

與 · 佛 · 同 · 行

發 現 佛 陀 的 故 鄉

W A L K I N G W I T H
T H E B U D D H A

DISCOVERING THE NATAL LANDSCAPE OF THE BUDDHA



國際研討會論文集

WORKSHOP HANDBOOK

時間：2018年5月12日(六)~13日(日)

地點：佛陀紀念館佛光樓九樓國會議廳

Date: 12th ~ 13th May 2018

Venue: Buddha Museum Fo Guang Building 9F International Conference Hall

主辦單位
Hosts



承辦單位
Organizers



佛光山佛陀紀念館
Fo Guang Shan Buddha Museum



贊助單位
Sponsor



與・佛・同・行

發現佛陀的故鄉

WALKING WITH THE BUDDHA

DISCOVERING THE NATAL LANDSCAPE OF THE BUDDHA

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線上閱讀



WORKSHOP
E-BOOK

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壹、緣起

佛光山佛陀紀念館為國際博物館，長期推廣社會教育，每年舉辦豐富的展覽，並引進國際優秀的特展，同時舉辦學術研討會，以促進國際間藝術文化的交流。此次為歡慶 2018 年佛誕節，佛陀紀念館首度與英國杜倫大學、東方文化博物館聯合策展「與佛同行——發現佛陀的故鄉」展覽。

本次展覽呈現始於 2011 年 1 月的考古活動及相關項目之成果，目前仍在進行中的專案是由尼泊爾國家考古局、藍毗尼發展信託和英國杜倫大學共同組成考察團，在科什山·普拉薩德·阿查理雅和羅賓·康寧漢教授的指導下，來自尼泊爾、英國的考古學家和專家們與佛陀紀念館首次合作，結合信仰、考古與學術為呈現，慶祝佛誕研究發表，共同為遺址歷史開啟新的篇章。

I. Background

During the last few years, the Fo Guang Shan Buddha Museum has been making consistent efforts on social education. Each year, the Buddha Museum holds several exhibitions, as well as academic workshops to promote international and cultural exchanges. This year, in order to celebrate the Buddha's Birthday, the Buddha Museum co-curates "Walking with the Buddha—Discovering the Natal Landscape of the Buddha" exhibition with Durham University and the Oriental Museum, UK.

This exhibition present the results of archaeological activities conducted within the Natal Landscape of the Buddha as part of an ongoing project, which commenced in January 2011 with a team drawn from the Department of Archaeology, Government of Nepal, the Lumbini Development Trust and Durham University, UK. Under the direction of Mr Kosh Prasad Acharya and Professor Robin Coningham, this mission brought together archaeologists and specialists from Nepal and the UK who are working with the Buddha Museum for the first time. The exhibition which integrates faith, archaeology, and academic research will shed new light on the history of Lumbini and other sites within the Greater Lumbini Area.

貳、議程

II. Agenda

5月12日(六) May 12th (Sat)	講者 Speaker	標題 Title of Speech
13:30-14:00	報到 Registration	
14:00-14:30	開幕式 Opening	
論文發表(一) Paper Presentation		
14:30-15:30	英國杜倫大學聯合國教科文組織教席 羅賓·康寧翰教授 Professor Robin Coningham (UNESCO Chair in Archaeological Ethics and Practice in Cultural Heritage, Department of Archaeology, Durham University, UK)	佛陀年少時成長之地——迦毗羅衛古城的新發現 Excavating Ancient Kapilavastu, the Childhood Home of Lord Buddha
	聯合國教科文組織/日本信託基金項目 考古調查聯合主任、尼泊爾國家考古局前局長 科什山·普拉薩德·阿查理雅 Mr Kosh Prasad Acharya (Co-Director, UNESCO/JFIT Excavations and former Director-General of Archaeology, Government of Nepal)	重新發現藍毗尼——佛陀誕生地 The Rediscovery of Lumbini, the Birthplace of Lord Buddha
15:30-15:50	中場休息 Break Time	
論文發表(二) Paper Presentation		
15:50-17:20	尼泊爾藍毗尼發展信託副主席 默帝耶法師 Venerable Metteyya Sakyaputta (Vice Chairman, Lumbini Development Trust, Nepal)	佛陀誕生地的管理：藍毗尼園 Managing Lumbini, the Birthplace of Lord Buddha
	尼泊爾國家考古局考古處處長 拉姆·巴哈杜爾·孔瓦爾 Ram Bahadur Kunwar (Chief of Excavation Branch, Department of Archaeology, Government of Nepal)	保護佛陀誕生地景觀 Protecting the Natal Landscape of the Lord Buddha
	英國杜倫大學博物館總館長 克雷格·巴克萊 Dr Craig Barclay (Head of Museums, Durham University, UK)	與佛同行——認識杜倫大學的典藏 Walking with the Buddha through the Collections of Durham University
17:20-17:30	會議代表合影 Group Photo	
5月13日(日) May 13th (Sun)	講者 Speaker	標題 Title of Speech
08:30-09:00	報到 Registration	
論文發表(三) Paper Presentation		
09:00-11:00	巴基斯坦伊斯蘭堡阿塔姆大學亞洲文明研究所前所長 穆罕默德·阿什拉夫·汗 Professor Muhammad Ashraf Khan (Former Director Taxila Institute of Asian Civilizations Quaid-i-Azam University, Islamabad, Pakistan)	犍陀羅巴基斯坦豐富的佛教遺產 Gandhara and Pakistan's Rich Buddhist Heritage
	南天大學講師 覺璋法師 Venerable Dr Juewei (Lecturer, Nan Tien Institute)	佛陀在中國十六國時期的重要性 ——中國聖王與佛教轉輪聖王的同化 The Importance of the Buddha in China during the Sixteen Kingdoms: an assimilation of Chinese sage king and Buddhist cakravartin
10:00-10:20	中場休息 Break Time	
論文發表(四) Paper Presentation		
10:20-11:20	日本神戶設計大學教授 西村幸夫 Professor Yukio Nishimura (Kobe Design University, Japan)	尼泊爾大藍毗尼園區的朝聖規劃 Planning for Pilgrimage in the Greater Lumbini Area of Nepal
	美國紐約國家地理攝影師 艾拉·普洛克 Mr Ira Block (National Geographic Photographer, New York, US)	記錄佛教朝聖的非物質遺產 Recording the Intangible Heritage of Buddhist Pilgrimage
11:20-11:40	閉幕式 Closing	

※ 主辦單位保留議程變更之權利。The agenda is subject to change.

叁、議事規則

- 一、 會議使用語言為中文、英文。
- 二、 論文發表時間
每篇論文發表時間 20 分鐘。發表時間剩餘 3 分鐘前第一次舉牌提示；時間結束時第二次舉牌提示。請在規定的發表時間內結束。
- 三、 回應與討論時間：5 分鐘
 - 每位發表結束後限 2 人提問。
 - 每人提問時間不超過三十秒，發表人於所有提問結束後一併回答。
 - 剩餘 1 分鐘前第一次舉牌提示；時間結束時第二次舉牌提示。
- 四、 提問人：
 1. 提問前請先舉手。
 2. 每一場研討會中，同一位與會人士最多發言兩次為原則。
 3. 發言時，請先介紹自己服務單位及姓名。
- 五、 為了研討會順利進行，請各位與會人士配帶識別證。
- 六、 進入會場，議場進行中，手機請關機或調為震動。
- 七、 尊重議場秩序，請勿中途退場、請勿攝影及錄音。

III. Rules of Procedure

- I. The workshops are in Chinese and English.
- II. For Presenters
Each oral presentation is 20 minutes. When there are 3 minutes left, we will hold up a sign to notify you of the remaining time. When time is up, we will hold the sign again to notify you.
- III. The Q & A sessions are 5 minutes long.
 - Only two questions allowed for each presenter.
 - Each question should take no more than 30 seconds. The presenter will answer all the questions together.
 - When there is 1 minute left, we will hold up a sign to notify you of the remaining time. When time is up, we will hold up the sign again to notify you.
- IV. For Observers
 - A. Please raise your hand before asking question.
 - B. Each person is allowed a maximum of two questions at each session.
 - C. Please state your name and profession before you speak.
- V. Please retain your identification badge during the workshop.
- VI. Please turn off your mobile phones or switch to silent mode during the workshop.
- VII. Please do not leave or take video recordings during the workshop.

肆、論文發表

IV. Papers

一、羅賓·康寧翰 教授

英國杜倫大學聯合國教科文組織教席



羅賓·康寧翰 (Robin Coningham) 為英國杜倫大學中世紀考古教授，主持杜倫大學文化遺產考古學倫理與實踐教科文組織教席，於南亞一帶進行田野調查，探測該地地層年代、第二期都市化、印度洋貿易的源頭，以及佛教早期考古。教授更於巴基斯坦絲路一帶——賈爾瑟達的巴拉希薩城堡進行考古，阿努拉德普勒聖城和波隆納魯瓦區的古城進行考古深度調查、孟加拉摩訶斯坦與巴哈普爾進行地球科學探勘，以及尼泊爾加德滿都震災的挖掘。

教授配合聯合國教科文組織計畫，主要在佛陀誕生地——位於尼泊爾的藍毗尼進行挖掘工作，近期則在提羅拉科特 (迦毗羅衛古城) 執行考古工作。2013 年與 Geoffrey Scarre 合作，為劍橋大學出版社編輯《哲學考古專書：貼近過去》，並於 2015 年與考古學者 Ruth Young 一同編輯世界考古叢書類的《南亞考古學：印度至阿育王時期》，於劍橋大學出版社發行。

1. Professor Robin Coningham

UNESCO Chair in Archaeological Ethics and Practice in Cultural Heritage, Department of Archaeology, Durham University, UK

Robin Coningham is Professor of Mediaeval Archaeology at Durham and holds UNESCO's Chair in Archaeological Ethics and Practice in Cultural Heritage. He has conducted fieldwork across Southern Asia aimed at refining chronologies and investigating the region's second urbanization, the genesis of Indian Ocean trade and the archaeology of early Buddhism. He has co-directed major projects across the region ranging from excavations and surveys at the ancient capitals of Anuradhapura and Polonnaruva to deep soundings at the Bala Hisar of Charsadda on Pakistan's Silk Road, geophysical survey at Mahasthan and Paharpur in Bangladesh and post-earthquake rescue excavations in Nepal's Kathmandu Valley.

Professor Coningham is co-director of UNESCO's excavations and surveys at Lumbini in Nepal, the birthplace of the Buddha, and UNESCO's current campaign of excavations and surveys within the Buddha's natal landscape, including Tilaurakot-Kapilavastu, the childhood home of the Buddha. He edited Cambridge University Press 'Appropriating the Past: Philosophical Perspectives on the Practice of Archaeology' with Geoffrey Scarre in 2013 and published 'The Archaeology of South Asia: From the Indus to Asoka' with Ruth Young in the prestigious Cambridge World Archaeology Series in 2015.

佛陀年少時成長之地——迦毗羅衛古城的新發現

羅賓·康寧翰 (皇家亞洲學會成員、古物學會成員)

2014 年杜倫大學文化遺產考古學倫理與實踐教科文組織教席、英國杜倫大學中古與早期現代研究所副主任、中世紀考古教授

前言

佛教自印度恆河平原向外傳播，途經犍陀羅一帶，與不同城市與文化相遇。其中融入來自波斯、希臘的城市與文化、崇尚希臘文化的在地民族，以及其他非希臘的民族，犍陀羅地區也因此成為印度孔雀王朝時期的重鎮。阿育王當時向大流士與亞歷山大帝的後代下達敕令，即以希臘文或犍陀羅文（Kharosthi）研擬。後來犍陀羅一帶更融入印度主題元素，創造出最早的佛造像。此次圖錄中包含約翰·馬歇爾爵士所珍藏的關於塔克西拉古城的照片集、以及英國杜倫大學東方文化博物館典藏的犍陀羅出土的雕像，其中許多的場景都源於佛陀年少時成長之地——迦毗羅衛古城。

犍陀羅地區的雕塑家以希臘化視角想像迦毗羅衛古城，並以希臘的科林斯古城來形塑迦毗羅衛古城的城市風格，而迦毗羅衛古城最早的歷史記載，則是一群優秀的僧侶兼歷史學者在佛陀聖地，經過漫長而危險重重的朝聖旅程後所留下。現存紀錄中，最早前往迦毗羅衛古城的朝聖者為支僧載，於秦朝（約 265 ~ 420）時前往。儘管主要記載現已失佚，寧梵夫教授還是根據引述他作品的資料，翻譯如下：「迦維羅越國（譯註：指迦毗羅衛古城），城桓多已荒廢，無人整頓，猶有優婆塞，姓釋，可二十餘家，是白淨王（譯註：指淨飯王）之苗裔 …，精進修持 … 修復年久失修之佛塔 … 然現僅十二名僧侶居於城內。」

隨後，中國著名僧侶法顯於 399 年至 412 年間前往朝聖，其中描述「止有眾僧民戶數十家而已。」同樣顯現當地荒涼的場景。英國佛教學學者山姆·比爾於 1869 年的《佛國記》英譯本中描述：「白淨王（指淨飯王）故宮處。作太子母形像。」、「太子出城東門見病人。迴車還處皆起塔。」這段紀錄在後來玄奘的記載中獲得印證，玄奘於 629 至 645 年間前往朝聖，並集結旅途經歷成冊。山姆·比爾於 1911《大唐西域記》的英譯本中敘述：「其內宮城周十四五里，壘甃而成，其跡峻固。」、「宮城內有故基，淨飯王正殿也。上建精舍」玄奘更造訪摩耶夫人寢殿遺跡、阿私陀仙人為太子占相處、太子遣回其白馬犍陟以及四門遊觀處，各建有一佛寺作為指標。

迦毗羅衛古城的再發現

即使有許多早期佛教朝聖路線的記載，直至十九世紀以前，佛陀的出生地——迦毗羅衛古城的確切位置都已失佚。當年亞歷山大·康寧漢爵士、理斯·戴維斯教授等考古學家與歷史文本研究者，都試圖參考法顯與玄奘的路線，仍舊徒勞無功。直至 1895 年尼格利哈瓦區出土阿育王石柱，當中記載阿育王王朝擴張疆土時，曾以過去七佛之一的拘那含牟尼佛為名，於此建立拘那含牟尼佛涅槃寺。配合歷史上的地形學，證實拘那含牟尼佛涅槃寺位於尼泊爾德賴高原。再根據法顯記載，迦毗羅衛古城往東一里即為拘那含牟尼佛涅槃寺。之後尼泊爾帕爾帕府總督卡德加·桑雪雷那將軍與印度考古局安羅·傅爾博士，在 1896 年一同調查藍毗尼園的銘文，進一步將古城確切的位置縮小範圍，如同法顯描述迦毗羅衛古城約位於藍毗尼西側五十里。

印度考古局的考古調查員穆克赫吉曾於 1899 年，針對安羅·傅爾博士的調查進行測繪與紀錄。傅爾博士的調查旨在辨識提羅拉科特是否為古代的迦毗羅衛古城，而前述的地域證明無疑幫助了穆克赫吉。以前一般推測遺址應是在藍毗尼與阿育王柱一帶，不過穆克赫吉的證據超越了這一點，因為此區並未受到侵擾，使穆克赫吉能認出此城市的規畫，並將測量、繪圖結果與法顯和玄奘的記載結合。包含城市本身長方形磚瓦、泥牆（南北向 1600 尺、東西向 1000 尺），另外三側有壕溝圍繞、河流在第四側。地圖亦描述現存的周邊遺址，包含河岸、往北方向的外側小鎮、基本方位上還有三處塔型的土丘。

穆克赫吉試圖依循一些磚瓦堆砌而成的內部遺跡，對照整體配置與中國朝聖僧侶法顯與玄奘的敘述，總結「只有迦毗羅衛古城與提羅拉科特才有如此多的記載與鑑定，位於右側，符合所有其他條件。」隨後穆克赫吉這項主張與發現即獲得主要當局的認可。1901 年英國的印度史學家文森·史密斯亦描述「在這區域內沒有其他圍牆圍成的地方與玄奘當時的針對遺址的敘述有相符。」並歸結「既然國內無他處符合玄奘所描述的神聖院落，迦毗羅衛古城與提羅拉科特的說法自然無庸置疑。」

啟動考古調查

儘管找出迦毗羅衛古城與提羅拉科特連結的證據，但到了 1962 年印度考察隊的領隊德芭拉·米特拉前往提羅拉科特針對北側城牆進行小規模的挖掘行動後，穆克赫吉的主張即受到質疑。德芭拉·米特拉表示從目前出土的區域來看，提羅拉科特在早期還未建立防禦的工程，並強調「這裡第一期出土的陶器都是公元前三世紀以後的器皿。」這些證據隨後也編入其著作《佛教遺址》中，並總結「目前尚未找到直接的證據去證明迦毗羅衛古城就在提羅拉科特」。

然而德芭拉·米特拉的主張並未說服尼泊爾人與國際學者，尼泊爾國家考古局在 1967 年與 1972 年間仍在提羅拉科特地區進行計畫性的挖掘與保護行動，包含挖掘深溝，藉此鑑定這一區古代的遺物、清理表層磚造遺址。在 Tara Nanda Misra 和 Babu Krishna Rijal 的指導下，這些挖掘使得為了保護城市的磚牆區以及通往東西側的城門區逐漸明朗化。同時也專注在堡壘與郊區北側所出土的兩座大塔。挖掘深溝的過程也頗有進展，不僅成功出土北方磨光黑陶、灰色彩陶等器皿，這些考古結果也證實此區可往前追溯至公元前五世紀。

整體來說，這些後期的調查更強化了迦毗羅衛古城與提羅拉科特之間的連結，德國考古學家 Hartel 曾寫道「世界大多數的學者都在關注提羅拉科特地區。」在一些基礎工程設立，以及許多學者，包含穆克赫吉、Tara Nanda Misra 和 Babu Krishna Rijal 率先研究後，在 1997 年至 1999 年間聯合國教科文組織在此區進行考古地球物理勘查，證實此區曾有棋盤式的街道配置，以及土丘的深溝都顯示公元前五世紀即有人佔領此地。

提羅拉科特與迦毗羅衛古城的再發現

近四年來，尼泊爾國家考古局、藍毗尼發展信託、杜倫大學聯合國教科文組織教席、斯特靈大學和拉籌伯大學著手進行新一期「佛陀誕生地藍毗尼的保存與管理加強計畫」，在聯合國教科文組織日本信託基金的援助下，東京大學教授西村幸夫、前尼泊爾國家考古局局長科什山·普拉薩德·阿查理雅、英國杜倫大學聯合國教科文組織教席羅賓·康寧翰教授共同領導，聚焦提羅拉科特與迦毗羅衛古城的考古調查。

提羅拉科特與迦毗羅衛古城的研究計畫是一項跨領域的研究，不僅結合傳統考古研究方法，例如挖掘，更包含尖端科學研究的考古地球物理勘查、地質考古學等。這期間考古團隊成功推算出提羅拉科特與迦毗羅衛古城的城市型態與時間發展。同時不用進行全面性的挖掘，透過考古地球物理勘查即能模擬出第一張完整呈現南亞早期歷史城市的地圖。從地球物理學的磁儀計也檢測出底層土壤的磁差，再透過重燒現有的磚塊產生正向的磁力異常，成功推演出磚牆的組成成分與排列。提羅拉科特與迦毗羅衛古城的地球物理勘查始於 2014 年，成功調查出早期城市的規劃結合直線性的結構，主要道路也依循護城牆與護城河，呈現矩形圍成的區域。此外，也顯示此區有許多方正排列配置、並發現市中心有以牆圍繞而成的建築，長寬約 100 x 100 公尺。

為了解這個建築的時間、特色與形式，考古團隊先於北側牆探測出疑似通道的結構，並於 2016 年在此挖出一個約 60 x 20 公尺的通道，現已證實為北側城門，並有一

座塔連結周圍的城牆，塔寬約 1.5 公尺，高 1 公尺。城牆內也發現一個長寬為 20 公尺的大型結構，包含許多房間和一座庭院。整個區域的格局宏偉，城市正中心坐落一處遺跡，也暗示過去可能為迦毗羅衛古城的行政單位與政治高層的住所。

團隊緊接著在此進行深度考古文化層挖掘測序，目前則在處理出土文物，等待科學鑑定年代結果出爐。由斯特靈大學的辛普森教授進行地質考古分析，包含土壤取樣進行光釋光測量 (OSL)，測定得到的年代將有助於了解提羅拉科特與迦毗羅衛古城一代的遺跡與建築特色。此外奧地利學者庫比納針對土壤進行一系列精細的考古研究，試圖了解其中的沉積物與特質，再進一步了解當地自然環境的變化、過去的族群又是如何影響周遭地景。

挖掘期間，團隊針對城市的其他區域同時進行挖掘，包含沙瑪神廟旁一條 4 公尺深的深溝，這區也提供證據，幫助追溯城市的起源到最後被佔領的順序。從鑽孔可以發現有木造建築結構體直接插進土壤，且可回推到公元前八世紀，不僅成為最早的證據，也支持提羅拉科特與迦毗羅衛古城的人類定居活動早於當時恆河平原主要城邦興起的假設。提羅拉科特與迦毗羅衛古城一區在近期所發現的沙瑪神廟，也是笈多王朝時期廟宇的代表，其中結合雕刻的磚頭，在庫丹與藍毗尼一帶也可以找到。

從北側防禦的土牆發現有一條通道貫穿，顯示這裡早期曾有人為活動，加上之後兩次以柵欄作分界，鋪上陶、磚的防禦土牆，可追溯回公元前六世紀。這些朝東的木造籬笆也顯示早期在提羅拉科特與迦毗羅衛古城曾施行集中管制以及城市規劃建制。從古城的水文學和水源規劃也發現孔雀王朝時期中心有以磚瓦圍成的水池，大約 30 x 30 公尺。同時也出土一座蓄水池，可以被視為是第一個在孔雀王朝時期為公民所蓋的基礎設施，在加德滿都山丘上的中世紀城市中也發現相似的設施，由此也推論這些加德滿都山丘上的建築風格以及城市規劃可能源自德賴平原。

透過考古地球物理勘查，辨識出有一巷道穿過城中主要交叉路，一直通到防禦的土牆外。現已確認此巷道在通往東門的道路南側，且與它平行。也發現這裡的防禦土牆經過兩期的工程，其中一次是為了填滿牆上先前出現的縫隙，暗示後期巷道進行相關的磚瓦工程。整體反映提羅拉科特與迦毗羅衛古城一區的都市形態並非固定不變，會隨時間調整，例如城市的入口隨著城市不同時期的發展，曾開放，也曾封閉。

針對城牆外的調查，在南側發現一個大土丘，表層被許多金屬殘留物所覆蓋。總計下來有八噸的鐵屑，也發現熔爐碎片，顯示公元前四世紀在城市的南側為主要工業區。也顯現當時已有意識的將產生大量污染的活動安排到城外。

在東邊，東塔附近也發現一座寺院建築，傳統上認為是農田所圍繞的遺址，但透過考古地球物理勘查顯示這裡有寺院群和磚瓦堆砌的池塘，出土時只在地表下約 25 公分。回溯公元前三世紀，這些遺跡都標註著提羅拉科特與迦毗羅衛古城以及周邊考古遺產的重要性，同時也須考量未來發展時的保護措施。我們將持續進行田野調查，了解更多這些工業遺址區與聖地，並針對部分區域採取必要措施，使之免於受到農業深耕與現代建造的影響。

從考古地球物理勘查，結合無人機的測繪、螺旋鑽取、挖掘和地質考古學，我們可以更清楚認識提羅拉科特與迦毗羅衛古城的地質型態以及時間順序，接著就能開始論證這個城市的脈絡。此區在公元前八世紀有人為活動，隨後於公元前六世紀建造了朝東的木造籬笆進行防禦，這些圍籬隨後又被陶土推砌的城牆和磚瓦堆砌的牆與塔所取代。更需要提到的是在市中心的十字路口發現一座以牆圍繞而成的建築，長寬約 100 x 100 公尺，包含四個主要的城門，都可跟中國早期朝聖者的敘述交相對照，後來在其上發現四邊形的建築便直接獲得證實。從這種證據都顯示質疑穆克赫吉學者最初的鑑定是不必要的，然而，考量未來將有越來越多的朝聖者以及未知的開發所可能導致的破壞，現階段我們也極需更多資金，才能持續進行調查、保存與呈現這些重要的遺址。

結論

儘管近四年間迦毗羅衛古城與提羅拉科特的研究有超前的發現，但遺址的歷史、形態學和連貫性的資料仍然不足，尤其此區同時發現現存最古老的遺址以及近現代的遺址，像是由四面牆所圍繞的建築、東側寺院和沙瑪神廟。聯合國教科文組織 / 日本信託基金計劃第三階段專案將著重在強化遺址朝聖與遊客經驗上，透過調查與保存選定的城市遺址和腹地，輔以看板設計和編寫導覽手冊來呈現給朝聖者和遊客。同時提供培訓機會給尼泊爾特里布文大學的博士生、藍毗尼佛教大學的研究生、尼泊爾國家考古局、藍毗尼發展信託等相關職員，並鼓勵孟加拉、不丹、緬甸、印度、巴基斯坦、斯里蘭卡一同加入我們的考古研究行列。

雖然防禦中心和城外的農田區的產權皆歸屬尼泊爾政府，並由藍毗尼發展信託負責管理，但我們在新的考古調查中發現寺院、遠古工業遺產區及遠古住宅區幾乎都落在護城河之外；研究中也反映出當地由於修持活動、道路建築與為新寺院的建設導致的拓寬工程，或是建設遊客公共設施、住屋等人為活動，已讓提羅拉科特與迦毗羅衛古城幾個關聯區域以及無價的考古遺址受到威脅，必須加快腳步進行全面性的檢查與調查。

此外，也須了解遊客的需求以及當地在近期社會與經濟下所受到的衝擊。為此整個團隊將持續與當地居民、商家、觀光業與朝聖者進行訪談，了解來訪當地的族群，這些客群又為當地經濟帶來哪些衝擊。因此觀察遊客的活動必然有助於了解朝聖者、觀光客以及當地居民的需求，並在保存與維護當地特有文化遺產的同時，促進提羅拉科特與迦毗羅衛古城一帶持續性的發展。另外也感謝藍毗尼酒店笠井公司的笠井篤信先生的慷慨資助，促成 2018 年 2 月首次舉辦社區文化節慶活動，碰巧遇上聯合國教科文組織藍毗尼園國際科學委員會年會成員來訪提羅拉科特與迦毗羅衛古城，這個慶典主要在慶祝有形與無形的遺產，著重在孩童校內競賽、照片展、藝術品展覽，以及傳統舞蹈的呈現，並包含當地手工藝品的製作，例如 Rangi Lal Parjapati 結合傳統陶工藝，純手工製作的象，或是綠化手工藝婦女團親手以草編織的籃子。(有些作品亦會展出於此次展覽)

最後我想引述一段使我深受啟發的一段話，主要出自 2016 年 4 月聯合國教科文組織前總幹事伊琳娜·博科娃參與聯合國教科文組織藍毗尼園國際科學委員會年會，來訪藍毗尼園和提羅拉科特，針對如何呈現與保存南亞豐富但脆弱的有形與無形資產的一席話：

「我們可以寄託在這股能量上，未來的朝聖者與觀光客就能完整體驗到這塊古老宗教與歷史的景觀，同時利用遺產的力量推進永續發展，也為全人類提供適宜的工作與生計。文化遺產就好比是一位駕駛，能學習各種技能與知識、為全人類開展新的生產力…我們無需在遺址的維護與開發上做抉擇，更不用在遺址保存與佛教朝聖者的需要之間選邊站。如果關心這塊土地的所有人在計劃與行動上都從和諧出發，那麼我們就可以涵蓋所有。」

致謝

此次整個計畫匯集許多考古學家，包含藍毗尼發展信託、尼泊爾國家考古局、杜倫大學聯合國教科文組織教席、斯特靈大學和拉籌伯大學。贊助單位包含聯合國教科文組織 / 日本基金計劃專案、藍毗尼發展信託、尼泊爾國家考古局、日本法華宗、法國東方文化遺址保護聯盟、美國國家地理學會、尼泊爾藍毗尼國際內觀禪修中心、英國藝術暨人文研究委員會、英國牛頓基金會、英國杜倫大學。重要捐助者：笠井篤信 (藍毗尼酒店笠井公司)。同時感謝聯合國教科文組織加德滿都辦公室、聯合國教科文組織世界遺產中心、尼泊爾特里布文大學的職員與學生、藍毗尼佛教大學、Risshion Shanti Vihar 信託、提羅拉科特與迦毗羅衛古城社區及居民。

Excavating Ancient Kapilavastu, the Childhood Home of Lord Buddha

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Introduction

As Buddhism expanded out of the Ganga Plains and across the ancient kingdom of Gandhara, it encountered cities and communities with different cultural origins and practices. A mixture of cities and settlements of Persian and Hellenistic settlers, as well as indigenous Philhellenic and un-Hellenised populations, Gandhara was acknowledged to represent an important province of the Mauryan Empire. Indeed, the Emperor Asoka ensured that his edicts in this region were recorded in either Greek or Kharosthi to reach these descendants of Darius and Alexander. This cultural encounter later fused Hellenistic styles with Indic subjects to create some of the earliest known images of the Buddha. As illustrated in this catalogue by Sir John Marshall's photographs of Taxila, and the Gandharan sculpture from Durham's Oriental Museum, many depict scenes from his life within the ancient city of Kapilavastu, the Buddha's childhood home.

While Gandharan sculptors imagined Kapilavastu through a Hellenistic lens, with characters framed within Corinthian capitals, the earliest historic descriptions of Kapilavastu are from a series of remarkable monk historians who undertook long and dangerous pilgrimages across the Buddhist holy land. The earliest surviving record of a visit to Kapilavastu was by Zhi Sengzai, who travelled there during the Chin Dynasty (r.265-420 CE). Although his main text has been lost, Max Deeg's translation of later references to it records that "*Kapilavastu has not got a king now. The city and ponds are deserted and dirty; there being only empty space. There are some upasakas, about twenty household of the Sakya family; they are descendants of King Suddhodana...formerly they zealously cultivated religious energy...when the stupas were dilapidated, they completely repaired them..But now there are [only] twelve monks who dwell inside that [city].*"

The city was then visited by the Chinese monk, Faxian, who travelled on pilgrimage between 399 and 412 CE. He also described a largely abandoned landscape with “*simply a congregation of priests and about ten families of lay people*” inside the city. Sir Samuel Beal’s 1869 translation of Faxian records that “*In the place where stand the ruins of the palace of Sudhodana, there is a picture of the Prince-apparent and his mother*” and that *stupas* “*have been erected on the following spots - where the royal Prince left the city by the Eastern gate, where he saw the sick man, and where he caused his chariot to turn and take him back to his Palace*”. His description is corroborated by that of the later monk, Xuanzang, who visited between 629 and 645 CE. He also carefully recorded his visit to the ancient city. Beal’s 1911 translation states that despite being ruinous, the pilgrim saw that “*the inner city is fifteen li round; it is completely encircled and is exceedingly strong*” and that “*within the city are some old foundations belonging to the chief palace of Suddhodana raja. Over these ruins a Vihara has been built*”. Xuanzang also noted visiting the ruins of the sleeping hall of Queen Maya, also with a *vihara* built over it, as well as a *stupa* marking the place where Asita read the horoscope of Prince Siddhartha, the point where he sent back his horse, Kanthaka and the place of the Four Sights, the old man, sick man, dead man and the ascetic.

The Rediscovery of Kapilavastu

Although a key site within early Buddhist pilgrimage routes, the location of ancient Kapilavastu, the childhood home of the Buddha, had been lost by the nineteenth century. Many of the archaeological and textual pioneers of the age, such as Sir Alexander Cunningham and Professor Thomas Rhys Davids, were unable to identify Kapilavastu despite references to it within the itineraries of Faxian and Xuanzang. This situation was entirely transformed in 1895 by the discovery, and subsequent translation, of the Asokan inscription on the Niglihawa pillar as it recorded Asoka’s expansion of the nirvana *stupa* of the Buddha Kanakamuni, one of the 27 Buddhas preceding Siddhartha. This unlocked the historical topography of the Nepali Terai as the nirvana *stupa* was referenced by Faxian as being only one *li* east of the ancient Kapilavastu. The later discovery of the Lumbini inscription in 1896 by the Nepali Governor of Palpa, General Khadga Shumsher J.B. Rana, and Dr Fuhrer of the Archaeological Survey of India, further narrowed down its location as Faxian also placed Kapilavastu as 50 *li* west of Lumbini.

This strong locational evidence undoubtedly assisted the archaeological surveyor P.C. Mukherji, of the Archaeological Survey of India, during his mapping and recording of Dr Fuhrer’s earlier work to identify the archaeological site of Tilaurakot as ancient Kapilavastu in 1899. Mukherji’s own evidence advanced its case beyond its proximity to both Lumbini

and the Asokan Kanakamuni inscription as he was able to recognise and relate the site's topography to Faxian and Xuanzang's descriptions of the ancient city due to its undisturbed nature. These included the city itself, defined by a rectangular brick and mud walled enclosure measuring 1600 feet north to south by 1000 feet east to west and further fortified by moats on three sides and the river on the fourth. His map of the site also demonstrated the survival of additional monuments within the site's immediate hinterland, including an outer town to the north and three *stupa*-like mounds at the cardinal points.

Clearing parts of the jungle interior of the site, Mukherji was also able to trace some of the brick-built internal monuments and, comparing the overall plan with descriptions from Chinese pilgrims Faxian and Xuanzang, concluded that "*no other ancient site has so much claim on the identification of Kapilavastu as Tilaura (sic), as being situated in the right position and fulfilling all other conditions*" (1901: 50). P.C. Mukherji's discovery of ancient Kapilavastu was immediately accepted by key authorities, with Vincent Smith stating in 1901 that "*In the whole country side there is no other walled enclosure corresponding to the citadel described by HiuenTsiang (sic) as existing in his time*", leading him to conclude that "*Considering the fact that there is no other place in the whole region which can possibly be identified with the 'royal precincts' described by HiuenTsiang (sic), the identification of them with Tilaura-Kot can hardly be doubted*".

The Beginning of Archaeological Investigations

Despite the strength of evidence linking the archaeological site of Tilaurakot with ancient Kapilavastu, P.C. Mukherji's conclusions were questioned in 1962 after Debala Mitra of the Archaeological Survey of India opened a small excavation trench across Tilaurakot's north wall and rampart. Her interpretation of the exposed section led her to conclude that Tilaurakot had not been fortified during its early phases and, most significantly, stated that "*the pottery of Period I here is not earlier than the third century BC*" (1972: 16). She reflected on her evidence in her volume, *Buddhist Monuments*, and concluded that "*we did not find anything tangible in favour of the identification of Tilaura-kot with Kapilavastu*" (1971: 250).

Many Nepali and international scholars were unconvinced by Mitra's suggestion and dating, and the site was then subject to a campaign of excavation and conservation by the Government of Nepal's Department of Archaeology between 1967 and 1972. These included both the excavation of a series of deep sondages to investigate the antiquity of the site as well as the clearing of brick monuments close to the surface. Directed by Tara Nanda Misra and Babu

Krishna Rijal, these excavations cleared sections of the brick wall protecting the city as well as one monumental gateway on its eastern and western sides. Their investigation also focused on the walled city's hinterland and two large *stupas* were discovered north of the Northern Suburb. The deep trenches were equally successful and reports of finds of Northern Black Polished Ware (NBPW) and Painted Grey Ware (PGW) confirmed a relative sequence stretching back to the first half of the first millennium BCE.

Collectively, these later investigations strengthened again the case for the identification of Tilaurakot as ancient Kapilavastu and as the German archaeologist Hartel summarises "*The majority of scholars all over the world tended to Tilaurakot*" (1995:151). Building on this foundation work, and that of the pioneering studies of P.C. Mukherji, Tara Nanda Misra and Babu Krishna Rijal, a UNESCO program undertook a geophysical survey across the site in 1997 and 1999. This survey confirmed the presence of a grid-plan street plan within the city and a deep trench on Mound V suggested that the settlement's occupation stretched back into the first half of the first millennium BCE.

Rediscoveries within Tilaurakot-Kapilavastu

Over the four years, a team of archaeologists from the Department of Archaeology, Government of Nepal, Lumbini Development Trust, Durham University's UNESCO Chair, the University of Stirling and La Trobe University have been undertaking renewed archaeological investigations at Tilaurakot as part of the second phase of the UNESCO project, 'Strengthening the Conservation and Management of Lumbini, the Birthplace of Lord Buddha'. With overall sponsorship from the Japanese Funds-in-Trust-for-UNESCO and leadership from Professor Yukio Nishimura of Tokyo University, the archaeological investigations focused on Tilaurakot-Kapilavastu and were co-directed by Mr Kosh Prasad Acharya, former Director-General of the Department of Archaeology, Nepal, and Professor Robin Coningham, UNESCO Chair in Archaeological Ethics and Practice in Cultural Heritage at Durham University, UK.

Building from our earlier research at Lumbini, the project at Tilaurakot-Kapilavastu has been multi-disciplinary, combining traditional archaeological approaches, such as excavation, with cutting edge scientific techniques, including geophysical survey and geoarchaeology. During this time, our team has successfully defined the urban morphology and chronological development of Tilaurakot-Kapilavastu and, using geophysical survey, has been able to create the first comprehensive map of an Early Historic City in South Asia without the need for total excavation. The magnetometer survey used in the geophysical survey has recorded magnetic

variations in the underlying soil and has been particularly successful in picking up alignments of brick walls, due to the positive magnetic anomalies that fired material such as brick provide. The geophysical survey of Tilaurakot-Kapilavastu, initiated in 2014, has now been completed with the identification of a pre-planned city with rectilinear structures and roads at the cardinal directions within a rectangular enclosure defined by a fortification wall and moats. As well as identifying many structures within this rigid layout, the geophysics also identified the presence of a monumental walled complex at the centre of the city, measuring over 100 by 100 metres.

To understand the date, character and form of this complex, the team opened a trench measuring 60 metres by 20 metres in 2016 over an area that the geophysics had identified as a possible gateway in its northern wall. Excavation within that trench has now confirmed the presence of a monumental northern gateway and tower linked to the massive perimeter wall, the latter measuring 1.5 metres wide and surviving in places to one metre in height. Inside the wall of the complex, the team also identified a large structure measuring 20 x 20 metres, with several rooms around a central courtyard. The entire compound is palatial in scale and is suggestive of a monumental complex at the centre of the city, most probably housing the administrative and political elites of ancient Tilaurakot-Kapilavastu.

A deep sequence was excavated in the palatial area, and the team are currently processing the artefacts and awaiting the results of scientific dating from these investigations. Geoarchaeological analysis conducted by Professor Ian Simpson of the University of Stirling, including Optically Stimulated Luminescence samples (OSL) from soil, will provide a scientifically dated sequence for key monumental and architectural features for this complex as well as other areas of Tilaurakot-Kapilavastu. In addition, Kubiena tins of soil samples have also been extracted from the archaeological sequences to microscopically study the deposits and interpret their characteristics and the nature of the changing environmental development of these sites, and how past communities may have effected their surrounding landscapes and environment.

During the four season program of excavations, we have also investigated other areas of the city, including a four metre deep trench next to the Samai Mai Temple. This section has provided evidence of a long chronological sequence, stretching back from the origins of the city to its final occupation. The earliest evidence, timber structures cut into the natural soil, identified from postholes, dates to the eighth century BCE and lends support to the existence of human settlement at Tilaurakot-Kapilavastu before the emergence of major states in the

Ganges plains. The Samai Mai Temple area also presented evidence of one of the most recent monuments at Tilaurakot-Kapilavastu in the form of a major Gupta period temple constructed of carved bricks similar to those found at Kudan and Lumbini.

A trench cut through the northern fortification wall also confirmed early occupation, with the later phases of clay and brick fortifications preceded by two phases of site demarcation by timber palisade dating to the sixth century BCE. The creation of these cardinaly-oriented timber fence-lines is suggestive of centralised control and urban design at ancient Tilaurakot-Kapilavastu from its earliest phases of occupation. The team is also beginning to understand the hydrology and water management of the ancient city. This included the discovery of a Mauryan period central brick-lined pond within the city measuring 30 by 30 metres. Striking as the first example of Mauryan civic infrastructure, it is similar in appearance to tanks found in the medieval cities of the Kathmandu Valley, leading the team to develop the hypothesis that some aspects of the Valley's architectural styles and urban design were developed in the Terai.

The geophysical survey also identified a roadway running through the main crossroads of the city and out towards the city ramparts. Notably, it ran south of, and parallel to, the road to the conserved Eastern Gate. Initially appearing to be a continuation of the brick fortification wall, two phases of brickwork were identified, one filling in an earlier gap in the wall, suggestive of a later blocking of a gateway. This shows that the urban form of Tilaurakot-Kapilavastu was not static but changed over time, with entrances to the city being opened and blocked at different stages of the city's development.

Outside the fortification walls, the team also targeted investigations at monuments in the immediate environs and hinterland of the city. To the south, the team excavated a trench on a large mound covered by a surface scatter of metal-working residue. Recording over eight tonnes of iron slag, furnace fragments were also discovered, indicating a major industrial zone to the south of the city dating from the fourth century BCE onwards. This suggests that heavy polluting activities were consciously located outside the city.

To the east, the team uncovered a major monastic complex around the Eastern *Stupa*. Traditionally thought to be an isolated monument surrounded by fields, our geophysical survey revealed a monumental complex of monastic buildings and brick-lined ponds, which when excavated, was found only 25 centimetres below the current ground surface. Dating to

the third century BCE, these monuments around the city highlight the importance and significance of the archaeological heritage of Tilaurakot-Kapilavastu and its surrounding landscape but also the need to protect it from future development. We plan to continue our field survey to understand more about its sacred and industrial hinterland as well as identify more areas that warrant protection from deep ploughing and building.

As is clear, we now know much more about the morphology and chronology of Tilaurakot-Kapilavastu through the geophysical survey and, in combination with the results of Unmanned Aerial Vehicle (UAV) mapping, auger-coring, excavation and geoarchaeology, we can now begin to confirm the city's sequence. The city was first occupied in eighth century BCE, after which it was fortified with a cardinally-oriented timber palisade in the sixth century BCE. This fence was later replaced by clay ramparts and then topped by a brick wall with towers. We have also demonstrated the presence of a 100 by 100 metre walled palatial complex at the central cross-roads of the city. This complex has four cardinal gates and confirms the Chinese pilgrim descriptions of the palace, complete with the evidence of quadrangular structure built above it. Based on this evidence, we see no reason to doubt Mukherji's original identification, however, we do recognise that we urgently need more funds to continue to investigate, conserve and present this significant site before increasing numbers of pilgrims and associated unplanned development damage its unique heritage and setting.

Conclusion

Despite the striking discoveries over the last four years, there is still insufficient information regarding the history, morphology and sequence of Tilaurakot-Kapilavastu, especially within the Central Walled Complex, the Eastern Monastery and around the Samai Mai Temple, where both the oldest and youngest remains of the city have been identified. Now, on the cusp of the third phase of funding from the Japanese-Funds-in-Trust-for-UNESCO, we will also seek to enhance the pilgrim and visitor experience at the site by investigating and conserving selected monuments within the city and its hinterland in order to present them to pilgrims and visitors as well as write and design information boards and a guide book. We will also continue to offer training for Masters level students from Nepal's Tribhuvan University, postgraduate students from Lumbini Buddhist University and archaeological staff of the Department of Archaeology, Government of Nepal, and the Lumbini Development Trust as well as continue to encourage colleagues from Bangladesh, Bhutan, Myanmar, India, Pakistan and Sri Lanka to join us.

As significantly, although the fortified core and a number of fields outside the city are owned by the Government of Nepal, and managed by the Lumbini Development Trust, our new archaeological survey has identified the wealth of monastic, industrial and residential occupation beyond the city's moats. Our study has demonstrated that these invaluable archaeological remains, integral parts of Tilaurakot-Kapilavastu, are under threat from cultivation, road building and widening as well as from the construction of new monasteries, visitor infrastructure and houses. As a result, we all recognise that broader examination and survey needs to be urgently undertaken.

Additionally, we need to better understand the needs of visitors and the current social and economic impacts of the site on local communities. To this end, the team will continue to conduct interviews with local residents, businesses as well as tourists and pilgrims to gain an enhanced understanding of who visits the site and how this impacts the local economy. Monitoring visitor behaviour will continue to enable the team to assess the needs of pilgrims, tourists and the local population, which will contribute to aiding sustainable development at Tilaurakot-Kapilavastu, while also preserving and protecting the site's unique cultural heritage. Indeed, with generous funding from Dr Tokushin Kasai of Hotel Kasai Lumbini, we were able to organise Tilaurakot-Kapilavastu's first community Cultural Festival in February 2018, which celebrated its tangible and intangible heritage. Coinciding with the visit of UNESCO's International Scientific Committee for Lumbini, the program featured competitions for school children, photographic and artefact exhibitions and traditional dances. It also celebrated the production of local handicrafts, including beautifully hand-crafted traditional clay elephants by Rangi Lal Parjapati and intricately hand-woven grass baskets by Hariyali Hastakala Women's group - some examples of which are also displayed here.

Finally, I would again like to draw inspiration and direction from the words of Dr Irina Bokova during her visit as Director General of UNESCO to Lumbini and Tilaurakot-Kapilavastu and participation in UNESCO's International Scientific Committee for Lumbini in April 2016, as they contain a relevant message for us all about presenting and protecting South Asia's rich but vulnerable tangible and intangible heritage:

"We can build on this energy, so future generations of pilgrims and visitors may experience fully this ancient religious and historical landscape. We can harness the power of this heritage to foster sustainable development, decent jobs and livelihoods for all. Heritage can be a driver to learn new skills and knowledge, developing new capacities for the whole population...there is no need to choose between the conservation of historical remains and...development...There is no

need to choose between the preservation of heritage and the needs of the Buddhist pilgrims. We can have all of these, if we manage to coordinate in harmony the initiatives being planned...by so many actors who care for this place.”

Acknowledgements

The Project team comprised archaeologists drawn from the Lumbini Development Trust, Department of Archaeology, Government of Nepal, Durham University’s UNESCO Chair, University of Stirling and La Trobe University. The Project was generously sponsored by the Japanese-Funds-in-Trust-for-UNESCO, Lumbini Development Trust, Department of Archaeology, Government of Nepal, Hokke Shu (Japan), Oriental Cultural Heritage Sites Protection Alliance (France), National Geographic Society, Panditarama Lumbini International Vipassana Meditation Center (Myanmar), the UK’s Arts and Humanities Research Council, the UK’s Newton Fund, Durham University (UK) and, of course, the significant donation from Dr Tokushin Kasai of Hotel Kasai Lumbini. The Project would not be possible without additional support from UNESCO’s Kathmandu Office, UNESCO’s World Heritage Centre, the staff and students of Tribhuvan University and Lumbini Buddhist University, the Trustees of the Rishshion Shanti Vihar and the communities of Tilaurakot-Kapilavastu.

二、科什山·普拉薩德·阿查理雅

聯合國教科文組織 / 日本信託基金項目考古調查聯合主任、
尼泊爾國家考古局前局長



科什山·普拉薩德·阿查理雅於 1978 年服務於尼泊爾國家考古局挖掘小組組長，2003 年至 2009 年間擔任尼泊爾國家考古局局長。阿查理雅作為藍毗尼發展信託計畫承辦，1992 年至 1996 年間代表尼泊爾政府，帶領考古部和全日本佛教會、藍毗尼發展信託一同進行摩耶夫人寺的挖掘。退休後加入聯合國教科文組織，直到 2016 年都是帕斯帕提那區發展信託基金的執行長以及杜倫大學聯合教科文組織榮譽研究夥伴。與康寧翰教授一同佛陀誕生地——位於尼泊爾的藍毗尼進行挖掘工作，近期則在提羅拉科特（迦毗羅衛古城）執行考古工作。

2. Mr Kosh Prasad Acharya

*Co-Director, UNESCO/JFIT Excavations, Former Director-General of Archaeology,
Government of Nepal*

Mr Kosh Prasad Acharya joined the Government of Nepal's Department of Archaeology in 1978, serving as Head of its Excavations Branch before holding the office of Director-General of Archaeology between 2003 and 2009. In addition to acting as Project Chief for the Lumbini Development Trust, Mr Acharya also held the post of Chief Archaeological Officer attached to the Japanese Buddhist Federation and Lumbini Development Trust's excavations of the Maya Devi Temple in Lumbini between 1992 and 1996 on behalf of the Government of Nepal. Following his retirement from government service, he joined UNESCO as a Consultant and was appointed Executive Director of the Pashupati Area Development Trust until 2016. He is now an Honorary Research Fellow attached to Durham's UNESCO Chair. Mr Acharya is co-director with Professor Coningham of UNESCO's excavations and surveys at Lumbini in Nepal, the birthplace of the Buddha, and UNESCO's current campaign of excavations and surveys within the Buddha's natal landscape, including Tilaurakot-Kapilavastu, the childhood home of the Buddha.

重新發現藍毗尼——佛陀誕生地

科什山 · 普拉薩德 · 阿查理雅

聯合國教科文組織 / 日本信託基金項目考古調查聯合主任、尼泊爾國家考古局前局長、尼泊爾旅遊民航暨文化部前聯合秘書、帕舒帕蒂區發展信託、ICOMOS (尼泊爾) 成員、聯合國教科文組織諮詢顧問、東方文化遺址保護聯盟顧問、英國杜倫大學榮譽研究員

前言

在佛教的傳統裡，藍毗尼因摩耶夫人從其丈夫的迦毗羅衛城至其父母所在的天臂成的旅途中，途經此地誕下悉達多太子而聞名。悉達多太子以王子身分在迦毗羅衛城生活了多年直至他二十九歲那年出家，斷然離開了他的妻兒與王國，踏上尋求真理的旅程，證悟成為佛陀並開始宣揚佛法，使佛教成為後世重要的宗教之一。他成道於菩提迦耶，並在鹿野苑展開第一次的說法，直至他八十歲涅槃於拘尸那揭羅期間，他周遊各地，四處傳道弘法。他在即將涅槃之際，曾告訴阿難尊者，藍毗尼、菩提迦耶、鹿野苑及拘尸那揭羅這幾個含有他一生主要事跡的所在地，可以串連起來，做為後人重要的朝聖地。

藍毗尼作為聖地的最早考古證據是出現於公元前三世紀阿育王朝時期，摩耶夫人寺旁的石柱碑文中。阿育王朝時期的領土範圍廣從阿富汗延伸至孟加拉，多數學者也都認同阿育王是佛教極重要的護教者。後世記載證實中國的法顯法師及玄奘法師都曾造訪阿育王建造的遺址，其中包含參拜位在藍毗尼聖地的石柱 (阿育王石柱)。雖然曾有爭議之說，在五世紀之後大片藍毗尼區域都被遺棄了，但在十四世紀尼泊爾西部國王 Ripu Malla 的碑文中指出，藍毗尼於當時仍是相當重要的朝聖地點，而且在喜瑪拉雅獨立王國的各統治者都前來此地朝聖。然而，於此時期後，藍毗尼和許多佛教聖地皆被遺忘，甚至被吞噬於叢林之中或被轉化融合於其他教派和習俗裡。

重新發現藍毗尼

十九世紀整個南亞考古學方法論的發展受惠於文本研究，歐洲及南亞學者運用歷史地志試圖從古文本和碑文記載中，尋找並辨識其中所提及的古蹟遺址所在。這一波考古進展的關鍵資料是源於法顯 (五世紀) 及玄奘 (七世紀) 的朝聖路線記載至十九世紀後期，菩提迦耶、鹿野苑和拘尸那揭羅此些主要的佛教聖地皆已被證實，但佛陀的誕生地——藍毗尼的正確位置仍然成謎。

當時普遍認為，藍毗尼位於喜馬拉雅山山麓南方的特萊平原內，此地氣候惡劣、叢林茂密，於十九世紀成為英屬印度與尼泊爾獨立王國間的緩衝區。先前數次考察皆沒有找到藍毗尼的遺址，直至 1896 年，由印度考古局安羅·傅爾博士及尼泊爾卡德加·桑雪雷那將軍正式確認了該遺址所在。接近他們位於 Rummindei 的營地附近有一片樹叢，樹叢裡有一高起的土地，四周環繞著蜿蜒的河流，他們在土丘頂上發現了一座小寺廟。其中安置了當地信仰神祇——魯帕夫人 (Rupa Devi)，此雕像後來被驗證為公元前六世紀雕鑄，是代表誕育佛陀的摩耶夫人 (Queen Maya Devi)。此外，發現此寺旁的石柱上有以古梵文銘刻的碑文如下：

「天佑喜見王 (即阿育王) 登基廿年，親來致敬禮拜，因為釋迦牟尼佛誕生於此，王赦令於此地建造石柱，又因此為世尊的誕生地，故減免藍毗尼村的稅賦，僅需繳交收成的八分之一即可。」

此碑文證實了藍毗尼的位址，且知名學者格奧爾格布勒 (Georg Bühler) 曾於 1897 年的皇家亞洲學會雜誌上說及：「此赦令佐證無疑安羅·傅爾博士所發現的藍毗尼園即為佛教創始者的誕生地。」

考古調查的開始

於藍毗尼被重新發現不久後的 1899 年，印度考古學者穆克赫吉 (P.C. Mukherji) 為了完成遺址的首項計劃，開始著手進行部分的清理工作，直至 1930 年代，在雷那將軍的外甥凱澤桑雪雷那指揮下執行重要階段的調查研究從早期磚造紀念碑中，清理出一些後期的考古發現，過程中曾不慎毀壞後期發展階段的定相證據，也曾翻修一些既存的雕像，包括摩耶夫人寺與沐浴水池。

這個被考古發掘和保存的歷史遺跡之後成為聯合國推動整體規劃的主要元素，在 1960 年代日本建築師丹下健三依據聯合國祕書長吳丹的要求，規劃將藍毗尼成為一個國際性的朝聖地，之後在 1997 年更列入聯合國教科文組織世界遺產——佛陀的誕生處，藍毗尼是世界上最大宗教之一佛教最神聖之地，而且保留非常早期佛教朝聖中心之重要歷史證據。

在 1990 年代，摩耶夫人寺因鄰近的一棵大樹過度生長而毀壞，導致尼泊爾政府和全日本佛教會率先考古挖掘。他們遷移這棵樹時發現排成一列的寺廟群 (考古文化層)，始於拉納將軍重新翻修的寺廟，直到一座與阿育王石柱連接的磚造殿堂。這座阿育王時期的建築是長方形的，被量測面積是 26 x 21 公尺，並有 15 個隔間，原先翻譯為「室」。有此一說，磚牆區隔出「室 / 隔間」，這些是空置給「填充物 / 獻祭品」的空間。這個過程挖掘出一塊「標誌石」——指出此地為佛陀誕生之正確地點所在。

重新發現摩耶夫人寺和藍毗尼

在阿育王時期的寺院經過考古發掘後，2002 年透過設立一座新的防護所，來保護這些易損壞的遺跡，然而枉顧聯合國教科文組織反應監測任務及國際科技會議的建議，這個新防護所由鋼筋水泥建造，在封閉式微氣候環境變化下會破壞遺址。隨著參訪藍毗尼的人數持續增加，防護所內的濕度加速增長的緣故，造成阿育王時期磚造建物的損害。聯合國教科文組織和尼泊爾政府為了進一步保護遺址，在 2011 年推動一個專案：強化保護及管理佛陀誕生地藍毗尼，在東京大學西村幸夫教授的帶領下從聯合國教科文組織取得日本贊助基金，這個考古專案的組成包括評估早先發掘的考古文化層，確立保存途徑，保護它們免於未來開發造成的損害，以及擬定後續的基礎建設計劃，以利永續發展。在這個為期三年的藍毗尼專案中，由杜倫大學羅賓·康寧翰教授和阿查理雅指導，使用了考古學的當代技術包含挖掘、考古地球物理學及地質考古學。

調查的主要焦點是在摩耶夫人寺，首先在三個全日本佛教會已考古發掘的區域，我們進行了清理保存，我們能確認阿育王時期的長方型寺廟建制，最初是以磚塊來打造地基，而牆壁則是在木框中塗上灰泥。此外，經鑑定寺院的主體是有磚瓦作屋頂，但中心部分是開放的中庭。我們同時也在阿育王建築下考古挖掘出更深考古文化層遺跡，證實更早期曾經有過活動。確證早期考古文化層的存在後，我們在第二季的考古目標為了解自然環境和考古層面的特色，焦點集中在靠近寺廟的考古中心區，證實在阿育王建築下方約 0.5 公尺處，有過一條更古老的鋪磚步道。這條步道有兩行磚塊排列在兩側邊緣成為步道邊石，從東到西排成直線。作為邊石的磚塊體積是 48 x 38 x 7 立方公分，每一塊重量約 20 公斤。由於它們特殊的尺寸，也能證明它們存在寺廟其他區位我們也能在寺廟的其他地方認出它們的存在，確認早期的磚砌步道與較後期的阿育王寺廟共享同一塊土地，一樣有開放的中庭。

在步道邊石下方，發現一條插桿洞的基準定位線，順著東西向排列，這原來的插桿洞排列也因此被接連在後期阿育王寺廟的走道及路邊石上。這是為人所知的這座寺廟的最早期考古文化層，這種排列出現的木造欄杆毗鄰一條列隊小路形成一個中庭空間。從這區考古出土物的細部分析，使人聯想到這個中庭中央有一棵樹，這樣的空間格局被複製到後期孔雀王朝時期。

從摩耶夫人廟延伸的新考古文化層有了三種主要發現：

(1) 這是第一個從科學和考古學上的證據，直接幫助論證佛陀生活在人間的年代

雖然文本和傳說提供一個佛陀說法和人間生活詳細的敘述，但對於佛陀八十歲涅

繫可能的確切年份，仍然眾說紛紛。包括尼泊爾和斯里蘭卡傳統的說法為公元前 623 年，『南傳佛教』較長的年代表紀錄為公元前 543 年，較短的年表則是公元前 390 年至 340 年間，我們從放射性碳測定法確定了這插桿洞排列的填土是在公元前六世紀，描繪出公元前六世紀摩耶夫人寺第一個聖地的建制。這些年代確定了在藍毗尼園的宗教儀式活動遠在阿育王之前，也確認了較長的年代表是正確紀錄，然而，應需要在鹿野苑、拘尸那揭羅和菩提迦耶進行更多的調查進一步確定這樣的論斷。

(2) 樹木佛堂的鑑定

如同菩提迦耶為人所知，這樣圍繞著樹木建造的佛堂是現代佛教建築中的常見特色，但是在考古探測紀錄中很少被發現到。我們的考古挖掘，為這樣結構的佛堂缺乏科學證據之說，提供了有力的平反。同時包括早期歷史佛教雕像和歷史鑄幣也描繪這樣的木結構廟宇。

(3) 阿育王時期前的佛教紀念性建築風格鑑定

自十九世紀以來，在南亞的考古常常被限制於已被考古挖掘出的石頭和磚石結構，強化補充那些已經稱為「孔雀王朝」或「阿育王文化」。這些耐久考古挖掘出還遺留下來的石頭和磚石結構遺址分布遍及東南亞，這都要歸功於阿育王孔雀王朝文化遺址保存得當。考古學方法論鎖定目標在揭露這些長期存在的遺跡。因此，當磚塊被取得，大部分的考古學家會覺得沒有必要更深入探索。這樣的考古方法被全日本佛教會所接受，因此他們假定阿育王寺廟是該地最早期的建築遺跡，我們最近在藍毗尼的發現表明了佛教遺跡應該是一個更早期的木造建築我們最近在藍毗尼的發現顯示在佛教遺跡所在地，應該有更早期的木造建築傳統。並且顯示如果運用適當的考古挖掘方法論，在別處可能有更多木造特色遺跡等待被發覺。

藍毗尼的證據顯示佛教聖地在早期就有緩慢漸進的建築發展，而不是因突如其來的贊助而有快速的建築發展，如阿育王所蓋的建築。通過「孔雀王朝文化」前考古文化層的理解，藍毗尼提供佛教從地方信仰向世界宗教發展的一個縮影。這個遺址從圍繞著樹的木造欄杆轉變成為環繞著同樣的主體的磚砌步道，而後作為後期阿育王磚造寺廟的基礎。該證據支持現有聖地建築物不斷發展和修建的概念，暗示更早期佛教文化傳播的共同特徵的可能性，而這些文化特徵後來被納入了後期孔雀王朝的皇室風格。

必須指出的是，在考古調查計劃中，我們在聯合國教科文組織指定神聖園區為世界遺產地的外圍，也進行額外考古研究，證明了摩耶夫人寺並不是一個孤立的遺址。事實上，也描述了阿育王法敕中提到的藍毗尼肯村莊 (Lumminigame) 的發展。這個村

莊為摩耶夫人寺以及周圍僧團、朝聖者和當地居民提供服務。科學證實，這個遺址早在比佛陀時代更早的公元前 1300 年就已經存在，該村的考古文化層就證實了該地區在建立宗教意義之前就已經有人類在這裡居住。精緻的貴霜王朝古井就位於村莊附近，其位址也顯示為了利益朝聖者和當地居民所贊助的基礎設施在當時也是一種慣性的行為。

結論

雖然研究已經證明了藍毗尼豐富的遺產和考古文化層年代順序，但它同樣使人們越來越意識到當地發展及朝聖者和遊客人數增加的潛在社會經濟效益對其文化遺產保護造成的加速威脅。由於朝聖是作為全球旅行增長最快的動力之一，約有六億人次旅程，南亞的主要朝聖中心在未經過考古評估的情況下，面臨無計劃的發展威脅風險。對於藍毗尼來說尤其如此，在那裡朝聖次數的增加導致了前所未有的開發及發展，年度遊客人數從 2000 年的一萬七千人增加到 2011 年的八十萬人，到 2020 年預計將達到兩百萬人。亞洲開發銀行以改建當地道路網絡，並在附近的百拉哈瓦鎮 (Bhairahawa) 建立一個國際機場的超過八千七百五十萬美元的項目實施，將會增加更多遊客人數。因此，在經濟發展之前進行跨學科考古評估以保護文化遺產是非常重要的。這樣的評估不僅在藍毗尼，而且應該橫跨佛陀誕生地景點和整個南亞，以保護和促進考古遺址的管理，同時也促進可永續發展的朝聖和旅遊，從而為當地利益相關者和社區帶來社會經濟效益。

致謝

本專案團隊由藍毗尼發展信託基金、尼泊爾國家考古局、杜倫大學和斯特林大學的考古學家組成。感謝由聯合國教科文組織日本信託基金計劃、藍毗尼發展信託、國家地理雜誌和英國杜倫大學慷慨贊助本項目。同時如果沒有聯合國教科文組織加德滿都辦事處，尼泊爾特里布文大學的工作人員和學生，法國東方文化遺址保護聯盟和藍毗尼社區的支持，該項目將無法實現。

The Rediscovery of Lumbini, the Birthplace of Lord Buddha

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Introduction

Lumbini is known in Buddhist traditions as the location where Queen Maya Devi gave birth to Siddhartha Gautama, while travelling from her husband's capital at Kapilavastu to the kingdom of her parents, Devadaha. After living in Kapilavastu as a Prince, Siddhartha renounced his wife, son and kingdom at the age of 29, beginning a journey which would see him acknowledged as the *Buddha* and setting the wheel in motion for one of the world's major religions. Achieving enlightenment at Bodh Gaya, and giving his first sermon at Sarnath, he travelled and preached his *dharma* until his eightieth year when he underwent his *mahaparinirvana* at Kushinagar. On his deathbed there, he advised Ananda that Lumbini, Bodh Gaya, Sarnath and Kushinagar, linked as they were to major events in his life, were key sites for pilgrimage.

The earliest archaeological evidence of pilgrimage at Lumbini is the third century BCE Asokan Pillar inscription beside the Maya Devi Temple. Ruler of a territorial network stretching from Afghanistan to Bangladesh, most scholars accept that Asoka was a key sponsor of Buddhism. Later accounts, such as those of the Chinese monks Faxian and Xuanzang, attest to visiting monuments erected by Asoka, including Lumbini's pillar, on their pilgrimages. Even though it has been argued that the region of Lumbini was largely abandoned after the fifth centuries CE, the fourteenth century CE inscriptions of Ripu Malla, indicate that Lumbini remained a key location, and that independent rulers from the Himalayas still travelled to the site. However, after this date, Lumbini, like many of the other holy sites of Buddhism, was lost from memory and either swallowed up by jungle or transformed and incorporated into other sects and practices.

The Rediscovery of Lumbini

The development of archaeological methodologies across South Asia in the nineteenth century was indebted to the study of textual sources. Utilising historical topography, European and South Asia scholars began to attempt to locate and identify the monuments and sites mentioned in ancient texts and inscriptions. A key source in this endeavour was the travel itineraries of the pilgrim monks Faxian (fifth century CE) and Xuanzang (seventh century CE) and, by the late nineteenth century, the major Buddhist sites of Bodh Gaya, Sarnath and Kushinagar had been identified but the exact location of Lumbini, the birthplace of the Buddha, remained elusive.

Generally believed to be located within the Terai, south of the foothills of the Himalayas, this was a region of harsh climate and dense jungle that formed a buffer between British India and the Independent Kingdom of Nepal in the nineteenth century. While several earlier expeditions had failed to identify the site, Dr Anton Führer of the Archaeological Survey of India and Nepali Governor General Khadga Shumsher J.B. Rana formally confirmed the site in 1896. Close to their camp at Rumindei, within a thicket of trees and slightly raised above the surrounding land and bounded by a meandering stream, they identified a mound with a small temple at its summit. Housing an image, locally venerated as the goddess Rupa Devi, her sculpture was later reinterpreted as a sixth century CE representation of Queen Maya Devi giving birth to the Buddha. Furthermore, a stone pillar adjacent to the Temple was exposed and found to have the following early Brahmi inscription:

'By King Piyadasi, the beloved of the gods (who) having been consecrated twenty years (having) come himself personally (here) to offer homage, or celebrate, because Shakyamuni Buddha was born here, was caused both a Silavigadabhica to be built and a stone pillar to be set up. (And), because the Lord was born here, the Lumbini village was made free from taxes and liable to pay (only) one-eighth part (of the produce)'.

This inscription confirmed the location of Lumbini and the renowned scholar Georg Buhler stated in the Journal of the Royal Asiatic Society in 1897 that *"The edict leaves no doubt that Dr. Fuhrer...has found the Lumbini garden, the spot where the founder of Buddhism was born"*.

The beginning of archaeological investigations

Soon after Lumbini's re-discovery, limited clearance was undertaken in 1899 by P.C. Mukherji of the Archaeological Survey of India in order to complete the first plan of the site. However, it was not until the 1930s that a major phase of investigations was implemented under the direction of Kaiser Shumsher J.B. Rana, a nephew of General Rana. Clearing later archaeological deposits from around earlier brick monuments, he inadvertently destroyed evidence of the later developments and phasing. He also remodelled a number of existing structures, including the Maya Devi Temple and the bathing pool.

The exposed and conserved monuments later became central to the development of a UN masterplan devised in the 1960s by the Japanese architect Kenzo Tange, following the request of the Secretary-General U-Thant that Lumbini become a place of international pilgrimage. Lumbini was later inscribed as a UNESCO World Heritage site in 1997 on the basis that as:

“the birthplace of the Lord Buddha, the sacred area of Lumbini is one of the holiest places of one of the world's great religions, and its remains contain important evidence about the very nature of Buddhist pilgrimage centres from a very early period”.

During the 1990s, it was noticed that damage was being caused to the Maya Devi Temple by an adjacent tree, leading to excavations by the Government of Nepal and the Japanese Buddhist Federation. They removed the tree and exposed a sequence of temples, beginning with General Rana's remodelled Temple through to a brick shrine associated with Asoka. This Asokan period structure was rectangular and measured 26 by 21 metres, with 15 internal sub-divisions, originally interpreted as 'chambers'. Due to a belief that the division of brick walls represented 'chambers', these were emptied of their 'filling'. This process revealed a conglomerate block that was named the 'Marker Stone' by its excavators, with the suggestion that it indicated the exact location of the Buddha's birth.

Rediscoveries within the Maya Devi Temple and Lumbini

After the exposure of the Asokan Temple, a new shelter was built to protect these fragile remains in 2002. However, ignoring the recommendations of a UNESCO Reactive Monitoring Mission and UNESCO International Technical Meeting, a steel and brick enclosure was constructed, which resulted in a damaging micro-climate for the exposed remains. Continued growth in pilgrim numbers visiting Lumbini has accelerated the detrimental effects of the humidity within the shelter, causing degradation of the Asokan brickwork. In response, UNESCO

and the Government of Nepal launched a project, *Strengthening the Conservation and Management of Lumbini; the Birthplace of Lord Buddha, World Heritage Property* in 2011, with sponsorship from the Japanese Funds-in-Trust-for-UNESCO under the leadership of Professor Yukio Nishimura of Tokyo University. The archaeological component of this project included the evaluation of the presence of early archaeological sequences at Lumbini to protect them from future development and inform the conservation approach and subsequent planning of physical infrastructure to aid sustainable development. Archaeological techniques including excavation, geophysics and geoarchaeology were applied during the three-year project at Lumbini, which was directed by Professor Robin Coningham of Durham University and Kosh Prasad Acharya.

As a major focus of our investigations was the Maya Devi Temple, we firstly cleaned back three exposed sections of deposit left unexcavated by the Japanese Buddhist Federation. We were thus able to confirm that Asoka's rectangular temple was originally comprised a brick foundation but that its walls were made of plastered mud on a timber frame. Moreover, we identified that the majority of the temple had been roofed with tiles but that its centre had been open. Our excavations also revealed that cultural deposits actually ran underneath the Asokan walls, confirming the hypothesis that there had been activity at the site prior to Asoka's construction. Having identified the presence of earlier cultural deposits, during our second season we aimed to understand the nature and architectural character of these levels. Focusing on an area close to the geographical centre of the temple, we identified an older brick pavement 0.5 metres below the Asokan walls. This paving was defined by a kerb of two rows of bricks placed on edge, running on an east to west alignment. Monumental in size, the bricks of the kerb measured 48 by 38 by 7 centimetres and each weighed around 20 kilograms. On account of their exceptional size, we were able to identify their presence in other parts of the temple and confirmed that this earlier brick pavement shared exactly the same footprint as Asoka's Temple and that it was also open in the centre.

Directly below the kerb, we exposed a cardinally-oriented line of postholes following the same east-west alignment. This original posthole alignment was thus enshrined in successive brick walkways and kerb, before finally being incorporated within Asoka's Temple. Representing the earliest known architectural phase within the Temple, this alignment appears to have comprised part of a simple wooden railing adjacent to a processional path that defined a central space. Thin-section analysis of samples from the archaeological deposits within this area suggests that the central space was occupied by a tree, a spatial pattern which was replicated up to the Mauryan period.

Our new sequence from the Temple site has thus provided three major discoveries:

(1) *The first scientific and archaeological evidence to contribute to the debate surrounding the dates of the Buddha's life.*

While texts and traditions provide a detailed narrative of the Buddha's teachings and life, possible dates for his *mahaparinivarna* at the age of eighty vary, including a Nepali and Sri Lankan tradition of 623 BCE, a long 'southern Buddhist' chronology of 544/3 BCE and short chronologies between 390 and 340 BCE. Radiocarbon dates from the fills of the posthole alignments indicate that sacred space was first delineated within the Maya Devi Temple in the sixth century BCE. These dates push the evidence for ritual activity at Lumbini far before Asoka and indicate that the longer chronology is correct. However, further investigations are required at Sarnath, Kushinagar and Bodh Gaya to confirm such assertions.

(2) *The identification of a tree shrine.*

Known as *bodhi-griha*, these shrines are a common feature of modern Buddhist sites but have often evaded detection within the archaeological record. Our excavations go some way in redressing the lack of scientific evidence for this type of shrine, which are represented on Early Historic Buddhist sculpture and coinage.

(3) *The identification of pre-Asokan monumental Buddhist architecture.*

Since the nineteenth century, archaeological enquiry in South Asia has often been limited to exposing monuments of stone and brick, reinforcing what has been termed the 'Mauryan' or 'Asokan Horizon'. Referring to the spread of durable monuments throughout South Asia ascribed to the Emperor Asoka, this Mauryan Horizon was self-perpetuating as archaeological methodologies were targeted towards exposing durable standing remains. Therefore, when brick was reached, most archaeologists felt that there was no need to penetrate deeper. Such an approach was adopted by the Japanese Buddhist Federation and thus they assumed that Asoka's temple was the earliest construction at the site. Our recent discoveries at Lumbini suggest a prior tradition of wooden architecture at Buddhist sites and also illustrate the potential for uncovering such features elsewhere if suitable excavation methodologies are employed.

The evidence from Lumbini now indicates that there was an earlier, gradual development of ritual architecture at Buddhist sites, rather than sudden bursts of patronage, and rapid episodes of construction, like those ascribed to Asoka. Penetrating through the ‘Mauryan Horizon’, Lumbini offers a microcosm for the development of Buddhism from a localized cult to a world religion. Transformed from a simple wooden railing around a tree to a series of brick pavements with a kerb around this same focus, this footprint was later utilised as foundations for the Asokan brick-built Temple. This evidence supports the concept of a continual development and embellishment of existing structures at the site and hints at the possibility of the earlier spread of shared cultural features which were later incorporated within the imperial style of the Mauryans.

It must also be noted that the Maya Devi Temple was not an isolated monument as demonstrated by the additional research conducted within the Sacred Garden and outside the designated UNESCO World Heritage Site during our programme of archaeological investigations. Indeed, we have also characterised the development of the village of *Lumminigame* mentioned in Asoka’s inscription. This settlement would have serviced the Temple complex, its surrounding monastic communities, pilgrims and local residents. As scientific dating shows that this site was established as early as 1300 BCE, well before the life of the Buddha, the village’s sequence confirms the presence of long established human settlement in the region prior to its focus of religious significance. The presence of an intricately constructed Kushan period well, close to the village, demonstrates that the patronage of infrastructure to benefit pilgrims and residents alike was also a continued practice.

Conclusion

While our research has illustrated the rich heritage and archaeological sequences of Lumbini, it has equally made us increasingly aware of the threats to its cultural heritage through accelerated development as well as the potential social and economic benefits from increasing pilgrim and tourist numbers. As pilgrimage is one of the fastest growing motivations for travel globally, contributing approximately 600 million journeys, major pilgrimage centres in South Asia are at risk from unplanned development, without prior archaeological assessment. This is especially true of Lumbini, where increased pilgrimage has led to unprecedented levels of development with annual visitor numbers increasing from 17,000 in the year 2000 to 800,000 in 2011 and predictions of two million by 2020. Such numbers may be surpassed with the US\$ 87.5 million Asia Development Bank project to upgrade the local road network and establish an international airport at nearby Bhairahawa. Therefore, it is of great

importance to undertake multi-disciplinary archaeological assessments in advance of development to evaluate and protect cultural heritage, not only at Lumbini but across the Natal Landscape of the Buddha and throughout South Asia in order to protect and promote archaeological sites, whilst also facilitating sustainable pilgrimage and tourism which can, in turn, lead to social and economic benefits for local stakeholders and communities.

Acknowledgments

The Project team comprised archaeologists from the Lumbini Development Trust, Department of Archaeology (Government of Nepal), Durham University and the University of Stirling. The Project was generously sponsored by the Japanese-Funds-in-Trust-for-UNESCO, the Lumbini Development Trust, the National Geographic Society and Durham University. The Project would not be possible without additional support from UNESCO's Kathmandu Office, the staff and students of Tribhuvan University, the Oriental Cultural Heritage Sites Protection Alliance and the communities of Lumbini.

三、默帝耶法師

尼泊爾藍毗尼發展信託副主席



默帝耶法師出生於佛陀誕生地——尼泊爾的藍毗尼園，出生印度教家庭，九歲時跟隨佛教的啟蒙老師——蘇吉達法師學習並修行禪修，長達九年。法師在社區間致力於社會服務，十五歲時建立慈光學校 (Metta Children's School)，現已擴增兩個分校，為當地超過一千位貧苦的孩童提供免費教學。默帝耶法師也關心婦女及孩童教育，也是多鎖機構的共同創辦人，包含和平樹林女子修道院 (Peace Grove Nunnery)、卡魯納女子學院 (Karuna Women's Institute)、Anatta 兒童圖書館、菩提學園 (Bodhi Institute) 以及和平教育中心 (Peace Education Centre)。作為自然環境保育者，環境保育的理念貫串這些計畫之中，法師投入二十多年來保護藍毗尼赤頸鶴的棲息地。2017 年獲得尼泊爾政府聘為尼泊爾藍毗尼發展信託副主席。

3. Venerable Metteyya Sakyaputta

Vice Chairman of the Lumbini Development Trust, Nepal

The Venerable Metteyya Sakyaputta (Awadhesh Tripathi) was born in the same birthplace as the Buddha, Lumbini in Nepal. Although born into a devout Hindu family he met his Buddhist teacher, Venerable Sujata at the age of nine and studied and practiced meditation under the venerable teacher for nine years. Venerable Metteyya has always been involved in social service work in the community and founded Metta Children's School at the age of fifteen, which has now grown to two branches and provides free education to over 1000 impoverished local children. With a focus on women and girls education, he is also the co-founder of Peace Grove Nunnery, Karuna Women's Institute and Girls College and Anatta Children's Library as well as the Bodhi Institute and Peace Education Centre in the World Heritage Site of Buddha's birthplace. As a nature conservationist, the message of environmental protection and conservation are central and practiced throughout all these projects and he has worked for over a decade to protect a wetland area that is prime nesting habitat of the Sarus Crane in Lumbini. In 2017, the Nepali Government confirmed the Venerable Metteyya Sakyaputta as the Vice-Chairman of the Lumbini Development Trust.

佛陀誕生地的管理：藍毗尼園

默帝耶法師

簡介

藍毗尼位於尼泊爾西德萊的平原，是悉達多王子（後成為佛陀，世人尊師）的出生地。他展示了通往和平與幸福的道路，他的教理不但在後來的幾個世紀被亞洲數百萬人所接受和遵循，現在世界各地也有愈來愈多人接受和遵循它。在上個世紀，佛教研究幾乎在全球各個角落建立起來，無論是信徒、學者、還是普通公民都對佛教的興趣不斷提升。

在悉達多太子誕生時，藍毗尼園是由迦毗羅衛國的釋迦族和天臂城和羅摩伽國的拘利族共同維護的美麗花園。佛教文學將藍毗尼描述為一個天然的天堂：Pradimokshavana 或「解脫林」。它也被描述為一個充滿盛開的薩爾樹、大量美麗的花朵、五色蜜蜂嗡嗡聲的地方。藍毗尼的各種鳥類和其他自然風景的甜蜜喧鬧與心蘿苑相媲美，它是帝釋天天堂的迷人樹林。藍毗尼成為兩族青年的樂園之外，還培養了沉思和審美功能。當他在拘尸那揭羅進入涅槃時，佛陀告誡所有忠實追隨他的弟子們應該朝拜佛陀誕生地。

藍毗尼園在摩耶夫人和淨飯王所居住的迦毗羅衛國以及摩耶夫人的故鄉天臂城 (Devadaha) 之間。學者們認為摩耶夫人依該地區習俗前往娘家生產的途中，在藍毗尼園休息並生下了太子。或許是被藍毗尼園的森林吸引，已經長途跋涉的她稍作停留休息，在池塘中沐浴淨身並欣賞風景。她就在這個美麗的自然環境中生下了悉達多太子。

從那時起，藍毗尼園成為了世界各地佛教徒的朝聖地。佛陀高尚的教誨被後世的人所接受。佛陀所倡導的善念、慷慨和尊重一切眾生的理念影響了許多人。其中一位就是偉大的阿育王，他為印度迎來了一個和平、繁榮與和諧的偉大時代。

佛陀進入涅槃後，藍毗尼園成為各地佛教追隨者的重要朝聖地。藍毗尼園不斷吸引人們湧入，他們帶著信心和奉獻，在佛陀的教導中尋求和平與安慰。公元前 249 年，阿育王對藍毗尼園進行了特別的朝聖，並豎立了一塊刻有題記的大石柱。朝聖者和旅客在幾個世紀以來一直來到藍毗尼園。四世紀的中國朝聖者支僧載和法顯，以及七世紀的玄奘朝拜了藍毗尼園，並在藍毗尼園看到了這座阿育王石柱、寺廟、佛塔和其他

建築物。在十四世紀初，來自尼泊爾北部的里普馬拉國王也前往藍毗尼園朝聖，並在阿育王石柱上留下了銘文。

雖然佛法在亞洲許多國家持續蓬勃發展，佛陀的誕生地卻在幾個世紀之內漸漸被忽視。數百年來，沒有僧人在這裡供養過黃油燈或鮮花環，這個聖地漸漸地從視野中消失。幾個世紀以來，佛陀真正誕生地被遺忘了。

藍毗尼園的重現

在 1896 年，印度考古局安羅·傅爾博士和尼泊爾卡德加·桑雪雷那將軍在一個偶然的機會下發現了藍毗尼園。這次考古工作的主要發現是阿育王石柱，上面刻有紀念他在公元前 249 年來此朝拜的碑文。歷史題詞中提供明確的證據，認定藍毗尼園是佛陀誕生地：

儘管大多數學者認為翻譯版本存在差異，但大家所普遍認同的翻譯如下：

「天佑天愛喜見王（阿育王）登基二十二年，親臨此地朝拜，王命刻石柱。藍毗尼園為釋迦牟尼佛誕生處，居民無須繳稅，將稅收減至八分之一。」

（全日本佛教會，2001 年）

因此，碑文明確宣告：hida Budhe jāte Sakyamuniti 或「此為釋迦牟尼佛誕生處」，阿育王石柱有助於將藍毗尼園認定為佛陀誕生地。

藍毗尼園的發展

在 1896 年重新發現後，藍毗尼園進入了一個新的發展時代。聯合國秘書長吳丹於 1967 年前往藍毗尼園朝聖，成為近代藍毗尼發展史上的一個里程碑。吳丹深深地被藍毗尼園的神聖所影響，他寫道，對藍毗尼園的拜訪是「我生命中最重要日子之一」。受此啟發，他與尼泊爾國王馬亨德拉討論此事，並建議尼泊爾政府將藍毗尼發展為國際朝聖和旅遊中心。1970 年，他還協助組建了藍毗尼發展國際委員會，由十五個成員國組成，通過聯合國支持藍毗尼。久之，通過尼泊爾政府與聯合國的富有成效的合作，誕生了將「藍毗尼」打造成國際朝聖與和平中心的新願景。

1978 年，由著名的日本建築師丹下健三設計的總體規劃獲得批准，並啟動了藍毗尼發展為全球和平中心的工作。丹下健三總體規劃總面積為 5 × 5 英里，包括一個集中的 1 × 3 英里項目區，分為三個區域。

1 × 3 英里的藍毗尼項目區，根據幾何形狀和開悟之路的概念進行詳細規劃。入口位於新藍毗尼村的北部，遊客從世俗活動場域進到寺院，開啟了身心淨化的旅程。然後走到世界遺產的神聖花園感受現場。其中環線的一條運河連接 1 × 3 英里區域的三個區域，計劃在 1 × 3 英里區域周圍設置緩衝區以保護中心區域。

神聖花園

神聖花園是藍毗尼總體規劃聖地的核心。包括安置標誌石的摩耶夫人寺，標示著佛陀確切的誕生地。著名的阿育王石柱及神聖水池、佛陀誕生的雕塑、奉獻的佛塔和寺院的考古遺址也在此區。神聖花園的主要設計，禁止建造新的結構體，以創造一個安靜、自然的環境，以保存佛陀出生地的真實原貌。

修道院區

寺院區由兩個修道區組成，一個是位在西部的大乘佛教區，另一個為位在東部的部派佛教區。目前修道院區內有超過三十八個國際性的道場和禪修中心，由多個國際佛教組織建造而成。

新的藍毗尼村和文化中心

根據總體規劃，新的藍毗尼村和文化中心是藍毗尼的主要入口處。該地區被設想為一個新的文化建築群，將為藍毗尼的朝聖者和遊客提供服務，如遊客信息中心、圖書館、博物館和住宿。

自藍毗尼重新被發現以來，在過去的一個世紀裡，這個佛教界最神聖的地方重新煥發出活力，再次成為朝聖中心。在聯合國的支持下、藍毗尼總體規劃獲得當地人的慷慨幫助，這個聖地正轉變為世界和平中心。經過近四十年的建設，發生了極大的變化，許多新的寺院正在建設中，來自世界各地虔誠朝拜的修行人和朝聖者湧入，振興了此地。

藍毗尼為聯合國教科文組織世界遺產

藍毗尼於 1997 年被列入聯合國教科文組織世界遺產名錄，以表彰其傑出普世性價值（OUV），因為它是釋迦牟尼佛出生的地方。在聯合國教科文組織確認此碑文符合

傑出普世性價值標準的聲明中，同時強調該遺址的宗教精神重要性及考古遺蹟的重要性。它指出：

「藍毗尼園中的神聖區域，已被阿育王石柱上的碑文，證實為佛陀的誕生地。佛教這個世界上最偉大的宗教之一有許多神聖且重要的地方，藍毗尼園是其中最具神聖性的。」（標準三）。「從公元前三世紀到公元十五世紀，佛教 Viharas（修道院）和 Stupas（紀念聖地）的考古遺蹟，提供了有關佛教朝聖中心早期時代的重要證據。」

藍毗尼園被認證為世界遺產帶來額外的關注與協助，以確保聖地的傑出普世性價值保障。

未來的挑戰

雖然離完成還很遠，但自 1978 年動工以來，藍毗尼的總體規劃已經進展了相當程度。由於缺乏資金、國際合作、技術和專業人員、管理不善及政治動盪等因素，嚴重阻礙了該項目的進展。在基本的施設下，藍毗尼的幾個國際修道院、冥想中心、酒店和度假村的發展有了進展藍毗尼園的進展是根據幾個國際修道院、冥想中心、酒店和度假村的基礎建設。由於工作質量差、新結構項目的建設違反總體規劃，造成該地區工業發展的污染日益嚴重。且對當地人口急遽增長和藍毗尼朝聖者日益增多，缺乏適當管理，這些都對佛教神聖誕生地的持續保存及其自然的神聖性產生了負面影響。

今天，藍毗尼處於一個非常關鍵的交匯點，因為保護和恢復藍毗尼地區的完整性和棲息地非常需要適當的規劃和長期持續的管理計劃。

來訪藍毗尼的遊客人數每年都在穩定增長。2017 年，超過 150 萬人參訪藍毗尼。這一數字預計未來幾十年將達到約 2000 萬人，因為將藍毗尼與中國連接起來的高速鐵路相關的談判協商已經啟動。同樣為方便遊客和朝聖者，正計劃將藍毗尼與印度佛教聖地路線串連起來。這些基礎設施極有可能大幅增加藍毗尼的遊客潮。

由於全球對藍毗尼的興趣不斷提高，藍毗尼的朝聖者和遊客人數不斷增加，導致在藍毗尼周遭新增了許多住宿、餐館、商店和許多商業行為。為了滿足建築材料的需求，在藍毗尼地區也增加了幾個行業。如藍毗尼附近有超過 12 家水泥廠、30 家磚廠包括塑料和紙張等 15 個行業。而寺廟、酒店和工業造成的污染，對藍毗尼的自然環境造成了災難性影響。IUCN 和 ICIMOD 最近進行的科學研究表明，藍毗尼的空氣質量非常差，固體廢物，污水或廢水處理幾乎沒有管理。

儘管藍毗尼總體規劃，自成立以來已經走過了一段很長的路，但需要一種綜合方法來快速完成剩下的規劃。制定和實施長期持續的管理計劃，以維護佛陀的出生地及保護自然神聖美景，同時因應其發展為全球旅遊和朝聖地，整體管理是迫切需要的。

結論

藍毗尼是世界上所有佛教徒心中最神聖的朝聖中心之一，為人類的世界遺產保護區。須採取綜合措施來保護其自然及文化遺產，確保藍毗尼作為世界朝聖地的持續發展。我個人感到非常幸運，能出生在藍毗尼，深受佛陀生活和教義的薰陶，並觀察該地發展和演變。政府委託我負責協助佛陀的誕生地的發展。我將致力於使藍毗尼改造為向佛陀誕生致敬的神聖花園，希望它成為一個美好的地方；讓人們學習佛教徒如何在人類與自然之間取得和諧平衡，為紛擾的世界帶來希望。

Managing the Sacred Birthplace of the Buddha: Lumbini

Venerable Metteyya Sakyaputta

Introduction

Lumbini, situated in the plains of the western Terai of Nepal, is the sacred birthplace of the Sakya Prince, Siddhartha, who became the Buddha and a world teacher. He showed the path to peace and lasting happiness, which has been accepted and followed in the intervening centuries by millions of people in Asia and now, increasingly, a large number of people all over the world. During the last century, Buddhist studies were established in nearly all corners of the globe and interest in Buddhism whether on the part of devotees, scholars or ordinary citizens is steadily on the rise.

Lumbini, at the time of Prince Siddhartha's birth, was a beautiful pleasure garden collectively maintained by the Sakya clan of Kapilavastu and the Koliya clan of Devadaha and Ramagrama. Buddhist literature describes Lumbini as a natural paradise; a *Pradimoksha vana* or 'Liberation granting forest'. Described also as a place blessed with blooming Sal trees, masses of beautiful flowers, and where bees of five colors hum. The sweet warbling of various birds and other natural scenery in Lumbini was compared to the *Cittalata*, the mind-captivating grove of Indra's paradise in heaven. Lumbini, apart from being a pleasure garden for the youths of the two clans, also nurtured contemplative and aesthetic values. The Buddha at the time of his *mahaparinirvana* at Kushinagar, eloquently recommended that all faithful followers and devotees of his order should visit this place where the Buddha was born.

Located between Kapilavastu, where the Buddha's parents, Queen Maya Devi and King Sudhodana, resided and Devadaha, the maternal homeland of Queen Maya Devi, scholars suggest that the Queen took rest in Lumbini while she journeyed to her maternal home to give birth to her first child as this was the custom in the region. Perhaps drawn to the beautiful forest of Lumbini to rest during her arduous journey, she bathed in the soothing waters of the pond and enjoyed the scenery. She gave birth to Siddhartha amid the beautiful natural surroundings of this Lumbini garden.

Ever since, Lumbini has been a point of reverence and pilgrimage for all practitioners of *dharma*, the teachings of the Buddha, from around the world. The noble teachings of the Bud-

dha were embraced by subsequent generations. The ideals of goodwill, generosity, and respect for the right to life for all living beings espoused by the Buddha inspired visionaries. One such was the great Emperor Asoka, who ushered in a great era of peace, prosperity and harmony in the whole subcontinent.

After the *mahaparinirvana* of the Buddha, Lumbini became an important pilgrimage destination for followers near and far. Lumbini attracted a continuous flow of people, who came with faith and devotion, seeking peace and solace in the teachings of the Buddha. In 249 BCE Emperor Asoka made a special pilgrimage to Lumbini and erected a large stone pillar with an inscription. It seems pilgrims and travelers kept coming to Lumbini through the centuries. The Chinese travellers Zhi Sengzai and Faxian in the fourth century CE, and Xuanzang in the seventh century CE, visited Lumbini and saw this Asokan pillar, temples, *stupas* and other structures in Lumbini. In the early fourteenth century CE, King Ripu Malla from northern Nepal also made a pilgrimage to Lumbini and left an inscription on the Asoka Pillar.

But for a long time, while the teachings of *dharma* continued to flourish throughout many countries of Asia, the sacred birthplace of the Buddha slowly fell into neglect for several centuries. For hundreds of years no *sangha* offered butter lamps or garlands of flowers at Buddha's birthplace and gradually the center of *dharma* disappeared from view. The actual birthplace of the Buddha was forgotten for centuries.

The Rediscovery of Lumbini

It was through a very fortunate coincidence that archaeologist Anton Fuhrer and Nepali General Khadga Shamsher rediscovered Lumbini in 1896. At the heart of the discovery was Emperor Asoka's sandstone pillar bearing the inscription to memorialize his visit in 249 BCE. The historic inscription bore a clear testimony identifying Lumbini as the sacred birthplace of the Buddha with following words:

*Devānapiyena Piyadasina lājina vīsativasābhisitena
atana āgāca mahīyite hida Budhe jāte Sakyamuniti
silāvigaḍabhīcā kālāpīte silāthabecha usapāpīte
hida Bhagavam jāte ti Lummini gāme ubalike kate athabhāgiye ca*
(Japanese Buddhist Federation 2001)

Though there are variations on the translations, the version with which most scholars agree is as follows:

“By King Piyadasi, the beloved of the gods consecrated twenty years (having) come himself personally (here) to offer homage, or celebrate, because Shakyamuni Buddha was born here, was caused both a Silavigadabhica to be built and a stone pillar to be set up. (And), because the Lord was born here, the Lumbini village was made free from taxes and liable to pay (only) one-eighth part (of the produce)” (Japanese Buddhist Federation 2001)

Thus with the clear proclamation: *hida Budhe jāte Sakyamuniti* or “here the Buddha Shakyamuni was born”, the Asokan pillar helps identify Lumbini as the sacred birthplace of the Buddha.

The Development of Lumbini

After its rediscovery in 1896, Lumbini entered in a new era of development. United Nations Secretary-General U-Thant’s pilgrimage to Lumbini in 1967 became a milestone in the recent history of the development of Lumbini. Deeply influenced by the sanctity of Lumbini, U-Thant wrote that the visit to Lumbini was “*one of the most important days of my life*”. Inspired by his trip, he discussed the matter with King Mahendra of Nepal and suggested that the Nepali Government develop Lumbini as an international pilgrimage and a tourist center. In 1970, he also helped with the formation of an International Committee for the Development of Lumbini, consisting of 15 member nations to support Lumbini through the United Nations. Soon afterwards, a new vision for the Development of Lumbini as international pilgrimage and peace centre was born through the fruitful collaboration of the Government of Nepal and United Nations.

In 1978 a master plan designed by the renowned Japanese Architect Kenzo Tange was approved and work was initiated to transform Lumbini into a global peace center. The Kenzo Tange Master Plan covers a total area of 5 by 5 miles, including a centralized 1 by 3 mile project area divided into three zones.

The 1 by 3 mile Lumbini Project Area was planned out in detail based on geometric shapes and the notion of the path to enlightenment. The entrance is placed in the north in the New Lumbini Village, from where the visitor enters the site to begin the journey from a location of ‘worldly’ activities. Then the visitor proceeds to the Monastic Zone for knowledge and

spiritual purification, before reaching the Sacred Garden, within which is the World Heritage Property, for enlightenment. A canal in the Central Link connects the three zones in the 1 by 3 mile area and there is a buffer zone planned around the 1 by 3 mile area to protect the core area.

The Sacred Garden

The Sacred Garden is the very heart of the Lumbini Master Plan, the sanctum sanctorum. It includes the Maya Devi Temple that houses the marker stone, indicating the exact birthplace of the Buddha. The famed Asokan Pillar is also in this zone as well as the sacred tank, nativity sculpture, archaeological ruins of votive stupas and monasteries. The principal design for the Sacred Garden prohibits the construction of new structures to create a quiet, natural environment to preserve the authenticity of the Buddha's birthplace.

The Challenges Ahead

Although far from completion, Lumbini's Master plan have come a long way since the work begun in 1978. Lack of funding, international co-operation, technical and professional manpower, poor management, and political instability have severely hindered progress of the project. Progress has been made in terms of very basic infrastructure and the development of several international monasteries, meditation centers, hotels and resorts in Lumbini. However, poor work quality, the construction of new structures and projects that go against the Master Plan, growing pollution arising from industrial development in the area and the lack of proper management for the drastically growing local population and increasing numbers of pilgrims in Lumbini have had a negative impact on the sustainable preservation of the sacred birthplace of the Buddha and its natural sanctity.

Today, Lumbini stands at a very crucial junction as proper planning and a long-term sustainable management plan is sorely needed to conserve and restore the integrity and habitat of Lumbini region.

The number of visitors in Lumbini every year is steadily growing annually. In 2017 over 1.5 million people visited Lumbini. This number is projected to reach about 20 million people per year in coming decades as potential talks are unfolding to connect Lumbini with China via a high-speed rail. Similarly, plans are underway to link Lumbini with the sacred Buddhist sites on India's Buddhist Circuit to facilitate tourists and pilgrims. Infrastructure such as these will have an immense potential to increase the flow of visitors to Lumbini.

As global interest in Lumbini is growing and pilgrims and tourist arrivals continue to grow in Lumbini, it has led to the rise in the construction of numerous lodgings, restaurants, shops and businesses in the vicinity of Lumbini. To supply the demand of construction materials, several industries have also been established in Lumbini region. There are over 12 cement factories, 30 brick factories, and over 15 other industries, including plastic and paper, near Lumbini. Pollution created by the monasteries, hotels, and industries are wreaking a disastrous effect on the natural environment of Lumbini. Recent scientific studies carried out by IUCN and ICIMOD show the air quality of Lumbini to be very poor, and there is little to no solid waste, sewage, or wastewater treatment or management.

Although Lumbini's Master Plan has come a long way since its inception, an integrated approach is needed to fast-track the completion of the remaining Master Plan. Development and implementation of a long-term, sustainable management plan addressing the challenges of safeguarding the sacred birthplace of the Buddha, protecting its natural beauty and sanctity, while managing its growth as a global tourist and pilgrimage site is desperately needed.

Conclusion

Lumbini is one of the most sacred pilgrimage centers for all Buddhist followers around the world. As a World Heritage Property, it belongs to humanity. To ensure the sustainable development of Lumbini as a world pilgrimage destination, and to preserve its natural and cultural heritage, an integrated approach is needed. I was born in Lumbini and have watched it grow and evolve. Deeply influenced by the life and teachings of the Buddha, I consider myself very fortunate that my government has entrusted me with the responsibility to help develop the sacred birthplace of the Buddha. I will strive to see that Lumbini evolves to become a living tribute to the Buddha to honor his birth in this sacred garden and I hope it becomes a great place of living and learning the Buddhist way of harmony between humans and nature, and a fountain of peace bringing hope to our troubled world.

四、拉姆·巴哈杜爾·孔瓦爾

尼泊爾國家考古局考古處處長



孔瓦爾先生自 1998 年起即為尼泊爾國家考古局考古官員。身為考古處處長，多次偕同當地專家學者與國際團隊合作，一同在尼泊爾進行多項考古挖掘與田野調查。更為尼泊爾多所機構講授尼泊爾歷史、文化與考古學，出版相關領域的專書。並代表尼泊爾政府，參與聯合國教科文組織佛陀誕生地——藍毗尼的考古挖掘、近期則在佛陀年少時成長之地——提羅拉科特(迦毗羅衛古城)進行調查。並於 2015 年尼泊爾地震期間，在加德滿都山丘進行兩季災後考古調查與挖掘。

4. Mr Ram Bahadur Kunwar

Chief of Excavation Branch, Department of Archaeology, Government of Nepal

Mr Kunwar is Chief Archaeological Officer in the Government of Nepal's Department of Archaeology and has worked there since 1998. He is the head of the Excavation branch of the Department of Archaeology and has led various excavation projects throughout Nepal and participated in the fieldwork with both local experts and international collaborative teams. He also lectures on Nepalese history, culture and archaeology to various institutions in Nepal and has published widely on these subjects. Mr Kunwar represented the Government of Nepal during UNESCO's excavations and surveys at Lumbini in Nepal, the birthplace of the Buddha, and UNESCO's current campaign of excavations and surveys within the Buddha's natal landscape, including Tilaurakot-Kapilavastu, the childhood home of the Buddha and during two recent seasons of post-disaster archaeological survey and excavations in the Kathmandu Valley after the 2015 Gorkha Earthquake.

保護佛陀誕生地景觀

拉姆·巴哈杜爾·孔瓦爾

前言

佛陀誕生地景觀，也被稱為大藍毗尼園區，涵蓋 Rupandehi、Nawalparasi 及迦毗羅衛城三個地區，面積超過 5,000 平方公里。此地區不僅有佛陀人生各階段的重要遺址（包括他的出生地藍毗尼以及位於提羅拉科特的童年故居），該地區還有其他數百個重要的考古遺址。

隨著朝聖與遊客人數的增加，以及未來 Bhairahawa 機場國際航站的完成，這些重要的考古遺址將隨著發展的加速而日益受到威脅，因為新的基礎設施和遊客設施逐漸在這個重要、敏感而有限的遺產地區內建造。此外，村鎮、農業的擴大帶來人口增長，使考古遺址面臨威脅。新道路的建設、現有道路的擴大、運河的切割、灌溉系統的建置、以及工程所提取的土壤和沙子，都對地下遺產造成潛在和嚴重的風險。

為了應對這一威脅，尼泊爾國家考古局、藍毗尼發展信託、杜倫大學聯合國教科文組織教席、斯特林大學以及東京大學的國際與國家專家和考古研究員一直在記錄佛陀誕生地景觀內已知和新發現的遺址，以確定需要保護和監測的地區。

實地調查：記錄與監測佛陀誕生地景觀遺址

處理的第一步是對該地區進行表面視覺可見的調查來評估遺址。這個過程部分取決於以往的考古遺址報導，如 Mukherji (1901)、Mitra (1972) 和 Verardi (2007) 的調查。由東京大學的森朋子 (Tomoko Mori) (Mori 等人, 2015) 在最近主導的任務中，利用現有的實地調查以及當地知識，以確定已知和潛在考古遺址的位置。這些都被全球地理定位系統 (GPS) 記錄下來，並估計了考古遺蹟的潛在地面面積。對於每個遺址的狀況、土地目前的使用情形和所有權，都被紀錄且數位化到資料庫中。

這次調查雖只記錄了地面上的可見物。但只要確認後，就會用更複雜先進的技術對現場進行調查。杜倫大學聯合國教科文組織教席進行的這些活動包括通過以無人機 (UAV) 和全站儀 (Total Station) 調查來進行測繪。尤其無人機的使用，可以快速提供更廣泛的遺址環境，這其中包括遺址邊界和目前相關環境的位置，而且結合與全站儀

的調查，製作成準確的遺址地理位置、主要特徵和地形資訊，作為地理上的參考資料，並與更多的考古結果相結合。

一旦無人機 (UAV) 確定了遺址的位置，就可以進行考古現場的探勘，以確認在遺蹟核心周邊區域的地面上，是否也分佈著文化遺蹟。根據杜倫大學聯合國教科文組織教席的調查結果，證明這種方法是有用的，因為許多考古遺址受到農耕損害，其地面厚度減少，但文化遺產仍然保留在原地。這種現場的探勘，還可以用來評估考古遺址目前還有沒有遺蹟的存在。例如杜倫大學聯合國教科文組織教席在提羅拉科特·迦毗羅衛城 (Tilaurakot-Kapilavastu) 腹地周圍發現沒有小丘陵之處，透過全面而有系統的資料收集，可以發現這地區有相當多的陶瓷、磚塊及鐵渣等不同類型的遺跡，這表示過去曾經有人在這些遺址居住或活動過。這可以用其他非侵入性的方法，例如考古地球物理的方式，來做進一步的探測。

考古地球物理學各種技術，可以在展開進一步的考古挖掘前，先調查評估潛在的地下考古遺蹟。杜倫大學聯合國教科文組織教席發現，在尼泊爾，特別是在佛陀誕生地景觀中，利用磁力器進行勘察，比挖掘大量的壕溝和處理後續的挖掘工程快速且相對便宜。磁力器的調查用在這個地區特別成功，因為如磚塊的材料在經歷了燒製的過程，與周圍的土壤相比，通常會有更明顯的磁性信號。可預計的是，德賴平原的沉積水平地層，自然會形成粘土土壤，而不是磁性的變質岩或火成岩。透過設備測量下層土壤的磁性，並將結果傳到電腦處理，可以記錄和看到地下特徵，這些特徵常常可以在遺址周圍大面積文化層，深度 1 至 2 公尺處發現。磁力器可以辨識牆壁對齊，以及像在提羅拉科特·迦毗羅衛城東寺，探測出地面所看不到的地下文化層磚砌水池等特徵。

雖然考古地球物理學的方法可以辨識地下物體的形狀，但它不能測出它們的文化層深度。而螺旋鑽探可以確認地下遺蹟的特性、分佈和深度。利用手鑽，可以每次挖取 20 公分深度的土壤，再記錄土壤的成份，以及土壤是否含有文化遺產的物體。在橫斷面上進行鑽孔的方法，可以記錄文化遺蹟的分佈和文化層物體的深度，也記錄現場自然土壤的深度，進而提供遺址的大小，以及有多接近現存的地面文化遺蹟的記錄。在確認需要保護的遺蹟範圍時，這兩個方法極待發展關鍵。

杜倫大學聯合國教科文組織教席與尼泊爾國家考古局和藍毗尼發展信託合作中，在佛陀誕生地景觀中的許多遺址使用了這些技術，以下簡要介紹近期已知的一些研究內容。

尼格利哈瓦

尼格利哈瓦 (Nigilihawa) 的阿育王石柱於 1895 年在尼格利湖岸被發現，其石刻法敕記載了拘那含牟尼佛 (過去七佛之一) 涅槃塔的重建。該石柱已破碎因而無法在原地保存，考古評估發現，尼格利哈瓦周圍地區的文化遺跡及過去人們使用土地的證據相當不足。然而，它的保護仍然很重要，因為最近在做路邊溝渠時，發現了磚砌結構遺跡。這表示該地需要充分的考古調查，以確保這個有限而罕見的資料，不會因為道路的擴建而永遠消失。

阿拉烏克

尼格利哈瓦附近的阿拉烏克是一個 270 公尺方形的堡壘。結合無人機的地形測繪與地球物理方法的調查，證實北部和西部的城牆由粘土建造而成，前方有一條護城河，而南部和東部的城牆則由磚砌成，阿拉烏克由堡壘、圓形角塔和雙護城河而得以堅固。地球物理方法的考古學還顯示，除了西南角由兩棟建築物為基礎形成的平台之外，堡壘的內部幾乎是空的。由於迄今尚未進行任何考古挖掘，因此還未以科學的方式測出年代，但堡壘的設計方式，顯示它可能是在貴霜王朝建造的。當然，「堡壘」是貴霜王朝的建築特色，例如位於巴基斯坦塔克西拉谷 (Taxila Valley) 的錫爾孫凱 (Sirsukh)。此外，實地調查已經確定了堡壘北部有許多的文物遺跡，再次突顯該地的文物分佈擴及到護城河和城牆邊緣以外的地方，這些地區都需要保護。

沙拉哈瓦

同樣位於提羅拉科特·迦毗羅衛城附近的沙拉哈瓦遺址，經常會讓人想到拘薩羅琉璃王在破壞迦毗羅衛城 (Kapilavastu) 時，屠殺釋迦族的情景。中國僧人玄奘參訪了該遺址，並描述了數千座為紀念釋迦族而建造的小型佛塔。由於這些因素，該地區早已引起考古的興趣，由印度考古局安羅·傅爾博士與穆克赫吉分別進行的發掘與調查。他們除了發現雕刻的磚塊和小型的佛塔之外，還注意到遺址以西的一個大土丘和大水池。這座大土丘可能代表了一座巨大的寺廟，它雖然被稱為佛塔，但它看起來更像庫丹和夏利的寺廟建築。除了可見的構造外，考古地球物理調查，還確定了大土丘周圍一系列被埋藏的磚造結構，實地調查發現遠離該遺址中心之外，存有人類居住的遺跡。

庫丹

庫丹地區最先被穆克赫吉確定要考古的地區。穆克赫吉認為這個地方曾經是佛教

寺院（Mukherji 1901），直至 1962 年才被挖掘出來。當時 Debala Mitra 在該地的大型土丘上挖了幾個壕溝。大多數人認為她會找到埋在地底下的佛塔，但她沒有，而是發現了兩座手工雕刻磚塊裝飾的十字形寺廟。依據其建築風格推測，為七世紀的所建（Mitra 1972）。在寺廟周圍採用考古地球物理的方法調查，發現現場沒有其他建築或居住的遺跡，在 2016 年的發掘中，揭露了這兩座寺廟建築的基礎，然而仍要等待科學來確認該地的年代，但看起來，寺廟是透過大量的人力，並在某一個時期中建造起來的。雖然無法知道建寺的原因，但是其建築結構與沙拉哈瓦和夏利的紀念碑，以及藍毗尼摩耶夫人寺後期階段的石磚相似，可以假設在提羅拉科特的 Samai Mai 寺廟的早期，大藍毗尼地區在這期間有大量建築工程。若深入研究，或許能夠提供有關景觀後期的發展，和佛教如何從高峰期轉為衰落的答案。

夏利

同樣在提羅拉科特·迦毗羅衛城的夏利，位於邦根加河對面。穆克赫吉（1901 年）挖掘時發現一座十字形的建築，帶有刻紋的磚塊，與上面所述相似，特別是在庫丹和沙拉哈瓦。該遺址被農業發展破壞，儘管土丘上長滿了草，埋在土丘下的建築文化遺跡還是要保護。2016 和 2018 年用地球物理的方法確認了大土丘東南部耕地下方另外的遺跡結構。如果此地繼續有居住地或農業的發展，這個土丘和地下文化層遺產的保護工作將成為問題。

歌帝哈瓦

歌帝哈瓦有阿育王砂岩石柱和佛塔，因而同樣多次成為考古調查的地區。佛塔在 1890 年代由沃德爾發掘，然後在 1990 年代由喬瓦尼·韋拉爾迪重新進行調查。韋拉爾迪證實，佛塔最初的建造應是在公元前三世紀，可歸因於阿育王或孔雀王朝的影響。他的研究證明，該遺址在阿育王之前就已經有人在此居住了 500 年，說明在孔雀王朝的影響到來之前，該地區早已經有人在此活動（Verardi, 2007 年）。該地目前面臨開發壓力，大藍毗尼地區佛教早期居住遺址的證據，因而有遭受開發破壞的危機。

藍莫塔

儘管在藍莫塔沒有發現阿育王石柱，但它以高 10 公尺，直徑 23.5 公尺的大型佛塔聞名。許多人認為這是佛塔遺址中，最初的八座佛塔之一。中國僧人法顯記載，其他七座佛塔由阿育王重新開啟，並欲將佛陀舍利重新分配在 84,000 個阿育王塔內，但卻被守護藍莫塔的天龍所阻止。1997 和 1999 年的考古地球物理的方法調查發現，在佛塔的東面和北面存在許多方形磚砌寺院，而考古局進一步發掘證實了這些構造的存在

(Shrestha 2005)。2018 年初地球物理的方法更進一步調查確認另外的建築結構和一個水池，這表示過去應有一大群僧侶居住在這個地區，但須要更多的研究，才可以了解僧團居住的年代。藍莫塔也是佛陀誕生地景觀面對自然威脅的一個案例，因為河流的侵蝕威脅了佛塔，為了因應這種威脅，河流被重新導向，以便能長久地保護這個遺址。

西沙尼亞

西沙尼亞由一個 260 × 200 公尺大的大丘組成，北面有一個小圓丘，這個丘陵被認為是佛塔的遺跡。穆克赫吉 (Mukherji) (1901 年) 將此遺址確定為建有歷史磚砌結構、土丘和水井的古鎮。後 Mitra 提出遺址應建於一世紀 (Mitra 1972)。然而，韋拉爾迪 (Verardi) 所收集到的表面遺跡卻顯示遺址一直到九世紀 (Verardi 2007)，還有人居的遺跡。然而，就像佛陀誕生地景觀中的許多遺址一樣，表面上現在幾乎看不到什麼。在 2016 年和 2018 年進行的考古地球物理調查揭示了埋在地面下的城鎮規劃，包括網狀街道和磚砌水池。使用螺旋鑽探 (auger coring) 不僅確定了古鎮建立之前歷史遺跡的文化層深度以及人類居住的痕跡，還展示了古鎮與佛塔之間一條護城河存在的配置。

度漢尼

度漢尼遺址位於藍毗尼道利赫瓦主幹道沿線，從藍毗尼到提羅拉科特大約三分之二路程的低窪土丘上。在 2016 年的地球物理方法調查之後，我們已能夠將此遺址重新定位為貴霜王朝的方形堡壘。而在 2017 和 2018 年初的發掘，則已經確定了它的粘土城牆和東南部的堡壘，據了解這個地點與布拉格的卡瑪地點相似，可能是朝廷聖者、官員和商人在藍毗尼、阿拉烏克和提羅拉科特之間的休息站。透過挖掘和螺旋鑽探也證實，該堡壘設立在早期的居住地，表示這個遺址後來是作為古代朝聖路線的一個休息站。

卡瑪

卡瑪和度漢尼的規模、配置幾乎完全相同，有四個圓角堡壘，代表了同一古老朝聖路線上的另一座堡壘。然而，與度漢尼不同的是，螺旋鑽探未能找到早期居住的證據，表示雖然堡壘有的是像度漢尼這樣建在舊有的居住地上，但也有像卡瑪一樣，是建在既有路線上的新據點。

結論

這些簡單的遺址調查，顯示了佛陀誕生地景觀的豐富性，同時也顯示面對著人類的開發和自然界變化的威脅。然而，森朋子目前的調查僅在迦毗羅衛城，就已發現了 136 個遺址（Mori 等人 2015），這些只佔眾多考古遺址中的少數，應該還有許多尚未被發現。面對經濟的加速發展，相關主管政府機構、考古局和藍毗尼發展信託，對遺址的未來保護及發展的態度至關重要，應該注意在建築發展的工程前，進行考古遺址的普查，加強並遵守國家遺址立法，同時亦應與相關遺產當局、利益相關者進行協商。

遺產影響評估（HIA）是一種有效的方式，可以將文化遺產面臨威脅的減輕方法，納入發展規劃中。最近成功的 HIA 項目包括：提羅拉科特·迦毗羅衛城 (Tilaurakot-Kapilavastu) 計劃中的公共汽車公園，威脅著古老的護城河（Weise, 2014）；東寺地下文化層經地球物理方法調查後，被視為遺產敏感地區，因而透過政府買地得到保護（Coningham 等人，2015 年）；以及目前諮詢協商對遺址內搭建人行道，以不影響地下文化層的相關建議（Coningham 等人，2018）。遺產影響評估 HIA 還應附有考古風險地圖 (Archaeological Risk Maps)，以確定由考古實地調查，無人機測繪和地球物理方法調查結果所確認的地下文化層。這些風險地圖可以和遺產影響評估 HIA、社區諮詢和意識相結合，將調查結果告知相關機構，加強注意有開發風險的遺產敏感區域，進而幫助遺址管理者，確保佛陀誕生地景觀可以得到保護，成為世界朝聖地，並為當地社區提供積極的社會和經濟利益。

致謝

佛陀誕生地景觀的鑑定、監測和研究，感謝尼泊爾國家考古局、聯合國教科文組織日本信託基金計劃、英國藝術與人文科學研究理事會、英國牛頓基金會、以及日本 Tokushin Kasai 博士的慷慨捐贈。該計畫團隊的考古學家由尼泊爾國家考古局、藍毗尼發展信託基金、杜倫大學聯合國教科文組織教席，英國斯特林大學、東京大學以及尼泊爾特里布文大學和藍毗尼佛教大學的工作人員和學生組成。教科文組織加德滿都辦事處、特里布文大學和藍毗尼佛教大學的工作人員和學生，日本里西奧山蒂維爾 (Risshio Shanti Vihar) 信託以及尼泊爾德賴平原社區也提供了額外的協助。

Protecting the Natal Landscape of the Lord Buddha

Ram Bahadur Kunwar

Introduction

The Natal Landscape of the Buddha, also known as the Greater Lumbini Area, comprises the three districts of Rupandehi, Nawalparasi and Kapilavastu, and covers an area of over 5,000 square kilometres. Not only containing major sites of importance relating to key stages of Gautama Buddha's life, including his birthplace of Lumbini and the childhood home of Kapilavastu at Tilaurakot, there are also hundreds of other valuable archaeological sites within the region.

As pilgrimage and tourist numbers increase, which will in all likelihood dramatically rise with the completion of the international terminal at Bhairahawa airport, these important archaeological sites will be increasingly threatened by accelerated development as new infrastructure and visitor amenities are constructed within this area of rich but finite heritage. Furthermore, development also brings an increasing population with the expansion of villages, towns and agriculture and the encroachment of archaeological sites. Industries will be attracted by the construction of new roads and the widening of existing routeways and the cutting of canals and construction of irrigation systems and the extraction of soil and sand for construction activities, all pose potential and severe risks to subsurface heritage.

In response to this threat, a team of international and national experts and practitioners from the Department of Archaeology (Government of Nepal), the Lumbini Development Trust, Durham University's UNESCO Chair, University of Stirling and the University of Tokyo have been recording known and newly discovered sites within the Natal Landscape of the Buddha in order to identify areas that require protection and monitoring.

Site Assessment: Recording and monitoring sites in the Natal Landscape of the Buddha

The first step in this process has been the assessment of sites through a visual surface survey of the region. Part of this process depends on the following-up of previous reports of archaeological sites, such as the surveys of Mukherji (1901), Mitra (1972) and Verardi (2007). Recent missions led by Tomoko Mori (Mori et al. 2015) of the University of Tokyo have utilised these existing field surveys, and also local knowledge, to identify the location of known

and potential archaeological sites. These were recorded by GPS and the potential surface area of archaeological remains was estimated. The condition of each site, its current land-use and ownership was recorded and digitised onto a database.

This survey only recorded what was visible on the surface. However, once identified, sites could then be investigated through a more sophisticated range of techniques. Conducted by Durham's UNESCO Chair, these included mapping through both Unmanned Aerial Vehicle (UAV) survey and Total Station survey. UAV, in particular, quickly provides the wider context of a site, including field boundaries and the location of current settlement, and when combined with Total Station survey, produces an accurate map of the geographical location of the site, its main features and topographic information. This can then be georeferenced and related to the results from further archaeological techniques.

Once the location of sites and fields is mapped with a UAV, archaeological field walking can be undertaken to identify whether there are spreads of cultural remains on the surface around the core of the visible remains of the known site. Based on the results of surveys led by Durham's UNESCO chair, this approach has proved useful as many archaeological mounds have been damaged by farming and reduced in height but the cultural material still stays in the rough locality. Such field walking can also be utilised to evaluate the presence of archaeological sites where currently no remains are known and where there are no mounds as Durham's UNESCO Chair has found around the hinterland of Tilaurakot-Kapilavastu. The density of different types of finds, such as ceramics, brick and iron slag are recorded through systematic collection across the fields and this gives an indication of where concentrations of past settlement may have been. This can be tested further through other non-intrusive methods such as geophysical survey depending on the results.

Archaeological geophysics includes various techniques that can evaluate the potential of subsurface archaeological remains prior to further investigation or development. In Nepal, especially in the Natal Landscape of the Buddha, Durham's UNESCO Chair have found that survey with a magnetometer offers a quick and relatively cheap alternative to the excavation of extensive trial trenches and subsequent post-excavation processing. Magnetometer survey is particularly successful in this region as material that has undergone a firing process, such as brick, usually provides a more positive magnetic signal in comparison with the surrounding soil, which can be fairly clear with the levels of siltation in the Terai and the natural soil being clay, rather than a magnetic metamorphic or igneous bedrock. Using devices that measure the

magnetic properties of the underlying soil and downloading the results onto a micro-processor, it is thus possible to record and identify subsurface features, often penetrating to a depth of one to two metres in a large area around sites. This allows the identification of wall alignments as well as features such as brick-lined tanks, which may not be visible on the surface as at Tilaurakot-Kapilavastu's Eastern Monastery.

While geophysics can identify features, it cannot identify their depth but auger coring can confirm the character, spread and depth of sub-surface heritage. Utilising hand drills, soil cores are bored, with a recording of the composition of the soil, and whether cultural inclusions are present, every 20 centimetres in depth. Drilled in transect lines, this method allows for the spread and depth of cultural material, as well as the depth of natural soil to be recorded at sites, which provides an indication of the size of site as well as how close to the surface cultural remains are present, both key in identifying areas of heritage sites that require protection in the face of development.

Collectively, these techniques have been utilised by Durham's UNESCO Chair in partnership with the Department of Archaeology (Government of Nepal) and the Lumbini Development Trust at a number of sites in the Natal Landscape of the Buddha and the results at several of these sites, some more well-known and some investigated in detail only recently, will briefly be described in below.

Niglihawa

The sandstone Asokan pillar at Niglihawa was discovered on the banks of the Niglisagar tank in 1895 and its inscription records the commemoration of the rebuilding of the nirvana stupa of the Kanakamuni Buddha, one of the twenty-seven Buddhas preceding Gautama Buddha. The pillar was found broken and not in situ, and archaeological evaluation has identified that the area around Niglihawa is fairly sterile of cultural material with little evidence of past human occupation. However, its protection is still important as recent cutting of roadside ditches has revealed the presence of brick structures and these need full archaeological investigation before such finite and also rare information at this site, is lost forever through road expansion.

Araurakot

Close to Niglihawa, Araurakot is a rectangular fort measuring 270 by 270 metres. Topographic UAV mapping, combined with geophysical survey, confirmed that the northern and

western ramparts are constructed from clay and have a single moat in front of them whereas the southern and eastern ramparts are encased in brick and strengthened by stirrup bastions, circular corner towers and a double moat. The geophysics also demonstrated that the interior of the fort is almost empty, apart from a raised platform in the south-west corner which contains the foundations of two buildings. Whilst scientific dating has not been undertaken as there have been no excavations to date, the design of the fort suggests that it may have been built during the Kushan period. Certainly, the presence of stirrup bastions is a distinctive Kushan architectural feature found at sites of this period, such as Sirsukh in Pakistan's Taxila Valley. Furthermore, field survey has identified concentrations of artefacts to the north of the fort, which again highlights that the site did not stop at the edges of its moat and ramparts and all of this area requires protection.

Sagrahawa

The site of Sagrahawa, also located close to Tilaurokot-Kapilavastu, has been frequently identified and viewed as the scene of the massacre of the Sakyas during the destruction of Kapilavastu by King Virudhaka of Kosala. The Chinese pilgrim Xuanzang visited the site and described thousands of small stupas built to commemorate the dead Sakyas. The site generated early archaeological interest due to these connections, with excavations by Dr Fuhrer and investigations by P.C. Mukherji. In addition to finds of carved bricks and small stupas, a large mound to the west of the site and large tank was noted. The mound probably represents a monumental temple and, although often referred to as a stupa, it looks more similar to the temple architecture of Kudan and Chatradei. In addition to the visible structures, geophysical survey identified many small buried burnt and brick structures around the large mound. Field survey has also identified the presence of settlement spread far from the monumental core of the site.

Kudan

The site of Kudan was first identified as a place of interest by P.C. Mukherji, who suggested that it represented a Buddhist monastery (Mukherji 1901). It was not excavated until 1962, when Debala Mitra cut several trenches through the large, overgrown mounds at the site. Rather than finding the stupas most people believed were buried below them, she revealed two large cruciform temples decorated with hand-carved bricks, with a date of the seventh century CE attributed on stylistic grounds (Mitra 1972). Geophysical survey around the temples found little evidence of other occupation at the site and excavations in 2016 exposed the foundations of both temple structures. Whilst still awaiting scientific dates for the site, it

appears that the temples were major investments of labour and were probably built in a single phase. Why this location was chosen for construction is unknown, but the similarity to monuments at Sagrahawa, Chatradei and brickwork from the later phases of the Maya Devi temple at Lumbini, and also recently in earlier phases of the Samai Mai temple at Tilaurakot-Kapilavastu, suggest a major phase of monumental investment across the Greater Lumbini area during this phase. A phase, which if further investigated may answer questions about the later development of the landscape and the transition of society from the florescence of Buddhism to its decline across the region.

Chatradei

Chatradei is also close to Tilaurakot-Kapilavastu but across the Banaganga River. Excavations by Mukherji (1901) uncovered a cruciform building decorated with carved bricks, similar to those outlined above, particularly Kudan and Sagrahawa. The site is encroached by agriculture, and only the mound where this ruined structure is located is protected, though overgrown. Geophysics in 2016 and 2018 identified additional structures under these cultivated fields to the south-east of the larger mound. The protection of the mound and subsurface heritage are a concern if the settlement develops or agriculture in the area becomes more intensive.

Gotihawa

Gotihawa has also been subject to multiple archaeological investigations on account of its sandstone Asokan pillar and prominent *stupa*. The *stupa* was excavated by Waddell in the 1890s, and then reinvestigated by Giovanni Verardi in the 1990s. Verardi confirmed that the initial construction of the *stupa* was in the third century BCE and could be attributable to Asoka, or Mauryan influence. His research also demonstrated that the site was occupied for 500 years before Asoka, illustrating that areas of the landscape were occupied long before Mauryan influence arrived (Verardi 2007). The site currently suffers from encroachment, and there is a risk that further unchecked development could destroy the evidence of some of the earliest evidence of settlement in the Greater Lumbini area from which in later generations Buddhism developed.

Ramagrama

Although no Asokan pillar has been found at Ramagrama, it is famous for its large *stupa*, which still stands 10 metres high and 23.5 metres in diameter. Identified by many as one of the original eight *stupas* that housed the cremated remains of the Gautama Buddha, the Chi-

nese pilgrim Faxian records that while the other seven were reopened by the Emperor Asoka, and their relics redistributed in 84,000 new stupas, he was prevented from doing so at Ramagrama by its guardian naga. Geophysical survey in 1997 and 1999 identified the presence of a number of quadrangular brick monasteries below the surface to the east and north of the stupa and further excavations by the Department of Archaeology confirmed the presence of these structures (Shrestha 2005). Further geophysical survey conducted in 2018 has identified additional structures and a tank, suggesting a large community of monks occupied this area in the past but further study is required to understand when this community existed at the site. Ramagrama is also a good example of the natural threats that face the sites of the Natal Landscape of the Buddha, as erosion from the river threatened the stupa and, to counter this threat, the river was redirected, thus protecting the site for future generations.

Sisaniya

Sisaniya consists of a large mound measuring 260 by 200 metres in size, with a small circular mound to the north, which is thought to be the remains of a stupa. Mukherji (1901) identified the site as an early town with brick structures, mounds and wells, and Mitra later suggested it dated to the first century CE (Mitra 1972). However, the surface material collected by Verardi suggested that it was occupied all the way through to the ninth century CE (Verardi 2007). However, like many sites in the Natal Landscape, very little is now visible on the surface. Geophysical survey conducted in 2016 and 2018 has revealed the plan of the town buried below the surface, comprising grid-iron streets and the presence of brick-edged water tanks. The use of auger coring not only identified the depth of cultural material and traces of occupation before the establishment of the town, but also demonstrated the presence of a moat between the town and the stupa.

Dohani

The site of Dohani is a low lying mound located about two thirds of the way from Lumbini to Tilaurakot-Kapilavastu, along the main Lumbini-Taulihawa road. Following geophysical survey in 2016, we were able to reinterpret the site as a square-shaped fort dating to the Kushan period. Excavations in 2017 and 2018 have identified its clay ramparts and south-eastern bastion, and it is thought that this site, similar in layout to the site of Karma, may have acted as a waystation for pilgrims, officials and traders moving between Lumbini, Kudan, Araurakot and Tilaurakot. Excavations and auger coring have also confirmed that the fort was built on an earlier settlement, suggesting that this location was later incorporated as a formalised stopping point on the ancient pilgrim route.

Karma

Karma is almost identical in size and plan to Dohani, with four rounded bastions at the corners, representing another fort along the same ancient pilgrim route. However, unlike Dohani, our auger cores failed to find evidence of earlier occupation and this suggests that while forts were built on pre-existing settlements, like Dohani, they were also built at new points on existing route-ways, as at Karma.

Conclusion

This brief survey of sites has indicated the rich heritage of the Natal Landscape of the Buddha but also the threats that they face from human and natural agency. However, these are only a few of the many archaeological sites in the region as Mori's surveys have identified 136 sites in Kapilabastu District alone (Mori et al. 2015), with many more yet to be discovered. In the face of accelerated development, it is critical that relevant government agencies, the Department of Archaeology and the Lumbini Development Trust form integral parts of the development process so that national legislation is followed and that consultation with relevant heritage authorities in the vicinity of the threatened archaeological sites is sought prior to construction and development.

The use of Heritage Impact Assessments (HIA) is one effective way in which mitigation of the threats to cultural heritage can be included within planned developments. Recently, successful HIAs have been conducted at Tilaurakot-Kapilavastu, where a planned bus park threatening the ancient moat was re-located (Weise 2014); at the Eastern Monastery, where sub-surface heritage has been protected through government land purchases of areas deemed at-risk after geophysical survey (Coningham et al. 2015); as well as the current consultation concerning the proposed expansion of non-intrusive walkways inside the site (Coningham et al. 2018). HIAs should also be accompanied by Archaeological Risk Maps identifying areas of subsurface and standing heritage as generated by the results of archaeological field survey, UAV mapping and geophysical survey. Aiding site managers and informing relevant agencies of areas of risk to heritage, these risk maps can be combined with HIAs and programmes of community consultation and awareness to ensure that the sites of the Natal Landscape of the Buddha can be protected for future generations, to be enjoyed by pilgrims, as well as providing positive social and economic benefits to local communities.

Acknowledgments

The identification, monitoring and research conducted at the sites of the Natal Landscape of the Buddha has been made possible through the generous funding of the Department of Archaeology, Government of Nepal, the Japanese-Funds-In-Trust-for-UNESCO, the UK's Arts and Humanities Research Council, the UK's Newton Fund and, of course, the generous donation from Dr Tokushin Kasai. The project team comprised archaeologists from the Department of Archaeology, Government of Nepal, Lumbini Development Trust, Durham's UNESCO Chair, the University of Stirling, the University of Tokyo and staff and students from Tribhuvan University and Lumbini Buddhist University. Additional support was kindly supported by UNESCO's Kathmandu Office, the staff and students of Tribhuvan University and Lumbini Buddhist University, the Trustees of the Risshio Shanti Vihar and the communities of the Terai.

五、克雷格·巴克萊 博士

英國杜倫大學博物館總館長



克雷格·巴克萊為英國杜倫大學博物館總館長，主要管理東方文化博物館、考古學博物館、杜倫古堡博物館以及杜倫大學的藝術和生物學相關之典藏品，具有豐富的策展經驗，曾於赫爾和東行政區博物館 (Hull & East Riding Museum) 擔任考古學管理人、約克郡博物館 (Yorkshire Museum) 擔任貨幣學與裝置藝術管理人，英國皇家鑄幣局 (Royal Mint) 擔任館長助理。為杜倫大學考古學、古典文學教授所有貨幣學相關課程，更為學士、研究生教授博物館學。此外，也曾於中國成都的西南財經大學擔任客座教授，進行西方貨幣史教學。近期在英聯邦教育聯盟擔任聯邦博物館協會 (Commonwealth Association of Museums) 代表，並擔任國家博物館安全小組委員會 (National Museums Security Group) 委員、博物館協會地區代表。

芮秋·巴克萊 博士

英國杜倫大學東方文化博物館策展人

芮秋·巴克萊為東方文化博物館策展人，自 2008 年起負責為館內所有常設展館重新佈展，同時負責館內主要專案之短期展覽與展場裝置。並積極投入大學授課，從古埃及藝術到日本漫畫，主題涉獵廣泛。芮秋先前曾服務於牛津皮特里弗斯博物館 (Pitt Rivers Museum, Oxford)，最初受訓為埃及古物學者，參與埃及盧克索 (Luxor) 貴族谷 (Valley of the Nobles) 一帶的考古，除此之外，更有多年南歐、北非與中國的國際行銷經驗。

5. Dr Craig Barclay

Head of Museums, Durham University, UK

Craig Barclay is Head of Durham University Museums with overall responsibility for management of the Oriental Museum, Museum of Archaeology, Durham Castle Museum, Durham University Art Collections and parts of the university's Biological Science collections. He has extensive curatorial experience, having previously worked as Keeper of Archaeology at Hull and East Riding Museum, Keeper of Numismatics and Decorative Art at the Yorkshire Museum and Assistant Curator at the Royal Mint. Craig is responsible for all numismatics teaching at Durham University in Archaeology, Classics and Foundation Studies as well as teaching aspects of Museum Studies at undergraduate and postgraduate level. Craig has held a visiting professorship (teaching Western monetary history) at the South West University of Finance & Economics in Chengdu and currently acts as the Commonwealth Association of Museums' representative on the Commonwealth Consortium for Education. Craig has also served on the committee of the National Museums Security Group and as Regional Representative for the Museums Association.

Dr Rachel Barclay

Curator of the Oriental Museum, Durham University, UK

Rachel Barclay is Curator of the Oriental Museum. Since 2008 Rachel has been responsible for the complete redisplay of all of the museum's permanent galleries. She also manages the museum's very active programme of temporary exhibitions and installations. Rachel is heavily involved in university teaching across a range of departments on topics ranging from Ancient Egyptian art to Japanese Manga. She previously worked at the Pitt Rivers Museum, Oxford and originally trained as an Egyptologist, participating in excavations in the Valley of the Nobles at Luxor. Outside museums Rachel has several years of experience in international marketing across Southern Europe, North Africa and China.

與佛同行——認識杜倫大學的典藏

克雷格·巴克萊 和 芮秋·巴克萊

前言

杜倫大學很幸運，擁有三家博物館和數間藝術、科學館典藏。其中，英格蘭東北文化瑰寶之一「東方文化博物館」收藏逾 33,000 件與偉大的亞洲、北非文化相關的世界級文物。東方文化博物館成立於 1960 年，旨在支持大學的教學和研究，現已發展為世界級機構，結合其傳統的學術功能，並致力讓大眾都能接觸到這些館藏。博物館典藏包含重要佛教材料，其中包括南亞、東亞、東南亞文物，這些文物可追溯的年代，從一世紀到現代都有。

典藏的緣起

東方文化博物館起源，與杜倫大學非歐洲語言教學息息相關。杜倫大學自 1832 年建校起，即開設聖經希伯來語課程，後來並增設阿拉姆語課程。1920 年代教學範圍擴展，增設了現代及古典阿拉伯語課程。1941 年，沙克（Thomas W Thacker）被任命為希伯來語和東方語言學教授。在戰爭年代，沙克參與情報蒐集，使他驚覺需要培養更多精通非歐洲語言的語言學家。戰後回到杜倫大學，沙克提議擴大教學。幸運的是，英國政府設立委員會審查英國大學的語言教學，並建議將杜倫大學選為五所大學中應該開發特殊專門學院的大學之一。因此，杜倫大學成立了新的東方研究學院，並任聘沙克教授為院長。

沙克教授始終堅信，語言教學必須藉由理解物質文化來支持，認為「東方學院教授東方文化背景，必須有一個可供科學研究的博物館。」因此，他決定收集相關文物，並建造一座博物館來典藏。

HN Spalding 博士

學院早期的發展重點，是以杜倫大學的既有優勢為基礎，致力研究北非和西亞的語言文化。學院為埃及學、土耳其語，以及波斯研究、亞述學設立了教學工作。巧合的是，諾森伯蘭郡（Northumberland）第十任公爵休·珀西（Hugh Percy）正在尋找欲收購古埃及和美索不達米亞（Mesopotamian）文物的買家。讓杜倫大學高興的是，公

爵相當希望將文物留在英格蘭東北部。由於大學支持，以及斯伯丁夫婦慷慨捐贈，大家達成了一項協議，博物館也購買了最早的典藏文物。

亨利·諾曼·斯伯丁（Henry Norman Spalding，1877～1953）從牛津大學畢業後，擔任公務員多年，妻子奈莉來自富裕家庭，第一次世界大戰結束後，斯伯丁放棄了工作，夫妻倆熱衷於推廣宗教、哲學、藝術、歷史的學術研究，以建立東西方的友誼。1920年代，他們創立了斯伯丁信託（Spalding Trust），「旨在鼓勵研究世界各大文化發展所依據的宗教原則，從而促進這些文化之間的理解」。他們在牛津大學賦予了東方宗教和道德的斯伯丁教席（Spalding Chair in Eastern Religions and Ethics），並且持續為牛津大學提供許多其他贈品。

1952年，斯伯丁夫婦給予沙克教授更多捐款，支持建立兩個新典藏類別：中國哲學、印度宗教與哲學，為典藏來自東亞和南亞的文物，包括佛教典藏，開闢了新的道路。斯伯丁捐贈下述兩組文物：伯恩（Burn）的犍陀羅雕塑、印度馬歇爾（Marshall）的照片集，為佛教文物典藏發揮了重要作用。

亞歷山大·伯恩上校，CIE，OBE

亞歷山大·亨德森·伯恩上校（Alexander Henderson Burn，1885～1949）1905年加入印度陸軍隊，服役期間大多駐紮在西北邊境省（North West Frontier Province）；1934年退伍後，成為考古學家，與敘利亞傑出考古家馬洛溫（Max Mallowan）合作。

伯恩在巴基斯坦開伯爾——普赫圖克瓦省（Khyber Pakhtunkhwa，原名西北邊境省）服役時，對犍陀羅雕塑產生了興趣，開始收藏。伯恩上校1949年去世後，妹妹M·T·伯恩（M T Burn）女士認為這批文物應送到大英博物館，或倫敦的「維多利亞和阿爾伯特博物館」（V & A）。斯伯丁說服她將文物捐贈給杜倫大學收藏。這個系列包括近七十件一至五世紀的犍陀羅雕塑作品，其中包括本次展覽的展品。

除了雕塑典藏以外，三幅原屬伯恩的十九世紀西藏唐卡，也捐贈給了大學。斯伯丁先生因為親身參與捐贈過程，在博物館的檔案中被誤記為文物捐贈者，直到最近重新發現一封信，才澄清了最初的源頭。



伯恩上校捐贈描繪生死之輪的十九世紀西藏唐卡 (DUROM.1952.2)

約翰馬歇爾爵士，CIE，FBA

約翰·休伯特·馬歇爾爵士 (John Hubert Marshall, 1876 ~ 1958) 1902 年至 1928 年擔任印度考古調查局局長。他在鹿野苑 (Sarnath)、桑奇等其他佛教重鎮工作之前，曾在塔克西拉古城 (Taxila) 的重要佛教遺址廣泛的考古挖掘。馬歇爾爵士擔任局長期間，自始至終共收集了 4,910 張照片；對相關領域感興趣的研究人員來說，這些照片也是非常重要的資源。斯伯丁家族說服馬歇爾時，再次發揮相當的影響力：杜倫大學初創的東方研究學院，有志建立一間著重亞洲的博物館，因此杜倫大學是最合適的收藏地點。斯伯丁家族從馬歇爾手中購買該照片集，贈予杜倫大學。

本次展覽包馬歇爾收藏的歷史照片。這些照片具有重要價值，能展現上個世紀遺失、受損、保存或改變的重要佛教遺址。所有的照片背面都有馬歇爾的註釋，為現代學者提供了寶貴的附加信息。例如，這張照片是在那爛陀寺遺址拍攝的。馬歇爾的筆記記錄它是「塔東南側第五座建築，挖掘之前佛塔東側景觀圖」。



在那爛陀寺遺址進行的發掘工作的照片 (馬歇爾照片集, DUROM.1957.1.3365)

菲利普羅森

1957 年 Calouste Gulbenkian 基金會同意捐贈六萬英鎊資助此館的第一階段籌備，當時被稱為「古爾本基亞東方藝術與考古博物館」（Gulbenkian Museum of Oriental Art and Archaeology）。該博物館成立於 1960 年 5 月，同時南亞和東南亞專家菲利普·羅森（Philip Rawson, 1924-1995）被任命為第一位館長。

羅森出生於離博物館不遠的米德爾斯堡（Middlesbrough），自學梵文以考取倫敦東方和非洲研究學院的入學資格。他的碩士學位論文《印度之劍》成為這一主題的標準作品。之後，羅森在牛津的阿什莫林博物館（Ashmolean Museum）擔任助理館長，之後在杜倫大學擔任館長十五年。

1960 年，博物館接受大量現金的捐贈，羅森得以開始執行採購計劃，以擴大典藏範圍。他當然試圖收集他感興趣的文物，包括佛教藝術。羅森館長任內加入佛教典藏的文物，包括日本的懸掛式捲軸、藏傳佛教法器、中國佛教金屬和陶瓷雕塑、以及一系列中國古蹟的拓片。



「無我」，日本聖福寺住持仙厓義梵（1750-1837）（DUROM, 1968. 35）

此外，羅森 1963 年與倫敦維多利亞和阿爾伯特博物館協商，將該博物館部分佛教典藏文物轉讓給杜倫大學。這次轉讓包含的許多雕塑片段，反映了古印度直至波羅王朝（Pala）時期佛教圖象的發展。這次轉讓相關檔案材料留下的部分很少，但似乎經過精心挑選，成為供教學及科研的典藏。除了展覽中波羅王朝時期的奉獻佛塔之外，這批佛教典藏文物還包括東南亞的作品，如十七世紀的精美緬甸佛像。



坐佛，十七世紀，緬甸，從倫敦維多利亞和阿爾伯特博物館（V & A 博物館）轉移到杜倫大學（DUROM.1963.51）

查爾斯哈丁爵士，Bt

給查爾斯·埃德蒙·哈丁格爵士（Sir Charles Edmund Hardinge，1878 ~ 1968），是出資給羅森採購東方文化博物館文物的人。哈丁格被中國的玉器所吸引，1918 年開始收藏。1960 年將收藏品捐贈給東方博物館之前，已經收集超過 2,500 件玉石和硬石雕。哈丁格的收藏數量繁多，希望博物館可以出售他收藏中的部份文物，以為羅森的東方文化博物館籌集資金。儘管如此，查爾斯·哈丁格爵士本人也捐贈了一些堪稱是博物館最好的佛教文物。

哈丁格的玉器典藏包含了許多佛像、菩薩像，以及佛教法器。他每收集到一件玉器，通常就會尋求一件其他材質製成的類似文物。因此，除了玉器和硬石之外，他也收藏了一些有意思的文物，例如用水牛角製作的觀音雕像。事實上，哈丁格的藏品包括著名的佛教藝術品，例如日本鎌倉時代（公元 1185 ~ 1333）的一尊巨大的佛首。這座宏偉的青銅雕塑，身高超過 50 公分，原本就是大型寺廟雕像的一部分。



青銅佛頭，日本鎌倉時代（查爾斯哈丁格爵士捐贈，DUROM.1960.811）

弗朗西斯科威爾康爵士

和英國許多其他博物館一樣，亨利·所羅門·威康爵士（Sir Henry Solomon Wellcome, 1853 ~ 1936）所捐贈的收藏，也嘉惠了東方文化博物館。威康是著名製藥公司的創始合夥人，典藏的文物是史上數一數二的私人收藏，1936年去世後，受託人花了超過五十年的時間出售或分發這些收藏品。轉讓給東方文化博物館的中國收藏品，包括刻有佛教圖像的石碑。雖然這些藏品目前還沒有成為學術研究的主題，卻為未來的學者提供豐富的研究資源。



佛教石碑，明代（DUROM.W18）

與許多人同行

在東方文化博物館，還有許多人也捐贈了佛教典藏。他們儘管只提供了一些，甚至一件典藏，還是與上述主要收藏家、捐贈者一樣重要。這些典藏包含木場由紀夫（Yukio Kiho）和岩井鶴治（Tsuruji Iwai）為紀念父母而捐贈的華麗日本家用佛壇（butsudan），乃至一位杜倫大學年輕職員在訪問泰國之後贈送的一組現代護身符。

當博物館策展人員告訴大家，博物館不只介紹文物典藏，而是敘述關於人的一切時，很多人都很驚訝。本文試圖展現這個東方文化博物館佛教收藏的真實歷史。這個博物館有幸收藏精彩的佛教文物，但製作、使用、收集、捐贈這些物品的故事也一樣很重要。我們雖然知道捐助者的名字，卻很少知道創作出這些優秀作品的藝術家大名。不過，我們可以看到作品製造、使用和保護的證據。東方文化博物館持續保護這些典藏，希望為當代佛教界提供資源，甚至從典藏中找到製作法器的靈感。

斯伯丁希望東方文化博物館能夠協助大眾研究世界上各種不同的信仰，並透過研究促進人們理解世上不同的偉大文化。雖然他未在有生之年目睹博物館開幕，但身為館長及策展人，我們仍然謙卑地依尋他的腳步前行。



日本家用佛壇，木場由紀夫 (Yukio Kiho) 和岩井鶴治 (Tsuruji Iwai) 贈送 (DUROM.2000.27)

Walking with the Buddha through the Collections of Durham University

Craig Barclay and Rachel Barclay

Introduction

Durham University is fortunate to be home to three museums and a number of other art and science collections. Among these is the Oriental Museum, one of North East England's cultural gems, boasting a world-class collection of more than 33,000 items relating to the great cultures of Asia and North Africa. Founded in 1960 to support the University's teaching and research agendas, the Oriental Museum has developed into a world-class institution which combines its traditional academic role with a commitment to making its collections accessible to all. Included within the Museum's collections are significant groups of material relating to Buddhism. These include objects from South, East and Southeast Asia dating from the first century of the Common Era up to the modern day.

Origins of the Collections

The origins of the Oriental Museum are inextricably linked to the story of non-European language teaching at Durham University. From the University's foundation in 1832, courses in Biblical Hebrew, and later Aramaic, were offered. Teaching expanded in the 1920's with courses in modern and classical Arabic. In 1941 Thomas W Thacker was appointed as Professor of Hebrew and Oriental Languages. During the war years, Thacker was involved in intelligence gathering and this experience left him keenly aware of the need to train more linguists proficient in non-European languages. Returning to Durham after the war, Thacker proposed the expansion of teaching. Fortuitously, a British government commission set up to review language teaching in British Universities recommended that Durham be selected as one of five universities in which special facilities should be developed. As a result, a new School of Oriental Studies was established with Professor Thacker as Director.

From the outset, Prof Thacker was adamant that the teaching of languages must be supported by an understanding of material culture, arguing that, '*An Oriental School which aims to teach the cultural background of the oriental peoples must have a museum at its disposal.*' He therefore determined to assemble relevant collections and build a museum to house them.

Dr HN Spalding

The early emphasis was to build on Durham's existing strengths and concentrate on the languages and cultures of North Africa and West Asia. Posts were established in Egyptology and Turkish, Persian Studies and Assyriology. By coincidence at this time, Hugh Percy, the 10th Duke of Northumberland, was seeking a buyer for the family collection of Ancient Egyptian and Mesopotamian antiquities. Happily for Durham, the Duke was keen for the collection to stay in the North East of England. With the support of the University, and a generous donation from Mr and Mrs H N Spalding, an agreement was reached and the Museum's founding collection was purchased.

Henry Norman Spalding (1877-1953) worked as civil servant for several years after graduating from Oxford University. His wife Nellie came from a wealthy family, and after World War I ended, Spalding was able to give up work and the couple devoted themselves to their passion: the cultivation of better relations between East and West by fostering scholarly interest in religion, philosophy, art and history. In the 1920s, they founded The Spalding Trust '*to promote a better understanding between the great cultures of the world by encouraging the study of the religious principles on which they are based*'. They endowed the Spalding Chair in Eastern Religions and Ethics at Oxford University and went on to make numerous other gifts to Oxford, where they lived.

In 1952 Prof Thacker secured a further donation from Mr and Mrs Spalding to support the establishment of two new lectureships: one in Chinese Philosophy and the other in Indian Religions and Philosophies. This opened the way for the acquisition of artefacts from East and South Asia including collections of Buddhist material. The Spaldings were then instrumental in the donation of two collections relating to Buddhism: the Burn Collection of Gandharan sculpture and the Marshall Collection of photography from South India.

Colonel Alexander Burn, CIE, OBE

Colonel Alexander Henderson Burn (1885-1949) entered the Indian Army in 1905. For the vast majority of his active service, he was stationed in the North West Frontier Province, initially retiring from the army in 1934. In retirement, he became an archaeologist, working with the distinguished excavator Max Mallowan in Syria.

While serving in the North West Frontier, now Pakistan's Khyber Pakhtunkwa Province, Burn developed an interest in Gandharan sculpture and began collecting. Following his death

in 1949, Colonel Burn's sister, Miss M T Burn, was keen that the collection should go to either the British Museum or London's Victoria and Albert Museum (V&A). The Spaldings persuaded her to donate the collection to Durham University instead. The collection includes almost 70 pieces of Gandharan sculpture from the first to the fifth centuries CE, including a number of pieces included in this exhibition.

In addition to the sculpture collection, three nineteenth century Tibetan thangka, which had belonged to Burn, were also donated to the University. So close was Mr Spalding's involvement in the donation that until recently Spalding was recorded as the donor in the museum's archives. Only the recent rediscovery of a letter has clarified the original provenance.



19th Century Tibetan thangka depicting the wheel of life donated by Colonel Burn (DUROM.1952.2)

Sir John Marshall, CIE, FBA

Sir John Hubert Marshall (1876-1958) was Director-General of the Archaeological Survey of India from 1902 until 1928. He excavated extensively at the important Buddhist site of Taxila before working at other Buddhist centres such as Sarnath and Sanchi. His collection of 4,910 photographs covers the whole of his time as Director-General and is an enormously important resource for researchers interested in a range of fields. Once again, the Spalding family was very influential in persuading Marshall that the fledgling School of Oriental Studies in Durham - with its ambitions to create a museum focused on Asia - was the most appropriate home for his collection. They purchased the collection from Marshall and then gifted it to the University.

Some of the images from Marshall's collection are included in this exhibition. They are valuable for showing important Buddhist sites that have been lost, damaged, conserved or al-

tered over the last century. All of the images were annotated on the reverse by Marshall himself, providing modern scholars with valuable additional information. For example, the photograph shown here was taken at Nalanda. Marshall's notes record that it is the south east corner tower of the fifth structure 'before further excavation to reveal east front of *stupa*'.



Photograph of excavations in progress at Nalanda, Marshall Collection (DUROM.1957.1.3365)

Philip Rawson

In 1957 the Calouste Gulbenkian Foundation agreed to donate £60,000 to fund the first stage of the creation of what was known at that time as the Gulbenkian Museum of Oriental Art and Archaeology. The museum opened in May 1960 with the South and Southeast Asian specialist Philip Rawson (1924-1995) appointed as the first Curator.

Born in Middlesbrough, not far from the Museum, Rawson taught himself Sanskrit in order to gain entrance to London's School of Oriental and African Studies. His Master's degree thesis, *The Indian Sword*, became a standard work on the subject. Rawson then worked as an Assistant Curator at the Ashmolean Museum in Oxford, before coming to Durham where he served as Curator for 15 years.

A significant cash endowment gifted to the museum in 1960 enabled Rawson to begin a programme of purchases to expand the reach of the collections. Naturally, he sought to collect in his areas of interest, including Buddhist art. Examples of the type of Buddhist material added to the collections under Rawson's curatorship include Japanese hanging scrolls, Tibetan Buddhist ritual items, Chinese Buddhist sculpture in metal and ceramic and a series of rubbings of Chinese monuments.



'Selfless' by Sengai Gibon (1750-1837) Abbot of the Shofukuji Temple, Japan (DUROM.1968.35)

In addition, in 1963 Rawson negotiated the transfer of a group of Buddhist material from London's Victoria and Albert Museum. Many of the sculptural fragments included in this transfer reflect the development of Buddhist imagery in India up to the Pala Period. Very little archival material relating to the transfer has survived but it appears to have been carefully selected to form a teaching collection. In addition to the Pala Period votive *stupas* included in this exhibition, the group also includes South-east Asian pieces such as the fine 17th century Burmese Buddha shown here.



Seated Buddha, 17th Century, Myanmar (Burma) transferred from the V&A (DUROM.1963.51)

Sir Charles Hardinge, Bt

The funds which enabled Rawson to make his purchases were given to the Oriental Museum by Sir Charles Edmund Hardinge (1878-1968). Hardinge was fascinated by Chinese jade. Having begun collecting in 1918, he amassed more than 2,500 pieces of jade and hard-stone carving before donating his collection to the Oriental Museum in 1960. A prolific collector in many other fields as diverse as clocks to door stops, Hardinge also gifted a number

of pieces from his other collections with the express wish that the Museum sell these to raise funds for the creation of the endowment which Rawson made such good use of. However, Sir Charles himself was responsible for adding a number of the museum's finest Buddhist artworks.

Among Hardinge's jade collections are numerous objects depicting the Buddha and bodhisattvas or including Buddhist symbols. Once Hardinge had collected an object in jade, he would often seek to acquire a similar piece made in another material. As a result, in addition to jades and hardstones the collection also includes wonderful artefacts such as a carving of Guanyin made from buffalo horn. Indeed, Hardinge's collection included what is perhaps the most renowned Buddhist artwork in the collection, a monumental Buddha head from Kamakura Period Japan (1185-1333 CE). Standing over 50cm tall, this magnificent bronze sculpture would originally have formed part of a large temple statue.



Bronze Buddha Head, Kamakura Period, Japan gifted by Sir Charles Hardinge (DUROM.1960.811)

Sir Henry Wellcome, FRS

Like many other museums in the United Kingdom, the Oriental Museum benefited from the incredible collecting of Sir Henry Solomon Wellcome (1853-1936). Founding partner of the well-known pharmaceutical company, Wellcome amassed one of the largest private collections ever made. After his death in 1936, it took more than 50 years for his Trustees to sell or distribute the collection. Chinese items transferred to the Oriental Museum from the collection include stone stelae with Buddhist iconography. These have not yet been the subject of academic study and will offer a rich research resource for future scholars.



Buddhist stela, China, Ming Dynasty (DUROM.W18)

Walking with many people

Many other individuals have contributed to the Buddhist collections at the Oriental Museum. Just as important as the major collectors and donors already mentioned, are the many other individuals who have given just a small number, or perhaps only one object. These range from the magnificent Japanese domestic shrine (*butsudan*) - gifted by Yukio Kiho and Tsuruji Iwai in memory of their parents - to a group of modern amulets given recently by a junior staff member following a visit to Thailand.



Buddhist domestic shrine, given by Yukio Kiho and Tsuruji Iwai (DUROM.2000.27)

Many people are surprised when museum curators tell them that museums are not about objects, they are about people. In this essay, we have sought to demonstrate this truth for the Oriental Museum's Buddhist collections. The Museum is fortunate to hold wonderful Buddhist material but the people who made, used, collected and donated these objects are just as important to the story. While the names of our donors are known to us, we rarely know the

names of the craftspeople who created these outstanding works of art but we can see the evidence of how objects have been made, used and cared for. The Oriental Museum continues to care for these objects, acting as a resource for local Buddhist communities today, some of whom use the collections as inspiration to create their own ritual objects.

H N Spalding hoped that the Oriental Museum would contribute to his dream of promoting better understanding between the great cultures of the world through the study of all world faiths. Though he did not live to see the Museum open, as curators we still humbly seek to walk in his footsteps today.

六、穆罕默德·阿什拉夫·汗 教授

巴基斯坦伊斯蘭堡阿塔姆大學亞洲文明研究所前所長



穆罕默德·阿什拉夫·汗教授為巴基斯坦伊斯蘭堡阿塔姆大學亞洲文明研究所客座教授與前任所長、巴基斯坦政府考古和博物館部勘探和挖掘處處長、巴基斯坦政府考古和博物館部塔克西拉博物館校區副主任、塞杜沙里夫考古博物館館長、巴基斯坦政府考古與博物館部門負責人。

穆罕默德·阿什拉夫·汗教授專精文化遺產、佛教藝術與建築、犍陀羅 (巴基斯坦與阿富汗一帶) 的佛教文明。曾多次代表巴基斯坦前往歐亞國家，參加國際年會，並多次受巴基斯坦學術機構與文學學會之邀，講述巴基斯坦的遺址。

6. Professor Muhammad Ashraf Khan

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Professor Muhammad Ashraf Khan is Visiting Professor and former Director of the Taxila Institute of Asian Civilizations, Quaid-i-Azam University in Islamabad. Before this, he held the post of Director, Exploration and Excavation Branch, Department of Archaeology and Museums, Government of Pakistan; Deputy Director, Taxila Museum Campus, Department of Archaeology and Museums, Government of Pakistan; and Curator of the Saidu Sharif Archaeological Museum, Saidu Sharif, Department of Archaeology and Museums, Government of Pakistan.

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犍陀羅巴基斯坦豐富的佛教遺產

穆罕默德·阿什拉夫·汗

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簡介

「犍陀羅」，意指「芬芳的土地」，是印度河西岸鄉村地區的古老名稱，其範圍包括白沙瓦谷和現在的斯瓦特、布納 (Buner) 和巴雅爾 (Bajaur)。這是一個群山萬壑、溪流明澈、氣候宜人的國度。犍陀羅位於印度和西亞之間的邊界地區。在公元前六世紀和五世紀，它構成了波斯阿契美尼德帝國的一部分。在公元前四世紀，亞歷山大大帝的軍隊佔領了一小段時間。此後，它被旃陀羅笈多征服，經過一個世紀的統治後，再次被西方佔領，公元前二世紀南亞又被希臘佔領。在公元前一世紀初，該地為塞族或斯基台人統治，一個世紀之後，又由帕提亞人和貴霜族統治。到了三世紀，犍陀羅回歸到薩珊王朝統治下的波斯，在四世紀再次被笈多羅貴霜重新征服。最後，大約在 465 年遭索埃土魯人或俗稱「白色的匈奴人」致命摧毀，此時索埃土魯人用火和劍摧毀所經之處的佛教寺院。

犍陀羅背後這樣的歷史成就了人民文化和想法上的國際化。人民的共同言論是印度的普拉克里特 (Prakrit)，但是他們用來寫這篇白話的文字是佉盧文 (Kharoshthi)。佉盧文是西亞阿拉姆語演變而成的一種語文形式，在阿契美尼德 (Achaemenid) 時期，這種形式已被整個波斯帝國所採用。儘管如此，犍陀羅採用的是南亞的口語和西方的寫作方式。這些廣泛的文化分歧親密地融合在人們的宗教生活中。伴隨著每位征服者的入侵，是當地神明與信仰數量和種類的不斷增加。

孔雀王朝阿育王對佛教的推動以及中亞希臘——巴克特里亞王國 (Bactrian Greeks) 的藝術掀起，讓犍陀羅藝術在貴霜王朝的統治下開花結果。尤其一世紀到四世紀是巴基斯坦歷史上的一段非凡時期，當時雕塑藝術成為精神追求的助力。最初，在塔克西拉古城 (Taxila)、白沙瓦 (Peshawar)、馬爾丹 (Mardan)、馬拉勘 (Malakand)、迪爾 (Dir)、斯瓦特 (Swat) 及布納 (Buner) 地區似乎都採用灰色片岩作為雕塑藝術的主要材質，但當地也採用其他的石材，如千枚岩、皂石、綠片岩、綠泥石等來進行雕刻及紙灰粉刷，

以滿足犍陀羅無數寺院和佛塔的大量需求。雖然古希臘羅馬的藝術掀起應為犍陀羅藝術的發起和後續發展負責，但當地的人才使得後來的人們看到了當時充滿精英的社會的真實寫造和僧人帶著光環的莊嚴。

除了雕塑之外，犍陀羅的建築也具有其自身構成的顯著特徵，其範圍在向古典希臘人的離子和多利克式風格提供借貸。塔克西拉 (Taxila) 的 Sirkap 城市規劃以及塔克西拉附近的堯里安 (Jaulian)、莫拉莫拉杜 (Mohra Moradu)、法王塔遺址 (Dharmarajika)、布哈馬拉 (Bhamala) 等佛教遺址和位於塔庫特伊巴希古城 (Takht-i-Bahi)、夏瑪爾嘎利 (Jamal Garhi)、白沙瓦谷 (Peshawar Valley) 的薩利巴路爾 (Sehri Bahlol)，哈扎拉 (Hazara) 地區的紮爾德里 (Zar Dheri)，形成了一個融合海內外建築藝術的佛教建築群。除此之外，斯瓦特 (Swat) 和迪爾 (Dir) 山谷中的一些著名遺址，如布特卡拉 (Butkara)、尼牟格蘭 (Nimogram)、恰特派特 (Chat Pat) 等，都充分反應了這種佛教文化現象。

犍陀羅佛教藝術的衰落始於薩珊人 (Sasanian) 和匈奴人 (Hun) 的入侵，他們的入侵造成該地區城市和佛教建築的大規模毀滅。當這些巨大建築物被燒毀時，它的人文社會和規範被殲滅，而它的藝術和建築遭到了不利的影響。這場浩劫影響了整個地區，而形成了現在的巴基斯坦。中國朝聖者玄奘的記載中準確描述該地區到處可見毀壞的寺院、佛塔和其他建築，這個曾經是繁榮中心的地方變得何其荒涼。然而，佛教信仰並沒有完全從這些地區消失，因我們在許多地方都會看到佛教藝術的存在，特別是在今天的信德 (Sind)、開伯爾——普赫圖赫瓦 (Khyber Pakhtunkhwa) 和吉爾吉特巴爾蒂斯坦 (Gilgit Baltistan) 沿著絲綢之路上所看到的石刻藝術。

Gandhara and Pakistan's Rich Buddhist Heritage

Muhammad Ashraf Khan

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‘Gandhara’, literally meaning the land of fragrance, was the ancient name of the tract of country on the west bank of the Indus River which comprises the Peshawar valley and the modern Swat, Buner, and Bajaur. It was a country with rich, well-watered valleys, clear-cut hills and a pleasant climate. Situated on the borderland between India and Western Asia, Gandhara belonged as much and as little to the one as to the other. In the sixth and fifth centuries BCE, it formed part of the Achaemenid Empire of Persia. In the fourth century BCE, it was occupied for a brief period by the armies of Alexander the Great. Thereafter, it was conquered by Chandragupta Maurya but, after a century of local rule, the West again asserted itself and in the second century BCE, Greek dynasties took the place of South Asian. Then came, early in the first century BCE, the victorious Sakas or Scythians, to be followed, after yet another century, by the Parthians and Kushans. Even then, the tale of foreign conquest was not ended. For in the third century CE, Gandhara again reverted to Persia, now under Sasanid sovereigns, and was again re-conquered by the Kidara Kushans in the fourth century CE. Finally, the death-blow to its prosperity was given by the Ephthalites, or White Huns, who swept over the country about 465 CE, carrying fire and sword wherever they went and destroying its Buddhist monasteries.

With such a history behind them, it is not surprising that the people of Gandhara were thoroughly cosmopolitan in their culture and their outlook. The common speech of the people was an Indian Prakrit but the script they used for the writing of this vernacular was Kharoshthi. Kharoshthi was a modified form of the Aramaic of Western Asia, which had been adopted for official use throughout the Persian Empire during Achaemenid times. Nevertheless,

it is true to say that Gandhara took its everyday speech from South Asia and its writing from the West. This intimate fusion of widely divergent elements was equally apparent in the religious life of the people. As each successive conqueror added his quota to the local galaxy of deities and creeds, the number and variety went on growing.

The impetus given to Buddhists by the Mauryan Emperor Asoka, and the artistic impulses emanating from the Bactrian Greeks in Central Asia, led to the fruition of the Gandhara Art under the patronage of the Kushanas and their successors. The period from the first to fourth centuries CE, particularly, is a remarkable period in the history of Pakistan when sculptural art became a hand maiden to spiritual zeal. Initially, the medium of sculptural art appears to have been grey schist in Taxila, Peshawar, Mardan, Malakand, Dir, Swat, and Buner regions but then other kinds of locally available stones like phyllite, soapstone, green schist, chlorite, etc. were also used for carving sculptures along with the more plastic stucco to fulfill the insatiable demand of Buddhist devotees who filled the innumerable monasteries and *stupas* thickly dotting the whole Gandharan country of that time. While, the Graeco-Roman impulse was responsible for initiation and development of Gandhara art, local talent made it what it looked like; the representation of the true society of the elite and the religious monks who roamed about with an aura of spiritual dignity.

Besides sculptures, the architecture of Gandhara also has a marked characteristic of its own composition in nature and scope lending towards Ionic and Doric style of Classical Greeks. The city plan of Sirkap in Taxila and the remains of religious establishments, *stupas* and monasteries at Jaulian, Mohra Moradu, Dharmarajika, Jinan Wali Dheri, Badalpur, Bhamala, Bhalar Top, Piplan etc. around Taxila, and those at Takht-i-Bahi, Jamal Garhi, Pushkalavati, Sehri Bahlol in Peshawar Valley, Zar Dheri in Hazara District form a remarkable ensemble of the dissemination and blending of foreign and local traditions of the art of building. Besides, Butkara, Panr, Udegram, Nimogram, Chat Pat, Andan Dheri, Saidu Stupa, Shingardar Stupa, Thokardara Stupa, to name only a few, are some of the famous sites in the Swat and Dir Valleys which provide ample evidence of the extent of this religious cultural phenomenon.

The decline of the Buddhist Art of Gandhara started with Sasanian and Hun invasions, which resulted in mass destruction of the cities and religious establishments of the area. Its society and norms were annihilated, while its art and architectural production was adversely

affected when monumental buildings, both religious as well as secular, were put to fire. This havoc was witnessed throughout the areas which are now Pakistan. The Chinese pilgrim Xuanzang's account of the ruined monasteries, *stupas* and other secular buildings that he saw everywhere in the region is an awesome but accurate description of the horrible desolation of these once flourishing centers. However, Buddhist faith was not wiped out completely from these areas and we come across its manifestation at many places, especially in today's Sindh and in the Khyber Pakhtunkhwa and rock art of Gilgit Baltistan along the Silk Routes.

七、覺瑋法師

澳洲南天大學講師



覺瑋法師為澳洲南天大學講師、以及人間佛教中心主任。擁有宗教學博士學位，配合其論文，正著手進行「佛誕節教育專案：連結過去與現在、東方與西方」。主講佛誕節慶、中國佛教史、佛教藝術，於社區進行佛學授課。同時進行跨宗教活動，邀請克雷爾蒙特神學院 (Claremont School of Theology) 與西來大學藉由課程與寺院之旅，進行跨佛教與基督教的對話、在南加州與芝加哥進行跨宗教課程授課、其論文研究方向聚焦在不同宗教與文化間的對話。

7. Venerable Dr Juewei

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Venerable Dr Juewei is Associate Lecturer, and Director, Humanistic Buddhism Centre at NTI. She holds a PhD in Religious Studies, and is heading a worldwide tour entitled 'Buddha's Birthday Education Project – Through These Doors: Connecting Past and Present, East and West' based on her Dissertation. She regularly delivers public lectures on topics related to Buddhist festivals, Chinese Buddhist history and Buddhist art; and teaches Buddhist classes throughout the community. She has broad experience in interfaith activities, including organising Buddhist-Christian dialogues between Claremont School of Theology and University of the West involving class sessions and Temple tours; presenting in several interfaith sessions in Southern California and Chicago; and researching the conversations among religions and cultures for her dissertation.

佛陀在中國十六國時期的重要性

—— 中國聖王與佛教轉輪聖王的同化

覺瑋法師

根據早期的佛傳故事所陳述，悉達多太子出生時，是由二龍王為其灌沐。而某文學作品的短文引發了我的好奇心，文中提到十六國（303 ~ 439）時期為佛陀誕生所設計的檀車，九龍在上而下香水，洗浴至尊佛陀，不僅頗有意趣，且是由一位中國北方胡族的君王所製作，四世紀的先進科技令我驚嘆不已。

本文主要探討在中國歷史上動盪的年代裡，佛陀所代表的重要性以及對王權的影響力。一般歷史大敘事認為，當漢人發現本土宗教難以說明胡族入侵中原的原由，佛教因而彌補道教與儒家所遺留的悵然若失。然而，本文旨在證明各宗教的同化過程需要長時期的創新與時機。

佛陀誕生的故事之所以與五胡十六國的遊牧民族首領產生連結，主要在於他們難以取得統治的合法性。中國皇室的繼承制度自古以來即是世襲與黃帝血脈的傳承。遊牧民族善戰的特質無法直接轉化為君主制，因此只能透過君王自身來率領改革，藉以使邊外統治者為其在中國王室的繼承取得合理性的替代。其中即融入印度護國天王像與佛教轉輪聖王的君權觀。五胡十六國的政治條件也因此促成了這項佛教上的創新。

佛陀的形像，或更確切的說，佛陀誕生故事與中國十六國君王的關聯性，在於篡位奪權者無法為王位的正當性做自我辯解。在中國，繼承王位是皇室世襲或黃帝（遠古帝王的典範）後裔傳承的複雜制度。外族統治者利用中國聖王信仰的演變，找到在中國繼承王位合理性的替代方案，並融入印度天神的概念與佛教轉輪聖王的治國術，十六國的政治條件促成了這項佛教的創新。

中國的王權

中國古代的統治者，統稱為「王」。在漫長的戰爭年代，中國學者將四面楚歌的帝王們予以理想化，尊稱為「聖王」（聖賢明君）。相傳孔子（公元前 551 ~ 479）將上古傳說史上的堯、舜二帝，謂之為聖王，因其德才兼備，堪稱君王的典範。

當秦王嬴政統一周朝之後，認為王的稱謂不足以彰顯己身的功業，故號稱「皇帝」，又自稱「秦始皇帝」，秦朝的第一位帝王。但綜觀中國的帝國史，皇帝仍屬廣泛使用的稱號。

十六國時期的天王

儘管如此，皇帝的稱號蘊含著中國遠古黃帝的血脈與儒家的祭陵。因此，十六諸國統治者慣用「王」的稱謂，意味著仁慈與英明的治理，是中國臣民期盼聖王的特質。

當外族統治者提及印度和東南亞國家之時，他們注意到天王的稱號（摘自：從天王傳統到佛王傳統，中國中世佛教治國意識形態研究）。天王，原意為天上的王，為印度宇宙論的天神，意味著「王」是君權神授之地位，外族君主對此深感興趣。

除了當時的笈多王朝（約 320 ~ 550）軍事戰略是依照遮迦羅跋帝（轉輪聖王）的模型而造之外，此後，聖王在佛教的地位日趨顯要。轉輪聖王是「正義世界的統治者，其輪寶於各處常轉，無所障礙。」對佛教徒而言，無論是轉輪聖王或是成就佛道的天命，都是人類最高的成就。

轉輪聖王因過去世所造善業，故七寶具足，即輪、象、馬、珠、女、居士和主兵臣等。其中最殊勝者為輪寶，須以佛法治理天下，方能獲得此寶。多數帝王為了展示擁有輪寶，而備有皇家雙輪戰車。主兵臣寶是七寶之首，他是佛教聖者兼任國師，以正法輔佐轉輪聖王統御帝國，造福他的子民們。東晉（317 ~ 420）高僧鳩摩羅什（344 ~ 413）所譯的《佛說仁王般若波羅蜜經》記云，佛陀囑咐各國君王如何成為仁王。「仁王」，一詞應受儒家思想所薰習，卻適用於佛教教義。

佛教的創新

後趙（319 ~ 352）開國君主石勒（328 ~ 333），是第一位引用天王作為稱號的中國北方游牧民族（摘自：從天王傳統到佛王傳統，中國中世佛教治國意識形態研究）。石勒禮龜茲高僧佛圖澄（232 ~ 348）為師，諮以國事。石勒之姪石虎（335 ~ 349）繼任王位之後，在 337 年自稱天王，亦敬奉佛圖澄為師。

現在我們終於可以依據《鄴中記》記載的文字來說明本文，石虎為了證明在中國繼承王位的正當性，遂敕命巧匠解飛為佛陀誕生建造一座檀車。

（後趙武帝）石虎……嘗作檀車，廣丈餘，長二丈，四輪。作金佛像，坐于車上，九龍吐水灌之。又作木道人，恆以手摩佛心腹之間。又十餘木道人，長二尺。餘皆披袈裟繞佛行，當佛前，輒揖禮佛。又以手撮香投爐中，與人無異。車行則木人行，龍吐水，車止則止。亦解飛所造也。—《鄴中記》

這座創新又展現王權正當性的檀車，應由佛圖澄所創始，與南亞和西域地區的浴佛儀式有明顯差異。誠如《普曜經》云，二龍為太子灌沐：

時有難陀與優波難陀二龍王，於虛空中，吐清淨水，一溫一涼。

然而，308年，《普曜經》將這段相同的文字中譯為，「九龍在上而下香水，洗浴聖尊。」數字「九」與另一中文「久」同音，亦有三才，天、地、人之意。故中國人視「九」為吉祥數字，表徵仙境或天界。因此，在中國的傳統裡，「九」被視為九重天，意為極高的天，只有皇帝有權呈現九龍之相，以表其王權。始於四世紀，佛陀誕生與中國皇室之象徵性聯想在於明確的涵化過程。

佛圖澄以轉輪聖王為典範創造出活動檀車，佛陀誕生紀念日巧妙地成為慶祝石虎登上天王的平臺。檀車上的九龍宣示石虎（金佛像為其表徵）是一位功蹟顯赫的帝王（摘自：從天王傳統到佛王傳統，中國中世佛教治國意識形態研究）。再者，雙輪戰車代表輪寶，轉輪聖王七寶之首。木道人摸著佛陀的腹部，猶如佛圖澄象徵主兵臣寶。在現世和宗教世界的重要日子裡，公開展示的技术意味著另一天下的王者誕生。

佛陀不僅成為王位登基的合宜聖像，佛教的賢明國師經由善巧方便，以佛陀教義輔佐君王，為當代造福。佛教高僧亦擔任日常的顧問，掌管事務，諸如預測軍事襲擊的結果，並協助帝王成為仁慈愛民的統治者，例如佛圖澄勸諫石虎處罰犯罪者，勿濫殺無辜，應行善積德。

為了避免讀者認為佛教徒在十六國時期的地位崇高，對此要明確的說明，許多成就斐然者大多曇花一現，就如同石勒的儒家學者力諫廢止天王的稱號，九個月之後石勒復稱為皇帝。縱使佛圖澄在石虎執政期間權勢強大，然348年，佛圖澄圓寂的那一年，石虎回復皇帝的稱號（摘自：從天王傳統到佛王傳統，中國中世佛教治國意識形態研究）。

佛教的天王——轉輪聖王模式雖始於後趙時期，但同時期的他國亦有成功之例。379年，前秦主苻堅（357～385）攻陷襄陽，迎道安大師（312～385），事之以師禮。

後梁開國皇帝，懿武帝呂光（386～399）在389年自號天王，並撫納鳩摩羅什為國師。399年，姚興迎鳩摩羅什至長安，並自稱天王。當佛教徒認為這些受敬仰的譯經高僧，被世俗的統治者視為先知及神喻者，證明他們的王權具有正當性。佛教高僧運用他們的智慧處理世間與超俗的事務，在動盪的年代裡，幫助君王成為更仁慈的統治者。

此開創性的模式不僅興盛於其他胡族君王之間，亦昌盛在中國南方的漢朝。梁武帝（502～549）自創稱號為「皇帝菩薩」（菩提薩埵天皇），其理念是將中國聖王與印度轉輪聖王合而為一（摘自：梁武帝的彌勒佛王形象）。梁武帝發現佛教模式可以確立自己神授、聖賢與仁慈的帝王之相，佛教提倡者和君主之間微妙而經得起批判的共生關係，形成了佛教在往後幾世紀蓬勃發展的基礎。

結語

一篇無名的帝王傳記短文，一百一十漢字見證中國佛教珍貴的同化過程，可見佛教不只是彌補了儒家與道家所留下的空白。中土思想流派將他們自己視為胡族君王關注的強大競爭對手，不容許任何的隔閡。因此，佛教先賢需創新佛教教義及改編佛教故事以迎合當代的需求，從而挑戰本土的對手。

佛陀生日不僅成為紀念古代聖人誕生的良機，也是轉輪普世君王的顯現。石虎採用源自南亞的天王稱號，公然展示珍貴的輪寶和主兵臣寶，證明其統治的正當性，並間接地展現他的福德與君權神授之天命，節慶活動的歡樂帝王和佛陀毫無二致。

這些征服者處在以文明為榮的民族中，顯然缺乏世襲的血統，並試圖呼籲他們的臣民對聖王懷有舊的要求。佛陀誕生事蹟允許征服者展現自己是位仁慈的佛陀繼承者，他們選擇了世俗的征服者之路，而非順從的道路。經由佛陀的形象，統治者的王權擁有神聖的正當性。

The Importance of the Buddha in China during the Sixteen Kingdoms: an assimilation of Chinese sage king and Buddhist cakravartin

Venerable Jue Wei

A short text in an obscure piece of literature piqued my curiosity. It described a technologically-advanced altar carriage specifically made in the Sixteen Kingdoms period (304 – 439 CE) for the Buddha's birthday. The interesting part was the presence of nine dragons spewing water over a central Buddha. The aspect I found truly thought-provoking, besides what must be stunning technology during the fourth century, was the use of nine dragons by a nomadic king in northern China¹ when the Buddha's earliest biographical accounts mentioned only two dragon kings washing the newborn.

This paper studies the significance of the Buddha and its impact on kingship during this tumultuous period in Chinese history. The general master narrative claims that Buddhism filled a void left by Confucianism and Daoism when the Han Chinese found their native religions inadequate in explaining their conquest by nomadic invaders. However, this paper shows that the assimilation process requires innovation and timely opportunities over extended periods.

The figure of the Buddha, or more accurately, his birth story, became relevant to the nomadic kings of the Sixteen Kingdoms because of their difficulty in defending their legitimacy to rule. In China, royal succession was a complex amalgamation of hereditary succession and descent from the Yellow Emperor's (an exemplary emperor of antiquity) bloodline. Combative superiority could not translate directly into right of monarchy.

Foreign rulers found an alternative for legitimizing their claim to the Chinese throne by leveraging an evolution of the Chinese sage king belief; they managed to fuse it with the Indian *devarāja* concept and Buddhist *cakravartin* model of kingship. This Buddhist innovation was made possible by the political conditions of the Sixteen Kingdoms.

Kingship in China

In ancient times, the ruler of the Chinese people was known as *wang* (king). During extended periods of warfare², Chinese intellectuals idealized their kings who could unite the em-

battled kingdoms as *shengwang* (sage kings). Confucius (551 – 479 BCE) allegedly conferred the title of *shengwang* to legendary sovereigns of antiquity such as Yao and Shun because they were considered role models of royal virtues (Ching 1997, 56).

When King Zheng of Qin unified the other warring states of Zhou, he devised a new title more powerful than *wang*, “*huangdi*,” and reigned as the First Emperor of Qin (*Qin shi huangdi*) (Tanner 2009, 87). Throughout the imperial history of China, *huangdi* remained the most widespread royal title in use.

Tianwang during the Sixteen Kingdoms

Although popular, the title of *huangdi* suggested Chinese primordial ancestry, the Yellow Emperor pedigree, and the use of Confucian rites. Hence, several nomadic conquerors of the Sixteen Kingdoms preferred to use the title *wang*, suggesting governance by benevolence and virtuosity, traits that Chinese subjects longed for in sage kings (Wong 2012, 128).

Referring to India and Southeast Asia, they noticed the use of *devarāja* (Gu 2003, 66). This title translated into *tianwang* (heavenly king). *Devarāja* is the king of these heavenly beings in Indian cosmology, connoting divine status for the ruler, which foreign kings found attractive.

In addition, the contemporary Indian Gupta empire modeled their military campaigns after the ancient *cakravartin* (wheel-turning universal monarch) model that became significant under Buddhism. A *cakravartin* is a “righteous world ruler whose chariot wheels roll everywhere ... without obstruction” (Chutintaranond 1988, 46). To Buddhists, either of the destinies of *cakravartin* or Buddhahood marked the most supreme accomplishments of humanity.

Cakravartins demonstrate the fruition of their past karmic by owning seven treasures: wheel, elephant, horse, jewel, woman, householder, and counselor (Walshe 1995, 395). Of these, the most significant was the wheel treasure, which had to be earned by good government following the Buddhist *dharma*. Most kings demonstrated the wheel treasure with the possession of royal chariots. The most important treasure was a Buddhist sagely counselor whose duty was to help the *cakravartin* rule his empire using wholesome *dharmas* to benefit humanity. The *Sūtra on Perfect Wisdom for Humane Kings* translated by Kumārajīva (344 – 413 CE) prescribed how kings of states could become humane kings (*renwang*), a term possibly derived from Confucian influence (Ching 1997, 227) but adapted to Buddhist doctrines.

The Buddhist Innovation

The first steppe king to adopt the title of *tianwang* in northern China was Shi Le (r. 328 – 333 CE), the founder of the Later Zhao kingdom (Gu 2003, 78). Shi Le enlisted a Kuchan Buddhist monk, Fotucheng (232 – 348 CE), as his sagely adviser. Shi Le's successor, Shi Hu (r. 335 – 349 CE), assumed the *tianwang* title in 337 and invited Fotucheng to continue as his advisor.

We are now finally ready for the account found in the *Records from the Region of Ye* that incited this paper. To mark his legitimacy to the Chinese throne, Shi Hu commissioned Xie Fei to build an altar-carriage for Buddha's birthday (Lai 1999, 57):

Shi Hu liked to glorify the Buddha with incalculable extravagances. He commissioned an altar-carriage. In breadth, it was more than a zhang (approximately 10 feet), in length two zhang, with a golden Buddha image on top of a flat four-wheeled cart and nine dragons above that. A wooden figure of a monk was placed before the Buddha, and all round the Buddha were more than ten monks, each a bit more than two feet in height, all wearing white kaṣāyas. When the cart moved, the nine dragons would spew water over the image of the Buddha, and the monk standing in front of the Buddha would rub the area between the Buddha's heart and his abdomen, as if washing a newborn. The other ten-odd monks would circumambulate the Buddha. As each would come just in front of the Buddha, he would do obeisance, then, taking incense in his hand, deposit it in a censer. When the cart stopped, so would the activity.

This altar-carriage was an innovative display of legitimacy, possibly initiated by Fotucheng. There was a marked departure from the South Asian and Western Region account of Buddha's bathing ritual. In those accounts, there were only two dragons bathing the baby Buddha. Take for example, the *Lalitavistara*, in which two naga kings bathed the prince (Mittra 1881, 124):

The two Naga kings, Nanda and Upananda, remaining in semi-developed form under the sky, bathed the Bodhisattva by pouring two streams of water, one hot and the other cold.

However, the Chinese equivalent of this same text, *Puyao jing*, translated it into nine dragons bathing the baby prince with fragrant water in the year 308 CE. In Chinese, the num-

ber “nine” sounds like another character meaning “forever” in Chinese; it is also the product of three (representing heaven, human, and earth). For these reasons, Chinese considered “nine” an auspicious number representing heaven or *tian* (Welch 2008, 230). Hence, in Chinese tradition, “nine” means very “high” in the Heaven. For these reasons, only the emperor had the right to use the symbol of nine dragons to display his authority; this symbolic association of the Buddha’s birth with Chinese royalty was an obvious process of acculturation that started in the fourth century CE.

Fotucheng embedded the *cakravartin* model into an innovative altar carriage. The auspicious day that commemorated the Buddha’s birth was cleverly used to celebrate Shi Hu’s ascendance to the *tianwang* platform. The nine dragons on the altar-carriage legitimized Shi Hu (represented by the golden Buddha statue) as a meritorious ruler (Gu 2003, 85). Furthermore, the chariot represented the wheel treasure, the most important treasure of a *cakravartin*. The wooden monk rubbing the Buddha’s belly likely represents the endorsement of Fotucheng as his sagely counselor treasures. This public display of technology on an important day for both the secular and spiritual worlds marked the birth of another world leader.

The Buddha did not only serve as a convenient icon for ascension to the throne. Through skillful means, Buddhist sagely counselors attended to their rulers with Buddha’s teachings beneficial to the times. In addition to performing as advisors in day-to-day governmental affairs, such as predicting the outcomes of military attacks, Buddhist monks were instrumental in helping the kings be more humane in their administration. For example, Fotucheng advised Shi Hu to punish the evil but not to kill the innocent and to do more deeds that were benevolent (Wong 2012, 156).

Just in case readers get the impression that Buddhists were very successful in high places during the Sixteen Kingdoms, let it be known that many achievements were short-lived. For example, Shi Le’s Confucian advisers persuaded their king to rescind the *tianwang* title after nine months to resume the *huangdi* title (Wong 2012, 153). While Fotucheng was influential under Shi Hu’s reign, even he reverted to the *huangdi* title after Fotucheng passed away in 348 CE (Gu 2003, 81).

Nevertheless, the Buddhist *tianwang-cakravartin* model that started in the Later Zhao kingdom saw successes in other kingdoms of the period. In 379 CE, Fu Jian (r. 357 – 385 CE) of Former Qin (351 – 394 CE) captured Dao’an (312 – 385 CE) in Xiangyang to serve as his

sagely counselor (Wong 2012, 155). Lü Guang (r. 386 – 399 CE) set up the Later Liang kingdom, assumed the *tianwang* title in 389 CE, and engaged Kumārajīva as his counselor. In 399 CE, Yao Xing assumed the title of *tianwang* after Kumārajīva was invited to Chang’an. While Buddhists thought of these reputable monks as exegetes and translators, the secular rulers considered them as seers and oracles to validate their rule. These astute Buddhist counselors used their wisdom in both worldly and trans-mundane affairs to help their kings be more humane rulers during these troubled times.

This pioneering model did not only thrive among foreign rulers. The founding emperor of a new Han Chinese dynasty in the South, Emperor Wu of Liang (r. 502 – 549 CE) created a new title *huangdi pusa* (emperor bodhisattva) as a means of merging Chinese “sage king” and Indian “*cakravartin*” (Gu 2009, 238). He found the Buddhist model appealing in establishing himself as a divine, sagely, and humane ruler. This delicate but tenable symbiotic relationship between Buddhist advocates and monarchs formed the foundation from which Buddhism flourished in later centuries.

Conclusion

A short text of 110 Chinese characters in a rather obscure biographical text of a king³ turned out to be a precious lens into the Buddhist naturalization process in China. Buddhism did not just fill a vacuum left by Confucianism and Daoism. The native thinkers presented themselves as powerful competitors for the steppe kings’ attention; they did not permit a gap to exist. Hence, Buddhist sages had to challenge their native rivals with innovative adaptations of the Buddhist teachings and stories to meet contemporary needs.

The Buddha’s birthday became an opportunity not only to commemorate the birth of an ancient sage, but also the birth of a wheel-turning universal monarch. By assuming a *tianwang* title that had a South Asian origin and publicly displaying the presence of the precious wheel and counselor treasures, Shi Hu demonstrated his right to rule. Indirectly, he showcased the possession of adequate merits and divine approval. The celebratory joy of the occasion went to the Buddhas as much as to the king.

At an obvious handicap of ancestry in a nation proud of its civilization, these conquerors attempted to appeal to their subjects’ nostalgic demand for sage kings. The Buddha’s birth story allowed the conquerors to present themselves as benevolent Buddha candidates who chose the worldly conqueror path rather than the renunciant course. Through the figure of the Buddha, the sovereigns possessed the sacred legitimacy to rule.

Endnote

- 1 “China” is not easy to define geographically. Under the Han Dynasty, China expanded its territory in the northwest. During the Sixteen Kingdoms, five different nomadic tribes divided the Northern provinces among themselves. In this paper, “China” refers to the land masses occupied by the Han Chinese and both northern and southern dynasties.
- 2 In ancient times, this “extended period of warfare” refers to the Spring and Autumn (770 – 476 BCE) as well as Warring States (475 – 221 BCE) periods.
- 3 The Records from the Region of Ye was written as Shi Hu’s biography.

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西村幸夫教授於東京大學大學院工學系研究科專攻都市工學，1988年至2018年於東京大學任教，主講都市計畫、都市設計以及都市永續經營。2018年4月開始在日本神戶設計大學任教。研究專長：都市設計、都市永續再生、文化資產保存，建築學。自2010年起，作為佛陀誕生地藍毗尼的保存與管理加強計畫（聯合國教科文組織/日本基金計劃專案）項目第一到第三階段工程負責人。

在世界各地，包含日本、台灣、馬來西亞、韓國、中國、泰國、尼泊爾等遺址擔任顧問，針對都市永續保存提供建議。西村教授同時也是日本國際文化紀念物與歷史場所委員會 (International Council on Monuments and Sites, ICOMOS) 前任副主席，此委員會主要為聯合國教科文組織提名與評鑑世界文化遺產的諮詢單位。曾擔任中國的麗江和拉薩、馬來西亞的檳城與麻六甲、南韓慶州及首爾、尼泊爾的加德滿都和藍毗尼的顧問。現在作為 ICOMOS (日本) 主席、東方文化遺址保護聯盟顧問、台灣文化部榮譽顧問。

8. Professor Yukio Nishimura

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Trained as a physical planner at the Department of Urban Engineering, University of Tokyo, Professor Yukio Nishimura taught urban planning, urban design and urban conservation planning at the University of Tokyo from 1988 to 2018, then moved to Kobe Design University in April 2018. He is a renowned expert in Urban Design, Urban Conservation and Development, Conservation of Cultural Heritage, and Architecture. Since 2010, he has been the Chair of UNESCO's International Scientific Committee for UNESCO and is Project leader of Phases 1, 2 and 3 of the Japanese-Funds-in-Trust-for-UNESCO Project 'Strengthening the Conservation and Management of Lumbini, the Birthplace of Lord Buddha, World Heritage Property.'

Majoring in conservation planning, he has also advised a number of historic cities and towns in the development of their conservation plans throughout Japan as well as a variety of Asian countries, such as Taiwan, Malaysia, Korea, China, Thailand and Nepal. Professor Nishimura is former Vice-President of the International Council on Monuments and Sites (ICOMOS), whose functions include evaluation of World Cultural Heritage nominations as a consultative body of UNESCO. He was an advisor for Lijiang and Lhasa in China, Penang and Malacca in Malaysia, Gyeongju and Seoul in Korea, as well as Kathmandu and Lumbini in Nepal. He is President of ICOMOS (Japan), an Adviser for Oriental Cultural Heritage Sites Protection Alliance and Chief Honorary Advisor to the Ministry of Culture of Taiwan.

尼泊爾大藍毗尼園區的朝聖規劃

西村幸夫

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前言

藍毗尼要如何容納愈來愈多的朝聖者，以及保護藍毗尼的歷史遺跡和宗教活動是一個難題。東京大學團隊自 2010 年 7 月以來，一直致力為藍毗尼制定更好的保護計畫。這個項目也是聯合國教科文組織開展的「佛陀誕生地藍毗尼的保存與管理加強計畫」項目之一。

佛陀誕生地藍毗尼的保存與管理加強計畫第一階段工程

第一步是回顧丹下健三 (Kenzo Tange) 設計的現行藍毗尼總體規劃，此規劃於 1978 年獲得批准。神聖園區最重要的概念是創造一種寧靜、普遍和清新的氛圍，通過佛陀的誕生地的宗教情操，定位為總體規劃的聚焦點。然而多年來推動總體規劃實施建設的緩慢進展，造成了諸多未預期挑戰。

接下來，團隊根據目前的需求進一步審查總體規劃和神聖園區的現狀，並找到了幾個需要改進的地方。我們為聯合國教科文組織考古隊制定了神聖園區的分區規劃和實施優先事項，並將人潮流量、宗教活動、現有建築評估，擬定了藍毗尼的綜合管理的實體計畫準則及規範。

與此同時，面對一些在聖地附近建立新的宗教標誌建物，我們的團隊面臨著一系列開發挑戰，為了正面引導開發，我們製作了幾張模擬圖，分析對遺址的影響，並提出緩解措施。

在佛陀誕生地藍毗尼的保存與管理加強計畫第二階段工程中，團隊擴大範圍，將大藍毗尼地區納入總體保護規劃。這階段的第一步是勘查找出大藍毗尼地區各個遺址，因為藍毗尼的保護和管理，只有在文化景觀的保護和管理同時解決的情況下才能成功。

佛陀誕生地藍毗尼的保存與管理加強計畫第二階段工程

第二階段的目標是使國家和地方當局能夠積極主動地保護和管理藍毗尼，並保護大藍毗尼園區的文化遺產，特別是提羅拉科特·迦毗羅衛城和藍莫塔這兩個尼泊爾暫定為世界遺產名單中與佛陀生活有關的考古遺址。團隊堪查大藍毗尼園區的考古遺址，與規劃的指導方針進行對照，以便結合保護措施與旅遊業發展同時並進。

2017年6月第二階段結束時，團隊完成了大藍毗尼園區中部和西部涵蓋迦毗羅衛城和魯潘德希地區的歷史遺址地圖，一共堪查並確定了235個歷史遺址，並編制清單記錄遺址保護邊界和圖像。

為保護周邊景觀，團隊為了保護每個歷史遺址，還擬訂了「重點保護區」、「緩衝保護區」和「路邊保護區」。歷史遺址通常都會聚集在一處，因此保護規劃不僅保護一座紀念碑及遺址，更要保護歷史遺址集中的地區和加以對具有商業潛力的大區域的規劃。

團隊在第二階段所做的其他活動，是計劃遊客和朝聖者在提羅拉科特·迦毗羅衛城內或周圍可以進行體驗的設計。在杜倫大學完成的考古物理調查及其結果的幫助下，團隊在圍牆城內開發有潛能的遊客路線，團隊同時應用遠古的歷史城市規律的路道來體驗遠古進入宮殿遺址的路線。為確保考古遺址文化層得到保護，團隊提出了不打地鑽直接以鋪設木質材路道的保護措施。

團隊設計了路徑和路面以及主要路線、子路線、城牆人行道、人力車和自行車路線的標牌和街道設施；還提出了標牌的配色方案。部分建議於2018年前已在該地實施，團隊目前的工作重點是隨著考古發現，進行延伸和擴大行人路道，並為了容納日益增多的遊客和朝聖者進行規劃。

佛陀誕生地藍毗尼的保存與管理加強計畫第三階段工程

團隊提出在提羅拉科特·迦毗羅衛城地區周遭擴大範圍的旅遊發展規劃，包括新建的提羅拉科特·迦毗羅衛城博物館和周邊村莊。這將成為我們在2019年開始的聯合國教科文組織/日本基金計畫專案第三階段項目的重點。

Planning for Pilgrimage in the Greater Lumbini Area of Nepal

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Introduction

It is a difficult question how to accommodate growing number of pilgrims coming to Lumbini, along with the preservation of its historic sites and religious activities of the worshippers. As a part of actions to strengthen conservation and management of Lumbini, the birthplace of Lord Buddha, conducted by UNESCO since July 2010, the University of Tokyo team, have been working to make a better conservation plan for Lumbini.

Phase 1 'Strengthening Conservation and Management of Lumbini, the Birthplace of Lord Buddha, World Heritage Property'

The first step was to review the current Master Plan designed by Kenzo Tange and approved in 1978. The most important concept for the Sacred Garden was to create an atmosphere of tranquility, universality, and clarity by situating it as the focal point of the master plan in order to symbolize the birthplace of Lord Buddha. However, the very slow implementation of the Master Plan has created a number of challenges over the years.

The next step the team started to review the Master Plan and the present state of the Sacred Garden, and found several areas for improvement. We prepared a zoning plan and implementation priority for improvement of the Sacred Garden on the UNESCO archaeological team's risk map, incorporating pedestrian traffic flow, religious activities, evaluation of existing structures and their possible relocation with guidelines for a physical plan within the integrated management framework of Lumbini.

At the same time, we also faced a series of development challenges as there was pressure to create new religious symbols adjacent to the sacred site. We made several simulation drawings to assess the heritage impact and proposed mitigations.

During the second phase of the UNESCO Project, ‘Strengthening the Conservation and Management of Lumbini, the Birthplace of Lord Buddha’, we extended our scope to include the Greater Lumbini Area within the conservation Master Plan. The initial step of this phase was to map the heritage sites of the Greater Lumbini Area. This is because the preservation and management of Lumbini can only be successful if the preservation and management challenges of the cultural landscape and sites that surround the property are addressed at the same time.

Phase 2 ‘Strengthening Conservation and Management of Lumbini, the Birthplace of Lord Buddha, World Heritage Property’

The objective of the second phase was to enable the national and local authorities to proactively and competently protect and manage Lumbini and to safeguard the cultural assets of the Greater Lumbini Area, in particular the sites of Tilaurakot-Kapilavastu and Ramagrama, the other two archaeological sites associated with the Buddha’s life included on Nepal’s Tentative World Heritage Lists. We mapped the archaeological sites in the Greater Lumbini Area with the guidelines for a physical plan in order to integrate safeguarding with tourism development.

By the end of the second phase in June 2017, we had completed the mapping of historical sites in the middle and western part of the Greater Lumbini Area covering Kapilabastu and Rupandehi Districts. A total of 235 historical sites were identified and catalogued with physical boundaries and images recorded in the inventory.

We also drafted preliminary planning for the conservation of each historical site by proposing a ‘core protection zone’ and ‘buffer protection zone’ together with ‘roadside protection zone’ in order to safeguard the surrounding views. Historical sites are often located close together, therefore conservation planning is not only to protect a single monument but also to protect a wide area where the historical sites are concentrated and where there is commercial potential.

The other activity that our team contributed in the second phase was to plan visitor and pilgrim experience within and around the walled city of Tilaurakot-Kapilavastu. With the help of the geophysical survey and its interpretation completed by Durham University, we developed potential visitor routes within the walled city by applying the ancient gridiron pattern to experience the original access to the palace site. To ensure the protection of the archeological remains just below the surface, we proposed tentative protection measures of raised wooden paths.

We designed the path and its pavement together with signage and street furniture for main routes, sub routes, rampart footpaths, and rickshaw, and bicycle routes. We also proposed the color scheme for signage. Parts of the proposals have been implemented at the site by 2018 and the extension and widening of the footpaths to follow the continued archaeological findings, and to accommodate the increasing visitors and pilgrims, is our current focus.

Phase 3 ‘Strengthening Conservation and Management of Lumbini, the Birthplace of Lord Buddha, World Heritage Property’

We are also expanding our scope to propose tourism development planning around the Tilaurakot-Kapilavastu area, including the newly constructed Tilaurakot-Kapilavastu Museum site and surrounding villages. This will be the main focal point of our activities in phase three of the Japanese-Funds-in-Trust-for-UNESCO project commencing in 2019.

九、艾拉·普洛克

美國紐約國家地理攝影師



艾拉·普洛克 (Ira Block) 是國際知名的攝影師、教師及講演家，並為《國家地理雜誌》製作三十多則故事。

艾拉將遺失的悠久歷史和考古學融入生活當中，這項特有的專長意味著他立即被派往藍毗尼園，參與拍攝聯合國教科文組織從事的專案，其團隊包括杜倫大學、藍毗尼發展信託和尼泊爾國家考古局。

當考古團隊專注在發掘、記錄和保存文物之時，他經由聖地的非物質遺產，捕捉現今仍與佛陀相關的尊崇，是他創造圖像最大的挑戰。正如您由「與佛同行」展覽所展示的圖像及圖錄中看見，他能通過拍攝聖地朝聖者的畫面，傳達佛陀幾個世紀以來持續增長的情感、尊重和愛。

9. Mr Ira Block

National Geographic Photographer, New York, US

Ira Block is an internationally renowned photographer, teacher, and lecturer, who has produced over 30 stories for the National Geographic Magazine.

Ira's rare expertise in bringing long lost history and archaeology to life meant that he was immediately assigned to photograph the UNESCO project being undertaken in Lumbini by the team from Durham University, the Lumbini Development Trust, and the Department of Archaeology, Government of Nepal. While the team focused on exposing, recording and preserving the physical archaeology, Ira's focus was on the emotional and spiritual aspect of the Buddha, his life and his teachings.

Ira's challenge was to create images that captured the reverence that is still associated with the Buddha today through the intangible heritage of pilgrimage. As you will see from the images displayed in the 'Walking with the Buddha' exhibition, and its catalogue, Ira was able to convey the range of emotion, respect, and love that has only increased over the centuries for the Buddha by photographing pilgrims at this sacred site.

伍、主辦、承辦單位簡介

V. Hosts and Organizers

英國杜倫大學聯合國教科文組織 文化遺產考古學倫理與實踐教席

聯合國教科文組織與杜倫大學共同在 2014 年成立聯合國教科文組織文化遺產考古學倫理與實踐教席，並聘請羅賓·康寧翰教授為首屆主持人。教席認可文化遺產與考古學是創意經濟的領航者，其保護有助於持續性的發展；且認為文化遺產在衝突及災害之後的應對，具有協調的作用，然而倡導違反倫理與平衡，可能導致離間社區、引發衝突與遺址的破壞。杜倫大學聯合國教科文組織教席，在專業標準與責任，合法與倫理準則及價值，管理與監護的觀念，研究倫理與避免非法文物流通，以及提升文化遺產對於社會、道德與經濟的影響力，經由重新塑造與貢獻面對這些挑戰，特別是在宗教與朝聖地區。

康寧翰教授與杜倫大學聯合國教科文組織教席成員，始於 1997 年，與尼泊爾國家考古局、藍毗尼發展信託、聯合國教科文組織合作，提供更好的保護、維護及呈現佛陀誕生地遺址。

- 為研究生教育制定新的指導方針與材料範本
- 設定文化遺產對社會、道德與經濟影響力的基準
- 經由工作站與實地訓練，為南亞與英國文化遺產的專業人士與管理人員提供能力培訓
- 為英國研究生創造研究與教育的機會
- 建立文化遺產專業、學術及利益相關人員的聯絡網

UNESCO Chair in Archaeological Ethics and Practice in Cultural Heritage, Department of Archaeology, Durham University, UK

UNESCO and Durham University jointly established the UNESCO Chair in Archaeological Ethics and Practice in Cultural Heritage in 2014 and confirmed Professor Robin Coningham as its first holder. The Chair recognises that cultural heritage and archaeology are drivers for creative economies and that their protection contributes to sustainable development. It recognises that the heritage can play a unifying role in post-conflict and post-disaster responses but also that unethical or unbalanced promotion may alienate communities, generate conflict and the destruction of heritage. Durham's UNESCO Chair addresses this challenge by shaping and contributing to debates on professional standards and responsibilities; legal and ethical codes and values; concepts of stewardship and custodianship; research ethics and illicit antiquities; and the social, ethical and economic impacts of the promotion of heritage, particularly at religious and pilgrimage sites.

Since 1997, Professor Coningham and members of Durham's UNESCO Chair team have been collaborating with the Department of Archaeology (Government of Nepal), Lumbini Development Trust and UNESCO to better protect, preserve and present the heritage of the Natal Landscape of the Buddha. To enhance this programme, Durham's UNESCO Chair has worked with new partners and sponsors, to meet its mission to:

- develop new guidelines and exemplar material for postgraduate education;
- devise benchmarks for measuring the social, ethical and economic impacts of Cultural Heritage;
- provide capacity building to heritage professionals and managers in South Asia and the UK through workshops and on-site training;
- create opportunities for postgraduate research and education in the UK;
- and generate networks of heritage professionals, academics and stakeholders.

高雄市政府教育局

高雄市政府教育局以教育為核心，致力於幼兒到高中職教育、特殊教育，不僅成立高雄市政府教育局家庭教育中心，促進親職教育、性別教育、婚姻教育、倫理教育等各項推廣教育活動。更積極拓展國際教育，與國外學校簽署合作備忘錄，促進雙邊教育與文化交流，拓展孩童的國際視野。

高雄市政府教育局積極與各教育機構合作，致力於學術教育的推廣，包含此次一同主辦「與佛同行——發現佛陀的故鄉」國際學術研討會，先前更三度與佛光山佛陀紀念館共同主辦高雄市特教生藝術創作聯展，以佛陀紀念館作為展覽平台，讓特教生的藝術才華被看見、更多次與佛陀紀念館共同辦理國際書展暨蔬食博覽會，帶領台灣南部閱讀風氣以及健康的蔬食文化和生活。

Education Bureau, Kaohsiung City Government

The Education Bureau, Kaohsiung City Government, based on education, is dedicated to the education for kids toward high school education, and special education. Not only the establishment of Family Educational Centers, but also promotional activities on parenting education, gender education, marriage education, and ethnical education are included. In order to broaden the international horizon for the children, the Education Bureau also makes efforts on international education, including signing a cooperation agreement with schools overseas to boost exchange on education and culture.

The Education Bureau, Kaohsiung City Government, as one of the hosts of “Walking with the Buddha — Discovering the Natal Landscape of the Buddha” Academic Workshop, has devoted itself to academic education through cooperating with each educational institution. For example, the Education Bureau has hosted art exhibitions of children with special educational needs with the Fo Guang Shan Buddha Museum three times, and let the children’s talents be seen through the platform of the Buddha Museum. Besides, through hosting the International Book Fair cum Vegetarian Expo many times with the Buddha Museum, the Education Bureau hopes to encourage the reading habit in the southern Taiwan, and healthy vegetarian culture in life.

財團法人人間文教基金會簡介

財團法人人間文教基金會自 1998 年成立以來，以發揚「人間佛教」的精神、傳遞「開放的思想」、「敏銳的覺知」、「內化的涵養」與「創意的學習」的理念，將慈悲、智慧、道德融入社會大眾生活之中，推廣心靈建設，促進人際和諧，提昇人格教育及生活品質作為宗旨。

除了推動興建佛光山佛陀紀念館、於各縣市開辦社區大學、人間大學，每年度積極參與終身學習的推動，如美學教育、社會關懷教育、閱讀教育等。近年更推動「生命環保」營隊，以美學創作及自然教室戶外禪課程，喚起參與者的覺察力，及傳達心靈淨化與地球環保的重要。

藉由各項活動與課程，引領參與者從全面性的互動學習，迎向「生命環保・全人教育・終身學習」的生命向度，使其生活或生命昇華、淨化，從個人出發，進而締造一個祥和歡喜的社會。

Humanistic Culture and Education Foundation

The Humanistic Culture and Education Foundation, established in 1998, tries to spread the virtue of Humanistic Buddhism, open-minded thinking, self-awareness, essence strengthening, and creative learning through integrating compassion, wisdom, and morality on mental activities, in the hopes to enhance interpersonal harmony, strengthen character education, and the quality of life.

Apart from promoting the establishment of the Fo Guang Shan Buddha Museum, the Humanistic Culture and Education Foundation also promotes education in many community colleges, and Fo Guang Shan Open Universities in different counties in Taiwan. The Foundation also advocates Lifelong Learning in arts, social care, and reading. Recently, they even set up a campaign about life conservation, including aesthetics creation and outdoor meditation courses, to recall the awareness of participants, and to emphasize the importance of purifying the mind as well as conserving the Earth.

Through a series of interactive activities and courses, the Humanistic Culture and Education Foundation hopes to encourage participants in an active life through a positive attitude, so as to create a society with harmony and joy.

尼泊爾藍毗尼發展信託

尼泊爾藍毗尼發展信託是為了推動「藍毗尼整體規劃」下的藍毗尼聖園重建設計畫，依據「藍毗尼發展信託法案 2042」所成立的一個自主且非營利性的政府組織。尼泊爾總理是此信託基金的領導助人。

尼泊爾藍毗尼發展信託旨在向呈現尼泊爾政府向全世界的人們實現承諾，致力於推動藍毗尼發展之目標與理想，並以更協調且平穩的方式執行藍毗尼整體規劃發展計畫而成立。

1970 年由十三個國家共同組成，在紐約成立國際藍毗尼發展委員會，由尼泊爾常駐聯合國大使擔任國際藍毗尼發展委員會代表主席。這些國家包含：阿富汗、緬甸、柬埔寨、印度、印度尼西亞、日本、寮國、馬來西亞、尼泊爾、巴基斯坦、新加坡、斯里蘭卡和泰國。世界著名的建築師，日本丹下健三教授為了發展藍毗尼籌畫「藍毗尼整體規劃」，上述國家陸續為其組成諮詢小組。另外三個國家，分別為孟加拉、不丹、韓國隨後加入此計畫。國際藍毗尼發展委員會會員國的外交部長於 2005 年 9 月 16 日會議決議，歡迎中國、蒙古、越南等或其他國家加入委員會並成為會員。

如今，尼泊爾藍毗尼發展信託管理及協調正在努力進行中的大藍毗尼地區之建設，包含聯合國教科文組織登錄的佛陀誕生地藍毗尼世界文化遺產。發展信託掌管有關於管理、保存、挖掘以及提升之整體責任。這項由尼泊爾政府所領導的努力，已接受包括來自聯合國教科文組織、亞洲開發銀行、韓國國際協力組織、法國東方文化遺址保護聯盟、佛教社團的援助以及許多國家的國際貢獻。

Lumbini Development Trust, Nepal

The Lumbini Development Trust (LDT) is an autonomous governmental and non-profit making organization established by the Lumbini Development Trust Act 2042 (1985) for the purpose of restoring the Lumbini Garden under the Master Plan. The Right Hon'ble Prime Minister of Nepal is the Patron of the Trust.

The Lumbini Development Trust was constituted in order to present before the people of the world the commitment of Government of Nepal to the project goals and ideals of development of Lumbini more effectively and operate the Lumbini Development Plan in a more coordinated and smooth manner.

In 1970, the 13 Nations International Committee for the Development of Lumbini was formed in New York under the Chairmanship of the Permanent Representative of Nepal to the United Nations. These nations: Afghanistan, Myanmar, Cambodia, India, Indonesia, Japan, Laos, Malaysia, Nepal, Pakistan, Singapore, Sri Lanka and Thailand – later formed an advisory panel to the world-renowned architect, Professor Kenzo Tange of Japan. He prepared the Master Plan for the development of Lumbini. Three additional countries, namely Bangladesh, Bhutan and the Republic of Korea, later joined the effort. The meeting of the Foreign Ministers of the member States of the ICDL, New York, on 16 September 2005 decided to welcome China, Mongolia, Vietnam and others if they wish to join the Committee as members.

Today, the Lumbini Development Trust administers and coordinates the on-going effort to restore the Greater Lumbini Area, including Lumbini the birthplace of Lord Buddha, a UNESCO World Heritage Site. Overall responsibilities related to the management, conservation, excavation and promotion are taken care by the Trust. That effort, led by Government of Nepal, includes assistance from the UNESCO, ADB, KOICA, OCHPA, Buddhist communities as well as international contributions from many nations.

佛光山佛陀紀念館

佛光山佛陀紀念館位於台灣高雄市大樹區，2011 年落成。1998 年星雲大師因獲贈釋迦牟尼佛的佛牙舍利，為此珍貴的宗教遺產而建館至今。與山東省文物局合作，及安徽博物院、蘇州博物館、湖北博物館、河北博物院、山西博物院、國立歷史博物館、河南博物院、金門文化園區歷史民俗博物館、旅順博物館等九個簽署成為友好博物館。

佛陀紀念館秉持「以人為本」推動社會終身教育，以「文藝化、電影化、人間化、國際化」為發展目標。一年入館近千萬人次，朝著典藏、研究、教育及公共服務、休閒和觀光於一體。2014 年晉身 ICOM 國際博物館協會會員、首家通過 ISO 50001 能源管理系統國際認證的博物館至今。2014 年至 2017 年連續三次獲全球 TripAdvisor 大獎、卓越獎。佛陀紀念館有四個常設展、展廳四處，引進海內外專題展和館藏珍品主題展；並設有一千五百人專業表演劇場「大覺堂」。每年舉辦學術研討會，為海內外博物館及各大學文化教育、國際交流的重要平台。

Fo Guang Shan Buddha Museum

The Fo Guang Shan Buddha Museum, located in Dashu district, Kaohsiung, Taiwan, was officially opened in 2011. The museum houses one of Sakyamuni Buddha's tooth relics, which was gifted to the founder Venerable Master Hsing Yun in 1998. The Museum has become sister museums with Shandong Provincial Museum, Anhui Museum, Suzhou Museum, Hubei Provincial Museum, Hebei Museum, National Museum of History, Henan Museum, Kinmen Culture Park Historical Folk Museum, and Lvshun Museum.

The Buddha Museum promotes Buddhism through arts and movies, in the humanistic and international dimensions. The Museum, which integrates curation, research, education, and tourism, receives over 10 millions visitors a year. It was accepted as a member of the International Council of Museums (ICOM) and has been certified by the ISO 50001 Quality management system since 2014. It has also been awarded thrice by TripAdvisor for the Travelers' Choice Award and Excellence Award. The Museum curates local and overseas exhibits, houses a world-class auditorium, and serves as a platform for international exchanges between museums and educational institutions.

英國杜倫大學東方文化博物館

杜倫大學為英格蘭第三古老的大學，目前已有一萬七千九百二十七位學生，以及超過四千名的教職人員，分布於科學、社會科學及藝術與人文等多種學科。杜倫大學入選 2018 年英國《泰晤士報》英國大學綜合排名，被評選為英國最優秀的大學之一。作為大不列顛最大的考古學院、聯合國教科文組織登錄的世界遺產、卓越的東方文化博物館、聯合國教科文組織文化遺產之考古學的倫理與實踐教席，杜倫大學扮演著研究、保護與推動全球文化遺產日益重要的角色，或許並不令人意外。

考古學系與杜倫大學博物館群有著緊密的合作關係，同時擁有亞洲考古學及佛教考古學的兩項核心優勢，特別是東方文化博物館。起初僅為了支持北非及亞洲研究教學，1960 年在卡盧斯特·古爾本基安基金會的捐款贊助之下，東方文化博物館於現址開放大眾參觀。博物館現存逾三萬三千件世界級收藏品，展現北非及亞洲豐富的文化。團隊成員專注在此次展覽的準備及籌劃，並安排借出博物館典藏的犍陀羅造像，以及約翰·馬歇爾爵士攝影作品。

Oriental Museum, Durham University, UK

Since its foundation as England's third oldest university, Durham has grown in size to 17,927 students and over 4,000 staff distributed across multiple disciplines in the sciences, social sciences and arts and humanities. In 2018, Durham University was ranked one of the highest performing universities in the UK by The Times and The Sunday Times Good University Guide. As home to one of Britain's largest academic departments of Archaeology; a UNESCO World Heritage Site, the exceptional Oriental Museum; and UNESCO's Chair in Archaeological Ethics and Practice in Cultural Heritage, it is perhaps unsurprising that Durham University plays an increasingly important role in the study, protection and promotion of global heritage.

With core strengths both in the fields of Asian archaeology and the archaeology of Buddhism, the Department of Archaeology works closely with Durham University's museums and the Oriental Museum in particular. Originally established to support the teaching of North African and Asian Studies, the Oriental Museum opened its doors to the public on its present site in 1960, with the support of a generous grant from the Calouste Gulbenkian Foundation. The museum is today home to a world class collection of over 33,000 objects reflecting the great cultures of northern Africa and Asia. Members of the Oriental Museum team have been central to the development of the present exhibition and have arranged for the loan of exceptional objects from the museum's collection of Gandharan sculpture and photographs from Sir John Marshall's photographic collection.

陸、參考文獻

VI. References

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「與佛同行——發現佛陀的故鄉」國際研討會論文集

發行人：如常法師

主編：羅賓·康寧翰教授、林志宏教授、如常法師、滿謙法師

執行編輯：克雷格·巴克萊博士、有律法師、詹妮弗·特倫布萊·菲特頓博士

責任編輯：劉書菡

美術設計：周媛

翻譯：佛館國際組

中文校對：佛館新聞室

英文校對：佛館國際組

出版：財團法人佛光山文教基金會

發行：佛光山佛陀紀念館

地址：84049 高雄市大樹區統嶺里統嶺路 1 號

電話：+886-7-656-3033

傳真：+886-7-656-5211

網址：<http://www.fgsbmc.org.tw>

出版日期：2018 年 5 月初版

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**‘Walking with the Buddha — Discovering the Natal Landscape of the Buddha’
Workshop Handbook**

Distributor: Ven. Ru Chang

Chief Editors: Prof. Robin Coningham, Prof. Roland Lin Chih-Hung, Ven. Ru Chang, Ven. Man Chien

Executive Editors: Dr Craig Barclay, Ven. You Lu, Dr Jennifer Tremblay-Fitton

Editor-in-Charge: Shu-Han Liu

Layout Design: Yuan Chou

Translation: Buddha Museum International Affairs Team

Chinese Proofreading: Buddha Museum Editorial Team

English Proofreading: Buddha Museum International Affairs Team

Published by Fo Guang Shan Foundation For Buddhist Culture & Education

Distribution: Fo Guang Shan Buddha Museum

Add: No. 1, Tongling Rd Dashu, Kaohsiung 84049, Taiwan

Tel: +886-7-656-3033

Fax: +886-7-656-5211

URL: <http://www.fgsbmc.org.tw>

Publication date: May 2018

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