

ART. XXIII.—*The Piprāhwā Stūpa, containing relics of Buddha.* By WILLIAM CLAXTON PEPPÉ, Esq. Communicated, with a Note, by VINCENT A. SMITH, I.C.S., M.R.A.S. With two Plates.

SINCE the discovery of the pillar at the Lumbinī Garden commemorating the birthplace of Gautama Buddha considerable curiosity has been aroused concerning the different mounds, or *koṭs* as they are locally called, which occur dotted over the tract extending from Kapilavastu on the north-west and the Lumbinī Garden on the north-east in Nepalese territory to a distance of several miles southwards inside the British frontier.

One such mound, more prominent than the rest, owing to its size and conspicuous shape, is situated near the village of Piprāhwā in the Birdpur Estate, Bastī District, on the Uskā-Nepāl road, at mile 19·75, and about half a mile south of Pillar No. 44 on the frontier of British territory and Nepāl.

Last year I excavated a trench across the summit of this mound, ten feet broad and eight feet deep, and found that the structure was built of bricks measuring $16'' \times 10\frac{1}{2}'' \times 3''$, or $15'' \times 10'' \times 3''$, laid in clay mortar, layer upon layer, in concentric circles. Having thus satisfied myself that the mound was a Buddhist *stūpa*, I desisted from further exploration.

In October, 1897, Mr. Vincent Smith inspected it, and pronounced it to be a very ancient *stūpa*, and told me that if anything were to be found inside, it would be found in the centre, and probably at about the ground-level. Subsequent events have proved how correct was his surmise.

In the beginning of January, 1898, the excavation was continued, and a well ten feet square was dug down the centre of the *stūpa*.

At a distance of ten feet from the summit a small broken soapstone (steatite) vase, similar in shape to the vases found lower down, was discovered. This vase was full of clay, and embedded in this clay were some beads, crystals, gold ornaments, cut stars, etc.

Beginning at a depth of ten feet from the summit, a circular pipe, filled with clay, and encircled by brickwork, descended for a distance of two feet with a diameter of one foot. It then narrowed to four inches in diameter. The bricks surrounding this pipe were sometimes moulded, and sometimes roughly cut, into the required shapes.

After digging through eighteen feet of solid brickwork set in clay, a huge slab of stone was disclosed, lying due magnetic north and south, and placed 31·5 inches to the east of the centre of the clay pipe above described.

On further excavation the slab was perceived to be the cover of a massive sandstone coffer measuring 4' 4" \times 2' 8 $\frac{1}{4}$ " \times 2' 2 $\frac{1}{4}$ ".

This cover was broken into four pieces, evidently by the pressure of the brickwork resting directly upon it, but, notwithstanding the fracture, the coffer remained perfectly closed. The lid or cover was provided with a deep groove which fitted perfectly into the flange of the sides of the coffer, and the pieces of the lid were thus firmly held together, and were removed without injury to the contents of the box.

On removing the lid the following articles were found :—

A soapstone vase 6 inches high and 4 inches in diameter ;

A similar vase 7 inches high and 4 $\frac{1}{2}$ inches in diameter ;

A vessel shaped like a *lota* or *battohi*, of the same material, 5 $\frac{1}{2}$ inches high and 5 $\frac{1}{2}$ in diameter. The well-fitting lid of this vessel lay apart ;

A small soapstone box 3 $\frac{3}{4}$ inches in diameter and 1 $\frac{1}{2}$ inch high ;

A crystal bowl $3\frac{1}{4}$ inches in diameter and $3\frac{1}{2}$ inches high, including the cover. The bowl lay at the south end of the coffer, and the cover lay in the centre with its handle downwards. The handle is in the shape of a fish, hollow, and is filled with granulated stars in gold leaf.¹

The steatite vases have been beautifully turned in a lathe, and the marks of the chisel are as fresh and distinct as if the articles were new. The crystal bowl, which is of exceptionally large size, is polished to perfection, and has all the appearance of a glass bowl of the present day.

There were evidently some wooden vessels also, but these had fallen to pieces. The fragments are clearly recognizable as wood, and the knob forming the handle of one vessel can be distinguished. All the fragments have been preserved.

The stone coffer is made of hard, fine sandstone of very superior quality. It is, except for the fracture of the lid, in a state of perfect preservation. It has been hollowed, at the cost of vast labour and expense, from a solid block of rock. The stone cannot, I think, have come from any of the hills to the north in Nepāl.

The weight of the lid is 408 pounds, and I calculate the weight of the whole coffer, lid included, to be 1,537 pounds.

The brickwork continued for two feet below the bottom of the box.

At the level of the bottom of the coffer, the clay pipe, which had so far been circular in section, assumed for the depth of a single layer of bricks the form of a rectangle, the edge of which was $21\frac{1}{2}$ inches from the coffer.

Below this level the pipe resumed its circular form, four inches in diameter, and terminated with the brickwork two feet below the box.

I was most careful in searching this pipe all the way down, but nothing whatever was found in it.

¹ The fact that the covers of two of the vessels were lying apart from the vessels themselves is probably due to earthquakes. Two earthquakes have been noticed at Gorakhpur within the last four years. (V. A. S.)

The level of the surface of the ground inside is the same as the level of the ground at the outward circumference of the *stūpa*.

The relic urns contained pieces of bone, which are quite recognizable as such, and might have been picked up a few days ago.

The urns also contained ornaments in gold; gold beads; impression of a woman's figure, an inch long, on gold leaf, the upper part of her body being nude and the lower portion clothed; another smaller figure in gold leaf, nude; a large circular piece of rather thicker gold leaf, two inches in diameter, with scroll ornament; an elephant stamped on gold leaf; several pieces in gold leaf stamped with the figure of a lion, having a trident over his back and the Buddhist cross (*svastika*) in front; several pieces with the impression of the Buddhist cross; one piece of solid gold, measuring $\frac{3}{4}'' \times \frac{1}{4}'' \times \frac{1}{8}''$; and quantities of stars or flowers both in silver and gold, with six or eight petals each. The silver is tarnished, but the gold is beautifully bright, and was so when the box was opened.

Pearls of sizes, many being welded together in sets of two, three, or four, are numerous.

The treasure also includes quantities of flowers or stars, leaves serrated and veined, Buddhist tridents, pyramids, pierced and drilled beads of various sizes and shapes, cut in white or red cornelian, amethyst, topaz, garnet, coral, and crystal. Some of these objects seem to be made of shell. There is one bird in red cornelian, and another in metal.

I have compared these ornaments with those illustrated in Mr. Rea's work, "South Indian Buddhist Antiquities,"¹ and find that almost every form described by him is in my collection, which includes many not in the Bhaṭṭiprōḷu deposit.

The only inscription of any kind is scratched on the cover of the smaller urn. The letters are in the Pāli character, and are about $\frac{7}{16}$ of an inch long. The letters

¹ Archaeol. Survey of India, New Imp. Series, vol. xv.

are so slightly scratched in that I have been unable to obtain an impression, but I have made a very careful pencil rubbing, of which the following is the result:—¹

$\therefore \omega \cdot \omega^{-1} = D \square D$ $\delta \lambda \cdot \lambda^{\dagger}$

There is a bridge on the road opposite the *stūpa*, and I have taken the level of the north-west parapet as the datum level.

From the base of the brickwork, that is to say, from the surface of the ground inside and outside of the *stūpa*, to the summit, the height is 21·65 feet.

The diameter of the *stūpa* at the ground-level is 116 feet. At a distance of eight feet below the summit, at a point where the inside vertical walls are well defined, the diameter is 62 feet.

To the south of the *stūpa* is a raised platform, which indicates the site of some building.²

To the north there are the remains of a rectangular building, with walls well defined, but I have made no excavation here.

About 65 feet east of the *stūpa* is a rectangular courtyard, measuring 99' 10" by 118', surrounded by a well-preserved wall, with small rooms opening off it on all sides. I have had a room on each side excavated. There is no flooring, and nothing to indicate what the roof consisted of.³ I found wood at the bottom of the doorways, which has since crumbled to pieces. The walls were plastered with mud, which even now it is difficult to break off from the wall. I have not come across the outer wall to the north, but I have no doubt that it is there.

¹ For the transliteration and translation see J.R.A.S., 1898, p. 388, and the following Note.

² In my opinion this structure was an open platform, not the site of any building. Small votive *stūpas* of brick may have stood on it. (V. A. S.)

³ This building was evidently a monastery. (V. A. S.)

The western side, that nearest the *stūpa*, is different in construction from the others, but I have not excavated sufficiently to judge what was the nature of it. The walls extend inwards from the main wall, and the centre room gives me the idea that it formed the main entrance.

I was inclined at first to think that this building was built of smaller bricks than those found in the *stūpa*, but, on closer examination, I cannot find any bricks of smaller dimensions than the following, namely: $15\frac{1}{3}'' \times 10'' \times 2\frac{1}{2}''$, $15'' \times 10'' \times 3''$, $16'' \times 11'' \times 3''$. There were also arch bricks measuring $10''$ and $8\frac{1}{2}'' \times 15'' \times 3\frac{1}{3}''$, $10\frac{1}{3}''$ and $9'' \times 16'' \times 2\frac{1}{3}''$, $11''$ and $10'' \times 8'' \times 2\frac{3}{4}''$, $8''$ and $7'' \times 13'' \times 3''$, and $14\frac{1}{3}'' \times 12'' \times 2\frac{1}{3}''$.¹ One or two rectangular bricks measured $15\frac{1}{2}'' \times 5'' \times 3''$. What appeared to be smaller bricks were only portions of the larger ones.

To the west there is the site of another building.

I had the sides of the tank to the south-west of the *stūpa* dug, but could not find any traces of brickwork round it.

East of the *stūpa* opened there is another (B), and there is a nest of *stūpas* (C and D) to the south.² The village of Gunwaria to the south-west also possesses one, and the village of Bharaulia to the north-west has another.³

A little above the stone box, and to the south of it, I found two small pieces of concrete made of stone lime.⁴

In the building to the east [i.e. the monastery] I found a small iron spear-head, with blade measuring $3\frac{1}{4}'' \times \frac{7}{8}'' \times \frac{1}{8}''$ and handle measuring $4\frac{1}{2}''$; and also an iron spike, nails with large heads, and sundry pieces of iron.

¹ The occurrence of these arch bricks is of special interest. (V. A. S.)

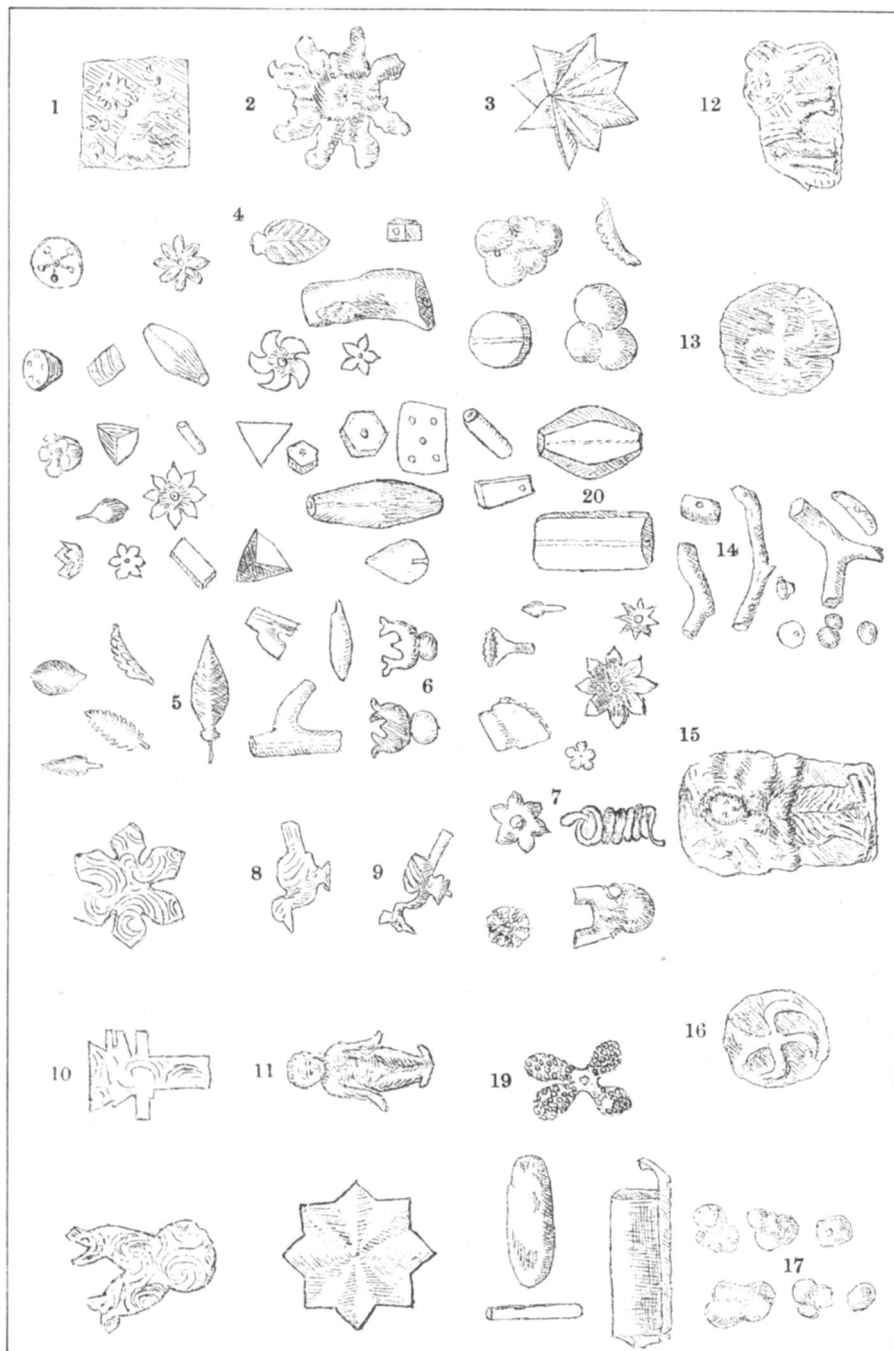
² Mr. Peppé's tracing of the map of the surrounding country has not been reproduced. (V. A. S.)

³ It is to be hoped that Mr. Peppé will be good enough to continue his explorations. Other inscribed vases will probably be found in the numerous *stūpas* in the neighbourhood. (V. A. S.)

⁴ These little pieces of concrete are the only indications of the use of lime in the building. (V. A. S.)



SONARI AND PEPPE VASES



NOTE.

By V. A. SMITH, M.R.A.S.

The discoveries made by Mr. William Peppé are of such exceptional value and interest that I think it desirable to publish them at once, although the excavations are still incomplete. Mr. Peppé, who is a trained engineer and surveyor, kept accurate notes during the progress of his exploration, and has thus been able to prepare satisfactory plans and sections.¹ He has confined himself to a trustworthy record of what he did and saw, leaving explanation and commentary to others. I shall endeavour in the following pages to give such brief explanation and commentary as may render Mr. Peppé's report more fully intelligible and more significant than it would be if left to speak for itself.

The north-eastern corner of the large Bastī District, which adjoins on the west the Gorakhpur District, is occupied by the estates of European grantees, who have within the last sixty years transformed vast acres of dense forest into rich and well-cultivated plains, inhabited by a numerous and prosperous peasantry.

The principal of these estates is the Birdpur Grant, the property of the Gibbon and Peppé families. The residence of the managing proprietors, Messrs. William and George Peppé, is at Birdpur, six miles from the Nepalese frontier, and fourteen miles, viâ Naugarh Bazaar, from the Uskā Railway Station on the Bengal and North-Western Railway.

¹ [These were unfortunately so injured in the post that they cannot be reproduced. But Mrs. Peppé's full-size drawing of the objects in the four vases has escaped destruction and is reproduced as a plate. The other plate reproduces the photograph of the inscribed vase (Figures 4 and 5). Above it is given a photograph (Figures 1, 2, and 3) of the very similar inscribed vase from Sonārī now in the British Museum. This was discussed in Cunningham's "Bhilsa Topes," p. 317.—R.H. D.]

The high road from Naugarh to the frontier runs for twelve miles through the Birdpur estate, and then comes to an abrupt termination in a rice-field. The Nepalese Government does not encourage the construction of roads, and leaves its subjects to make their way as best they can along rough tracks, or, when the crops are off the ground, across the fields. The line of frontier is a purely artificial one, and is marked by a narrow strip of "neutral ground" and by numbered masonry pillars at intervals of about a mile each. Birdpur House will be found marked on Sheet No. 188 of the N.W.P. and Oudh Survey (scale one inch to one mile), in about latitude $27^{\circ} 22' N.$ and longitude $83^{\circ} 9' E.$ The road from Naugarh runs nearly due north and reaches the frontier a little west of Pillar No. 44.

The Niglīva pillar with the inscription recording Aśoka's visit to the *stūpa* of Kanakamuni (Konāgamana) lies on the west bank of the Niglīva Sāgar, or artificial lake, about 17 miles almost due north of Birdpur House, and just outside the southern limit of the ruins of Kapilavastu, which extend for several miles east and west. The western end of the ruins of the city rests on the left or eastern bank of the Bāngangā River, a considerable stream which descends from the hills and joins the Rāptī in the Bastī District. The breadth of the city of Kapilavastu north and south was much less than its length east and west. The position of Kapilavastu may be defined as approximately in latitude $27^{\circ} 37' N.$ and longitude $83^{\circ} 8' E.$ ¹

The Aśoka pillar near Paḍariā, in the Rummindeī Tappā in Nepāl, is situated five miles from the frontier, and about six miles north-east from Mr. Gibbon's house at Dulhā in the Dulhā Grant, which is about six miles E.N.E. from Birdpur. The direct distance from Birdpur to the Paḍariā pillar, which marks the site of the Lumbinī Garden, the traditional birthplace of Gautama Buddha, is about 12 miles.²

¹ Niglīva and Kapilavastu are really close together, and only 31 miles from Uskā Station. The distances as stated by Dr. Führer in his reports are erroneous.

² Both of these Aśoka inscriptions have been recently edited by Dr. Bühler in "Epigraphia Indica," vol. v, p. 1.

The *stūpa* excavated by Mr. Peppé is near the village of Piprāhwā, and stands a little west of the high road from Naugarh and about half a mile from the frontier.

A group of *stūpas* (C and D in Mr. Peppé's report) lies about half a mile south-west of Piprāhwā *stūpa*, and there is another mound of ruins (B) more than a quarter of a mile to the east.

A fourth mound of ruins exists to the north-east near the Siswā reservoir, and there are several mounds, probably *stūpas*, in the Dulhā Grant. A small well-defined ruin in Mr. Peppé's stable-yard at Birdpur is more probably a temple than a *stūpa*. A large mass of ruins at Pipri, about three miles south from Birdpur, is also more probably Brahmanical than Buddhist, though of very early date.

I have thought it desirable to put these notes on record in order to define accurately the relative positions of Kapilavastu, the Lumbini Garden, and the Piprāhwā *stūpa*, and to indicate the extensive field of exploration which lies open in the Grants of the Basti District. I am well acquainted with the Grants, and on the 28th January, 1898, had the pleasure of visiting the Niglīva pillar and the western end of the ruins of Kapilavastu in the company of Mr. William Peppé.

I now proceed to deal directly with the subject of Mr. Peppé's report.

The building east of the *stūpa* is undoubtedly a monastery. It is desirable that both it and the small structure north of the *stūpa* should be fully excavated. Some small objects of interest will probably be found, and inscriptions may possibly turn up. I expect to find an image or images in the northern building, and this is the most likely position for an inscription.

Complete excavation of the exterior of the *stūpa* is also desirable. At least one procession path must have existed, and it is possible that it was surrounded by a rail. The principal deposit is commonly at the level of the procession path. In this case the stone coffer lay at a height of only 1·64 foot above the ground-level. This height is

probably the level of the brick pavement round the *stūpa* used as a procession path. The broken vase found at a depth of 10 feet from the summit almost certainly marks the level of a higher terrace or procession path.

The *stūpa* is evidently a solid mass of brickwork. The bricks are of the large size specially characteristic of the Aśoka period, and are well made. Rice-straw has been freely used to strengthen the cohesion of the clay. The bricks which I saw at Kapilavastu excavated from the small *stūpas* supposed to be those commemorating the slaughter of the Sākya are of much smaller dimensions, being only 12 inches in length. Rice-straw has not been used in their manufacture.

The dimensions of the *stūpa* entitle it to rank in the second class of monuments of the kind. The diameter at the base is 116 feet. The Bhaṭṭiprōḷu *stūpa*, which the Piprāhwā building in several respects closely resembles, had a base 148 feet in diameter. The base of the great *stūpa* at Amarāvati was about 138 feet in diameter.¹ The Mānikyāla dome had a diameter of 127 ft. 9 ins.² The present height of the Piprāhwā *stūpa* is 21·65 feet. Though the original height must have been considerably greater it must have fallen far short of half a diameter. According to a well-known rule this low ratio of height to diameter is a certain sign of high antiquity.

The central "pipe" or well is a curious feature, which is also found at Bhaṭṭiprōḷu and elsewhere. Mr. Peppé states that this "pipe" began at a distance of ten feet from the summit, and ran down two feet with a diameter of one foot, when it contracted to a diameter of four inches until it reached the level of the bottom of the stone coffer, when it assumed the form of a rectangle, 17 inches by 5 inches, for the depth of a single layer of bricks, and then resumed the circular pipe shape, four inches in

¹ Rea, "South Indian Buddhist Antiquities," being vol. xv of Archaeological Survey of India Reports, N.S., pp. 2, 3, 7, and 8.

² Cunningham, "Reports," v, 75.

diameter, for a further distance of two feet, when it stopped. The rectangle served as a "pointer" to the coffer.

The well in the Bhaṭṭiprōḷu *stūpa* extended from the summit of the building, which was only about 14 feet high when first examined, down to the bottom. For a distance of $5\frac{3}{4}$ feet it preserved a uniform diameter of $9\frac{1}{2}$ inches, and in the lower portion the courses were stepped, having alternate diameters of $9\frac{1}{2}$ inches and 1 ft. 3 ins.¹

The central well of the Ghaṇṭaśālā *stūpa* was constructed in a third fashion, and is thus described:—

"The brickwork on the surface of the square in the centre of the *stūpa* appeared quite solid, and was laid in parallel courses. It extended thus for a depth of 3 feet. At that point, in the centre, was the top of a well, 9 inches square, filled with earth. Among the first earth removed, were pieces of a broken *chatti*," and its contents, a lead coin, beads, and some pieces of quartz. "Just below there was a small red earthenware *chatti*, $4\frac{1}{2}$ inches in diameter and height," which contained beads, pearls, etc. "The small well in the centre of the *stūpa* gradually increased in size, till, at 13 feet from the surface, it was 2 ft. 6 ins. square. For the lower half of that depth it was filled with clay. The well there was closed with a brick. Below that, the well was 9 inches and 12 inches square, each alternate course down to the foundations, 26 feet from the summit of the mound. This portion also was packed with clay. There were no other relics. The foundations rest on sand. The various sizes of the openings of each course, in a portion of the well, is a feature also observed at Bhaṭṭiprōḷu."²

"It has been thought," Mr. Rea observes, "that the curious small circular shaft in the centre of the Bhaṭṭiprōḷu *stūpa* might have been the receptacle for the strong wooden post that supported the covering umbrellas. A similar but square shaft was found in the centre of the Ghaṇṭaśālā

¹ Rea, op. cit., p. 9, pl. ii.

² Rea, op. cit., p. 33.

stūpa. That building has a greater proportional height of the dome intact, and the top of this shaft was closed with original brickwork, so that with it—unless the well had been again resumed at a greater height—it could not have served the purpose supposed. It may also have been so with the Bhaṭṭiprōḷu *stūpa*, though now, of course, it is impossible to ascertain whether it really was so. There seems reason to believe, from the fact of a stone umbrella post found at Nāgalapalle, from the umbrellas being stone, and from the sculptured representations, that the umbrella post also was of the same material.

“The small well may have served as a receptacle for fixing a sweep during the progress of building to guide the correct laying of the circular rings of brickwork.”¹

At Piprāhwā the central pipe or well only began at a distance of ten feet from this summit. For two feet distance it had a diameter of one foot, and then contracted to four inches, until it reached the level of the bottom of the stone coffer, where it changed to a rectangular section for the depth of a single course of bricks.

It is clear that this well cannot possibly have been the receptacle for an umbrella post, and it is equally clear that its primary purpose is to mark the exact centre of the *stūpa*, but the reasons for the variations in diameter, and for the other details of construction in the various examples, are not apparent.

The stone coffer is remarkable for its great size and weight, and for being hewn out of a solid block of stone. The workmanship is excellent, and the cost must have been great.

The massiveness and costliness of the coffer, and the richness of the deposit of precious objects in the vases, are obvious proofs of the veneration attaching to the relics enshrined. Those relics are some scraps of bone, which are now mixed up with the fragments of the decayed wooden vessel. The inscription on one of the soapstone

¹ Ghaṭṭaśālā is 13 miles west of Masulipatam. (Rea, op. cit., p. 3.)

(steatite) vases proves that the depositors believed the fragments of bone to be part of the sacred body (*śarīraṃ*) of Gautama Buddha himself. Whether or not the depositors' belief was actually well-founded no man can say. Mr. Peppé, unfortunately, omitted to take a note of the contents of each vase separately. The omission is not of much importance.

The general character of the deposit of precious objects resembles, as noted by Mr. Peppé, that of the deposit at Bhaṭṭiprōḷu, but the Piprāhwā collection is the richer of the two. The number of individual objects must extend to several hundreds. Mrs. Peppé's careful and accurate drawings give an excellent notion of representative objects from the collection, which fully supports Mr. Sewell's remark concerning a deposit found at Guḍivāḍa that "the men of that day were highly experienced lapidaries."¹

Even the few selected objects shown in the plate are too numerous for detailed description. I have appended numbers to a few, which may be briefly described.

No. 1, square of gold leaf, stamped with the figure of a lion, and symbols, which are perhaps Brāhmī characters. There are several specimens of this class. No coins occur among the collection. I think that Nos. 1, 13, and 16 are probably impressions of coins. At Bhaṭṭiprōḷu were found "twenty-four small silver coins. They are plain on the reverse, and on the obverse have *Śrī-pādas*, *triśūlas*, lotus-flowers, and other emblems more or less legible."² Nos. 1, 13, and 16, at Piprāhwā, seem to be impressions of similar one-faced coins.

Nos. 2 and 3 are examples of very numerous classes of gold-leaf stars.

Nos. 4 and 5 are examples of a considerable class of very delicately wrought miniature leaves, executed in crystal and various other substances.

¹ Rea, op. cit., p. 20. Guḍivāḍa is twenty miles north-west of Masulipatam.

² Rea, op. cit., p. 12.

- No. 6, two examples of the *triratna* symbol.
 No. 7, a coil of fine wire, apparently silver.
 No. 8, a bird in cornelian.
 No. 9, a bird in metal (? silver). These are the only objects of the kind.
 No. 10, a gold-leaf cross.
 No. 11, a minute human figure in gold leaf.
 No. 12, an elephant in gold leaf. This is unique.
 Nos. 13 and 16, gold leaf stamped with the *svastika*, probably impressions of coins.
 No. 14, fragments of coral.
 No. 15, female figure in gold leaf, with aureole. Nos. 11 and 15 are the only human figures in the collection.
 No. 17, small pearls, some of which are stuck together. The pearls are numerous.
 No. 18, a large disc of gold leaf, with wavy ornament, unique.
 No. 19, an example of a large class of granulated gold-leaf stars. The hollow fish-handle of the crystal vase is filled with stars of this kind.
 No. 20, beads of beryl, topaz, etc. Most of the solid objects are pierced for stringing, and two or three have fragments of fine silver wire still attached.

The inscription on the lid of vase No. 1 reads as follows:—

Line 1. "*Iyam salila nidhane Budhasa bhagavatō Sakiyanam sukiti bha—*

Line 2. *tinam sabhagīṇikanam* ¹ *saputradalanam.*" ²

¹ [Mr. Peppé's pencil rubbing reads quite clearly *sabhatīṇikanam*—where the *ti* may be a slip of the pencil for *gi*, but the *ni* is doubtless right.—R.H. D.]

² [The rubbing has clearly *saputa-* not *saputra-dalanam*. The letters on the photograph are quite clear. Unfortunately, as it gives only the first half of the inscription, these two words do not appear in it. A large photograph of the whole inscription on the Peppé vase, to be taken if necessary on two or three plates, is greatly to be desired.—R.H. D.]

Dr. Bühler translates (see above, p. 388)—“This relic-shrine of divine Buddha (is the donation) of the Śākya Sukiti-brothers,¹ associated with their sisters, sons, and wives.”

The alphabet, as Dr. Bühler observes, is essentially the same as that of the neighbouring Aśoka inscriptions, with the important exception that long vowels are not marked.

The dialect is like the Māgadhī, substituting *l* for *r*. *Salila* thus represents Skr. *śarīraṃ*.

The final character of *bhagavato* looks like *te*, with a stroke to the left, but must be read either as *to* or *ta*. If it be read as *ta*, we must suppose with Professor Bühler that the character *sa* was accidentally omitted.

Dr. Hoey, Professor Bühler, Dr. Hoernle, and Dr. Bloch all concur in the reading *Sakiyanam*. The characters *-yanam* were accidentally omitted by the scribe and were then inserted above the line.

Sukiti is treated by Professor Bühler as a proper name. Apparently it might be interpreted merely as an adjective signifying ‘celebrated’ or ‘renowned,’ and this interpretation seems to me preferable.

The exact age of the inscription cannot as yet be settled with certainty. The record is probably older than the reign of Aśoka, which, I am inclined to think, must be placed rather earlier than the current chronology allows.

This *stūpa* cannot be the monument erected by the Morians or Mauryas of Pippalivane, as Dr. Hoey suggested in the *Pioneer*. The Pippalivane *stūpa* was the ashes or charcoal *stūpa* erected over the charcoal from the pyre, and that *stūpa*, we know, was far from Kapilavastu in a south-easterly direction. The name Piprāhwā is probably modern. Scores of villages are named after conspicuous *pīpal*-trees.

The Śākyas of Kapilavastu, “as the relations of Buddha,” obtained a share of the relics of the master at the time of the cremation. It is possible that the Piprāhwā *stūpa*,

¹ Or “of the renowned Sakya brethren,” that is, as I understand, the brethren of *Buddha bhagavata*. This suggestion is due to Dr. Hoey, and seems sound. The reading *Sakiyanam* was first published by Dr. Hoey in the *Pioneer*. [V. A. S.]

which is only eleven miles from Kapilavastu, may be that erected by the Śākya brethren immediately after the death of Gautama.¹

¹ [The words are as follows (Mahā-parinibbāna Sutta in J.R.A.S. 1876, p. 260):—

Kapilavatthavā pi Sakyā Kapilavatthusmim Bhagavato sarirānaṃ thūpañ ca mahañ ca akamsu.

In my English translation ("Buddhist Suttas," S.B.E., vol. xi, p. 134) this clause has been, by inadvertence, omitted.

In Pāli the inscription would run—

Idam sarīra-mdhānaṃ* Buddhassa bhagavato Sākyaṇaṃ Sulakkh-bhātīkānaṃ* sabhagvūṇaṃ* saputtadāṇānaṃ.*

So that among these few words there are no less than four that show a slight difference in dialect between Pāli and the language of the inscription, even allowing, as is undoubtedly the case, that the omission of long vowels and doubled consonants is purely a matter of orthography; and further, the phrase *sarīra-mdhānaṃ* seems awkward in Pāli prose in the sense intended, since *sarīra* in the singular means not 'relics' but 'body,' but the corresponding compound *sarīra-thūpa* occurs in the sense of 'stūpa over relics' in the last sentence of the Sutta above quoted.

It is misleading to render *bhagavato* by 'divine.' The word means merely 'august, auspicious, *felix*.'

An alternative rendering of the inscription would be: *This shrine for relics of the Buddha, the August One, is that of the Sākyas, the brethren of the Distinguished One, in association with their sisters, and with their children and their wives*—RH. D.]