *A Guide to Taxila*, P.1.

<sup>45</sup> John Marshall, *A Guide to Taxila* (Karachi: Sani Communication,1960).

<sup>46</sup> Muhammad Safdar Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 2.

<sup>47</sup> Delmerick, 89-95

<sup>48</sup>Ibid

Another tower to the eastward probably the top of Mankiala in the present time is the shortest way over Shah Allah Ditta hill, not less than two days' or 35 miles journey from Shah ki Dheri<sup>49</sup>.

#### **vi. Place of Education**

The evidence of ruins of monasteries in Taxila proves that the ancient city of Taksha-sila was a famous place of education. It was an early Buddhist learning center from 5<sup>th</sup> century BC to the 2<sup>nd</sup> century AD<sup>50</sup>. In addition

“The Buddhist literature refers to Taxila as a seat of learning and the abode of world-famous teachers”<sup>51</sup>.

By various accounts, Taxila is considered as the oldest and earliest university of the world<sup>52</sup>.

Ancient Taksha-sila is described in some details as a noted center of high level education and several centuries before, it attract many students from all over the world till the devastation of the city. The city was also honored as having world's first universities and flourished in the 1<sup>st</sup> to 5<sup>th</sup> centuries CE<sup>53</sup>. Taxila exerted a sort of preference over other center of education

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<sup>49</sup> Ibid

<sup>50</sup> Global Heritage Fund, “*Saving Our Vanishing Heritage: Asia's Heritage in Peril.*” (2012). 21-22

<sup>51</sup> Khan et al., P. 13.

<sup>52</sup>Kanak Baran Barua, “*Buddhist Archaeological Sites and Civilization in Pakistan, Taxila: Former Crossroads of Industry in the Ancient Middle East,*” July 11, 2018

<sup>53</sup>Naveed, “Taxila” Ancient History of Encyclopedia.

in ancient India, it was also a center of higher studies<sup>54</sup>, According to Radha Kumud Mookerji,

“Thus the various center of learning in different part of the country became affiliated, as it were, to the educational center, or the central university, of Taxila which exercised a kind of intellectual suzerainty over the wide world of letters in India.”<sup>55</sup>

A variety of subjects were taught at Taxila University, including sciences, mathematics, medicine, astronomy, literature , politics, philosophy and military sciences<sup>56</sup>. It's not an institutionalized education place but rather an epitome of studies centered around monasteries<sup>57</sup>.

According to Joseph Needham; Greek invader arrived in Taxila during 4<sup>th</sup> century BCE,

“ When the men of *Alexander* the Great came to Taxila..... they found a university there the like of which had not been seen in Greece, a university which taught the three Vedas & the eighteen accomplishments & was still existing when the Chinese pilgrim, Fa-Hsien went there about AD400.”<sup>58</sup>

With the growth of civilized cities and towns educational system came into existence, throughout India like Banaras, Nalanda, Pataliputra, Valabhi, Dasapura in North-India;

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<sup>54</sup> Barua, Op Cit.,

<sup>55</sup>Radha Kumud Mookerji (2<sup>nd</sup> Ed. 1951; Reprint 1989), “ *Ancient Indian Education: Brahmanical and Buddhist* (P. 487), MotilalBanarsidass Publ., ISBN 81-208-0423-6

<sup>56</sup>Naveed, “Taxila” Op Cit.,

<sup>57</sup> Ibid

<sup>58</sup> Needham Joseph (2004). *Within the Four Seas: The Dialogue of East and West*. Routledge.ISBN 0-415-36166-4

Kanchi, Behr, Belagami in South India became famous Ghatika-Sthanas or Universities<sup>59</sup>. Taxila became famous for educational activities in ancient India. Taksha-sila (Taxila) was an oldest among the other universities in ancient India; it was well recognized as a center of knowledge as early in 700 B.C<sup>60</sup>. In Taxila (Taksha-sila) university, all the subjects including arts and science were taught, even Buddhist could learn the Veda, and the Greeks like menindar learnt the sruti and smiriti<sup>61</sup>.

A variety of subjects and craft courses were taught in Taksha-sila University, literary, technical and professional subjects were already taught, two types of courses were the Vedas and Silpas<sup>62</sup>. The Vedic studies included six auxiliary sciences, the sciences of correct pronunciations, Literature guiding, Aphoristic, Grammars, Astronomy, Prosody and Etymology. Holy traditions and Secular law, Sankhaya, Nayaya (logic), Vaiseshika (Atomic theory of creation), Arithmetic, Music, Medicine, Four Vedas, Puranas (Antiquities), Itihasas (History), Military Art, Poetry and Conveyancing<sup>63</sup>. These are the silpas and craft study subjects but in this list the Vedas and some other subjects which cannot be said as crafts, according to references, the following crafts were taught in this university: Convincing of Law, Mathematics, Accountancy, Agriculture, Commerce, Cattle breeding, Smithy, Carpentry, Medicine and Surgery, Archery and Allied Military art, Astronomy, Astrology, Divination, Magic, Snake charming, Art of finding hidden treasure, Music, Dancing and Painting<sup>64</sup>.

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<sup>59</sup> Dr. S. SrikantaSastri, “ *Taxila: An Ancient Indian University*,” (1961) 1-3.  
[WWW.Srikanta-Sastri.Org](http://WWW.Srikanta-Sastri.Org)

<sup>60</sup>D. G. Apte, *University in Ancient India*. No. 11.Faculty of Education and Psychology, Maharaja Sayaji Rao University of Baroda, 1971. 8-23.

<sup>61</sup>Sastri, “ *Taxila: An Ancient Indian University*,” (1961) 1-3.

<sup>62</sup>Apte, 8-23

<sup>63</sup> Ibid

<sup>64</sup> Ibid

Taksha-sila University produced a lot of famous historical personalities who led the history in later period. The writer of Arthshastra, Kautiliya, who was admin and bureaucrat by Mauriyan Empire (known as chankya), taught at Taxila for some time<sup>65</sup>. Panini, the famous and well-known Grammarian of Sanskrit, was a famous student of this university<sup>66</sup>. Jivak, the renowned Physician at the court of king Bimbasa, cured emperor from fistula. He also saved King Pradyota of Ujjayini from jaundice, and he was educated in medicine and surgery at Taxila University<sup>67</sup>. The king of Kosala was educated at Taxila<sup>68</sup>. In addition, “princes from various kingdoms used to be sent to this place for education”<sup>69</sup>.

“The students are always spoken of as going to Taxila to complete their education and not to begin it. They are regularly sent to the age of sixteen year or when they ‘reach of age’. Taxila was a place not of elementary but higher, education, of colleges or universities as eminent from schools”<sup>70</sup>. Only higher education was given in Taksha-sila University. In ancient Indian educational system, up to the age of eight was primary stage and secondary education enclosed from eight to twelve years of age. So, the students came to learn at taksha-sila University in sixteen to twenty years of age<sup>71</sup>.

There is no any restriction about the choice of subject, Taksha-sila university was based on the motto “knowledge for knowledge’s sake”<sup>72</sup>. Each teacher in Taksha-sila University was

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<sup>65</sup>I. H. Qureshi, *A Short History of Pakistan*, University of Karachi, 1967. P. 21 ISBN NO. 969-404-008-6.

<sup>66</sup> Apte, Op Cit.,

<sup>67</sup>Bimala Charan Law, *Historical Gleanings*, Calcutta and Simla Thacker, Spink & Co, 1922. 1-9.

<sup>68</sup> Ibid

<sup>69</sup> Ibid

<sup>70</sup> Mookerji, P. 489 *Ancient Indian Education: Brahmanical and Buddhist*, P. 489

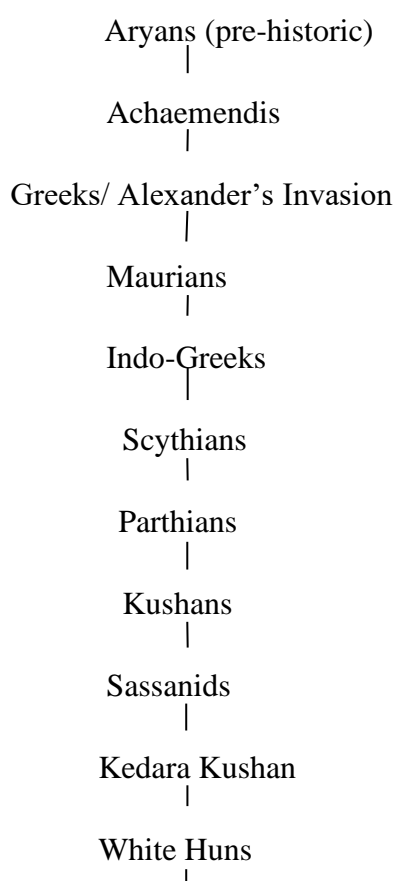
<sup>71</sup> Apte, 8-23.

<sup>72</sup> Ibid

a complete institution in his work and in himself a complete authority and self-sufficient. No one could involve in educational system and in the process of university methods. In addition, no external authorities or political and local leaders or kings were accepted in Taxila University for control<sup>73</sup>.

## Part 2: (POLITICAL HISTORY OF TAXILA)

### POLITICAL CONTROL OF TAXILA



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<sup>73</sup> Ibid

Turk Shahi

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Hindu Shahi

Taxila in Gandhara region faced several powers of antiquity and this region is witness of different rulers from different dynasties in period.

### **i. Taxila of the Aryans (pre-history)**

In the middle of the 2<sup>nd</sup> millennium BC, it was the century of Aryan's arrival in Taxila region. The legendary history of ancient Taxila goes back to glorious and remotest antiquity in the Aryan period. Taxila rose as a part of famous region of Gandhara (the land of fragrance) and stood its important position as one of the capitals of Gandhara<sup>74</sup>.

According to Sir John Marshall,

“it (Taxila) was founded at the same time as Pushkalavati in Gandhara by Bharata, son of Kaikayi and younger brother of Rama, who installed two of his sons as rulers in the two cities; Taksha in Taksha-sila and Pushkala in Pushkalavati”<sup>75</sup>.

Mahabharata tells that Taxila was occupied by the king Janamejaya of Hastinapura<sup>76</sup>, he performed the great snake sacrifice here and managed to recite famous epic during his performance<sup>77</sup>. Janamejaya was a son of Arjuna, Mahabharata hero, who established his rule in Taxila and was seated at the top of Hathi mound<sup>78</sup>. Hathi mound revealed three occupational levels and most of its

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<sup>74</sup>Dani, *A Short Guide to Taxila*, P.4.

<sup>75</sup> Marshall, *Taxila*, P. 13.

<sup>76</sup>Khan, *World Heritage Sites in Pakistan*, P. 21.

<sup>77</sup> Ibid

<sup>78</sup>Dani, *Op Cit.*, P.4.



levels belong to the Aryan's settlements, which are said to have settled at Taxila<sup>79</sup>.

## ii. The Achaemendis period (521-326 BC)<sup>80</sup>

The history of Taxila begin to the period of Darius1 (521-486) of Persia, when he conquered this region and Taxila properly came under the Achaemenid rule in about 6<sup>th</sup> or 5<sup>th</sup> century BC<sup>81</sup>. Pukkusati was the last ruler of this region<sup>82</sup>, Pukkusati (Pushkala+Sakti= might of the city of Pushkalavati) ruled here after the Aryans,<sup>83</sup> who were defeated by Achaemenians. After that, Taxila became a seat of Achaemenian dynasty as a province of Gandhara<sup>84</sup>. The Achaemenians recruited soldiers from this region; they took part in battle and fought on the side of Darius III, against Alexander the great in the clash of Gaugemela (331 B.C)<sup>85</sup>. In addition, the Achaemenians employed of Aramean clerks, who used Aramic script of writing. The script gave origin of the Kharoshthi to the local writing.

In the decline period of the Achaemenid Empire, local armies came in power during the first half of the 4<sup>th</sup> century. In the rule of Artaxerxes II (404-359 B.C), huge part of the dynasty was asserting for its independence. In this time, Taxila had thrown off the Achaemenian yoke<sup>86</sup>. After defeat of the Achaemendis, Taxila got the status of independent autonomy under the local ruler Ambhi. The region of Taxila maintained its independent position till the invasion of Alexander the great in 326 B.C.

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<sup>79</sup>Khan et al., P. 14

<sup>80</sup>Dani, P.7.

<sup>81</sup> Khan et al., P. 15.

<sup>82</sup> Dani, *The Historic City of Taxila*, P.43.

<sup>83</sup>M. A. Halim, Sarwat Baig, *Islamabad Museum: A Guide* (Lahore: Scope International, 1995), 58.

<sup>84</sup> Dani, Op Cit., P. 43

<sup>85</sup> Ibid

<sup>86</sup>Khan et al, Op Cit.,

### iii. Greek rule / invasion of Alexander (326-324 BCE)<sup>87</sup>

Alexander the great came from Macedonia in 334 B.C and started his campaign to conquest some parts of Achaemenid Empire, which was included in their colonies. Alexander wanted to establish the most powerful empire of the world, for this purpose he marched towards India<sup>88</sup>. He entered this region through Nawa pass & Bajaur and fought at Massaga in Dir, Bazira (Barikot) and Ora (Udegram) in Swat valley and then he entered Peshawar region<sup>89</sup>.

Darius III was the most active enemy of Alexander in the way of his conquest in 330 BC. He defeated Darius III, with the removal of his powerful enemy; he marched ahead towards India and Afghanistan<sup>90</sup>. Alexander crossed Indus and entered in Punjab in the spring of 326 BC<sup>91</sup>. The greatest King Pours, whose kingdom spread over the part of eastern side of the salt range beyond the river of Hydaspes (Jhelum). Another king Abhisares was ruling in Hazara region. The third was Astes, he was the king of the eight Aryan tribes at Pushkalavati (Charsada); it was the western capital of Gandhara. In the north of Malakand range, the kingdom of Massaga in the Panchkora (the land of the Kuru-Panchal tribe)<sup>92</sup> were present to welcome him with resistance. Alexander the great faced harsh resistance from these kingdoms, only one king of Taxila and his son Ambhi (Omphis) warmly welcomed him in Taxila. Omphis (Ambhi) urged his father to surrender their empire to Alexander.

Alexander the great stayed in Taxila for five days. It was obvious that king Ambhi was not in a position of successful resistance against Greeks. Another possible reason for offering hand of friendship to Alexander by Omphis, the king of Taxila (Taksha-sila) was at war with

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<sup>87</sup>Naveed, "Taxila" Ancient History of Encyclopedia.

<sup>88</sup>George Woodcock, *The Greeks in India*, Faber and Faber Ltd., Great Britain, 1966, P. 26.

<sup>89</sup>Halim & Baig, *Islamabad Museum: A Guide*. 59.

<sup>90</sup>A. L. Basham, *The Wonder that was India*. Sidgwick and Jackson, London, 1954, P.48.

<sup>91</sup>Marshall, *A Guide to Taxila* (Karachi: Sani Communication, 1960)

<sup>92</sup>Dani, *A Short Guide to Taxila*, P. 9.

the Pours, the king Paurva, beyond the Hydespes (Jhelum)<sup>93</sup>. It was a unique chance for Ambhi to defeat Porus, by offering friendship to achieve the long standing wish of defeating his enemy. Alexander stayed and refreshed his army In Taxila before the battle with Pours.

According to Alexander’s historians,

“Taxila was then the greatest indeed of all the cities that lay between the river Indus and the Hydespes (Jhelum)”<sup>94</sup>.

Before leaving Taxila, Alexander appointed Philip on the conquered areas, he left the garrison and soldiers from conquered areas which were also left in his command. Philip was assassinated by his army in 324 BC<sup>95</sup>. Taxiles received and obeyed orders from Alexander to carry on their rule with Euadamus , his experienced officer until a successor could be appointed , that appointment was never made in future<sup>96</sup>.

Alexander died in 323 BC. The Macedonian rule survived hardly for three years in Taxila. Seleucus obtained Syria, Babylon, and Persia; Ambhi got his confirmation in control of Taxila region<sup>97</sup>. Taxila once again got its autonomy under the local ruler of Ambhi in 323 BC, but unfortunately, he could not survive as ruler for a long time. Chandragupta in 317 BC captured this region and made himself the founder of Mauryan Empire.

#### **iv. Mauryan period (321-189 BCE)<sup>98</sup>**

The King Chandragupta Maurya was a founder of Mauryan Empire, after the murder of Philip. It was a suitable situation for Chandragupta for fulfilling his dream of becoming the

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<sup>93</sup> Khan et al., P. 16.

<sup>94</sup>by *Arrian, Qcurtius, Diodoros, Plutarch and Justin*, Indus Publication, Reprint, 1992, P. 92.

<sup>95</sup> Marshall, Taxila, P. 18.

<sup>96</sup> Ibid

<sup>97</sup> Khan et al., P. 17.

<sup>98</sup>Khan, *World Heritage Sites in Pakistan*, P. 22.

king of India. He captured a large territory that was conquered by Alexander in his time and founded a great empire, which entered from Afghanistan to Bengal<sup>99</sup>.

Taxila came under the Mauryan Empire. According to Justin, Chandragupta, the founder of Mauryan Empire, one day laying asleep. A big lion came to him and licked him with tongue. When he wake up, the lion had gone. After this exertion, he convinced himself for royal dignity<sup>100</sup>. On another occasion, when Chandragupta was going to war against Alexandra's army, a wild elephant came near him and presented itself before him for war.

Taxila was now an integral part of Mauryan empire but the Greeks started to re-capture their areas under the leadership of Seleucus Nicator in 306/305 BC<sup>101</sup>, But he faced shameful defeat in the war against Chandragupta Maurya, and came under his terms for peace treaty<sup>102</sup>. A large number of Mauryan princes are related with the city of Taxila<sup>103</sup>.

Bindusara (297-274 BC), the second Mauryan king, he was a son of Chandragupta. He was appointed Susima and then Asoka as viceroy of Taxila. After his death, Asoka who was a son of Bindusara, ruled over India (274-237 BC). In the period of King Asoka, Kunala, who was a son of Asoka was appointed as viceroy in Taxila.

In the time of Asoka's rule,

“Taxila was made a great seat of Buddhist learning, though the city was home to minor rebellions during this time”<sup>104</sup>.

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<sup>99</sup>Paul Masson Oursel, Hale,. De Gallinan-Grabowska, Philloippe Stern; *Ancient India and Indian Civilization*, Routledge and Kegan Paul Ltd., London, 1951 , P.37.

<sup>100</sup> Dani, *A Short Guide to Taxila*, P. 15.

<sup>101</sup> Khan et al., P. 17.

<sup>102</sup> Ibid

<sup>103</sup>Dani, Op Cit.,

<sup>104</sup>Thapar Romila (1997). *Asoka and the Decline of the Mauryans*, (Rev . Ed.). Delhi: Oxford University Press, P. 52. ISBN 978-0-19-563932-2.

The famous battle of Kalinga have been fought in Asoka's period in which a large number of people have been killed. After this battle Asoka accepted Buddhism as religion and it flourished under the guardianship of Mauryan dynasty.

**v. Indo-Greeks / Bactrian- Greeks (189-90 BC)<sup>105</sup>**

After Asoka's death the whole empire, Taxila and other provinces asserted their independence. So, the fall of empire was an easy prey for the Bactrian Greeks<sup>106</sup>. The later Greeks came from Bactria; they raised the flag of revolt against Seleucidan Empire, established in west Asia. They built up their own separate autonomous rule in Central Asia. They lived in Bactria about 100 years and were almost forgotten for a long time by the west classical writers. Classical writers discussed a very few kings from Bactrian empire.

The coins of Diodotus and Euthydemus periods have been found from Taxila. These kings fought to establish their position at two fronts. One of them is that they wanted independence against Seleucidan Monarchs, and on the other hand, they wanted to re- conquer the region which was conquered earlier by Alexander, but later lost to the Mauryans<sup>107</sup>.

However, the Greeks have come to throne in 189 BC in this region by Demetrius, but Menendar extended the Greek conquests throughout to Kabul and all over the Punjab in the period of 160-140 BC. So it was assumed that Bactrian Greeks would have occupied Taxila sometime after 160 BC. He pushed his conquests into Gandhara and across the Indus. It is to be said that Apollodotus and Menendar had played positive roles in these conquests. They were contemporaries of Demetrius<sup>108</sup>.

However Marshall writes that,

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<sup>105</sup> Muhammad Ishtiaq Khan, "*Taxila Museum*" In *Pakistan Quarterly* ed. S.E. Amjad Ali, Vol. XIV, No. E2, Autumn 1966, Karachi, P. 16

<sup>106</sup> Marshall, *A Guide to Taxila*, P.13.

<sup>107</sup> Dani, *The Historic City of Taxila*, P.63.

<sup>108</sup> Khan et al., P. 18.

“in 189 BC. Demetrius succeeded his father Euthydemus and proceeded to conquer Gandhara; the Punjab and Indus valley. He made Taxila as his capital. From Demetrius onwards Pantaloons, Agathocles (c. 182 BC) Apollodotus I (c. 175), Menendar (c. 163), Strato I with Agathocleia as regent (c. 150), Heliocles (c. 145), Lysias (c. 135), Antialcidas (c. 125), Archadius (c. 100) ruled as the Greek kings or sub kings of Taxila”<sup>109</sup>.

Heliodrus, the latter’s ambassador calls himself as “Greeks from Taxila” yet, Menendar extended Greek’s rule in Gandhara region and he is well-known in Buddhist literature. Strato, menendar’s son along Agathocleia, his mother ruled over Taxila, until he reached old age. The last Greek king was Hermaeus<sup>110</sup>. At the opposite bank of the river Indo-Greeks built a new capital city called Sirkap in Taxila region<sup>111</sup>.

#### **vi. Scythians Period (2<sup>nd</sup> century to 1<sup>st</sup> century)<sup>112</sup>**

The rule of Scythians (Sakas, as they are called in local literature)<sup>113</sup> came after the decline of the Greeks in Taxila. Scythians were the nomadic tribes from the interior of Asia. They called in Chinese as Sai or Sai-wang. These tribes were related to three great tribes of Masagetae, Sacaraucae and Dahae<sup>114</sup>. They were settled in Sistan in Parthian province, missed in Parthians and freely intermarried with them. Their country was situated between Jaxartes River and the Caspian<sup>115</sup>.

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<sup>109</sup> Khan et al., P.18.

<sup>110</sup>Dani, *A Short Guide to Taxila*, P. 19.

<sup>111</sup>Hermann kulke, Rothermund Dietmar (2004). *A History of India* (4<sup>th</sup>ed.). Routledge. ISBN 0-415-32919-1

<sup>112</sup>Naveed, “Taxila” Ancient History of Encyclopedia.

<sup>113</sup>Dani, *The Historic City of Taxila*, P.66.

<sup>114</sup> Marshall, *A Guide to Taxila*(Karachi: Sani Communication,1960)

<sup>115</sup> Ibid

Scythians conquered the Punjab and Taxila under their chief Maues or Mauakes, in Kharoshthi as Moa or Moga, in Chinese as Mu ku'a. King Maues use his title of "King of the Kings" on the coins. After his death, the title passed to the Parthian Vonones<sup>116</sup>.

According to Sir John Marshall, the last Greek king of Taxila was overthrown by Maues about 90 BC and the Jandial temple was erected under Vonones, the Parthian emperor (54-45BC)<sup>117</sup>. However, Marshall gives names and periods of the Saka ruler at Taxila which includes, Vonones (53 BC), Hermacus (48 BC), Azes I (38 BC), Azilises (10 BC), Azes II (AD 5)<sup>118</sup>.

**vii. Parthians period (1<sup>st</sup> century BC to 1<sup>st</sup> century CE)<sup>119</sup>**

Scythians and Parthians were two sections of invaders. In Arochosia, one division of invaders established its domination in the supervision of Vonones, they were Parthians. Second one is Maues, who conquered Taxila. Maues raised his power in Arachosia in 95 BC; he reached Taxila some ten or fifteen years later<sup>120</sup>.

Azes I (58BC), who was connected with the family of Vonones in Arachosia rule, as much a Parthian as a Saka<sup>121</sup>. Scythians or Saka power was broken by Gondophares of Parthians. Sir John Marshall states that Gondophares in C.25 AD, defeated Azes II, established his rule in this region and set up his capital at Taxila<sup>122</sup>.

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<sup>116</sup> Marshall, *A Guide to Taxila*(Karachi: Sani Communication,1960)

<sup>117</sup> Khan et al., P. 18.

<sup>118</sup> Ibid

<sup>119</sup>Naveed, "Taxila" Ancient History of Encyclopedia.

<sup>120</sup>Marshall, *A Guide to Taxila*, P.14.

<sup>121</sup> Ibid., P. 15.

<sup>122</sup> Khan et al., P. 19

Gondophares was the only greatest and significant ruler among other Indo-Parthians rulers. He died in 50 CE. After his death, Pakores who was Gondophares succeeded in Gandhara. In 60 CE, the rule of Parthians came to an end by the Kushans attack at the region<sup>123</sup>. In the period of Gondophares in Gandhara, the two famous personalities visited here, Appolonius of Tayana and his companion Demis. Philostratus wrote his biography and described his visit to Taksha-sila Sirkap and Jandial temple, which is located near to the city<sup>124</sup>. A large number of coins associated with Gondophares period have been discovered, the coins depict him sitting on horseback<sup>125</sup>. The death of Gondophares (around 50 CE) created an ideal situation for Kushans to launch an attack on the region of Gandhara.

#### **viii. Kushans Dynasty Period (1<sup>st</sup> to 5<sup>th</sup> century CE)<sup>126</sup>**

With the collapse of Indo-Parthian Empire, the history of Taxila shows that the way of rule was opened to the Kushans. According to Chinese historian, Kushans was a tribe who lived in North West of China and they were called Yueh-Chih. They captured Bactria and Oxus valley and in the last they conquered Northern India. The period of these conquests probably happened between 60 and 64 AD<sup>127</sup>.

Kujula Kadphises, the founder of Kushan Empire which was ruled by Kushan dynasty. He succeeded Heraios, his father as Hsi-hou-wang (the king) of Bactria. There were four tribes in Central Asia, Kujula Kadphises destroyed all of these tribes and merged their territories of Yueh-Chih in the kingdom of the Kuei-shuang (Kushans).

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<sup>123</sup>Rafi u Samad, *The Grandeur of Gandhara: The Ancient Buddhist Civilization of the Swat, Peshawar, Kabul and Indus Valleys* (New York:Algora Publishing, 2011), P. 70. WWW. Algora.com.

<sup>124</sup>“*Taxila An Illustrated Account of Archaeological Excavations Carried out at Taxila* by Sir John Marshall, Vol 1”, Published by Cambridge University Press, 1951.

<sup>125</sup> Samad, *The Grandeur of Gandhara: The Ancient Buddhist Civilization of the Swat, Peshawar, Kabul and Indus Valleys*, P. 70

<sup>126</sup>Naveed, “Taxila” Ancient History of Encyclopedia.

<sup>127</sup>Marshall, *A Guide to Taxila*, P.19.



According to some scholars, the king Kujula Kadphises didn't conquer Gandhara, he wrested the valley of Kabul from Parthians and after that, his secedes, Kujula's son Vima Taktu and Vima Kadphises, his grandson carried his conquests in Western and Eastern Gandhara. Kushan era begins from the conquest of Gandhara region in 60 AD but some scholars say that Kushan rule started in this region when Kanishka came to the throne in 78 AD<sup>128</sup>.

However, Kujula Kadphises, became the king of his mighty empire at the age of 30 and in 60 years of his age, he conquered Taxila region and extended his ambitions to conquer newly regions. He spent the last two decades to fulfill his ambitions and strengthen his position in newly conquered areas<sup>129</sup>. The king Kujula ruled over his vast empire almost for twenty years from the place of Taxila. His rule spread over in 60CE to 80CE. It is a fact that Kujula Kadphises ruled over Gandhara after Gondophares's death. But, a very less references are present and indicate Gondophares's rule in this region till 50 CE<sup>130</sup>.

A large number of coins around 2633 were discovered from Taxila region. Excavation work was carried out by John Marshall in 1913-1934. These coins were associated with Kushan's Empire. 2518 coins out of 2633 belonged to Kujula Kadphises, and 4889 coins found from various sites of Taxila and all belonged to the Kushans. And most of the coins belonged to the founder of Kushan Empire, Kujula Kadphises<sup>131</sup>. The discovery of a large number of coins marks the dominance of Kujula from Taxila and clears that he had established himself in the region of Gandhara before his death at the age of 80.

In the period of Vima Kadphises, Kushan capital had been shifted at Sirsukh (Taksha-sila) and he laid the foundation of new capital city of the region. A large number of coins

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<sup>128</sup> Khan et al., P. 20.

<sup>129</sup> Samad, P. 80.

<sup>130</sup> Ibid

<sup>131</sup> Sir John Marshall, *Taxila, An Illustrated Account of Archaeological Excavations Carried out at Taxila*, Cambridge, 1951, and Dr. SaifurRehman Dar in *Taxila and The Western World*, Lahore, 1998.

belonging to him have been found from this site<sup>132</sup>. In the period of around 120 CE, Vima Kadphises sent his ambassador in the court of Hadrian (Roman emperor) to establish diplomatic and political relations with him<sup>133</sup>.

Marshall has mentioned important rulers of the great Kushans, which include Kanishka I (C.128-C.151), Vasashka (C.151-C.156), Kanishka II (C.156-C.169), Huvishka (C.169-C.202), and Vasudeva (C.202-C.230)<sup>134</sup>. These kings of Kushan's dynasty issues a new series of gold and copper plated, with the image of royal portrait, bearing the title of Shao nao shao (Shahin Shah)<sup>135</sup>. Kanishka was a great famous king among Kushan's rulers; he portrayed the image of Buddha on his coins.

#### **ix. Sassanid Period**

Ardashir-i-Babagan, founder of Sassanian rule of Persia (A.D. 226-40)<sup>136</sup>, succeeded in establishing his suzerainty in Afghanistan in about 238 and appointed his princess as governors, who used the title of Kushana Shah or Kushana Shahan Shah on their coins. Varahran II extended Sassanid rule across the Indus. This is proved by Persepolis inscription of Shapur II<sup>137</sup>.

The Sassanid dynasty from Persia was overthrown by the Kushans of Bactria in about C.238, then they preceded towards Gandhara and West Punjab. They could not maintain their strong hold over the region and sometime later, they had lost their control. According to Marshall,

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<sup>132</sup>Marshall, *A Guide to Taxila*, Cambridge, 1960

<sup>133</sup>Historia Augusta: 'The King of the Bactrians (Kushans) Sent Ambassadors to him to seek his Friendship'.

<sup>134</sup> Khan et al., P. 20.

<sup>135</sup>Dani, *A Short Guide to Taxila*, P. 22.

<sup>136</sup> Khan et al., P. 21

<sup>137</sup>Dani, *The Historic City of Taxila*, P.74.

Shapur II (A.D. 309-80) continued his invasion on Kabul valley; he was occupant on Gandhara and Punjab (C.350-C.385)<sup>138</sup>. He established Persian control over Taxila.

Sassanians control had went loose in the period of Ardashir, when he invaded the region at the initial stage in C.230, and second attempt was made in the 4<sup>th</sup> century by his successor. It is cleared that the dominance of Sassanid dynasty prolonged till the last decade of the century<sup>139</sup>. The rule over the region of Taxila was shared between three ruling families in the 2<sup>nd</sup> half of the 3<sup>rd</sup> and the early 4<sup>th</sup> centuries. The first is called Shaka and other two families were Shiladas and Gadhara (Gadakhara or Gakkahara), who were ruling in Punjab. Another tribe, called Jouan-Jouan (probably Janjuas in latter history) made its strong way into Punjab from Central Asia<sup>140</sup>. In the period of Sassanids, many local rules rose up as subsidiary dynasties, one of the dynasty was Gadakhare or Gakkhara, as identified from coins but traditions remember them as Kiyanis<sup>141</sup>. According to Marshall, the Kushana of Bactria moved towards South of Hindu-Kush mountain range under leadership of their chief Kidara, they faced pressure by the Hiung-nu (Jouan-Jouan) and they were forced to move immediately in C.390<sup>142</sup>.

#### **x. Kidara Kushan**

After downfall of Sassanid rule, Kushan of Bactria raised them under their chief Kidara. They wrest the region of Gandhara and Western Punjab. Kidara Kushan was a branch of Kushan Bactrians, they were known as little Kushan, or better. They called themselves on the coins as Kidara Kushans. They came in power in the middle of 5<sup>th</sup> century<sup>143</sup>.

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<sup>138</sup>Jalil Qureshi, "*Arros-ul-Billad Taxila (Taksha-sila)*", Translated, 2003, P. 77.

<sup>139</sup> Khan et al., P. 21.

<sup>140</sup>Dani, *A Short Guide to Taxila*, P. 22.

<sup>141</sup>Ibid

<sup>142</sup> Khan et al., P. 21.

<sup>143</sup>Dani, *The Historic City of Taxila*, P.74.

Kidara was the first ruler succeeded by Piro in 375, and he was succeeded by other rulers, Kritavirya, Siladitya, Sarvayasa, Bhasvan, Kusala and Prakasa<sup>144</sup>. Kidara Kushans were followers of Buddhism. They ruled over Gandhara for about seventy years and they made Peshawar as their capital and Taxila was only a province under their rule. A very famous Chinese pilgrim Fa'Hian visited Taxila in Kidara Kushan period<sup>145</sup>. However, Kidara Kushan established themselves as a strong ruler in those areas, in 460 AD the White Huns was invaded in this region and Kidara Kushan was once again over thrown by them.

**xi. White Huns (5<sup>th</sup> century CE)<sup>146</sup>**

Ephthalites or White Huns were the new invaders in Gandhara and Punjab in the 3<sup>rd</sup> quarter of 5<sup>th</sup> century<sup>147</sup>. They were Barbarian tribes from Central Asia. Buddhist religion and art became badly damaged and received very harsh treatment by them<sup>148</sup>.

According to Marshall, "Ephthalites or White Huns were sweeping over Gandhara and Punjab carried fire and sword wherever they went"<sup>149</sup>. Thujina (or tigin or Tunjina), who was the first ruler of the Huns. He conquered Gandhara in about 450<sup>150</sup>. Tormana and Mihirakula were the famous among other Hun rulers. Mihirakula succeeded by Pravarasena then Khinkhila. The last Hun ruler was Yudhishtira, his rule was interrupted by the founder of the Karakota dynasty in Kashmir in about 670 AD. At the time of the visit of Hiuen-Tasang, Taxila was a dependency of Kashmir<sup>151</sup>.

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<sup>144</sup> Dani, *The Historic City of Taxila*, P.74.

<sup>145</sup> Qureshi, P. 77.

<sup>146</sup> Naveed, "Taxila" Ancient History of Encyclopedia.

<sup>147</sup> Marshall, *A Guide to Taxila* (Karachi: Sani Communication, 1960). P. 38.

<sup>148</sup> Khan et al., P. 21.

<sup>149</sup> Khan et al., P. 21.

<sup>150</sup> Dani, *The Historic City of Taxila*, P.74.

<sup>151</sup> Ibid., P. 76.

### xii. Turk Shahi

After the decline of the Huns, Taxila came under the territory of Kashmir, and then Turk Shahi replaced them. Taxila once again changed its masters, this time Taxila came under the kingdom of Turk Shahis, they were associated with Kanishka (Kushan)<sup>152</sup>. Kabul was the capital of Turk Shahi's rule. Their last ruler was Maktorman<sup>153</sup>. Turki Shahis were defeated by the Arabs Ya'qub Lais and shifted the capital to Ohind of the Indus crossing<sup>154</sup>.

Albiruni says that Barhatigin was the founding father of the Turk Shahi rule in Gandhara<sup>155</sup>. The history of this Turkish family can be traced back to A.D. 666.<sup>156</sup> For some 177 years, the Turk Shahis remained in power. 843 was the period of end of their rule in Kabul, but the western branch of the Turk Shahis was still in rule until the rise of Ya'qubLaith, who was ameer of Sistan and he captured Kabul in 870<sup>157</sup>.

### xiii. Hindu Shahi (9<sup>th</sup> to 10<sup>th</sup> century CE)<sup>158</sup>

According to Alberuni, Lagaturman was dethroned by his minister Kallar, who was a Brahman<sup>159</sup>. Kallar laid the foundation stone of the Hindu Shahi rule. He was a chief of Odi

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<sup>152</sup> Marshall, Taxila, P. 77

<sup>153</sup> Qureshi, P. 79.

<sup>154</sup> Marshall, *A Guide to Taxila* (Karachi: Sani Communication, 1960). P. 38.

<sup>155</sup> Tauqeer Ahmad Warraich, "Gandhara: An Appriaisal of its Meanings and History," (*J.R.S.P). Journal of Research Society of Pakistan*, Vol. 48, No 1, 2011), 1-20

<sup>156</sup> A. H. Dani, B. A. Litvinsky and M. Z. Zamir Safi, *Eastern Kushans, Kidarites in Gandhara and Kashmir, and Later Hephthalites*, 167-186. ISBN 978-92-3-1032110.-

<sup>157</sup> Dani et al., *Eastern Kushans, Kidarites in Gandhara and Kashmir, and Later Hephthalites*, 167-186.

<sup>158</sup> Naveed, "Taxila" Ancient History of Encyclopedia

<sup>159</sup> Warraich, "Gandhara: An Appriaisal of its Meanings and History," 1-20

tribe, Hindu Shahi were Odis whose settlement can still be found in Gandhara<sup>160</sup>. Turk Shahis replaced by Hindu Shahis, they were Rajputs and They were identified in modern time as Jouan-Joun (modern Janjuas)<sup>161</sup>. They survived at the age of A.D. 1013, when their last king Trilochana Pala was defeated by Mehmud of Ghazni<sup>162</sup>. The famous fort of Giri was built in Taxila under the period of Hindu Shahis<sup>4</sup>. Odi dynasty Hindu Shahis ruled over Gandhara for about two hundred years<sup>163</sup>. The famous Fort of Giri was built in Taxila under the period of Hindu Shahis<sup>164</sup>

#### **xiv. Decline of Taxila**

According to Arrian records

“Taxila was a great and prosperous city in the period of Alexander the great”<sup>165</sup>.

Taxila was a wealthy, prosperous large and a populous city between Indus and Hydaspes (Jhelum).

Starbo says that,

“The country around about was thickly populated and extremely fertile”<sup>166</sup>.

He also describes Taxila as:

“a city which is large and has most excellent laws, and the country that lies around it is spacious, and very fertile, immediately bordering also on the plains”<sup>167</sup>

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<sup>160</sup>Dani et al., Op Cit., 167-186.

<sup>161</sup>Dani, *A Short Guide to Taxila*, P. 27.

<sup>162</sup> Marshall, *Taxila*, P. 78.

<sup>163</sup> Dani, et al., 67-186

<sup>164</sup>Dani, Op Cit.,

<sup>165</sup> Khan et al., P. 22.

<sup>166</sup> Ibid

<sup>167</sup>Dar, 113-133.

Plutarch also remarks on the richness of the soil<sup>168</sup>.

Hsuan Tsang, tells us about lands fertility of Taxila and its richness, flowing streams and fountains, flowers and fruits and agreeable climate<sup>169</sup>.

Pliny explains Taxila

“A famous city situated on a low but level plain in a district called Amarda”<sup>170</sup>

According to Jataka’s early Buddhist literature,

“Taxila was a famous university, where students could get education in almost any subject”<sup>171</sup>.

Taxila had been badly destroyed by the Hun invaders. They burnt every sign of civilization from Taxila. They used all of wealth and resources of Taxila and looted in a very bad way. The great city of Taxila witnessed massacres of humanity. The fame of this city, height of popularity, prosperity was ended by these ungracious tribes.

After the conquest of this region by the Muslims, Lahore and Delhi became new points of the Muslim dynasty. The whole political activities and developments shifted to Delhi and Lahore<sup>172</sup>. No Muslim monument was built in this region. Taxila remained a local city under local Gakkhars. Taxila had lost its importance during medieval period; its glorious place had been taken over by Peshawar in the West and Lahore in the East<sup>173</sup>. In addition, with the passage of time, Taxila lost its position as place of art, culture and trade, because Lahore was the new hub of trade, culture and Muslim art.

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<sup>168</sup> Khan et al., Op Cit.,

<sup>169</sup> Khan et al., P.22

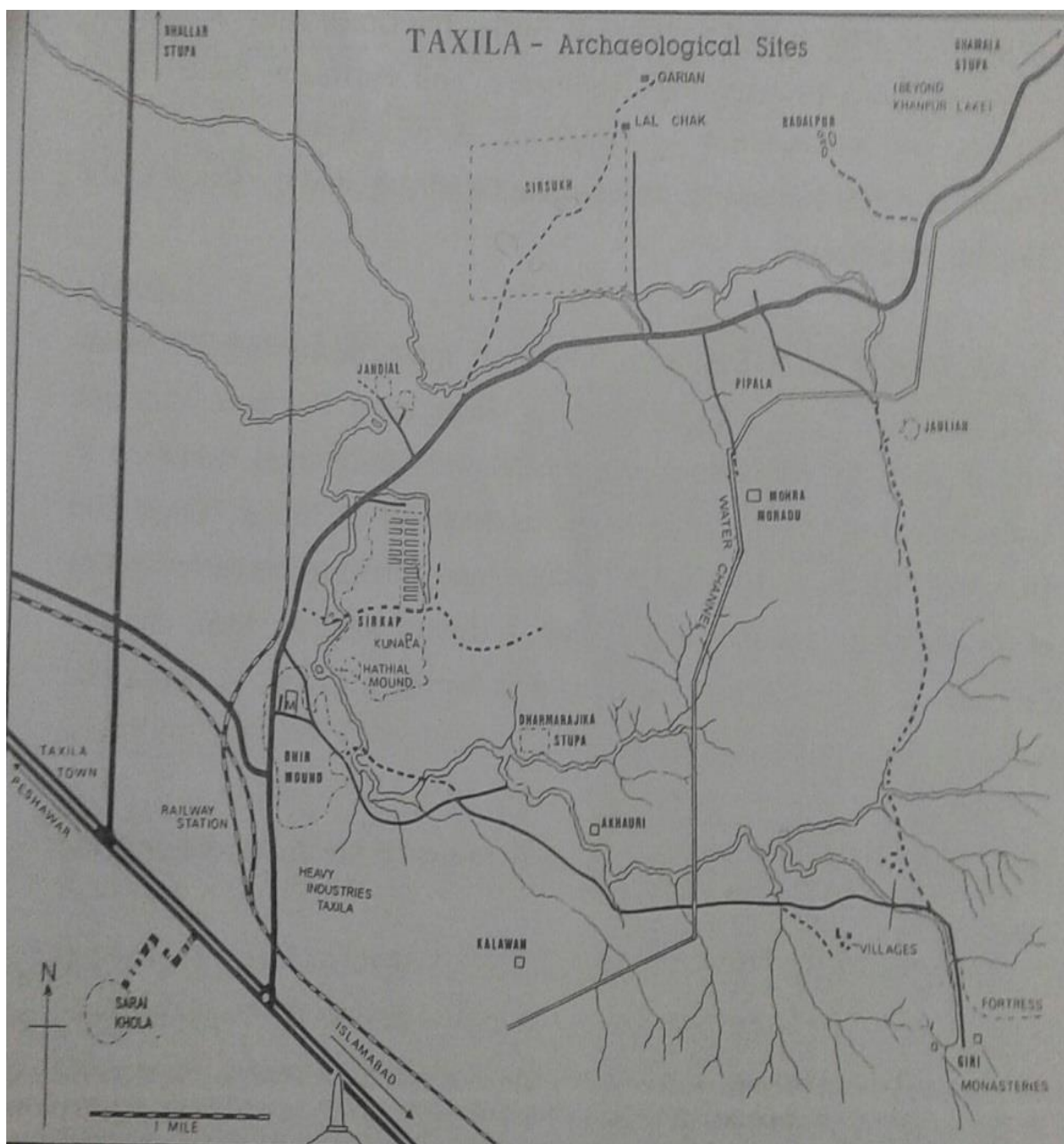
<sup>170</sup> Dar, 113-133.

<sup>171</sup> Khan et al.,

<sup>172</sup> Dani, “Taxila the Old Metropolis of Gandhara,”182-184.

<sup>173</sup>.Ibid

**ANCIENT ARCHEOLOGICAL SITES OF TAXILA**



**Figure 2: Location of the Ancient Archaeological Sites of Taxila**



## Part 1: PRE-HISTORIC CITIES

### i. Sarai khola

The most primitive settlement of Taxila region is Sarai khola, dated back to 6<sup>th</sup> - 4<sup>th</sup> century BCE. Sarai khola was discovered in 1968, it was a major breakthrough achieved by the discovery of this site<sup>174</sup>. According to pro-historic cultural sequences, ancient Taxila is divided into three phases, which are as follows,

- (i) Pre-Bronze age culture, Neolithic period (before 2800 B.C.)
- (ii) Bronze age period culture (2800-1500 B.C.E)
- (iii) Late Bronze period and early iron age period culture (1000 B.C.E)<sup>175</sup>

On the main Trunk road, Sarai khola is the place where the phase of Neolithic period was found at this site. With the discovery of this site of Pre-Bronze culture, the Pre-historic Taxila was pushed to the Stone Age<sup>176</sup>. It was the time when man became under historic period from Pre-historic age; and started growing agricultural art and domestication of animals. Man started to use handmade pottery for their use. Kot Dijian is cultural evidence was also discovered at Sarai khola<sup>177</sup>.

Sarai khola was situated about half kilometers at the west of Kala-Nala bridge on the Grand-Trunk road and 4 kilometers at the south-west of Taxila museum. Excavations started here under

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<sup>174</sup>Muhammad Ilyas Bhatti, *Taxila An Ancient Metropolis of Gandhara: Pakistan's Glorious Heritage* ( Sialkot: Mrs. MunazzaIlyas, December, 2000), 56

<sup>175</sup>Amanullah & Zakirullah, *Protohistoric Phase in Taxila Valley, in Museum Journal* Vol. I & II, National Museum of Pakistan, Karachi, 2001 , pp. 55-59.

<sup>176</sup> M. A. Halim, Excavations at Sarai Khola, Part I & II, Pakistan Archaeology No. 7 & 8, Department of Archaeology & Museum, Karachi.

<sup>177</sup> Muhammad Bahadar Khan, M.Hassan, M. Habibullah Khan Khattak, F. Rehman , and M. Aqleem Khan. “*Bhir Mound: The First City of Taxila (Excavations Report 1998-2002)*,” Department of Archaeology and Museums & National Fund for Cultural Heritage, June, 2002. P. 14

the guidelines of Archaeology Department from 1968-1973<sup>178</sup>. In this excavation, Terra Cotta figuring of mother goddesses, chest blades, beads, Terra Cotta pots and shreds were found from Sarai khola remains. Unique type of burial customs was discovered, the habitats of Sarai Khola used unique style to bury their dead bodies.<sup>179</sup>

UNESCO declared the ruins as world cultural heritage site, but despite of its importance and archaeological Pre-Indus and Pre-historical importance, the site is in bad condition of preservation and conservation it has been forgotten by the archaeological authorities and concerned department of Archaeology. In addition, no new efforts have been made by these departments for conservation, excavation and restoration for the last many decades<sup>180</sup>.

## ii. Hathial

Hathial is an early ancient archeological site located at the west end of a spur of the Margalla range, and just north-east of the Bhir-Mound, it is separated by the Tabra Nala<sup>181</sup> just south of Sirkap. The red burnished ware and various materials were found from its remains. It is suggested that the establishment of Hathial remains related to the age of 1000 BCE<sup>182</sup>. Grave culture of Gandhara was discovered at Hathial in 1980. Its history links with the similar culture found at Peshawar, Dir and Swat<sup>183</sup>.

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<sup>178</sup> “Sarai Khola A Forgotten Site in Taxila Valley,” The Dawn, December 26, 2010

<sup>179</sup> Ibid.

<sup>180</sup> Ibid.

<sup>181</sup> Alexander Cunningham , *The Ancient Geography of India: The Buddhist Period including The Campaigns of Alexander, and The Travel of Hwen-Thsang* (New Delhi: Cosmo Publications, 2007), 95

<sup>182</sup> Bridget Allchin, and Raymond Allchin, *The rise of civilization in India and Pakistan*. Cambridge University Press, 1982, P. 314.

<sup>183</sup> Bhatti, *Taxila An Ancient Metropolis of Gandhara: Pakistan's Glorious Heritage*, 56

3 occupational stages are discovered from Hathial as under;

- (i) Kot Dijian age period (2600-2400 BC)
- (ii) Gandhara grave culture settlement (1000 BC)
- (iii) Early historic level (6<sup>th</sup> / 5<sup>th</sup> century B.C.)<sup>184</sup>

Hathial settlement is an early ancient establishment dated back to 1000 BCE. Only Bhir Mound settlement was created after this around 500 B.C.E<sup>185</sup>. The pottery was found here which was related to the period between 1000 BCE and 400 BCE, it was the period of intermediary, between Pre-Achaemenid , the Late Harappan of the Indus valley and the early historic period<sup>186</sup>.

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<sup>184</sup>Gulzar Muhammad Khan, Hathial Excavation: A Preliminary Account, *Journal of Central Asia*, 1983. pp. 35-44.

<sup>185</sup> Allchin and Allchin, *The rise of civilization in India and Pakistan*. P. 314

<sup>186</sup> Patrick Olivelle, *Between the Empires: Society in India 300 BCE to 400CE*, Edited. Oxford University Press, P. 41

**Part 2: URBAN PATTERN OF TAXILA**



**Figure 3: Urban pattern of Taxila**

Taxila is known as the region of antiquity, and the city spreads over three sites. Each site belongs to distinct time period<sup>187</sup>. Bhir Mound is an oldest one which dated from 6<sup>th</sup> century B.C.

**i Bhir Mound**

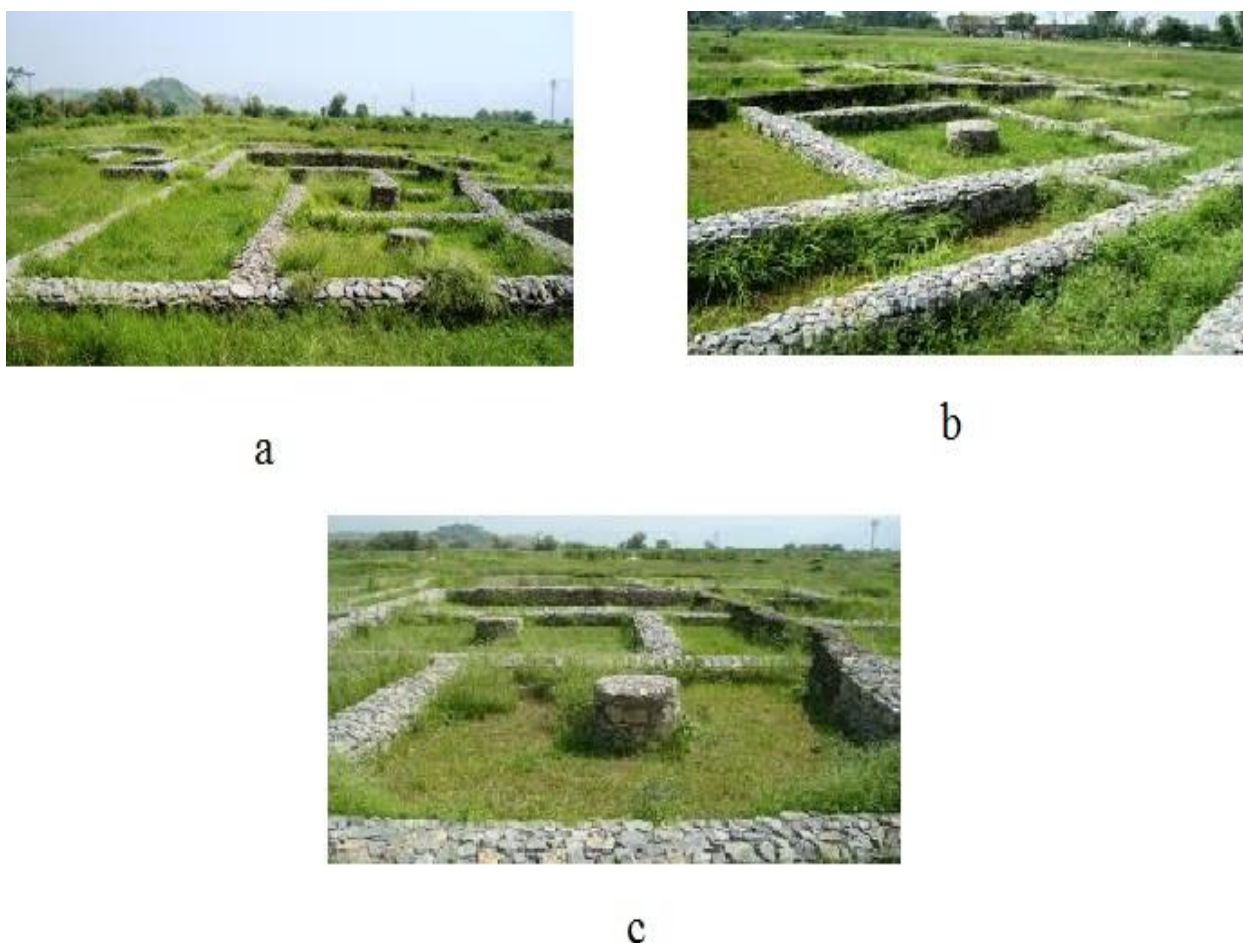
**ii Sirkap**

**iii Sirsukh**

**i Bhir Mound**

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<sup>187</sup> Mehmet Somuncu, Ashfaq Ahmad Khan, “ *Current Status of Management & Protection of Taxila World Heritage Site, Pakistan,*” Department of Geography, Ankara University, Ankara, pp. 45-60



**Figure 4: Early settlements of Bhir Mound**

Bhir Mound is situated about some five (5) minutes of walk to the southern side of Taxila museum and a minute to the Northern side of the Bhir Daraghi village<sup>188</sup>. After the conquest of the Achaemenid, at this time, a village of Bhir Daraghi existed as a small settlement of the Achaemenid. They constructed their capital over these settlements at Taksha-sila called Bhir Mound. In the excavation period, Sir John Marshall discovered the buildings of heavy masonry

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<sup>188</sup> John Marshall, *Taxila: An Illustrated Account of Archaeological Excavations Carried Out at Taxila Under the Orders of the Government of India Between the Years of 1913 and 1934; In Three Volume,* (Delhi: Bharatiya Publishing House, 1975), P. 87.

which belong to the Achaemenid periods; it was the lowest stratum of the Archaeological field site.

Bhir mound remains are the main and oldest city of ancient Taxila; these are the ruins of the flourished city that developed from the 6<sup>th</sup> - 2<sup>nd</sup> centuries BC<sup>189</sup>. Dairus occupied Bhir Mound in 518 BC. Alexander came to Bhir Mound and conquered this area in 326 BC<sup>190</sup>. The remains of Bhir Mound spread over 6<sup>th</sup> to 2<sup>nd</sup> centuries BC.

The ruins of Bhir Mound are the earliest site of all the sites situated in Taxila. It is confirmed by the excavations at this area, which shows that the city of Bhir Mound had been destroyed thrice and then rebuilt at high level than Bactrian Greeks shifted the city to the place now known as Sirkup at the eastern side of Tamra Nala.

The shape of Bhir Mound city is an irregular style, measuring about 1km from northern to southern side and some 600 meters from eastern to western, and situated to the east of Taxila railway station and west from Tamara Nala , Taxila's archaeological museum is located at its north of side<sup>191</sup>.

Sir Mortimer Wheeler says about two archaeological sites:-

“Alike at Charsada’s Balahisar and at Taxila’s Bhir Mound, iron was used from the beginning as at present known. Both sites must be supposed to have existed, as caravan-cities, on the great international highway from the time of the Persian conquest, *i.e.* from c.540-500 B.C.”<sup>192</sup>

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<sup>189</sup> Muhammad Safdar Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 4.

<sup>190</sup> “Taxila Regional Site Conservation Assessment for Global Heritage Fund”, 2011 , P. 3

<sup>191</sup>Bhatti, P. 57.

<sup>192</sup>Ahmad Hasan Dani, *The Historic City of Taxila* (Lahore: Sang-e-meel Publications, 1999), P. 79

According to Dr. Ahmad Hassan Dani, on the west bank of Tamara Nala, a large open ground was present and the current Taxila museum is situated on its one side, the place of Bhir (derived from the muslim word Pir, a saint) mound<sup>193</sup>.

Sir John Marshall and Sir Mortimer Wheeler conducted excavation of this site and twice by the Archaeology department Government of Pakistan<sup>194</sup>. Sir John Marshall states in a result of excavations at Taxila that,

“ there were twelve sites at Taxila; the first four were located at Bhir Mound. At the beginning of the 2<sup>nd</sup> century B.C, the city was shifted from the Bhir Mound to Sirkap ”.<sup>195</sup>

Sir John Marshall conducted excavations and carried out deep digging at a large number of places at the site and showed that the ruins of Bhir Mound belonged to four different successive strata (periods). The earliest was from 6<sup>th</sup> to 5<sup>th</sup> century B.C.<sup>196</sup> It was a time when Taxila was the tributary state of Achaemenid Persia<sup>197</sup>. 2<sup>nd</sup> period starts from the period of Alexander the Great *i.e.* 4<sup>th</sup> to 3<sup>rd</sup> century B.C<sup>198</sup>. The third stratum is assigned with Mauryan period<sup>199</sup>, the city of Bhir Mound became territory of Mauryan dynasty in 3 century B.C. The Mauryan dynasty declined in 2<sup>nd</sup> century B.C.<sup>200</sup> The city came in to Bactrian Greeks period, the fourth

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<sup>193</sup> Ahmad Hasan Dani, *A Short Guide to Taxila* ( Lahore: Institute of Heritage Education-Pakistan, 2000), P. 8.

<sup>194</sup>Ibid

<sup>195</sup> Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 24.

<sup>196</sup>Ibid., P. 28.

<sup>197</sup>Bhatti, P. 57.

<sup>198</sup> Khan, Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 24.

<sup>199</sup>Ibid

<sup>200</sup>Bhatti, Op Cit,.



strata belongs to this period<sup>201</sup>, and the first (uppermost) belongs to the sovereign period and the attack of Bactrian Greeks second century B.C.<sup>202</sup>

Sir Hurbert John Marshall also presents the best picture of the houses plans, streets and lanes in the city, water supply, sanitary arrangement, drainage system, and shopping centers<sup>203</sup>. Thus, all settlement of the city of Bhir Mound is a classic example of urban development in the ancient time period of the Indus land, so, the Bhir Mound is directorial and commercial center of the international route and it linked to South Asia with the west over land.<sup>204</sup>The masonry used here was lime stone and rubble with little Kanjur stones. All specimens are bounded together by mud mixture with chopped straw<sup>205</sup>.

A very strange thing is that no well has been discovered in Bhir Mound nor any other settlement of Taxila. On this situation, Sir John Marshall suggested that it can be possible that the Tamara stream was the only source of water supply<sup>206</sup>.

“The serial ID number of Bhir-Mound as world heritage is 139-003 in UNESCO world heritage sites list”<sup>207</sup>

## ii. Sirkap

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<sup>201</sup> Khan, Op Cit., P. 28.

<sup>202</sup>Bhatti, P. 57.

<sup>203</sup>Dani, *The Historic City of Taxila*, P. 82.

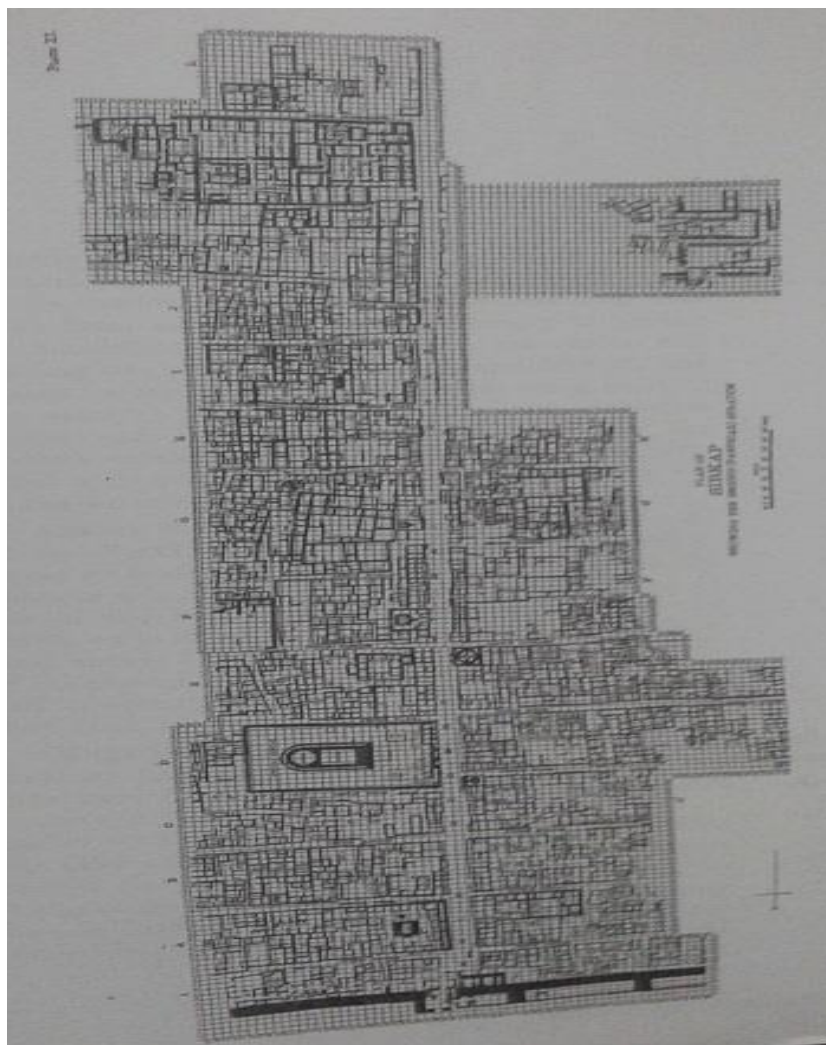
<sup>204</sup>Ibid, P. 88.

<sup>205</sup> “Taxila Regional Site Conservation Assessment for Global Heritage Fund”, 2011, P. 4.

<sup>206</sup>Dani, *The Historic City of Taxila*, P. 82.

<sup>207</sup> Khan, “Management Plan for Taxila: A World Heritage Site in Danger.” P.5.

Sirkap is the 2<sup>nd</sup> oldest city of Taxila region after Bhir Mound. The city was established by the Greco-Bactrian emperors in the 2<sup>nd</sup> century B.C.<sup>208</sup>. The old city of Taxila, Bhir Mound was shifted by the Bactrian Greeks to a new site, called Sirkap<sup>209</sup>. This site is known as Greek city in Taxila, its fortification wall is made up of irregularly broken stones while its plan is in Greek chess shape.



**Figure 5: Sirkap Settlement**

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<sup>208</sup>Somuncu & Khan, P. 45-60.

<sup>209</sup> Marshall, Taxila, P. 112

Pattern<sup>210</sup>. It is included on the extreme western edge of the Hathial spur and located at the bank of Tamra Nala<sup>211</sup>. Total length of the city was about 5km, and its walls were built by stone and mud. This covered all around the city. Most of the Buddhist and Jain temples and buildings which see among the remains of sirkap city belong to the saka-parthian period.



**Figure 6a**

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<sup>210</sup> Sir John Marshall, *A Guide to Taxila* (Karachi: Sani Communications, 1960).

<sup>211</sup> Bhatti, P. 59



Figure 6b



Figure 6c

### Temple of Double Headed Eagle



**Figure 7: Remains of Shops in Sirkap City**



**Figure 8: Jain Temple**



**Figure 9: Stupa in Sirkap**



**Figure 10: Guard Room**



**Figure: 11a**



**Figure: 11b**



**Figure: 11c**

**Ruins of Sirkap**



The name 'Sirkap' is associated with the legend hero Rasalu and the seven demons Rakshasas, it is a local lok story of their local hero and the group of demons. Rasalu fought against all of these Rakshasas, who feed on human flesh<sup>212</sup>. They were seven Rakshasas family living in Manikpur at the west of the Jhelum, they were three brothers named Sirkap, Sirsukh and Amba, and four sisters Kapi, Kalpi, Munda, Mandehi. Rasalu was the son of the Raja of Sialkot (Sakala). Rasalu killed all of the demons because they were demanding for sacrifices from the local people of this area. The city is a mark as a spot, Rasalu killed the Sirkap demon<sup>213</sup>.

Sirkap was discovered by Alexander Cunningham in 1863, in addition the site was excavated and explored by John Marshall between 1913-1934, and then he was Director General of the department of Archaeological survey of India<sup>214</sup>. Sir John Marshall described seven strata for Sirkap, or we can say that Sirkap have been identified by seven occupation levels. Sirkap flourished under many different periods, beginning with the Greeks regime, then the Scythians period, Parthians rule and finally the Kushans<sup>215</sup>.

i Earliest stratum (vii) lowest one (7<sup>th</sup>) belongs to the "Pre-Greek" era<sup>216</sup>, in this stratum, it represented Sirkap as populated city as the Bhir-Mound.

ii The sixth (vi) stratum to the period of 'Bactrian Greeks'<sup>217</sup>.

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<sup>212</sup> Marshall, *A Guide to Taxila*,

<sup>213</sup> Muhammad, Bin Naveed, "Taxila" Ancient History of Encyclopedia. Last Modified July 23, 2015. [https:// WWW.ancient.eu/Taxila/](https://WWW.ancient.eu/Taxila/) .

<sup>214</sup>W. Rienjang, 'Sirkap (Taxila)', Gandhara Connections website <<http://www.carc.ox.ac.uk/GandharaConnections/otherResources.htm>>

<sup>215</sup> "Taxila Regional Site Conservation Assessment for Global Heritage Fund", 2011 , P. 48

<sup>216</sup>Naveed, Taxila, Op. Cit.,

<sup>217</sup> W. Rienjang, Op. Cit.,

iii The fifth also belongs to the period of Greek rule (C.190-90 B.C)<sup>218</sup>

iv The next three stratas, the fourth, third, and second belongs to the 'Saka time' (C.90 B.C-A.D25)<sup>219</sup>. Many buildings of 2<sup>nd</sup> stratum were destroyed by an earthquake in A.D 30 and rebuilt by the Parthians.

v Marshall assigned the top, the latest stratum of Sirkap to the Kushan period, which dated to C.AD 60<sup>220</sup>.

Now the remains of Sirkap were visible on the surface related to the 2<sup>nd</sup> of the strata and dated from the late Saka and Parthians period. Amalananda Ghosh and Sir Mortimer Wheeler carried out excavations within a limited area between 1944 to 1945<sup>221</sup>.

A well-known scholar summarized the phases and strata of Sirkap below:

**Ghosh 1948:**

Phase I: mid of the 1<sup>st</sup> century BC to the starting of the Christian period Phase

II: beginning of the Christian time period to AD 50 Phase

III: AD 50 to early second century AD Phase

IV: second century AD

**Marshall 1951: 118**

VII: Pre-Greek era

VI: Bactrian Greeks period

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<sup>218</sup> Marshall, *A Guide to Taxila*,

<sup>219</sup> Ibid

<sup>220</sup> W. Rienjang, 'Sirkap (Taxila)'. P. 5

<sup>221</sup> Marshall, Op Cit.,

V: Greek rule (190-90BC)

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

I: Kushan conquest and later (c. AD60)

**Erdosy 1990:**

VII: Indo-Greek period

VI: Maues-Vonones time

V: Maues- Vonones to early rule of Azes I

IV: Azes I to early rule of Azes II

III: Azes II to early rule of Gondophares

II: Gondophares to Kanishka reign

I: Huvishka; site deserted by Vasudeva<sup>222</sup>

The study of the Sirkap remains, and antiquities found here, gave new meaning to the occupation sites and present sites of an ancient city. In addition, these finds present a new picture of the human's past activities in the city. Sirkap is a perfect paradigm of a preplanned city maintained throughout regularity . The arrangement of regular straight street plan, running northern to southern side and cutting it at right angles by cross street shows that the entire residential plan is in rectangular blocks system<sup>223</sup>. According to John Marshall the planning of dividing a city in rectangular blocks was first introduced in the western world in the 5<sup>th</sup> century B.C. The

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<sup>222</sup> W. Rienjang, P. 5.

<sup>223</sup>Dani, *The Historic City of Taxila*, P. 92.

planning of Sirkap borrowed from the west<sup>224</sup>. It is very strange that no Greek temple or palace, theatre or any kind of building associated with the Greeks has been found within the city<sup>225</sup>.

Marshall's excavations work at Sirkap, specially those connecting to the Scythian-Parthian phase in the upper layers, present an outstanding picture of life in this city. There were many Buddhist temples, stupas and luxurious houses. Coins were in common exchange, and molds point out a local mint. The successful wore elegant gold and silver jewellery and used mirrors, scent flasks, ear cleaners, hairpins, toothpicks, and combs. There is slight indication for the disposal of sewage system. This may have accounted for a visitation of plague. Children used to play toy carts and birds and animals models. There is even use of toy furniture of bone and ivory<sup>226</sup>.

“The serial ID number of Sirkap as world heritage is 139-004 in UNESCO world heritage site list”<sup>227</sup>

### iii. Sirsukh

The third and the last ancient city of Taxila is Sirsukh, the largest Gandharan ancient site among the three oldest remains of Taxila region. In the time of Kushan rulers, Sirsukh city was build after the rejection of Sirkap near Lundi Nala<sup>228</sup>. They decided to shift the city of Sirkap and build a new one on its place, they selected a site at the northern bank of Lundi Nala and about 1.6 kilometer to the north-east of Sirkap city and 1.4 kilometers north to south and some 1 kilometer east to west. The Walls of the city were some 3 meters high and had same

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<sup>224</sup> Ibid

<sup>225</sup> Dani, *The Historic City of Taxila*, P. 92.

<sup>226</sup> Charles F. W. Higham, *Encyclopedia of Ancient Asian Civilizations* (New York: NY Facts On File, Inc. 2004), pp. 345.

<sup>227</sup> Khan, “Management Plan for Taxila: A World Heritage Site in Danger.” P.20.

<sup>228</sup> Ibid, P. 24.

measurement of wideness<sup>229</sup>. The city spread inside the strong boundary walls about 2kilometers, the village of tofkian, pind gakhar and mirpur include in this site. Sirsukh was constructed around 80 C.E., when Kujula Kadphises conquered Gandhara; he established his temporary capital at saka-parthian city of Sirkap.



**Figure 12: Sirsukh**

The city commenced immediately in the period of Kushans. In the region of Vima Kadphises, Taksh a-sila Sirsukh was ready for occupation. The large number of coins founded during the excavation at site belonging to Vima Kadphises, indicates that the Kushan capital was shifted

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<sup>229</sup>Bhatti, P. 68.

soon after the Vima Kadphises succeeded to the Kushan throne in 100 CE.<sup>230</sup> The city of Sirsukh survived against the white Hun's attack in the 6<sup>th</sup> century CE, Sirsukh was still prosperous and a major city of Buddhist religion. Chinese pilgrim Hsiuen Tsang came to Gandhara in 630 CE, he stayed here in Sirsukh during his visit.

In the reasoning of abandoning the city, possibly it was a matter of prestige, or it is assumed that they felt their defense system was insecure. Perhaps the most important reason may have been that before the Kushan arrived in Sirkap, half of the city was wiped away by a deadly plague, and further it was destroyed by an earthquake, the effects of which were too apparent. Any of the reasons may be the cause for Kushan to construct Sirsukh. From the coins found in the remains of Sirkap, it is obvious that the transference took place under Vima Kadphises, but the city continued to be occupied by some leftover population, just as the Bhir Mound city<sup>231</sup>.

The new city is an irregular rectangular shape, about 1,500 yards along its north and south of side and 1,100 along east and west of side<sup>232</sup>. On the south and west the area outside the city walls is enclosed in a band of Lundi Nala. Tredi Ghar, the area which had some relation to Sirsukh, as the Kacha kot the line of mounds did to Sirkap<sup>233</sup>. Tredi Ghar the place of mounds was in line in a crescent shape. It is an argument of the natural protection of Sirsukh.

Unfortunately, the site of Sirsukh has not been well excavated because of local farming in this area, which would need to be disrupted a lot in order to facilitate the excavations<sup>234</sup>. So, it is difficult to be said about the cultural wealth of the people of this area<sup>235</sup>. The city was excavated on a very small scale in 1915-1916. In limited excavation, numbers of Antiquities were

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<sup>230</sup>Bhatti, P. 68.

<sup>231</sup> Ahmad Hasan Dan, *History of Pakistan: Pakistan through ages*. (Lahore: Sang-e-Meel Publications, 2007), P. 63.

<sup>232</sup> Marshall, *Taxila*, P. 217.

<sup>233</sup> Ibid

<sup>234</sup> Naveed, "Taxila" Ancient History of Encyclopedia.

<sup>235</sup>Bhatti, P. 68.

discovered including pottery , iron , bones , copper artifacts , coins , beads and few status of Hindu culture were also found. Due to lack of excavations, little is known about interior but Marshall did work on it and exposed some parts of large stone buildings with rooms around courtyard<sup>236</sup>.

“The serial number ID of Sirsukh as world heritage sites is 139-005in UNESCO world heritage sites list”<sup>237</sup>

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<sup>236</sup> Charles F. W. Higham, P. 345.

<sup>237</sup> Khan, “Management Plan for Taxila: A World Heritage Site in Danger.” P. 24.

### **Part: 3 MONASTIC PATTERN AND ENVIRONMENT OF TAXILA**

Gandhara and Taxila were the hub of Buddhism. A very large number of monasteries of Buddhist religion were constructed in this area, Buddhist monasteries and stupas indicate that Taxila is one of the major cities in ancient time where Buddhist civilization commenced. The large number of remains of Sangharamas in this region throw light on the special features of the great Buddhist civilization in earlier Gandhara.

The monasteries (Sangharamas) were situated to the north and south of the Hathial spur in the background provided by Margalla hills. The region of Taxila comprises green cover areas and fertile valley, watered by Haro River, Dhamrakas, Lundikas and numerous other seasonal streams<sup>238</sup>.

Sir John Marshall investigated all important Buddhist monasteries among Buddhist stupas all over Taxila.

#### **i. Dharmarajika Monastery**

Dharmarajika complex is a group of eight shrines built in the 3<sup>rd</sup> century BC, during the period of king Asoka, the famous emperor of Mauriyans. It is oldest Buddhist stupa in Taxila region. The shrine expanded its biggest size in the 2<sup>nd</sup> century AD. The modern name of Dharmarajika

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<sup>238</sup> Rafi u Samad, *The Grandeur of Gandhara: The Ancient Buddhist Civilization of the Swat, Peshawar, Kabul and Indus Valleys* ( New York: Algora Publishing, 2011), P. 70. WWW. Algora.com



is Chirtope<sup>239</sup>. Dharmarajika monastery is the largest and most important in all (Sangharamas) monasteries of Buddhist Gandhara. It was also known as Dharmarajika in the ancient times and is still dominant in the group of ruins. Dharmarajika is the significant Buddhist establishment dated from the time of Emperor Asoka, the great mauryan king. He united India in the 3<sup>rd</sup> century BC, and is known in Buddhist records as Dharmaraj, the name with the site associated with Dharmarajika stupa<sup>240</sup>.

The Dharmarajika monastery is situated on the southern side of Hathial spur , on an eastern route along the Tamara stream , which goes across the Margalla range over to Rawalpindi plateau and to Manikyala and beyond towards Simhapur and the Jhelum river<sup>241</sup>. There are many other Buddhist monasteries on this route but Dharmarajika monastery is the nearest one of the Bhir Mound remains and ancient Sirkap. From the top of the southern defensive walls of Sirkap city, the remains of Dharmarajika stupa and monastery along with the Tamara Nala presents a marvelous view<sup>242</sup>.

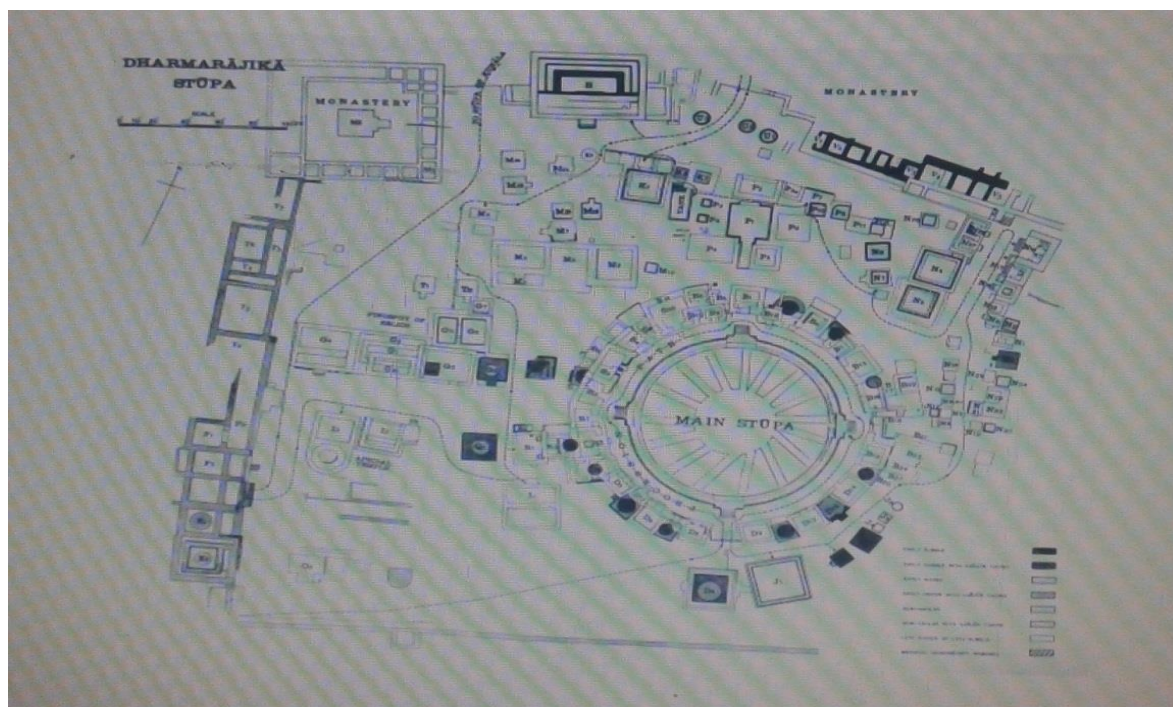
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<sup>239</sup>Muhammad Farooq, Mukhtiar Hassan and Farzana Gull, “Mycobial Deterioration of Stone Monuments of Dharmarajika, Taxila,” *Journal of Microbiology & Experimentation*, Volume 2 Issue 1, 2015.

<sup>240</sup> Naveed, “Taxila” Ancient History of Encyclopedia”.

<sup>241</sup>Bhatti, P. 70.

<sup>242</sup>Dani, *The Historic City of Taxila*, P. 118



**Figure 13: Dharmarajika Stupa and Monastery Plot**

The modern name is derived from a wide cleft which was considered. Former treasure-seekers drove through its dome, it was called Chir (in the local language), and hence the stupa of Dharmarajika has long been known as Chir-Top. According to most scholars who believed on one thing that Dharmarajika site is one of the location , where the remains of the Buddha himself were buried , John Marshall was probably right in his saying that the main stupa have been erected over the ruins of the Buddha himself , and it was called dhatu-garbha stupa, that is , a relics depository stupa<sup>243</sup>.

Dharmarajika may have been appeared as (wheel of law) or Dharma-Cakra thus in the construction, the concept of Dharma or (law) may have been involved and hence the name Dharmarajika stupa and monastery. The Dharmarajika stupa is an inspiring place alteration and hence the other large number of stupas and shrines were later built around it<sup>244</sup>.

<sup>243</sup>Dani, *The Historic City of Taxila*, P. 118

<sup>244</sup> Ibid

Where the Dharmarajika stupa is located, it is a huge complex of Chir-Top site, it is about seven centuries, from 3<sup>rd</sup> century BC to 5<sup>th</sup> century CE, hundreds of stupas, chapels and monastic cells were constructed. These constructions belong to the Mauriyan, and Indo-Sythians, Kushans, Indo-Sassanians and kidara Kushan periods<sup>245</sup>.

The maintenance plans were on held at the large scale possible in the Kushan period, particularly in the rule of Kanishka, Huvishka and Vasudeva<sup>246</sup>. The whole complex of Dharmarajika monastery has two parts; the first part is called stupa are., It is medley of construction of several types from several periods. The second part is called monastic area, in this part, the main monastery was built in different time periods, “there is a direct approach to Sirkap from this site across the Hathial spur or along the Tamara rivulet in order to communicate with the uttarama situated on the northern flank of the spur<sup>247</sup>. In addition, the courtyard of the stupa area is full of numerous stupas and chapels in different designs, constructed over different periods. The main stupa had a diameter of 46 meters and its height has been 16 meters<sup>248</sup>.

The current site is the 2<sup>nd</sup> rebult over the original base Asokan stupa, the first one is occurring in the post-earthquake time period in the Kushan regime (1<sup>st</sup> century CE) and the other much later<sup>249</sup>. The boundary walls have been built on the southern and western of the whole complex and the main stupa located in its middle , and outside the western boundary walls, a large number of monk’s cells have been built , which traced to the first century BC. The Dharmarajika monastery complex covers the whole history of Buddhism in Taxila region from about 3 century BC to the end of the seven century AD<sup>250</sup>.

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<sup>245</sup>Samad, P. 154.

<sup>246</sup> Ibid

<sup>247</sup>Bhatti, P. 71.

<sup>248</sup>Samad, P. 154.

<sup>249</sup>Naveed, Naveed, “Taxila” Ancient History of Encyclopedia”.

<sup>250</sup>Bhatti, P. 74.

The excavation at Dharmarajika was conducted in 1913 and 1916 under the supervision of Sir John Marshall, dated the foundation of the main stupa in monastery on the basis of coins found at site, associated with age of Asoka and the middle of the first century BC. According to Marshall,

“the main stupa was probably looted prior to his excavation, but the contents of some of the subsidiary stupas and chapels appear to have been intact. Their contents, the relics, were found buried at the base of the structures and, in some cases, ‘several feet below their foundations’”.<sup>251</sup>

The serial number ID of Dharmarajika monastery as world heritage site is 139-006 in UNESCO world heritage site list.<sup>252</sup>

## ii. Mohra Muradu

Mohra Muradu monument and monastery is located in a verdant valley<sup>253</sup>. It lies about 1.6 k.m (a mile) to the south east side of the remains of Sirsukh city. The remains of Mohra Muradu monastery (Sangharama) are located in a small glen at the back side of Mohra Muradu village<sup>254</sup>. It presents natural beauty, the area of monastery is covered by green hills around its three sides, looks like natural security. At the site of Mohra Muradu, there is still a Ziaratgah (the place of

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<sup>251</sup>W. Rienjang, ‘Dharmarajika, Taxila’, Gandhara Connections website, <http://www.carc.ox.ac.uk/GandharaConnections/otherResources.htm> P. 2.

<sup>252</sup>Farooq, Hassan & Farzana, “*Mycobial Deterioration of Stone Monuments of Dharmarajika, Taxila,*”

<sup>253</sup>Samad, P. 155.

<sup>254</sup>Bhatti, P. 76.

a holy tomb) of the Muslims, associated with mystical ideas<sup>255</sup>. The Ziaratgah is sometime related with the name of “Panch-Pir”<sup>256</sup>.

Nowadays, from the village of Mohra Muradu , the monastery is approached through a gap across water channel from Khanpur dam. Mohra Muradu belongs to Kushan period. The monastery (Sangharama) was constructed in the time of Vima Kadphises, when he started the construction of Sirsukh, in the 2<sup>nd</sup> century CE to 7<sup>th</sup> century CE. When Sirsukh was the political, economic and religious center of Taxila region, large number of monasteries were constructed near it<sup>257</sup>. In the settlement of the monastery, the main stupa on western side and the monastery was situated on its eastern side, both erected in the 2<sup>nd</sup> century AD<sup>258</sup>. The coins from Hun rulers, Turk Shahi Samanta Deva and Toromana have been discovered from monastery. Hiuen Tasang described the monastery of Mohra Muradu in 7<sup>th</sup> century AD<sup>259</sup>.

Mohra Muradu monastery was raised as a beacon of knowledge from 3<sup>rd</sup> century to 5<sup>th</sup> century AD, and is situated in a small valley area between Sirkap city and Jaulian<sup>260</sup>. Along with monastery, a large stupa adjacent, contains of a court with cells around its walls<sup>261</sup>, still standing up to 15ft high and consists of internal wooden verandah. The walls were decorated by stucco reliefs, the Buddhist builders constructed along terrace, where monastery and stupa of commanding size were located. Its western side was constructed by formers and the letters at

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<sup>255</sup>Dani, *The Historic City of Taxila*, P. 141.

<sup>256</sup>Dani, *A Short Guide to Taxila*, P. 24.

<sup>257</sup>Samad, P. 155.

<sup>258</sup>Dani, Op Cit., P. 24.

<sup>259</sup>Dani, *A Short Guide to Taxila*, P. 24.

<sup>260</sup> Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 25.

<sup>261</sup> Stuart Piggott, *Some ancient cities of India* (Geoffey Cumberlege, Oxford University Press, 1945), P. 43.

its eastern sides. It is a considerable plaster figure relief, elaborate stupa is in original color while the base of the stupa is fine high relief group<sup>262</sup>.

Before discovery, the stupa and monastery were buried detrital accumulation of the surrounding hills, only its structure was visible, in latter the remains had been damaged by treasure hunters for the search of relics, which were destroying the remains. The remarkable thing is that the excavator found it in good condition of preservation, plaster and surface decoration using stone, cement painting (art) found in their original form, it is unmolested by man or nature<sup>263</sup>. In excavation, the dome structure was covered with art paint of Buddha and budhisattvas one upon the other in close succession<sup>264</sup>. The stucco reliefs are colored but now their coloring has faded.

The serial number ID of Mohra Muradu monastery as world heritage site is 139-013 in UNESCO world heritage sites list<sup>265</sup>.

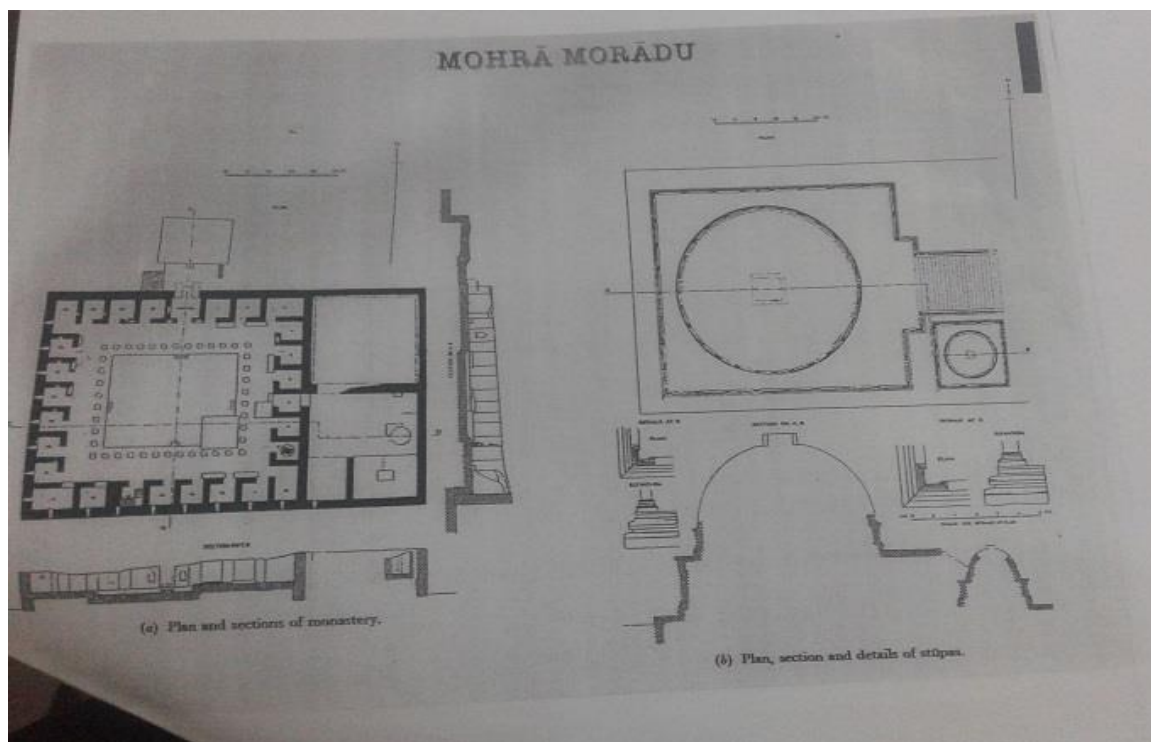
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<sup>262</sup> Ibid

<sup>263</sup> “*Buddhism in Pakistan by A Pakistani Buddhist*,” (Karachi: Pakistan Publications), P. 30.

<sup>264</sup> Ibid

<sup>265</sup> Khan, P.25.

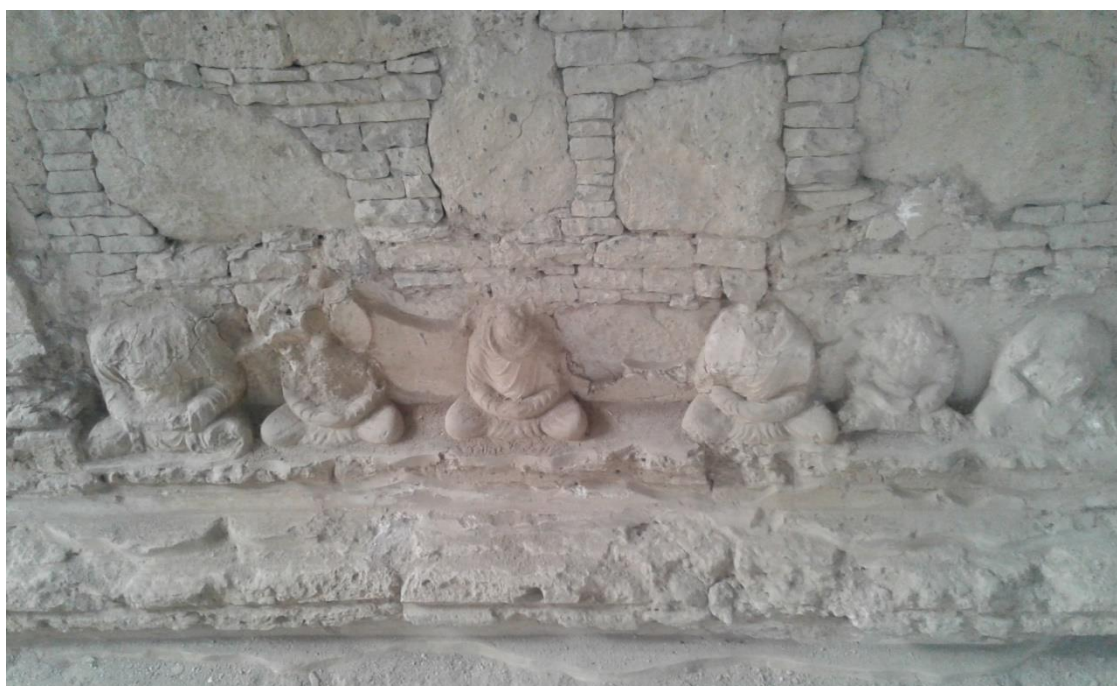


**Figure 14: Mohra Muradu Monastery and Stupa Plan**



**Figure 15: Stupa of Mohra Muradu**





**Figure: 16a**



**Figure: 16b**

**Stucco Sculptures in Mohra Muradu**



**Figure 17: Votive Stupa**

### iii. Kunala

The stupa of Kunala was an eluding site for a long time, Sir John Marshall identified its remain. It is located over the ridge of Hathial which commands the whole of the Haro valley<sup>266</sup>. Hiuen Tasang described its position, stupa was 100ft high and located to the south-east side of the city of Taksha-sila on the northern side of the south hills.

When Hiuen Tasang visited Taxila, he described four great and famous Buddhist monuments. The first monument was Tank of Elapatra (the dragon king),the second monument was the stupa, where the Buddha predicted four great treasures of the Maitrya , arrival as Buddha<sup>267</sup>. The third monument was the stupa of the ‘sacrificed head’ from Buddha. The fourth stupa has been built by Asoka king, the place where the son of the king Asoka, Kunala’s had had his eyes put out<sup>268</sup>.



**Figure 18: Kunala Monastery**

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<sup>266</sup>*Buddhism in Pakistan*, P. 29.

<sup>267</sup> Ibid

<sup>268</sup> Marshall, *A Guide to Taxila*, P. 150.

Kunala basically was a son of Mauriyan king Asoka, his step mother Tishya-rakhshita fell in love with Asoka and induced King Asoka to send him as his viceroy to Taksha-sila city. She used Asoka's seal and sent order to put out eyes of his step son, whereas Asoka was sleeping. Asoka's ministers shuddered at her order but Kunala forced them to do their job, after that he was sent to Pataliputra along with his wife, he started to sing the story of his misfortune. King Asoka recognized him by his voice. He strain his flute, after knowing the fact, he put his wife to death. Kunala's eyes restored miraculously at Bodh Gaya by famous Arhat Ghosh<sup>269</sup>. It is Buddhist tradition that in ancient time, the blind pilgrims visited this stupa and prayed for their eyes, because the stupa was said to possess powers of restoring the sight of blind people<sup>270</sup>.



**Figure 19: Ruins of Kunala**

Kunala monastic establishment contains a monastery and a stupa on its east. The monastery consists of a large rectangular court and a smaller assembly hall on its south. The main court is

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<sup>269</sup>*Buddhism in Pakistan*, P. 29.

<sup>270</sup>Samad, P. 160.

quadrangle in the center and a verandah around it. In addition, the cells are constructed behind it, nine cells on each of the four sides<sup>271</sup>. Kunala monument approaches by stairs at the side of eastern edge from the Indus Greek Saka Parthian city of Sirkap in Taxila<sup>272</sup>.

According to John Marshall comments; “The collection [of coins] is very remarkable because, with the exception of one specimen of Vakkadeva, none of the coins are later than Vasudeva”<sup>273</sup>. A large number of coins were found at this site, forty-one coins were found under the debris and fifty-three at monastery area, it is evident that the monastery existed in Kushanas period. Its destruction had taken place after Vasudeva period. The stupa of Kunala established as commemorate, although the existing remains are dated to the 3<sup>rd</sup> -4<sup>th</sup> century BC<sup>274</sup>.

#### **iv. Bhamala**

The position of Bhamala monastery was an ideal one, for the defense point of view. It was located on the very top of head at the Haro valley among the foot hills of Murree, about ten miles or more away to the east of Sirsukh<sup>275</sup>. Haro River protects Bhamala from three sides which here sweeps in a sharp bend round its base and on its fourth side are the hills.<sup>276</sup> Due to the defensive position, the monks of this monastery are protected by natural protections and barriers. The only objection is that the position of this stupa and monastery was very far from the city; due to this distance, the daily begging was difficult to the bhikshus<sup>277</sup>.

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<sup>271</sup>Dani, *The Historic City of Taxila*, P. 110.

<sup>272</sup>Samad, P. 160.

<sup>273</sup>Dani, *Op Cit.*, P. 111.

<sup>274</sup>Naveed, “Taxila” *Ancient History of Encyclopedia*”.

<sup>275</sup> Marshall, *A Guide to Taxila*, P. 171.

<sup>276</sup>Dani, P. 148

<sup>277</sup> Marshall, *A Guide to Taxila*, P. 171.

The monastic establishment came into existence in the late 4<sup>th</sup> or 5<sup>th</sup> century AD., based on the coins evidence of Indo-Sassanians and Huns<sup>278</sup>. The main stupa in Bhamala constructed a cruciform plan, consisting of a tall square and the flight of steps ascending on all four sides. The image of Buddha in a pose of sleep is found here, now in Taxila museum. The Bhamala monastery is like at Jaulian monastery type<sup>279</sup>. In excavations of the site Bhamala, 6 coins were found in the depth of 11ft and 5inches, and another 113 coins recovered in the depth of 14ft 6inches. These coins “exhibit a crude human figure on the obverse and a square within dots on the reverse”<sup>280</sup>. The remains of Bhamala stupa and monastery are the most charming and captivating place for the visitors.

#### **v. Bhallar Top**

According to Hieun Tasang , a Chinese visitor, the Bhallar stupa was originally built by Asoka, to commemorate Buddha’s offering head<sup>281</sup>. In another source, it is to be said that Mahatma Buddh in his previous existence made an offering of his head at the place of Bhallar stupa, then Asoka built stupa in the memory of Buddha’s sacrifice.<sup>282</sup>

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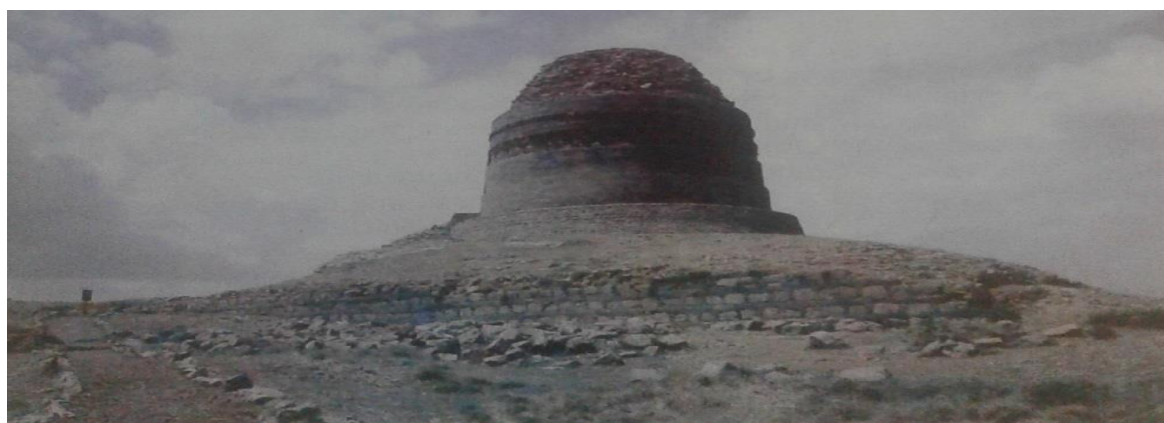
<sup>278</sup>Dani, *A Short Guide to Taxila*, P. 28.

<sup>279</sup> Ibid

<sup>280</sup>Dani Op Cit., P. 149.

<sup>281</sup>Sameul Beal, *Si-Yu-Ki or The Buddhist Records of Western World*, Trubner& Co., London Vol. 1. P.138

<sup>282</sup>Jalil Qureshi, “ *Arros-u-lBillad Taxila ( Taksha-sila )*,” Translated, 2003, P . 105



**Figure 20: Bhallar Top**

Bhallar stupa is located on the route way of Heavy Mechanical Complex of Haripur. The stupa occupies a main position at the last spur on the hill of Sarada, a little beyond about half a mile northern side of the river named Haro<sup>283</sup> on the north, and about 5 miles away from Taxila railway station.

Bhallar stupa was situated near the village Usman Khattar, the stupa belongs to the period around 7<sup>th</sup> century BC<sup>284</sup>. The stupa was constructed in the “medieval period” *I.e.* post-Hun period, the stupa consists of a shrine, a monastery and other votive stupas around the main stupa<sup>285</sup>. Hieun Tsang described that the founder of the Sautrantika School Kumaralabdha, composed his treatises<sup>286</sup>. In the courtyard of stupa court, a miracle took place, a woman effected with leprosy came to worship at the front of stupa, the stupa court was covered with dirt and litter, she cleaned the place and scattered flowers around it, after this act her leprosy disappeared and her beauty was restored<sup>287</sup>. Some remains of the monastery were found around the stupa, in

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<sup>283</sup>Dani, *A Short Guide to Taxila*, P. 27.

<sup>284</sup>Samad, P. 161.

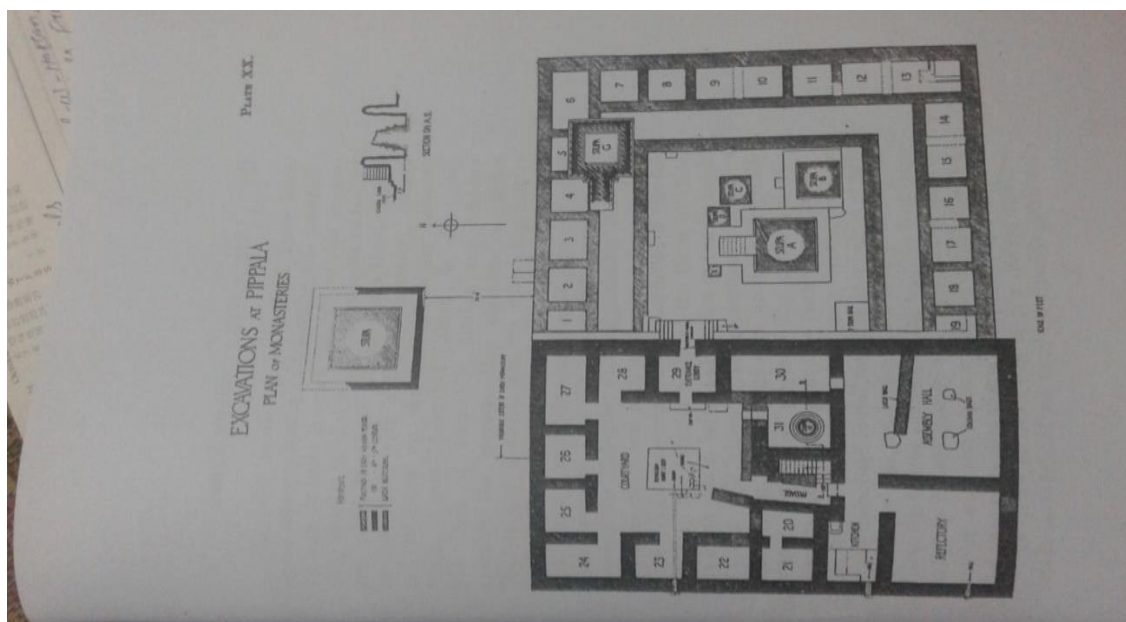
<sup>285</sup>Dani, *Op Cit.*, P. 28.

<sup>286</sup> Marshall, *A Guide to Taxila*

<sup>287</sup>Samad, P. 162.

the excavation of this place, the chapels, monastic cells and foundation of stone boundary walls founded include its ruins

#### vi. Pipala



**Figure 21: Pipala Settlement Plan**

Pipala well deserves place for visit after Jaulian and Mohra Muradu monasteries. It lies in the way of Jaulian and beneath the hills between Mohra Muradu and Jaulian monastery some 400 yards southern side of the main road<sup>288</sup>. According to Marshall's excavations here in 1923-1926, the remains of two periods were found, one abutting and partly covering an early period<sup>2</sup>, both of them are monastic settlement with few stupas<sup>289</sup>.

The earliest monastery which lay to the east in the period of Kushan falls in to remains in 4<sup>th</sup>, 5<sup>th</sup> century. The second monastery was constructed at the west side. The court of cells was of two stories and consisted of an open quadrangle; the monk's cell constructed its four sides. In

<sup>288</sup> Marshall, *A Guide to Taxila*, P. 161.

<sup>289</sup> Dani, *The Historic City of Taxila*, P. 143.



addition, a verandah with a pillar stands its center, two stories high in front of them. The main entrance to the monastery through a lobby lay on an eastern side<sup>290</sup>.

The latter stucco works dates from the 4<sup>th</sup> to 5<sup>th</sup> century AD. Red and black, traces of gold paint were still visible at the time of excavation, many valuable things recovered from this site, including some twenty six coins of local Taxila rulers, Azes ii, Kadphises I, Kadphises ii, Kanishka, Vasudeva, Hormuzd ii, Shapur ii, and Indo-Sassanians.

### **vii. Giri / Glen of Giri**

South-east to the Dharmarajika site about three and a half miles of high hills<sup>291</sup>, south from Hathial spur and skirting the Margalla spur<sup>292</sup>, near the village of Khuram Paracha and Khuram Gujar, four miles south-east Sirkap<sup>293</sup>, can be seen a secluded and rocky valley, it is a latest epoch of Taxila, recognized as the name “Glen of Giri”. Above this glen, the Margalla hills rise about 1500 feet on the south and on the other side, it rise not more than about 400 feet<sup>294</sup>.

Two groups of monastic establishment related to Buddhism, a fort, a Muslim ziarat (holy tomb) and mosques are situated, all in range from the early period of Kushan to the time of Akbar (Mughal emperor) 1556AD – 1605AD<sup>295</sup>. It is a spot far from the world, protected from the winds, imply supply of fresh running water, it’s all attractive to the Buddhist to construct their monastery and stupa

Glen of Giri belongs to two groups, eastern and western. The eastern group contains a stupa in the northern and a monastery in southern side and some chapels remain situated between these.

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<sup>290</sup>Dani, *The Historic City of Taxila*, P. 143.

<sup>291</sup>*Buddhism in Pakistan*, P. 28.

<sup>292</sup> Dani, *The Historic City of Taxila*, P. 139.

<sup>293</sup> R. E. M. Wheeler, *Five Thousand Years of Pakistan: An Archaeological Outline* (London: C. Johnson, 1950). P. 47.

<sup>294</sup> Marshall, *A Guide to Taxila*, P. 143.

<sup>295</sup>Dani, *A Short Guide to Taxila*, P. 28.

The group covers an area of 120 yards from north to south, from east-west is 60 yards<sup>296</sup> and the stupa measures 62 feet square. The monastery has the main entrance from the north side and has cells of all four sides, an additional entrance is present here from lobby at the south<sup>297</sup>.

The second group is called western group, this group consists of a stupa in the north and the monastery on the east side<sup>298</sup>. The stupa of the northern side is only partly preserved. It measures about 60 feet with a flight of steps in the middle of the north side. A large number of images with plasters were picked up from its western side of group. At the north side of the monastery, mosques and ziarat and on the south there is a rocky hill over 500 yards in length from east to west.

In the excavation of eastern side, some coins of local Taxilian issue, Kadphises I, Sassanian and Indo-Sassanians have been found. In the minor antiquities included some of 309 coins from the period of local rulers issues Azes I, Azes II, Soter Meges, Kadphises II, Kanishka, Huvishka, Vasudeva, Shapur III, Varahran IV, Hormuzed and Indo-Sassanians. It is suggested that a large number of these coins which were found in the debris, had been deposited in this masonry<sup>299</sup>.

The fort of Giri is used for the protection of Buddhist monks, who were living at the monastery of Dharmarajika and neighboring monasteries<sup>300</sup>. Some spears and arrowheads found at the locality may be the weapons used by Buddhist monks and bhikshus for their safety against Hun's invasions.

At Giri, a hill fort was built by the Hindu Shahis.<sup>301</sup> When Muslims came in Taxila and conquered this region, the city shifted at Giri. The remains of Hindu Shahi rulers scattered at

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<sup>296</sup> Dani, *The Historic City of Taxila*, P. 139.

<sup>297</sup> Ibid

<sup>298</sup> Dani, *A Short Guide to Taxila*, P. 28.

<sup>299</sup> Dani, Op Cit., P. 140.

<sup>300</sup> Wheeler, *Five Thousand Years of Pakistan: An Archaeological Outline*, P. 47.

<sup>301</sup> Dani, *A Short Guide to Taxila*, P. 28.

Giri. Sultan Mahmud Ghaznavi fought against Hindu Shahi rulers, he built here a mosque and madrassah<sup>302</sup> In the Ghaznavid period, Taxila was overshadowed by the fortresses around it and was playing a role of administrative and military center for the Ghaznavid forces<sup>303</sup>. Giri and Marikala are frequently mentioned in the sources. The Giri fort was located not very far from Taxila museum. According to Baihaqi, “it was one of the principal Ghaznavid strongholds of north west India”<sup>304</sup>. After the period of Mahmud this region and Giri became important from strategic point of view, the fort also decided the fate of his both sons, Amir Muhammad and Amir Masud . Amir Masud lived in this fort for some time, he was murdered by Amir Muhammad. Then Maudud, who was a son of Amir Masud, came and took revenge of the murder of his father. He killed his uncle Amir Muhammad and his two sons. Maudud established a town and a sarai, named ‘Fatehabad’. After that, he dispatched the corpse of his father to Ghazni from Giri. According to Farishta, the Mughal historian says that so many colleges and mosques were constructed by Masud in this area.

Marikala now modern Margalla was located near a pass of the low hills between Attock and Rawalpindi. According to Raverty,

“these hills were notoriously full of robbers and hence apparently he has suggested a folk-etymology ‘mari-kala’ i.e. ‘fortress to protect traveller’ ”<sup>305</sup>.

### viii. Jandial

There were two sanctuaries in ancient time; both were situated at the minor distance in Jandial. Jandial, the Greek temple was posted at a main position on an artificial mound less than half a

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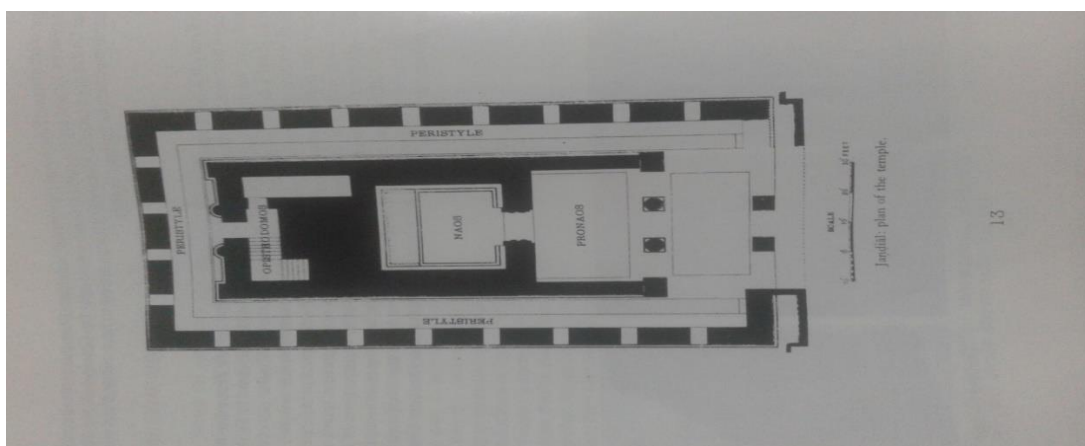
<sup>302</sup> A. H. Dani, “Taxila The Metropolis of Gandhara,” *Journal of Asian Civilizations*, Vol. XXIV, No. 2 (December, 2001): 182-184

<sup>303</sup>Dr. AbdurRahman, “Taxila Under Ghaznavids,” *Journal of Central Asia*, Vol. VI, No. 2 (December, 1983): 173-177

<sup>304</sup> Ibid

<sup>305</sup>AbdurRahman, “Taxila Under Ghaznavids” 173-177

mile from the northern gate of a Sirkap city<sup>306</sup>, about 250 yards at the place of “Kachhakot”. To the western, second mound was located and the ancient road between these two mounds probably ran from Hasanabdal to Peshawar<sup>307</sup>. The temple of Jandial is almost identically the same temple as the temple of Artemis at Ephesus or the Parthenon at Athens. A second is located between the back porch and the sanctuary, which is called ‘Parthenon’ or ‘chamber of the virgin goddess Athens’<sup>308</sup>.



**Figure 22: Temple of Jandial Plan**

The Jandial temple construction plan consisted of ionic columns it's a Greek plan. Outer vestibule, Inner shrine, corridor on its three sides, some wall pierced with windows here instead of columns<sup>309</sup>. Western side of the temple was very bad in preservation. Alexander Cunningham excavated here and the debris was cleared in Sir John Marshall's time<sup>310</sup>.

<sup>306</sup> Wheeler, P. 43.

<sup>307</sup> John Marshall, *A Guide to Taxila* (Delhi: Manager of Publications, 1936). 3<sup>rd</sup>ed, P.100.

<sup>308</sup> Marshall, *A Guide to Taxila*, P. 85

<sup>309</sup> Dani, *A Short Guide to Taxila*. P. 11.

<sup>310</sup> Dani, *The Historic City of Taxila*, P. 113.

The temple shows its nationwide value and envoy of the state religion because of its commanding position, the temple has its impressive size also. Its construction style ionic architecture is an evidence that it was erected in the age of Bactrian Greeks, because Greek technical methods were used in its construction.

According to some scholars, the temple of Jandial was a fire-temple of Zoroastrians. They were fire worshipers and offered prayer to the sun and moon. The tower of Jandial would have supported the fire-alter, the alter would have been set in the inner sanctuary or naos<sup>311</sup>. The temple was built latter than Alexander, but its association with him shows that it is suggested that the temple attached with Alexander's should stay in Taxila<sup>312</sup>.

In the description of Philostratus, he identified Jandial temple and said, Appolonious and his travel companion Denis looked-for the permission of the emperor, for entrance in Taxila city, Appolonious was a famous philosopher of Tayana and he was considered as a heroic standard in ancient Rome<sup>313</sup>. he says that ‘ a temple in front of the wall, some 100 ft of length and built of shell like stone. And in it was a shrine which, considering that the temple was so large and provided with a peristyle, was inexplicably small, but never the less commendable of admiration; for nailed to each of its walls were unabashed plates on which were painted the pictures of deeds of Porus and Alexander’ Appolonious met the king and he liked simplicity of his court and other places in his dynasty<sup>314</sup>.

#### **ix. Mohra Maliaran**

The remains of Mohra Maliaran were situated about a mile towards south-west of Jandial , north of the Mohra Maliaran hamlet and 500 yards to the west of Sirkap city, just above the left bank of Tamara Nala<sup>315</sup>. Excavation carried out here in 1873 revealed two remarkable temples, one

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<sup>311</sup> Marshall, *A Guide to Taxila*, P. 85

<sup>312</sup>Dani, *A Short Guide to Taxila*. P. 11.

<sup>313</sup>*Qureshi*, P. 100.

<sup>314</sup>*Qureshi*, P. 100

<sup>315</sup> Wheeler, P. 44.

of them is related to Buddhism and constructed in 50 B.C.E. The second temple was constructed in the period of Kushans, it was not related to Buddhism<sup>316</sup>.

The ruins of Mohra Maliaran present a new design of Greek temple. It was situated on a mound about 200 feet squares, the temple measures 116 feet by 78 feet with a 15 foot wide passage of three sides. The Buddhist shrine of this site has six ionic columns , based on a pure Attic type and all bases of this temple were made of sand stone , all capitals and shafts made by local ‘Kanjur’ called porous stone<sup>317</sup>. The capital and three bases of the temple are now set up in front of the Lahore museum<sup>318</sup>. The same type of Buddhist buildings have been observed in Begram in Afghanistan and also noted in Kunduz and Balakh in the same country. It is suggested that this distribution located at the same trade-route. At the excavation of Buddhist temples, twelve (12) large copper coins of the period of king Azes have been found, which may be ascribed to the latter half of the 1<sup>st</sup> century B.C<sup>319</sup>.

#### **x. Kalawan**

Kalawan Buddhist settlement is one of the biggest settlements of Taxila and one of the largest establishments in the north-west. It is situated on the northern side of the Margalla range, about one and a quarter miles south east of the monastery of Dharmarajika and rather than two miles from the first ancient city of Bhir-Mound<sup>320</sup>.

The actual meaning of the word ‘Kalawan’ is ‘the caves’. Kalawan is the modern name of this place. During the excavation an inscription was found here on the spot and the original name of

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<sup>316</sup>Qureshi, P. 100.

<sup>317</sup>Dani, *The Historic City of Taxila*, P. 114.

<sup>318</sup> Wheeler, P. 44.

<sup>319</sup> Ibid

<sup>320</sup>Marshall, *A Guide to Taxila*, P. 129

this place was mentioned on it, ‘Chadasila’<sup>321</sup>. The present name of Kalawan is derived from the existence of three (3) small caves at the hill side, while its old name is just special to the hill, because various natural rock ledges jut out the steep face of the ridge near to the caves. Three of which were covered by Buddhist buildings, probably the word ‘Chada’ refers to these ledges. The Buddhist remains are occupied on different levels here<sup>322</sup>.

About 130 yards from the west of the hills, a well exists, water obtained source, and the well is 11 feet and 6 inches in depth<sup>323</sup>. Kalawan was divided into three Terraces, the middle one is the main which consists of a stupa court on its north, the remains of several stupas were situated on the south, three courts of cells besides the structures. The structure of these remains presents all types of structures, which were common in Taxila on the first to fifth century A.D<sup>324</sup>.

There are three different types of masonries in this building. Sir John Marshall explained these masonries, the first is small diaper masonry, 2<sup>nd</sup> is a latter and rougher type and third is latter semi-ashlar masonry. In the excavation at Kalawan, very valuable antiquities recovered from its remains including a copper-plate in a kharoshthi inscription was found from shrine. This inscription besides giving name of the site and providing information about donor, belongs to Sarvastivada sect of Buddhism. The terracotta sculptures and stucco sculptures were found from Kalawan. In addition, two heads of burnt clay, representing the donor, in a portrait found from cell, one male and one female. It shows an artistic skill of highest quality<sup>325</sup>.

#### **xi. Khader Mohra and Akhuri**

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<sup>321</sup> Muhammad Ishtiaq Khan, *World Heritage Sites in Pakistan*, United Nation Educational, Scientific and Cultural Organization (UNESCO), Islamabad. 2000. P. 29.

<sup>322</sup>Dani, P. 134.

<sup>323</sup> Marshall, *Taxila*, P. 322.

<sup>324</sup>Ishtiaq Khan, *World Heritage Sites in Pakistan*, P. 29.

<sup>325</sup>Ishtiaq Khan, *World Heritage Sites in Pakistan*, P. 29.

Many ancient Buddhist remains of Sangharamas (monasteries) may be seen crowning the small bare knolls with which most of southern valleys are dotted<sup>326</sup>. Four monastic establishments were located a little to the south-east of Dharmarajika. Where they lay roughly, a square of 400-500 yards along each side<sup>327</sup>. These all four settlements are locally known Khader Mohra and Akhuri.

The excavation work on these four sites has been of a limited range. The remains of these settlements themselves found in the last stage of ruins. Its foundations are reduced to bare, and walls standing one or two feet above floor level. It is not a good condition of preservation for the archaeologists, than in the case of well-preserved excavated monasteries like Jaulian, Mohra Muradu and Kalawan. However these settlements are of great interest because they date from the period of (A.D. 40-150), when diaper type of stonework was in vogue. It shows us that how quadrangle monastery was evolved in the early period of Kushan rule. It is also a fine example of various varieties of masonry, not met with other sites. Akhuri, the remains of site are larger, the monastery consists of a single spacious court 169 feet east-west by 143 feet north and south.

Some minor antiquities have been found in the monastery of Akhuri, the most important were the coins in number 272 and comprised: Soter Megas 10, Kadphises I 4, 3 Kanishka, 2 Huvishka, 253 Vasudeva, most of the coins were found in groups which had been intentionally buried under the ground<sup>328</sup>.

### **xii. Lalchak**

Four small mounds in a group called “Lalchak” and located between one and two hundred of yards from the north east corner of oldest city of Sirsukh, in the way of Garhi Syedan village<sup>329</sup>. It is locally known as ‘Lalchak’ these remains cover an unimportant Buddhist establishment

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<sup>326</sup> Marshall, *Taxila*, P. 315.

<sup>327</sup> Marshall, *A Guide to Taxila*,

<sup>328</sup> Marshall, *Taxila*, P. 317.

<sup>329</sup> Marshall, *A Guide to Taxila*, 3<sup>rd</sup>ed, P.114.



containing stupas, monasteries and shrines belonging to the date of 3<sup>rd</sup> or 4<sup>th</sup> century A.D. A little monastery at the northern side of the site is well preserved among others. It is standing at 7 and 8 feet height from ground level, contains a vestibule in front of it. The monastery was constructed as semi-ashlar masonry. It was largely damaged by the White Huns barbarians at round about fifth century<sup>330</sup>.

A note is clearly mentioned in a book ‘a guide to Taxila 3<sup>rd</sup> edition’ that “the remains at Lalchak and Badalpur are poorly preserved, and visitors are not recommended to spend their time on seeing them”<sup>331</sup>.

### **xiii. Badalpur**

The remains of Badalpur site are situated about nine kilometers north-west from Taxila museum and two kilometers north-west from Jaulian village<sup>332</sup>. The site spread over an area of 2.9 acres. It is located near the village of Bhera , in the open valley of Haro River and about a mile away eastern of Lalchak archaeological remains<sup>333</sup>.

Sir Alexander Cunningham during 1863-64 visited this important Buddhist monastery. He reported that the stupa was already denuded of its facing blocks. Mr. Natasa Aiyar, who was frontier circle superintendent during the period of Sir Hurbert John Marshall as the Director General of the department of Archaeological Survey of India, partially excavated Badalpur 1916-1917.<sup>334</sup> After this, Badalpur site was ignored up to 2005. Now federal department of Archaeology and museum assigned multiple task for exploration and to excavation branch to excavate the site. The branch conducted excavation and restoration from 2005 to 2009. It

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<sup>330</sup> Marshall, *A Guide to Taxila*,

<sup>331</sup> Marshall, *A Guide to Taxila*, 3<sup>rd</sup>ed, P.113.

<sup>332</sup> Marshall, *A Guide to Taxila* (Delhi: Manager of Publications, 1936). 3<sup>rd</sup>ed, P.100.

<sup>333</sup> Marshall, P.113.

<sup>334</sup> Syed Shakir Ali Shah, “Discovery of Clay Sealings from Badalpur Site in Taxila Valley,” *Heritage: Journal of Multidisciplinary Studies in Archaeology* 4: 2016. P. 364-375

constituted five seasons of excavations and exposed all cells of monastery including kitchen area, entrance, led by Dr. Muhammad Ashraf Khan, Dr. Arif and Mr. Shakir Ali. During this excavation,

“ In the excavation of Badalpur a large number of antiquities have been discovered. These antiquities include potteries, gold and copper coins, seals and ceilings, 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 dharma chakra symbols. The right hand is in abhaya mudra with a wheel of law on the palm. The pipala tree is engraved at the back of the sculpture.”<sup>335</sup>

After discovering of this Buddha sculpture in Mathura style, it is clear that the remains of Badalpur have connected to the soil of Mathura ancient culture, and some monks represented Mathura monasteries during their visit to the holy shrines, in the period of 2<sup>nd</sup> century CE. Bodhisattva Maitreya sculptures and stupa in a relic shaped made by schist stone was also revealed in the ruins of Badalpur monastery. This excavation was carried out in the absence of Sir John Marshall. Natisa Aiyar reported stupa and few cells in the monastery area, ten copper coins of Kushan period, 1 coin of Stoer Megasthenes, 2 coins of Kadphises I, 4 coins of Knishka, 2 coins of Vasudeva and 1 coin of Sassanian.<sup>336</sup>

On the west side, the site has an imposing rectangular main stupa, 71 meter north west and 60 meters east west of its measurement. The dome of the stupa is misplaced but its drum is added to its base some 6.09 meters high. Votive stupas are present in front of main stupa at its east,

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<sup>335</sup> Ashraf Khan, *Archaeological Excavations at Buddhist Monastery, Badalpur, Taxila Valley*, 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

<sup>336</sup> Muhammad Ashraf Khan, et al, “ Recent Discovery of Coins in the Buddhist Monastery of Badalpur,” *Journal of Asian Civilizations*, Vol. XXXIII, 2009. P. 25

chapels in different sizes, monk's cells have south and west entries which measures about 81 meters north south by 78 meters east west. Other services rooms like kitchen, store and assembly hall were at southern side of the monastery.<sup>337</sup>

Badalpur site covers a total area of 2.6 acres following structural remains, is evident on the Badalpur site

- 1 An imposing rectangular main stupa
- 2 The small votive stupas, one on the north and other on the south of main featured stupa
- 3 Six chapels on the northern and southern site of main stupas of varied sizes
- 4 Monastery on the southern side consists of 38 monk's cell and two openings
- 5 Kitchen area on the south of the monastery or probably assembly hall
- 6 Residential area on the west.<sup>338</sup>

#### **xiv. Jinnan wali Dheri**

The archeological remain locally famous as Jinnan wali dheri (the mound of evil spirits)<sup>339</sup> the site presents some 10 kilometers north east of the Taxila museum and 2.5 kilometers north- west

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<sup>337</sup> Ashraf Khan, et al, “ Excavation at Badalpur Monastery, District Haripur (Khyber Pakhtunkhwa), Pakistan: A Preliminary report of Season 2014,” *Journal of Asian Civilizations*, Vol. 37, No. 1, 2014.

<sup>338</sup> Ashraf Khan, et al,

<sup>339</sup> Muhammad Ashraf Khan, Mahmood-ul-Hasan, “A New Discovery In the Taxila valley: Archaeological Excavations at the Buddhist Monastery of Jinan Wali Dheri,” *Gandhara: The Buddhist Heritage of Pakistan Legends, Monasteries, and Paradise, An Exhibition Under the Auspices of UNESCO*, 302-307

from Jaulian village on the left side bank of Haro River, near the village of Bhera , district Haripur (Hazara). It is approachable by zigzag road from Jaulian<sup>340</sup>.

Jinnan wali dehri is not an ancient name; it was given by the locals, as they found human Skeleton over the surface of the mound. The site locates at lush green and fertile land. It covers 1.4 acres of area of rectangular shape. The site measures 100 meters from east west and 75 meters of south with 5 meters high from the surrounding fields.

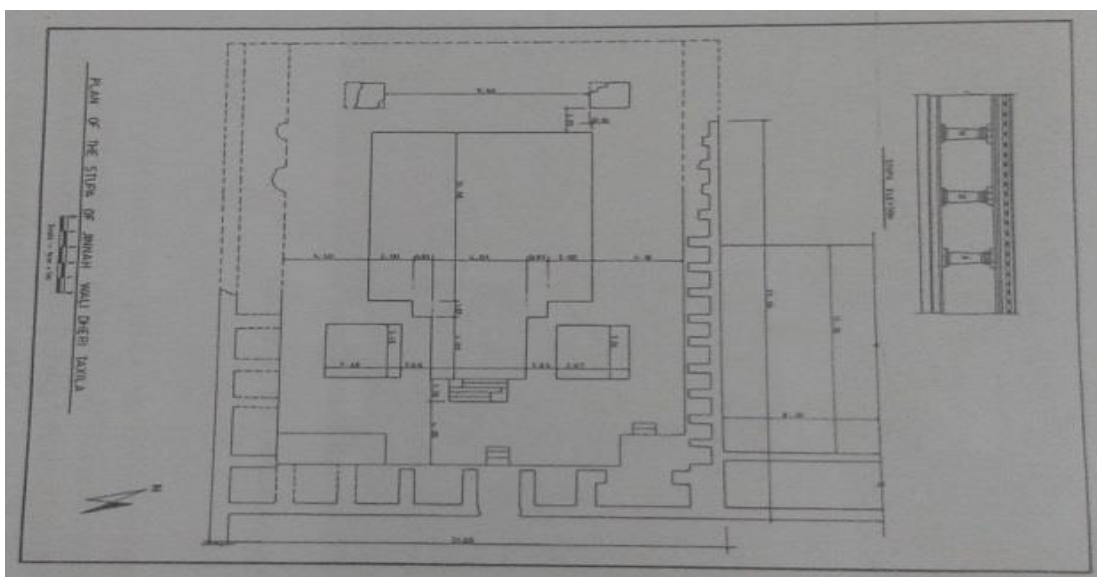
The site has been destroyed due to illegal excavations and digging by the treasure hunters<sup>341</sup>. Then Department of Archeology, Pakistan Government took strict action against them and the archaeologically rich site was brought into excavation. In addition, the excavation started under the supervision of Fazal Dad Khokhar, Director General and Muhammad Bahadur Khan, project Director. Then excavation was conducted under the supervision of Dr. Muhammad Ashraf Khan in 2003-2006.

Dr. Sadeed Arif from Taxila institute of Asian Civilizations, Quaid-e-Azam University Islamabad resumed excavations in March 2017.

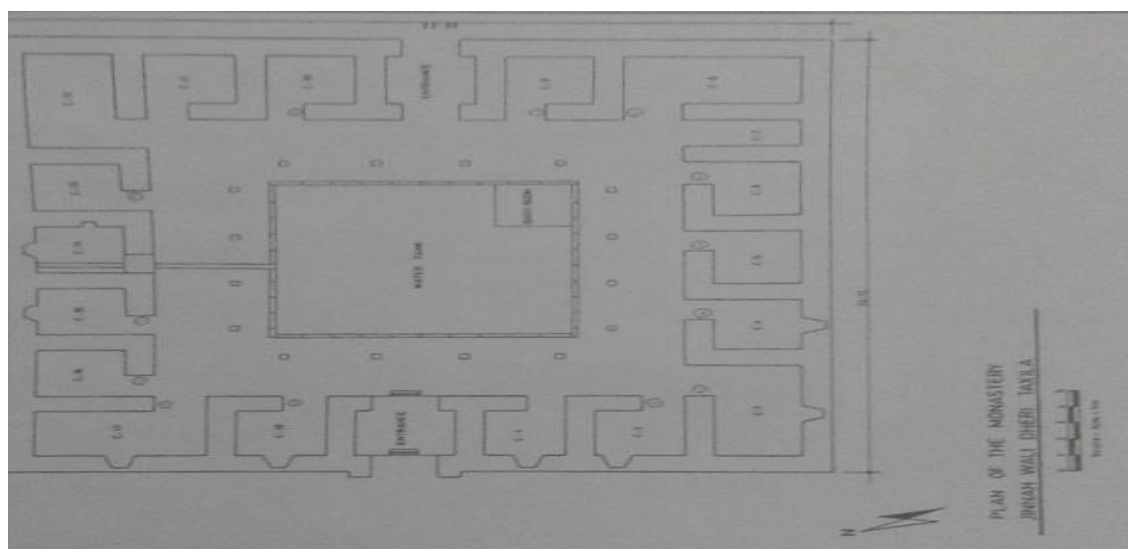
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<sup>340</sup>Ibid

<sup>341</sup> Muhammad Ashraf Khan, Mahmood-ul-Hasan, “ Discovery of Mural Paintings From Jinan WaliDheri, Taxila Valley,” *Journal of Asian Civilizations*, Vol. XXVII No. 1, July, 2004



**Figure 23: Plan of Stup Jinnan Wali Dheri**



**Figure 24: Plan of the Monastery**

Jinnan wali dheri comprised of a complex which includes main stupa along with two votive stupas in northern and southern direction, a stupa court housed by chapels, main monastery with

a tank of water in its center. The main monastery consists of square plan of semi ashlar and diaper masonry in the age of 4<sup>th</sup>-5<sup>th</sup> century AD.<sup>342</sup>

The site was badly conditioned in preservation point of view and also destroyed by the sculptures hunters. The most remarkable discovery of mural paintings on the wall of monastery corridor which lead to main stupa took place in the season of proper excavation. The excavation was carried out by the federal Archeological department and museum in the year of 2003. Eleven coins of the period of Kushans and one of the periods of white Huns were also recovered from the site, Bangles, beads, earthen ware, storage jars and stucco heads of Buddha were also discovered



**Figure 25: Monk's Cell**

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<sup>342</sup>Muhammad Ashraf Khan, Mahmood-ul-Hasan, “Discovery of Mural Paintings From Jinan WaliDheri, Taxila Valley,” *Journal of Asian Civilizations*, Vol. XXVII No. 1, July, 2004

## JAULIAN BUDDHIST COMPLEX

### Part 1: JAULIAN MONASTERY

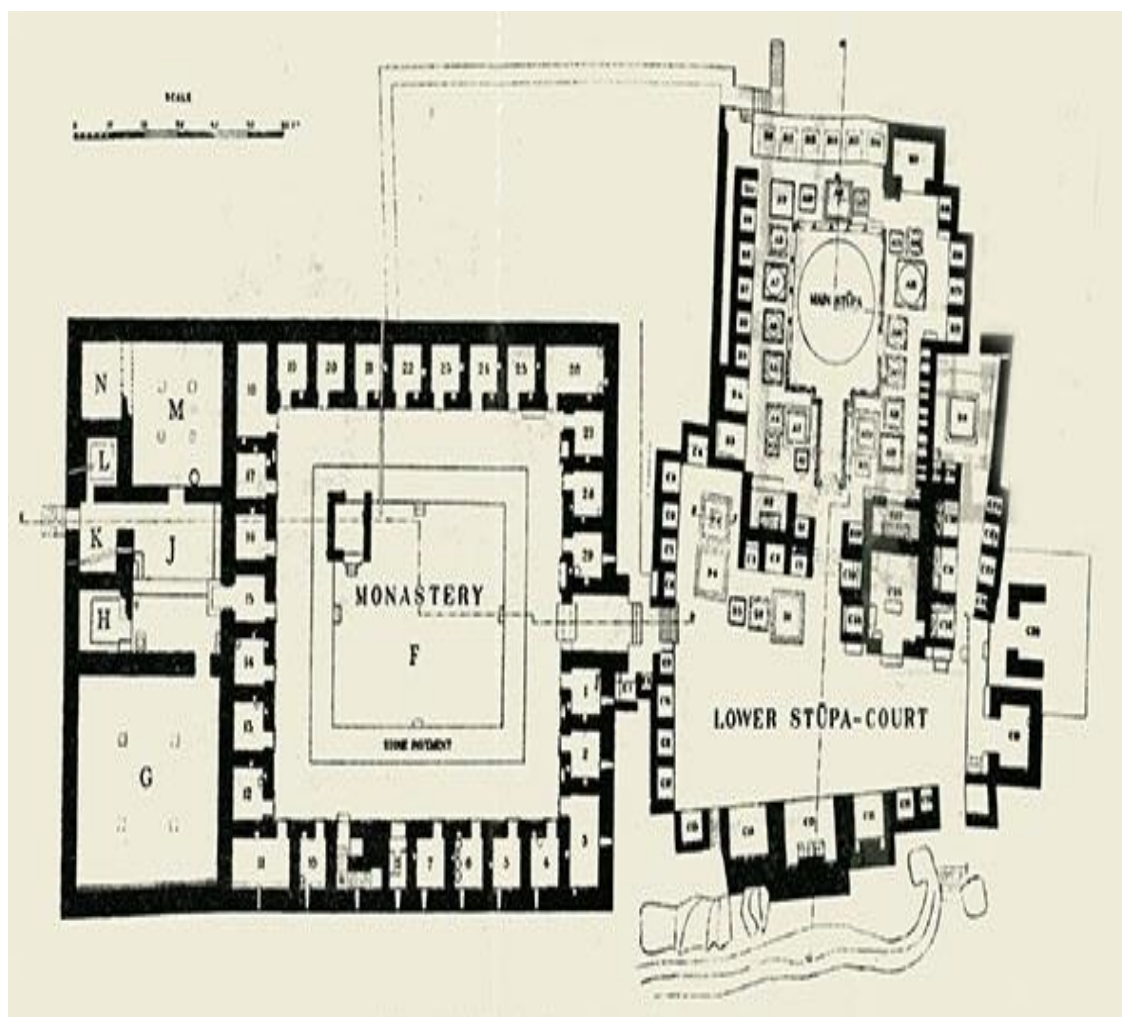


Figure 26: Jaulian Buddhist Monastery Plan

### **i. Introduction of the site**

Jaulian has been inscribed in 1980 upon the world heritage list of UNESCO. Mr. Natesa Aiyar excavated this site in 1916-17. Jaulian was a Buddhist establishment consisting of a monastery along with two stupa courts<sup>343</sup>. Jaulian monastery was considered as the first educational institute of the world also. The serial ID number of Jaulian Monastery and Complex as world heritage site is 139-015 in UNESCO world heritage list<sup>344</sup>.

Jaulian monastery establishment was a job later and very special, it reflects the era in the Buddhist history of Taxila region where the Buddha image reached its apogee. The site position of Jaulian is very attractive and picturesque in the whole area of region<sup>345</sup>. Jaulian remains consist of a monastery and votive stupas, numerous chapels and the figural ornaments on stupas are very valuable Archaeological evidence, very famous and seeable.

### **ii. The name**

Jaulian, the name of this place is probably derived from the word “jai-walian” (place of Muslim religious heads)<sup>346</sup>. The name of this place probably existed since ancient time and in the local language, the place is called “seat of saints”<sup>347</sup>. So, the name “Jaulian” may be derived according to local language (jai-walian, the seat of saints).

### **iii. Location**

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<sup>343</sup>Muhammad Ishtiaq Khan, World Heritage Sites in Pakistan, United Nation Educational, Scientific and Cultural Organization (UNESCO), Islamabad. 2000. P. 31.

<sup>344</sup>Muhammad Safdar Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 27

<sup>345</sup>Muhammad, Bin Naveed, “Taxila” Ancient History of Encyclopedia. Last Modified July 23, 2015. [https:// WWW.ancient.eu/Taxila/](https://WWW.ancient.eu/Taxila/)

<sup>346</sup>Ahmad Hasan Dani, *A Short Guide to Taxila* ( Lahore: Institute of Heritage Education-Pakistan, 2000), P.24

<sup>347</sup>“TAXILA” Ancient History Encyclopedia. 23 July, 2015. Retrived 23 June, 2017.



The Jaulian monastery (Sangharamas) located at the top of a hill some three hundred feet in height<sup>348</sup>, about 1.5 kilometer,( less than a mile) north east of Muhra-Muradu<sup>349</sup>, and some half a mile away from Jaulian village<sup>350</sup>, some three miles east-north-east of Sirkap ancient city<sup>351</sup>. The hill of the concern place, which raises high of 100 meters of ground level and connects Khanpur-Taxila road<sup>352</sup>.

The position of the Jaulian monastery presents a fantastic picture of the Taxila valley. Its west of side, Haro River flows about a kilometer away from Jaulian<sup>353</sup>. On its south, there is a hilly ground stretches up to the foot of the Margalla spur<sup>354</sup>, the whole location presents a different aspect of the southern side of Taxila. To the south, the hilly griddle range broken by a narrow ravine which to the rough path of Dharmarajika and the village of Khurram<sup>355</sup>. On the east word, a narrow track leads the way from Mohra-Muradu monastery<sup>356</sup>. Another side on a north-west direction takes us to Nikara, further on a half mile to the Sirsukh ancient city of Taxila<sup>357</sup>.

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<sup>348</sup>John Marshall, “*Taxila: An Illustrated Account of Archaeological Excavations Carried Out at Taxila Under the Orders of the Government of India Between the Years of 1913 and 1934*; In Three Volume,” (Delhi: Bharatiya Publishing House, 1975), P. 368.

<sup>349</sup>Muhammad Ilyas Bhatti, *Taxila: An Ancient Metropolis of Gandhara: Pakistan’s Glorious Heritage* (Sialkot: Mrs. Munazza Ilyas, December, 2000), P. 78.

<sup>350</sup>Ahmad Hasan Dani, *The Historic City of Taxila* (Lahore: Sang-e-meel Publications, 1999), P. 144.

<sup>351</sup>“Buddhism in Pakistan by A Pakistani Buddhist,” (Karachi: Pakistan Publications), P. 32.

<sup>352</sup>Rafi u Samad, *The Grandeur of Gandhara: The Ancient Buddhist Civilization of the Swat, Peshawar, Kabul and Indus Valleys* ( New York:Algora Publishing, 2011), P. 157. WWW. Algora.com

<sup>353</sup> Ibid

<sup>354</sup>Dani, Op Cit.,

<sup>355</sup> Marshall, *Taxila: An Illustrated Account of Archaeological Excavations*, P. 268

<sup>356</sup>John Marshall, *A Guide to Taxila* (Delhi: Manager of Publications, 1936). 3<sup>rd</sup>ed, P. 130

<sup>357</sup> Marshall, P. 268

#### **iv. Evolution of Jaulian**

Jaulian is a ruined Buddhist monastery and the complex was founded in 2<sup>nd</sup> century A.D. but enlarged in 5<sup>th</sup> century A.D.<sup>358</sup> , and its belongs to the same period of Mohra-Muradu monastery<sup>359</sup> , they were established in the same period. According to source; the original foundation of Jaulian monastery was in Kushan period and it was to be ascribed to the 2<sup>nd</sup> century CE, at this time Sirsukh was the Capital of Taxila.

#### **v. Destruction of Jaulian**

During the invasion of White Huns, Buddhist religion and Buddhist monuments faced harsh treatment by the Huns and then later abandoned. Most of the Buddhist ancient sites and monasteries included Jaulian received most of the damage, due to this destructive act of Huns, the site never recovered again<sup>360</sup>.

#### **vi. Condition**

Jaulian group of monuments are still in better preservation than other Archaeological sites in Taxila , and these remains are more decorated than those at Mohra-Muradu, but the qualities of these figural decoration is less than the Mohra-Muradu site. The decorated work at Jaulian monument is less breadth, vitality, subtlety in their modeling and less delicacy in their techniques<sup>361</sup>.

#### **Vii. Ancient Meeting point**

The place of Jaulian was a meeting point in ancient time. One of the main reasons to establish this monastery on a hill-top and away from the city was an entire panorama of the human and

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<sup>358</sup> Salman Rashid, *The Salt Range and the Potohar Plateau* ( Lahore, Sang-e-meel Publication, 2001).

<sup>359</sup>Samad, P. 157

<sup>360</sup> Kurt A Behrendt,(2004) *Handbuch Der Orient Distik*. Brill. ISBN 97890044135956

<sup>361</sup>Sir John Marshall, *A Guide to Taxila* (Karachi: Sani Communications, 1960). P. 14

natural world<sup>362</sup>. The place is situated between Mankiala and Abbotabad route; it was its midway position east route to Mankiala and north-east route to Abbotabad. So, it is an ideal location to meet the people, pilgrims and monks coming from different routes of the country<sup>363</sup>. The midway position of the place was probably the main reason to establish the monastery at this point.

It is very easy to understand that how the place of Jaulian was attractive for the members of Buddhist Sangha eager to enjoy the existing position on the top of the hill, wide view, calm seclusion, it's cool and dust free air and clean atmosphere<sup>364</sup>.

#### **viii. Track-route**

On the road from Taxila museum to Khanpur about 3 k.m away from the ancient city of Sirkap, a small rough link road opposite site of a filling station, is leading to the village of Jaulian. The famous Jaulian monument is located less than a mile of distance from the main road.

Jaulian Archaeological site situated about 300 feet on a hill-top. Sign board also leads us to the point, a small parking area is available to park vehicles and the local people are running their shops and facilitate the visitors in good manners. Shop keepers set up their shops in which they sell iconic Buddha in stucco, sand stone and other type of stones.

From this point, a well condition stairs leads us to the Jaulian monastery on the top of the hill, at the entrance gate of the monastery; some informative and introductory boards have been erected by the department of Archaeology, there are wooden benches for visitors which are arranged on the stairs.

#### **ix. Entrances**

The Jaulian complex has three entrances;

Number one is north west corner of the lower stupa court.

Second is south east corner of the upper stupa court.

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<sup>362</sup>Dani, *The Historic City of Taxila*, P. 144

<sup>363</sup> Ibid

<sup>364</sup> Marshall, *A Guide to Taxila*, P. 164

Third one is the last on the east side of the monastery<sup>365</sup>.



**Figure 27: Main entrance Stairs**

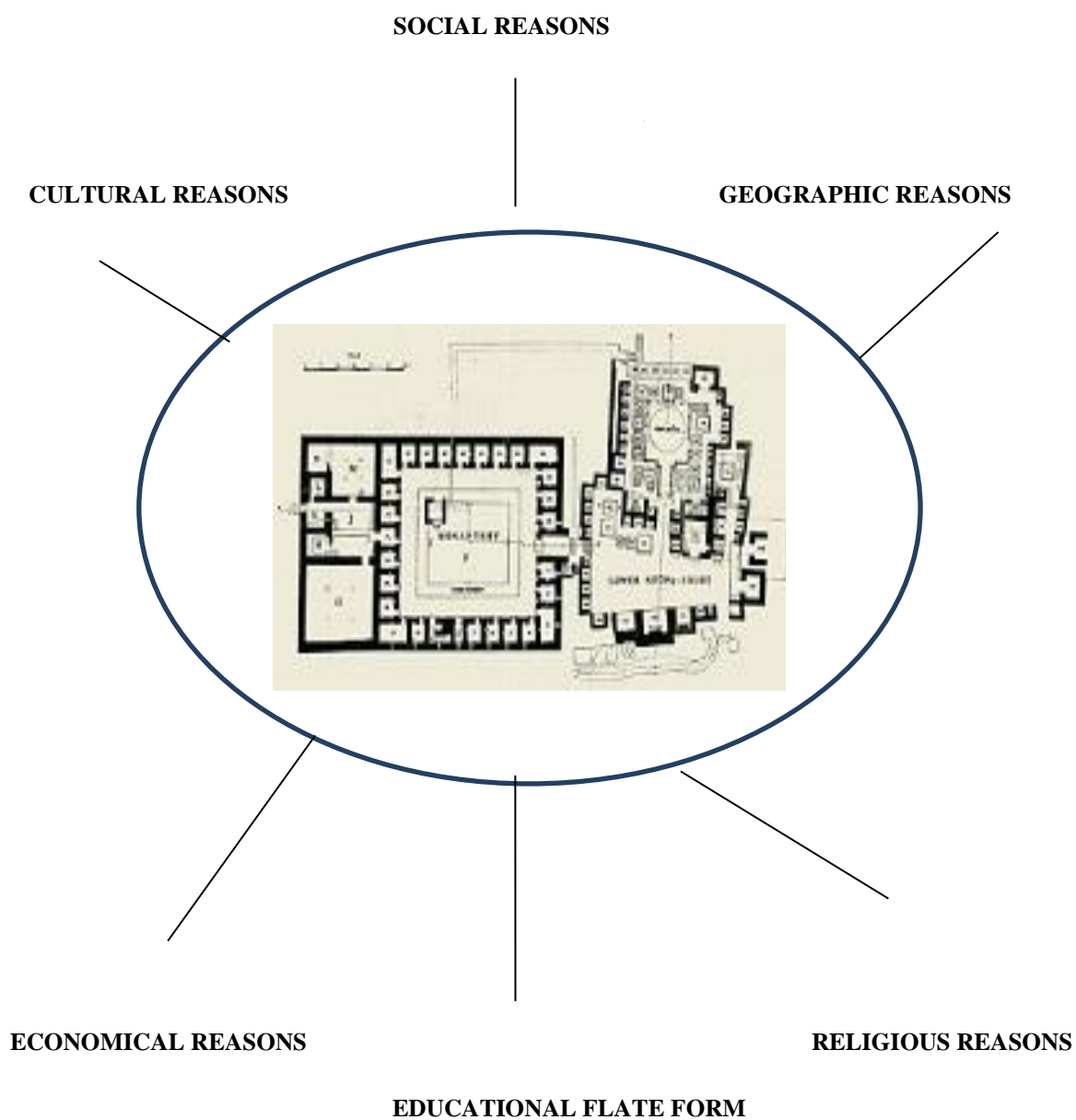


**Figure 28: Main entrance gate of the Monastery**

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<sup>365</sup> Marshall, Taxila, P. 369

**Reasons of establishment**



**Figure: 29**

## **Geographic Reasons:-**

### **i. Unique Location**

The place of Jaulian was been built on a hill-top. It was a different and unique place of Taxila, and it was also a separate plan from the other site of the region.

### **ii. Seclusion**

It was also a different location secluded calm of the hill-top, this unique type of place and seclusion was a base of the jaulian monastery and complex.

### **iii. Natural View**

From the courtyard of Jaulian complex, full view of the entire panorama of the Taxila city can be observed. It might be a strong reason to build a monastery on hill-top, it can be possible that the Buddhist wanted to keep in touch with the surrounding situations and keep in view the whole city of Taksha-sila.

### **iv. Pilgrims Attractions**

We can well understand that how attractive Jaulian complex must have been to the Buddhist Sangha eager to enjoy the advantages of its high position on the top of the hill. Its construction on that place was to attract the pilgrims and foreign visitors.

### **v. Dust free Atmosphere**

The atmosphere on the mountain's top was generally dustless and cool, so, it was an ideal place to construct a monastery.

### **vi. Strategic position**

The high position of the Jaulian complex is a natural defense; it could be a solid reason to build a monastery at this high place or on a hill-top. It might be a plan to save the monastery and complex from invaders.

## **Religious Reasons:-**

### **i. Commemorations**

The main stupa of the Jaulian complex cover around by 21 small votive stupas and 6 commemorate stupas. It was evidence that the monastery and stupa court have been built for commemorations, because Buddhist devotees construct small stupas as a gift after fulfill their wishes and religious objectives. These types of commemorative and votive stupas didn't found from any other site of Taxila.

#### **ii. Rulers Affections**

Jaulian monastery and complex was built during Kushans period. The Kushans were the guardians of Buddhism in Gandhara region, and Buddhism flourished under their royalty. Their deep affections in Buddhism were the main reason to construct Jaulian complex in Taxila.

#### **iii. Need of Religious Centre**

Jaulian Buddhist establishment belongs to the Kushans, so they built monastery and worship center at this place. It's status as a religious center in the region of Gandhara. It was the religious hub and a place of training for monks and bhikshus.

#### **iv. Place of Salvation**

During the period of Kushans, Buddhism underwent many transformations which allowed followers to seek salvations by donations. Indeed, at Jaulian, votive and commemorate stupas include inscriptions by the kind monks, bhikshus and merchants were their donors. So, the Jaulian Buddhist complex had been constructed for the purpose of salvation of Buddhist people.

#### **v. Sacred place**

Buddhist shrines and stupas, religious structure which consists of the Buddha and Buddhist saint, votive and commemorate a holy event, or denote a sacred place. The main objective of Jaulian's construction was providing a place where Buddhists donate their holy commemorations. Stupas became a main point to spread the living presence of the Holy Buddha and to give a physical demonstration of the religion to outsiders. Performing a pilgrimage or donating a stupa were some of the main way to devotion with Buddha and show obedience to the faith.

### **Educational platform:-**

#### **i. Formal education**

Jaulian complex is a place of formal education as well as religious institute in Taxila under Kushan dynasty. It was obviously clear that the rulers wanted to establish monastery for educational purposes.

#### **ii. Informal education**

Jaulian monastery was also an informal educational university, in which students was taught professional and technical education.

### **Economical Reasons:-**

#### **i. Midway Position**

The Jaulian site was located at midway position between the North-East route to Abbotabad Mansehra and Eastern route to the Manikyala. Its midway position between these routes might be a reason to construct a platform in the form of monastery and complex at this place.

#### **ii. Meeting Point**

It may have been a gathering point for the pilgrims, people and monks coming from different route ways and different areas. Perhaps, at this point, the pilgrims and monks met to each other and set their upcoming plans.

### **Cultural Dimensions:-**

The site of Jaulian monastery situated in the valley of Taxila , once part of ancient kingdom of Gandhara region. With access to land routes Parthian in the Western, seaport along Indians west coasts, and the main corridor of the Silk route in Asia. Gandhara was fine located to the advantages from commercial activities. The Kushans fostered trade through cultural inclusion. They borrowed many characteristics of the Persians, Indians and Hellenistic civilization to connect them in trade and with their neighborhoods.

The Kushan rulers utilized a dynamic multicultural currency system that was based on a Roman gold standard that assisted in trade dealings. A large number of coins were discovered from Jaulian monastery, display on combination of metaphors featuring Kushans royalty, Greek inscription and Buddhist imagery. The cultural flexibility is also observable in the blend of architectural features on the stupas at Jaulian stupa courts, which shows Greeks, Persians, Romans characteristics within the Buddhist complex.



## **6. Social reasons:-**

### **i. Shelter for pilgrims**

A large number of pilgrims and visitors came here in this region, it can be possible that the rulers built a complex to provide asylum to all of those who were weary.

### **ii. Devotees closeness**

Jaulian Buddhist complex might have constructed for the direct interaction between rulers monks and common Buddhist devotees.

## **Part 2: PLAN OF THE MONASTERY**

The Jaulian complex consists of two parts; one is called worship area or stupa area, where a main stupa along with a large number of votive stupas are situated. The second part of the Jaulian is called monastic area, where monk's cells and other monastic system were installed.

1. Stupa area
2. Monastic area

### **1. Stupa Area:-**

One part of the Jaulian complex is called worship area or stupa area, where the central big stupa along with a large number of other small votive stupas are situated, and this area consists of two stupa courts and ranges of shrines around these courts. Plan of the sanctuary comprises a monastery of temperate dimension and two stupa courts on different levels,

1. The lower stupa court.
2. The upper stupa court.

#### **1.1 The Lower Stupa Court:-**

The lower stupa court is on the north, when we enter in Jaulian complex through its gate, we find ourselves in a lower court. The lower court is a big open quadrangle with rows of chapels deliberated for religious images along its sides<sup>366</sup>.

#### **1.2 Chapels around the Lower Stupa Court:-**

The total numbers of chapels around the lower stupa court are 35. C<sub>1</sub> to C<sub>35</sub> numbering shows the total number of chapels of lower stupa court are in the plot. These chapels cover the lower stupa court and the row of these shrines starts beside the entrance along with the wall. The chambers of shrine or chapel built about five meters high and on a square plan. The shrines built five meters height and on a square plan.<sup>367</sup>

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<sup>366</sup> Marshall, A Guide to Taxila, 3<sup>rd</sup> Ed, P. 132

<sup>367</sup> S. Kuwayama, Across the Hindu Kush of the First Millennium: A Collection of the Papers ( Institute for Research in Humanities, Kyoto University, 2002), P. 6



**Figure: 30a**



**Figure: 30b Chapels around Lower Stupa Court**

### **1.3 Commemorate Stupas:-**

Along with chapels in the lower stupa court, there are five moderate sized stupas situated, and one stupa is outside the monastery to the right side direction of the entrance. Now covered over for the purpose of protection but formerly stands exposed in the open. All their cylindrical drums and domes have been lost, but their quadrangle bases are still decorated to elaborate stucco

reliefs disposed in horizontal tiers, and are well commend of attention. Particularly, images of bodhisattva or the Buddha in niches with attendants at their both sides , and the rows of lions , elephants , or atlantes in a different various variety of quaint , contorted postures , supporting the super structure above them; the Kharoshthi inscription which give the titles of the imagery and of their donor's name on D5 Stupa. Any records of Kharoshthi inscription are very rare and these are the first Kharoshthi inscriptions that have been found imprinted on stucco reliefs. All the buildings in this lower court seems to have been erected at that time when the central stupa was repaired and renovate in the period latter half of the 4<sup>th</sup> or 5<sup>th</sup> century A.D<sup>1</sup>. DI to D6 commemorate stupas are clearly shown in the plot of the monastery.



**Figure: 31 Commemorate Stupas**

## **1.2 The Upper Stupa Court:-**

The upper stupa court is located at the south, the central stupa is situated in this area and the other votive stupas are also built here. Healing Buddha and large number of Buddha images have been made in this area.

### **1.2.1 Rows of Chapels around the Stupa Court:-**

The total number of chapels around the court is 28. From B1 to B28 is showing the number of chapels in the plate. Enclosing the stupa courts with rows of chapels was a common thing among the Buddhist of Gandhara. At Jamalgarhi and Dharmarajika stupa of Taxila, the chapels were constructed in a circle right away around the central monument. At other times, as at Takht-i-bahi and at Jaulian, they were planned in the form of a quadrangle sufficiently huge to enclose, not only the main structure but all the additional structures are grouped around it.

The circular lay-out starts from 1<sup>st</sup> century AD, and the quadrangle style started later period. Chapels and the cult images of the Buddha had come into fashion at this time. In the north-west this didn't happened earlier in the 1<sup>st</sup> century AD. At Jaulian complex, all the chapels are built of semi-ashlar masonry and were erected long after the central big stupa. These chapels around the upper court possibly come first and the others constructed later on.



**Figure: 32 Rows of Chapels around the Upper Stupa Court**

### **1.2.2 Total Shrines Around the Stupa Courts:-**

Total numbers of chapels around the lower stupa court are 35.

Total numbers of chapels around the upper stupa court are 28.

So, the total numbers of 59 shrines or chapels were situated around the both stupa court in the monastery.

### **1.2.3 The Main Stupa:-**

The main stupa occupies the middle position in the upper stupa court, dated from Kushan periods, but its stucco decoration as well as present masonry belongs to the later age. It is a main structure of the worship area and the other votive stupas occupy their places around it. The main

stupa and all votive stupas surrounding it were also enclosed by cell of chapels set at all four sides of the main stupa.<sup>368</sup>



**Figure: 33 The Main Stupa**

#### **1.2.4 Healing Buddha (image of the Buddha):-**

On the northern side of the central stupa , slightly left to the steps , a Buddha in a seated style figure with a little hole at the navel , it is Buddhist faith that if anyone puts his finger in this hole and offer prayer then he will get recuperation against bodily ailments. Discovery of the

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<sup>368</sup>S. Kuwayama, *Across the Hindu Kush of the First Millennium: A Collection of the Papers* ( Institute for Research in Humanities, Kyoto University, 2002), P. 6

image of healing Buddha at Jaulian indicates that the cult was originated from Taxila around 3<sup>rd</sup>-4<sup>th</sup> centuries or may be earlier and afterwards it spreads over the whole Buddhist world.



**Figure: 34 Healing Buddha**

### **1.2.5 Votive Stupas:-**

There are twenty one small votive stupas which are arranged in ranges around the main structure in the upper court. The plinth of each votive stupa is square in plan and their basis has been

decorated with more elaborate ornaments<sup>369</sup>. A well preserved image of Bodhisattva found in this court, it was at the plinth of eastern side of stupa A11. At the back of stupa A11, a close Buddha image, this figure adorned the south wall of the main stupa. These images relates to the late period of 5<sup>th</sup> century AD. These stupas are votive stupas and they have been donated by the bhikshus and other personalities at the occasion of fulfil of their votive. These all votive stupas set closely to each other in a row around the main stupa built in the previous period with a high plinth. This type of closed-in stupa court at Jaulian is the one and only example among the many other Buddhist establishments in Taxila.<sup>370</sup>



**Figure: 35 Votive Stupas**

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<sup>369</sup>Dani, *The Historic City of Taxila*, P. 146

<sup>370</sup> Kuwayama, *Across the Hindu Kush of the First Millennium: A Collection of the Papers* ( Institute for Research in Humanities, Kyoto University, 2002), P. 6



### 1.2.6 Kharoshthi script:-

Many stupas have been found from this site with the caption of Kharoshthi inscription on these stupas. Any kind of Kharoshthi records are rare in India. The kharoshthi inscription on the stupas at Jaulian is evidence that the use of this script was continued in Taxila until at least the 5<sup>th</sup> century AD.

The Kharoshthi inscription have been found at the seated Buddha figure on the eastern side, it was a gift of one Budhamitra, who “delighted in the law” (Dharma)<sup>371</sup>. On stupa D5, Kharoshthi inscription which have given the title of figures and donor’s names.

These Kharoshthi inscriptions belong to the 5<sup>th</sup> century and it is evidence of persistence of this script to this late date. Many stupas produced Kharoshthi script at their bases, they give the name of their donors, Bhikshu Buddha deva Sanghamitra, Bhikshu Buddha rakshita, Bhikshu Dharmamitra, Sramanamitra, Bhikshu Dharmabhuti, and Bhikshu Rahula. Other gave the dignitary legends such as Tathagata Kasyapa or Sakamuni Tathagata Jinaesa<sup>372</sup>.

Several donatives Kharoshthi inscription engraved on the stupas , such as Kharoshthi inscription engraved on one of the stupa A15 , on the west of the main structure , its east face engraved the sentence ‘ *Saghamitrassa Buddha devassa bhikshsa danamu kho* ’ ‘ the pious gift of the bhikshus Buddha deva , friend of the holy community<sup>373</sup>.

### 2. Monastic Area (Monastery):-

The second part of the Jaulian complex is called monastic area. The monastery has a courts of cells with internal measurement of about 97 feet from north to south side by 106feet from east

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<sup>371</sup> Marshall, *A Guide to Taxila*, 3<sup>rd</sup> Ed, P. 133

<sup>372</sup>Dani, *The Historic City of Taxila*, P. 147

<sup>373</sup> Marshall, *A Guide to Taxila* 1960, P. 167

to west<sup>374</sup>, consists of a courtyard and a range of cells fronted by a veranda on every side. The main entrance into the courtyard is on the west, where it communicates with the lower stupa court. On the opposite side another doorway leads through chamber 15 to the assembly hall, alongside the assembly hall is a group of other rooms as store room, kitchen, refectory, and an apartment for the in charge of food stuff which partitions in the dining hall etc.

On the northern side a small chamber, room number 8 served as a chapel in the monastery plan, and next to it was a stairway giving access to the upper story of the monastery. The monastery is apparently a double story building but the remains of the upper story is missing<sup>375</sup>. On the ground floor, twenty six chambers serve as monk's cells and the same number of cells should be on the upper

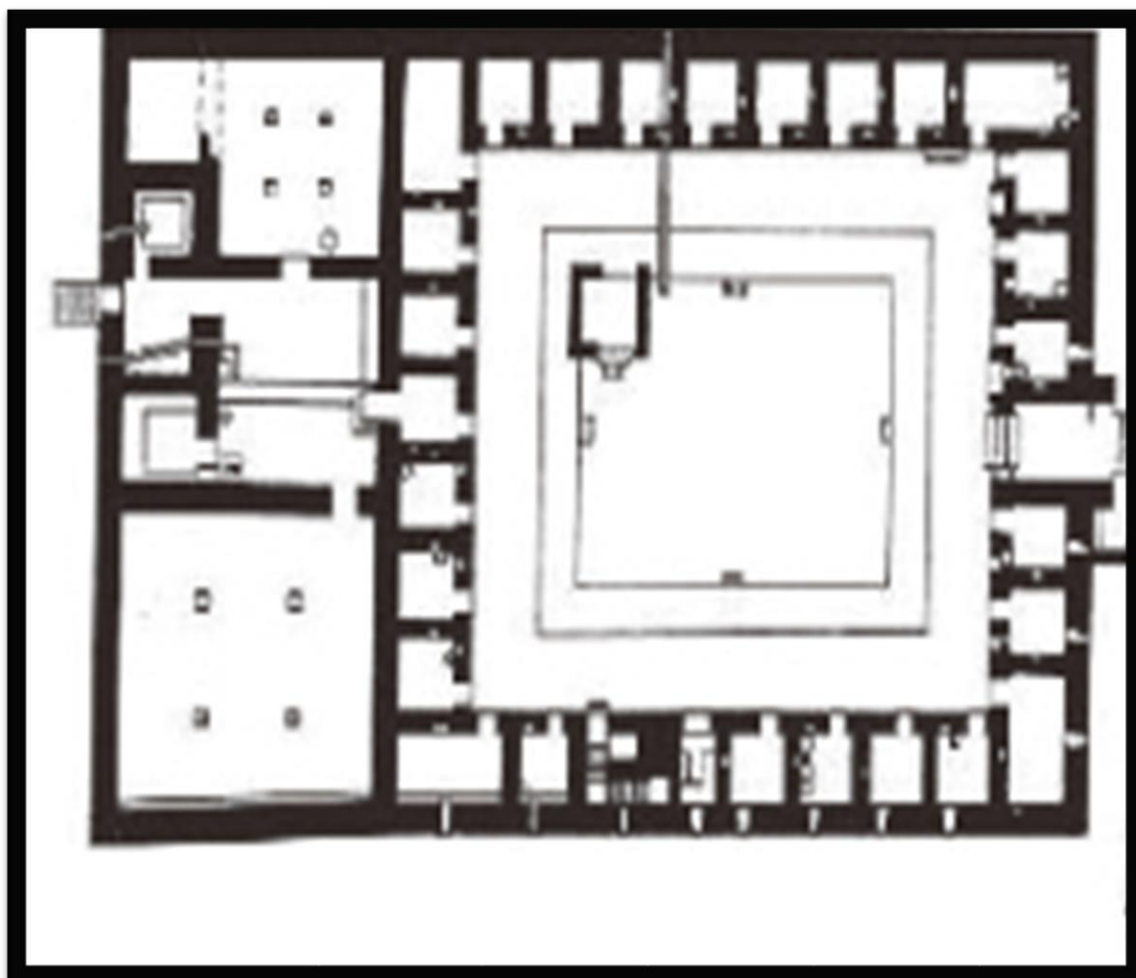
Story floor of the monastery, it follows that there was some 52 monk's accommodation plan. The cells vary in their dimensions and are somewhat irregular. Except the cell no 20, each cell is provided one or two wall niches. Windows are provided at a height of 6 to 10 feet, above the floor level and from the outside appear merely as narrow slits in the walls, but towards the interior are splayed out, as in the loopholes of a fortress.

The doorways of the cells were furnished with slightly sloping jambs and were strikingly low. The walls of the cells, inside and outside, were plastered with mud. Inside some of the cells were found a number of water vessels. In front of some of cells and opposite on the veranda were small alcoves containing group of figures.

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<sup>374</sup>Dani, Op Cit.,

<sup>375</sup>Buddhism in Pakistan, P. 32.



**Figure 36: plan of Monastic Area**



**Figure 37 a**



**Figure 37 b Monastic Area**

### **2.1. Chapel with Buddha Image:-**

On the eastern side of lower court to the way of monastery, just outside and little left to the entrance, there is a small chapel containing a slightly fine group of stucco figure of Buddha. One of the well preserved figure of the Buddha seated in his pose of meditation (*dhyana-mudra*), seved in the complex , this image is the best preserved figure of their kind in the complex ,

seated Buddha with a standing two of his attendants at his right and left and behind, of the latter , the one to the left carries the fly-whisk (*chauri*), the other is the *vijrapani* holding the thunderbolt in his left hand on the central image are covered with red and black paint and of the gold leaf with which it and doubtless the other figures also , were once decorated. The original figure has been removed to the museum and these images were replaced by duplicate plasters figures in the chapel. These chapels are shown in the plot as the number of E1 and E2.



**Figure 38: Dhayana Mudra Image of Buddha**

## 2.2. Monk's Cells:-

The layout of the Jaulian monastery is very same to the monastery of Mohra-Muradu. On the west part of the complex, a square shaped cell covers the surrounding area of monastery. There are about 30 square type cells for monastic purposes these are the monk's residential cells<sup>376</sup>, front of a veranda. From the west side, through the lower stupa court, we can enter the monastery. One room from these cells was converted in to a chapel on the northern side. The cells area of monastery was double story but upper story of the monastic cells have been

<sup>376</sup>Samad, P. 160

completely finished. Some of the cells are dissimilar in size, some are larger and some are smaller in size and all cell walls were in plaster covers with mud and probably color washed; these cell have windows and their doorways sloping jambs. Some cells have store jars and water vessels.<sup>377</sup>



**Figure 39: Monk's Cell (Court of Cells)**

### **2.3 Services area:-**

Service area contains small rooms of kitchen, store room, scullery, refectory and an assembly hall etc. In one corner side of the mid courtyard there was a bathroom for monks. The late semi-ashlar masonry are now 5 feet in height, it has two entrances. On the east there was an assembly hall which adjoins the kitchen area, it was connected on the south with refectory, a store was attached to this store room. In addition , there are two more rooms found from the east side near to the entry, one is a scullery and other which has a square depression is in the middle , perhaps it was a latrine.

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<sup>377</sup>Dani, The Historic City of Taxila, P. 148



**Figure 40: Assembly Hall**



**Figure 41: Store Room**



**Figure 42: Scullery**





**Figure 43: Kitchen**

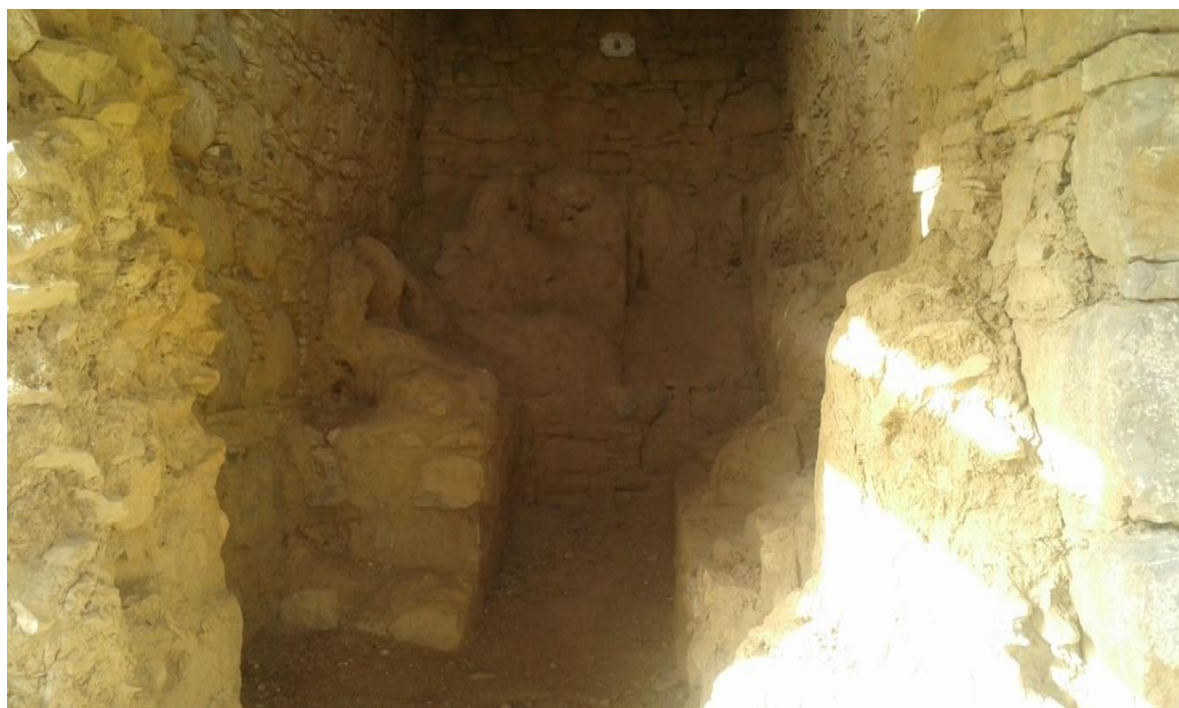


**Figure 44: Refectory**

#### 2.4. The chapel in chamber 8:-

The chapel in chamber 8 is smaller than the other cells, and must have been designed in the first instance for the reception of images, originally, there appear to have been thirteen figures in it, from which eight remnants have been preserved. These all figures are made of clay and are partially burnt. When the attackers burnt of these idols, some figures have been saved from the attack. These figures were not well in preserved as in the alcoves of the open vihara.

At the time of excavation some figure were discovered in recognizable condition, such as one of the figures along the east wall was Maitereya holding a flagon in his left hand but due to further decay after exposure. Their faint feature has been disappeared leaving only inner core of the sculptures. The mud casing of the door frame was bedecked with foliate designs consisting, apparently of a meander pattern relieved by half-lotuses<sup>378</sup>.



**Figure 45: The Chapel in Chamber 8**

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<sup>378</sup>Marshall, Taxila, P. 382

## 2.5. Stairway:-

Next to the chapel number 8, there is a stairway situated and leads to the upper story of the monastery. There must be a special reason for placing at this point. In the explanation of this point, that may be, it was a part of their routine practice, upon entering the monastery gate the monks carry out a general practice of playing their devotions, in passing, at the chapel before going to their cells, and perhaps they did their devotions at the time of leaving

The stairs are divided into two parts, six steps in the lower part and nine steps in the upper section of the stairs, the upper steps are connected with upper verandah. Possibly, that there was a second chapel above the ground floor one, but more probably the later engaged the full height of both stories of the building . It would have been contrary to Buddhist common practice to build a cell for habitation over the holy imageries<sup>379</sup>.



**Figure 46: Stairway (Next to the Chamber 8)**

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<sup>379</sup>Marshall, Taxila, P. 382

## 2.6. Alcoves in front of the cells:-

In front of the cells and facing on to the verandah there are some small alcove containing group of figures. There are 4 alcoves on the west side of the court and one is on the east.

figure of Buddha in teaching style and seated on a throne, which is supported by Atlantes and other followers. This figure was in the alcove situated in front of cell 1.

Another figure is seated in meditation style on throne surrounded by worshippers. This figure of Buddha was in the alcove situated in front of cell number 2.

Another alcove is founded in front of cell 27, in which a figure of Buddha is in a teaching attitude and followers standing around him were saved.

Clay image of Buddha in reassurance style and other subordinate figures have been found in alcove located in front of cell 29.

Teaching Buddha pose , his right and left , in front of lower part of two standing images male and female and remnants of other figures are behind them, in front of seventeen number of cell's alcove

These figures have been shifted to the Taxila museum now.



**Figure 47: Alcoves in Front of the Cells**



**Figure 48: Alcove in Monk’s chambers**

### **2.7. Water pond:-**

Water pond is the main and same element of the Buddhist monasteries in Gandhara. Its central position in every monastery was also same and was an integral part of such type of monasteries. Apparently, purpose of this pond was to drain out the extra rain water from the court of the monastery, but in the current Buddhism, it is the practice of Buddhist monks to grow up the lotus flower in the pond and the pond remains full of water all the time. So the practice must have been same in the early Buddhist times.

The dejection in the center of the court is a little over 1feet deep and four sets of steps in the center of each side. Its main work is to drain extra rain water from the water pond and in the court also. On the corner of the pond,a small bathroom is situated for the monks, it has two entrances and drain system on its west side. it is semi-ashlar masonry and now its height some 5feet and has two doorways.



**Figure: 49a**



**Figure 49b: Water Pond in the Middle of the cell court**

## Part 3: EXCAVATIONS

### i. Minor Antiquities:-

A large number of minor category antiquities have been found at the place of Jaulian complex. These antiquities fall into two groups.

Number one, found from stupa court, these antiquities consist of stucco head, bodies, figural decorative pieces which adorned with the stupa walls.

Number second, found from the monastery area, these antiquities consist of vessels, utensils, objects of personal use associated with the monks and bhikshus, Buddhist emblems, coins, few heads and half burnt clay bodies, fragments from the figural groups in the alcoves located in front of the cells, in a quadrangular shape<sup>380</sup>. Basin shaped covers for store jars; Terracotta masks of Vajryapani, heads of children. Many small heads besides a large number of other parts of Buddha and Bodhisattva figures, devas, monks male and female lay-worshippers, Atlantes, animals etc.

### ii. Other Artifacts:-

Many more antiquities have been discovered in the destroyed monastery in which, Pottery objects, a water bottle, a bell-shaped pot, spouted pots, carinated bowls, an inkpot, basin shaped covers of store jars, terracotta masks of Vajrapani, heads of children, iron goods including a slandered lamp, an adze-head, door-bosses, a door hook, clamping irons, hinges, chain links, and the shoe for a wooden spade, cooper article such as a straining spoon, bowl shaped bell, a chain, a lamp, a staff terminal, *Dharma cakra*, rosettes, finial stupa, staffs and umbrellas of stupa, and a relief of Bodhisattva. Gold work of four pendants with Kushan coins, two cap shaped ornaments, a finger ring of gold wire.

### iii. Sculptures:-

Some Gandharan sculptures of phyletic recovered from the remains of complex;

i. At the north side of D3 stupa, bunch of celestial flowers with haloed Buddha in center.

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<sup>380</sup>Marshall, Taxila, P. 384

ii. From lower stupa court , figure of Buddha seated on lotus throne supported on elephant pedestal.

iii. From C15 chapel, elaborate representation of the ‘visit of Indra’

iv. Two images of standing Buddha

v. From chapel E2 , figure of Buddha in *abhaya-mudra* at the entrance of the monastery.

vi. Panel with haloed Buddha, of phyllite, from niche inside cell no 2.

#### **iv. Coins:-**

Including twenty seven coins from the period of Kanishka, Huvishka, Vasudeva, Kadphises, Sassanid, Indo-Sassanid and late Kushans, total 126 coins found from the monastery.

Two coins of vasudeva were found in relic chamber of stupa A16

Two of Shapur’s governor coins found near to the stupa D5

Ten Indo-late Sassanid coins found between stupa A11-A12.

In short, a large number of coins belong to different periods which have been found from the both sections of the Jaulian complex.

#### **v. Copper Objects:-**

Some Copper and objects also found in the excavations,

Straining-spoon found from cell 13.

Copper chain in cell no 2.

Lotus bracket-lamp of Copper, from cell 3.

*Dharmacakra* of Copper from cell 3.

2 Copper rosettes, from cell 25 and 29.

Staff and umbrellas of Copper to votive stupas, cell 25

Copper finial of votive stupas, from cell 3.

#### **vi. Bronze Objects:-**

Bowl-shaped bell in Bronze metal from cell 25.



Staff terminal of Bronze in cell 25.

Bronze relief of Bodhisattva, from cell 21.

**vii. Iron Objects:-**

From cell 21, standard lamp with serpentine handle.

From cell 3, socketed spear-head.

Bell, Wry-necked adze head, Helmet-shaped door bosses, door-hook, clamping irons, hinges, a chain link, iron shoe for wooden spade. These all iron objects were found from monastery and court.

**viii. Jewellery:-**

4 gold coins pendants, with tubular attachments and 2 cup-shaped ornaments, Plain hoop finger-ring of gold wire found from cell no 19.

Oval intaglio of chert with Brahmi legend *Sri Kulesvaradase*, from cell 3.

**ix. Pottery:-**

Narrow necked squat flask, from cell 26

Water-bottle with side lugs, from cell 14

Bell-shaped pot with carinated base, from cell 3

Spouted pot of kuza type, carinated colander bowl, from monastery and court

Inkpot, from cell 3

Basin-shaped covers store-jar, from cell 10.

**x. Buddhist Manuscript:-**

Some fragments of Buddhist manuscript were also found in one of the cells, this fragment was written in Sanskrit language in Gupta Brahmi characters, these fragments belonged to the period of fifth century. The fragments were found in the earthen vessel in a burnt condition. The fragments were written on a birch-bark. These fragments were found in cell 29. There is no proof that the fragment was put in the jar firstly and then burnt or these were burnt before being put in the vessel. However, in any case, there is no any evidence that the monastery was burnt

by the Hun invaders. Such type of fragments, in a wide variety of fifty three as bear writing likely to yield any such means, have been published by prof. Ramparasad chanda the *Jaulian Memoir*. These manuscripts were found in number of 53.

In the discovery of these manuscripts, three points are to be noted clearly.

1. The writing, which is neatly and carefully executed in Gupta Brahmi, closely resembles that on the Kaisa copper plate from the Nirvana stupa, which has been assigned to the 3<sup>rd</sup> quarter of the 5<sup>th</sup> century A.D.
2. The text of the writing clearly indicates by a number of typically Buddhist terms as *gunabhakti-gandhitah*, *abhiyoga*, *iryapatha*, *gataspriha*, *bhikshus*, etc.
3. The text appears to have been a narrative composition not in didactic, it embodied a large number of verses, particularly in the *Vamsasthametre*.<sup>381</sup>

Among the minor antiquities, a Carnelian seal engraved in a Brahmi character with a word *Sri-kulesvaradase* was found in cell 3 in a burnt condition, Sanskrit manuscript and Gupta Brahmi manuscript were of the same age. It was the first written script of this kind to be found in any excavation in the region, but unfortunately this manuscript had been badly damaged by fire.

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<sup>381</sup>Marshall, Taxila, P. 387

## **Part 4: ART AND ARCHITECTURE OF JAULIAN**

### **i. Buddhist Art:-**

The development of Buddhism as a major religion in Gandhara region is a signal of development in Buddhist art and architecture in this region, particularly in Taxila. We can observe the style of different art in Buddhist constructions, stupas, monuments, temples and monasteries etc. The Buddhist art reached at its peak in the period of Kushans.

### **ii. Stucco Art:-**

The image of the standing and seated Buddha in many poses in Jaulian monastery made by the stucco relief. A large number of images of Buddha have been exposed in the excavations at Jaulian. Figures of Buddha in different positions such as, meditation pose, seating pose, sleeping pose, preaching pose, Jataka stories, death scene of at commemorate and votive stupas, these all figural decorations were made by stucco.

### **iii. Main Stupa Design and Construction:-**

The main stupa was embroidered with plaster reliefs and crowned by the indispensable umbrella, it is symbolized as sovereignty of the Buddha. Some stucco decoration of the main stupa is well preserved. The main stupa in the upper court is built of rubble, its facing is of a diaper stone, and it was repaired in latter period with semi ashler with Kanjur blocks let in for moulding and plasters. In later period repairs, the main stupa was faced with plaster reliefs.

The date of the genuine fabric belongs to the Kushans age (2<sup>nd</sup> century A.D.), but the repair work of semi-ashler and plasters reliefs relate to three century latter period.

The moulding at the base of the structure is of a usual torus and Scotia pattern, but it is worthy of remark that the lowest torus, both in the continuous base ran round the whole structure. Each bay which is separated by plaster. While the other moulding are rounded.

### **iv. Figural Decoration of Seated Buddha:-**

The figure of seated Buddha in the pose of meditation is a well preserved example of fine stucco art in Taxila. This stucco figure dated to the 5<sup>th</sup> century. Figural decoration of the seated Buddha in Dhayana Mudra occupying the bay between each pairs of plasters and the smaller Buddha's

one above the other, on the face of the plasters. All these images large and small were related to late age (5<sup>TH</sup> century A.D.). These images are more modern than the stupa.

According to Sir John Marshall,

“Notwithstanding the late age, however, at which they were produced, they are not without dignity and charm. The bodies of the larger figures, it is true, are rude and cumbersome, coarsely fashioned on a core, which is mainly composed of Kanjur blocks and mud, with a not very thick covering of lime plaster, but the closed heads, of which seven more or less intact and others broken were found reposing on the floor, were excellent stucco finished with slip and paint and modeled with both skill and feeling”<sup>382</sup>

#### **v. Votive Stupas Decoration:-**

The plinth of each stupa is square in plan and their bases are decorated with ornaments. The core of these stupas is of rough rubble, soft Kanjur stone is used in their construction and finished off in lime stucco. It is not in the uniform pattern but the stucco work is seen in graded tiers, but in the lower two tiers, most of time arched niches were bounded by Corinthian plaster and in the top in of tiers persepopolitan plaster. There are three horizontal tiers and they separate one from the other dentil cornices.

In the stupa 15, the plinth of the stupa was made by large diaper masonry, some as the older part of the main stupa, and it is likely that stupa 15 is the oldest among the small stupas. However, it was decorated in a later age. Most of the stupas were based on semi-ashlar lime stone masonry, and the relic chamber was also built of the same masonry. The combination of lime stone and Kanjur is common in Taxila, lime stone was preferred for its durability and Kanjur ease with which it could be fashioned to any desire shape. The decoration of these votive stupas indicates Greek influence in this period in which the stupas have been built. The votive stupas are constructed after fulfillment of spiritual objectives.

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<sup>382</sup>Dani, *The Historic City of Taxila*, P. 146

**vi. Stucco Figural Art at Commemorate Stupas:-**

The lowest tier is adorned with a sequence of seated Buddha pose, four images of Buddha were on the eastern side and four figures on the western side. The figures of Buddha on the east are in the teaching pose, alternating with Bodhisattvas, one of the northern corners is shown by the flask that he holds in his left hand to be Maitreya. On the west side are three images of Budhisattvas and one Buddha.

Above these images is a line of Atlantes alternating with lions and elephants. The next tier is a series of Buddha seated in niches with attendants on either side, the next tier again consists of Atlantes alternating with fronts of lions and elephants. In the next tires again the series of Buddha's or Budhisattvas are clearly shown.

**vii . Architecture of Jaulian Complex:-**

Architecture style of Jaulian complex is same as other monastic pattern of Gandhara like Mohra Muradu. The base of Jaulian monastery is series of courts covered by the cells around it, these cells were residential accommodations for the Monks, and the place of other devotional objects were connected with the courts or the cells. The devotional objects places containing usually assembly hall, store room, refectory, kitchen, bath room etc.

**viii. Religious Architecture:-**

Buddhist monasteries and stupas were the principles buildings in the age of Kushans. Jaulian monastery was also built according to religious architecture style in Gandhara

**ix. Masonry:-**

Monastic establishment of Jaulian complex were constructed in stone masonry, monastic part of the monastery is in rectangular shape and was double story building of the cells, the stairway between the cells is an evidence for this idea.

Local hard lime stone of Jaulian hills was used in blocks as well as in the filling of smaller chapels, the core of the walls was composed of loose rubble<sup>383</sup>. Mud served as binding material

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<sup>383</sup> Marshall, Taxila, P. 382

in place of lime-mortar and the wall surface was protected by a coating of plaster of mud lime and river gravel.

**x. Chapels plan and construction:-**

Chapels were planned in a quadrangular form adequately large to encircle, not only the main structure but all the supplementary structures around it. This type of quadrangle style and its development has eminent advantages over the circular type of style in Gandhara region. This kind of chapels with cult images of Buddha had come usually into style, it didn't happen in the north-west before the first century A.D.

All the chapels of the Jaulian monastery were built of semi-ashler masonry and were erected the long after the central stupa, the chapels in upper court were built first and the other chapels in the lower court were probably constructed in latter period. The irregularity in the construction plan of the lower court is due to the shape of the hill-top.

**xi . Jaulian Architectural Schema:-**

The Buddha figures, stupas, images of Buddha in a different pose, are placed in the sacred areas of any Buddhist settlement or monastery by considering various aspects and compositions.<sup>384</sup>Beside sacred area of worship, temple is included in priest living quarters in the monastery, a dining hall, a kitchen, assembly hall, monk's residential cells. In the construction of any Buddhist settlement in which the different schema was used.

**Spatial components of Jaulian:-**

At the time of construction of any Buddhist monastery or settlement, the different types of building structure is to be planned. It's called schema of the settlement.

**i. Main Stupa Components:-**

Four types of components have been used in the construction of the main stupa of Jaulian; the main stupa is located in the upper stupa court.

- i. Base ( Square Base )

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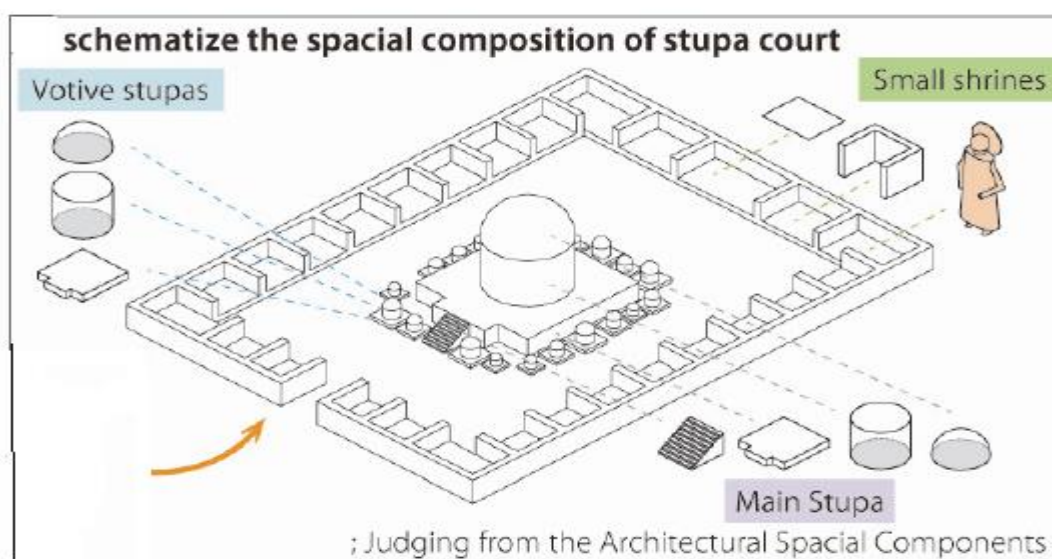
<sup>384</sup>Yuuka Nakamura and Shigeyuki Okazaki , The Spatial Composition of Buddhist Temples in Central Asia, Part 1: The Transformation of Stupas, Intercultural Understanding, 2016, volume 6, pages 31-43

- ii. Mound
- iii. Drum
- iv. Stairway

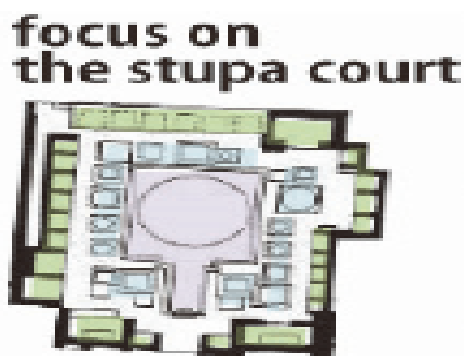
## ii. Votive Stupa Components:-

In the construction of votive stupas, three types of components are used in the plan as schema;

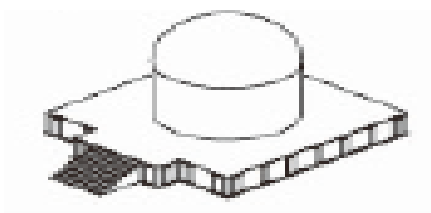
- i. Square base
- ii. Mound
- iii. Drum



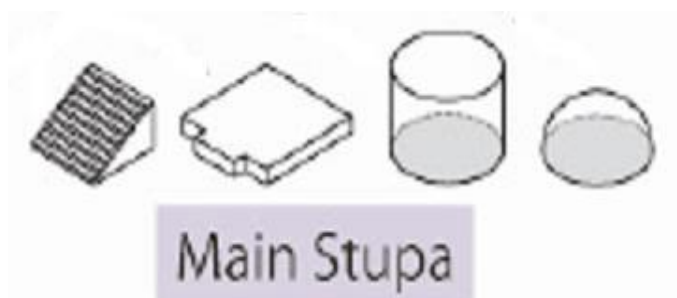
**Figure 50: Plot of the Architectural Components of the Jaulian Monastery**



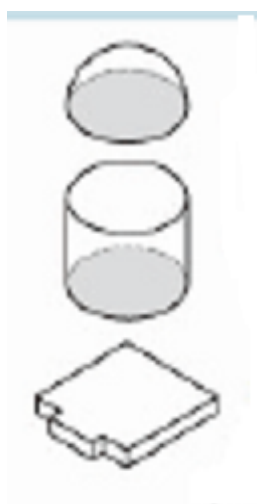
**Figure 51: Stupa Court**



**Figure 52: Architectural Design of the Main Stupa of Jaulian**



**Figure 53: Components of Main Stupa**



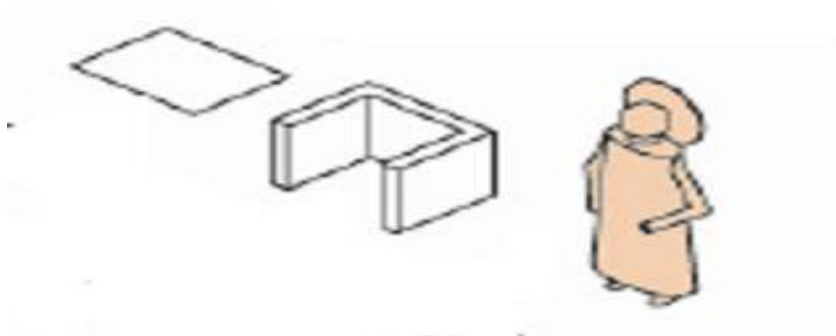
**Figure 54: Architectural Components of Votive Stupas**

**iii. Shrines Components:-**

Shrines or chapels in Jaulian monastery are in rectangular plan with enclosing walls around these shrines. So, two types of components were used in the plan of shrines;



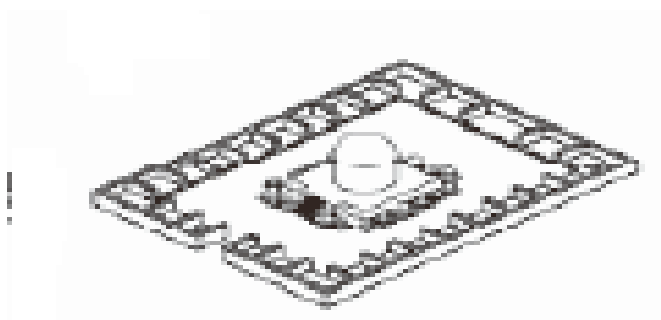
- i. Rectangular plan
- ii. Enclosing walls
- iii. Buddhist Statue



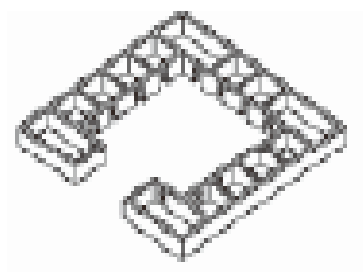
**Figure 55: Shrines Component**

**iv. Stupa and Shrines:-**

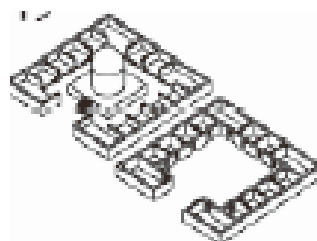
Stupa is surrounded by shrines; stupa and shrines are formed side by side. Shrines cover the main stupa or votive stupas in the upper stupa court in Jaulian.



**Figure 56: Plot of stupa Surrounded by Shrines**



**Figure 57: Plot of Monastery**



**Figure 58: Plot of Jaulian complex**

**Conclusion:-**

Jaulian Buddhist complex was established in the same period of Mohra-Muradu monastery. The both Sangharamas belong to the period of Kushan dynasty. The construction style of the Jaulian monument is very similar to the monastery of Mohra-Muradu and it is a very strong evidence of close relationship between these both monasteries in ancient time<sup>385</sup>.

It is a well preserved Archaeological site of Taxila , the decoration of the stupas , other masonry and over all building is in better condition and preservation than those monasteries in Taxila , but the quality of the decoration at Jaulian is of low standard than Mohra-Muradu<sup>386</sup>.

Jaulian complex belongs to Buddhist monastery. According to Dr. Ashraf Khan, former director of Taxila Institute of Asian Civilizations,

“Jaulian was the significant seat of learning during the ancient Kingdom of Gandhara. History shows that this place attracted scholars from India, Afghanistan, China, Persia and Greece”.<sup>387</sup>

He also said that the place of Jaulian was a masterpiece of architecture<sup>388</sup>. So, it was a center of great learning in the time of Kushan rulers. Jaulian monastery claims to be the world’s first university, and it was flourishing in 600 BC under the kingdom of Gandhara. A large number of Buddhists travelled to the monastery at Jaulian to get knowledge and education in almost every field of life.

Gandhara was a Buddhist religious hub, it was flourished under the guardianship of great Mauryan king Asoka, and he built lots of Buddhist monuments in this region. However, when Jaulian monastery was founded, they were the palm days of Buddhism. The Buddhist bhikshus and monks lived in austere life, but in future when monastic system came under the wealthy

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<sup>385</sup>Samad, P. 160

<sup>386</sup>Muhammad Ishtiaq Khan, World Heritage Sites in Pakistan, United Nation Educational, Scientific and Cultural Organization (UNESCO), Islamabad. 2000. P. 42

<sup>387</sup> Amjad Iqbal, “Jaulian University A Remnant of Gandhara Heritage”, Dawn, Pub, June 2, 2019

<sup>388</sup> Ibid

patronage of the kings and wealthy merchants, the austere monastic life changed into luxurious life and monasteries started to amass wealth and owned lands which were donated by the rulers to them<sup>389</sup>.

Jaulian monastery was built on top of the hill, a possible reason to choose the high place is that this place was a center point and also a meeting point in the way of Mankiala and Gandhara region and this region was a great trade route in an ancient time. So, it was a strong reason to build a monastery on this route.

A very large number of Buddhist people from Buddhist countries visit to see their religious monuments every year. They come and arrange prayers before their Buddha. Jaulian Buddhist monastery and other archaeological sites are the national assets of Pakistan and keep very invaluable cultural, historical and archaeological significance all over the world. So, it is the responsibility of archaeological department to preserve these sites and take some solid steps to promote historical, cultural and archaeological heritage across the globe.

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<sup>389</sup> Buddhism in Pakistan, P. 32

## Preservations and Promotions of the Historical and Archaeological Sites of Taxila

### Part 1:

#### 1. Threats to the Sites of Taxila:-

There are a large number of threats and pressures, which have become hurdles in preservations and protections of the Archaeological sites.

##### 1.1. Uncontrolled of Wild Growth:-

The major threat in the way of conservation and protection plan of the sites and monument is wild growth of shrubbery, weeds, vegetation, termites, fungous, mosses, lichen<sup>390</sup>. Deletion of wild growth has been made many times but these plants grow up again and again. A long term policy should be formulated to control all of these wild growths, it is very essential to take serious action against this problem.

##### 1.2. Climate Change Indicators:-

Most of the Archaeological sites of Taxila lie under tropical climate situation. Due to these climate change indicators like temperature, heavy rain, storm, changing weather exposure, develop condition of cracks in the buildings of monuments, bulged out in the walls and collapse of the walls etc. So, these type of climate changes become harmful factors and the major threats for Jaulian conservation.

##### 1.3. Local involvements:-

Archaeological sites of Taxila are facing a serious environmental pressure and non-serious behavior and treatment from local population of the surrounding areas of the site. They create disturbance through their activities around the site. Concerned department of Archaeology should make a strict policy regarding safeguard of the local sites.

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<sup>390</sup> Mehmet Somuncu, Ashfaq Ahmad Khan, “ *Current Status of Management & Protection of Taxila World Heritage Site, Pakistan,*” Department of Geography, Ankara University, Ankara, P. 45-60

#### **1.4. Encroachments:-**

Encroachment is a main threat for the integrity and authenticity of the site property. Most of the local populations use the site property for their private purposes without any proper permission of the concerned authority. They construct their shops, houses and animal form etc. in the property land of the site.

#### **1.5. Illegal Digging:-**

Illegal digging at site is one of the biggest threat to the inheritance sites of Taxila region. These ancient places are in permanent danger by the treasure hunters; they try illegal digging in the site area for the sake of hidden treasures. They damage the site objects and try to deface the monuments. A number of earliest artifacts were stolen from the Buddhist monasteries, and illegal digging work conducted with the help of heavy tools and equipments which destroyed the sites.<sup>391</sup>

#### **1.6. Blasting by Crush Machines / Ecosystem:-**

The Jaulian monastery and monument cover by hills and all the monuments of Taxila are mostly covered around by the Margalla hills. When the stone crushing machines cut the stones from hills and mountains on a large scale in the area, the ecosystem of the crush machines create vibrancy in the roots and damages it. The ecosystem destroys the ancient monuments and the roots of the buildings also. So, it is very serious threat to the Jaulian and all other sites of Taxila.

#### **1.7. Vandalism / Looting:-**

The act of vandalism is a threat to the site. A case has been registered in the past concerning Jaulian monuments, where a Chinese visitor while visiting Jaulian monastery site, cut head of one important stucco sculpture and tried to steal. Luckily, the guard saw him and the visitor was

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<sup>391</sup>Saving Our Vanishing Heritage, “Safeguarding Endangered Cultural Heritage Sites in the Developing World”.

arrested. Now the head of the stucco sculpture is in Taxila museum<sup>392</sup>. These kinds of activities by the foreign visitors are major threat to genuine objects.

### **1.8. Insufficient Management:-**

Insufficient management staff and untrained staff is a main hurdle in the protection and conservation plans of the Archaeological sites of Taxila including Jaulian monastery management staff at the site and department of Archaeology should hire well trained and educated staff.

### **1.9. War and Conflict / Terrorism Activities:-**

A large number of Archaeological and historical heritage sites in Pakistan are facing the impact of terrorism, particularly, the Buddhist Archaeological sites, monuments and monasteries are in permanent danger by some militant groups. One of the militant group had been destroyed by the Buddhist Archaeological site at Bamiyan, Afghanistan. So, due to these terrorist activities, tourism industry in Pakistan is going towards declination. The situation of war and conflicts and terrorism attacks are the major threats to the Buddhist Archaeological sites in Pakistan. In addition, About 2,000 invaluable items housed inside the Museum of Taxila are in danger to theft and terrorist activities without any sufficient safety measures. The museum has been the main target of terrorism from militant groups in the past, and foreign governments advised mining teams not to visit site area when they visit the region.<sup>393</sup>

### **1.10. Pollution:-**

The built heritage is threatened by air pollution and acid precipitation in this pollution increases humidity. This situation becomes more harmful for the old age structure of the site. A Jaulian monument is situated in thick populated area of the city, and the structure of the site is going to be effected by air pollution. Air is polluted primarily by automobile, industrial wastage, and the

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<sup>392</sup> Muhammad Safdar Khan, “*Management Plan for Taxila: A World Heritage Site in Danger.*” P. 37

<sup>393</sup> Saving Our Vanishing Heritage: Asia’s Heritage in Peril, May 2012, P. 21-22

clouds of smoke came in to being by buses and heavy trucks etc. The factor of air pollution is a threat of conservation of the sites including Jaulian complex.

### **1.11. Natural Lights:-**

Natural light is injurious and harmful to ancient remains as well as the historical monuments, because it aids harmful chemical reaction. The rays discolor pigment of the object and it can break the chemical bonds and material of sculptures.

## **PART 2:**

### **2. Management Problems:-**

Archaeological Department and museum, cultural Ministry, Pakistan Government is responsible for administrative and management structure of the site area. Through improvement of management plan, it can be easy to improve the conservation and protection process of the sites.

#### **2.1. Management plan:-**

The current management plan of Taxila including Jaulian is unsatisfied to look after the entire sites. A Management plan is a product of arrangement process; it is a tool to attain the conservation and promotion objectives and mandate of protected site. A management plan should be defined in written form, which describes the site problems, opportunities and information, management of its nature of conservation and landscape feature etc.<sup>394</sup> An effective and proper management plan can help to improve the conservation and protection status of the site.

#### **2.2. Visitors Management Planning:-**

Visitors managing planning includes providing them educational and informational environmental behavior about conservation in one hand and applying restraint to limit destructive activities in other<sup>395</sup>. However, there is no any visitors' management and education plan for the site. The Visitors at any visiting place want to access in a restricted part of the place. Their attitude and behavior is so important towards protected status of the site. So, it is needed to develop an efficient and effective visitor management plan and implement it.

#### **2.3. Lack of management staff:-**

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<sup>394</sup> Somuncu & Khan, 45-60

<sup>395</sup> Ibid



Insufficient management staff at the site is a major problem of conservation and protection of the site. Efficient and proper staff should be appointed at the site. The designation of the management staff is mention below:-

These management staff is much required for the site and these are much important to protect and promote the site also.

Curator

Assistant Curator

Archaeological conservator

Site supervisor

Site attendant<sup>396</sup>

#### **2.4 Monitoring Planning:-**

Site monitoring is a state responsibility, monitoring associated with management Plans to check hundreds of variables over time with high equipment technology. Monitory planning and arrangements at site can provide necessary data and collecting such data will facilitate in later decisions regarding the preservation and protection of the site.

#### **2.5. Public Training program / Public Awareness:-**

Public training programs is the part of management efforts to conserve the historical property, it is also a public awareness plan. Public awareness program is not organized by the department of Archaeology, due to lack of these kinds of training and awareness programs, public underestimate the significance of the historical site. So, it's a big management problem which should be resolved.

#### **2.6. Local Visitors Restriction Plan:-**

There is no any restriction plan for the local involvement at the site. They spend all of their extra time in the limit of the site area. Without any hesitation they enter and pass leisure time

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<sup>396</sup> “Taxila Regional Site Conservation Assessment for Global Heritage Fund”, (2011), P. 24

and sometimes they play some games like cricket, football etc. This situation sets ecological pressure at the site. A comprehensive and effective local visitor's restriction activities plan is required properly for the conservation of the site.

### **PART 3:**

## **CONSERVATIONS AND PROTECTIONS**

### **Introduction of Conservation:-**

The Archaeological heritage and historical monuments was a landmark in progress and development of human civilizations, and they represent precious history of mankind. Archaeological interest in the research and preservation of the sites of Taxila begin a in 19<sup>th</sup> century when a large number of Buddhist monasteries, stupas and monuments were exposed in the excavation of 1913-1934, by Sir John Marshall. He unearthed dozens of ancient sites and stupas in Taxila region. His excavations brought various Buddhist early establishments into light with new and latest evidences. However, with the passage of time, conservation issues came into existence and now it is a need to take solid steps concerning protection and preservation of the Archaeological heritage sites of Taxila.

The protection of the world's heritage sites, natural and cultural heritage convention was signed on 16<sup>th</sup> November 1972, in Paris. The convention stands as an international agreement between the different nations of the world to join together and take steps to conserve the world treasures of heritage. Each country knows its main duty to ensure the protection, conservation, identification and transmission of upcoming generations of these natural and cultural heritages located under its limits.

Six archaeological and cultural sites have been listed on UNESCO's world heritage site list since her approval of world heritage site convention 1976. World heritage sites (WHS) raised a number of issues due to lack of proper conservation and management plan in Pakistan<sup>397</sup>.

### **Significance of Preservations of Archaeological and Cultural Heritage sites:-**

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<sup>397</sup>Somuncu & Khan, 45-60

The world heritage sites keep a greater cultural, natural values and importance, these ancient sites are the great assets for mankind. The cultural relics play a very important role and offer a virtual foundation for development in corporate life style of any nation. Our ancient heritages has been an important stage and play a crucial role in the matter of integral rises and phenomenal falls endeavor of ancient man's struggle and the great resiliencies over.

Six world heritage sites are situated here and the Government of Pakistan is taking serious and solid actions for protection, preservation and managements of these sites. However, with the passage of time, a number of deficiencies and problems concerning to conservation and protections still occur.

### **3. Preservations and protections:-**

At present, 402 Archaeological and historical sites and monuments including Jaulian complex for its Archaeological and Architectural importance have been affirmed "Protected Antiquity" under the Antiquities act 1975, by the Archaeological department and museums, Government of Pakistan<sup>398</sup>. The one who will try to destroy these remains or damage, break, injure, alter, deface or scribble and mutilate, write or scratch on any inscription or sign, mark on any antiquity shall be liable to be punished by authorities with rigorous imprisonment for this act which may extend to three years or with fine of 200,000 rupees, or with both.

#### **3.1. Conservation Strategy:-**

According to Sir John Marshall, "no known preservation is suitable for all stones or for all kinds of decay; and no patent solution on the market area as efficacious as they are claimed to be"

The preservation measures normally grips two types of work:

(i) annual repairment which includes security from human sabotage, eradication growth of wild plants, regular dusting and cleaning, provision of historical notice boards etc.

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<sup>398</sup>Asadullah KHAN, Problems and Needs for Cultural Heritage Protection and Restoration Activities and Our Experience in Pakistan, "Training Course on Cultural Heritage Protection in the Asia-Pacific Region (2010), Research, Analysis and Preservation of Archaeological Sites and Remains", 7 September - 7 October, 2010, Nara, Japan. 194-201

(ii) Special actions comprising protection, refurbishment where necessary, improvement of gardens etc.<sup>399</sup>

### **3.2. Shelters arrangement:-**

most of the objects of the Jaulian group of monuments stand in an open area, proper shelters arrangements are very important to protect the chapels and other objects of Jaulian complex, because these remains are directly affected by climate change or natural agents etc. a little part of the Julian complex as the upper stupa court have been provided with wooden roofs and shelters for the purpose of safety and protection of the stupas and figural art and architecture. Mainly, remains are affected badly by the heat in summer season and in winter heavy rains and moisture effect old age monuments. So, shelters should be arranged on urgent bases for the preservation and protection of these open air objects.

### **3.3. Drainage systems:-**

Proper drainage system is very necessary for the conservation plan of the Jaulian complex, heavy rainfall hits and damages the site structure; develops the condition of flood in the water pond and in the space of other objects in the Jaulian. So, the water of rainfall should be drained as quickly as possible, mostly all of the archaeological sites including Jaulian need such drainage system for rainwater. In addition, a trained staff is required for the purpose of drainage, so that they can drain away rainwater without eroding the site.

### **3.4. Proper cleaning methods of stones:-**

New improved and proper cleaning methods of stone monuments should be adopted on regular bases, because it is very useful to remove periodic wild growth of macro and microorganisms<sup>400</sup>.

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<sup>399</sup>Tahir Saeed, Problems and Needs for Cultural Heritage Protection and Restoration Activities in Pakistan, “Training Course on Cultural Heritage Protection in the Asia - Pacific Region (2006), Research, Analysis and Preservation of Archaeological Sites and Remains”, 11 September – 11 October, 2006, Nara, Japan. 171-188

<sup>400</sup> “Taxila Regional Site Conservation Assessment for Global Heritage Fund”, (2011), P. 26

### **3.5. Stoppage of Wild Growth:-**

Wild growth and the growth of dangerous underwood is one of the main issues in the way of preservation, because wild plants and mosses produce many dangerous fungal species. So, this kind of wild growth should be removed immediately. Growth of wild vegetation is a serious cause of deterioration and damaging of ancient sites. The growth of the different kind of trees, firstly these trees look like shade but latterly these trees grow large and become harmful and dangerous for the site structure. The roots of the trees penetrate up to the depth of the remains, deface and damage them.

### **3.6. Technical Staff:-**

Manual methods of conservation should be changed in to modern techniques of preservations. Trained and experienced technical staff should be appointed, due to lack of trained staff conservation plan of the site will not complete. A workshop regarding the preservation of Archaeological site, particularly Jaulian monument should be conducted. Be conducted. Trained technical staff and modern methods of protections are necessary part of conservation plan.

### **3.7. Proper repairing and Maintenance:-**

Proper repairing work and maintenance plan should be applied, because with the passage of time, the stucco and plaster work at site is going to be dull and fade. So, a good repair work of rupture in structure, stucco art and architecture at Jaulian monuments is very necessary and it is the main requirement of the present condition of the complex.

### **3.8. Buffer Zone and the Boundary Wall off the Site:-**

Buffer zone means, to protect the value and significance of any site. It is very important tool for conservation of archaeological and cultural heritage. It is very clear that boundary wall should be constructed around the site or the whole area of the site must be covered with cremate wire or fitting of iron grill on all sides of the site and ensuring regular care which will help out in conservation plan to control animal grazing, encroachment, destruction and entrance of unauthorized persons in the limit of the monuments<sup>401</sup>.

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<sup>401</sup>Khan, P.27

### **3.9. Financial Resources and Funds:-**

Department of archaeology should make a proper plan to collect funds through different resources like entry ticket , parking fee , these types of fund raising resources should bring under the site management , and these funds or incomes should be allocated for the conservation expenses of the site. In addition, and the amount of national budget and annual development program should be utilized for protection of site property<sup>402</sup>.

### **3.10. CCTV Cameras:-**

Installation of CCTV cameras is the unique and modern methodology of the protection of the site, because the remains of the site is considered as national treasure. So, the CCTV cameras should be installed all around the site, it would be very helpful to stop the movement of treasure hunters and thieves or any activity for the sake of negative purpose.

### **3.11. Search lights at night:-**

Search lights should be installed at site, it will work at night. Search lights at nights would play its better role in the protection plan of the site.

### **3.12. Security guards:-**

Department of Archaeology should be appointed efficient, active and permanent security guards at the site. Appointment of the security guard could help to improve the security situation regarding taking care of the site. Tourist feels save because of security arrangements. Security situation was not so good in Pakistan since some decades but now Pakistan has improved its security weakness and this situation is good for tourism in Pakistan.

### **3.13. Use of relevant repairing material:-**

Use of cement and irrelevant repairing material in the replacement of original material at site is an issue of proper conservation of the site. Artificial and secondary type of material doesn't save the objects any more.

### **3.14. Literary societies and NGO's:-**

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<sup>402</sup>Somuncu & Khan, 45-60

Different NGO's, literary societies and many other local learned societies can also play a strong role in the preservation and protection of heritage area. According to Indian scholar, Kalini Khandwalla,<sup>403</sup> these kinds of engagements should not be discouraged. He observes, 'small grants for community initiatives and great opportunities of working with completely trained archaeological staff which can make possible locally under taken heritage preservation'.<sup>404</sup>

### **3.15. Involving of Local Community:-**

Local community needs to be involved in the plan of preservation of cultural heritage. They have to own it and they will participate in the conservation programs, they will ensure the preservation process. Government should appreciate them for their efforts to preserve and protect the national assets of Pakistan.

### **3.16. Conservation and Protection Legislation:-**

Antiquities acts and legislation according to preservation and protection of the Archaeological sites has been implemented by the Government of Pakistan. Antiquities Act1975 provides sufficient medication for protection and conservation of the assets. Due to the status of world heritage sites, the international antiquities laws of Archaeological and cultural heritage is also applicable all over the country. These laws provide more guarantee of protection issues.

The following laws and antiquity acts rule and regulations are present for the conservation and management of Archaeological and historical sites;

1. Antiquities Act of 1975.
2. Excavation & Exploration Rules of 1978.
3. Conservation Manual of Sir John Marshall.
4. Dealing in Antiquities Rules, 1989.
5. Export of Antiquities Rules, 1979.

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<sup>403</sup>Rifiullah Khan, The Reclamation of Gandhara Cultural Heritage: its uses in Present-Day Khyber Pukhtunkhwa, “ *Conservation Science in Cultural Heritage*”, 259-272

<sup>404</sup> Rafiullah Khan, 259-272

6. Immoveable Antiquities (mining, quarrying, blasting in restricted areas) Rules, 1979.

7. Admission of Public into Immoveable Antiquities Rules, 1982.

8. Cinematography Filming Rules, 1980<sup>405</sup>.

The planned amendments in laws will make the laws more powerful and strongly deal with the violations of the legislation concerning preservation and protection of Archaeological, cultural and historical heritage of the country.

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<sup>405</sup> Muhammad Rafique Mughal, “ *LEGISLATIONS FOR THE PROTECTION AND MANAGEMENT OF ARCHAEOLOGICAL HERITAGE OF PAKISTAN*”, Department of Archaeology & Museums, Karachi (1995).



## **PART 4:**

### **4. Promotions of the Heritage sites of Taxila as Cultural Tourism:-**

Pakistan has rich archaeological, historical and cultural heritage, world famous Gandhara civilization originated and developed in the region of K.P.K province and Taxila. Even today, Taxila retains its charm and attraction for people from all over the world. Pakistan can build its positive image by promoting this ancient heritage as cultural tourism in the world. Due to proper promotion and management of these sites, Pakistan can definitely achieve its national goals as a peaceful nation.

#### **4.1. Proper Publicity of the Site:-**

Proper publicity plans can help to improve the status of Pakistan as cultural country in the world. It could also help to achieve its measurements in the field of tourism by promoting its old age heritage. Promotion of the sites of Taxila can be possible through proper publicity.

#### **4.2. Travel Guide Programs on TV:-**

Department of archaeology, Government of Pakistan should arrange travel guide programs about archaeological ancient sites on TV. It can be recorded earlier or live telecast on national and private channels. These kinds of informative programs develop an interest and create a great suspense in the mind of the viewers, and attract them automatically.

#### **4.3. Articles on Print Media:-**

Government should hire professional writers to write an article in newspapers, especially in Sunday magazines. In addition, research articles on archaeological aspects of the ancient heritage of Taxila should be published in newspapers. These articles and research papers can be a source of promotion of these archaeological sites.

#### **4.4. Radio on Air Programs:-**

Informative programs about archaeological sites of Taxila should be on aired on Radio channels once a week. Programs should be on aired in different languages on radio Pakistan and other radio stations.

#### **4.5. Conventions / Seminars / Conferences:-**

Archaeological department should organize seminars, conferences and conventions on cultural and historical heritage sites. Such type of national and international events bring into light the significance and historical aspect of cultural heritage. These events should be arranged once in a month, in which national and international scholars should expose the hidden aspect and researches on the sites.

#### **4.6. Organized Cultural Festivals:-**

Government should organize special type of festivals at sites; it would help a lot in promotion of the art architecture style of Taxila. It would also attract the visitors. The cultural festivals at sites are a positive point to promote historical and cultural gleanings of the sites.

#### **4.7. Special Lectures in School Colleges:-**

Special lectures and classes should be organized in different school and colleges on proper bases at least once and twice in a month by the management of archaeological department. These special lectures are the reasons of development of archaeological sense in the students. Students get unseen information and automatically attract towards the charm of these cultural and historical heritages.

#### **4.8. Virsa Museum / Historical Museums:-**

Virsa museums and other historical museums can play vital role in promoting archaeological interests. Museums are the places of education and information in the world, Pakistan can use museums as promotion tools on national and international levels.

#### **4.9. Tourism Plans:-**

Department of archaeology should make a proper plan to guide them. They provide effective tourism plan, brochures, maps of the sites of Taxila environs, Information of local handicrafts, information of different tour packages.

In addition, enjoyments and celebrations programs can plan at sites for attractions the tourists. Management staff at sites encourages the tourist's locals and foreigners, to visit most of the sites and share their views and experiences in visitor's book.

#### **4.10. Literature:-**

There are lots of literature and unpublished materials and research work already available in the libraries, still require to be published. Department of Archaeology should published more literature in almost all the provincial languages and also in international languages. This step will be very useful in promoting the archaeological sites of Taxila.

#### **4.11. Awareness Campaigns:-**

Public awareness campaigns and programs should be managed at national level, by the department of archaeology, to aware the masses about historical significance and prepare them to promote these cultural archaeological assets in the world.

#### **4.12. Cultural tours:-**

Department of archaeology should invite national and international tour companies to make their tour plan here in Taxila. Colleges and universities management should offer the tour plan to Taxila before the students; it is better way to promote the archaeological sites by arranging cultural tours in Taxila.

#### **4.13. Facilitation Centers:-**

Tourist's facilitation centers should be active by the government. These centers are the best promotion places, from where tourists can get any kind of general information and knowledge about different sites areas.

#### **4.14. Tourists Facilitation Services at Sites:-**

Public needs and facilities to be enhanced at the every site of Taxila, it can be a better way to attract the visitors, both local and foreigners. The standards of providing facilities promote the tourism industry and archaeological sites also.

#### **4.15. Trained Guide:-**

Every type of tourists all around the world from different countries and nations visit these archaeological sites, they need proper guidance and information about the sites. According to this purpose, Government should appoint proper, educated and trained guide at sites.

#### **4.16. Better Security Situations:-**

Most of the sites of Taxila relate to Buddhism, that's why, a large number of Buddhist tourists visit these sites and they arrange their prayers before their stupas, like In the Jaulian etc. Buddhist pilgrims come here and arrange prayer before main stupa.

In addition, mostly tourists avoid visiting at unsecured areas, keeping in views the security issues. They give priority to the security situations and current situation of Pakistan is critical due to the terrorist's activities in Pakistan. Government is trying to eradicate terrorism from the country.

Keeping in views the whole situation of the security, tourists need strict security plan in the area and at the site also. Government should appoint active and brave security guards at the sites. If the area of the sites will be fully secured, more tourists will visit here in Pakistan.

#### **4.17. Public Libraries:-**

Small libraries should be established at every site of the region for the visitor's accommodation. The shelves of the libraries should be filled with the books and literature, articles, journals and reports related to the sites.

#### **4.18. Research centers:-**

The research in different points and aspects of Taxila civilization is not enough. This scarcity of research need to be enhanced a well-equipped research centers at the sites of Taxila, so that both type of researchers locals and foreigners could facilitate.

#### **4.19. Information boards / History boards / Cautions boards:-**

Such type of informative boards help the tourists to understand the history of the site and it is a minor source to get information for the visitors. But maintenance of these boards is very poor. Most of the boards have been scratched by the visitors, which are not written again. Government should erect information and historic board's knowledge and repair bad condition boards at the sites.

#### **4.20. Transport to sites / Shuttle Service:-**

Archaeological sites are scattered around the city of Taxila, where public transport is not available for each site. The concerned authorities should arrange shuttle service for the convenience of the tourists in reasonable charges.

#### **4.21. Souvenir Shops at sites:-**

There are few souvenir shops at some places, but need more shops at sites and improve quality of services. These shops are running by the local people and they sell replica of the artifacts and local handicrafts of the region.

#### **4.22. Public Washrooms:-**

Such type of facilities are much needed at the sites; maintenance work of the public washrooms carried out at some places by the government, but some sites are still in need of public washrooms.

#### **4.23. Rest Areas:-**

Tourists need rest areas at the sites, where they can rest and relax themselves during different weather especially in hot summer, department of archaeology has erected sufficient seating arrangements, but at some points it stills needs to be maintained.

#### **4.24. Dust bins:-**

Erection of dust bins with written cautions at sites is needed, so that the visitors take care of scattering the wastage in the limit of the site.

#### **4.25. Electric Water Cooler:-**

Government should install electric water cooler at sites. Water is basic need of the human body and it is a most important requirement of the visitors in summer season.

#### **4.26. Canteen / Tuck shops / TDCP Restaurants:-**

Government of Pakistan should approve canteen or TDCP (Tourism Development Corporation Pakistan) restaurants at sites, from where tourists can buy standard food and other necessities of travel etc. Such type of facilities can improve the standard of the place and promote the image of the management in a positive sense.

#### **4.27. Parking Area:-**

Some tourists come to the visit at their own transport, they need proper and safe parking place, some archaeological site has little parking facilities but unsecured. This parking area is under control by the local people, they charge parking fee without any Government ratification charges.

#### **4.28. Medical Facilities:-**

Only one main hospital THQ (Tehsil Head Quarter Hospital) is available in Taxila, at the front of the Taxila museum, except this government hospital, there is no any other medical facility provided at sites. So, department of archaeology should be established. A latest dispensary with the facilities of trained medical staff at every site of the region.

## **PART 5:**

### **5. Outcomes of the Heritage Promotions:-**

Archaeological heritage of Taxila are the unique and wonderful place to visit, it is a national asset of Pakistan, which tells us the historical tales of the centuries. These ancient sites of Taxila provide us a lot of knowledge and enjoyment, and present an alive culture of an ancient civilization for study, research and enjoyment for the visitors. The Government of Pakistan can obtain her outcomes and achieve her targets in the field of cultural tourism in Pakistan by promoting such Archaeological heritage across the globe.

#### **5.1. Economic Strength:-**

Pakistan can improve its economic condition by promoting its heritage in the world. When a large number of tourists, national and international, both will come here, then this situation would improve the graph of Pakistan's economical prosperity.

#### **5.2. Image Building:-**

Pakistan can build its positive image by promoting the site of Taxila. Pakistan is a rich cultural country and the promotion policies of this cultural heritage should be promoted on priority bases. It is Government responsibility to take serious interest in making positive policies for the sake of positive image building as a peaceful country in the world.

#### **5.3. Strong Tourism Industry:-**

Cultural tourism in Pakistan can become a strong tourism industry by proper in promoting the archaeological and historical heritage of Taxila. The tourism sector is going in loss and Pakistan can change it into profitable by making some positive policies for international tourists.

#### **5.4. Income Generation:-**

Promotion policies regarding Taxila archaeological sites could become a reason of income generation in the fields, which is related to Archaeology in Taxila.

#### **5.5. Availability of New Jobs:-**

Promotion policies of the heritage of Taxila will attract the tourists, and it would be the cause of availability of new jobs in the department of Archaeology and for the local population of the region also.

#### **Conclusion:-**

Pakistan is a place of earliest historic periods and one of the oldest civilizations developed and flourished here in Taxila, and also a birth place of different cultural societies. Taxila is an oldest living status in the world, it was a flourished city in Neolithic period and also discussed in the earliest literature, Mahabharata and Ramayana, and in the source of western and Greek historian literature.

Sir John Marshall's excavations in Taxila are a great work and great research in the years of 1913-1934, after him Sir Mortimer Wheeler worked in Taxila in 1944. The excavations of these persons opened the new doors of researches in Taxila valley , and then other excavators Dr. M Sharif , M.A Halim , G.M. Khan , Dr. A.H Dani , Dr. M. Nazimuddin Ahmed and Dr. Saif-ur-Rehman Dar have unraveled the mysteries and unknown antiquities of the city by their excavations and researches on various aspects of Taxila civilization.

The department of archaeology and museums have protected 393 sites and monuments under the legislation known as the "Antiquities Act, 1975". Seven important archaeological, cultural sites and monuments belonging to Pakistan have been inscribed on the world heritage list by UNESCO<sup>406</sup>. The conservation and protection work is carried out according to UNESCO's standards and under its guidance.

The purpose of conservation of any site or monument is to preserve and protect it from decay, and giving it a new life by proper maintenance. The basic objective of the conservation is to try

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<sup>406</sup>Asadullah Khan,194-201



‘preserve’ the original features of the objects and maintain the authenticity of these objects, stupas and monuments without any impair.

In Pakistan, the conservation and restoration problems are no doubt enormous and cultural heritage is facing a variety of causes in the way of preservation and protection. In addition, the conservation process or work of ancient monuments does not complete once in a year and it is not enough. The conservation process should continue on the regular bases and it needs continuous vigilance.

The conservation plans and policies of archaeological and cultural remains of Taxila, such a challenging task for the management staff and the department of archaeology and Museums of Pakistan. So, the Government should carry out more conservation work to protect and preserve the national and ancient assets of Taxila region.

### **Recommendations / Suggestions**

Pakistan is a home of two great civilizations, the Indus and the Gandharan civilization. Most of the countries doesn't know about the historiography and archaeological importance of these civilizations as world heritages a lots. So, Pakistan should promote its heritage for its softer image in all over the world. It is important to make some policies at national and international plate form to promote our heritage.

Pakistan holds a rich cultural traditions and archaeological remains of glorious history related to Buddhism. It is time to make efforts for promotions of these historical heritages of the country. Pakistan also a country of variety of religions and their cultures. Taxila region is a home of Buddhism, infect Buddhist religion flourished in this region. We can't save our past but can also bring the religions and the world closer to us.

Heritage implies historical property, which is given from generation to generation. In Pakistan, proper promotion of heritages hasn't been given any priority. There are very limited efforts in general promotion activities. Tourism development and promotion strategies must look into both impacts, positive and negative points of view.

In a content of historical and cultural richness of Pakistan, promotional developments and enhancement of archaeological evidences are very crucial. So, the current study especially describes the promotional activities and policies. The study aims to promote archaeological heritage of Pakistan in across the globe.

The research study explains on an overview of the national heritage promotion in Taxila, highlights description details in under taking work in promotion sector.

The Government must recognize country heritages not only as individuals but as entire of its importance as economical, religious, social and political point of views.

Development plannings, promotion efforts and policies must be in actions and work not only in sayings.

Programme in various fields, development and promotion, awareness programmes, training programmes for professional staff, administrative suggestions and recommendations for tourism should be given in conferences. Brief concepts for revenue generations should also been indicated.

**TV radio programmes :-**

Use of T.v, radio to project the value and importance of heritage , organize T.v shows, radio programmes, advertisements , on air live tour programes such as travel guide of Pakistan, short information break during movie shows in cinema houses etc.

**Lectures :-**

Archaeological department should organize at least one or two informative historical lectures about national heritages of Pakistan in a month to aware the students and mantly ,physically prepare them to visit here in a group tours.

**Exhibitions :-**

Archaeological department of Pakistan must be organize an exhibitions in provisions at national and international level with collaboration of embassies in the world. This step would help to promote Pakistan’s archaeological historical and cultural heritages in all over the world. In addition these exhibitions should be organize in schools, colleges, Universities or at any famous place of the country ones in a month. It would increase people interests in history culture of Pakistan.

**Postage Stamps :-**

Annual postage stamps will also effective for the promotion of our national heritages. At special occasions, archaeological department and Pakistan post with their collaboration can issues heritage postal stamps.

**Posters and Pemphlets :-**

Posters and pemphlets can be used of techniques for publicing heritage sites in Pakistan and encouraging public involvement.

### **Travelling facilities for visitors :-**

Travelling facilities should be developed in co-ordination with transport ( Railway and Airlines). Government must offer tourism packages for foreign visitors and provide them reasonable tour services such as TDCP.

### **Soft Visa Policy :-**

Government must offer soft visa policy to visitors and pilgrims for Pakistan. A large number of Buddhists old age monuments, temples and monasteries scattered around Taxila and in all over Pakistan. Due to soft visa policy Buddhist visitors will come in Pakistan and act their religious practices, such as Sikhs visit at their religious points.

### **International Seminars and Conferences :-**

The heritage and culture of Pakistan is rich and has much to offer, Dr Ruth British archaeologist said in Seminar held in Khyber Pakhtunkhwa. She also said to make more efforts to promote these price less treasures. She suggested similar conferences should be organized by all provinces where international experts and archaeologists can share their ideas and experiences.<sup>407</sup>

### **Heritage Festivals :-**

Heritage festivals are very helpful in promotions of historical and cultural heritages. Government should organize such type of heritage festivals continuously at any historic place in Pakistan.

### **Magazine Articles :-**

One article must be published in Sunday weekly magazines and Newspapers. Newspapers and Sunday magazines are easy source of information and also source of knowledge in Pakistan. It would be very helpful to promote heritage and also aware of people about historiography of our national heritages.

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<sup>407</sup> “Pakistan’s rich cultural heritage should be promoted”, Dawn, May 16<sup>th</sup>, 2016

### **Tourism information Desks :-**

Lot of people want to explore historical and archaeological places but unfortunately don't know about unique sites of the country. Archaeological department arrange tourists information desks or counters in embassies and Government should set its permanent information centers in every city of Pakistan. Where all the facilities should be given such as tour plans, shuttle services, private transport, food, health, security and hotels etc.

### **Heritage Trails or Walk :-**

Heritage trails or heritage walks to create awareness and engage people in the charm of historical and cultural heritage of the country. Heritage trails or walks enables to get knowledge about history, significance, philosophy, traditions and customs etc. It is the best way to educate our generation and introduce them with their past. It also enable the public to recall and remind them about the rich culture and history or archaeological heritages.

### **Promotion of Archaeological Heritage in Education :-**

Cultural heritage and civilizations studies should be incorporated in school and colleges. In addition, archaeology subjects should be taught as discipline in colleges universities.

### **Use of Social Media :-**

Use of internet social media can be effective in promotions of archaeological and historical sites. Archaeological department should launch special website which should be update every week and all the informational data about sites should be updated. Historic preservation and promotion web pages launched. Use of social media and internet, Facebook, Tweeter, Insta gram and YouTube can be used to easily in promotions missions and it would be very helpful to increase the efforts regarding promotions and awareness of the public.

### **Use of Print Media :-**

It is very important step to promote heritage sites that archaeological staff developed a strong relationship with the print media, they should invite media members in cultural and historical events, meetings, issue, press release and provide photos for prints. when an event, meeting calls for preservation and promotion planning than media persons must be invited. Media promote it through local papers, news and on electronic media.

### **Public Education Programmes :-**

Government should organize public education programmes. These can include all manners of events where guests speakers from private sectors invite to share their thoughts and experiences with the public. These programmes could be conducted at historic places. Due to this step attendees develop a strong connections emotionally with heritages. They can increase their awareness and encourage themselves by attending these type of historical and cultural programmes.

### **Heritage Awards Ceremonies :-**

Organize ceremony of heritage awards to community members, staff and private stakeholders for preservation and promotions efforts of historical and archaeological sites is a good step. This step would involved more public in future. Due to this reward staff and private people would worked in sincerity. They would showed more energy to promote national heritage in their community and in all over the world.

### **Field Trips :-**

Archaeological department should make a plan of low cost field trips with coordination of schools administration teams. Children will enable them to develop an early interest and appreciation for their history and culture.

### **Historical Commissions or Advocacy Groups :-**

Government should create historical commissions and advocacy groups and send them in every field of the country to aware and promote national heritage. Historical commissions and advocacy groups can build value in their historic stock and raise awareness of archaeological structure in the communities. Increased public awareness would made easy to promote country's heritage.

### **Government efforts of Archaeological Tourism Promotions :-**

There was a lot of archaeological tourism potential in Pakistan and proper promotion of that tourism sector would not only the reason of create new job opportunities and business opening step to local people but also the economical strength for the country.

The Prime Minister of Pakistan Imran Khan stated in a meeting about the proper promotion of tourism in Pakistan. The meeting was held about the promotion policies of tourism in Khyber Pakhtunkhwa (KPK), Punjab, coastal areas of Pakistan and preservation and renovation of historic constructions in Northern Areas.<sup>408</sup>

PM said to complete the tourism vision plan regarding promotions of tourism in all provinces including coastal areas of the country. The promotion plan would be helpful in foreign investment in the tourism sector.<sup>409</sup>

According to P.M Pakistan,

“The Government also changed its visa policy so that those wishing to visit Pakistan shall not face any difficulty on technical grounds. Every one appreciated these efforts. Tour operators loved it for them it was about to expand business and profit. Pakistan was all set to welcome foreigners and earn money and good name at the same time without spending much. The hope was that the people will come in and help us strengthen our economy”<sup>410</sup>

### **Conclusion :-**

Archaeological heritages depict the culture of the past and offer people to connecting link between modern and old age civilizations of the world. The preservation and protection of archaeological and historical heritage sites relives the past and promotions of these sites bring monetary benefits to people and the country.

Vincente Fox, an expert said.

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<sup>408</sup> “ How to promote tourism in Pakistan”, [www.globalvillagespace.com](http://www.globalvillagespace.com)

<sup>409</sup> “ How to promote tourism in Pakistan”, [www.globalvillagespace.com](http://www.globalvillagespace.com)

<sup>410</sup> Ibid

“Monuments and archaeological pieces serve as testimonies of man’s greatness and establish a dialogue between civilizations showing the great extent to which human beings are linked”.<sup>411</sup>

Pakistan has a lot of places to visit infect a large potential of tourism. There are a lot of shrines, monuments, old age heritage scattered in all provinces of Pakistan. Pakistan holds religious, mountainous, historical, archaeological and cultural tourism potential. There are mosques, Sikh gurdwaras, Hindu temples, a large number of churches and lot of Buddhist old age sites in this country. Pakistan also home of six world heritage sites of the world. So, these are all our national assets, and these assets can bring unprecedented investment, boost up our economy etc.

It is definitely clear that Pakistan’s national heritage are facing several national and international challenges, one of theses challenges is non supportive attitude of stakeholders in promotion of archaeological tourism here. Government is trying hard to promote all type of tourism in Pakistan and Prime Minister share his views in regarding tourism.

Pakistan Government recently ended mandatory no objection certificate for foreign visitors, they can visit certain parts of Pakistan and better security improves tourism in Pakistan increases. In short, Pakistan was ranked the best holiday destination and declared the 3<sup>rd</sup> highest adventurous place in all over the world for 2020.<sup>412</sup> Archaeological, historical and cultural tourism need to be proper promotion in Pakistan. I have discussed some promotion ways as recommendations in this study.

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<sup>411</sup> THE NATION, “ Preservation of archaeological sites and Promote Tourism”, 05-dec-2016, [www.Nation.com.pk](http://www.Nation.com.pk).

<sup>412</sup> Desk, EurAsian Times. “Pakistan Ranked ‘The Best Holiday Destination’ For 2020 By Leading Travel Magazine” [eurasianimes.com](http://eurasianimes.com). Retrieved 29 May 2020.



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