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<<http://www.carc.ox.ac.uk/GandharaConnections/otherResources.htm>>, last accessed xx/xx/20xx.

Dharmarajika, Taxila

Introduction

The Dharmarajika Buddhist complex is situated in the fertile valley of Taxila, to the southeast of the city of Sirkap, in the area between the Indus and Jhelum rivers in the present-day province of Punjab, northern Pakistan. Taxila was one of the urban hubs along the routes that connect ancient north-west Pakistan with India, Central Asia, and Afghanistan (Neelis 2002; 2011; Foucher 1942). Such a fertile and strategic setting must have contributed to the area being one of the earliest and major Gandharan Buddhist sites.¹

The excavations at the Dharmarajika were carried out under the supervision of John Marshall between 1913 and 1916. Excavation reports were published in the *Archaeological Survey of India Annual Reports* (Marshall 1916; 1918; 1920), and together with other excavated sites in Taxila in a more comprehensive three-volume work entitled *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* (Marshall 1951).

The excavations reveal several subsidiary stupas and chapels clustered around the main stupa, and monasteries at some distance to the north-west and west of the main

¹ See Errington 1999/2000 for numismatic evidence for dating the Buddhist sites across Gandhara.

stupa (Fig. 1).² Parts of the dome, drum and base of the main stupa were still present at the time of excavation. This is in contrast to all the subsidiary stupas whose domes were no longer extant, and only their drums and circular or square bases remained (Marshall 1951: 240). According to Marshall (1951), 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’ (Marshall 1951: 241).³

Chronology of the site

Marshall (1951: 236) dated the foundation of the main stupa at the Dharmarajika on the basis of coin finds and the masonry type to between the time of Aśoka and the middle of the first century BC. Recent analysis of coin finds at the site, however, may narrow the foundational period at the Dharmarajika down to some time between the early and mid-second century BC (Errington 1999/2000). The coin finds at the Dharmarajika demonstrate an uninterrupted sequence, ranging from the early second century BC to the tenth century AD, thereby suggesting a continuous occupation at the site.

The chronology of the Dharmarajika is based on, by and large, coin finds and masonry types employed in the structural remains. Marshall associated three main periods to different types of masonry at the Dharmarajika: rubble and *kañjūr* ashlar, diaper, and semi-ashlar (Marshall 1916: 12-13; 1951). The first two types of masonry, rubble and *kañjūr* ashlar were associated with the time of the foundation of the main stupa until about the middle of the first century AD (Marshall 1916: 12-13, fig. 1 ‘Parthian’; 1951: 240-41, pl. 55.1). The second type of masonry, diaper, was assigned to the period between the late first and the end of the second centuries AD (Marshall

² There are also some structures undocumented by Marshall, which were later identified by Behrendt (2004: 41, fig. 1) as subsidiary stupas (Y9-Y16). All figures reproduced here are after Marshall’s publications.

³ None of the domes of subsidiary stupas survived at the time of Marshall’s excavation, and it may be possible that some of the now lost domes contained relics.

1916: 12-13; 1951: 248-49), and the last masonry type, semi-ashlar, to the period from the third century AD onwards (Marshall 1916: 12-13, fig. 1 '3rd century AD'; 1951: Pl. 55, nos. 9, 11-12).

Marshall's chronology for diaper and semi-ashlar masonry was challenged by Kuwayama (2007). Based on coin finds and dated inscriptions in the relic deposits within structures of these two types of masonry, Kuwayama (2007: 215-16) argues that the diaper structures at the Dharmarajika started slightly earlier, some time in the first quarter of the first century AD, and by the time of the accession of Kanishka I, semi-ashlar masonry had become more popular. Taking Kanishka I's year one as AD 127 (Falk 2001; 2004; Cribb 2005), the beginning of semi-ashlar structures started at least from AD 127, and not in the third century AD as proposed by Marshall.

Coin finds in combination with the changing natures of relic deposits in the subsidiary stupas at the Dharmarajika agree with Kuwayama's revised chronology for the early to mid-second century introduction of semi-ashlar masonry at this Buddhist complex (Rienjang 2017). Coins of the earliest date found in the semi-ashlar structures at the Dharmarajika are the copper issues of Kanishka in the subsidiary stupa K3 (Marshall 1951: 263). Study of coin distribution in stupa deposits at the Dharmarajika and Afghanistan suggests that coins were likely to have been inserted in the relic assemblages when still current (Rienjang 2017). The Kanishka coins in stupa K3 were, therefore, likely to have been deposited during the early to late second century AD, or into the early third century AD at the latest.⁴ If judging solely by the coins, the beginning of the semi-ashlar structures at the Dharmarajika could have started from any time from AD 127 to early third century AD. However, the relic deposit type with which these Kanishka coins were found belongs to the richest type, a type of relic deposit that is most common before the late second century AD.⁵ The nature of this relic deposit therefore may place the beginning of semi-ashlar structures at the Dharmarajika to some time between the early to late second century AD, as proposed by Kuwayama.

⁴ Kanishka copper coins could continue in circulation up to the time of Huvishka (c. AD 150-90), and were possible but very rarely until the beginning of Vasudeva I (c. AD190-227). See a comprehensive list of hoards of copper Kushan coins in Bracey (2016).

⁵ This type of deposit comprises a reliquary, bone fragments and/or ashes, accompanied with objects such as coins and/or beads.

Excavated materials

The excavated materials from the Dharmarajika Buddhist complex comprise a wide range of objects made from different media, including stone and stucco sculptures, clay figures and figurines, pottery, vessels made of stone, copper and bronze, jewellery of gold and silver, beads of gemstones and organic materials, and various minor miscellaneous objects.

More than 140 stone and fifteen stucco sculptures from the Dharmarajika were listed in the catalogues of sculpture in Marshall's *Taxila* volume (Marshall 1951: II, 529, 691-727). Stone sculptures cover a wide range of elements from narrative panels to devotional images. The dimensions of stone figures and reliefs range from 28 cm to approximately 110 cm in height. The iconography includes, amongst others, Buddha, bodhisattvas, Indra, Śiva, Vajrapāṇi, yakṣa, monks, and lay-worshippers. There are also narrative panels depicting scenes from the life of the Buddha such as the flight from the palace, the first sermon, and the Buddha's cremation. In the first sermon panel, the Buddha was depicted turning the wheel of the law (Fig. 2), an iconography noted by Behrendt (2004: 275-76; 2008: 21) as being common during the early period.⁶ There are also panels depicting the 'Miracle of Śrāvastī' (Fig. 3). Narrative panels also include Śyāma jātaka⁷ (Fig. 4). There is also a female figure, whose drapery and posture are reminiscent of classical imagery (Fig. 5). Architectural elements on reliefs include fluted and so-called Indo-Persepolitan pilasters and pseudo-Corinthian capitals. Some of these pilasters are parts of reliefs, and some were depicted in a discrete frame.⁸ Such framed pilasters may have served to divide narrative scenes such as those from jātakas or from the life of the historical Buddha.⁹

⁶ Behrendt (2004: 275-76; 2008: 21) notes that the depiction of the first sermon with the Buddha turning of the wheel of the law is common amongst narrative panels of early period, c. middle to late 1st century AD to c. AD 200. He argues that this iconography was later superseded by the Buddha making a gesture with *dharmachakra mudra*, commonly depicted on devotional images of later period, from the third century AD onwards (Behrendt 2004: 275-76; 2017).

⁷ Behrendt (2008: 21) assigns this Śyāma jātaka panel to an early period, c. middle to late 1st century AD to c. AD 200. He argues that narrative panels were more common during the early period, after which devotional icons became more popular (Behrendt 2004: 275-76; 2017).

⁸ For example, cat. nos. 37-39 in Appendix A (Marshall 1951, II, pl. 215.37-39).

⁹ An example of narrative panels divided by framed pilasters is the group of relief panels from the Sikri stupa (Luczanits 2014: fig. 1; Alam 1994; Dar 1999; Foucher 1903).

Narrative scenes divided by pilasters would have been attached to stupa drums and arranged in chronological order, an arrangement that is characteristic to Gandhara (Luczanits 2014: 245-47).

One standing Buddha image was found in an almost complete state, with his right hand and most of the halo lost and his left hand damaged (Fig. 6). His lost right hand was most likely raised in *abhaya-mudrā*. His hair was executed in natural waves, and his face is moustached. Compared to other stone sculptures from the site, this Buddha image is relatively large in size, having the height of 94 cm. Another stone image of relatively large size is the image of the Bodhisattva Siddhārtha on a relief fragment from the *pradakṣiṇā patha* (circumambulatory path) (Fig. 7). He is standing under a parasol, with right hand raised in *abhaya-mudrā*. The haloed bodhisattva was depicted wearing necklaces and bracelets on his bare chest, ear pendants, and an elaborate turban. To his left side stands a small female figure with raised right hand, and above his right shoulder can be seen a *vajra* indicative of the presence of Vajrapāṇi with the bodhisattva. The total height of the relief is approximately 106 cm.

A relatively well-preserved relief found below the surface of the subsidiary stupa D3 shows the Buddha seated on a cushioned throne (Fig. 8). He is attended by Vajrapāṇi, five women and two girls. The Buddha has his right hand raised in *abhaya-mudrā*, the left hand resting on his lap with two fingers pointing downwards. The women are all depicted wearing jewellery and some of them carrying offerings, with one woman in a gesture of adoration, suggestive of their being donors. Like the above-mentioned standing image of the Buddha, this Buddha from D3 is depicted with a moustache. An obvious stylistic difference between the Buddha image from D3 and the standing Buddha images is the rendering of the hair, in which the hair of the Buddha from D3 does not show a natural wave like that of the standing Buddha.

Unlike some stucco sculptures, which were found *in situ* (see below), stone sculptures at the Dharmarajika were not found in their original contexts.¹⁰ In and around the building L, for example, were found 39 stone sculptures of a mixture of sculptural

¹⁰ A few *in situ* stone sculptures found in Gandharan Buddhist sites include a Buddha image flanked by two worshippers in a niche of cell 2 in monastic area at Jaulian, garland holders on the dome of the Chakpat stupa in Swat, stair risers from Jamāl Garhī stupa, narrative panels on the Sikri stupa, a Buddha torso, a bodhisattva head, and a bodhisattva image in shrines at Mekhasanda, a Buddha image and a base of a small seated Buddha image in sacred area D oat Thareli, and a Buddha image in a shrine at Saidu (Behrendt 2004: 36, 58, 168, 228-29, 232).

elements and figural iconography, including relief panels, door jambs, and a stair riser. Although in fragments, many of these sculptures were still well preserved (e.g. Marshall 1951, III: pl. 217, nos. 90a, 90b; pl. 220, no. 118; pl. 221, no. 121; pl. 225, no. 152; pl. 214, no. 22). Behrendt (2008) argues that these sculptures represent an example of the re-use of images, whereby sculptural fragments were not abandoned but reused and/or relocated in association with sacred structures.¹¹

The stucco sculptures listed in the catalogue comprise heads of the Buddha, Bodhisattva, monk and unidentified figures (see Appendix B). Apart from stucco sculptures listed in the catalogue, there are also *in situ* stucco reliefs and figures from subsidiary stupas and chapels. Those adorning subsidiary stupas were mostly found on the stupa plinths. They include Buddha images in niches of stupa K1 (Fig. 9), and a row of male figures with bare chests from stupa J1 (Fig. 10). The Buddha images in the niche of stupa K1 are significant in that they are, as noted by Behrendt (2004: 145), ‘the earliest iconic devotional images’ that were found within a datable structure (Behrendt 2004: 145).¹² Stucco images of colossal size were found attached to the walls of chapel N18 (Fig. 11). The structures to which these sculptures were attached were all built with semi-ashlar masonry, suggesting a *terminus post quem* of late second century AD for those stucco sculptures. A colossal stucco head of the Buddha¹³ was also found inside chapel N7. This structure was built with diaper masonry and contained one copper coin of Azes II, providing a *terminus post quem* of a slightly earlier date of early to mid second century AD for the structure and the sculptures therein. It is, at times, held that the use of stucco, both in Pakistan and Afghanistan, was to a large extent later replaced by clay (e.g. Luczanits 2008).

Summary

Apart from being one of the earliest Buddhist sites in Pakistan, the Dharmarajika Buddhist complex was also occupied over a long period of time. The long occupation was not only reflected by coin finds but also by the diversity in iconography and style

¹¹ Other sites in Gandhara with evidence suggestive of reused images include Kalawan, Jaulian, Takht-i-Bahi, and Sahri-Bahlol (Behrendt 2008).

¹² Behrendt (2004: 144-45) groups stupa K1 within Phase III (c. AD200 to 5th century AD). Because the masonry employed in this stupa was the transitional type from Phase II to Phase III, or what Behrendt calls ‘proto-semi-ashlar’, he places stupa K1 to the early time of Phase III.

¹³ The head is 33.65 cm in height.

of the sculptures found at the site, as well as the reuse of these images. The major source of patronage was likely to have come from the nearby city of Sirkap, although itinerary merchants who traded along the routes connecting north-west Pakistan with India, Central Asia and Afghanistan may have also played a key role in the prosperity of the Buddhist activities at this important site (Neelis 2011).

[Version 1: 18 May 2018]

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Figures

Figure 1

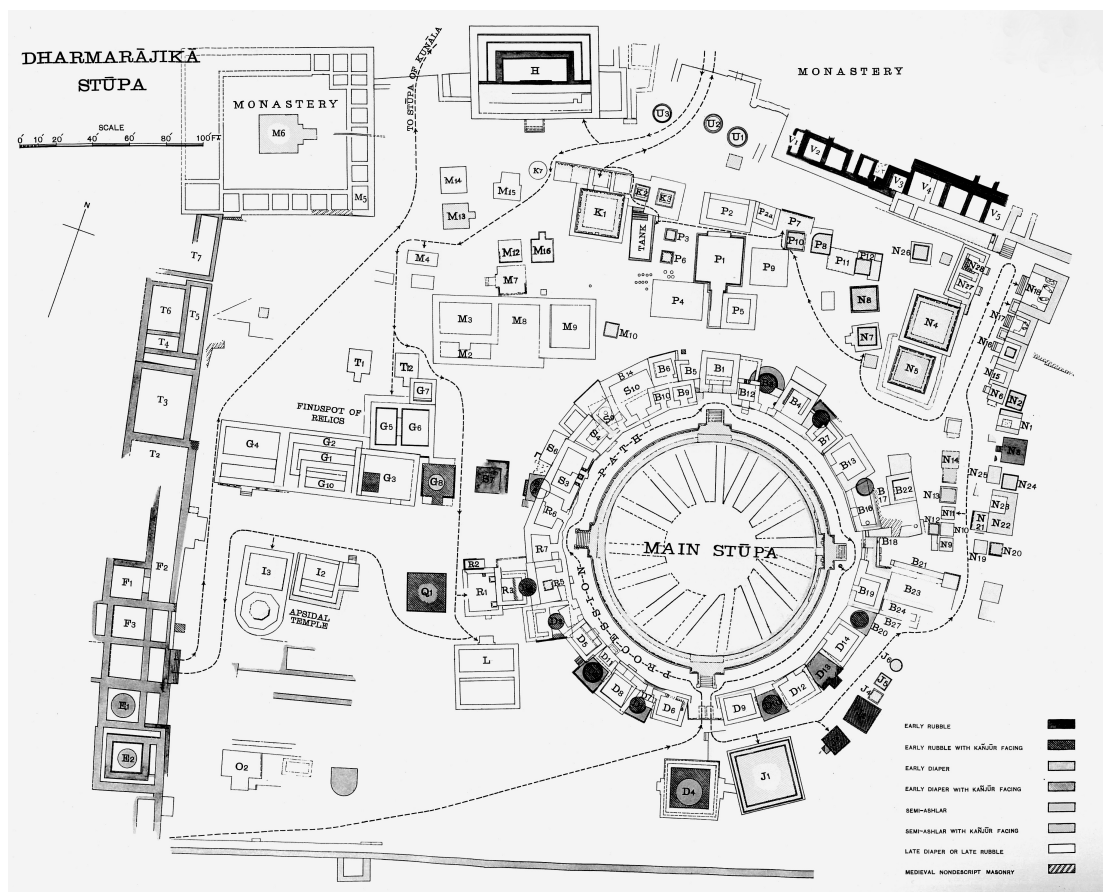


Figure 4



Figure 5



Figure 6



Figure 7



Figure 8



Figure 9

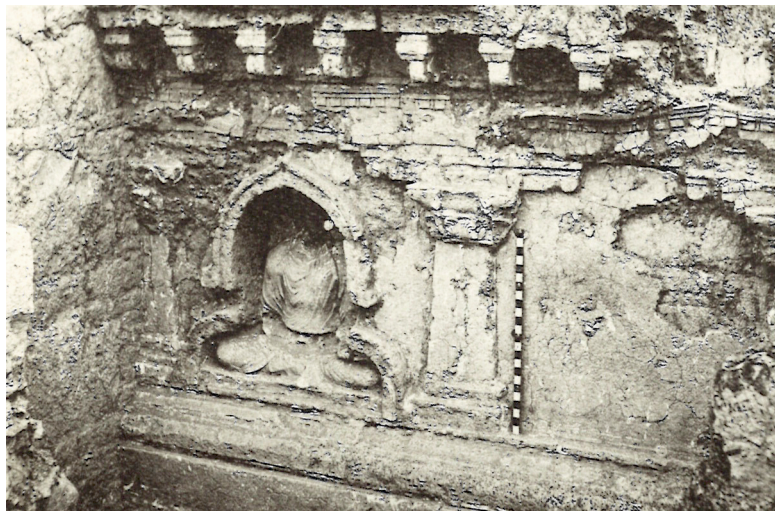


Figure 10

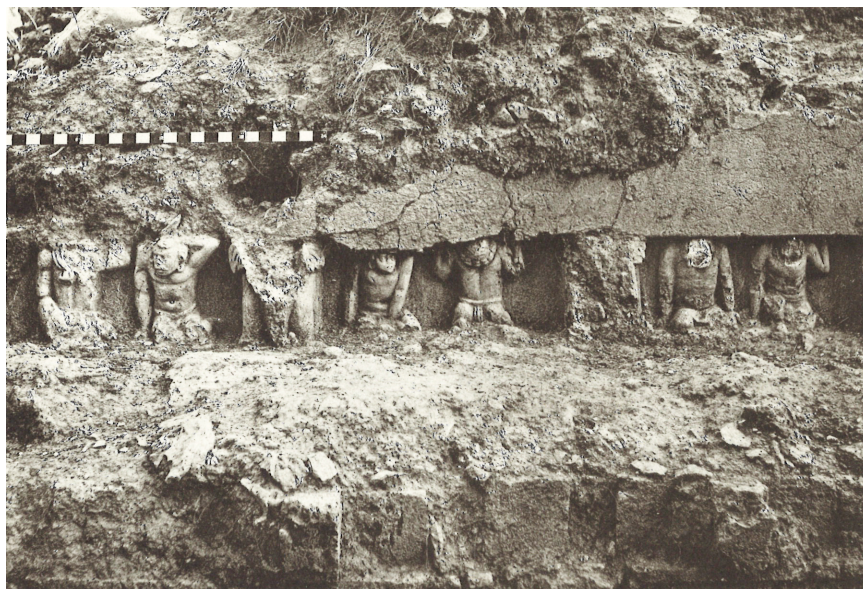


Figure 11



Appendix A – Stone sculptures from the Dharmarajika Buddhist complex

Serial No.	Marshall's 1951 Cat. No.	Marshall's 1951 Plate No.	Material	Description	Dimension (cm)	Find spot
1	6	212, no.6	Stone	Standing male figure	(H) 40.65	NE of main stupa
2	15	-	Stone	Makara head in relief	(H) 29	Outlying debris
3	16	213, no.16	Stone	Volute bracket in a form of a winged female figure	(L) 34.30	Monastery court A
4	17	-	Stone	Volute bracket in the form of a winged male figure springing at the waist from an acanthus leaf base	(L) 28.25	Monastery court H
5	20	-	Stone	Bracket with elephant head	-	Monastery court A
6	21	-	Stone	Fragment of bracket with a bull head	(L) 12.70	Mastery court A
7	22	214, no.22	Stone	Door jamb with <i>yaksha</i> and two male figures with attitudes of adoration	(H) 57.80	Building L
8	23	214, no. 23	Stone	Door jamb with two standing figures in various attitudes	-	Chapel B5
9	24	214, no. 24	Stone	Stone fragment showing a columnar series of figures each mounted on the shoulders of	-	D

				the one below, who grasps him by the ankles		
10	25	214, no. 25	Stone	Fluted pilaster	(H) 133.35	In Chapel S3
11	26	-	Stone	Fragment of a niche	(L) 53.35	
12	27 a-d	214, no. 27 a-d	Stone	Four small capitals of phyllite		Building L
13	28	214, no. 28	Stone	Small bell capital	(L) 152.40	Building L
14	29	-	Stone	Capital with a reversed truncated pyramid	23.50x22.90x10.80	
15	30	-	Stone	Half of a small capital	(H) 8.60	
16	32	-	Stone	Voluted end of acanthus capital	(L) 32.40	Monastery court A
17	33	-	Stone	Part of capital in the form of pairs of bulls	(L) 30.80	Monastery court H
18	34	-	Stone	Fragment of capital with the heads of four lions springing from acanthus foliage		Between L and D3
19	35	214, no. 35	Stone	Lower part of a pseudo- Corinthian capital, with well- modelled acanthus foliage, with Buddha in the centre	(L) 81.30	Between L and D5
20	36	-	Stone	Upper part of a pseudo- Corinthian capital	(L) 93.35	Between L and D5
21	37	215, no. 37	Stone	Fragment of a relief with a framed Indo-Persepolitan pilaster	-	G4
22	38	215, no. 38	Stone	Part of a framed Indo- Persepolitan pilaster with a naked <i>yaksha</i>	-	

23	39	215, no. 39	Stone	Part of a framed Indo- Persepolitan pilaster with a naked <i>yaksha</i>	-	Monastery court H
24	40	-	Stone	Peudo-Corinthian pilaster from a relief	(H) 33	Monastery court A
25	41	-	Stone	Frieze (?)	(L) 50.20	Between L and D3
26	42	-	Stone	Fragment of a relief, with the upper part of the halo of an image and the mango foliage above	(L) 114.35	Building L
27	43	-	Stone	Fragment of a relief, with traces of haloed head of the Buddha with papal stems and foliage above	(L) 170.20	Building L
28	44	-	Stone	Fragment of a relief, with traces of a kneeling figure	(H) 17.15	Between L and D3
29	47	-	Stone	Fragment of a relief with pipal leaves and stems	(H) 35.35	Eastern stairs of the main stupa
30	48	-	Stone	Fragment of a relief with vegetal motifs	(H) 13.33	E2
31	49	-	Stone	Fragment of a relief with pipal stems and foliage	(L) 21	
32	50	-	Stone	Fragment of a relief	-	Probably from building L
33	51	215, no. 51	Stone	Frieze (?) cut to fit into a triangular space	(L) 41.90	Monastery S
34	52	-	Stone	Frieze with vegetal motifs	(L) 26.65	North of Q1
35	53	215,	Stone	Cornice	-	M3

		no. 53				
36	54	-	Stone	Fragment of a cornice	(L) 36.85	D5
37	56	-	Stone	Fragment of a frieze	(L) 14.60	Between L and D3
38	57	-	Stone	Fragment of a frieze	(L) 21	Between L and D5
39	58	-	Stone	Fragment of a frieze, with a row of peacocks and vegetal motifs	(L) 22.50	N4
40	60	215, no. 60	Stone	Fragment of phyllite with figure in high relief of a winged dragon	(L) 26.65	
41	63	-	Stone	Panelled pilaster, with a <i>yaksha</i>	(H) 23.15	Monastery court A
42	64	-	Stone	Panelled pilaster, with a <i>yaksha</i>	(H) 23.15	Monastery court A
43	65	-	Stone	Panelled pilaster, with a male figure	(H) 24.75	Between L and D3
44	66	-	Stone	Panelled pilaster, with a small naked figure	(H) 26	Between L and D5
45	67	216, no. 67	Stone	Panelled pilaster with male figure standing on an Indo-Persepolitan pillar	(H) 26	
46	70	216, no. 70	Stone	Panelled pilaster with male figure standing on an Indo-Persepolitan pillar		Building L
47	71	-	Stone	Fragment of a large composition	(H) 32.40	Monastery court A

48	73	216, no. 73	Stone	Fragment of frieze, with three amorini (<i>yaksha</i>) below a scroll of vine leaves	(L) 57.15	Chapel B22
49	74	-	Stone	Fragments of frieze with two standing <i>yaksha</i>	(L) 50	In debris south of P4
50	75	-	Stone	Fragment of frieze with <i>yaksha</i>	(H) 14	Chapel D5
51	78	217, no. 78	Stone	Fragment of frieze, with three male figures under arches	(L) 16.5	Between D3 and building L
52	79	217, no. 80	Stone	Fragment from an end of a cornice, with six Kharoshti letters	(L) 28	
53	80	217, no. 80	Stone	Fragment from an end of a cornice with honeysuckle and <i>kirtimukha</i>	(L) 17.80	Building L
54	81	-	Stone	Fragment of cornice and frieze	(L) 18.40	In debris south of N4
55	82	-	Stone	Fragment of cornice	(L) 40.30	
56	84	-	Stone	Cornice bracket in the form of an Indo-Corinthian pilaster with acanthus capital	(L) 10.15	
57	85	-	Stone	Fragment from a false gable, with a garland and tail of a Triton	(L) 54.60	Monastery court A
58	86	-	Stone	Fragments from a false gable, with a winged dragon, a seated figure and a standing figure	(H) 36.83	N4
59	87	-	Stone	Fragment from the ceiling of a portico with human busts	(L) 55.88	In debris of J2
60	88	-	Stone	Curved fragment possibly from the drum of a small stupa, with a garland, a band of acanthus	(L) 38	Monastery court A

				foliage broken by <i>kirtimukha</i>		
61	89	217, no. 89	Stone	Draped female figure without head or arms	(H) 38	East of Q1
62	90	217, no. 90	Stone	Two fragments of panels depicting Syama Jataka	(Total L) 90	Between L and D3
63	91	-	Stone	Panel showing a haloed Bodhisattva seated in meditation on a lotus	(H) 19	South of N5
64	93	217, no. 93	Stone	Relief depicting 'Samcodana; or 'Instigation of the Bodhisattva'		Between building L and D
65	95	-	Stone	Fragment of a relief depicting the <i>Samcodana</i>	(H) 22.22	P7
66	97	-	Stone	Fragment of a relief depicting a haloed Bodhisattva seated in an unusual attitude on a high throne	(H) 50.80	B17
67	98	218, no. 98	Stone	Fragment from a large relief depicting the 'Sleep of the Woman'	(H) 34.50	Building L
68	99	218, no. 99	Stone	Fragment from a large relief depicting the 'Sleep of the Woman'	(H) 50	South of J
69	100	218, no. 100	Stone	Bust of a female figure	-	Between building L and D5
70	101	-	Stone	Fragment of a relief depicting 'Flight from the Palace'. Only parts of the figure of the Bodhisattva and of the horse remain	(H) 17.15	Outside debris
71	103	-	Stone	Fragment from a relief depicting the 'Offering of the Grass'	(H) 14.60	Between L and D3

72	106	217, no. 106	Stone	Bust of Mara's army	(H) 12	East of building L
73	107	-	Stone	Head of a figure from a relief	(H) 10.20	Between D3 and L
74	108	-	Stone	Group of small miscellaneous heads from various reliefs, comprising heads of the Buddha, Bodhisattva, Indra, Vajrapani, lay worshippers and members of Mara's demon army		
75	109	-	Stone	Head of a figure from a relief	(H) 13.50	
76	111	-	Stone	Fragment from a relief depicting the 'Offering of the four bowls'	(H) 45	
77	112	-	Stone	Fragment of a frieze showing the cult of the Buddha's alms- bowl. The bowl set on a cushion in the seat of a draped throne	(L) 47	Monastery court A
78	114	220, no. 114	Stone	Relief showing the haloed Buddha in meditation		At the side of the steps near N18 which leads to monastery area (still in situ)
79	115	226, no. 115	Stone	Fragment of a figure with a shaven head, covered by a shawl	(H) 6	D3
80	116	-	Stone	Relief showing the haloed Buddha seated in meditation under a tree, flanked by two	(L) 42.50	D

				male figures		
81	118	220, no. 118	Stone	Representation of the First Sermon	(H) 48	D3
82	120	-	Stone	Fragment showing a high gateway and part of the city wall and a figure emerging from under the lintel of the gateway	(H) 48	D3
83	121	221, no. 121	Stone	Buddha attended by Vajrapani and surrounded by women	(H) 48	D3
84	122	-	Stone	Fragment of a relief showing part of a haloed Bodhisattva with adoration gesture	(H) 9.20	B18
85	123	-	Stone	Fragment of a relief showing a haloed Bodhisattva seated on a throne	(H) 12.70	B19
86	125	221, no. 125	Stone	Fragment of a relief of the 'Offering by the Monkey'	(H) 23.50	Between P10 and P7
87	126	221, no. 126	Stone	Headless image of Buddha, seated in <i>Dharmachakra mūdra</i>	(H) 23.30	Monastery court A
88	127	-	Stone	Fragment of image of the Buddha seated on a lotus, in meditation	(H) 15.90	Court A
89	128	-	Stone	Headless image of the Buddha seated in <i>dharmacakra-mudra</i>	(H) 43.20	N4
90	129	221, no. 129	Stone	Part of 'Miracle of Śrāvastī'	(H) 33	Eastern stairs of main stupa
91	130	-	Stone	Figure of a haloed Bodhisattva seated on a lotus throne	(H) 13	Main stupa, east entrance
92	131	ASR1912, Pl. 7	Stone	Head of a woman	(H) 9.70	Chapel D5
93	132	222, no. 132	Stone	Relief depicting the last episode of the Miracle of Śrāvastī	(H) 28	Between Building L and D3

94	136	222, no. 136	Stone	Fragment of a relief showing a rocky landscape	(H) 57	
95	137		Stone	Fragment of a relief showing a headless figure	(H) 21	J2
96	138	222, no. 138	Stone	Fragment of a relief showing the cremation of the Buddha, and also half of the coffin	(H) 21.25	Chapel D12
97	139		Stone	Head and chest of a wild figure	(H) 14.90	Between L and D3
98	140	ASR1914, pl. 9.c	Stone	Fragment from the left side of a relief	(H) 34.30	B17
99	141	224, no. 141	Stone	Relief depicting the Buddha seated under the pipal tree	(H) 24.15	I2
100	145		Stone	Head of a monk from a relief	(H) 8.15	West of main stupa
101	146		Stone	Fragment of a relief showing a moustached figure	(H) 34.30	B5
102	147	225, no. 147	Stone	Head of moustached Indra	(H) 10.15	Between Building L and D
103	148	224, no. 148	Stone	Fragment from a relief depicting head of Indra	(H) 20.30	Between Building L and D
104	149		Stone	Fragment of a relief showing Indra's head	(H) 14.60	Between L and D5
105	150		Stone	Fragment of a relief showing Indra's head	(H) 10.80	
106	151		Stone	Fragment of a relief showing Siva standing with his back to a bull	(H) 16	U1 east
107	152	225, no. 152	Stone	Relief depicting Bodhisattva Sidhārtha haloed and standing	(H) 106.50	Pradakshīṇā near Building L
108	153		Stone	Fragment of a figure showing a	(H) 28.60	P8 north

				standing figure of a Bodhisattva type		
109	155		Stone	Head of a clean-shaven male	(H) 12	Monastery court A
110	156	225, no. 156	Stone	Head of Buddha	(H) 14.60	Monastery court A
111	158	225, no. 158	Stone	Standing image of the Buddha	(H) 94	
112	161	225, no. 161	Stone	Head of a male figure	(H) 16.50	Monastery court A
113	162	226, no. 162	Stone	Head of a figure with a turban	(H) 16.20	Building L
114	164	-	Stone	Fragment showing the head of a princely figure of the Bodhisattva type	(H) 11	Monastery court A
115	165	-	Stone	Female head	(H) 18.70	D8
116	166	226, no. 166	Stone	Head of a monk	(H) 6.65	Monastery court A
117	167	226, no. 167	Stone	Head of a figure with a turban	(H) 20.60	D4
118	168	-	Stone	Head of Buddha	(H) 12.70	
119	169	-	Stone	Head of a princely figure	(H) 7.60	P4 north side
120	170	-	Stone	Two heads: one of Vajrapani, the other of a monk	(H) 7	Monastery court A
121	171	-	Stone	Head of a princely figure	(H) 9	D3
122	172	-	Stone	Head of a monk from a relief	(H) 5.70	
123	173	-	Stone	Head from a relief of a Brahman novice (probably from a Dipankara Jataka)	(H) 9	P2 south

124	174	-	Stone	Fragment showing the head of a Bodhisattva	(H) 35.50	Monastery court A
125	175	-	Stone	Head of a Bodhisattva	(H) 15.25	Monastery court A
126	178	-	Stone	Fragment of a relief showing a head and torso of a figure with fly-whisk	(H) 11	N17
127	179	226, no. 179	Stone	Statuette of a standing male figure	(H) 31	Monastery court A
128	181	-	Stone	Torso of a lay-worshipper	(H) 40.65	N4 east
129	182	-	Stone	Standing headless male figure	(H) 35.22	Between B8 and B6
130	183	-	Stone	Image of the Buddha, headless	(H) 27.30	P8
131	184	-	Stone	Headless female figure	(H) 12.35	
132	185	-	Stone	Standing male figure	(H) 11.45	Monastery court A
133	186	226, no. 186	Stone	Headless standing figure in Kushan dress	(H) 13	
134	187	ASR1914, pl. 13, f.	Stone	Headless standing female figure	(H) 13.45	M8
135	189	-	Stone	Haloed figure of Bodhisattva type	(H) 17.80	P2
136	190	ASR1914, Pl. 13, c	Stone	Fragment of a male figure	(H) 13.50	T1
137	192	-	Stone	Fragment of a relief showing head and torso of Vajrapani	(H) 28.25	
138	194	-	Stone	Fragment of a relief in two pieces: one showing undulating stems and roses in the loop, the other showing a haloed	(H) 26.60	West of D4

				Bodhisattvas?,		
139	195	ASR1914, Pl. 9.d	Stone	Fragment of a relief showing figures seated in European fashion	(H) 50.80	B17
140	198	-	Stone	Fragment of a relief depicting the 'Miracle of Sravasti'	(H) 46.35	N1
141	199	-	Stone	Fragment of a relief with figures much defaced	(H) 34.50	Between L and D3

Appendix B: Stucco sculptures from the Dharmarajika

Serial No.	Marshall 1951 Cat. No.	Marshall 1951 Plate no.	Material	Description	Dimension (cm)	Find spot
1	72	159.f	Stucco	Head of the Buddha, belonging to a colossal standing figure	(H) 33.65	Inside Chapel N7
2	73	ASR1914-15, Pl.9.a	Stucco	Head of the Buddha	(H) 28.58	B23
3	74	159.g	Stucco	Head of the Buddha	(H) 20.30	East of G4
4	75	159.j	Stucco	Head of the Buddha	(H) 21.25	Stupa J
5	76	159.h	Stucco	Head of the Buddha	(H) 17.45	NW of Q1
6	77	159.i	Stucco	Head of Bodhisattva	(H) 22.85	Chapel I2
7	78	160.a	Stucco	Head with skull-cap	(H) 15.25	Debris of 160U1
8	79	160.b	Stucco	Head of a lay-figure	(H) 9.80	Chapel R3
9	80	160.c	Stucco	Head of a lay-figure	(H) 10.80	West of main stupa
10	81	160.d	Stucco	Head wearing a cap with jewelled rosette	(H) 16.20	P4
11	82	160.e	Stucco	Figure wearing a dhoti and shawl	(H) 17.15	From debris of R2
12	82.a	156.b	Stucco	Torso and right leg of a standing male figure	(H) 18.40	East gate of main stupa
13	83	160.f	Stucco	Head of a monk	(H) 13	North-east of main stupa
14	84	160.g	Stucco	Head of an ascetic	(H) 12	Chapel P4
15	85	160.h	Stucco	Head of boy	(H) 8.90	Chapel P4