

# Tilaurakot Excavations (2023-2029 V.S.)

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*The Sakya Country and Kapilavastu in the Literature.*

The banished sons of Ikshvaku or Okkaka, settled, (Yath Himavanta passe Pokharaniyati mahasakasando) where there was a great grove of trees and on the bank of a lake situated on the lower slopes of the Himalaya (1). Sumangal Vilasini exactly repeats the story and adds that there was the hermitage of sage Kapila (2). The Divyavadana (3) also places the town on the bank of Bhagirathi (Ganges) which was close to the hermitage of Rishi Kapila. Mahavastu (I, 351-2) repeating the same story tells that the forefathers of the Sakyas hailed from Saketa and settled in a forest near the hermitage of Rishi Kapila. Sakya country was semi-republic and its dwellers were called [the Sakyas. The name of the capital city of this state was Kapilavastu. The inhabitants of Kapilavastu were called Kapilavattava (4). The Sutta Nipata (P. 194) describes the route taken by some wandering Brahmana ascetics (Bhavaris disciples), who travelled from Kosambi to Saketa, then to Sravasti, Setabhya, Kapilavastu, Kusinara, Pava and finally reached Vaisali. Vinaya Pitaka (II, 253) also records about a direct road between the cities of Kapilavastu and Vaisali. The Sakya

state was actually a small state on the north of Pava and Kusinara. On the west, it extended up to the bank of Rapti (Acchiravati) beyond which were ruling the Kosalas of Sravasti; the river Rohini divided the two states of the Sakyas and the Koliyas (5). The Koliyas of Ramagrama were on the east of Rohini and the Sakyas of Kapilavastu fell on the west; the slopy fertile and dense forest lands of the sub-Himalayas on the north were included within the territory of the Sakyas.

Beside Kapilavastu, there were also other important towns, some of them were Chatuma (Majjhima-Nikaya, Sutta-67), Khomadussa (Samyukta-nikaya (6), Metalupa (Dharma Chetiya Suttanta, Majjhima-nikaya), Samagama (Sutta-104, Majjhima Nikaya), Sansumara (Ceylonese and Burmese accounts), and Ulumpa (7) etc. Mr. Rhys Davids (8) gives some more names, which are-Sitavati, Sakkara etc. (9).

The Sakyas had 30,000 families, the population comes nearly half a million people in the country (10). But Rhys Davids puts the

number at one million (17). The administrative and judicial business of the clan was carried out from Kapilavastu from a hall which was called Santhagara (Digh Nikaya, 3 vols, I, 91, (12).

The ruins of the city of Kapilavastu, when visited by Huen-Tsang, was extending over an area of about two and half miles. The Chinese traveller also records about the existence of a wall around the city. According to Mahavastu (II, 75) it had seven walls. The city walls were of eighteen cubits high (13). Papanch Sudani records about an event of the inauguration of new Mote hall or Santhagarasala at Kapilavastu by Buddha. It is said that the inhabitants of the city decorated it with lights for a Yojana round (14). This may also indicate the extension of the township including the peripheral areas. In an old Buddhist text (15) Kapilavastu is described as a prosperous, flourishing town, and well provided with food, whose narrow streets were thronging with elephants, carriages, horse and people. But in spite of the accounts given of the greatness of Kapilavastu, it was not mentioned by Ananda among the great cities for the suitable place of Buddha's death (16).

The rulers of Kapilavastu were called kings. At the time of Buddha's birth his father, Suddodan, was the king of the country. After Suddodan, Mahanama was elected king of the country. Prince Siddhartha was born at Lumbini Garden in 623-24 B. C. and was brought back to the city of Kapilavastu. He lost his mother only after seven days of his birth and was brought up by his step mother Prajapati Gautami. His horoscope, which described him that he will either become a great monarch or a famous ascetic, had been prepared by Rishi Asita, who lived in a

nearby town on the mountain. The Prince was married with the daughter of Sakya Suppabuddha and sister of Devadatta named Yasodhara also called Bhaddakachchana. But Lalitavistara gives the name of Gopa, daughter of the Sakya Dandapani, as the wife of Buddha. Seeing an old man, a sick man, a dead person and a sage, Prince Siddhartha was so much disgusted with the worldly life that he left his home town at the age of 29, when he was quite young. After great meditation Siddhartha attained the Sambodhi and became one of the most revered philosopher-sage of his time. It was only because of Lord Buddha, Kapilavastu and the Sakya clan became well known to the world.

There were two Buddhist Viharas near Kapilavastu city. The first Vihara was Nigrodharam which was very close to the city where Buddha after his attainment of Buddhahood came to Kapilavastu and stayed there (18). Kala-Khema and Ghataya, who were great patron of the order at Kapilavastu, built cells for monks in the Nigrodharam (19). Mahavana was another Vihar on the north of Kapilavastu, (where also, Buddha had stayed several times. From the Mahavan outside Kapilavastu, the forest extended up to the Himalayas (20).

The city of Kapilavastu had been destroyed by the son and successor of king Prasenjit of Sravasti from his Sakya wife named Vasabhakhattiya. It is said that Vasabhakhattiya was the daughter of Mahanam from a slave girl. Because of this reason people of Kapilavastu used to insult the prince Vidudhava, who had been sent for his studies at that city in his childhood. To take revenge from the Sakyas, Vidudhava dethroned his father, became king and attacked Kapilavastu. He killed its citizens and burnt the

whole city. Three times he had been forbade by Lord Buddha from attacking Kapilavastu, but at last, Buddha left the Sakays to their fate on the fourth time (21). Thus came the end of a great city during the life-time of Buddha. Those who survived the mishap left the city and went to the hills, some went to the other cities of that region and some went as far as Shrilanka. It is said that the Moriyannagar was the city founded by the Sakya young men who had fled from Kapilavastu (22).

*Kapilavastu as described by the Chinese Pilgrims*

Most of the Buddhist sites like Sarnath, Vaisali, Kusinagar, Bodhagaya and Sravasti, etc. have been identified on the basis of the description about them given by the famous Chinese pilgrims Fa-Hian and Huen-Tsang. Therefore their description about Kapilavastu also will be proved very helpful towards the identification of the, so called lostsite.

Fa-Hian came and visited the Buddhist sites between 399—414 A. D. whereas Huen-Tsang travelled the places in between A.D. 629-645. Fa-Hian, while describing about Kapilavastu says that the city was thirteen Yojana east (nearly one hundred miles east) of Sravasti. Huen-Tsang places the city 516 li (nearly 86 miles) to the south-east of Sravasti. He says that there were ten deserted cities in that country. Both the travellers describe the city of Kapilavastu as deserted, in ruins, and without people or king. Fa-Hian says that there were some monks and a score or two families of common people. At the old palace of king Suddodana there were images of prince and his mother. At places where that son appeared mounted on a white elephant when he entered his mother's womb, and where he turned his carriage round, on seeing the sickman, after he

had gone out of the city by the eastern gate, topes (Stupas) had been erected. Places where Asita inspected the marks of Siddhartha, the elephant was thrown (Hastigarta; where he shot an arrow to the south-east, which went to the distance of thirty li and entered into the ground making a spring (Sarakupa), the place where Buddha after attaining wisdom first came and met his father; where 500 Sakya were converted in the Buddhist order and left their families; at that spot where king Vaidurya slew the seed of the Sakyas, topes (Stupas) had been erected. Huen-Tsang, while describing the city, narrates that the ruins of the city measured about 14 to 15 li (nearly  $2\frac{1}{2}$  miles). The foundation wall of the city of Kapilavastu were still strong and high. There was no supreme ruler but each town having its own chief.

Within the royal palace, there was the sleeping place of Mahamaya, and a stupa on the north-east where the ascetic Asita read the horoscope of prince Siddhartha. There were also figures of the king, queen, Bodhisatva entering into his mother's womb, figures of the Royal prince, Yasodhara and her son Rahula etc. On the south-east corner of the royal palace the prince was shown riding over a horse. Outside each of the Four gateways were the figures of a sick man, an old man, a dead body and an ascetic. Thirty li south east of the capital city was a small stupa and a fountain (Sarakupa) with clear water which was made by the arrow of the prince. By the side of the southern gateway there was the hastigarta. Within the city near the eastern gate, there was a stupa. Outside the eastern gate was the temple of Isvaradeva, with a stone image.

Fa-Hian says that nearly one Yojana (approximately 8 miles) south-west of Kapilava-

stu was a town called Na-pei-kea, the birth place of Krakuchhanda Buddha. Whereas Huen-Tsang puts the city of Krakuchhanda some 50 li (nearly 8/14 miles) South of Kapilavastu. Both the travellers agree that on the south and south-east, the place of meeting his father and at the place of Parinirvan stupas were erected. Huen-Tsang says that by the side of the Nirvan Stupa there was also a 30 Feet high stone pillar surmounted by a lion figure, which had been erected by king Asoka.

The pillar had the inscription describing the events of the circumstances of nirvan of the diseased Buddha.

Another town of Kanakamuni Buddha has been reported by Fa-Hian existing on the north of Krakuchhanda town, at the distance of less than a Yojan. Huen-Tsang says that 30 li (nearly 6 miles) north-east of Krakuchhanda town, was the native town of Kanakamuni Buddha. Both the travellers report that there were also two stupas representing the two events, the meeting place of Kanakamuni with his father and his nirvan place. Huen-Tsang says that close to the nirvan stupa there was again a stone pillar erected by Asoka with inscriptions describing the events of his nirvan.

Huen-Tsang describes the place where several hundreds and thousands of stupas were erected by the local people in the commemoration of their battle heroes who were killed by Virudhak's army. The blood of the killed army was deposited in a nearby lake. This place was north-west of Kapilavastu.

To the south of the city 3 or 4 li (slightly above than a mile) was a grove of Nyagrodha trees (Vata-Vrikhas), where a Stupa was built

by Asoka which represented the spot where Sakyamuni had met his father after attaining bodhihood.

Fa-Hian says that fifty li east of the city of Kapilavastu was the Lumbini garden. But Huen-Tsang puts the place on the east at the distance of 110 to 120 li (nearly 22 miles).

When we closely examine the statements of the two pilgrims we find that there are more closeness in the statements made by them. Though there are few differences in their reports about the directions and the distance of few places, but they are very negligible. It cannot be denied that both the pilgrims describe the same places in the very similar manner. Thus the question of two Kapilavastus one visited by Fa-hian and the other by Huen Tsang cannot arise.

#### *Previous attempts to locate Kapilavastu*

The problem of the identification of Kapilavastu site has pre-occupied the scholars from a long time. The attempt was begun in 1858 by Dr. Lassen who located Kapilavastu on the north-west of Gorakhpur on the banks of the Robini Nadi. Mr. M.S. Julien had also accepted Lassen's identification. After him in 1863, M. g. Cunningham put forward Nagar Khasa, in Basti district about 81 miles south-East of Sahet-Mahet, as the site of Kapilavastu. Later on, his assistant Mr. Carlleyle, in 1875-76 tried to put Bhuila-Tal, on the bank of Rawai Nadi, as a possible site for Kapilavastu. (23) He located Kapilavastu, the home towns of Kanakamuni and

Krakuchhanda Buddha, the Sara-Kupa and also Lumbini including the Telara river, all near Bhaila-Tal. It was Dr. Fuhrer who located the Asokan pillar at Niglihawa and Lumbini, and tried to trace the ruins of Kapilavastu extending over an area of seven miles in length and three to four miles in breadth (24). According to Dr. Fuhrer the villages of Amauli, Baidauli, Haranampur, Bikuli, Sivagarha, Tilaurakot, Ramghata, Rampura, Ahirauli, Srinagara, Jagadispur and Sagrahwa etc. were all included within the ancient township of Kapilavastu. But it looks impossible in the light of Huen-Tsang's clear statement that Kapilavastu extended in an area extending above than two miles. Because of some false statements made by Dr. Fuhrer, and his destruction to the sites and monuments in that area he was called back from his work. After Fuhrer another gentle man named P.C. Mukherji was deputed in his place to find out the site of Kapilavastu in 1889. Mr. P. C. Mukherji identified Tilaurakot as the ancient city of Kapilavastu. He excavated a 16 sided stupa inside the kot, traced the defence walls in the North-East corner and located the eastern gateway (25). While his work was in progress, Dr. Waddle went there and excavated the stupa at Gotihawa, and another stupa near the eastern gateway of Tilaurakot. As he did not get any inscription or casket in the stupas he left digging. They were later on drawn by P. C. Mukherji and published in his report.

*Summary of the Excavations of the years 2023-2029.*

The excavation conducted during the period, by the Dept. of Archaeology (26), H. M. G. brought to light three periods and nine layers of deposition, the western Gateway complexes, existence of Moat, three phases of defence walls, different periods of

roads, and twin stupas on the north of the site, apart from unearthing huge quantity of archaeological antiquities (27).

**The cuttings, stratification and Dates.**

A small trench, measuring 20x20 feet, before the Samai-Mai temple was taken in the first year's dig. This brought to light in the eastern portion a platform and plinth of a medieval temple and a Vishnu icon had been found broken in two pieces. On the western portion of the trenches (in two quadrants) vertical diggings were done and reached up to the natural soil. The motive of going down in these quadrants was to check the stratification of the site.

To ascertain the position of the defence walls, moat, and to locate the gateways on the western side of the walled city, a long trench had been taken across the wall, (PL-V, A, B,) which had been extended further on the east, south, north and on the west to check the moat. The total area of operation was 150 feet (east-west) and nearly 100 feet (South-east). The operation was done dividing the areas suitably into several equal grids.

Nearly 1200 feet north of Tilaurakot at a place called Dhamnahawa there were some bricks visible in the forest. Luckily a silver punch marked coin was found over the surface of the monument during the exploration of the site. After a close watch it looked like a circular monument. Thereafter, forest and two trees over the surface of the stupa, had been cut off and the area made clean to carry excavations. A cross-section A-B & C-D was laid across the monument and was diagonally excavated. It turned out to be a circular stupa of 25 feet diameter (PL-XA). Thereafter a chain of trail trenches up to the length of 100 feet tow-

ards north, south and east were taken. They measured 3x6x6 feet and were taken after alternate gaps. On the south and east nothing were found but on the north another small stupa with 26 feet diameter had been located and excavated. As there was no chance of getting any monument on the west of the big stupa because there was an old bed of Bānganga, therefore no trenches were taken in that direction.

Among the 9 layers found at Tilaurakot, (PL—VI) layers 1 and 2 belonged to the Kushan period (circa A. D. 100-200). From these layers Kushan terracotta figurines, Kushan coins of different Kings, and Kushana pottery had been found. Layers 3 and 4 belonged to the Sunga period (100-200 B. C.), from these layers beautiful Sunga moulded terracottas, early cast coins, Mitra coins, (some bearing even the name of Agnimitra), beads of terracottas, Semiprecious and ordinary stones and other datable objects had been encountered. The layers 5, 6, 7, 8, and 9, belonged to the N. B. P and late variety of Painted Grey ware. If we accept the highest date of N. B. P. as 300 B. C, and allot 100 years for each layers, the lowest date for layer 9 comes to 700 B. C. Thus the date we can assign to these layers or phase is 700-300 B. C.

#### The Defence walls-

The excavations carried out on the western end of the ruins at Tilaurakot, roughly in the central portion of the western wall brought to light three different phases of defence walls (PL. II, III & XI A). Among them, the first wall was made of clay, possibly digging the nearest outside area, and the ditch had been simultaneously converted into a moat. The first mud wall which was based over

the layer 9 can be dated to 7th-6th cent. B. C., on the ground of N. B. P. Painted Grey ware and associated painted Red ware pottery which were found from the layers 8 & 7 striking this phase of the rampart. The second phase of the defence wall had also been made of yellowish clay, and had been built during 200 B. C. This was based on layer 5 and layer 4 striking it. A burnt brick wall had been provided to it and was erected on the outer toe of this wall to protect the mud-Rampart from the water of the moat, which existed there (PL-VIII A). There were more pot sherds (P. G, N. B. P and Sunga potteries) found from this phase of wall. The third wall was erected just over the basement and outer toe of the 2nd phase of mud-rampart. It was made of bricks and brick-bats in yellowish mud mortar. On the edges there were full and half bricks laid neatly, but in the central portion small brick-bats were simply pressed into thick layer of mud mortar. The wall of this phase can be dated to 150 B. C, as it was found to be based on layer 4 and its contemporary layer was 3. During layer 2 it had been observed that the same brick wall (of phase III) had been slightly repaired. The walls were surrounded from the outside by a deep moat, which was probably fed by the water of Bana-Ganga river.

#### The western Gateway-

During the excavations a gateway to the city on the west had been discovered (PL III & IX B). Along the Stratum 8 it had rammed floors with post-holes flanking the passage (in the east-west direction), on the outer edges. In the second phase, brick-arms, to support the massive wooden doors, (of which remains had been found in the shape of charred wood with large number of flat iron pieces and long iron nails), had been encountered.

They belong to three different phases. The first two phases of construction (existing in layers 4 and 3) can be dated to 200-100 B.C. The third phase belonged to A.D 100-200 and constructed during layer 2. In each phase there were at least 3 to 6 doors which indicate the degree of precautions taken for the defence of the city. During the first phase of the brick-doorway construction erected during layer 4, five big Gates and a small door with an opening of 6'3" had been found on the north side of the wall. The Gateways erected during layer 3 had five big gates and during layer 2 had only three gates.

On the either sides of the Gateways brick bastions were made during layer 4 which had been repaired in all the successive phases. The brick bastion on the right side (southern) had also the provision of climbing up to the rooms on the first floor, as two walls running close parallel had been found on this side. As no such walls had been encountered on the northern side it may be presumed that the northern and southern floors were connected on the first floor.

#### Watchman's Room—

A room measuring 9'x 8' had been found by the side of the wall on the north, making the innermost projection, which can be dated to the Kushan period and was contemporary to layer 2 (PL VII A).

A Kushana terracotta had been found from inside the room below one course of brick. On the basis of the Kushan layers 2 and 1 striking and overlaying the structure it can be dated to 200—150 A. D.

#### Roads—

Different periods of roads from 7th—6th century B. C. to 2nd. century A. D, had been discovered near the gateway within the city. But the road made during the 2nd

century B. C. is worth noticing (PL-IXA). It was 19 feet broad and provided with the edge—stones on both the sides. It had also 8 inches of solling made with the iron slags (wastage of iron). The top had been finally paved with bricks and brick-bats. The ancient wheel-track of the carriages on this phase had also been noticed (PL-VIII B). The difference between the two wheels was 4 feet. It is interesting to note that the two wheels of the modern bullock-cart in the nearby villages are also fitted at four-foot difference.

#### Brick Platforms—

On the sides of the gateway flanking the roads, two brick-platforms had been found in layer (4), thereby, belonging to the Sunga period. The platforms were built of single-course of bricks in plan and had 7-8 courses of bricks in elevation. The central portion being filled with mud which must have been plastered with cowdung mixed with husk and used as open shops on the either sides of the road near the gateway. The platform on the north was bigger than the northern one (PL-IX B.)

#### Black-smith's workshop—

On the left side of the gateway near the southern defence wall a workshop had been found, where was a big clay oven. Two big water jars and fragments of two small copper pots; twelve early copper cast coins, two iron celts, two iron spades, an iron chisel, an iron fry-pan etc, were found from near the oven (PL-XIV A). It is interesting to note that the smith used to make war weapons, agricultural tools, coins and as well as other household materials in the same workshop.

#### The Stupas—

Twelve-hundred feet north of Tilaurakot,

at a place called Dhamnahawa, twin stupas had been found and properly excavated. Cross sections A-B and C-D had been taken across the stupas, leaving balks of  $1\frac{1}{2}$  broad for the study of the sections.

#### The Big stupa—

The diametre of the big stupa was 52 feet, its height was found to be of  $7' 1\frac{1}{2}''$  feet from the working surface and was made in four phases (PL-XA). It had been given the footing of one brick of which  $17'' \times 6''$  being seen from outside the section of the stupa. The first phase of the stupa had been built, more probably during the 4th cent. B. C. and the diametre at this phase was nearly  $50' . 6''$ . From this phase N. B. P. associated potteries and Grey ware pieces had been found. In the second phase one course of bricks had been added around the outerface of the stupa, encasing the original face. After this encasement the volume of the stupa was enlarged and the diametre also became 52 feet. From the central cutting of this phase. N. B. P. pieces in black shade had been discovered. This phase can be dated to 300 B. C. A semicircular revetment of one brick course in plan, measuring 20 feet in length, had been given to the stupa on the southern side possibly to protect it from Banganga cutting (which was flowing very closely in the direction of east-west at the time). This was a very special type of revetment (PL-XB), which was in step fashion in the section. Beginning on both the ends with one course of brick in section the number of bricks gradually increased to 16 bricks in elevation at the centre.

In the fourth phase the shape of the stupa had been changed, adding four stepped fashioned niches, on the four directions of the stupa. Among them only eastern and northern niches could be located. The niches on the west and south were probably

washed away, because there were rain gullies. Therefore the sections of the stupa on the south and western directions were heavily damaged, specially on the west, where only two to five courses of bricks had been found existing. From this phase of digging two punch marked coins, 3 pieces of early cast coins and a mother and child (Sunga Pd.) figurine (PL-XIII) had been found.

The stupa had been cut in the centre, three feet all around and reached up to the depth of 10 feet, below which natural soil was struck. The natural soil was further cut to 3 more feet, but no casket or relics in any form had been found. So far is the question of construction of the stupa, in the centre, only four and half feet of brick layers had been found, below which was only mud only deposition. From this mud deposition few potsherds of Grey and N. B. P. wares were found. Such clay accumulation had been described by some archaeologists as clay stupa. But as similar potsherds had been found from this clay deposition, as had been found from the mortars of 1st phase of the stupa. It is hardly justified to give a separate date for this clay stupa, which had been simply built to economise the use of Kiln-burnt bricks.

All the bricks found in the stupa were wedge shaped, except in the sunga (4th) phase where few rectangular bricks were also found. The size of the bricks of phase I was  $16\frac{1}{2}'' \times 12$  and  $9'' - 2\frac{3}{4}''$ . In the second phase (3rd cent. B. C) they were  $17'' \times 13''$  and  $11' - 3\frac{1}{4}''$ . The Sunga bricks measured  $16\frac{1}{2}'' \times 10''$  &  $7 \times \frac{1}{2}'' 2\frac{1}{2}''$ .

#### The Small stupa—

The second stupa, located at the distance of nearly 15 feet north of the big stupa, was found to be having 26 feet of diametre and made of only one phase. All the bricks of this stupa



were of the wedged shape, and nothing had been found in the central cutting of this stupa too. In this stupa eight brick courses in elevation had been encountered. It was possibly a votive stupa offered by some religious people and was possibly made between the third and fourth phase of the big stupa.

These stupas were found buried below 3 to 4 feet of Banganga deposited clay, over which there were two trees of Pipal and Kushum germinated. After cutting those trees and clearing the bushes excavation was started. So far the question of its relationship with Kapilavastu is concerned, it may represent one of those four stupas or monuments, which has been referred by Huen-Tsang as existing before the four city gates. The four stupas may represent those commemoration stupas, near the city gates, erected in the memory of the four events (the sight of the oldman, the sickman, the dead body and the Sage), which led prince Siddhartha to desert the worldly life. The present stupa across Banganga (at that time) which was covered up by mud, was not visible and therefore the Chinese travellers did not mention it, while they mention the stupas on the east, south and a monument like vihar existing on the west of Kapilavastu city gates.

### *The Pottery*

The potsherds found from layers 9 to 5 are painted Grey ware, N. B. P., Black on Red ware and chocolate coloured sherds. The clay of these potteries are very fine and well levigated. There is actually no difference between the Painted Grey ware and the Black on Red ware. The clay as well as the slip of these wares are same except their colours which has been produced by controlling the degree of firing and possibly by using different types of firing techniques. The firing quality of

these wares are so fine that they produce metallic sound. When compared to the P.G. ware found from Tilaurakot with Hastinapur, it can be marked that the P. G. wares from Hastinapur are thinner and have certain fine painted motifs like-Svastic, dots within circle or outside the circle, bands of loops, rising sun, Spiral designs, concentric circles, wavy bands, horizontal, vertical, oblique or criss-cross bands, group of sigmas etc. Whereas the pottery found from Tilaurakot are thicker in section and have horizontal or vertical bands, criss-cross, and irregular dots over the grey surface with black pigments. Among the grey wares found from the site the surface of most of the potsherds are plain whereas some are having shining surface.

The N. B. P. pieces are thin, made with good quality of clay, well baked and have black and silver shades. Their surface, where the polish are missing, have been found pale red.

The Black on Red ware is very close to the P. G. ware, except they are either plain or have horizontal painted thick bands done with chocolate or black pigments. The types of the pots found from these layers are dishes, basins, lipped basins, bowls, different kinds of vases, water jars, vessels with mat impressions, inkpot lids and large varieties of miniature vases.

The pottery found from layers 3 and 4 are all red to buff-red wares, most of them having thick red slip. The quality of clay as well as the firing quality is also very fine. The type of pots found from these layers are frying pans and handis with flat or big handles, vases, inkpot lids, water jars (surahis), etc. Big water jars have been found partly buried under the working surface of the houses and mostly beside the roads.

Layers 1 and 2 have ill fired red pottery of coarse fabric. Most of the pots have silt and mica on their surface. The types found in these layers are bowls, dishes, handis, small and big water jars with thin long necks, inkpot lids, water drinking vessels with long and short spouts. Some of the spouts are also carved as crocodiles. Varieties of lug handles have also been found from these layers.

### *Antiquities from the Excavations*

The antiquities found from Tilaurakot excavations are very rich in quality as well as in quantity. The number of antiquities found there are so much that they mostly engage the attention of the excavators over the whole day. They include terracotta Human and Animal figurines, Beads, Coins and Miscellaneous objects.

#### Terracotta Human Figurines—

The terracotta figurines found from the site can be divided into three divisions as they represent the features and norms of the three different schools of art traditions which were adopted by the people occupying the site of Tilaurakot. The art schools they represent are Mauryan, Sunga and Kushan. Among them there are more Female Figures and only few male Figures have been found from the site.

**Mauryan Figurines —** In this period big stone Figures of yakshas, Yakshinis or Figures in the rock cut caves had been made either by the kings or rich persons. Sometimes they were the donations of traders or occupational unions. Naturally, those stone art pieces produced were very few and the terracotta figurines were the demands of the common mass. These terracottas were made mostly by hands. The decorations were done with the suitable clay bands which were made separately, and then added over the body. Sometimes decoration over the body are also found to be done

with the help of wooden pins. The figurines have big eyes, prominent nose, less ornaments and very expressive faces. There are some female figurines made only up to the breasts, below which they are cut flat.

Most of the figurines of this type had been found from the layers 5, 6, and 7. The number of the human figurines from layer 8 are very few. All together seven, Mauryan figurines have been found from the excavations. They are either red or of smoky colours (PL.XIII B) and are made of fine levigated clay. The figurines are heavier in weight than the pieces from other art schools.

There is a female figurine decorated with circular discoid head ornament, heavy ear ornament, and a simple necklace around the neck (PL XV, A, 4). (28). Another is a female figure (PL.X IIIB) with elongated face, prominent nose, big eyes, circular ear ornament, one necklace and two pieces of beaded chains. There is also a flat hair pin shown just above the forehead. Another is a head of a young laughing boy, wearing turban. Two pieces of female figurines with a piece of cloth (Dupatta), put over their heads. Lower portion of a female figurine (big size and surviving only below the waist), wearing three bands of beaded waist ornament (Mekhala), and other ornament whose loops are hanging below the thighs and hips, have also been found from the site.

#### Sunga Figurines—

Large number of sunga figurines had been found from layers 3 and 4. These figurines are all moulded, have more ornamentation, possess large varieties of hair dressings and hair coiffures. Unlike the Mauryan figures, the sunga figurines have no finishing or decorations on the back side. As they are moulded, they are not round but flat and thin figures, some of them are moulded with low

and others in high relief. Mostly on their back the irregular cutting scratches by knives can be marked. Some of these figures have also holes on the top edges (29), probably for hanging them on the walls. All the figurines of this period have red slip. The figurines found from Tilaurakot are Mother and child (Pl. XII, A), A lady with circular hair, arranged over the head and tied by a flat fillet across the centre (PL XV, A. 3), standing figure representing a pair catching each other's hands (males left and females right hand in tie) and other hands put over their waists (PL XV, A, 6 and 9), female figurines feeding parrots, mostly over the left but sometimes over the right hand also (PL XV, A, 8), Padmasri standing over a full blown lotus and holding lotus flowers with long stems in each hand (PL XV, A, 7). These Padmasri figurines are very thin. Another variety of Sunga figurines are female figurines or Goddess wearing special hair dresses with varieties of ancient ayudhas and other symbols such as spear, parasu, Ankush and chawar etc. Their head gears are also decorated with beaded ornaments. Mention can be made of a small (2½" x 1") female figure which is similar to a figure found from Tamaluk (30). Most of the above figurines wear sari, arranged in different styles.

It is to note that the figurines with circular hair tied by fillet, Mother and child, female feeding parrots and the pair type of pieces are found duplicated from the same moulds, sometimes they are also made from smaller or bigger moulds.

#### Kushan Figurines-

During this period art schools adopted the use of stone for their artistic representations. Mass scale of stone sculptures were being produced at Mathura and Gandhar. As a result the demand of the terracotta art must have been decreased. This might be the cause of

great deterioration in the terracotta art. All the pieces produced are only hand made. The clay is mixed with lot of husks and the figurines are ill fired. The weight of the pieces are also less when compared to the Mauryan and Sunga figures. The number of Kushan terracottas are also less than the Sunga terracottas.

The terracottas of this period found from the Tilaurakot excavations (layers 1 & 2), display the fan-like headgears, or there is a knot of hair tied over the head. The eyes, mouth, and nose are made either with incised lines or dotted lines with the help of wooden or bamboo pins. The female figures wear heavy ornaments in the ears. All together they produce a very crude picture and there is no delicacy or any expression of ideas in their faces like the Mauryan and Sunga terracottas. The Kushan terracottas from the site can be divided into three groups. In the first group comes those terracottas which are round and carved up to the foot. In the second group comes such figures who are carrying oil lamps in their hands. The Negam type of terracottas can be placed in the last group. They don't have any details in the face, heads, legs of any other part of their body and simply represent the human anatomy (PL-XV, A. 2). Many such figurines have been found from Tilaurakot.

#### *Animal Figurines*

The animal figures found from the excavations are Elephant, Horse, Ram, Deer, Bull, Cow and Tiger. They have been made with fine clay and baked properly. Their colours are mostly red, but grey figurines with grey slip (RL-XV, B, 7 and 8) and sometimes with shining black slip have also been found from the lower layers (9 and 8). Among the figurines some were meant to be put over the wheels. This is clear from the perforation they have in their legs (to be fitted over the wheels).

over the forehead (for keeping flag post), and across their nose or mouth (for keeping threads which were held by hands and drawn by the children).

The figurines from the layers 5 to 9 are mostly plain; they have been made with applied ears, tusks and tails. The eyes and eye holes are made with pins. The whole body is sometimes solid (PL—XV,B,8), but they are also found moulded and the inner portion being left hollow. The legs and heads always made separately and joined with the body. Sometimes the eyes are made separately as thin discs and added to the face (PL, XV,B, 1 and 3)

The animal figurines from layers 4 and 3 display more decorations done with the incised dotted holes inside a rectangle, different types of stamped wheels (with four, eight or sixteen spokes), and varieties of leaf designs. These have been stamped over the hump of the body, thigh and tails. Among the popular animal figurines of this period, horses, elephants, and rams have been found highly decorated. The figurines of these layers are also distinct because of the thick red slip found over the whole body.

The figurines from layers 2 and 1 are ill fired as is clear from their broken sections. The designs over their body are mainly made with pin holes, in chain bands or dotted patterns. The eyes are made with applied circular thin bands.

Few birds like duck (PL—XV,B,4), hen and peacock have also been found from the site.

#### Beads—

Circular, barrel, cylindrical, drum, nut, multiple faceted, Ghata shaped beads of terracotta, shell, glass, stone, stonepaste and

bone have been found from the excavations. The terracotta beads are either red or black coloured. The glass beads are both opaque and translucent. They are of black, faint blue, yellow, white and reddish colours. An etched glass bead, with three groups of dots within circle in white pigment, from the stupa is worth noticing (PL. XVI, B, 16). The stone beads found from the site are carnelian, banded or plain Agate, chalcedony, crystal, Garnet, Amethyst and Jasper. The bone beads are mostly found from the lower layers (5 to 9). Some of the stone beads (mostly over the carnelian, agate, chalcedony and glass beads) have etchings done with white pigments. The motifs are the straight, wavy or circular dotted bands or lines, zonal bands, pentagons, and vertical or horizontal lines. The black or blackish green glass beads have been filled with spiralled or straight horizontal white bands. Some of the bone beads are circularly or spirally grooved.

#### Bangles—

Most of the bangles found from the site are made of terracotta but glass (PL—XIV,B, 12), copper and thin or thick shell bangles were also found. The terracotta bangles of N.B.P. and P.G. ware period (layers 5 to 9) are also painted with black pigments with circular or oblique lines. Some of them have also projected cross bands. Among those terracotta bangles, some are circular and others are triangular in section.

#### Coins—

The coins found from the site were silver and copper Punch-Marked coins, silver pleated copper coins, early cast coins Die-struck coins with straight or oblique cross, Mitra coins (some bearing the name of Agni Mitra), and Kushan coins (belonging to Wima Kadphises, Kanishka and Huvishka) (31.)

## Stone Objects--

The stone objects from the excavations include balls, decorated plates of soft stone, decorated pot pieces with lids of chalk stone [PL. XIV, B, 20], pieces of quern with or without legs, Mullers and a flat piece of Mathura Sand stone (red sand stone with white dots) piece.

## Metal Objects--

The metal objects found from the site are silver, Gold leaf, copper (rings, pots, antimony rods, wheel, coins), Bronze (pots), Lead (Lead nails and ring had been found), and iron (found in the shape of nails with heads in large number, circular pieces (possibly used for locking the doors), flat iron pieces with nails (mostly found from the charred wood pieces of the gateways, PL XIV, B, 6), iron spade, celts, frying pan, chisel, arrow-heads (flat and circular types), fishing hooks and axe.

## Seals and Sealings--

The seals and sealings found from the excavations are either of terracotta or of chalkstone. They are all together four in numbers. A chalkstone seal with decorated cylindrical handle found from layer 4 near the gateways has three letters in the Brahmi script reading DABILASA (Dabilasya), signifying a personal name. One terracotta sealing from layer 3 has the letters reading NEGAME. There are two more t. c. sealings and tokans which have not been read so far.

## Miscellaneous Objects--

Apart from those objects mentioned above, terracotta Balls, Tiles (with or without perforation (PL XIV, B, 22), Discs (mostly made from

broken pots, but sometimes also made and decorated with oblique incised lines along the edges, PL-XIV, B, 17), Antimony rods of copper and bones have also been found. The bone antimony rods are both plain and decorated with incised angular bands. (PL-XIV, B, 19). Terracotta ear-studs, decorated with floral designs and vertical bands [PL-XIV, B, 14], terracotta cartframes [PL-XIV, B, 3] and wheels, decorated (PL-XIV, B, 21), and plain (PL-XIV, B, 18) have been found. The wheels are having hubs or they are sometimes without hubs. A copper wheel [PL-XIV, B, 13], terracotta Dabbers of different sizes, among them mention can be made about a dabber which has the decoration of incised dots and crescents, alternately arranged all around below the neck (PL-XIV, B, 1), Bone points (with single or double working heads [PL XIV, B, 10 and 11], terracotta gamesman with different varieties [PL-XIV, B, 5 and 15], have also been found. A very special musical instrument of terracotta, in the shape of a miniature pot has been found. Its mouth is closed and inside the belly some small stone pieces or brickgrits (?) has been put. When shaken by hand, it gives musical sound. There are two types of flesh rubber, a flat one with sharp pointed dots and solid cylindrical type with sharp vertical lines. There are also circular Jasper weights of different sizes.

*The Dispute about the Location of  
the site of Kapilvastu*

Scholars are sharply divided about the location of this ancient city. There are three different views.

(a) According to the first group there were two Kapilvastu cities. The first city was ancient one situated on the bank of the Ganges. Another had been built somewhere else after the sack of the ancient city by King Viruddhaka of Sravasti (belonging to the Kingdom of Kosala). Dr. V. Smith (32) proposed

the theory that the ruins at Piprahwa was the city of Kapilvastu visited by Fa-Hian and Tilaurakot as Kapilvastu, fits well with the narrative description of Huen-Tsang. Rhys Davids and others have supported this view.

(b) Another theory has been proposed by Mrs. Devala Mitra (Director, Archaeological Survey of India), which has been supported by Mr. K.M. Srivastava and others. These scholars have tried to argue that the sites of Piprahwa and Ganwaria represent the old city of Kapilvastu. Mrs. Mitra writes (33) that "the fact that both the pilgrims noticed nearly a dozen identical Buddhist memorials at or near Kapilvastu makes one feel that they are describing one and the same place. It appears, therefore, that one of the pilgrims committed mistakes in respect of direction and bearings." She again adds that "the remains of Kapilvastu are to be sought in the mounds immediately around Piprahwa and not at the distant site of Tilaurakot. The remains at Piprahwa do not represent any city but a Buddhist establishment with monasteries, stupas and other ancillary Buddhist structures. Extensive excavation in the area around the relic-stupa and Ganwaria is necessary for getting the indubitable evidence in favour of the identity of Piprahwa and adjoining villages with Kapilvastu."

Working upon Mrs. Mitra's recommendations Mr. K. M. Srivastava (Superintendent, Excavations Branch of A.S. of India), claimed the monasteries found from his excavations at Piprahwa and Ganwaria as the royal palace of Suddodhan, King of Kapilvastu (34). As forty-one seals, sealings, tokens and inscription over the lid of a pot came out from the excavation of the so-called palace at Piprahwa with the inscriptions - 'Om Devaputra Vihare Kapilavastu Bhikkhu Mahasanghasa' and 'Om Devaputra Vihare Kapila-

vastu Bhikku Sanghas', Mr. Srivastava shifted the palace of Suddodhan at Ganwaria. But the large scale excavations at and around Ganwaria only brought out the remains of Buddhist Vihara and temples. From the excavations no trace of civic settlement of a city with a defence wall had been found from Ganwaria. The second century A.D. inscription reading Devaputra of Kapilavastu Bhikkhu Sangha, simply denote that the Vihara at Piprahwa was a member of Kapilavastu Vihara Maha-Sangha and had been built, most probably by Kanishka, the great Kushan King. It is well known that Kanishka was a great patron of Buddhism who not only built the biggest Vihara at Piprahwa but possibly also renovated the main Stupa at Piprahwa. These excavations have finally put down the theory of Mrs. Mitra and Mr. Srivastava that the complexes at Piprahwa represented the ancient city of Kapilavastu. It is to be noted that Mrs. Mitra, who wanted to prove that Tilaurakot is not Kapilavastu has written in her Tilaurakot excavation report (35) that the earliest occupation she found from her excavation at the site cannot be dated earlier than the 3rd cent B. C., and that the evidence of coins and terracottas confirmed the same date. She again tries to argue that the Stupas with ancient weaponry symbols also bearing caskets which were found by Dr. Fuhrer at Sagrahwa were temples of late date (36). But the typology of the Stupas, as well as the existence of a big monastery in the central area itself confirm that they cannot be dated later than the Sunga-Kushan periods, therefore forwarding arguments on the basis of a medieaval period Orrisan Silpa-texts, that they were not Stupas but temples have no ground to stand.

Those Stupas at Sagrahwa had casket vases containing gold, silver, pieces, Nagas, flower leaves and semi-precious stones. Similar objects had been found from the Piprahwa Stupa by Mr. Peppe. Apart from these arguments it

should be remembered that the scholars like Dr. Fuhrer, Dr. V. Smith and of P.C. Mukherji, who were the eye-witness of those Stupa excavations, have accepted that they were no other monument than Stupas.

(c) The third group of scholars are those, who have accepted Tilaurakot as Kapilavastu. Most of these scholars have either visited the sites near Tilaurakot or have seriously tried to study all those complexes. The first scholar to suggest the area of Tilaurakot as Kapilavastu was indeed, Dr. Fuhrer. After Fuhrer, P. C. Mukherji excavated some of the important monuments of the place. He also studied the complexes in full details, which were existing at Sagrahwa, Araurakot, Nigalisagar and Gotihava. According to W. Hoey (37) "Smith (Dr. V. Smith) admits that the two pilgrims must have seen the same towns of Krakucchanda and Konakamuni; his theory that they saw two different Kapilavastus is thin." Similarly W. Vost writes (38) that "the pilgrims knew only one city of Kapilavastu corresponding to Tilaurakot." Among the modern scholars, one of the best authority upon ancient Tribes Mr. B. C. Law (39) has also accepted that "the Capital Kapilavastu is most probably represented by the ruins at Tilaurakot in Nepal Terai". Recently Dr. N.R. Banerji (Director, National Museum, New Delhi) has also written (40) in favour of Tilaurakot as the ancient city of Kapilavastu.

Some scholars believe that the city of Kapilavastu should be located near the Parinirvan Stupa of Lord Buddha at Piprahwa. But from the travel reports of both the Chinese scholars, Fa-Hian and Huen-Tsang, while the description of the Parinirvan Stupas of Kana-kamuni Buddha and Krakucchanda Buddha as well as the Parinirvan stupa of Lord Shakyamuni at Ramagrama can be found mentioned, they never describe the Parinirvan Stupa of

Shakyamuni existing at or near the city of Kapilavastu. The excavations of Mr. Srivastava at Piprahwa have, instead of solving the identity of the main Stupa from that site, confused the issue. It is to be remembered that the excavation of the site was necessary in view of finding an earlier stratum containing the relics of Lord Shakyamuni, in original form, because the inscription found over the relic pot by Mr. Peppe has been recently dated by Dr. C. C. Sircar as 3rd century B. C. That is one of the reason why Mr. Srivastava tries to announce that he has found from his excavation of the Stupa the original relics of Buddha below the stratum, in which the earlier relics had been found by Peppe. After a close examination of the layers of the Piprahwa Stupa it will be hardly accepted by any archaeologist that two caskets (of Mr. Peppe and Mr. Srivastava) comes from two separate layers. Actually the similarity in the number of caskets (caskets in both the finds), as well as the way they have been found inside the boxes (varying only in materials, one made of stone walls whereas, other made of brick walls), found from the same layer and height, at the difference of only a few feets, prove that both the series of caskets are of the same date. Therefore, on the basis of Peppe's casket the Stupa can be dated to 3rd cent. B.C. which is also confirmed by the find of the associated N. B. P. pottery from the layer where casket has been found by Mr. Srivastava.

#### *Identification of Tilaurakot As Kapilavastu*

On the basis of the following points given below, Tilaurakot can be safely identified as Kapilavastu.

### 1) Kapilavastu on The Bank of Bhagirathi And Near The Sala Forest —

From different Buddhist literatures we know that Kapilavastu had been situated near the Sala Forest and on the bank of Bhagirathi. The site of Tilaurakot is situated on the bank of Banganga (Ganges flowing through the forest). It is well known that Ganga is still, at many places, called Bhagirathi (by the name of the Sage, who brought Ganges on this world after a great meditation). The river Banganga is one of the biggest and the most sacred rivers of that region. People from even twenty miles distance bring the dead bodies of their relatives to cremate on the bank of this river. Very close to this site are still dense forest of Sala trees, the similar Sala or Sakha trees from which the clan derived its name as Sakhas.

### 2) Mountains Near Kapilavastu —

In the literatures the mountains near the city are frequently mentioned. The mountain from the ruins of Tilaurakot is hardly eight to ten miles on the north. The green shaded mountain looks very close and even the snowy peaks of the Himalayas, specially Dhaulagiri, can be easily seen from Tilaurakot, in fair-weather.

### 3) Size of The Ruined Site of Kapilavastu —

The extensive ruins of Tilaurakot only befits with the size of the Kapilavastu city. This site is extending over an area of two and a half miles, as narrated by Huen-Tsang. The fortified area of the site is 1600 feet on the east-west and 1200 feet on the north-south. But the outer city or the city of common citizens is extending on the north up to Dhamnahawa (half a furlong from the walled area); on the south up to the Derwa village (nearly a furlong away); on the east up to the area of the eastern

Stupa; and on the west, the habitational deposition including some terracotta ring well were discovered up to Ramghat (nearly a furlong on the west). The ruins of the outer city are even extending on the other side (north-west) of Banganga, named as, Chatradai (where P. C. Mukherji had excavated a Ganesh temple (41). The ruins at that place is extending over an area of one mile).

### 4) Over-Walled city —

Mahavastu (II, 75) and Huen-Tsang have mentioned about the existence of high walls (most probably of bricks, which echoes from the words of the Chinese traveller, Huen-Tsang, who uses the following words—'The foundation walls were still strong and high, around the city. The walls around Tilaurakot had already been excavated by Mr. Mukherji, Mrs. Mira and present writer, on the east, north and western sides. Apart from those walls, among the four gateways, referred to in the literatures, two gateways (on the east and west) have been already located by the excavations (of Mr. Mukherji and the present writer). No other site in that vicinity has such an elaborate brick walls and fortification complexes, which has been found from this ruined city.

### 5) Asita Stupa —

Mr. P. C. Mukherji in his excavations on the north-eastern area inside the ruined city of Tilaurakot, had found a sixteen sided Stupa with an attached square portico or hall (42). This location (as has been pointed out in the literatures) and the Stupa exactly fits with the description of Huen-Tsang about the Asita—Stupa at Kapilavastu.

### 6) The Achievements of Recent Excavations At Tilaurakot —

The defence wall of P. G. and N. B. P. ware period (dated to circa 7th cent. B. C.), the



burning evidence in whole of the city (as it has been already mentioned above that the city had been burnt by the army of King Viruddhaka during the life time of Buddha), specially in layer 8 belonging to circa 6th cent B. C.; and the three periods of habitational deposition at Tilaurakot (beginning from 8th-7th cent B. C. and ending at 2nd cent A.D.), which has also been supported by Fa-Hian and Huen-Tsang. They clearly mention that Kapilavastu city looked deserted, when they visited the place during the 5th and 7th cent. A.D. The Stupas on the east of the city excavated by Mr. Waddel, the twin Stupas on the north, excavated by the present writer, and the Stupa on the south in the Derwa village, certify that the description of the Chinese travellers about Kapilavastu which also had many Stupas in and around the city, becomes true when this site is accepted as Kapilavastu.

#### 7) Antiquities From Tilaurakot—

The antiquities found from the excavations at Tilaurakot excels in quality as well as in quantity when compared to the other Buddha period sites like Vaisali, Pataliputra, Rajgriha and Sravasti, etc. If large excavations will be carried out at the site, it may produce one of the greatest hoards of Muryan and Sunga terracottas as well as different varieties of early coins.

#### 8) Hastigarta And The Stupa—

The Hastigarta, mentioned by the Chinese pilgrims and the literatures, can be identified with the old pond and a Stupa close to the site of Tilaurakot, on the south, at the Derwa village (which is less than a furlong on the south of this site).

#### 9) Gotihawa--

The nirvan Stupa and Asokan pillar found

at the Gotihawa village may be identified with the nirvan Stupa of Krakucchanda Buddha. The site of Pipari (a N. B. P. and Grey Ware site of quite big size), nearly one mile north-west of Gotihawa may represent the native town of Krakucchanda Buddha named as 'Na-Pei-Kea.' This place is approximately seven miles south-west of Tilaurakot and fits well with the direction and distance, as narrated by the Chinese travellers.

#### 10) Konakamuni Pillar—

The Konakamuni Buddha pillar, a mile on the east of Tilaurakot, also indicate the existence of the site in that very vicinity. The extensive site of Araurakot and the surrounding areas should be thoroughly checked to locate the original place of the pillar. It is to note that both the Chinese pilgrims clearly mention that the town of Konakamuni was between six to eight miles on the north of Krakucchanda's town. The old ruined city of Araurakot, close to the Nigalisagar on the east, most probably represent the old township belonging to Konakamuni Buddha.

#### 11) Sagarahwa Represent The Site of Old Mahavan And Memorials of The War Heroes—

This site, most possibly represents the famous Mahavan, which was on the north of Kapilavastu city. The big Vihara excavated by Dr. Fuhrer and drawn by Mr. Mukherji may be identified as the old Mahavan Vihara. Later on, the local people chose the same place to build Stupas in the commemoration of their war heroes killed by the army of Viruddhaka, who was the King of Sravasti. Among them, seventeen Stupas bearing the caskets and the cast courses of bricks engraved with the designs of ancient arms (an indication of those people being killed in the arms struggle), had been found after the excavation by Dr. Fuhrer.

As described in the literatures this site is still surrounded by forests and falls on the north of Tilaurakot, at the distance of one and half miles. The distance of the site as well as the direction is also similar to the description of Huen-Tsang. This site is situated on the eastern bank of Banganga and there is also a big tank, locally called as Sagarahwa.

#### 12) The Nigrodharam Vihar—

The Anandabaga (northern) area of Taulihawa township, which is less than a mile south of Tilaurakot can well represent the ancient Nigradharam Vihar area. At this place, there is a Stupa below the modern Sarasvati temple and large areas of habitational deposits can still be seen. It is to be remembered that Huen-Tsang says that Nigrodharam was 3 to 4 li south of Kapilavastu where he had seen a Stupa and a Vihara.

#### 13) Kapilavastu Situated on the West of Lumbini—

Tilaurakot, situated nearly twenty miles west of Lumbini, is also a point supporting the description of Huen-Tsang about Kapilavastu, who says that nearly twenty-two miles west of Lumbini is the city of Kapilavastu.

#### 14) Sarakupa—

Fa-Hian and Huen-Tsang both describe the site of Sarakupa existing at the distance of 30 li south-east of Kapilavastu. Exactly in the same direction and distance of thirty li (nearly six miles), east of Tilaurakot, on the

Taulihawa-Lumbini road, a furlong east of Dohani Village, there are places on the north as well as on the south of the road, where there are water springs. These springs never dry up even in the driest summer season of place. The local people call the place as Dharam-Paniya (Sacred-Water). This Dharamapaniya seems to represent the old Sarakupa as described by the Chinese pilgrims. From the habitation site of Dohani (a furlong west of Dharampaniya), the writer had collected N. B. P. potteries, which attest that the area is as old as the site of Tilaurakot.

#### 15) Kaliya River—

In the east-west highway between Butwal and Ghorasinghiya, there is a river named Kaliya. The river reminds us about the name of a famous sage Kaludei. He was one of the disciples of Rishi Asita, who used to live near Kapilavastu on the Mountains. Kaludei was the person sent by King Suddodana to bring his son, Gautam Buddha, to the city of Kapilavastu, after his accomplishment of Bodhihood. The river indirectly helps to indicate that the city of Kapilavastu was situated in that very vicinity.

The above mentioned arguments may safely convince the scholars that no other site in that region except Tilaurakot is the ancient city of Kapilavastu. In fact, this is the only site within twenty miles of radius in that region which is centrally located between the different places mentioned by the Chinese travellers and also befits with the geographical and literary evidences related to the site of Kapilavastu.

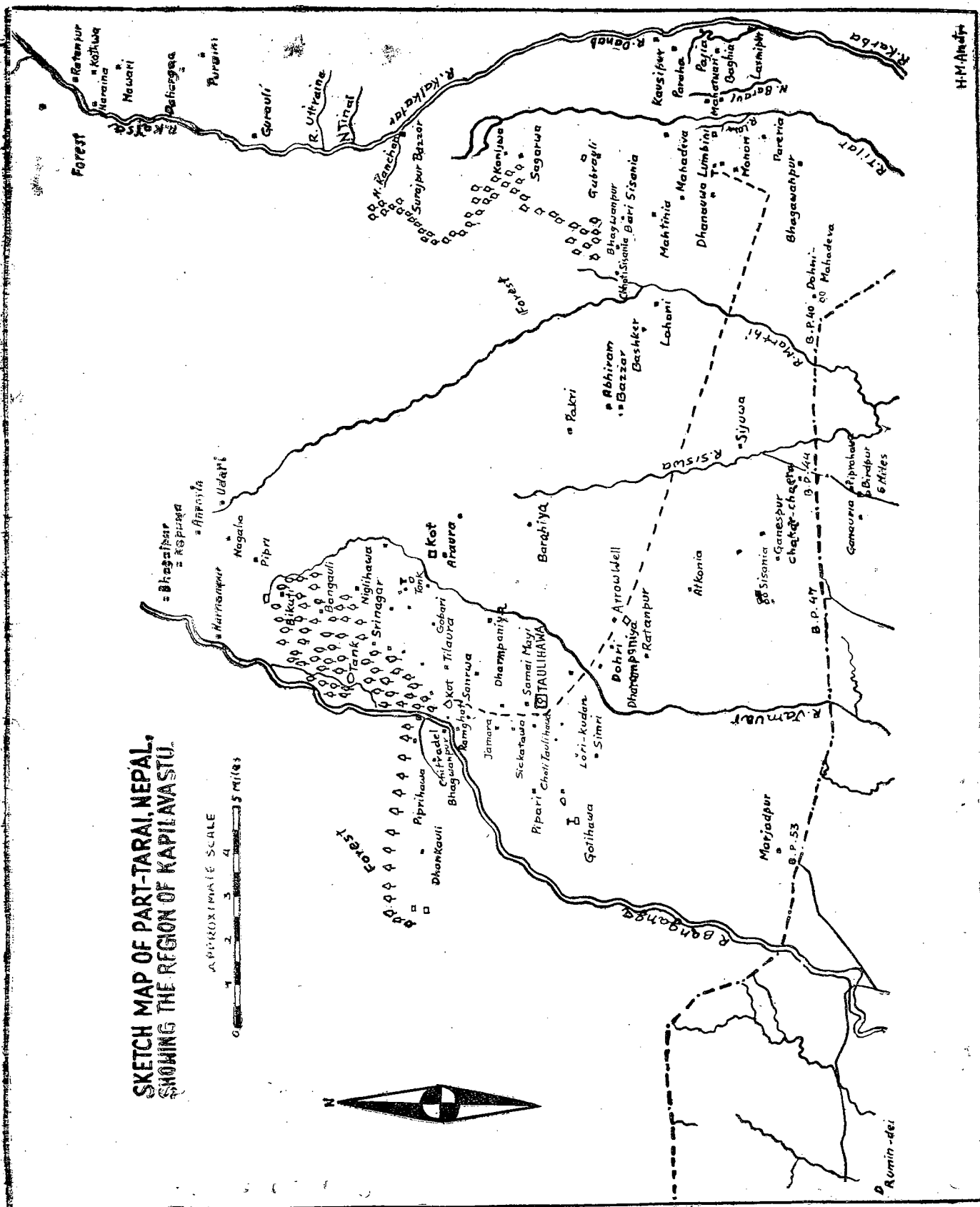
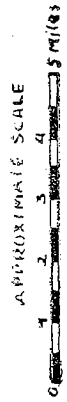
## Foot Notes

- 1) Ambattha-Sutta: Dighanikaya, edited by Rhys Davids and E. Carpenter, Vol-1, P.92.
- 2) Sumangal Vilasini, 3 vols (P.T.S.)
- 3) Divyavadan, edited by Cowell, P.348.
- 4) Samyutta-Nikaya, IV, 182.
- 5) Once Lord Buddha had to intervene in a struggle between the Sakyas and the Koliyas, which started about the distribution of water from Rohini (Jataka V, 412 FF; Jataka, I, 208).
- 6) Samyukta-Nikaya, edit. by Leon Feer, Vol-I, P-184.
- 7) Buddhaghosha's commentary to the Dhammapada, P-222.
- 8) Rhys Davids, Buddhist India, Motilal Banarasidas, 1971, P-222.
- 9) Besides Kapilavastu, the existence of nine towns have been recorded in different Buddhist texts. See-Camb. Hist. of India, I, 175 FF; also, The Age of Imperial Unity, P. 16).
- 10) Camb. Hist. of India, P-176.
- 11) Rhys Davids, Buddhist India, P.18.
- 12) According to Rhys Davids, the Santhagarasala was simply erected over wooden pillars and had grass roof, but no walls.
- 13) Jataka, I, 63.
- 14) Papanch Sudani, Majjhima commentary, II, 575.
- 15) Dr. A. Fuhrer, Antiquities of the Buddha's birth-place in the Nepalese Tarai, Reprint, Varanasi, 1972, P.37.
- 16) Digh Nikaya, II, 146.
- 18) Jataka, I, 87, FF.
- 19) Majjhima Nikaya. III, 109.
- 20) Papanch Sudani, Majjhima Commentary I. 449, Udana Commentary, 184; Samanta Pasadika, I-II, 393.
- 21) Jataka-I, 152:
- 22) S. Beals, Buddhist records of the Western World, Intro. Chapt., P. XVII.
- 23) Progress Report, Arch. Survey, N. W. Provinces and Oudh Circle, Vol-XII, 1879; also see A.S. Report, 1894-1895.
- 24) A. Fuhrer, Monograph on Buddha Shakyamuni's Birth-Place in the Nepalese Tarai, Arch. Survey. North. Ind. VI, Allahabad, 1897.
- 25) P.C. Mukherji-ibid:
- 26) The Dept. of Archaeology, however did not agree with the

- views of Mrs. Mitra about Tilaurakot; directed the writer to start excavations again at the site. With the limited manpower and equipments available in the Dept., the excavations under the writer's leadership started at the site in the year 2023 and continued till 2026 and after two year's gap the excavation at the site was again resumed in the year 2029.
- 27) Archaeological excavations are the results of team work. So is the case with this excavation. Therefore, the writer express his gratitude towards all who took the present excavation work either in the part in field or in connection with its publication. The writer must express his heartfelt thanks to the Director, Mr. R. J. Thapa, who not only encouraged to conduct excavations but also gave fruitful suggestions during the publication of this small Paper. Thanks are also due to Mrs. R. B. Pradhan, Mr. B. K. Rijal, Mrs. S. Shrestha, Mr. P. H. Chitrakar, Mr. S. R. Shakya, Mr. H. M. Amatya, Mr. D. R. Ranjitkar, Mr. B. P. Ranjitkar, Mr. T. R. Tamrakar, Mr. C. R. Tamrakar, Mrs. S. Manandhar and Miss R. B. Saiyad. Who also me for this work
- 28) The figure illustrated here in the place is very fragile but there is another full piece from the same excavation. Apart from these pieces Mrs. D. Mitra has also published similar figurines. See—Excavations at Tilaurakot and Kodan And Exploration in the Nepalese Tarai, 1972, PL-XXIX, 1).
- 29) Tilaurakot, the ancient city of Kapilvastu, Buddha Jayanti Celebrations Committee, V. S. 2034, PL-X. Another type of Padmasri, standing over a bunch of lotus flowers (Padma-Kunja), had been found from the excavations at the site conducted by the Rissbo Univ. team. This piece has also two suspension holes on either side of the top.
- 30) The Age of Imperial Unity, Bharatiya Vidya Bhavan, Bombay, 4th ed. 1968, PL-XXXV, Fig. 86.
- 31) It is to be remembered that a hoard of punch-marked coins have been found from the site, from the excavation of the outer area, on the western side of the walled ruins. Another hoard of Kushan coins (with approximately 700 coins) have been discovered at the site by the Rissbo University excavation team, from TLK-6, roughly in the central area within the walled city.
- 32) Preferatory Note by V. Smith in the report of P. C. Mukherji, *ibid.*
- 33) Mrs. D. Mitra, *Buddhist Monuments*, Calcutta, 1971, PP.249-50 and 253.
- 34) His notes on the excavations were published in the *Indian Archaeology-A Review*, 1970-71; *Bulletin of the Indian Archaeological Society*, Vol. VI, 1972-73; *Bangkok Post*, April 14, 1973, and several other magazines and newspapers.
- 35) Mrs. Mitra, *Excavations at Tilaurakot and*

- Kodan and Explorations in the Nepalese Tarai, P. 15.
- 36) Ibid, P: 233-34.
- 37) JRAS of Great Britain and Ireland; 1906, P. 454.
- 38) Ibid, PP, 553-80.
- 39) B.C. Law. The Age of Imperial Unity, 1968, P-16.
- 40) Dr. N. R. Banerji, Indian And Foreign Review, Vol 13. No-25, 25th Sept. 1976.
- 41) P. C. Mukherji, ibid, see his report on Chatradei.
- 42) This is an Apsidal Stupa which has also been found from the following sites in India—Rajgir, Udayagiri, Harwan, Brahmagiri, etc. For further details about this type of Stupa, see—H. Sarkar, Studies In Early Buddhist Architecture of India, Delhi, 1966, P-30.

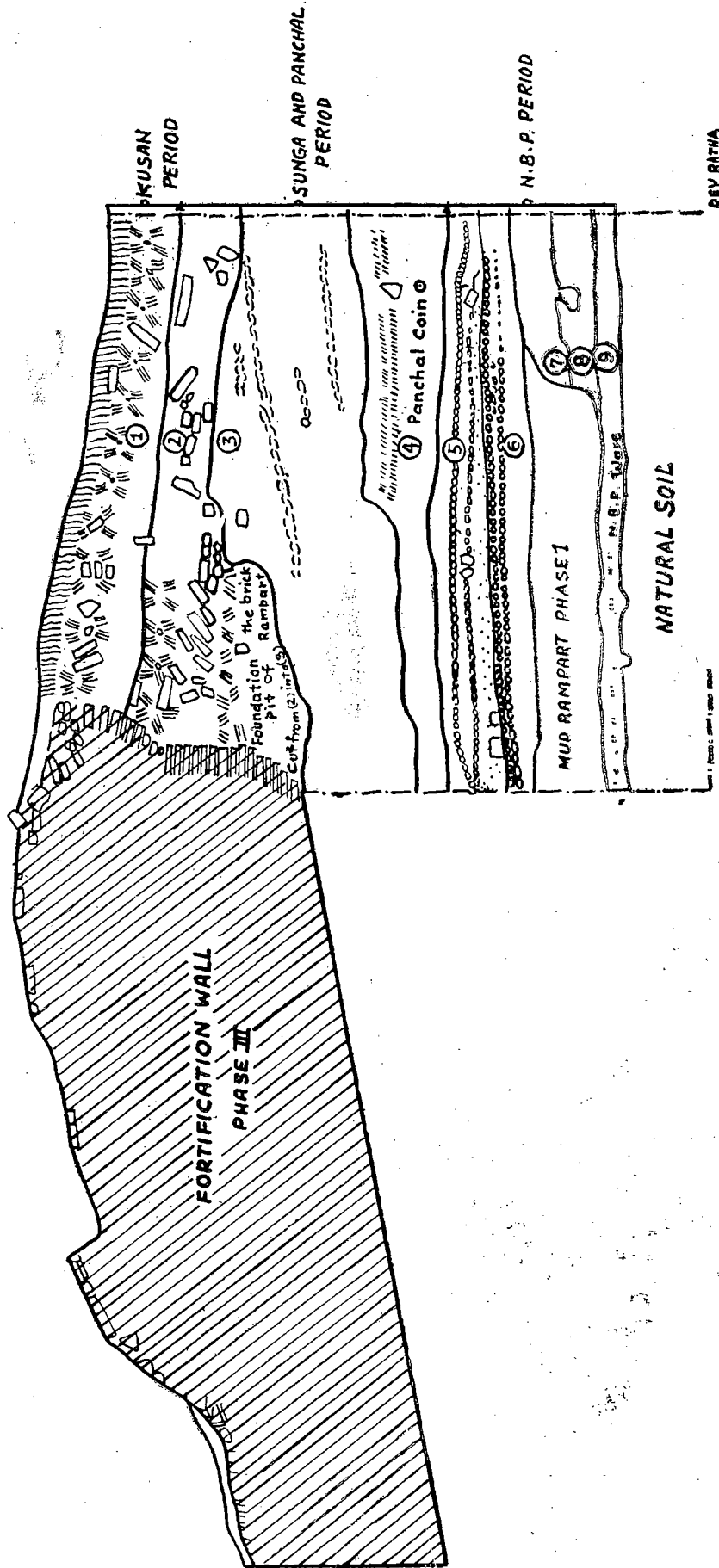
SKETCH MAP OF PART-TARAI, NEPAL,  
SHOWING THE REGION OF KAPILAVASTU.

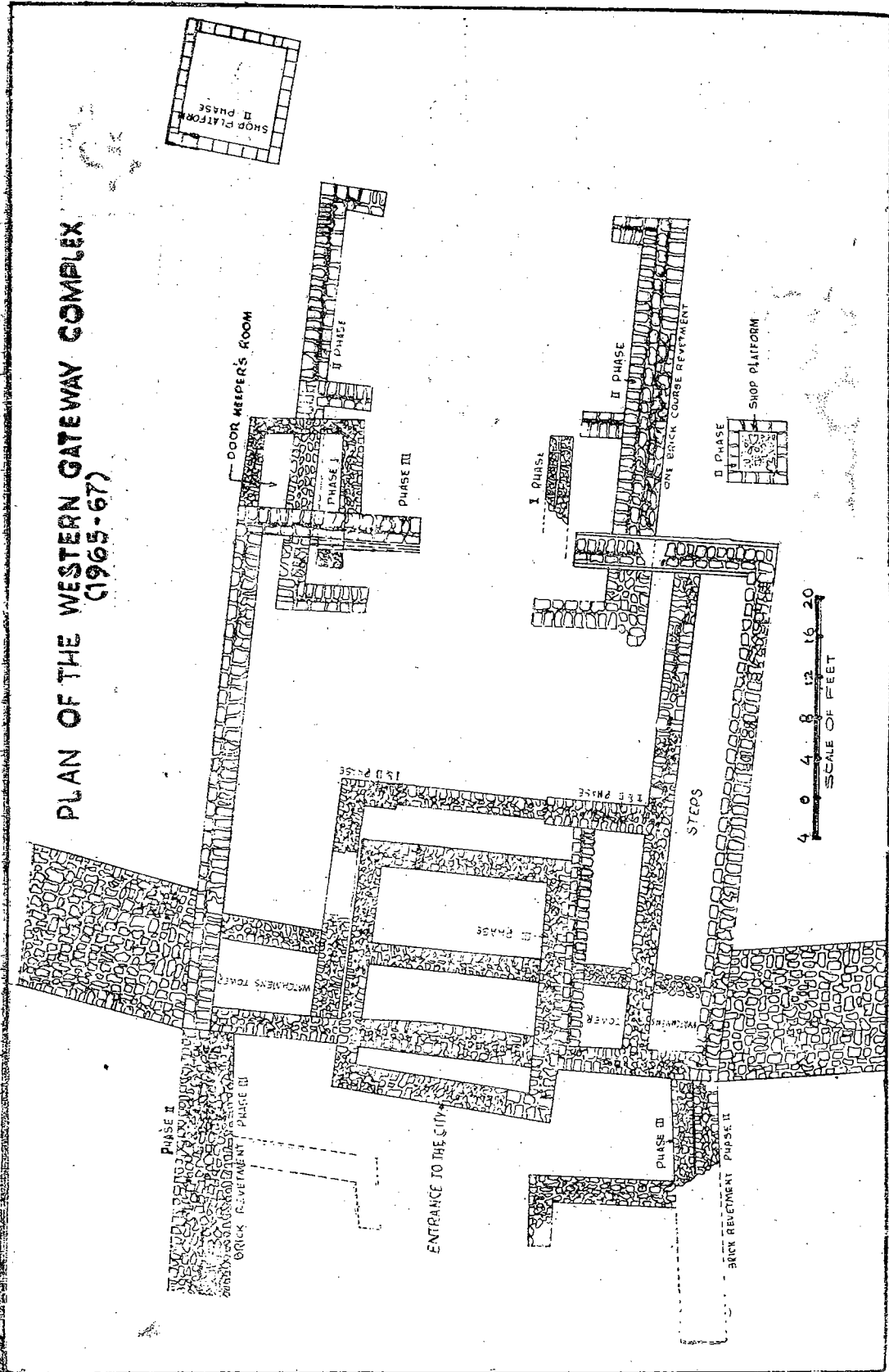


H.M. Andrews

TLK - 5 SECTION LOOKING NORTH

ACROSS THE FORTIFICATION WALL, WESTERN GATEWAY

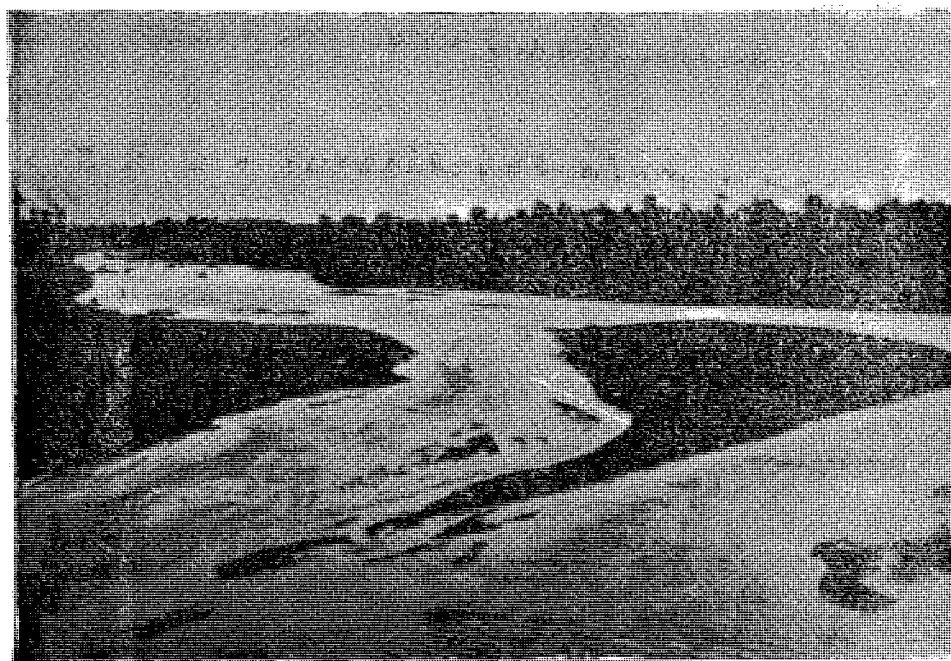




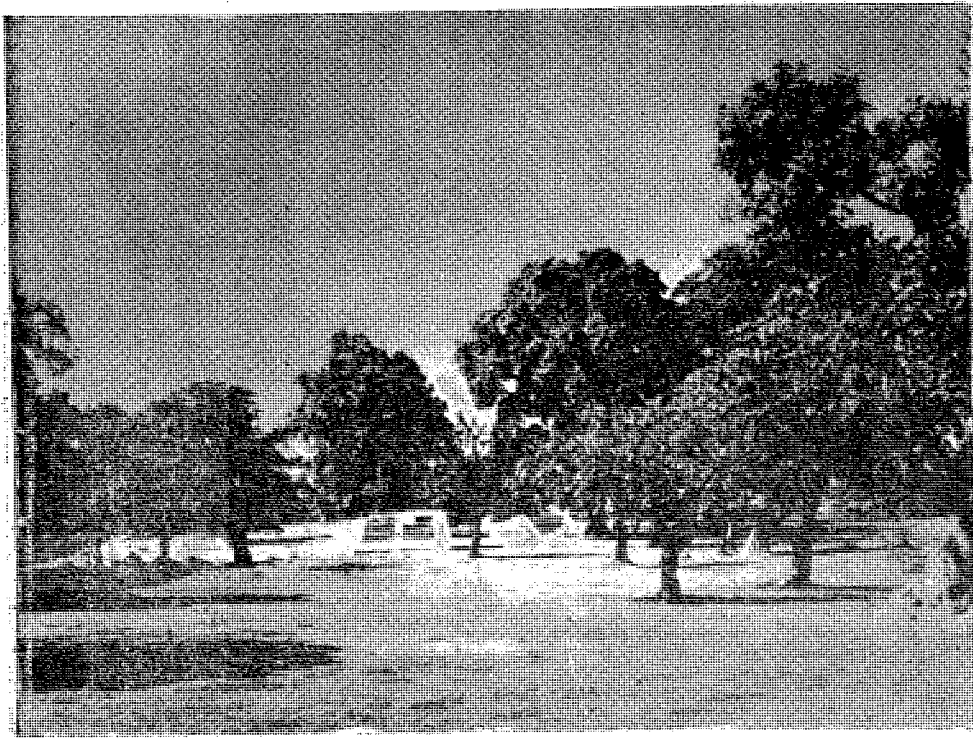




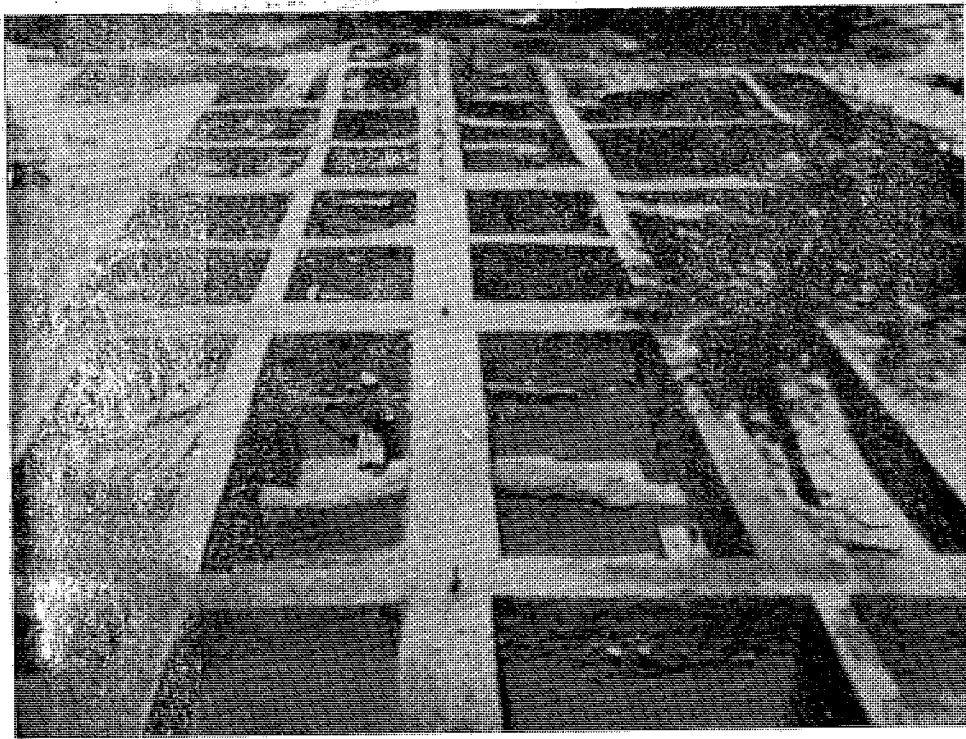
*A. General view of Tilaurakot with Dhaulagiri in the back ground.*



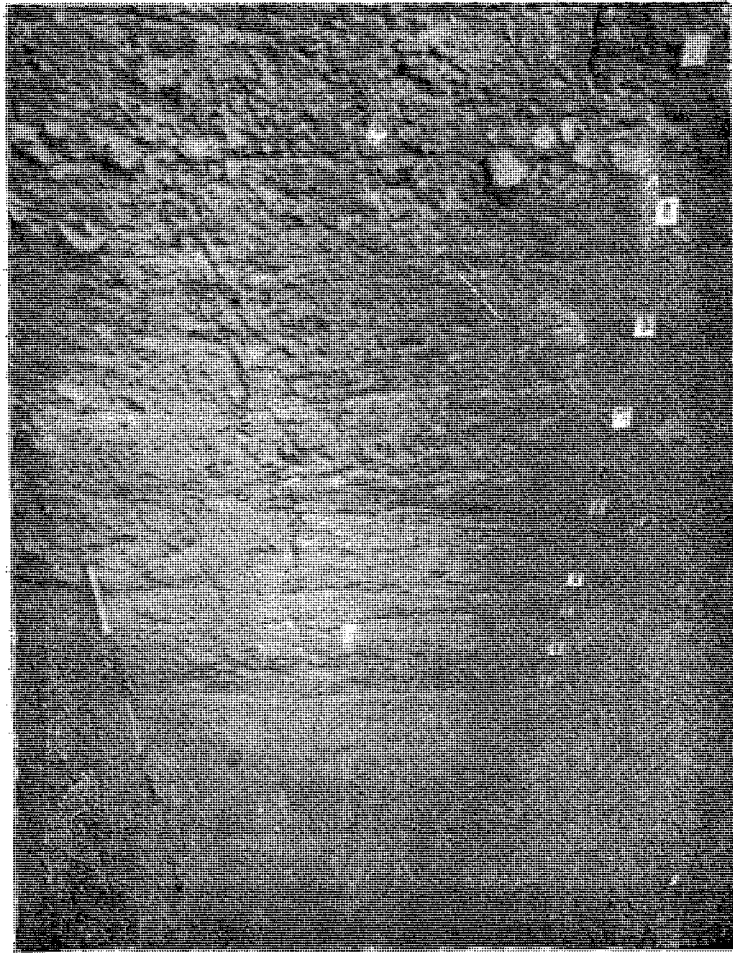
*B. A view of Banaganga in the foreground of the Himalaya*



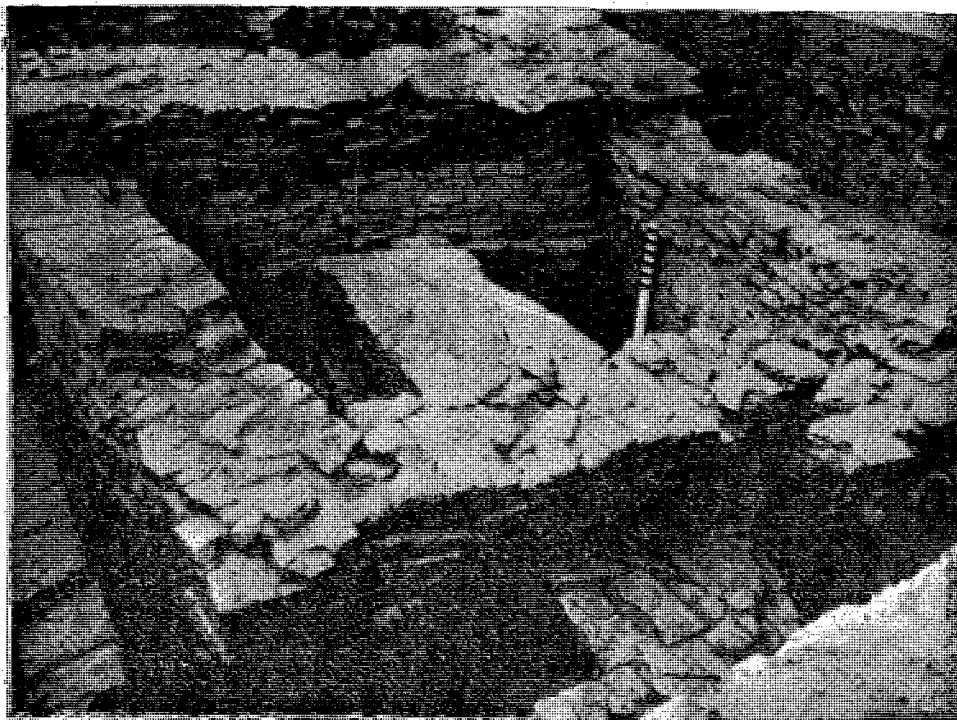
*A. View of the excavation of the gateway Complex.*



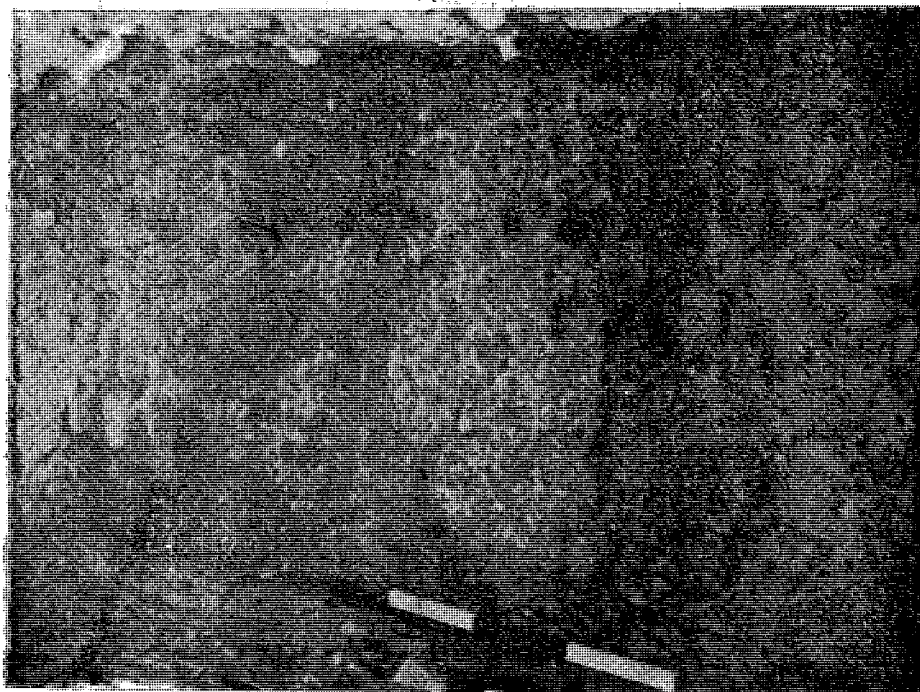
*B. Full view of the western gateway Complex after Excavation*



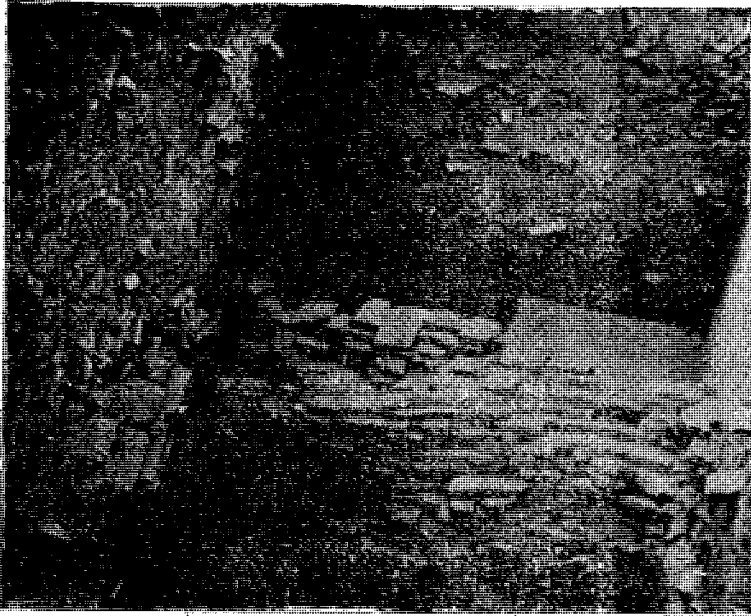
*Section facing North, T L K - 6*



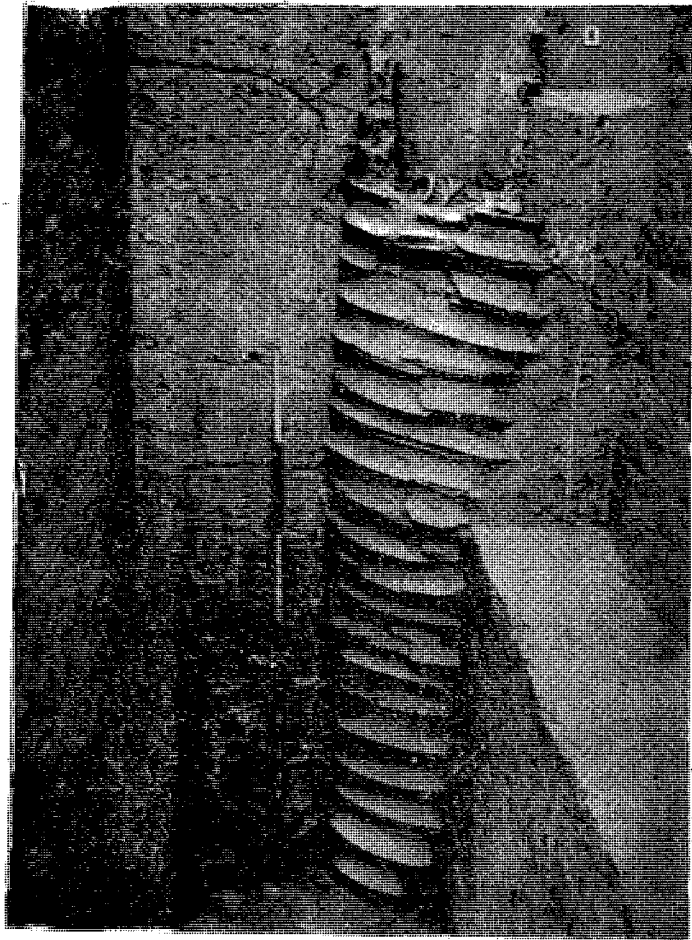
*A. Watchman's Room layer (2) western gateway*



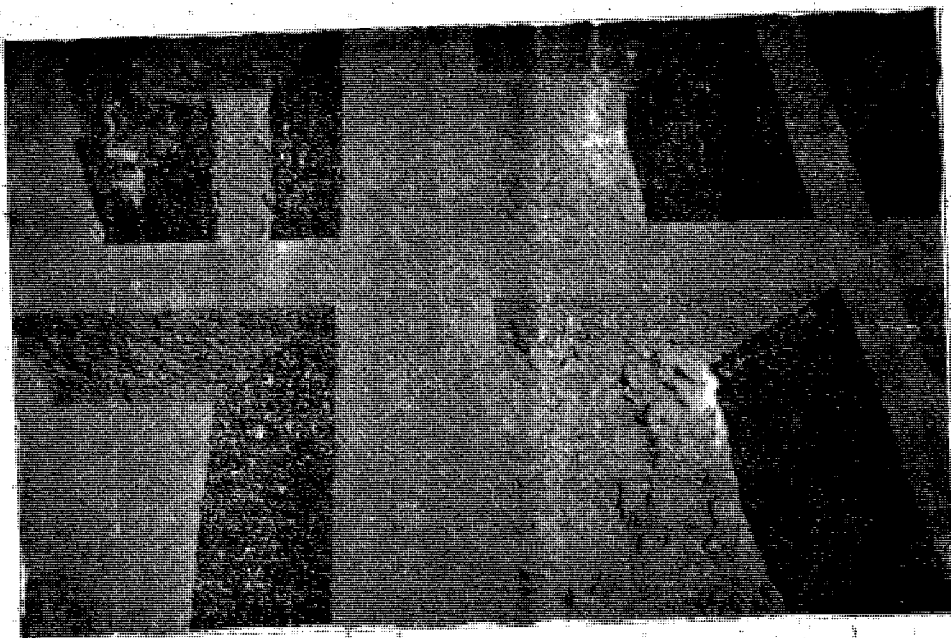
*B. Cart track over the Road, layer (4), TLK. western gateway*



*A. Brick wall to protect the mud rampart phase IIInd.*



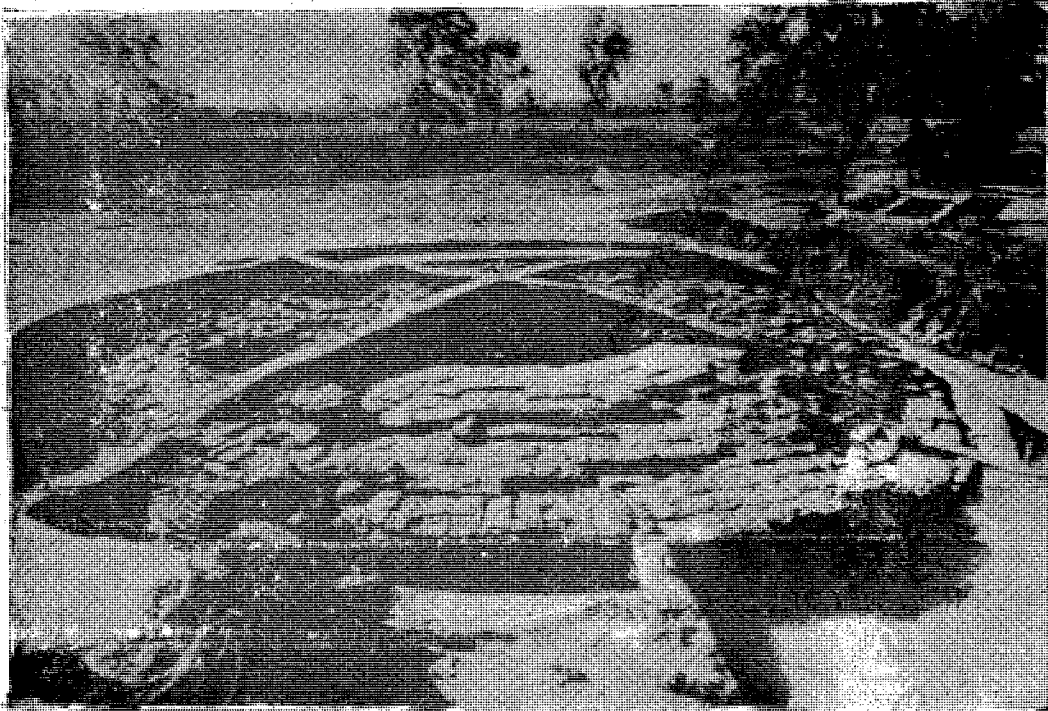
*B. T. C. Ringwell layer (6), TLK, Gateway.*



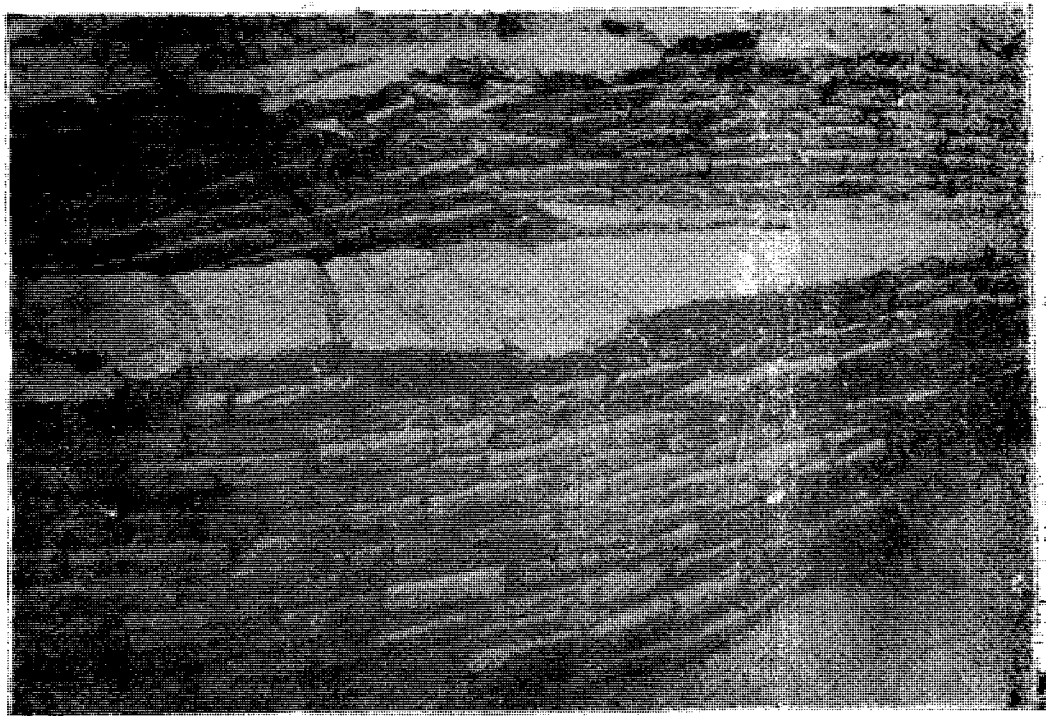
*A. A Brick Road of layer 4 sealed by layer 3.*



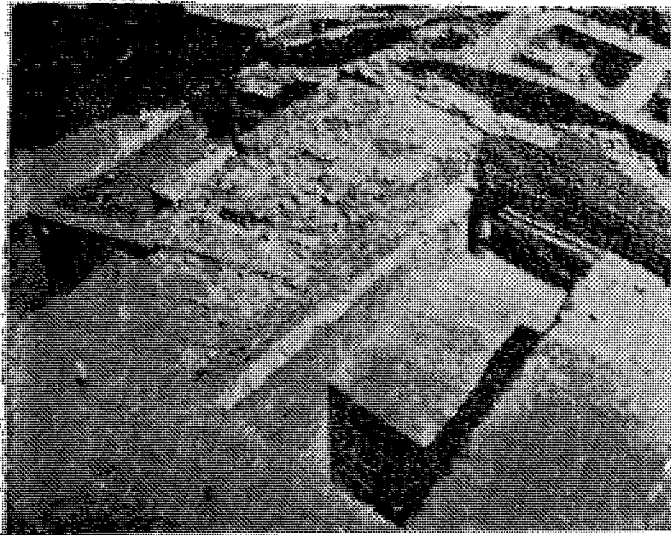
*B. Western Gateway Complex After Conservation in V.S. 2034.*



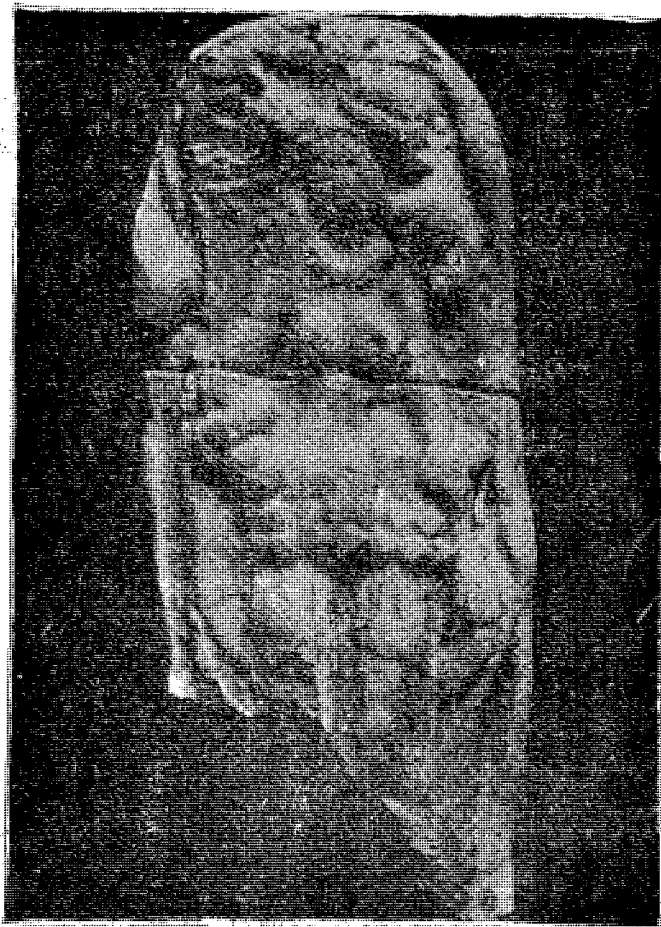
*A. Main Stupa north of T.L.K.*



*B. Stepped revetment on the south of the main Stupa, north of T.L.K.*

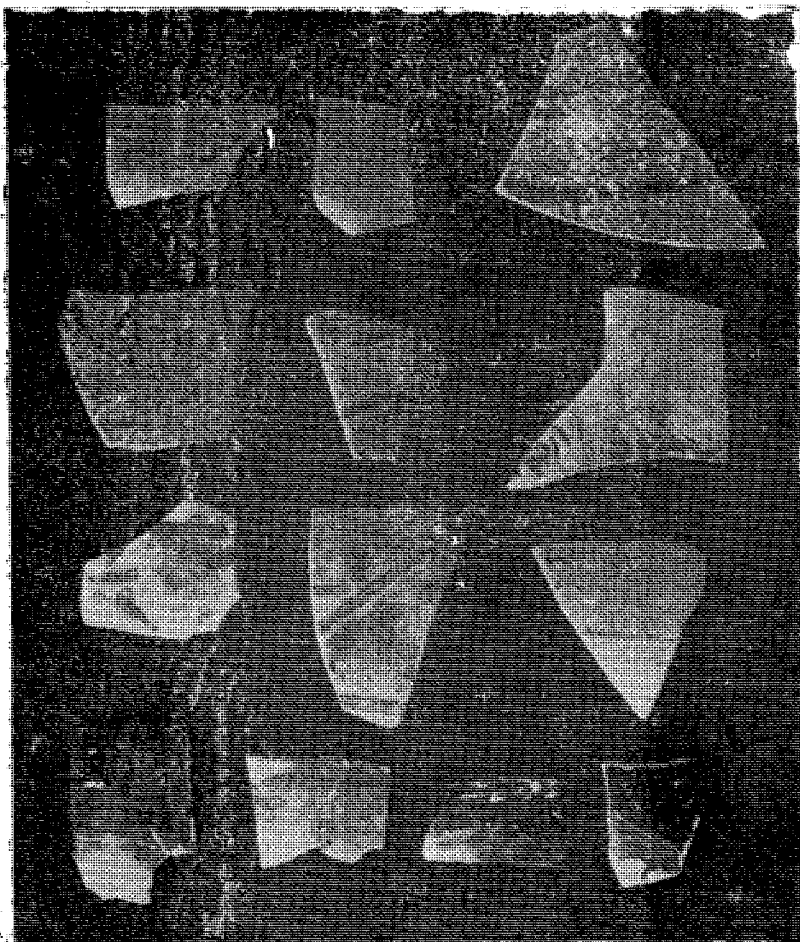


*A. Western Gateway Complex.*

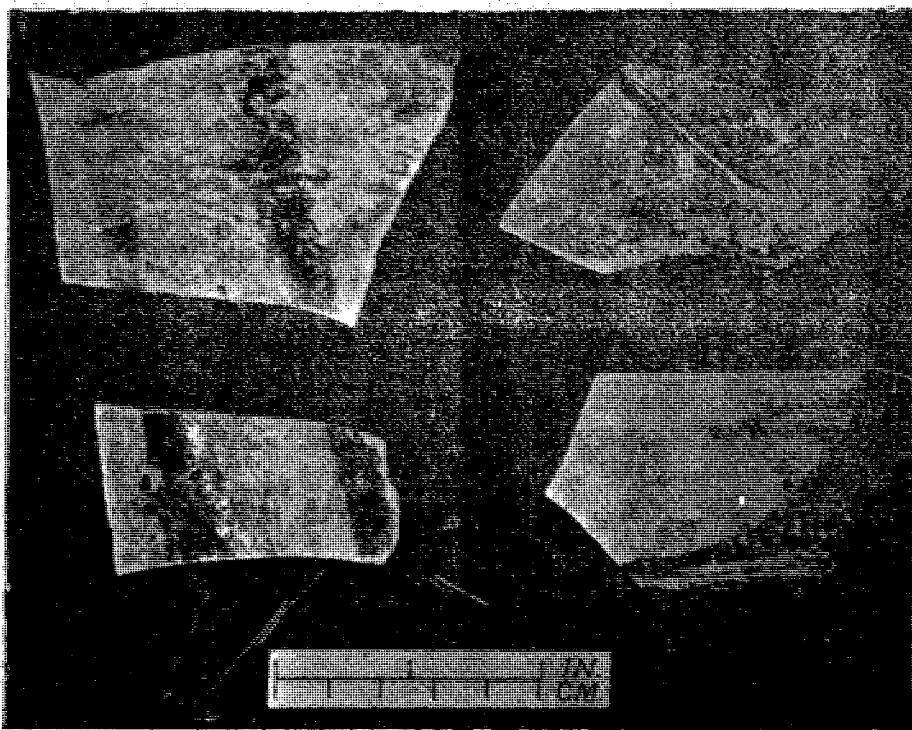


*B. A Sunga pd. T.C. Female Figurine.*





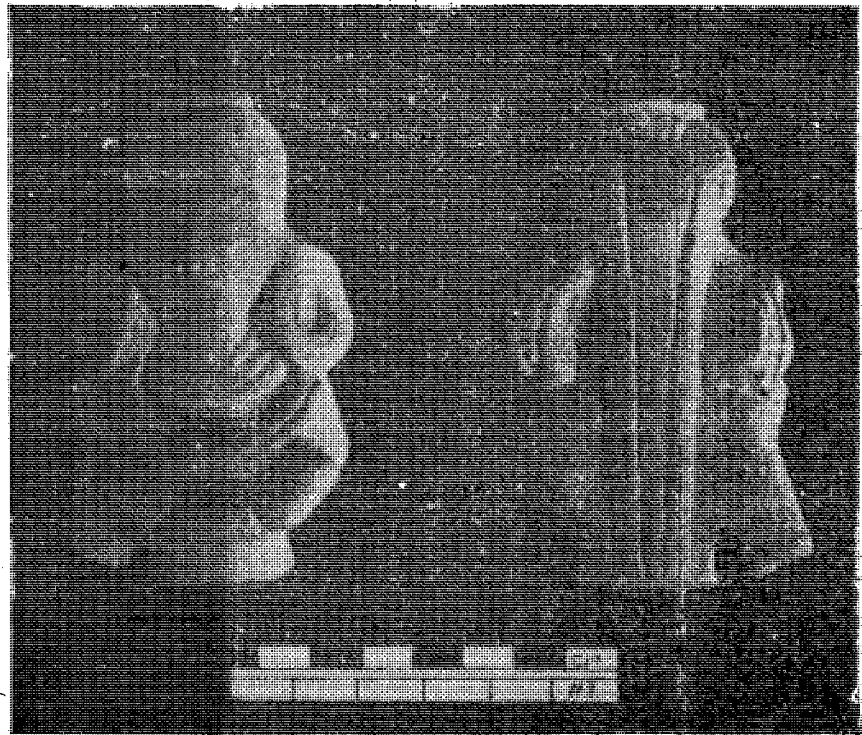
*N. B. P. and Grey Ware Pottery sherd, T.L.K.*



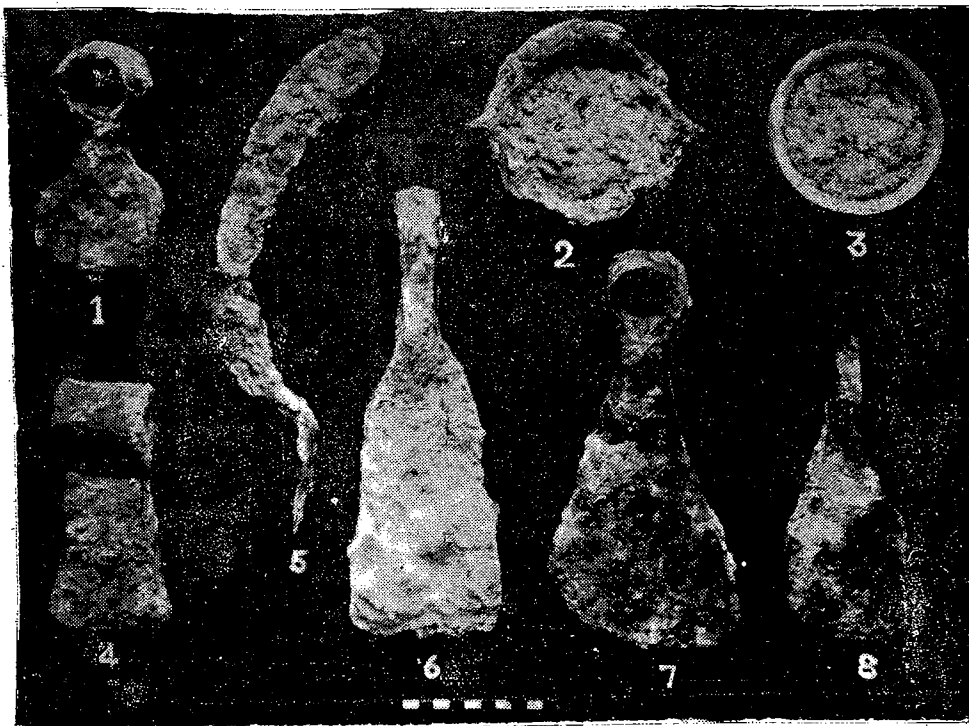
*Painted Grey-Ware, T.L.K.*



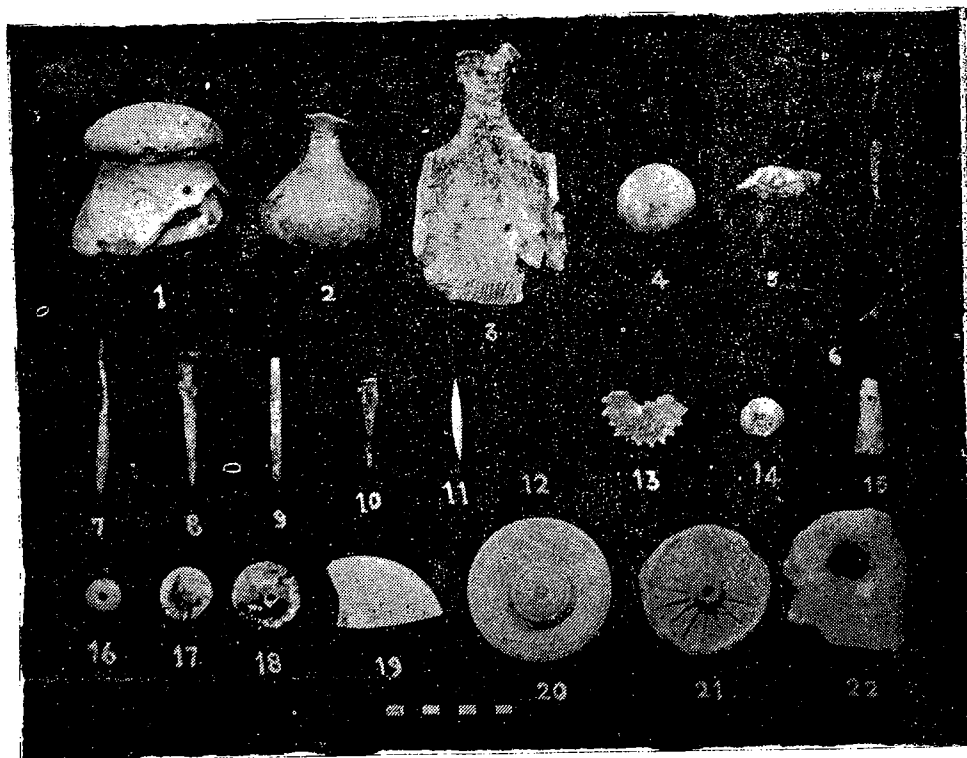
*A. T.C. Mother and Child, Figurine, Sunga Period.*



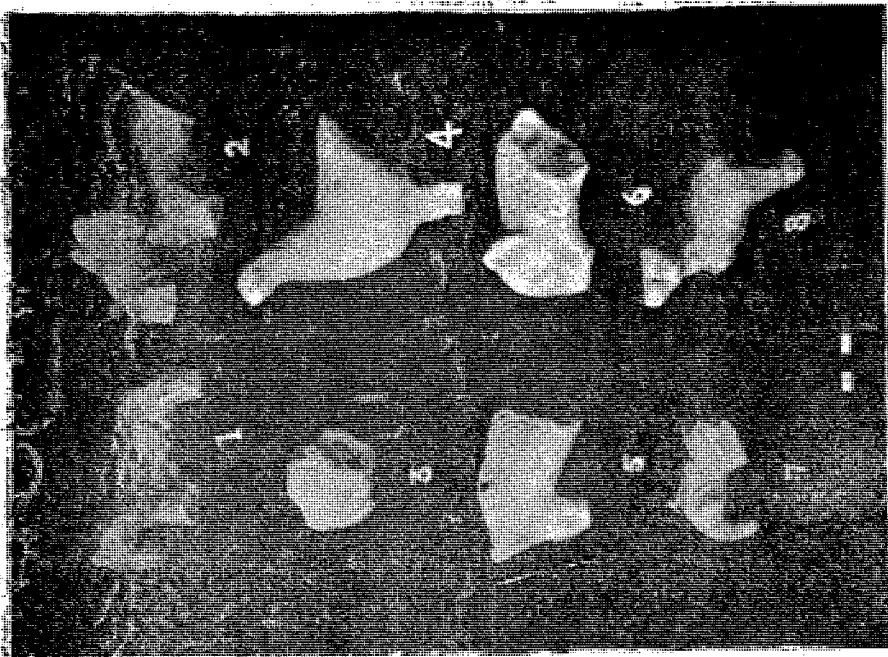
*B. Maurya terracotta female figurine obv. & Reverse.*



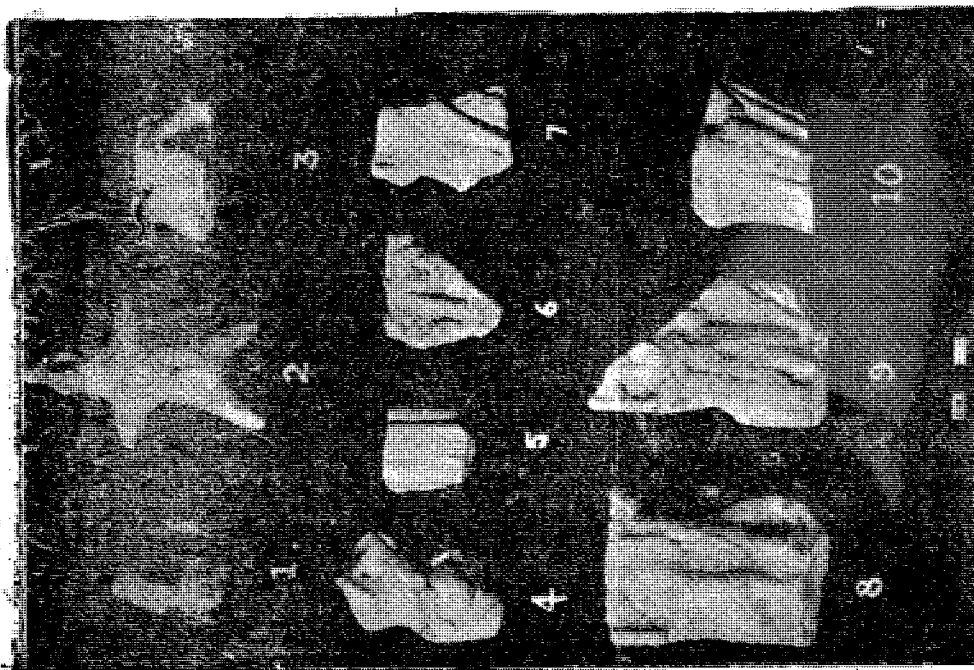
A. Metal Implements From the Workshop.  
1 and 7 Iron Spade, 2. Iron Fry Pan, 3. Copper Pot, 4. Axe,  
5. Sickle, 6 and 8. Iron Celts.



B. Miscellaneous Objects.



*B. T. C. Animal Figurines.*



*A. T. C. Human Figurines.*