

**A Study On The Present State Of Structural
Remains Of Mohra Moradu, Taxila Valley.**



By

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A Study On The Present State Of Structural Remains Of Mohra Moradu, Taxila Valley.

A thesis submitted to the TIAC, QAU in partial fulfillment of requirement for the
Master's degree in Archaeology.



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Dedicated To
My Loving Parents
&
Best Friends

Declaration

I hereby declare that this thesis is the result of my individual research and that it has not been submitted to any other university for any other degree.

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I hereby recommend that the dissertation prepared under my supervision by Mr.
Sana Ullah titled:**The Present Condition of Mohra Moradu Complex** is
accepted in partial fulfillment for the degree of Master of Science in Archaeology.

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Chapter 1:

INTRODUCTION:

Pakistan is the country of having many important archaeological sites. Different region of Pakistan is important for its archeological treasure. Taxila is also one of the important and rich heritage sites of Buddhist art and architecture. Its history is begun centuries ago when the world was young. In Ramayana and Mahabharata (the two great ancient Indian epics) the name of Taxila is mentioned in Sanskrit as Taksasila. In Jatakas and Dipavamsa, Taxila name was written in Pali as Takhasila. The present name of Taxila was the abbreviated form used by Greeks and Romans and from them this name was commonly adopted by European writers. The meaning of the word Taksha in Sanskrit is to cut or to split and word Sila means stone hill or rock. So it also called that the city of cut stones. Taxila goes back to the Gandhara period, which was an important Buddhist and Hindu center. In 1980, Taxila was inscribed on the UNESCO world Heritage site with multiple locations. According to The Guardian newspaper, in 2006 it was ranked as top tourist site in Pakistan. Taxila was an outstandingly great and important city of ancient Pakistan. It was also a city of studies and learning center of Buddhism religion. But still in modern age some unanswered questions are related to the history of Taxila.

The Mohra Moradu Monastery is located in a small valley between Sirkap and Jaulian. It was heavily damaged by treasure-hunters who split apart the main stupa hoping to find gold inside. The lower portions of the stupa were protected; however, as earth covered most of the site before excavation began under the auspices of John Marshall earlier in the 20th century. A Buddhist shrine, the monastery was once a place of meditation in the rural areas outside of busy Sirkap.

The stupa is famous for the many bas-reliefs of Buddha that adorn its base. The monastic cells around the stupa are badly damaged, but yielded such treasures as the stone stupas shown in images 5 and 7. Mohra Moradu is a Buddhist complex, consisting of two parts: in the west, a stupa (venerated tomb), and in the east, a monastery. The latter is situated between two hill spurs. The monks could meditate and study in all quietness, a kilometer-and-a-half away from the noise of the city at Taxila-Sirsukh; yet, they were close enough to the town to beg for alms.

The monastery was built in the second century and extensively renovated in the fifth century.

The cells surrounded a rectangular central court with a bathroom an assembly hall with plastered and painted walls, a well, a store-room ,a kitchen a refectory and a latrine .The walls were heavy and suggests that there was not only a second, but perhaps also a third floor. There store-room's walls were so strong, that it has been assumed that there was a tower on top of it.

Not far from the monastery was a very large stupa. It is shown on the third row below. The lower part of this lofty monument is about five meters high and decorated with plaster, pilasters, and stucco figures of Buddha's and demons. Parts of the decoration have survived.

Field data and Data collection:

My journey for this started from Islamabad to Taxila. I personally visited different sites and places and took 40 photographs of the entire complex. I have seen the entire complex and its present condition of the stupa, monistary and the sculptures of the monistary.

Statement of the Problem:

Mohra Moradu is an important archaeological site located in Taxila valley which depicts Buddhist Monastery and stupa which are currently ignored by Department of Archaeology (KPK+ Pakistan) and is day by day becoming vulnerable physically and losing its glory .It is also not properly preserved so it's need of the time that it should be preserved and saved for our coming generations which may need restoration, preservation or conservation.

Research Preview:

A catalogue of the Gandhara stone sculpture in Taxila museum by M. Ashraf. Khan, Mehmood-ul-Hassan and A. G. Lone, vol-I&II (Ministry of Culture, sport, and Youth affairs Government of Pakistan 2005), contains a brief geography, passes, rivers and climate of gandhara. It presents a details discussion on Buddhism in gandhara, Buddhist stupas, monasteries and Buddha life. Jataka stories, image of Buddha, mudras are the beauty of the book, but the most relevant to me are Bodhisattvas.

A catalogue of the Taxila an illustrated account of Archaeological excavation by sir John Marshall vol-I&II&III (fellow of king's college, Cambridge, correspondent of the institute de France, formerly director general of archaeology in India), contains a details images of MohraMoradu in stone materials and also so many others.

Thomas and Taxila by ST. Thomas (PCHS, CSG Rawalpindi 1987) Thomas discussed about Taxila and its history. He also mentioned the different archaeologist scholars who played a vital role in the field of archaeological history.

Taxila by Prof A.H. Dani (1987) mentioned so many sites of gandhara region and he also tells about ganadhara art and Taxila museum in this book.

Gonophor and Taxila by Dr. SaifurRahman Dar. All the important sites of gandharais mentioned in this book.

Taxila Souvenir by M. HanifRaza second edition 1996.Printed in Pakistan by imprint Islamabad, published by Tariq Associates Islamabad Pakistan.

Islamabad museum a guide by M.A. Halim and SarwatBaig in 1995.Published by Waqar A. Malik. In this guide the history of Taxila and Gandhara is given. Gandhara art is also the main point discussed in this book.

Ancient Pakistan journals 1983 S.R. Dar and A. Rahman article is also about the Gandhara and its main excavation.

M.A khan writes a *Catalogue of the Gandhara Stone Sculptures in the Taxila Museum*, 2 Volumes. Images of stone sculpture of bodhisattvas are given in this catalogue and brief description of Taxila.

Nadim BUDDHIST GANDHARA TREASURES: Taxila Museum (hb) 2008. All Buddhist Gandhara treasures are discussed in this book. Which display in Taxilamuseum.

Hypothesis:

Archaeological site of Mohra Moradu is losing its originality day by day by various factors which needs to be preserved and conserved.

Scope of the Study:

This study will highlight the vulnerable condition of Mohra Moradu. It will also emphasize on the preservation of this site and saving it for future time and will also help the reader to know the basic information about its history and function of this Buddhist site. Because of all these research higher authorities might considers its preservation and conservation which will result in large number of tourists visiting this site.

Research Methodology:

Primary and secondary sources will be used, descriptive and analytical method applied.

Primary data:

Our primary sources would be all the interviews, book or diaries written by the people there, related to the topic, and these would be consulted for the research.

Secondary data:

The secondary sources are the book, journals, internet, magazines etc, for which permission would be obtained for the study of the material from the concerned authority. Beside we would document the finding using photographs, field notes, daily diary etc.

Tentative Chapterisation:

1. History and Geography of Taxila valley
2. Major Archaeological sites in Taxila valley
3. Archaeology of Mohra Moradu
4. Present state of preservation
5. Pictures and Conclusion

Chapter no 2

Historical background of Taxila valley

Early history of this magnificent city (1000-522 B.C.E)

Ahmad Hassan dani in his book the historical city of taxila has discussed the history of taxila city. In this book he wrote: Taxila grew to be the most populous and well groomed city, as it is as beautifully described in this coutation that: “between the Indus and the hydespesis taxila, a large city and governed by the good laws. The sarounding country is thickly and extremely fertile, as the mountain here began to subside into the plains. The inhabitants and their king taxila, received Alexander with kindness, and in return came be more then they bestowed, so that the Macedonians were jealous and said it appeared as if Alexander had found none worthy of this bounty until he had crossed the Indus. Some say that this country was larger the Egypt.

-Strabo (b.ca.63 B.C.E)

One thing is for sure, if we want to study and understand taxila completely, then we must not neglect the history and participation of gandhara which added the more publicity to the city taxila. The Ramayana story which was beautifully quoted by sir john Marshall, “described that it [Taxila] was found at the same time as pushkalavatini Gandhra by Bharata. Son of Kaikayi And younger brother of Rama, who elected two of his sons as rulers in the two cities; though according to latest archeological perspective and evidences does not prove, Taksha in Takshashila and pushkala in pushkalavati.” But still they are being studied and noted.

The famous Raychaudhuricouts and other tradition, which links the rise of Taxila and gandhara with Aryan tribes: “The puranas represent the Gandharaprinicies as descendents of druhyu. This king and his people are mentioned several times in the Rig- Veda.” He further adds, “Gandhra is the later form of the name of the people called Gandhari in the Rig- Veda and Atharva-veda. In the Rig-Veda the good wool of the sheep of these tribe’s men is referred to. In the Atharva-veda Gandhries are mentioned with the Muja vats, apparently as despised people. The Barhmana texts refer to Nagnajit, [King] of Gandhara and his son Svarjit. These scanty records of the Aryan princes give a glimpse of the political rise of Gandhara and the evidence of at least the wool industries shows the way of its industrial development. The importance of Gandhara is further seen in way of its industrial development.

Taxila and the Achaemenians, (ca.522-326 B.C.E)

The sequence of second historical period of Taxila commences with its collaboration into the Achaemenian Empire of 516 B.C.E. in this era it is shared many beneficial advantages of the Royal traditions empirically and produced a trading channel along with the political and commercial contacts along with the western world. Sir John Marshall sought to document this period of history by his excavation at the Bhir mound but the lowest stratum on the mound explains nothing more than a few typical coins that could material, it was one of the most difficult agenda to explain the diversity of the Achaemenians. On the other hand, the upper most material on the western mound at Hathial is seen and described also in the lowest level of the next mound towards the east. When we observe the surface from the southern side of the eastern mound that clearly shows two or three periods of fortified construction of a better quality with mixed stone blocks, which are set in tapering walls. The other articles for instance pottery etc is associated with the lowest wall that is wholly different from Sir John Marshall's documents on Bhir Mound. The pottery item which were being with the Bala Hisar mound found in Charasada. This comparison of Achaemenian periods site which are located in Swat and then Dir respectively.

Alexander the Great in Taxila (326 B.C.E)

The entry of Alexander the Great into the magnificent city of Taxila must have been a great and historic occasion .the accents by the classical writers and historians have been preserved Arians (CE 96-180) and explain this great and mighty event in the following text: "Then starting from the Indus, he arrived at Taxila a large and prosperous city infect largest of those situated between the rivers Indus and Hydaspes. He was arrived in a friendly Taxiles, the governor of the city and Indians of that place ; and he added to territory as much of the adjacent country as they asked for. "Curtius Rufus of the century CE describes it more allurly and gives more details about his intern to Taxila city." The sovereign of territories on the other side Omphis [Ambhi] who add urged his father to surrender his kingdom to Alexander and had moreover at his father's death sent envoys to inquire whether it was Alexander pleasure that he should meanwhile exercise authority remain in a private capacity till his arrival. He was permitted to assume the sovereignty, but mostly for more exercise its function. He had extended to hephaestion marks of civility and he given corn gratuitously for his soldiers, but he had not gone to join him from a reluctance to

make trial of the good faith of any but Alexander. Accordingly, on Alexander approach he wants to meet him at the head of an army equipped for field. He adds even brought his elephant with him, which posted at short intervals amidst the rank of the soldiery, appeared to the distant spectator like towers. “Diodourussiculus, who lived in the same area of second half the first century B.C.E adds some historical data in this regard: Alexander then Came to Indus river and finding that thirty –oared galleys which he odder had been prepared at the passage bridged he gave his army a rest thirty days to recruit their strength. Having them offered to gods sacrifices on a magnificent scale, he made his army over to the other side, where he met with an incident which took a strange and unexpected turn. For Taxiles being by this time dead, his sun omphis [Ambhi] had succeeded to the government. Now Omphis had before this not only sent word Alexander, then in Sogdiana that he would fight on his side against any Indians who might appear in arms against him, but at this juncture had also sent ambassadors to sat that hi surrender his kingdom into his hand.” 1

Taxila under the Maurys (ca 321-189 B.C.E)

Mostly a less focus is seen in General history book that paid very little attention to the growth of the Magadhan state in the sixth and fifth century B.C.E respectively. It would BE such and injustices not to read and mention the effect of the Achemenian role in the Indus-land. Western and European scholar and writers dwell too much on the exploits of Alexander the great. In this matter rich historical material is being found by the diverse writers. This data is reachable in the western classical sources (Marshall, p.19). Comprehensive History of this time period and era is very well defined and explained by Raychaudhuri. He was very first Historian, who excelled and showed the rise of Magadha. Its historical perspective and place it chronologically. His purpose was to compare with respect to the advancement of the Achaemenians towards east. These two empires were already prospering and flourishing in Asia when Alexander the great influenced and advanced from his small Macedonian state of to build and run his own empire beside all the positive energy, some negative forces were being run and developed in main time. Chandragupta Maurya mastered the lesson of hating from his own teacher. This art led him toward the flow of negative energy towards against the Nanda monarchs who belongs to the Gangtic valley. He conceived his own high ambition though the direction was negative. He was in need to sharpen his axe that’s why he had to meet Alexander. There are some views that he might him in a Taxila

itself. There are several views that explain the favor of Alexander for instance Plutarch says; “Androcottus [Chandragupta Maurya] himself who was then but a youth, saw Alexander himself and after words used to declared that Alexander could easily have taken possession of the whole country. The reason behind this confidence is the hate for Nandas. Since the king of Nandas was hated and despised by his subject for the wickedness of his deposition and the meanness of his region.”

Post-Mauryan period of Taxila

The exact ending of Mauryan rule in Taxila is not definitely known. Earlier on p.53 we have seen how Antiochus I renewed his friendship with Sophaganeus, who is generally taken to be a Mauryan ruler. However, Vincent Smith takes him to be a local ruler, believing that Taxila became independent soon after the death of Asoka in 232 B.C.E.

Greeks in Taxila (ca. 189-50 B.C.E.)

Though Alexander's stay in Taxila was very brief; not did his straps survive him much longer. The young ruler of Taxila named Ambi, who ruled supposedly in conjunction with Eudamus, was overthrown by Chandragupta Maurya. He joyously and successfully stood up to Seleucus Nikator. Here he from him some more territories in Afghanistan and Baluchistan in about time period of 306-305 B.C.E. After the ambassadorial exchanges which was developed between the Greeks and the Mauryans. This exchange made them strong politically and socially. During this strong exchange the tangible or material culture exchange is not yet to be got. This Bhir Mound has not produced any sizeable tangible material of the Greeks in this period. Only two hoards are the example. Except for these two hoards, the dating of other stuff is controversial.

Taxila under the Scythians and the Parthians, ca (90 B.C.E.–C.E. 60)

The history of the Scythians (or sakas, as they are called in local literature) and Parthians in best with chronological a dynasty problems. The groups comprising some of the rulers particularly of those the Azes groups were given the name of Scythians or Parthians respectively. Their purpose in this context was to keep Maues or Moga as he called in local inscriptions. Their strap and later their successors in Mathura also fall under this term. Those who were ruling in Gujarat (India) that time came under the flag of Scythians or Saka (ca. 90-70 B.C.E.) and the Azes group as Parthians I (ca.50 B.C.E.-C E 10) and the Gondophares group as Parthians II (ca. CE 10-60). Scythians are also known to Herodotus. Their history shows that they have fought the battle of

Gaugamela. This battle was fought against Alexander the great on the side of Darius 111 under the supervision of their own leader Mauakes.

Taxila under the Great Kushanas (ca. CE 60-end of the second century)

The story of great Kushanas described the effective history of Taxila. His side name was being found out as Erjhuna. His another identity is Prince Kappa of the Takht-i-Bhai region. The inscription of Gomdophares, were completely removed from the time when it was of mighty empire and did not explain it any better because all the remnants were destroyed. This huge empire further extended to the rivers of Asia which were three in number. These three rivers were Ganga, Oxus and Indus river. These rivers were facilitated the trade via a famous Silk Road. This is also uplifted the standard of currency bringing gold into the era to exchange as a currency. This played a very important role to bringing together the people of these three regions for trade and social strata. This produced in them collaboration. This was the main reason behind the development and socio-economic growth. Beside the socio-economic growth the religion and Buddhism spread a valuable growth and manifested its attributes including art and got famous in Asia. This religion got the spread and old tradition of Hinduism got rivalry in this matter. Kushanas manifested itself built a strong and inspiring empire setting up its capital Peshawar and Kapis. Their coins contains diverse amalgam of different deities, this shows their Inclination towards, polytheism. Their welcoming attitude towards arts and its others side can be observed. That's why they were standing very different and powerful due to their heritage richness.

Taxila in the post-Kushana Period (CE 230 and after)

Although Taxila the Peshawar Valley and the central Punjab appear to have escaped the fury of the first Sassanian invasion the closing years of the rule of Vasudeva 11 were not free from troubles. The reckoning in the Kanishka era (the beginning of which is disputed between CE 78 and 144) stopped in 98 which is most probably the last year of Vasudeva 1. The position of the latter's successors recorded by Sir John Marshall as follows: "Debased copies of Vasudeva's copper issues contained to be struck as those of Hermaeus had been long after his death and large numbers of them have been found in Taxila.

Sassanian

Sassanian in the 3rd century CE captures large part of the region. The Sassanian king Shahpur annexed the empire from the Kushanas in ca. 350-358 CE. Rule of Sassanian did not last long and soon the Empire was taken by Kidara a ruler of Kushanas(khan et al 2002:21).

Chapter:3

Archaeological Sites in Taxila Valley

Taxila Valley can be divided in the following phases of development and evolution:

Sarai Khola(6th -4th millennium B.C.E.)

Hathail Site(1200-1000 B.C.E.)

Bhir Mound City(600-200 B.C.E.)

Sirkup City(2nd cent.B.C.E-2nd cent.C.E.)

Sirsukh City(2nd -5th cent.C.E.)86

Jundial Temple(1st -8th cent.B.C.E.)

Kunala Stupa(2nd -5th cent.C.E.)

Dharmarajika Sutpa(3rd cent.-5th cent. C.E.)

Julian Stupa(2nd -5th cent. C.E.)

Ghai Stupa(2nd -5th cent.C.E.)

Mohra Moradu Stupa (2nd -5th cent C.E.)

Bhalar Stupa (2nd -5th cent.C.E.)

Jinnah Wali Dheri Stupa (3rd -8th cent. C.E.)

Kalawan Stupa (2nd -5th cent. C.E.)

Pipplan Stupa (2nd -5th cent.C.E.)

Lal Chak Stupa (2nd -5th cent.C.E.)

Badal Pur Stupa(2nd -5th cent.C.E.)

Bhamala Stupa(2nd -5th cent.C.E.)

Mankiyala Stupa (2nd -8th cent.C.E.)

Giri Stupa(2nd -5th . C.E.)

Sarai Khola Site

It is the very ancient site of Taxila that back to 6th cent.-4th millennium B. C .E. In that age the art growing agriculture goods and housetraining of animal were also commenced by man. People used pottery for their daily purposes .It is located on the south –western side 4 kilometers far off Taxila Museum. According to cultural sequences this site is divided into three periods which are as follows:

- 1) Neolithic period (4000-2800 B.C.E.)

- 2) Bronze Age culture (2800-1500 B.C.E.)
- 3) Late Bronze and Early Iron Age (1000B.C.E.)

Hathail Site

It is possible that the word Hathial is derived from two words Hathi and ala. *Hathi* means Elephant and *Ala* means “palace of elephant”. It is on the eastern side about 100 kilometers far away from Taxila Museum. This site dates back to 1200-100 B.C.E. Underneath are three occupational levels of this site:

- 1) Kot Dijian level (2600-2400 B.C.E.)
- 2) Gandhara Grave Culture (1000 B.C.E.)
- 3) Early historical period (6th /7th century B.C.E.)

Bir Mound City

The site was one of the ancient sites in Taxila. Its time period is 6000-2000 B.C.E. This site had no fortification wall. The same site had city streets, lanes, drainage system, sanitary arrangements, water supply and shopping centers. It is located on the Railway junction and Tamara Nala. Its measurement from north to south is 1200 yard and from east to west is almost 730 yard.



Sirkup

city

This site is generally known as Greek city. Its time period is 2nd century B.C.E. - 2nd cent. C.E. It is

located on the western side of Hathial site. It had fortification wall built by solid gushed stones. Menander 1 rebuilt this site. This city was in the typically Greek chess-board pattern. Streets were cutting at 90 with the other streets. There are two important building in this city. One is Double Eagle Shrine and the second is Jain Shrine.



SirsukjCity

It is one of the oldest cities of Taxila which dates to 2nd -5th cent. C.E. It is 1.5 kilometers far away from the north wall of Sirkup and north-east of Lundai Nala. It is rectangular in plan. Its measurement from north to south is almost 1500 yards and from east to west is 1100. Because of its stone masonry this site was attributed to Kushan.



Fig no. 5 Sirsukh site

Jandail Temple

Its date is 1st -8th cent.B.C.E.It is a Greek Temple, present almost 700 yards on the northern gateway of Sirkup City and external the Kaccha –Kot it is 250 yard.



Figure no 6: Jandial Temple

Kunala Stupa

This site dates back to 2nd -5th cent. C.E. It is situated on the northern hills of Hathial. Its masonry does not belong to its reign because it belongs to the late period. According to different scholars place or city was same but renovation was carried out to preserve its structure.



Fig no.5 Kunala stupa

Dharmarajika Stupa

Dharmarajika site was explored by Dharma Raja in 3rd century. B.C.E. 5th cent. C.E. It is rounded in shape. Taxila Museum is far way from Three Kilometers. It was considered as the ideal stupa in Gandhara. In 3rd century B.C.E. It was considered one of eight shrines, during the reign of Asoka. A large number of votive stupas are surrounded by it. A vast monastery is also situated near the stupa.



Fig no. 6 Dharmarajika stupa

Julian Stupa

This Buddhist site is attractively on the top of Hathial spur. It is on the eastern side of Mohra Moradu. Its height is 300 feet. This site goes back to 2nd -5th cent. C.E. It is 7 kilometers far from Taxila Museum.

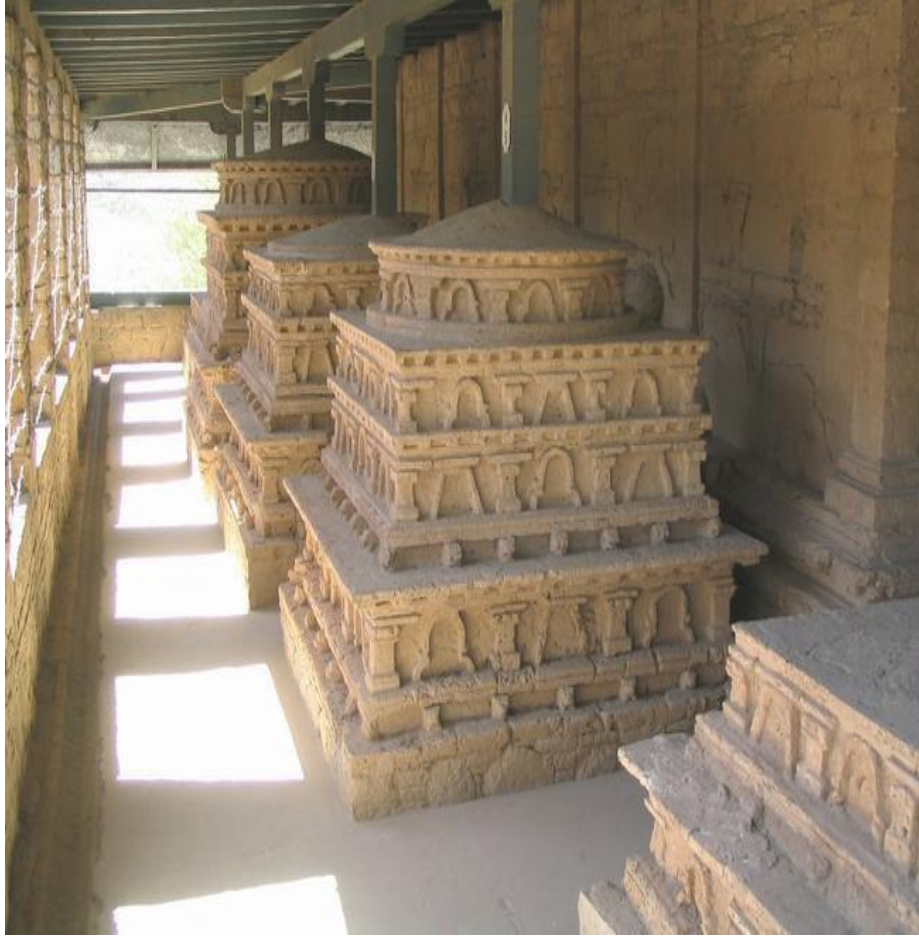


Fig no. 6 Jhulian stupa

Ghai Stupa

This site belongs to 2nd -5th cent.C.E. it is located on the eastern wall of Sirkup City.The leeway of Kunala is Ghai.

Mohra Moradu Site

This site dates back to 2nd -5th cent.C.E.It is the most beautiful Buddhist site in Taxila Valley.IT is on the south-east of Sirkuk City about 16 kilometers far from it.It was established in a cool and shady vale between the hills.It is rectangular in plan.A beautiful stupa well-preserved in its cell.9 on eastern side.



Fig no. 7 Mohra Moradu stupa

Bhalar Stupa

It is located on the northern side of Haro River at the lower spur of Sarda Hills. Its time period is 2nd -5th cent. C.E. It is located about 7 kilometers north west side of Taxila Museum.

Jinnah Wali Dheri Stupa

Its time period is 3rd -8th cent. C.E. It is about 10 kilometers far from Taxila Museum on its north-west side and 3 km far from Julian. This site was excavated by Muhammad Ashraf Khan 2000-2004; he also excavated a sleeping dancing girl from this site. It contains the Buddhist monastery and a stupa dated 1st to 5th cent. C.E. Large number cultural materials including fragments of Mural Paintings were also discovered from this site. First ever mural paintings of Buddha and Bodhistattva were excavated from this site.



Fig no.8 jinna Wali dhari

Kalawan Stupa

Its time period is 2nd -5th cent .C.E. Its meaning is caves because two caves are present around it.It are about 3 km far away from Dharmarajika stupa. Excavators found here the remains of the stupa and monastery.

Piplan Stupa

Piplan stupa is located on the spot on the northern foot of the spur.It is near to Julian site.This site dates back to 2nd -5th cent. C.E. One cell of its monastery contains beautiful circular votive stupas.



Fig. 9 Pipplan monastery

Lal Chak Stupa

Its time period is 2nd -5th cent. C.E. it is located on the corner of Sirsukh about half kilometer. This is considered as a stupa and monastery compound. Nowadays only monastery is preserved.

Badal Pur Stupa

Its time period is 2nd -5th cent. C.E. Badal pur stupa and monastery is also well-preserved. This site was excavated first by Natasa Aiyar than Muhammad Ashraf Khan in 2005-2014.



Fig. 10-badal pur monastery

Bhamala stupa

Its time period is 2nd -5th cent. C.E. Bhamala stupa and monastery is located about 20 kilometers far away from Taxila Museum on the northern side. Mahaparinivana panel related to Buddha life's story was excavated from this monastery .It is situated on the spur of the Haro River.



Fig.11 –bhamala stupa

Mankiyala Stupa

Its time period is 2nd -8th cent. C.E. In 1930 a French officer General Ventura excavated this Stupa. It is located on the south eastern part of Rawalpindi about 26 kilometers.

The history of Taxila or Takshashila for almost a millennium tells that Buddhist shrines continued to be built here. Taxila is considered a place of religious and historical sanctity not only by Buddhist but also Hindus the world over.



Fig.12 –mankiyala stupa

Giri Stupa

Its time period is 2nd -5th cent. C. E. It is located about 2 miles on the southern side of Hathial Spur, between the two villages Khurran Paracha and Khurran Gujar.

Chapter 4

MOHRA MORADU

The singharama of Mohra Moradu lies in a secluded glen at the back of the modern village of the same name. Here, as one goes eastward, the slopes grow noticeably greener; for the wild olive and *sonattha* shrub flourishing freely among the rocks, and the rugged defile of Meri, through which the pathway ascends to the ancient sit, is singularly picturesque. Inside the glen or I might better, perhaps, term it cup in the hills an oblong terrace was constructed by the Buddhist builder, and side by side on this terrace were erected a stupa and monastery of commanding size the former at its western, the latter at its eastern end. When first discovered, both monastery and stupa were buried in a deep accumulation of debris and detritus from the surrounding hills, the only part of the structures visible to the eye being about 5 ft. Of the ruined dome of the stupa, which in year gone by had been cut in two by treasure hunters in search of the Relics, and like Dharmarajika Stupa, had been badly damaged in the process? Beneath this accumulation, however, both buildings proved to be unusually well preserved, standing actually to a height of between 15 and 30 ft, and still retaining many admirably executed reliefs in stucco their wall.

Design and Fabric of Main Stupa

The design of the stupa and its decoration will be clear to the reader from the plan, its core, as usual was of rubble and its facings of diaper limestone masonry of the type that came into vogue in the second century A.D. Latter this masonry was repaired in places with semi-ashlars, probably at the time when the existing stucco reliefs were executed. Kanjur was used only for the moldings, pilasters and other decorative features. The pilasters between the bays on the plinth of the stupa are noticeably slender proportion and are composed, not, as was often the case, of long perpendicular blocks of Kanjur let into the limestone walls, but of piles of small and neatly dressed pieces measuring about 9*3 maximum inches. One the face, and presenting almost the appearance of the bricks. In the mouldings at the base only the stucco facing was rounded off, the core of Kanjur being merely beveled in flat facets and provided with channels to which the stucco could better adhere. The berm, which was raised to a height of 16 feet, above the ground level, was covered with a layer of concrete about in. In thickness and composed of river “bajri”

and lime. No trace of any relic chamber was found in the drum or plinth, and if such a chamber ever existed, it must have been placed high up in the dome, which is now destroyed.

Figural Reliefs

The protected position the this stupa and other fortunate circumstances, many of the stucco reliefs with which its walls decorated and which in most other cases have almost entirely perished, are here tolerably well preserved; and though their coloring has all but disappeared, they suffice to give us a much better idea than we could otherwise have got of how these monuments looked when they first emerged from the hands of the builders. Apparently, the whole surface of the structure up to the drum was covered with figural reliefs. In the bays between the pilasters were groups of Buddhas with attendant Bodhisattvas and Devas; on the face of the pilasters themselves were numerous Buddhas ranged one above the other; on the drum, again, above the berm the same figure were repeated on a smaller scale; and on each side of the steps was a continuous row of figures disposed in decreasing sizes beneath the raking cornice, just as they might have been in the pedimental groups of a classical temple. The Mohra Moradu sculptures comprise some of the finest example of the Indo-Afghan, School known to us, the only other sculptures of this school that can be compared with them.

Detached Fragments

Among the many detached heads and other fragments which were lying round about the base of the stupa, may be two Bodhisattva heads and third of a lay-worshipper and two Buddha and two Bodhisattava heads are described by Sir Jhon Marshall.

Subsidiary Stupas

On the south side of the steps of this stupa is a smaller monument of the same class, like the main stupa. It was built in the second century A.D. and originally faced with diaper masonry, but was renovated some two centuries later and adorned with figural reliefs similar in style to those on the larger edifice. Only a few stucco reliefs, in a much damaged condition, have survived on the south and west sides. A *haramika*, which may have belonged to this stupa. It is made of Kanjur stone decorated in stucco with two bands of dentil brackets. On the stucco are traces of blue and red pigments.

Monastery

The monastery connected with these stupas is as interesting as the stupas themselves. The entrance to the court of cell is on the north, and access to it is provided by a broad flight of steps with a landing at the top. The steps, which are built of limestone and are much worn, are 9 ft. 9 inches in width, with treads 1 ft. 2 inches, in broad and risers 10 inches, in height. Originally, the doorway leading into the portico was 10 ft. 8 inches, in width, but some alterations and additions seem to have been made at a later date, which had the effect of reducing its width by about 6 ft. On the west wall of the portico and from the floor is a niche containing a remarkably well-preserved group of stucco figures in height reliefs, namely: Buddha seated in the center with four attendant Buddhas, Bodhisattvas, and *Devas*. The niches is 4 ft. in height by 1 ft. 8 inches in depth and is closed above by a pointed corbelled arch. The modeling of the figures in this group is not of a high order.

Interior plan and structural detail

Passing from the portico into the interior of the monastery we find ourselves in a spacious court with twenty-seven chambers ranged on its four sides, twenty-four of which served as cells for the *bhikshus*. in the middle of the court is a depression about 2 ft. deep with steps descending into it on each of its four sides, and, at its south east corner, a square platform which one supported the wall of the bathroom (*jantaghara*). Round about the depression and at intervals of about 5 ft. from one another are series of stone slabs, the upper surface of which is level with the rest of the court. These slabs acted as bases for the pillars of a broad veranda, which was constructed mainly of wood and which besides shading the fronts of the cells, served also to provide communication with cells on the upper floor. These caves of veranda no doubt projected beyond the pillars which supported it, and discharged the rain-water into the depression in the middle of the court, whence it was carried off by a covered drain. The height of the lower story was about 12 ft. as is proved by a ledge and row of socket holes, evidently intended for the timber of the first floor, in the back walls of the cells on the south side, On the western and the southern sides of the court all the cells are provided with windows; on the northern side windows were not so necessary, as the light admitted through the cell doors would be brighter; and on the eastern side they were impracticable, inasmuch as there were other chambers at the of the cells. The windows are placed at a height of about 8 inches from the ground and are somewhat narrower at the top

than the bottom, contracting also considerably towards the outside. In some of the cells, but not in all, are small wall niches for lamps or other articles.

Decorative Features

The interior of the chamber occupied by the monks were covered, like the rest of the monastery, with a coating of plaster, in this case of mud, but were probably destitute of any decoration. In the verandas, on the other hand, the walls appear to have been relieved with colours, and the wooden work was no doubt carved and painted or gilded, while the courtyard was further beautified by effigies of the Buddha superhuman size set on pedestals in front of the cells or by groups of sacred figures in a little niches in the wall. Of the large effigies, remains of seven have survived round about the quadrangle, namely, namely the cells 1, 2,5,7,11,12 and 23; but only the first three of these are even tolerably well preserved. In each of these cases there is a particular interest attaching to the smaller reliefs on the front of the pedestals, from the fact that they illustrate the dresses worn by lay worshippers at the time they were set up, namely in the fourth or fifth century A.D.

Figural groups in Niches

The groups of the niches there were six, in addition to the one inside the entrance portico, viz two in front of the portico and one each in front of the cells 4, 21, 22 and 26. Some of these groups were in stucco, other of terra-cotta. Of the former, the best preserved was the one in front of the cell 4. Which Buddha seated in *Dhyana-Mudtura*, with attendant to right and left. Among them the most notable were a seated image of Buddha and a very charming head, perhaps from the same group,

Stupa in cell 9

Another very interesting find in the court of cells was a stupa, almost complete in every detail, which came to light inside cell no. 9. It is standing to height of 12 ft. and is circular in plan with a plinth divided into five tiers, with elephants and Atlantes alternating in the lowest tier, and Buddhas seated in niches alternating with pilasters in the tiers above. The core of the stupa is of Kanjur, and the mouldings and decorations are of stucco in sections colours, viz crimson, blue and yellow. The umbrella was constructed in sections threaded on to a central shaft of iron, but in the course of ages this shaft had decayed, and the umbrella was found lying at the side of the stupa. The edges of the umbrellas are pierced with holes intended for streamers, or bells.

The purpose of such stupas

This is not the only example at Taxila of a stupa having been erected in what seemingly was an ordinary monastic cell. The same phenomena have already been observed in Dharmarajika. The question presents itself whether these particular stupas were designed as objects of cult worship for the general use of the monastery or as memorials to signalize the sanctity of the cell where some specially holy *bhikshu* had lived and died. In its origin the stupa was of course nothing more than a funeral monument, and it would therefore have been quite in keeping with Indian tradition to utilize it for the second of these two purposes. Moreover, in favor of the latter hypothesis it should be noted; (a) That in other cases where a stupa-chapel was required inside the court of the cells, as for example at Akhauri, it was given a form slightly different to the living cells. (b) That at the Dharmarajika there was also such a stupa-chapel actually next door to the stupa-cell. (c) That the stupa of which we are speaking at Mohra Moradu is some two centuries more modern to the cell in which it stands, and it is reasonable to suppose that prior to its erection the cell had been used for living purpose. (d) That unless there was some special reason for choosing this particular cell, it would have suited the convenience of the monks better if the stupa had been set up in one of the cells next to the entrance portico or next to the stairway leading to the upper story that is in the position occupied by the image-chapel at Jhulian.

For these reasons these cells-stupas were intended primarily as memorials to some revered member of the *sangha*, in the same way as the stupa Kunala was intended, according to the Hsuan Tsang, to perpetuate the memory of that prince.

Assembly hall and other chamber

On the east of the court of cells is a group of apartments reached through a doorway at the back of room 7. Among them the assembly hall is readily recognizable in the spacious hall at the northern end (33*34 ft.), the roof which was no doubt supported, as usual, on four columns. Of the others, the identity is less certain, particularly as this part of the monastery was largely rebuilt and added to in later days, but comparing the lay-out with that of the contemporary monastery at Jhulian, which was planned a very similar lines, we may infer that room next to the assembly hall was kitchen, (*agni-sala*) with a small larder and store-room attached, the latter being the small and massive rotunda at the south-east corner. And we may surmise, further that two rooms at the south end served originally as a refectory and steward's room, though the latter was

subsequently converted into a bathroom by raising its floor by some 8ft. and constructing in it a reservoir with a water-channel leading down into the middle chamber. When this change took place, the refectory was perhaps combined with the assembly hall.

Character of masonry used in monastery

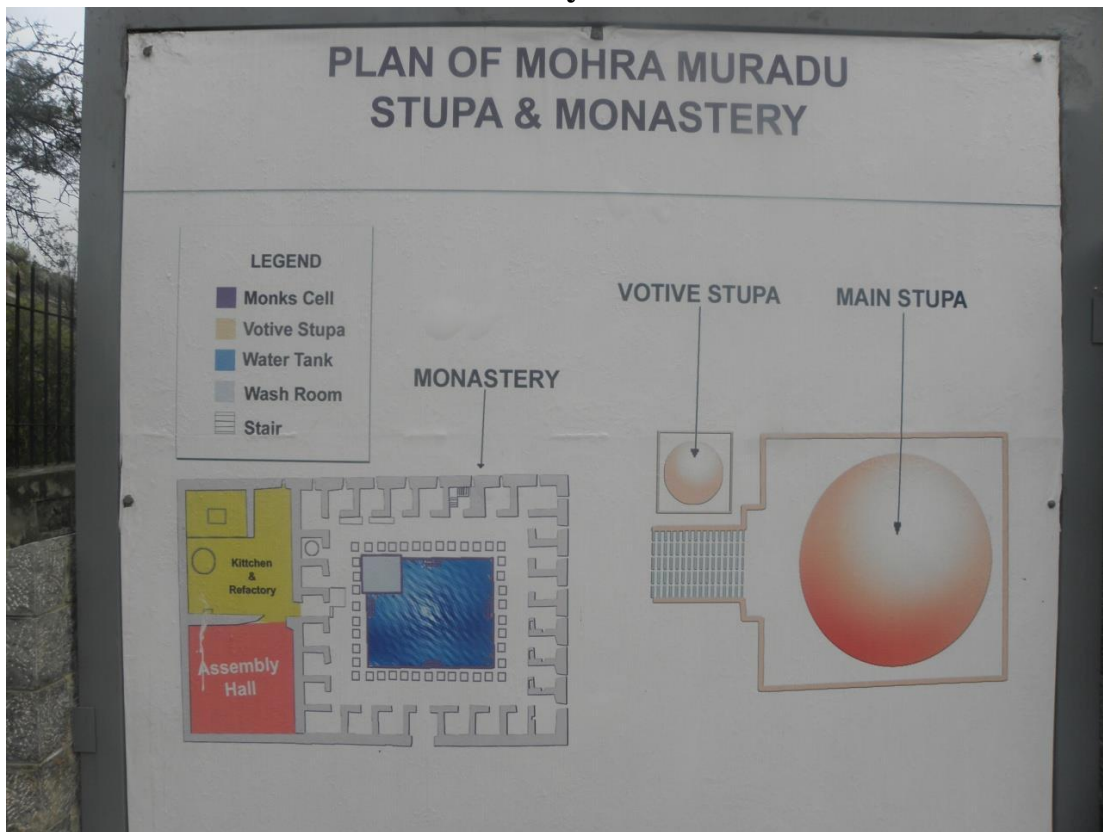
It remains to add that the original walls of this monastery are built in the same late variety of large diaper masonry as the stupa and may be assigned both on this and other grounds to the second century A.D. Addition and repairs are in late semi-ashlar work and for the most part were executed some two centuries later.

Minor Antiquities

Besides the detached stucco and terra-cotta pieces noticed minor antiquities were found in this site.

Chapter 5

Photo Gallery of The Site



Plan of the Stupa and Monastery of Mohra Muradu



Figure no. 1 (photo taken by the researcher)

In this photo shows the entrance of the main Stupa and Monastery of the site. the stairs is started from the main entrance of the site.the condition of the stairs is on the way to deterioration day by day because there is no proper care of the stairs, and not even did work of conservation and preservation of the stairs still.



Figure no.2 (taken by the researcher)

This photo shows the main entrance towards main stupa. The condition of the entrance of the stupa is under the preservation work going on by the authorities. The stupa is on the high plinth.



Figure no. 3 (taken by the researcher)

This photo shows the base of the stupa and also show the roof covered with shelter and wooden pillars. For the protection from water .Also worked and covered with fence all around.



Figure no 4. (Taken by the researcher)

In this picture shows the sculpture of the Buddha in a meditation pose inside the main stupa .As we see the condition of the sculpture is not in fever able condition especially the face of the sculpture. In other figure also shows the Corinthian style pillar inside the stupa. Its condition is also not favorable and decay gradually.



Figure no. 5 (photo taken by thr researcher)

In this figure shows the conservation and preservation work going on inside the main stupa.the conservation and preservation work doing by the conservators they are using Cement in a large number as we see.



Figure no.6 (photo is taken by the researcher)

In this figure shows the main entrance of the monastery. Picture also shows some vote stupas on the entrance of the main monastery. The votive stupas are deteriorated.



Figure no.7 (taken b y the researcher)

In this picture shows the meditation pose of the Buddha. as we see the condition of the clay sculpture of the Buddha is not favorable and good, this sculpture is gradually destroying day by day.



Figure no.8 (photo taken by the researcher)

In this figure shows the meditation pose of the Buddha inside the Chapel of the main monastery. In this figure also shows other gods around Buddha. The condition of the sculpture is also not favorable, because there is no preservation work done by the authorities and the sculpture is going gradually decaying day by day.



Figure no.9 (photo taken by the researcher)

In this photo we see the two sculptures of the Buddha during meditation pose. it shows the clay sculpture is gradually decaying and rotting.



Figure no. 10(photo taken by the researcher)

In this figure shows the votive stupa in cell of the monastery. This is the only votive stupa which was discovered in cell of the monastery. Till now it is well preserved in condition.



Figure no. 11 (photo taken by the researcher)

In this picture shows the wall of the monastery the bushes and the fungus which were grew on the wall of the monastery. Because of this condition the masonry is decaying and rooting day by day.



Figure no. 12 (photo taken by the researcher)

In this figure also shows that the bushes and the fungus grew on the masonry of the wall and as well on the ground. There is no proper caring and conservation and preservation of the site done by the authorities.



Fig no.13 (photo taken by the researcher)

In this figure shows that in niche of the monastery wall. There is a sculpture of Buddha meditation gesture. As we see that the sculpture was decayed.



Figure no.14 (photo taken by the researcher)

In this figure shows that the sitting half Buddha pose on the cell of the main monastery. The left feet of the Buddha is decayed and rooted, the right feet and other part of the body is also decayed.



Figure no.15 (photo taken by the researcher)

In this picture shows the laundry (Dhobi Ghat) place of the monastery. The condition of the laundry place is not favorable, because the masonry of the laundry place is gradually getting decay day by day. As we see the bushes and the fungus were also grew around it.



Figure no. 16(photo taken by the researcher)

In this figure shows the window that time they used this window for circulation of the wind like (air cooler). As we see the condition of this distinguished window closed by the growth of the bushes and fulfilled by the soil.



Figure no.17(photo taken by the researcher)

In this figure shows that the wall of the cell which is getting decay day by day.Because there is no conservation or copying work done by the concern authorities.



Figure no.18 (photo taken by the researcher)

This picture shows the pillar stone of the main Assembly hall of the monastery. The condition of this stone is not favorable and it got decay.



Figure no.19 (photo taken by the researcher)

This picture shows the wall of the Assembly hall. The condition of the wall is not favorable and good because the masonry and the stone of the wall getting decay gradually.



Figure no.20 (photo taken by the researcher)

In this figure shows the main wall of the monastery. In this the restoration work done by the Sir Jhon Marshall in 1945, as we can see the separation the old and the new restored wall.



Figure no.21 (photo taken by the researcher)

In this figure shows the dated stone of restoration of the main wall of the monastery. In this stone wrote the date of the restoration.



Figure no.22 (photo taken by the researcher)

In this figure we see the stairs of the second floor of the main monastery. The condition of the stairs is gradually getting decay day by day. Also see the bushes and the fungus which grew on the masonry of the wall stairs.



Figure of the no.23 (photo taken by the researcher)

In this figure shows the wall of the Assembly, this wall is got preserved and coped by the concern authorities. But as we see the present condition of the wall and its copying and preservation is gradually getting decay or root. Because there is no proper care of the conservation, preservation and copying.



Figure no.24 (photo taken by the researcher)

In this figure shows the main outer wall of the monastery. The condition of the wall as we see that the bushes and the fungus is growing on the wall and also around the wall.



Figure no. 25(photo taken by the researcher)

In this picture as we see that the stairs of the monastery outside. This is the way of towards outside from the monastery to stupa or other area of the monastery.

Chapter 6

Present Condition Recommendations and Conclusion

The present researcher recommendation in this aspect is that this site should be handed over to good conservators. Who must have good vision about sight saving. Who must be familiar with the historical point of view and sites richness? Who should carefully conserve this site with good and authentic material so that the legacy of the site may not be compromised after all it's a universal historically important site. My suggestion for the usage of steel roof and the pillars around the monastery is that, it should not be used here. It's not a good idea to put this here. It has brought sites authenticity questionable.

In this regard help should be achieved from the meteorological and geography department to measure up the ways so that this site should not be damaged by rigorous climatic changes.

Tourist Point of view

The steel sheds which are being used isn't good for tourist as well. This has played a vital role to finish the site and its beauty. Seeing by far away, site seems that a steel or it's related factory, which does not give a good impression. The tourist attraction gets finished after it.

This steel sheds which are being used is not good for tourist attraction as well. This has played a vital role to finish to the authenticity of the site and it's beauty. Seeing by far away, site seems that a steel or it's related factory, which does not give a good impression. The tourist attraction gets finishes after it.

The present condition of the Mohra Moradu is not good for the tourist point of view, because the current condition of the site and it's all conservation and preservation work lead the site towards destruction. The authenticity of the site became fewer vales for tourist attraction. There is a big threat to the sites as there is not a proper road to the site. The main road is mostly filled up with rain water in rainy days. This brings a very negative and annoying effect to the tourists, research scholar and general visitors who are coming to see this beautiful world heritage site.

Well Trained Conservation Staff

The process of conservation is very complex and it's not an easy task. This work can be done only in the presence and supervision of senior and trained conservators and also Archaeologists. If talk about Mohra Moradu conservation so the researcher must say that, they destructed the site

instead of conserve and preserve. Because the aesthetic sense of the conservator is more advance than the engineer any other staff. In Mohra Moradu all the work done by civil Engineer that's why the site became at this stage of destruction.

Conservation Point of View

Steel Works

The usage of steel work in the site is questionable? Steel have the capacity to absorb heat rather than reflect. So the sheds which are being used to cover the heads of small stupas is not a wise usage. This is not wise to use steel according to conservation point of view. It transfers heat.

The usage of steel in modern conservation way is not pleasant idea. It seems that it is not an ancient site. Rather it represents the some industrial area or site with a lot of usage of steel. It seems that it is not an ancient and historical or a declared world heritage site any more. It gives a really bad impression to the visitors. The tourist attraction is fading day by day by this artificial design of conservation.

The shade with the help of which the whole stupa are is not good for the conservation, because steel is good heat conductor so it can transfer the Sun light heat towards the and masonry. Which allow the transfer of water from downwards to upwards and the reaction of salt and water with each other leads it towards deterioration.

Extensive Use of Cement

The concept of conservation to preservation is to preserve to the culture heritage without using material which is not relevant with the heritage structure. It does not mean to disturb the infrastructure of the historical site by applying the new manufacturing material Cement etc.

In Mohra Moradu the Buddhist monastery conservation work the extensive quantity of Cement is used in the stupa area, though extensive use Cement in the process of conservation is dangerous. So it is the duty conservator to use Cement only in the required demand. The purpose is to repair the site rather than renovation of the site. If we apply new material by destructing the old one, so the purpose would be perished. We should use material which goes familiar with that site. Rather renewing it. The main motive is not to prepare a new thing. It is to conserve and preserve the old one.

The usage of Cement is not suitable in the view of conservation. Cement contain a lot of chemical which bring many chemical reaction along with the site, which play a vital role to laid down it's authenticity. As we all have a idea that the reaction of water and salt is really dangerous and hazardous. This chemical reactions leads towards the deterioration of the site and stuff. So it should not be used here. It plays a havoc role in a building or site.

Threat from the Local Population

This culture and historical site is also facing a menace from the interference of the local population. People generally come to the ruins and sit here and spend their spare time here in the site. They do not have to pay tickets and they are not properly literate to the importance of the site. Sometimes they mishandle this historical place. They are not aware of the importance of this cultural and historical site. These people must be taught about its significance and protective measures and literacy schemes by launched in order to aware them.

Climatic Condition and Effects

Climatic changes are also played a very important role in the deterioration of the site. This site comes under the tropical climatic condition. This cultural and historical site is constantly exposed to the air and other weather effects such as a rain and dampness etc. This brought dampness, cracks in the building and the walls. So in this matter this historical site is deteriorating. This is a very important need of time to secure the roofs from rainy water, so that it cannot enter in to the wall and create dampness. This is a very critical condition and point. Here there must be some action to protect this site. In order to achieve this point some international conservation help must be granted to protect the sites structure.

Growth of wild vegetation

The growth of the wild is also an important factor of the site destruction. The growth of fungus, termites, lichen, mosses is very important issue. This enhances the dampness to the structure. This it should be removed properly.

Role of Media

Media can play a very important role in order to bring a general understand in this matter and regard. Particular programs and transition should be on air in order to educate people about it.

General awareness programs among the common public should be launched and monitored in order to educate common man about the preservation of historical sites.

Conservation UNESCO Conferences

The best way to follow the world level site conservation rules is to follow the guidelines of UNESCO. The international laws of conservation must be applied here so that a beautiful culture and historical heritage be preserved in a proper manner.

Different organizations which are being involved in the site conservation must be invited and their suggestions and expertise be invited in regard to conserving this precious historical site.

Results and analyses

What must be said at this point that Pakistan faces many problems, threats which effects each aspect our society and this include our collective heritage.

Neglect, corruption, disinterest, all over just a few of the danger being faced by our Archaeological treasure and the task to preserve these aspects of our history is monumental.

However, Technology has come a long way since the days of Marshall or Cunningham and we now have the tools to preserve these monuments and artifacts in more ways than one in more dimensions than the three we know

In the case of Present condition of Mohra Moradu Buddhist Monastery is not that attractive after this new work which has been recently done. It is the religious place of Buddhist pilgrim and monks, which have historically and artistic throughout the whole world. It is the duty of Government to appoint experienced and merit base staff for the protection and preservation of this cultural and historically recognized world heritage. It helps to increase the tourism and provide help to generate revenue. The conservation work at Mohra Moradu not satisfied work, our Government and higher authorities should become active in this matter and appoint new and trained conservators and Archaeologists for the protection of the site,

These sites are our cultural heritage so it's our moral duty for the protection of our cultural and historical Heritage for posterity.

So here it can be seen and observe very clearly through the researcher research data. That present condition of Mohra Moradu site is endangered to conservation point of view this site is not in good condition. Particularly Buddhist Monastery and it's conservation is not satisfactory. This is being destructed rather than conserved or persevered. The reason behind this situation is the usage of material, which is being used to conserve this site. The site originality is being compromised on the usage of different material. This is an alarming situation for this historical and cultural site. Because it is one of the world recognized Historical site in our country. It's also not paying much attraction to the tourist point of view. My suggestion is this matter is, if we really want to leave some conservation for this rich cultural and historical heritage for the future generation, we must allow fully trained and well equipped conservators. If Engineers are being added to the team of conservation and preservation, so they must have some vision about the

archaeological sites and their conservation. We should also enhance conservative programs with the help of developed countries in order to maintain this rich site. We should create a welcoming environment for the foreign conservation companies, so that we can do a collaborative project, it will be a good awareness step towards this precious site and its conservation and preservation.

Conclusion:

As mentioned earlier the existing archaeological sites in Pakistan are having seriously feeble condition yet technology has equipped us with the modern techniques of conserving our ancestry treasure. Mohra Muradu being amongst the most significant sites located in Taxila Valley possess rich and versatile history of its own but unfortunately its integrity has been deteriorated which has left it unappealing still is important as per its historical significance. Only Marshal in 1945 and M. Ashraf Khan in 2002-2005 have seriously worked upon its conservation, presently the site is in a miserable condition, there exists no proper maintenance of sanitation roads, drainage system and rest necessities of an archaeological site,

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