

**BABUR-NAMA**  
**(MEMOIRS OF BABUR)**  
**Zahiru'd-din Muhammad Babur Padshah Ghazi**  
**Two Vols. Bound in One**  
**Translated by**  
**ANNETTE SUSANNAH BEVERIDGE**

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**934 A.H.-SEP. 27<sup>Th</sup> 1927 TO SEP. 15<sup>th</sup> 1528 A.D.**

(a. Visit to Kul (Aligarh) and Sambal.)

(*Sep. 27<sup>th</sup>*) On Saturday the 1st of Muharram we dismounted in Kul (Koel). Humayun had left Darwish (- i - ali) and Yusuf- i -ali in Sambal; they crossed one river, fought Qutb *Sirwani* and a party of rajas, beat them well and killed a mass of men. They sent a few heads and an elephant into Kul while we were there. After we had gone about Kul for two days, we dismounted at Shaikh Guran's house by his invitation, where he entertained us hospitably and laid an offering before us.

(*Sep. 30<sup>th</sup>-Muh. 4<sup>Th</sup>* ) Riding on from that place, we dismounted at Atruli (Atrauli).

(*Oct. 1<sup>st</sup>- Muh. 4<sup>Th</sup>* ) On Wednesday we crossed the river Gang (Ganges) and spent the night in villages of Sambal.

(*Oct. 2<sup>nd</sup> – Muh. 6<sup>Th</sup>* ) On Thursday we dismounted in Sambal.

After going about in it for two days, we left on Saturday.

(*Oct. 5<sup>th</sup> – Muh. 9<sup>Th</sup>* ) On Sunday we dismounted in Sikandara at the house of Rao Sirwani who set food before us and served us. When we rode out at dawn. I made some pretext to leave the rest, and galloped on alone to within a Kuroh of Agra where they overtook me. At the Mid-day Prayer we dismounted in Agra.

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*(March 28<sup>th</sup>)* On Saturday the 7<sup>th</sup> of Rajab we dismounted 2 or 3 *Kurohs* from Aud above the junction of the Gagar (Gogra) and Sird (a). Till today Shaikh Bayazid will have been on the other side of the sird (a) opposite Aud, sending letters to the Sultan and discussing with him, but the Sultan getting to know his deceitfulness, sent word to Qaracha at the Mid-day Prayer and made ready to cross the river. On Qaracha's joining him, they crossed at once to where were some 50 horsemen with 3 or 4 elephants. These men could make no stand; they fled; a few having been dismounted, the heads cut off were sent in.

Following the Sultan there crossed over Bi-khub (var. Ni-Khub) SI. And Tardi Beg (the brother) of Quj Beg, and Baba Chuhra (the Brave), and Baqi *shaghawal*. Those who had crossed first and gone on, pursued Shaikh Bayazid till the Evening Prayer, but he flung himself into the jungle and escaped. Chin-timur dismounted late on the bank of standing-water, rode on at midnight after therebel, went as much as 40 *kurohs* (80 m.), and came to where Shaikh Bayazid's family and relations (*nisba?*) had been : they however must have fled. He sent gallopers off in all directions from that place : Baqi *shaghawal* and a few braves drove the enemy like sheep before them, overtook the family and brought in some Afghan prisoners.

We stayed a few days on that ground (near Aud) in order to settle the affairs of Aud. People praised the land lying along the Sird (a) 7 or 8 *kurohs* (14-16 M.) above Aud, saying it was hunting-ground. Mir Muhammad the raftsman was sent out and returned after looking at the crossings over the Gagar-water (Gogra) and the Sird (a)-water (Chauka?).

*(April 2<sup>nd</sup>)* On Thursday the 12<sup>th</sup> of the month I rode out intending to hunt.

Here in all known texts of the *Babur-nama* there is a break of the narrative between April 2<sup>nd</sup> and Sep. 18<sup>th</sup> 1528 A.D.- Jumada II.

12<sup>th</sup> 934 AH. And Muharram 3<sup>rd</sup> 935 AH., which whether intentional or accidental, is unexplained by Babur's personal circumstances. It is likely to be due to a loss of pages from Babur's autograph manuscript, happening at some time preceding the making of either of the Persian translations of his writings and of the elphinstone and Haidarabad transcripts. Though such a loss might have occurred easily during the storm chronicled on f.376b, it seems likely that Babur would then have become aware of it and have made it good. A more probable explanation of the loss is the danger run by Humayun's library during his exile from rule in Hindustan, at which same time may well have occurred the seeming loss of the record of 936 and 937 AH.

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(Oct. 22<sup>nd</sup>) By this time the treasure of Iskandar and Ibrahim in Dihli and Agra was at an end. Royal orders were given therefore, on Thursday the 8<sup>th</sup> of Safar, that each stipendiary (*wajhadar*) should drop into the Diwan, 30 in every 100 of his allowance, to be used for war-material and appliances, for equipment, for powder, and for the pay of gunners and matchlockmen.

(Oct. 24<sup>th</sup>) On Saturday the 10<sup>th</sup> of the month, Pay-master St. Muhammad's foot-man Shah Qasim who once before had sent to Heri with other letters to the purport that, through God's grace, our hearts were at ease in Hindustan about the rebels and pagans of east and west; and that, God bringing it aright, we should use every means and assuredly in the coming spring should touch the goal of our desire. On the margin of a royal letter sent to Ahmad *Afshar* (*Turk*) a summons to Faridun the *qabuz*-player was written with my own hand.

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*(kkk. A surmised survival of the record of 934 A.H.)*

After spending several days pleasantly in that place where there are gardens, running-waters, well-designed buildings, trees, particularly mango-trees, and various birds of coloured plumage, I ordered the march to be towards Ghazipur.

Ismail Khan *Jalwani* and *Alaul Khan* Nuhant had it represented to me that they would come to Agra after seeing their native land (*want.*) On this the command was, “I will give an order in a months.”

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**U.- THE INSCRIPTIONS ON BABUR'S MOSQUE IN  
AJODHYA (OUDH).**

Thanks to the kind response made by the Deputy-Commissioner of Fyzabad to my husband's enquiry about two inscriptions mentioned by several Gazetteers as still existing on "Babur's Mosque" in Ouch, I am able to quote copies of both.

a. The inscription inside the Mosque is as follows:-

1. *Ba farmuda-i-Shah Babur ki adilash  
Banaist ta kakh-i-gardun mulaqi,*
2. *Bana kard in muhbit-i-qudsiyan  
Amir-i-saadat-nishan Mir Baqi*
3. *Bavad khair baqi! Chu sal-i-banaish  
Iyan shud ki guftam,- Bubad khair baqi.*

The translation and explanation of the above, manifestly made by a Musalman and as such having special value, are as follows:-

1. By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens,
2. The good-hearted Mir Baqi built this alighting-place of angels;
3. *Bavad khair baqi !* (May this goodness last for ever!).

The year of building it was made clear likewise when I said, *Buvad Khair baqi (=935)*.

The explanation of this is :-

Ist Couplet:- The poet begins by praising the Emperor Babur under whose orders the mosque was erected. As justice is the (chief) virtue of kings, he naturally compares his (Babur's) justice to a palace reaching up to the very heavens, signifying thereby that the

fame of that justice had not only spread in the wide world but had gone up to the heavens.

2<sup>nd</sup> couplet:- In the second couplet, the poet tells who was entrusted with the work of construction. Mir Baqi was evidently some nobleman of distinction at Babur's Court.- The noble height, the pure religious atmosphere, and the scrupulous cleanliness and neatness of the mosque are beautifully suggested by saying that it was to be the abode of angels.

3<sup>rd</sup> Couplet :- The third couplet begins and ends with the expression *Buvad khair baqi*. The letters forming it by their numerical values represent the number 935, thus:-

B= 2, v=6, d=4	total 12
Kh=600, ai=10, r = 200	" 810
B = 2, a= 1, q = 100, i=10	" 113
	total 935

The poet indirectly refers to a religious commandment (*dictum*) of the Qoran that a man's good deeds live after his death, and signifies that this noble mosque is verily such a one.

b. The inscription outside the Mosque is as follows:-

1. *Ba nam-i-anki dana hast akbar*  
*Ki khaliq-i-jamla alam la-makani*
2. *Durud Mustafa bad az sitayish*  
*Ki sarwar-i-ambiya du jahani*
3. *Fasana dar jahan Babur qalandar*  
*Ki shud dar daur giti kamrani.*

The explanation of the above is as follows:-

In the first couplet the poet praises God, in the second Muhammad, in the third Babur.- There is a peculiar literary beauty in the use of the word *la-makani* in the Ist couplet. The author hints that the mosque is meant to be the abode of God, although He has no fixed abiding place.- In the first hemistich of the 3<sup>rd</sup> couplet the poet gives Babur the appellation of *qalandar*, which means a perfect devotee, indifferent to all worldly pleasures. In the second

hemistich he gives as the reason for his being so, that Babur became and was known all the world over as a *qalandar*, because having become Emperor of India and having thus reached the summit of worldly success, he had nothing to wish for on this earth.

The inscription is incomplete and the above is the plain interpretation which can be given to the couplets that are to hand. Attempts may be made to read further meaning into them but the language would not warrant it.

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**MEMOIRS OF ZEHIR-ED-DIN MUHAMMED BABUR**  
**EMPEROR OF HINDUSTAN**  
**WRITTEN BY HIMSELF, IN THE CHAGHATAI TURKI**  
**AND TRANSLATED BY**  
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**HISTORY**  
**IN THE UNIVERSITY OF DUBLIN ; LATE OF THE**  
**INDIAN CIVIL SERVICE**  
**IN TWO VOLUMES**  
**VOLUME II**

**Page 332-333**

We were still a march or two from Oudh, when a messenger arrived from Chin Taimur Sultan, with intelligence that the enemy were encamped on the other side of the Saru, and that he would require to be reinforced. I dispatched to his assistance a thousand of the best men from the centre, under the command of Kazak. On Saturday, the 7<sup>th</sup> of Rajeb (March 28), I encamped two or three kos above Oudh, at the junction of the Gogra and Saru. Till that day, Sheikh Bayezid had kept his station, not far from Oudh, on the other side of the Saru. He had sent a letter to Sultan, for the purpose of overreaching him. Sultan having discovered his insincerity, about noon-day prayers sent a person to call for passing the river. When Karacheh had joined Sultan, they passed the river without delay. There were about fifty horse, with three or four elephants, on the other side, who being unable to stand their ground, took to flight. Our people brought down some of them, and cut off their heads which they sent me. Bikhub Sultan, Terdi Beg, Kuch Beg, Baba Chihreh, and Baki Shaghawel, passed the river after Sultan. Those



who had passed over first continued till evening prayers in pursuit of Sheikh Bayezid, who threw himself into a jungle, and escaped. Chin Taimur Sultan having halted at night by a pool, mounted again about midnight (March 29), and renewed his pursuit of the enemy. After marching forty kos, he came to a place where their families and baggage had been, but they were already in full flight. The light force now divided itself into different bodies ; Baki Shaghawel with one division, following close upon the enemy, overtook their baggage and families, and brought in a few of the Afghans as prisoners.

I halted some days in this station, for the purpose of settling the affairs of Oudh and the neighbouring country, and for making the necessary arrangements. Seven or eight kos above Oudh, on the banks of the river Saru, is the well-known tract called the Hunting-ground. I sent Mir Muhammed Jalehban to examine the fords of the rivers Gogra and Saru, which he did. On Thursday, the 12<sup>th</sup> (April 2), I mounted, to set off on a hunting party.

[The remaining transactions of this year are not to be found in any of the copies which I have met with : nor do the historians of Hindustan throw any light on them.- Editor.]

Note:- [The Hijri year 935 begins on September 15, A.D. 1528.]

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**VOLUME I**  
**Pages 203 & 204**

When I arrived at Kabadian, Baki Cheghaniani, the younger brother of Khosrou Shah, who held Cheghanian, with the towns of Safa and Termez, sent the Khatib of Karshi, to express to me his wishes for my prosperity, and his desire to be permitted to join and accompany me as his prince; and, as I crossed the Amu, at the ferry of Ubaj, he himself came and paid his respects to me. At the desire of Baki Cheghaniani, I moved down towards Termez, when he brought his whole family and effects across the river and joined me, after which we proceeded towards Kahmerd and Bamian (places at this time held by the son of Ahmed Kasim, the sister's son of Khosrou Shah), intending to place our families in the fortress of Ajer, one of the towns of Kahmerd, and, after having put it in a posture of defence, to follow whatever plan seemed best to promise success. When we reached Aibek, Yar Ali Belal, who had formerly been in my service, and had conducted himself with bravery, but who had been separated from me during the commotions, and was now in the employment of Khosrou Shah, deserted with several young cavaliers, and came and joined me, bringing assurances from

the Moghuls in Khosrou Shah's service that they were all attached to my interests. On reaching the valley of Zindan, Kamber Ali Beg, surnamed Salakh (or the skinner), fled and came to me. In three or four marches we reached Kahmerd, having left our wives and families in the fortress of Ajer.

While we remained in the fort of Ajer, the marriage of Jehangir Mirza with the daughter of Sultan Mahmud Mirza by Khanzadeh Begum was consummated. They had been engaged during the lifetime of the Mirzas, their fathers.

At this same period, Baki Beg repeatedly, and with much earnestness, urged his sentiments, that to have two sovereigns in one country, and two generals in one army, was an unfailing source of confusion and ruin, and inevitably productive of rebellion, mutiny, and finally of dissolution ; as the poet says,

*(Persian)*- Ten dervishes may repose on the cloak,  
But two sovereigns cannot be contained in the  
same climate.  
The man of God, when he eats half a loaf,  
Divides the other half among the poor and needy.  
If a king subdues a whole kingdom, nay a  
climate, Still, as before, he covets yet another.

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**THE A-IN-I AKBARI**  
**VOL. II-III**

**Page-182-83**

Awadh (Ajodhya) is one of the largest cities of India. It is situated in longitude 118°, 6', and latitude 27°, 22'. In ancient times its populous site covered an extent of 148 kos in length and 36 in breadth, and it is esteemed one of the holiest places of antiquity. Around the environs of the city, they sift the earth and gold is obtained. It was the residence of Ramachandra who in the Treta age combined in his own person both the spiritual supremacy and the kingly office.

At the distance of one kos from the city, the Gogra, after its junction with the Sai, (Saraju) flows below the seven yards in length respectively. The vulgar believe them to be the resting-places of Seth and the prophet Job, and extraordinary tales are related of them. Some say that at Ratanpur is the tomb of Kabir, the assertor of the unity of God. The portals of spiritual discernment were partly opened to him and he discarded the effete doctrines of his own time. Numerous verses in the Hindi language are still extant of him containing important theological truths. Bahraich is a large town on the banks of the river Sarju. Its environs are delightful with numerous gardens. Salar Masud and Rajab Salar are both buried here. The common people of the Muhammadan faith greatly reverence this spot and pilgrims visit it from distant parts, forming themselves in bands and bearing gilded banners. The first mentioned was connected by blood with Mahmud Ghaznavi, and sold his life bravely in battle and left an imperishable name. The second was the father of Sultan Firoz king of Delhi and won renown by the recitade of his life.

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# EARLY TRAVELS IN INDIA (1583-1619)

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To Oude (Ayodhya) from thence are 50c. ; a citie of ancient note, and seate of a Potan king, now much ruined ; the castle built foure hundred yeeres agoe. Heere are also the ruines of Ranichand(s) castle and houses, which the Indians acknowld(ge) for the great God, saying that he tooke flesh upon him to see the tamasha of the world. In these ruines remayne certaine Bramenes, who record the names of all such Indians as wash themselves in the river running thereby ; which custome, they say, hath continued foure lackes of yeeres (which is three hundred ninetie foure thousand and five hundred yeeres before the worlds creation). Some two miles on the further side of the river is a cave of his with a narrow entrance, but so spacious and full of turnings within that a man may well loose himself there, if he take not better heed ; where it is thought his ashes were buried. Hither resort many from all parts of India, which carry from hence in remembrance certaine graines of rice as blacke as gun-powder, which they say have beene reserved ever since. Out of the ruines of this castle is yet much gold tried. Here is great trade, and such abundance of Indian asse-horne that they make hereof bucklers and divers sorts of drinking cups. Thee are of these hornes, all the Indians affirme, some rare of great price, no jewell comparable, some esteeming them the right unicornes horne.

**AYODHYA BY HANS BAKKER**

**Part-I**

**Pages 52, 53 and 54**

About 250 m to the south-east of the *Svargadvara* mosque is ruin of another *masjid* very similar to the former. The two mosques stand symmetrically on both sides of the main bathing *ghats*, which are collectively called Svargadvara. The eastern mosque, built at the same time as the other one, replaces an old Visnu temple built by the last Gahadavala king Jayacandra in AD 1184. An inscription found in the ruins of the mosque testifies to the construction of this Vaisnava temple: “Inscription No. XLIV is written in twenty incomplete lines on a white sand-stone, broken off at either end, and split in two parts in the middle. It is dated *samvat* 1241, or AD 1184, in the time of Jayachchandra of Kanauj, whose praises it records for erecting a Vaisnava temple, from whence this stone was originally brought and appropriated by Aurangzib in building his *masjid* known as Treta-ki (sic:) Thakur. The original slab was discovered in the ruins of this *Masjid*, and is now in the Faizabad local museum.” To my knowledge this inscription has never been published. The site is known as 'Treta ke Thakur' (Skt. Tretanatha), 'Lord of the Tretayuga' (i.e. Ramachandra), but the Sanskrit name is not attested in any written source.

The AM does not mention another Visnu temple at this place (on top of the *Svargadvara ghats*), unless formerly a Dharmahari temple (at present there is a temple of that name c. 500 to the south-east of the ruins of the mosque) stood on this site. The *Mahatmya* states that Dharmahari lies to the south-east of Candrahari, and is, like Candrahari, to be visited after a bath in *Svargadvara*: *svargadvare narah snatva drstva dharmaharim vibhum/*.

The legend accounting for the origin of Dharmahari is a replica of that of Candrahari. The only significant difference is that the visiting person is Dharma. This Dharma, after propitiating

Visnu, installed an idol of Hari with his own name prefixed. The uniformity of the legends of origin along with the perfect symmetry of the two mosques build by Aurangzeb, which in their turn replaced two Visnu temples both established by Gahadavala kings, strongly suggests that the temple erected by Jayacandra was known to the Mahatmya under the name of Dharmahari. Just as the two mosques on both ends of the Svargadvara *ghats* seem to have been a reflection of each other, so both Gahadavala Visnu temples might originally have been counterparts. It seems possible that a king who was to become the last Hindu ruler of this part of India to defend his realm against the *mlecchas* styled himself as an incarnation of Dharma.”

There are two more ancient (Vaisnava) 'Hari-temples' mentioned in the AM. One of these, the Harismrti temple with the image of Guptahari, has already been noted above. The other one is Visnuhari. The legend of this idol relates that in former days a Brahmin named Visnusarman came to Ayodhya. Once there, he wished that Visnu would also reside in the town: *ayodhyam agato visnur visnuh saksad vased iti/cintayan manasa viras tapah kartum samudyath//*. Having thus propitiated Visnu the latter allowed an idol of himself to be installed by Visnusarman with the latter's forename prefixed to his own: ..... This legend might have been the archetype of the legends of Candrahari and Dharmahari. According to the S recension of the AM Visnuhari is the first Visnu idol installed in Ayodhya. The Mahatmya locates the temple on the bank of the Sarayu adjacent to the bathing place called Cakratirtha. Today no trace of this temple is to be found. Local tradition has it that it was completely destroyed by a flood of the Sarayu river. A house c. 350m from the site that is today recognized as Cakratirtha, contains a four-armed Visnu idol that dated from the eleventh or twelfth century.

In conclusion we may say that there is evidence for the existence of five Visnu temples in Ayodhya in the twelfth century:

1) Harismrti (Guptahari) at the Gopratarā *ghat*, 2) Visnuhari at the Cakratirtha, 3) Candrahari on the west side of the Svargadvara *ghats*, 4) Dharmahari on the east side of the Svargadvara *ghats*, 5) a Visnu temple on the Janmabhumi. Three of these temples have been replaced by mosques and one was swept away by the Sarayu. The fate of the fifth is unknown but the site is occupied today by a new Gupta hari/Cakra hari temple.

### **Page 61**

As has been noted above the deification of Rama runs parallel with a reification of the city of Ayodhya. In the first half of the fifth century the identity of Saketa and Ayodhya was an established fact: Kalidasa uses both names synonymously and regards Rama as an *avatara* of Visnu.

The same period provides us with archaeological data that bear testimony to the existence of some form of veneration of the Rama incarnation of Visnu. A charter of the Vakataka queen Prabhavati-gupta was issued “from the feet of the Lord of Ramagiri”. In another inscription this queen proclaimed the bestowal of some villages to a Vaisnava teacher Canalsvamin, after these had first been offered (ritually) to the “feet of the Lord”. Both inscriptions endorse the view that a sanctuary dedicated to Rama was situated on top of the Ramagiri hill, possibly enshrining the footprints (*pada*) of the Lord (*bhagavat*), specifically those of his Rama incarnation. These footprints of the scion of the Raghu Race (*raghupati-pada*) are referred to by Kalidasa. The same author also mentions a pond or tank in the neighbourhood of the hermitage of the Ramagiri that was dedicated to Sita. The allegiance of the poet to the court of Prabhavati-gupta's brother and nephew (Kumaragupta I and Skandagupta) makes an identification of the Ramagiri of the *Meghaduta* with the Ramagiri near the Vakataka capital Nandivardhana (modern Nandardhan about 30Km NE of Nagpur), from where these charters were issued, all the more likely. This hill



is known today as Ramtek and contains several old Vaisnava sanctuaries besides a temple dedicated to Ramacandra.

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A second stage in the rise of the cult seems to have been reached when Rama became depicted in his own right as a full form of Visnu. The oldest specimens testifying to this development may date from the tenth century. The Jaina temple of Parsvanatha in Khajuraho (c.AD 950-970) shows two images of Rama on the outer wall. The first one represents Rama holding the bow and arrow and the other shows him with four arms, holding the arrow for quiver (?) in his upper right and lower left hand, with his lower right hand blessing Hanumat and his upper left hand embracing Sita. From the eleventh century dates a temple at Osian (near Jodhpur) that represents Rama and Sita as Laksmi-Narayana.”

Literary directions for the making of Rama images are not exactly congruous with the archaeological evidence. These prescriptions are found in several works dealing with iconography from the sixth century onwards. The *Brhatsamhita* and *Visvakṣenasamhita* (both quoted in Smith 1969), and the *Viṣṇudharmottarapurana*, which may all date from before AD 1000, give various iconographic descriptions of Rama and his attendants. According to the *Vaikhanasagama* and *Visvakṣenasamhita* Rama should be depicted with only two arms, but the *Padmasamhita* allows the alternative of a four-armed image. This text declares that when an idol (*bimba*) of Rama is installed by itself (*svatantra*) in the sanctum (*garbhagrha*) it should have four arms. A group-image of Rama, Sita, and Lakṣmana is placed near it to be used in (special) ritual proceedings.

In view of the fact that only very few idols for the worship (*arca*, *bimba*) of Rama from before the 12<sup>th</sup> century have come to light it may be suggested that these iconographical descriptions, if not relating to ornamental sculptures on temple walls, were included

in these texts chiefly for theoretical reasons and for the sake of completeness. These descriptions usually form part of passages in which all the incarnations of Visnu are systematically treated, and at the time they were conceived might not necessarily have reflected actual practice.

### **Page 65**

We conclude this survey of archaeological evidence (*ante AD 1200*) by mentioning the oldest idol of Rama known to us. It is an early Chola bronze image (c.AD 950) belonging to the Sri Kalyana Varadaraja Perumal temple in Paruthiyur (Thanjavur district) which was on display in the exhibition of 'Masterpieces of early South Indian Bronzes' (National Museum, New Delhi, spring 1983).

It is again the twelfth century that witnessed an invigorating renewal of orthodox religious activity. The existence of three temples exclusively dedicated to Rama is documented, and there might have been considerably more of which all traces have been lost due to ravages committed by later rulers.” One puzzle remains: neither from the twelfth century, nor from the following centuries, are there more than a few rare pieces of evidence that bear testimony to the installation of Rama idols in Ramaite temples. Consequently the conclusion has been drawn that a Hinduistic temple cult of Rama did not appear before the 16<sup>th</sup> or 17<sup>th</sup> century. This theory is untenable in view of the evidence for the existence of Ramaite temples from the 12<sup>th</sup> century onwards, and secondly in view of the origin of a class of Sanskrit texts that are exclusively devoted to the (temple) cult of Rama, who is considered to be the highest dimension of Visnu. The earliest texts which belong to this class, dating from the eleventh and twelfth centuries (and perhaps even earlier), will be dealt with below. The existence of detailed manuals of Ramaite ritual and festive ceremonies presupposes a cult in which they could be applied. The solution of the puzzle may be found in the description of one of the oldest known temples dedicated to Rama, the Rajivalocana temple.

### **Pages 133 and 134**

Muhammad Tughlaq's successor, Firuz Tughlaq founded the present city of Jaunpur in AD 1359. After the invasion of Timur-i-lang, when confusion prevailed throughout the Sultanate, the Wazir Khwaja-i-Jahan, who was endowed with the title Malik-ush-Sharq, was sent by the Sultan Nasir-ud-din Mahmud to recover the eastern dominions in AD 1394. He took his residence in Jaunpur, and soon proclaimed independence. Avadh became part of the Sharqu territory until it was eventually recovered by Bahlol Lodi, the Sultan of Delhi, who appointed his nephew Mian Kala Pahar Farmuli governor of Avadh in the last years of his reign (+AD 1489). Ayodhya came under the control of the Lodis. About the aforementioned Lodi governor, Abbas Khan Sarwani remarks: “..... his *jagirs* were never disturbed and during all this time he gave his attention to nothing else except the accumulation of wealth. I have heard from persons of veracity that he had assured three hundred *mans* of red hard gold, and he did not purchase any other but golden jewelry.” “ Ayodhya might have been the right place for this hoarder since gold was found in its environs (see below).

Little is known as to the specific historical situation in Ayodhya under the rule of the Sharqis and Lodis. In the political domain the town had to concede much ground to the city of Jaunpur. Along with the weakness of central authority Hindu chiefs gradually strengthened their hold on the situation. With regard to this period Joshi remarks: “Under the Jaunpur kings Avadh was administered in a better way than under the Sultans of Delhi. The local zamindars and rajas also appear to have strengthened their position and the Saharq rulers (surrounded as they were by petty though independent principalities) had to placate them to maintain peace and order in their kingdom.”

Scarcity of sources inevitably obscures the progress of the town during the fifteenth century. Subsequent history proves that the foundations were laid for a period of blossoming. An idea of the

prosperity and religious prestige which was attained on the eve of the age of the Great Moguls may be gleaned from the evidence left behind by the founder of the Mogul Empire.

The conqueror Zahir-ud-din Muhammad Babur visited Ayodhya in Hijri 934 (AD 1527). The new emperor writes in his diary that he was on the march to the Oudh and reached the town for the first time about March 29: “We stayed a few days on that ground (near Aud) in order to settle the affairs of Aud. People praised the land lying along the Sird (a) 7 or 8 *kurohs* (14-16 miles) above Aud, saying it was hunting ground.” Unfortunately the diary breaks off after April 2 AD 1527, only to resume in September 18 AD 1528. In this interval a mosque was raised by order of Babur on the site of the Janmabhumi temple. Babur might therefore have stayed in Ayodhya somewhat longer or have returned later in the same year. Beveridge gives the translation of a fragment which probably deals with Ayodhya and which has obviously been displaced in the codex on which the translation of Leyden and Erskine was partly based. The passage contained in this section seems to be survival of the lost record of 934 AH (F. 339)... It may be a persian translation of an authentic Turki fragment, found, perhaps with other such fragments in the Royal Library. The translation of it runs: “After spending several days pleasantly in that place, where there are gardens, running-waters, well-designed buildings, tress, particularly mango trees, and various birds of coloured plumage, I ordered the march to be towards Ghazipur.

The columns of the Janmabhumi temple that were used in the construction of the mosque have been described above. The mosque itself contains two inscriptions, the translation of the one inside reading:

“By the command of the emperor Babur, whose justice is an edifice reaching up to the very height of the heavens, the good-hearted Mir Baqi built this alighting-place of angels. *Bavad khair baqi*: (May this goodness last forever). The year of building it was

made clear likewise when I said *buvad khair baqi*” (=935 AH, i.e. AD 1528.)”

Another incomplete inscription is found above the entrance which provides no additional information. Mir Baqi Tashqandi was apparently appointed first Mogul governor of Avadh.

By the time of Babur Ayodhya, particularly the temple of the Birthplace had evidently gained such prestige that it aroused the envy of the new emperor, possibly incited by local Mussulmans for whom the flourishing of this Hindu centre of pilgrimage had for long been a thorn in the flesh. Local tradition has it that it was especially the *pir* Fazl Abbas Musa Ashikhan (whose grave is still marked today by two temple columns), who instigated Babur to demolish this denounced centre of idolatry.

### Page 136

Attestation regarding the existence of the idea of a Ramadurga are found from the second half of the 16<sup>th</sup> century onwards. The Ramakota seems to be alluded to by Tulsi Das in the RCM:

“Every day Narada and Sanaka and toher high sages all came to Ayodhya to see the king of Kosala, and when they saw the city, they forgot they were ascetics. There were balconies inlaid with gold and jewels, with tessellated pavements of great beauty. All round the city were reared walls (*kota*) of wondrous charm, crowned with turrets of diverse hues, as though the nine planets had mustered an army to beleaguer Amaravati.”

How this fort actually looked in the Kali age is reported by the English traveller William Finch (AD 1608-11):

“Heere are also the ruines of Ranichand [s] castle and houses, which the Indians acknowled(g)e for the great God, saying that he tooke flesh upon him to see the tamasha of the world. In these

ruins remains certain Brahmenes, who record the names of all such Indians as wash themselves in the river running thereby.”

### **Page 145**

According to Carnegy the oldest foundations of temples in Ayodhya date from the 17<sup>th</sup> century. Although the antiquity given by this author (obviously based on information provided by mahants) proves to be unreliable and is some times demonstrably wrong, we may infer from the survey presented by him that the Kanakabhavana is among the oldest foundations of this period. Carnegy mentions Lalajidasa as the founder 200 years ago (i.e. AD 1670). This Lalajidasa might indeed have been the first person to reclaim the holy site of Sita's palace. Smha 1957 mentions.

The Hanumat temple was founded by Abhayarama after he had got permission from the second Nawab of Avadh Safdar Jang (AD 1739-1754). The temple does not seem to have been completed before the middle of the 8<sup>th</sup> decade of the 18<sup>th</sup> century (see ad DA 17.2c).

Cp. DA 17.28cd-29 and DA 18.1-5.

There is some evidence for the existence of a shrine of a local tutelary deity on the Hanumantila which was, before it fell into the hands of the Vaisnavas, claimed as a site of worship by Saiva *samnyasis* (see ad DA 17.2c). The cult of Hanumat within Rama *bhakti* is a late phenomenon. Before it made its appearance within Vaisnavism it was already well-established in Saiva communions. Presumably, the basis of devotion to Hanumat by Rama *bhaktas* was provided by the *rasa* theory (which was generally acknowledged in the 17<sup>th</sup> century) which made him an example of the perfect Rama *bhakta*. However, the actual introduction of the cult of Hanumat might have come with the establishment of fighting sections within the Vaisnava communities in the early 18<sup>th</sup> century. The formation of *akharas* was modelled upon Saiva organizations in which Hanumat was worshipped (cp. Tripathi 1966, 7: the Gosains who

occupied the Hanumantila 'worshipped Hanumat as if he were Bhairva'). The Vaisnava *vairagis* took over this god as their tutelary deity. Ramanandi *sadhus* still show other customs which originally may have been peculiar to their Saiva examples (see Burghart in EHDL pp. 17-33).

### **Page 146**

After the death of Akbar (AD 1605) his policy was continued by Jahangir (1605-1628). From his reign dates the first description of Ayodhya by a European visitor, viz. William Finch (AD 1608/11), whose report has been referred to above. From the same period dates the compiled description of Ayodhya that was made by Mitra Misra by order of Virasimha, the king of Orcha (AD 1605-1627), and which was based on the S recension and a chapter from the *Nrsimhapurana*. Although this description would have been somewhat out of date by the time Mitra Misra wrote his *Tirthaprakasa*, it is significant that this author does not reply on the DA recension, which was either still to be composed, or was too recent to be widely acknowledged as authoritative.

Apart from the revised recension of the *Ayodhyamahatmya* other works on Rama *bhakti* began to appear in Sanskrit and Hindi in great numbers. Besides the *Hanumatsamhita*, the *Brhatkosala-khanda*, and the *Avadhavilasa* of Laladasa (composed in Ayodhya), B.P. Simha mentions eight more works pertaining to the Rasika school of Rama *bhakti*, to which we may subjoin the *Anandaramayana*.

Bulke adds two more works in Hindi and nine in Sanskrit belonging to the class of the building of which was commissioned by the queen of Tikamgarh, Vrsabhanu Kuvvari, in AD 1887.

## AYODHYA BY HANS BAKKER

### Part-II

Pages 143-145

#### **CHAPTER 21.** THE JANMASTHANA.

##### **Introduction**

##### **Notes to the textual evidence.**

The most conspicuous fact with respect to the textual evidence relating to the *tirtha* Rama-janmasthana (Janmabhumi) is that on the one hand a description of this principle holy place is found in all MSS of the AM used for this edition, and on the other hand that the *tirtha* is not mentioned in other classical sources (e.g. Puranas, Laksmidhara's TVK, *Nrsimhapurana* MS, Jinaprabhasuri's TK, Bhusram., and Mitra Misra's TP). Such a silence is all the more surprising in view of the fact that archaeological evidence indicates the existence of a temple at this *tirtha* in the eleventh century. A reason for the omission of this holy place in the Bhusram and TP might be that at the time these texts were written the site was occupied by a mosque (built by Babur in AD 1528).

The DA recension, which presumably also dates from after the destruction of the original Janmabhumi temple, has merely taken over the description of the place as found in s and B, without adding more details and praise, yet it has connected the Janmasthana with an elaborate description of Ramanavami (OA 22, OA 23).

This chapter is interesting for text-criticism in that it illustrates the relationship between OA, B, and S. The analysis of this relationship in II, xxixf. leads to the conclusion that, since OA is not directly based on B and S but goes back to an a-type-of-text which comprised the textual materials of B and S, both agreement between B and S against OA (AM 21. 2d), as well as agreement between OA and B against S (AM 21, 1cd/4cd, 2b, 7b, 9/15), are likely to occur. Since B rests on a later version of the 1-type-of-text than S, a version that stands nearer to the OA recension, a greater



affinity of B with OA than with S can be expected, especially in regard to the sequence and the occurrence of verses (see 21.1cd/4cd and 21.9/15 (sequence of OAB vs. S), and 21.3-4, 8-11 (occurring in OAB missing in S) vs. 21.13ab (occurring in BS missing in OA)).

The fact that B represents the most direct or crudest version of the a-type-of-text, which was edited in S and in OA, while the latter has not extended the description of the birthplace (possibly for reasons advanced above), accounts for the given evidence that MS B actually contains the most complete version of this section of the Mahatmya. The incongruity of S with the a-type-of-text may have prompted the author of B(P), at variance with his normal procedure, to include the entire description of the Janmasthan, thus rewriting a passage of S that was felt to be insufficient. The omission in S of DAB 21.8-11 may have been caused by homoeoteleuton (OABS 21.7cd=OAB 21.11cd).

MS P, which omits several *slokas* occurring in B (B 21.2-4) and replaces B 21.8 by another *sloka*, contains a hiatus after B 21.9 which is indicated by a sign .... *truti*. *Slokas* 11 and 12 are corrupt and rendered incompletely in Mss O1 and O2, and BS 21.12abcd seems to be an anacoluthon. Obviously this passage had become corrupt in an early stage of its transmission and the clumsiness of the Sanskrit that remained may have led the editor of A to delete it altogether.

### **Page 147**

The Janmabhumi may be conceived of as a compound which has comprised and still comprises several holy sites. The description is restricted to the Janmasthan temple itself in the S recension (OABS 21), but B has added two apparently subsidiary shrines-the palaces of Sumitra and Kaikeyi (OAB 25). The OA recension bears witness to a still further developed compound which comprised also two shrines of Sita, viz. Her kitchen and her well (Sitapakasthana (OA 24) and Sitakupa (OA 26). The abovementioned *tirthas* are today within a distance of 200m from

the mosque of Babur. According to local tradition the shrines of Sumitra and Kaikeyi were destroyed along with the temple of the Janmasthan. An interpolation occurring only in edition A connects the three palaces (Kausalya, Kaikey, and Sumitra) with three *ghats* (*tirthas*) at the Sarayu (III, App.1 No.4). Due to a shift in the bed of the river these *ghats* are nowadays much in decay. Thus the glorification of the sacred complex of Rama's birthplace spreads over AM 21-AM 26.

#### **Page 148 & 149**

In December 1949 new riots broke out between Hindus and Muslims. During the night of “The agitation continued for more than three years. It had serious repercussions on the law and order situation in this town and resulted in some assaults and murders. During these years the relations between the Hindus and the Muslims remained strained and the services of the police were constantly on call. The site of the dispute (i.e. the mosque of Janmasthan) is in police custody pending the decision of the civil court. The police maintains an armed guard on the spot for the protection of the building and the prevention of any breach of peace, and a temporary out-post has been established near the site of the dispute.” (Faiz.Gaz. 249). This situation continues up to the present day.

Modern situation.

Today the mosque and the railing set up by the British are still there. The lawsuit is still pending in the Court of the Civil Judge Faizabad. A sentry stands outside the fence and more soldiers are permanently quartered inside the mosque. No Muslims are allowed to enter the precincts and the Hindus may come only as far as the fence in front of the entrance gate where they have erected a small altar. On a platform near the altar groups of Hindus are continuously engaged in *Kirtana*. A pamphlet circulated among the many pilgrims who visit the place for darshan reads: “Shri Ram Janma Bhumi of Ayodhya is a very sacred place. Anticipating Hindu-

Muslim friction the Govt. has declared it a disputed place and has taken possession over it. Regular case is being conducted in the civil and criminal court. Since December 27, 1949 day and night Akhand Kirtan is being performed with a determination that it will continue so long as “Ram Janma Bhumi” is not freed”... “It is the sacred duty of the entire Hindu Community to finance this holy cause donations (sic:) and thus earn immense “PUNYA”. “A glimpse of the idols within the mosque can be seen. Offerings of food (sweets) can be given through the bars of the fence. At present only eleven Hindus are allowed to enter the mosque on special occasions to perform the *puja* of the idols (Sita and Rama).

On the northern side of the mosque is a new Janmasthan temple. The place was founded by a *sadhu* called Ramadasa, pupil of Devamurari (Prayaga), in the 18<sup>th</sup> century (Tripathi 1969, 75ff.). Gradually the hut built by Ramadasa evolved into the large temple that nowadays occupies the site. The temple is built around an inner court on the west side of which are two cellas. In one of these the images of Rama and his *parivara* deities are installed, the other one contains the idols of Dasaratha and his entourage. Against the wall of the court stands a piece of a door-jamb said to come from the old Janmasthan temple. It has been described in I, 44f. The temple is visited by many pilgrims.

### **Page 172**

OA 23.91d. *tamasam.* The river Tamasa is considered to constitute the southern border of the holy *ksetra* (see OAS 5.7). Yama, whose realm is located in the south, naturally enters the holy field from the south.

OA 23.92cd 93ab. The salutation *mantra* runs: *om vimalayai namah.*

OA 23.94a. *Gopratarā siraś tasyas.* The *ksetra* of Ayodhya is conceived of as a fish. The head of this fish was said to lie near Gopratarā (see OAS 5.9ab).

OA 23.94b. *Tatah purvam tu kanthakam.* Yama's holy site (Yamasthala, see ad OA 23, 107c) lies on the bank of the Saraya

(*tate sarayvas*) c.1, 250m to the east (*purvam*) of Gopratara (tatah). It is conceived of as the 'neck' (*kanthaka*) of the fish.

OA 23.95cd-102cd. *Stotra, Ayodhyastaka*.

OA 23.99. = OABS 5.2cd-3ab.

OA 23.107c. *yamasthaleti*. The holy place on the bank of the Sarayu dedicated to Yama is called Yamasthala. The place is unknown to BP and S.

Its location is said to be east of Gopratara (see OA 23.94b and CK: OA 23, 107cd-108cd v.1.).

Today the sanctuary of Yama lies c.1, 250m east of Gopratara on the bank of the Sarayu at the foot of the ruins of Fort Calcutta.

This *tirtha* is especially visited on Yamadvitiya (Karttika, su., 2), the second day after Divali. On this day a *mela* held on the sandbank (*pulina*, see OA 23.112b) in the Sarayu in front of the sanctuary (see OA 23.108). Thousands of votaries come to take a bath in the river and many of the women in particular visit the shrine of Yama to perform *puja*. The all-India festival of Yamadvitiya is described in Kane V, 207ff.; von stietencron 1972, 72f.; Meyer 1937 II, 208ff.

Yamasthala is included in the *pradaksina* of 14 *kos* that is held on Karttika, su. ,9 {VII(A)}.

The site for Yama worship bears more resemblance to a simple shrine of a folk cult than to a sophisticated sanctuary. Today no priests perform the worship, but the offerings are placed before the icon by the devotees themselves. As in the case of most folk cults it is impossible to give an estimate of the antiquity of this holy site. The omission of Yamasthala in BP and S points to a relatively recent origin, yet the place might have been the site of tree worship that was ignored by the earlier Sanskrit tradition (BP and S). As has been noted above (ad OA 23.56b), the pipal tree plays an important part in the legend and was obviously thought to be situated in the vicinity of the site where Yama was said to have built his sanctuary (OA 23.112). A malevolent *yaksa* that resided in this tree that was

associated with the spirits of the deceased might easily have become connected with the personified sins, and by linking this numinous place with Yama the site became affiliated with the Sanskrit tradition while still preserving its original ominous character (note OA 23.105d *akantaka*). *Yaksas* associated with pipal trees are for instance noted in KSS 3.20.32-38 and KSS 12.94.68-72 describes a malevolent (*raksasa* living in an *asvattha* tree (cp. Crooke 1926 II, 99f.; Agrawala 1970, 117).

Today the main object of *puja* besides the shrine of Yama is a big pipal tree standing in the middle of the compound. This compound consists of several small shrines next to each other. They are situated on the bank of the river and are provided with *ghats* on both sides (east and west). The compound comprises (from east to west ) an altar with Visvanatha (containing a *linga*). At the foot of the tree lie several stones and *trisula* which are objects of *puja*. Lamps are lit and placed in front of the tree together with flowers and other offerings. The shrine of Yama, standing behind the pipal (west side), is a small square construction facing the river. A bas-relief painted black, representing a two-armed Yama riding on his buffalo, stands against the back-wall of the shrine. His right hand holds a sword (*khadaga*), his left a shield (*khetaka*).

The icon can be classified as folk-art and seems to be no older than the 19<sup>th</sup> century.

On Yamadvitiya, when I visited the sanctuary, many votaries (90% of whom were women) thronged before the shrine, casting flowers at the icon and lighting lamps in front of it (cp. Kane V, 207f.). According to some texts like the *Vrataraja* (see Kane V, 208) women worship the image of Yama on the occasion of Yamadvitiya in order that longevity may be bestowed upon their brothers (*bhratur ayusyavrdhyartham*) (cp. Meyer 1937 II, 208ff.).

## CHAPTER 24. SITA'S KITCHEN.

### **Introduction:**

Textual evidence.

AM MSS : O1 10.26ab-33cd; O2 10.25ab-32cd; A 10.26ab-33cd; C 5.25cd-28cd; K 5.25cd-28cd; om. BPS.

Mod. Lit.: Sitaram 1933, 36f.; Sarma 1973, 64; Tieffenthaler I, 181.

### **Note to the textual evidence.**

A interpolates a *sloka* after OA 24.8cd in which a *ghat* named Kausalyatirtha is mentioned. This *ghat* is said to lie west of Janmasthana on the Sarayu and is especially related to the Janmasthana as the palace of Kausalya. Like wise A interpolates Kaikeyitirtha and Sumitratirtha after the respective descriptions of the palaces of both queens (see OA 24.8cd v.1., OA 25.2cd v. 1., OA 25.4cd v.1.; III, App. 1 No.4).

### **Location.**

OA and CK agree that the kitchen (Sitapakasthana) is situated in the north-western corner (*vayukone*) of the Janmasthana.

Today a simple shrine is erected within the enclosure of the mosque of Babur in its NW corner. Before its destruction the Sitapakasthana was presumably a subsidiary shrine in the NW corner of the Janmasthana precincts.

The new Janmasthana temple north of the mosque also contains a shrine of Sita's kitchen in the north-western part of the building. Tieffenthaler's report suggests that before the temple this site contained the shrine of Sita Rassoī “der berruhmteste Ort” of Ayodhya (op. cit. 181).

### **Special feature.**

The daily darshan of the thisholy place is said to procure an abundance of food in one's own kitchen.

### **Festival.**

Not specified.

CHAPTER 28. SVARNAKHANI.

**Introduction**

Textual evidence.

AM MSS; 10.44abcd, 11.1-61: O2 10.43abcd, 11.1-60ab:  
A 10.46abcd, 11.1-61; C 5.37ab-40ab; K 5.37ab-40ab; S 4.30-71,  
5.1-18ab; om.BP.

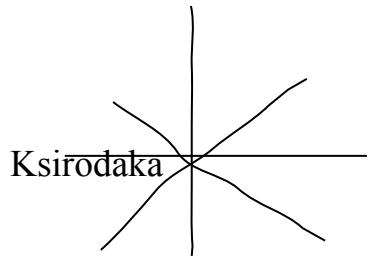
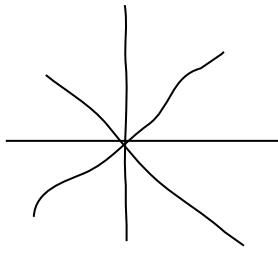
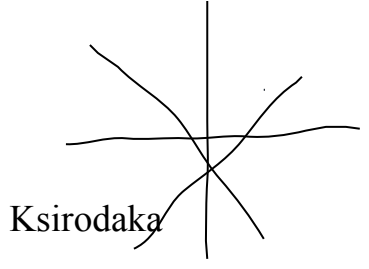
Class.Lit.: *Raghuvamsa* 4.26-88, 5.1-35: Mbh. 5.104.8-26  
(cp. Mbh. 5.112-117); SMC p.50

Mod.Lit.: Sitaram 1932, 53; Sitaram 1933, 72f.; Carnegy  
1870 App. A,p.IX (*kuti* of Raghunathadasa); Ghurye 1953, 191  
(Bari Chavani of Raghunathadasa); simha 1957, 415 (*kuti* of  
Ramaprasada), *ibid.* p.463 (Bari Chavani of Raghunathadasa).

**Note to the textual evidence.**

Although the *mahatmya* of this holy place is a conflation of  
two classical legends (*Raghuvamsa* 4-5, and Mbh. 5.104), the text  
does not follow either source verbatim.

**Location.**

<u>OA</u>	<u>S</u>	<u>At present</u>
Hanumatkunda Hanumatkunda	Dharmahari	Dharmahari
		
Yajnavedi Yajnavadi	Tilodak I- Sarayu- Samgama	Tilodaki- Sarayu- Samgama

The tank lies on the northern side of the Bari Chavani, about 300m to the SE of Nanumatkunda (and the Rsabhadeva mandir).

**Special feature.**

A visit to this tank bestows wealth (*laksmi*).

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## CHAPTER 47. VISNUHARI AT CAKRATIRTHA.

### Introduction

The last two *slokas* of this Agni/Cakratirtha *mahatmya* of P also occur in B (containing only the same Cakratirtha) but are missing in S and OA. They seem to contain an indication of the anteriority of P with respect to B. P 11.25ab (see below) naturally follows 24cd as it says that after a bath in Cakratirtha and the performance of a *śradha* sacrifice one attains *bhukti* and *mukti* and one's ancestors are satisfied. However, in MS B hemistich : 11.25ab concludes the description of Ramatirtha in which there is no mention of *śradha* sacrifice at all, hence the reference to the satisfaction of the ancestors is disconnected. The *sloka* that concludes the description of Ramatirtha in P (P 14.46ab.46ab, see B 77.25cd), on the other hand, is very similar to P 11.25 but rightly substitutes *pitṛtrptis ca jayate* by *jayate natra samsayah*.

The close relation between Cakratirtha and Agnitirtha in P seems to be endorsed by the *Nṛsimhapurana* MS there is thus an association of the Cakratirtha with Agnitirths, the same *tirtha* is associated with Visnuhari, a temple founded by Visnusarman, in S, OA, and Bhusram., although the latter does not mention Cakratirtha by name but deals with Visnuhari in the context of the 'Seven Haris'.

We shall give the (often corrupt) BP version of Agnitirtha/Cakratirtha separately below, followed by that of the Nṛpur. MS and concluding with the description of Visnuhari in Bhusram. In the presentation of the AM's description of the Cakratirtha/Visnuhari complex (OA and S recensions) the BP version is not given.

**The History, Antiquities, Topography and Statistics of Eastern  
India;  
By  
MONTGOMERY MARTIN,  
AUTHOR OF THE "History of the British Colonies," &c.  
Volume II  
BHAGALPUR, GORAKHPUR**

**Page 333-34**

The people of Ayodhya imagine, that after the death of Vrihadbala, their city was deserted, and continued so until the time of Vikrama of Ujjain, who came in search of the holy city, erected a fort called Ramgar, cut down the forests by which the ruins were covered, and erected 360 temples on the places sanctified by the extraordinary actions of Rama, of his wife Sita, of his brother Lakshman, and of his general Mahavira. The only foundation probably for such a tradition is, that Vikrama may have erected some temples, and that in the Mahabharat the genealogy of the family is continued no lower than the time of Vrihadbala, as being foreign to the subject of the book; but in the sri Bhagwat Vrihadbala is succeeded by 29 princes, and in the Bangsalata by 24. These, taken according to the scales of Rama's predecessors in Valmiki and the Sri Ghagwat, would give 18 princes, and this will give us 279, or 558 years, according as we call these successions reigns or generations, bringing the existence of the family down to the time nearly of Alexander; but none of the latter princes rose to considerable power, and they were vassals of the kings of Magadha. Their existence, however, throws a great doubt on the whole story concerning Vikrama.

This Vikrama is usually supposed to have been the personage from whom the era called Sambat is derived, and according to the reckoning used in Kosala, this ere commences 57 years before the birth of Christ, so that the city had been then deserted about 280 years. How the places remarkable for the actions of the God could be traced after such a long interval, and amidst the forest, seems

rather doubtful; and the doubt will be increased, if we suppose that the latter Vikrama, the son-in-law of the Emperor Bhoj, was the person who constructed the temples at Ayodhya. This I am inclined to think was probably the case, for although Rama was probably worshipped before the time of the elder Vikrama, yet his worship, as that peculiarly distinguishing a sect of Bigots, seems to have been first established by Ramanuja about the time of the latter Vikrama, who may from thence be supposed peculiarly eager to discover the traces of the deity of his own sect. Unfortunately, if these temples ever existed, not the smallest trace of them remains to enable us to judge of the period when they were built; and the destruction is very generally attributed by the Hindus to the furious zeal of Aurungzebe, to whom also is imputed the overthrow of the temples in Benares and Mathura.

**(pages 335 & 336)**

The bigot by whom the temples were destroyed, is said to have erected mosques on the situations of the most remarkable temples; but the mosque at Ayodhya, which is by far the most entire, and which has every appearance of being the most modern, is ascertained by an inscription on its walls (of which a copy is given) to have been built by Babur, five generations before Aurungzebe. This renders the whole story of Vikrama exceedingly doubtful, especially as what are said to be the ruins of his fort, do not in any essential degree differ from those said to have belonged to the ancient city, that is, consist entirely of irregular heaps of broken bricks, covered with soil, and remarkably productive of tobacco; and, from its name, Ramgar, I am inclined to suppose that it was a part of the building actually erected by Rama.

Although, I did not fail to visit the place, and whatever the Hindus reckon remarkable, I did not choose to take any measurements, so as to draw with any accuracy a plan of the space which the ruins occupy, as the doing so might have given offence to

the government of the Nawab Vazir, in whose territory, separated from this district only by the river Sarayu, they are situated.

I may in a general manner observe, that the heaps of bricks, although much seems to have been carried away by the river, extend a great way, that is, more than a mile in length, and more than half a mile in width: and that although vast quantities of materials have been removed to build the Muhammedan Ayodhya or Fyzabad, yet the ruins in many parts retain a very considerable elevation; nor is there any reason to doubt, that the structure to which they belonged, has been very great; when we consider, that it has been ruined for above 2000 years. None of the Hindu buildings at present existing are in the least remarkable either for size for architecture, and they are all not only evidently, but avowedly, quite, modern, that is, they have been all erected since the reign of Aurungzebe, or most of them even within the memory of man. Although they are built on what I have no doubt are the ruins of the palace that was occupied by the princes of the family of the sun, their being built on the spots, where the events which they are intended to celebrate, actually happened, would have been extremely doubtful, even had the elder Vikrama built temples on the various places which had been destroyed by Aurungzebe, so that the spots selected by Vikrama might be known by tradition; but the whole of that story being liable to strong suspicion, we may consider the present appropriation of names of different places as no better founded than the miracles, which several of them are said to commemorate.

It is said that in digging for bricks many images have been discovered, but the few which I was able to trace were too much broken to ascertain what they were meant to represent, except one at the convent (Aakhara) of Guptar, where Lakshman is supposed to have disappeared. This represents a man and woman carved on one stone. The latter carries somewhat on her head, and neither has any resemblance to what I have before seen. The only thing except

these two figures and the bricks, that could with probability be traced to the ancient city, are some pillars in the mosque built by Babur. These are of black stone, and of an order which I have seen nowhere else, and which will be understood from the accompanying drawing. That they have been taken from a Hindu building, is evident, from the traces of images being observable on some of their bases; although the images have been cut off to satisfy the conscience of the bigot. It is possible that these pillars have belonged to a temple built by Vikrama; but I think the existence of such temples doubtful; and if they did not exist, it is probable that the pillars were taken from the ruins of the palace. They are only 6 feet high.

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**A GAZETTEER OF THE TERRITORIES UNDER THE  
GOVERNMENT OF THE EAST INDIA COMPANY, AND OF  
THE NATIVE STATES ON THE CONTINENT OF INDIA.  
COMPILED BY THE AUTHORITY OF THE HON. COURT  
OF DIRECTORS, AND CHIEFLY FROM DOCUMENTS IN  
THEIR POSSESSION. BY EDWARD THORNTON, ESQ.  
AUTHOR OF THE “HISTORY OF THE BRITISH EMPIRE  
IN INDIA.”**

**PREFACE & (PAGE 739-40)**

The desire repeatedly expressed in the General Courts of the East-India Company that an authentic Gazetteer of India should be offered to the British public in a cheap and convenient form, has led to the publication of the present edition. The work has been compiled by the authority of the Court of Directors, and though comprised within a single volume, it will be found to contain the great mass of information comprehended in the four volumes of the “Gazetteer of India.” published by the same author in 1854.

This result has been obtained by retrenching some few redundancies, and by adopting an enlarge page and distributing the matter into two separate columns. By these means space has been also acquired for the insertion of much new matter, rendered necessary by the political and territorial changes which have been more recently taken place within our Eastern possessions. On the character of the work a few remarks will be sufficient. Its chief objects are,- Ist, To fix the relative position of the various cities, towns, and villages, with as much precision as possible, and to exhibit within the great practicable brevity all that is known respecting them; and, 2ndly, To note the various countries, provinces, or territorial divisions, and to describe the physical characteristics of each, together with their statistical, social, and political circumstances. To these have been added minute

descriptions of the principal rivers and chains of mountains; thus presenting to the reader, within a brief compass, a mass of information which could not otherwise be obtained, except from a multiplicity of volumes and manuscript records.

The volume, in short, may be regarded as an epitome of all that has yet been written and published respecting the territories under the government, or political superintendence, of the British power in India. Its merits have been frequently discussed in the General Courts of the East-India Company, where successive Chairmen have borne ample testimony to the utility of the publication, and where it has been characterized by the best-informed among the Proprietors as “*a complete history of India, untainted in any degree by political bias.*”

**Page No.739-40**

A town in the kingdom of the same name. It is situate on the right bank of the river Ghogra, which Buchanan considers here to be “fully larger than the Ganges at Chunar,” and which is navigable downwards to its mouth, upwards to Mundiya Ghaut, in the district of Bareilly. It extends about a mile in a south-east direction, from the adjoining recent city of Fyzabad; the breadth of the town is something less from north east to south-west, or from the river landwards. The greater part of the site is on gently swelling eminences; but to the north-west, or towards Fyzabad, is low. Most of the houses are of mud, and thatched, though a few are tiled. Here, in a large building a mile from the river, is an extensive establishment, called Hanumangurh, or Fort of Hanuman, in honour of the fabled money-god the auxiliary of Rams. It has an annual revenue of 50,000 rupees, settled on it by Shuja-ud-daulah, formerly Nawaub Vizier. It is managed by a malik or abbot, the spiritual superior; and the revenues are dispensed to about 500 bairagis or religious ascetics, and other Hindoo mendicants of various descriptions; no Mussulman being allowed within the walls. Other

establishments of similar character are Sugrimkilla, Ram-Prashad-ka-Kana, and Bidiya-Kund; maintaining respectively 100,250 and 200 bairagis. Close to the town on the east, and on the right bank of the Ghogra, are extensive ruins, said to be those of the fort of Rama, king of Oude, hero of the Ramayana, and otherwise highly celebrated in the mythological and romantic legends of India. Buchanan observes, "that the heaps of bricks, although much seems to have been carried away by the river, extend a great way: that is more than a mile in length, and more than half a mile in width; and that, although vast quantities of materials have been removed to build the Mahomedan Ayodha or Fyzabad, yet the ruins in many parts retain a very considerable elevation nor is there any reason to doubt that the structure to which they belonged has been very great, when we consider that it has been ruined for above 2,000 years." The ruins still bear the name of Ramgurh, or "Fort of Rama;" the most remarkable spot in which is that from which, according to the legend, Rama took his flight to heaven, carrying with him the people of his city; in consequence of which it remained desolate until half a century before the Christian era, and by him embellished with 360 temples. Not the smallest traces of these temples, however, now remain; and according to native tradition, they were demolished by Aurungzebe, who built a mosque on part of the site. The falsehood of the tradition is, however, proved by an inscription on the wall of the mosque, attributing the work to the conqueror Baber, from whom Aurungzebe was fifth in descent. The mosque is embellished with fourteen columns of only five or six feet in height, but of very elaborate and tasteful workmanship, said to have been taken from the ruins of the Hindoo fanes, to which they had been given by the monkey-general Hanuman, who had brought them from Lanka or Ceylon. Altogether, however, the remains of antiquity in the vicinity of this renowned capital must give a very low idea of the state of arts and civilization of the Hindoos at a remote period. A quadrangular coffer of stone, whitewashed, five



ells long, four broad, and protruding five or six inches above ground, is pointed out as the cradle in which Rama was.....as the seventh avtar of Vishnu; and is accordingly abundantly honoured by the pilgrimages and devotions of the Hindoos. Ayodhya or Oude is considered by the best authorities to be the most ancient city in Hindostan; and Princep mentions that some of its coins in the cabinet of the Asiatic Society of Bengal are of such extreme antiquity that the characters in which their legends are graven are totally unknown. According to Elphinstone, “from thence the princes of all other Indian countries are sprung.” Buchanan conjectures that it was founded by Brahmins, whom he considers as an immigrant race, more advanced in civilization than the indigenous Indians. “These personages came from western Asia, introducing with them the Sanskrit language, generally admitted to be radically the same with Persian dialect; while the languages spoken among all the rude tribes that inhabit the fastnesses of India, and which are, probably, remains of its ancient tongue, have no sort of analogy to the languages of the West.” This author supposes the city to have been founded by Vaiwaswata, one of this race, about 1,366 years before the Christian era. He considers that its renowned ruler Rama perished A.C. 775, involved in the destruction of his city by the hostile confederacy of his sons; that being rebuilt, it suffered a similar fate under the reign of Vridhabala, A.C. 512; and having lain for centuries desolate, was rebuilt A.C. 57, by Vikramaditya, the celebrated king of Oojein. Tod, however, and Wilford, fond of large numbers, place the foundation of Ayodha in an era more than 2,000 years B.C. The former writer states, without comment, a tradition that Lucknow, distant eighty miles from the present city of Oude is of comparatively recent date, as it is described in the Ayeen Akbery as one of the largest cities of Hindostan; and it is farther stated, “In ancient times this city is said to have measured 148 cose (perhaps 200 miles) in length, and thirty six cose in breadth. It is esteemed one of the most sacred places of antiquity.” With the *havili* or

municipal district attached, the city is assessed in the Ayeen Akbery at 50,209 rupees, a sum so moderate as to throw discredit on the previous statement of its being one of the greatest cities of India. The present population, according to Butter is 8,000 including 500 Mussulmans. Distant E. from Lucknow 75 miles, N. from Allahabad 95. Lat.  $26^{\circ} 47'$ , long.  $82^{\circ} 11'$ .

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**ARCHAEOLOGICAL SURVEY OF INDIA**

**FOUR REPORTS**

**MADE DURING THE YEARS**

**1862-63-64-65,**

**By**

**A.Cunningham, C.S.I.**

**Volume I**

**PREFACE**

**(i)**

The matter contained in these two volumes is the result of the archaeological survey which I conducted during four consecutive years from 1862 to 1865. The object of this survey cannot be better stated than in the memorandum which I laid before Lord Canning in November 1861, and which led to my immediate appointment as Archaeological Surveyor to the government of India, as notified in the following minute:

Minute by the Right Hon'ble the GOVERNOR GENERAL OF INDIA in Council on the antiquities of Upper India, - dated 22<sup>nd</sup> January 1862.

“In November last, when at Allahabad, I had some communications with Colonel A. Cunningham, then the Chief Engineer of the North-Western Provinces, regarding an investigation of the archaeological remains of Upper India.

“It is impossible to pass through that part,- or indeed, so far as my experience goes any part- of the British territories in India without being struck by the neglect with which the greater portion of the architectural remains, and of the traces of by-gone civilization have been treated, though many of these, and some which have had least notice, are full of beauty and interest.

“By 'neglect' I do not mean only the omission to restore them, or even to arrest their decay: for this would be a task which, in many cases, would require an expenditure of labour and money far

greater than any Government of India could reasonably bestow upon it.

Page (iii)

“During the one hundred years of British dominion in India, the Government has done little or nothing towards the preservation of its ancient monuments, which, in the almost total absence of any written history, form the only reliable sources of information as to the early condition of the country. Some of these monuments have already endured for ages, and are likely to last for ages still to come; but there are many others which must soon disappear altogether, unless preserved by the accurate drawings and faithful descriptions of the archaeologist.

#### **Page 5**

He describes minutely all the temples and statues which surrounded the celebrated Pipal tree, known throughout the Buddhist world as the *Bodhi-tree*. Several of the objects enumerated by the Chinese pilgrim I have been able to identify from their exact correspondence with his description.

The celebrated Bodhi tree still exists, but is very much decayed; one large stem, with three branches to the westward, is still green, but the other branches are barkless and rotten. The green branch perhaps belongs to some younger tree, as there are numerous stems of apparently different trees clustered together. The tree must have been renewed frequently, as the present Pipal is standing on a terrace at least 30 feet above the level of the surrounding country. It was in full vigour in 1811, when seen by Dr. Buchanan (Hamilton), who describes it as in all probability not exceeding 100 years of age. Hwen Thsang also describes an early renewal by King *Purna Varma* after its destruction by King *Sasangka*, who dug up the ground on which it had stood, and moistened the earth with sugar-cane juice to prevent its renewal.

Immediately to the east of the Pipal tree there is a massive brick temple, nearly 50 feet square at base and 160 feet in height from the granite floor of the lower story to the top of its broken pinnacle. This is beyond all doubt the *Vihar*, from 160 to 170 feet in height, described by Hwen Thsang as standing to the east of the Bodhi tree. Its base was about 20 paces square. It was built of bluish bricks plastered with lime; it was ornamented with niches in stages, each niche holding a golden statue of Buddha, and was crowned with an *amalaka* fruit in gilt copper. The existing temple, both in size and appearance, corresponds so exactly with this description, that I feel quite satisfied it must be the identical temple that was seen by Hwen Thsang. The ruined temple, as it now stands, is 160 feet in height, with a base of rather less than 50 feet square. It is built entirely of dark red brick of a bluish tinge, and has formerly been plastered all over.

## FOUR REPORTS MADE DURING THE YEARS

1862-63-64-65,

By A.Cunningham, C.S.I. Volume I, Page 293 to 296

That this mound was the site of one or more Brahmanical temples seems almost certain from my discovery of a figure of *Shasti*, the goddess of fecundity, and of a pedestal bearing the date of *Samvat* 1193, or A.D. 1136, which is posterior to the extinction of Buddhism in Kanoj. I think it probable that excavations in this mound would be attended with success, as the two temples are said to have been built of stone, which no doubt furnished the whole of the materials for the Masjid and tomb of *Makhdum Jahaniya*.

## XI. A-YU-TO, OR AYODHYA

From Kanoj the two Chinese pilgrims followed different routes, Fa Hian having proceeded direct to *Sha-chi* (the modern Ajudhya, near Fyzabad on the Ghaghra), while Hwen Thsang followed the course of the Ganges to Prayag, or Allahabad. The first stage of both pilgrims would, however, appear to be the same. Fa Hian states that he crossed the Ganges and proceeded 3 *yojans*, or 21 miles, to the forest of *Holi*, where there were several *Stupas* erected on spots where Buddha had “passed, or walked, or sat.” Hwen Thsang records that he marched 100 *li*, nearly 17 miles, to the town of *Nava-deva-kula*, which was on the eastern bank of the Ganges, and that at 5 *li*, or nearly 1 mile, to the south-east of the town there was a *Stupa* of Asoka, which was still 100 feet in height, besides some other monuments dedicated to the four previous Buddhas. I think it probable that the two places are the same, and that the site was somewhere near Nobatganj, just above the junction of the *Isan River* and opposite *Nanamow Ghat*. But as there are no existing remains anywhere in that neighbourhood, the place has been most likely swept away by the river. This is rendered almost certain by an examination of the Ganges below the junction of the

*Isan*. Formerly the river continued its course almost due south from Nanamow for many miles, but some centuries ago it changed its course first to the south-east for 4 or 5 miles, and then to the south-west for about the same distance, where it rejoined its old bed, leaving an island, some 6 miles in length by 4 in breadth, between the two channels. As Hwen Thsang's account places *Nava-deva-kula* on the very site of this island, I conclude that the town as well as the Buddhist monuments must all have been swept away by the change in the river's course.

On leaving *nava-deva-kula*, Hwen Thsang proceeded 600 *li* or 100 miles, to the south-east, and re-crossing the Ganges he reached the capital city of *A-yu-to*, which was 20 *li*, or upwards of 3 miles, in circuit. Both M. Julien and M. St. Martin have identified this place with *Ayodhya*, the once celebrated capital of Rama. But though I agree with them as to the probable identification of the name as that of the country, I differ with them altogether in looking for the capital along the line of the *Ghaghra River*, which is due east from Kanoj, whereas Hwen Thsang states that his route was to the south east. It is, of course, quite possible that the pilgrim may occasionally use the generic name of Ganges as the appellation of any large river, such, for instance, as the *Ghaghra*; but in the present case, where the recorded bearing of south-east agrees with the course of the Ganges, I think it is almost certain that the Ganges itself was the river intended by the pilgrim. But by adopting the line of the Ganges we encounter a difficulty of a different kind in the great excess of the distance between two such well known places as Kanoj and Prayag. According to Hwen Thsang's route, he first made 100 *li* to *Nava-deva-kula*, then 600 *li* to *Ayutho*, then 300 *li* by water to Hayamukha, and lastly 700 *li* to *Prayaga*. All these distances added together make a total of 1,700 *li*, or 283 miles, which is just 100 miles, or 600 *li*, in excess of the true distance. But as a part of the journey, viz., 300 *li*, or 50 miles, was performed by

water, the actual excess may, perhaps, not be more than 85 or 90 miles; although it is doubtful whether the distance of 300 *li* may not have been the road measurement and not the river distance. It is sufficient for our purpose to know that Hwen thsang's recorded measurement is somewhere about 100 miles in excess of the truth. The only explanation of this error that suggests itself to me is, that there may have been an accidental alteration of one set of figures, such as 600 *li* for 60 *li*, or 700 *li* for 70 *li*. supposing that the former was the case, the distance would be shortened by 540 *li*, or 90 miles, and if the latter, by 630 *li*, or 105 miles. This mode of correction brings the pilgrims's account into fair accordance with the actual distance of 180 miles between Kanoj and Prayag.

By adopting the first supposition, Hwen Thsang's distance from *Nava-deva-kula* to the capital of *Ayutho* will be only 60 *lie*, or 10 miles, to the south-east, which would bring him to the site of an ancient city named *Kakupur*; just 1 miles to the north of Scorajpoor, and 20 miles to the north-west of Cawnpoor. If we adopt the latter correction, the pilgrim's distance to *Ayutho* of 600 *li*, or 100 miles, will remain unchanged, and this would bring him *via Manikpur*, which is also an ancient place. By the first supposition the subsequent route would have been from *Kakupur* to *Daundiakhera* by boat, a distance of exactly 50 miles, or 300 *li*, and from thence to *prayag*, a distance of more than 100 miles, which agrees with the 700 *li*, or 116 miles, of the pilgrim. By the second supposition the subsequent route would have been from *Khara* to *Papamow* by water, about 50 miles, and thence to Prayag, about 8 miles of land, which agrees with the 70 *li* of the proposed correction. In favour of this last supposition is the fact that the bearing from *Khara* to *Papamow* of cast by south is more in accordance with Hwen Thsang's recorded cast direction than the south-cast bearing of *Daundiakhera* from *Kakupur*. I confess, however, that I am more inclined to adopt the former correction, which places the chief city



of *Ayutho* at Kakupur, and the town of *Hayamukha* at *Daundiakher*, as we know that the last was the capital of the *Bais Rajputs* for a considerable period. I am partly inclined to this opinion by a suspicion that the name of *Kakupur* may be connected with that *Bagud*, or *Vagud*, of the Tibetan books. According to this authority a *Sakya*, named *shampaka*, on being banished from Kapila retired to *Bagud*, carrying with him some of Buddha's hairs and nail-parings, over which he built a *chaitya*. He was made king of *Bagud*, and the monument was named after himself (? *Shampaka Stupa*). No clue is given as to the position of *Bagud*; but as I know of no other name that resembles it, I am induced to think that it is probably the same place as the *Ayutho* of Hwen Thsang, which was also possessed of a *Stupa* containing some hairs and nail-parings of Buddha. Kakupur is well-known to the people of Kanoj, who affirm that it was once a large city with a Raja of its own. The existing remains of *Kakupur* consist of numerous foundations formed of large bricks, and more particularly of a connected set of walls of some large building which the people call "the palace." I have not yet visited this place, which lay out of my line of route, but I hope to have an opportunity of examining it hereafter.

## XII. HAYAMUKHA OR AYOMUKHA

From *Ayutho* the Chinese pilgrim proceeded a distance of 300 *li*, or 50 miles, down the Ganges by boat to *O-ye-mu-khi*, which was situated on the north bank of the river, M. Julien reads this name as *Hayamukha*, equivalent to "Horse face," or "Iron face," which was the name of one of the *Danavas* or Titans. Neither of these names, however, gives any clue to the site of the old city; but if I am right in my identification of *Ayutho* with *Kakupur*, it is almost certain that *Ayomukh* must be the same as *Daundiakhera*. Hwen Thsang makes the circuit of the town 20 *li*, upwards of 3 miles, but *Daundikhera* presents no appearance of having ever been so large. There still

exist the ruins of an old fort or citadel, 385 feet square, with the walls of two buildings which are called the Raja's and Rani's palaces. The foundation of this citadel is attributed to Raja Raghunath Sinha, but he was apparently some comparatively modern *Thakur*, or petty Chief, as Daundiakhera is universally allowed to have been the capital of the *Bais* Rajputs, who claim descent from the famous Salivahan. As there are no remains of any buildings which can be identified with the monuments described by Hwen Thsang, the actual site of Ayomukha must still remain doubtful.

#### **FOUR REPORTS MADE DURING THE YEARS**

**1862-63-64-65,**

By A. Cunningham, C.S.I. Volume I, Pages 317,318,319, 320,321,322,324,325

#### **XVII. SAKETA, OR AJUDHYA.**

**PAGES 317-322**

Much difficulty has been felt regarding the position of Fa-Hian's "great kingdom of *Sha-Chi*, and of Hwen Thsang's *Visakha*, with its enormous number of heretics," or Brahmanists; but I hope to show in the most satisfactory manner that these two places are identical, and that they are also the same as the *Saketa* and *Ajudhya* of the Hindus. The difficulty has arisen chiefly from an erroneous bearing recorded by Fa Hian, who places *Shewei*, or *Sravasti*, to the south of *Sha-chi*, while Hwen Thsang locates it to the north-east, and partly from his erroneous distance of  $7+3+10 = 20$  *yojans*, instead of 30, from the well-known city of Sankisa. The bearing is shown to be erroneous by the route of a Hindu pilgrim from the banks of the Godavery to *Sewet*, or *Sravasti*, as recorded in Ceylonese Buddhist works. This pilgrim, after passing through Mahissati and Ujani, or Maheshmati and Ujain, reaches Kosambi, and from thence passes through *Saketa* to *Sewet*, that is, along the very route followed by Hwen Thsang. We have, therefore, two

authorities in favour of *Sewet* being to the north of Saket. With regard to the distance, I refer again to the Buddhist books of Ceylon, in which it is recorded that from *Sakespura* (or *Sangkasyapura*, now *Sankisa*) to *Sewet* was a journey of 30 *yojans*. Now, Fa Hian makes the distance from Sankisa to Kanoj 7 *yojans*, thence to the forest of *Holi*, on the Ganges, 3 *yojans*, and thence to *shachi* 10 *yojans*, or altogether only 20 *yojans*, or 10 less than the Ceylonese books. That Fa Hian's statement is erroneous is quite clear from the fact that his distance would place Shachi in the neighbourhood of Lucknow; whereas the other distance would place it close to Ajudhya, or Faizabad, or in the very position indicated by Hwen Thsang's itinerary. Here, again, we have two authorities in favour of the longer distance. I have no hesitation, therefore, in declaring that Fa Hian's recorded bearing of *She-wei* from *Sha-chi* is wrong, and that "north" should be read instead of "south."

I have now to show that Fa Hian's *Sha-chi* is the same as Hwen Thsang's *Visakha*, and that both are identical with *Saketa* or *Ajudhya*. With respect of *Sha-chi*, Fa Hian relates that, on "leaving the town by the *southern gate*, you find to the *cast* of the road the place where Buddha bit off a piece of his tooth brush, and planted it in the ground, where it grew to the height of seven feet, and never increased or diminished in size." Now this is precisely the same legend that is related of *Visakha* by Hwen Thsang, who says that "to the *south* of the capital, and to the left of the road (that is, to the east as stated by Fa Hian), there was, amongst other holy objects, an extraordinary tree 6 or 7 feet high, which always remained the same, neither growing nor decreasing. This is the celebrated tooth-brush tree of Buddha, to which I shall have occasion to refer presently. Here I need only notice the very precise agreement in the two descriptions of this famous tree, as to its origin, its height, and its position. The perfect correspondence of these details appears to me to leave no doubt of the identity of Fa Hian's *Shachi* with the

Visakha of Hwen Thsang.

With respect to the identification of Visakha with the Saketa of the Hindus, I rest my proofs chiefly on the following points: 1<sup>st</sup>, that *Visakha*, the most celebrated of all females in Buddhist history, was a resident of Saketa before her marriage with *Purnna Varddhana*, son of *Mrigara*, the rich merchant of *Sravasti*; and 2<sup>nd</sup>, that Buddha is recorded by Hwen Thsang to have spent six years at *Visakha*, while by the Pali annals of Turnour he is stated to have lived 16 years at *Saketa*.

The story of the noble maiden Visakha is related at great length in the Ceylonese books. According to Hardy, she erected a *Purvvdrama* at *Sravasti*, which is also mentioned by Hwen Thsang. Now there was also a *Purvvarama* at Saketa, and it can hardly be doubted that this monastery was likewise built by her. She was the daughter of *Dhananja*, a rich merchant, who had emigrated from *Rajagriha* to *Saketa*. Now, amongst the oldest inscribed coins which have been discovered only at Ajudhya, we find some bearing the names of *Dhana Deva* and *visakha-Datta*. I mention this because it seems to me to show the probability that the family of *Dhananja* and *Visakha* was of great eminence in Saketa or Ayodhya; and I infer from the recurrence of their names, as well as from the great celebrity of the lady, that the city may possibly have been called *Visakha* after her name.

The identity of *Saketa* and *Ayodhya* has, I believe, always been admitted; but I am not aware that any proof has yet been offered to establish the fact. Csoma-de-koros, in speaking of the place, merely says “*Saketana* or *Ayodhya*,” and H.H.wilson, in his Sanskrit Dictionary, calls *Saketa* “the city *Ayodhya*.” But the question would appear to be set at rest by several passages of the *Ramayana* and *Raghuvansa*, in which *Saketnagara* is distinctly called the capital of Raja *Dasaratha* and his sons. But the following verse of the *Ramayana*, which was pointed out to me by a Brahman

of Lucknow, will be sufficient to establish the identity. *Aswajita*, father of *Kaikeyi*, offers to give his daughter to *Dasaratha*, *Rajah of Saketanagara*:-

*Saketam nagaram Raja namna Dasaratho bali,*

*Tasmai deya maya kanyd Kaikeyi nama to jand.*

The ancient city of Ayodhya or Saketa is described in the Ramayana as situated on the bank of the *Sarayu* or *Sarju* River. It is said to have been 12 *yojans*, or nearly 100 miles in circumference, for which we should probably read 12 *kos*, or 24 miles- an extent which the old city, with all its gardens, might once possibly have covered. The distance from the *Guptar* Ghat on the west, to the Ram Ghat on the east, is just 6 miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kos*. At the present day the people point to Ram ghat and Guptar Ghat as the eastern and western boundaries of the old city, and the southern boundary they extend to *Bharat-Kund* near *Bhadarsa*, a distance of 6 *kos*. But as these limits include all the places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Ain Akbari*, the old city is said to have measured 148 *kos* in length by 36 *kos* in breadth, or in other words it covered the whole of the Province of Oudh to the south of the Ghaghra River. The origin of the larger number is obvious. The 12 *yojans* of the Ramayana, which are equal to 48 *kos*, being considered too small for the great city of Rama, the Brahmans simply added 100 *kos* to make the size tally with their own extravagant notions. The present city of Ajudhya, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins, covered with broken

statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring city of Faizabad. This Muhammadan city, which is two miles and a half in length, by one mile in breadth, is built chiefly of materials extracted from the ruins of Ajudhya. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient Capital of Rama. In Faizabad the only building of any consequence is the stuccoed brick tomb of the old Bhaog Begam, whose story was dragged before the public during the famous trial of Warren Hastings. Faizabad was the capital of the first Nawabs of Oudh, but it was deserted by Asaf-ud-daolah in A.D. 1775.

According to the Ramayana, the city of Ayodhya was founded by Manu, the progenitor of all mankind. In the time of Dasaratha, the father of Rama, it was fortified with towers and gates, and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should still exist, as the *Ayodhya* of Rama is said to have been destroyed after the death of *Vrihadbala* in the great war about B.C. 1426, after which it lay deserted until the time of Vikramaditya. According to popular tradition this Vikramaditya was the famous Sakari Prince of Ujain, but as the Hindus of the present day attribute the acts of all Vikramas to this one only, their opinion on the subject is utterly worthless. We learn, however, from Hwen Thsang that a powerful Prince of this name was reigning in the neighbouring city of Sravasti, just one hundred years after Kanishka, or close to 78 A.D., which was the initial year of the *Saka era* of *Salivahana*. As this Vikramaditya is represented as hostile to the Buddhists, he must have been a zealous Brahmanist, and to him therefore I would ascribe the re-building of Ayodhya and the restoration of all the holy places referring to the history of Rama, Tradition says that when

Vikramaditya came to Ayodhya, he found it utterly desolate and overgrown with *Jangal*, but he was able to discover all the famous spots of Rama's history by measurements made from Lakshman Ghat on the *Sarju*, according to the statements of ancient records. He is said to have erected 360 temples, on as many different spots, sacred to *Rama*, and *Sita* his wife, to his brothers *Lakshmana*, *Bharata*, and *Satrughana*, and to the monkey god *Hanumana*. The number of 360 is also connected with *Salivahana*, as his clansman the *Bais Rajputs* assert that he has 360 wives.

There are several very holy Brahmanical temples about Ajudhya, but they are all of modern date, and without any architectural pretensions whatever. But there can be no doubt that most of them occupy the sites of more ancient temples that were destroyed by the Musulmans. Thus *Ramkot*, or *Hanuman Garhi*, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. The name *Ramkot* is certainly old, as it is connected with the traditions of the *Mani Parbat*, which will be hereafter mentioned; but the temple of Hanuman is not older than the time of Aurangzib. *Ram Ghat*, at the north-east corner of the city, is said to be the spot where Rama bathed, and *Sargdwari* or *Swargadwari*, the "Gate of Paradise." On the north-west is believed to be the place where his body was burned. Within a few years ago there was still standing a very holy-Banyan tree called *Asok Bat*, or the "Griefless Banyan," a name which was probably connected with that of *Swargadwari*, in the belief that people who died or were burned at this spot were at once relieved from the necessity of future births. Close by is the *Lakshman Ghat*, where his brother Lakshman bathed, and about one-quarter of a mile distant, in the very heart of the city, stands the *Janam Asthan*, or "Birth-place temple" of Rama. Almost due west, and upwards of five miles distant, is the *Guptar Ghat*, with its group of modern white-washed temples. This is the place where

Lakshman is said to have disappeared, and hence its name of *Guptar* from *Gupta*, which means “hidden or concealed.” Some say that it was Rama who disappeared at this place, but this is at variance with the story of his cremation at *Swargadwari*.

#### **PAGE 324**

.....The mounds are surrounded by Musulman tombs and as it is the Muhammadan practice to bury the dead along the sides of the high roads close to their cities, I infer that the road which now runs close to the westward of the mounds, is one of the ancient high ways of the district. This is confirmed by the existence of an old masonry bridge of three arches over the *Tilahi nala*, to the north-west of the Mani-Parbat, as well as by the direction of the road itself, which leads from the south-end of the city straight to the Bharat-kund, and onwards to Sultanpur or *Kusapura*, and Allahabad or *Prayaga*. I notice this road thus minutely, because the identification which I am about to propose are based partly on its position and direction, as well as on the general agreement of the existing remains with the holy places described by the Chinese pilgrims.

#### **PAGES 325-326**

.....Besides the monastery there was *Stupa* Asoka, 200 feet in height, built on the spot where buddha preached the law during his six years' residence at Saketa. This monument



**ARCHAEOLOGICAL SURVEY OF INDIA**  
**FOUR REPORTS MADE DURING THE YEARS**  
**1862-63-64-65,**  
**BY**  
**ALEXANDER CUNNINGHAM, C.S.I.,**  
**VOLUME II.**

**(PAGES 320-27)**

The principal entrance to the fort lies in the hollow forming the duck's throat. The first part of the ascent, as far as the *Alam-girii-darwaza*, or lowest gate, is an easy rise up the gentle slope at the foot of the hill; but from the outer-gate to the top, the ascent is by a steep flight of steps said to be 360 in number. At about one-fourth of the distance, the road passes through the *Sayidon-ka-darwaza*, or "Sayid's gate," and about half way up through the *Piron Paur*; or "*Pir's gate*." Beyond this the ascent becomes very steep as it approaches the upper entrance, called *Gaomukhi-darwaza*, or "*cow's mouth gate*," or *Alaj-giri-darwaza*, was not built during the reign of *Alamgir*, as its name would seem to imply, but only repaired, or renamed, for the whole of the four gates are mentioned by *Wm. Finch* in A.D. 1610, or nearly 50 years before the accession of *Alamgir*. The *Sayidon-ka-darwaza* bears a short inscription dated in S. 1602, or A.D. 1545, which was probably the year of its repair by the Sayid governor of the fort. Its original Hindu name is unknown, as well as that of the third gate or *Piron Paur*. The upper gate, or *Gaomukhi-darwaza*, bears an inscription of S. 1857, or A.D. 1800, which was the date of its reconstruction by *Ambajee*, the Mahratta Governor under *Doalat Rao Sindhia*. Its previous name was *hawa Paur*; but it is said that *Gaomukhi Paur* was the original ancient name which was only restored by the Mahrattas.

The existing remains of the Hindu period of *Narwar* history are almost entirely confined to the few inscriptions which have already been noticed. But the numerous fragments of sculpture and architectural ornament, which are still to be seen in most of the

Muhammadan buildings, are sufficient to show that, in the flourishing days of Hindu sovereignty. It was probably only second to Gwalior in the number and magnificence of its temples and other edifices. The almost entire disappearance of Hindu remains is due to the wholesale destruction of the temples by Sikandar Ludi in A.H. 913, or A.D. 1508, when the fort fell into his hands by the capitulation of the Hindu garrison. The historian Ferishta relates that this bigoted iconoclast remained there for six months “breaking down temples, and building mosques.” Niamatullah, the historian of the Afghans, states that Sikandar, thinking the fort “so strong that it would be impossible to retake it, should it fall into the hands of the infidels, erected another fort around it to keep off the enemies.” Ferishta merely records that “the king marched from Narwar, but after proceeding some distance along the Sindh River he resolved to surround Narwar with another wall, which was ordered to be immediately commenced.” It is not clear from either of these accounts what was the exact nature of the works that were added by Sikandar Ludi. The simple meaning would seem to be that he added an outer line of walls, but as there are no outer walls now existing, and no traces of any former walls, I conclude that both historians must have mistaken the nature of Sikandar Ludi’s additions. I think it very probable that his works must have been the two lofty inner walls which convert the central portion of the fort called the *Bala-Hisar* into a strong citadel that commands the other two portions, named *Madar-hata* and *Dulha-kot*.

The only work now existing in the fort that can be attributed with any probability to the Hindus is a large tank in the citadel, called *Magardhaj*, or *Makara-dhwaja*. The name is a Hindu one, and is said to be that of the Raja at whose expense the tank was excavated. The work must have been rather costly, as the tank is 300 feet square at top, and from 35 to 36 feet deep, the whole being dug out of the solid rock. It was originally intended to hold 20 feet

of water, but the thick coating of stucco, which once lined the interior, has long ago disappeared, and the tank is now quite dry except after heavy rain when it has a few feet of water, which, however, it retains only for a short time. When I last visited the fort, the bed of the tank was laid out as a garden containing a number of plantains and marigolds.

Of a later date, the only objects of interest are the iron gun of Sawai Jay Singh of Amber, and the Roman Catholic chapel and burial ground. The gun is of the most rude and primitive construction, being built up of nine parallel iron bars, which are held together by an outer casing of bronze. The length of the piece is 10 feet, and the diameter of the bore  $3\frac{1}{2}$  inches. It bears a Hindi inscription stating that the gun, named *Phate-Jang*, or the “victorious in war” was made during the reign of Maharaja Jay Singh on the 10<sup>th</sup> day of the Waning Moon of *Sravana*, in the Samvat year 1753, or A.D. 1696.

The Roman Catholic cemetery is a walled enclosure, 115 feet in length by 83 feet in breadth, containing an entrance room, a small chapel, and 50 tombs. The chapel is a small apartment,  $21\frac{1}{2}$  feet long by  $10\frac{1}{2}$  feet broad, with a chancel at the end, 12 by  $9\frac{3}{4}$  feet. Over the altar there are the letters I. H.S. surmounted by a cross. Of the tombs, two only bear inscriptions, of which one is in Portuguese and Persian, and the other in Persian only. The copy of the latter has been mislaid, but I remember that it simply recorded the death of a young girl eight years of age, named *Margarita*, who was the daughter of a *hakim*, or doctor. The other records the death of a German, named Cornelius Oliver, in A.D. 1747. The Portuguese inscription in eight lines beneath a cross is as follows, the three lower lines being in smaller characters:

AQUI JAZ  
CORNELIO  
TURAL DE

ALLEMAN  
NACIDOEM AQUI GR  
ANO FALLECEO

AOS 7 DE NOV 1747

This is accompanied by a Persian inscription in two lines, one on each side of the slab, and perpendicular to the other inscription. It merely records the name and country of the individual in the following words:

*Karnel Auliver Khom Faringi Aliman,*

that is, “Cornelius Oliver, by race a German Faringi.”

The existence of a Christian chapel and cemetery inside one of the strongest forts in Northern India, is fact as curious as it is interesting. From the position of Cornelius Oliver’s tomb, in the very corner of the enclosure to the right hand of the chapel, I infer that it was most probably one of the first, if not the very earliest, of all the tombs, and, consequently, that the chapel must have been constructed somewhere about the same time. It is scarcely possible that any Christian establishment would have been permitted in such a position during the reign of the bigotted Aurangzib, whose governor everywhere displayed their religious zeal by the most rabid intolerance. I presume, therefore, that this Christian community was most probably not settled at Narwar until some time after the death of Aurangzib, when the rapid decay of the Muhammadan empire of Delhi led to the general employment of European artillerymen. A small company of 30 or 40 gunners, with their Native families, would have been quite sufficient to furnish 50 graves in the course of a few years.

The city of Narwar is no longer the prosperous place so graphically described by the poet Bhavabhuti, but a small town of not more than 4,000 inhabited houses, enclosed by a low wall of little strength. It has three gates, two of which, the Gwalior gate and the Jhansi gate, lead towards those cities, and the third, called the

Dobai gate, leads towards a tank of the same name. On all sides it is surrounded by crumbling houses and mounds of ruins. On one of these mounds, near the Jhansi gate, and in the old *mahallah*, or “ward,” of *kachipura*, there is a large inscribed slab, 4 feet 9 inches long and 4 feet 4 inches broad. The opening words, *Om, Namah Siddhaya*, are alone legible, as the slab has been purposely mutilated. At the end I thought that I could trace the word Samvat with the date of 1192, or A.D. 1135, but this reading is very doubtful. From the commanding position of the mound I judge that it must once have been the site of a large and important temple.

Outside the city, on the road towards Gwalior, there is a rough sandstone pillar, 23 feet 4 ½ inches in height, called the *Jait-Kambh*, or “column of victory.” At 8 feet above the ground there is a sunken tablet, with an inscription of 33 lines, recording the genealogy of the Tomara dynasty of Gwalior. The list of names opens with *Vira Sinha Deva*, who established his independence immediately after the invasion of Timur, and ends with *Sangrama*, who succeeded to the nominal sovereignty about A.D. 1615, and died about 1630. The erection of the pillar must, therefore, have taken place during the early part of the reign of Shah Jahan, when the Kachhwahas were in disgrace for having sided with their relative, Prince Khusru, as already related in my account of the later Kachhwaha dynasty. We know that Sangrama’s younger brother, Vira Mitra Sena, was in high favour with the Mogal emperor, by whom he was appointed governor of the fort of Rohitas, on the Son River, as recorded in the Rohitas inscription, which is dated in S. 1688, or A.D. 1631, after the death of Sangrama. It seems highly probable, therefore, that the tomara Prince, Sangrama, must have been the governor of Nawar at the time when the *Jait-Kambh*, or “conqueror’s pillar” was erected.

On the side of the Gwalior road also there is a very fine large *baori*, or reservoir of water, 27 feet in diameter, with a flight of

steps down to the water's edge, flanked on each side by shady cloister, supported on ten stone pillars. This baori belongs to the same period as the *Jait- Kambh*, as it bears an inscription dated in S. 1687, or A.D. 1630, and was therefore, most probably constructed during the temporary rule of the Tomara Princes in Narwar.

In the same direction there is a curious Sati monument erected to the memory of the two wives of *Suundar Das*, who was the *upadya*, or "spiritual guide," of the Kachhwaha Raja, Gaj Sinh, of Narwar. he accompanied the Raja to the Dakhan war, where he is said to have been killed about A.D. 1700, or perhaps, a few years later. The Raja sent his *dopatta*, or "plaid," to Narwar, which his two wives accepted, and burned themselves with it. They were named *Ladham Devi and Surup Deve*, or the "beloved wife," and "the beautiful wife," and their effigies are rudely sculptured under the inscription which records their names and those of their descendants. The present monument was erected in S. 1880, or A.D. 1823, by Josi Yadunath, the fifth in descent from Sundar Das, as the original Sati pillar, which was set up by the son, had become broken and defaced. There are several descendants of Sundar Das still living in Narwar, sipri, and Kulbaras, all of whom speak with pride of the noble act of their ancestor's wives.

The only produce of Narwar is crude iron, which is smelted in large quantities in all the neighbouring villages. The chief markets for this manufacture are in the Jhansi and Chanderi districts to the east and south, and in the Gangetic Doab to the north, where it competes successfully with English iron. The best ore is found in the vicinity of Gwalior, but, from the total want of fuel, the ore is carried to Karahi and Magraoni, near Narwar, where charcoal is comparatively cheap. But the great forests of Narwar, where Akbar used to hunt the wild elephant, are now gradually disappearing, and the consequent rise in the price of charcoal is daily adding to the cost of manufacture, so that the time is probably not far distant

when the soft malleable iron of Gwalior and Narwar will be driven from all the markets of the Doab by the cheaper and more brittle English iron.

Connected with Narwar are the two great bridges over the Sindh River,- one to the south, towards Sipri and Kulharas, and the other to the north, towards Gwalior, There is no inscription to determine the date of these bridges; but, from the great similarity of their designs with that of the smaller bridge at Nurabad, which was built in A.H. 1072 or A.D. 1661, during the reign of Aurangzib, there is every reason for believing the tradition of the people that these bridges also belong to the same period. This conclusion is corroborated by the journal of William Finch, who makes no mention of either of the bridges at the period of his visit in A.D.1610.

The south bride is situated in the midst of the hills at a place called Patti Ghati, near the small village of Dhongri, 10 miles to the south-west of Narwar. At this point the bed of the river is rocky throughout, and offers every advantae for the construction of a permanent bridge. But the fatal mistake of making the thickness of the piers equal to the span of the arches, which is common to all the Muhammadan bridges of this period, has filled half the channel with solid masses of masonry which “the indignant stream” has resented by working its way round each end of the bridge. From the position of two square turrets on one of the mid-channel piers, as well as from the general direction of both banks, I infer that the original bridge consisted of 22 arches, each of 19 feet 7 inches span, resting on solid piers 20 feet in thickness. The roadway was 20 feet in breadth and horizontal. As the bridge at present stands it consists of 26 of these arches, and of five smaller arches of 13 feet 9 inches span, resting on piers 16 feet 2 inches in thickness. The latter are at the northern end of the bridge, and, as they are still unbroken, I conclude, with some probability, that the Sindh River must have

carried away the abutment at this end soon after it was built. But as these small arches afforded an additional waterway of only 68 feet 9 inches, the amount of relief was too small to be of any real use. The bridge was accordingly cut away at the southern end, where the bank now forms a deep bay, which extends no less than 180 feet beyond the 22<sup>nd</sup> and last arch of the original bridge. This increased channel was then bridged by four new arches of the same span as those of the first design, but they have again been swept away by the stream, and only the foundations of the piers are now traceable. The height of the piers to the spring of the arches is 15 ½ feet, and the height of the arches is 10 ¼ feet, and their thickness 3 feet. Up to the spring of the arches the piers have curved ends projecting 7 feet both up and down the stream. The upper part of each pier is pierced by a small arch of 4 feet span, or one-fifth of its thickness. As it at present stands the whole bridge is 1,204 feet in length, with 31 arches, of which 26 are large and 5 are small. Altogether the waterway amounts to only 577 feet 11 inches, while that of the solid mass of piers is no less than 592 feet 5 inches, or somewhat more than one-half of the actual breadth of the channel. The bridge is substantially and honestly built with large stones and excellent mortar, and the long stones of the parapet are carefully dovetailed together. But the original defect of blocking up one-half of the channel with a row of massive piers was fatal to the permanent stability of the bridge, which has been turned by the stream at least three times in 200 years, and which is now standing quite useless in the rainy season, and only accessible in the dry season by a ladder at one end.

The northern bridge is situated three miles to the north-east of the fort, where the bed of the Sindh River is partly firm rock and partly loose boulders. From the remains of a large pier or abutment near the north end I infer that the original bridge must have consisted of 22 arches like that the *patti-Chat*i, each having a span



of 19 feet 5 inches, with piers of the same thickness. The central pier was ornamented with two square open cupolas. The whole length of the original bridge, including two massive abutments, of which one is still standing, was 1,000 feet. After some time the three arches at the north end having been swept away by the stream, a new bridge of 10 small arches, each 11 feet 4 inches span, with piers of 13 feet 4 inches, was made at the same end, which has since shared the fate of its predecessor. The main piers and arches of this northern bridge are similar to those of the southern bridge at Patti-Ghati, and need not, therefore, be described. The piers have the same curved projections up and down stream, and the same small arches above. The masonry of the central portion of the arches, however, must have been very inferior, as many of the arches have fallen down, although the roadway above is still intact, owing to which it is formed. The road-way is 32 feet 7 inches wide, which is increased to 110 feet at the ends by the splay of the abutments. When complete with its two additions and abutments, this northern bridge was 1,098 feet in length.

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**A HISTORICAL SKETCH OF FAIZABAD WITH**  
**INCLUDING PARGANAS HAVELI-ODDH AND**  
**PACHHIMRATH WITH THE OLD CAPITALS AJUDHIA**  
**AND FYZABAD**

**BY P. CARNEGIE.**

**Page no. 5 to 7**

**AJUDHIA.**

Ajudhia- Ajudhia, which is to the Hindu what Macca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on the earth for that is transitory, but on the chariot wheel of the Great Creator himself which will endure for ever.

In appearance Ajudhia has been fancifully likened to a fish, having Guptar as its head, the old town for its body, and the eastern parganas for its tail.

Derivation- The name Ajudhia is explained by well-known local Pandits to be derived from the Sanskrit words, *Ajud*, unvanquished, also *Aj*, a name of Barmha, the unconquerable city of the Creator, But Ajudhia is also called *Oudh*, which in Sanskrit means a promise, in allusion it is said, to the promise made by Ram Chandr when he went in exile, to return at the end of 14 years. These are the local derivation; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from *yudh* to fight, the city of the fighting Chhatris.

Area.- The ancient city of Ajudhia is said to have covered an area of 12 *jogan* or 48 kos, and to have been the capital of Utar-Kausala or Kosala, (the Northern Treasure) the country of the Surajbans race of Kings, of whom Ram Chundar was 57<sup>th</sup> in descent from Raja Manu, and of which line Raja Sumintra was the 113<sup>th</sup> and last. They are said to have reigned through the Suth, Tireta, and

Dwapar Yuga, and 2,000 years of the Kul or present Yuga or Era.

The description of the Ajudhia of Rama and the Ramayan has been beautifully rendered into verse by the distinguished Principal of the Benares College, Mr. Griffiths.

---

Her ample streets were nobly planned,  
And streams of water flowed,  
To keep the fragrant blossoms fresh,  
That strewed her royal road.

There many a princely palace stood,  
In line, on level ground,  
Here temple, and triumphal arch,  
And rampart banner crowned.

There gilded turrets rose on high,  
Above the waving green,  
Of mango-groves and blooming trees,  
And flowery knots between.

On battlement and gilded spire,  
The pennon streamed in state;  
And warders, with the ready bow,  
Kept watch at every gate,

She shone a very mine of gems,  
The throne of Fortune's Queen;  
So many-hued her gay parterres,  
So bright her fountains sheen.

Her dames were peerless for the charm,  
Of figure, voice, and face;  
For lovely modesty and truth,  
And woman's gentle grace.

Their husbands, loyal, wise and kind,  
Were heroes in the field,

And sternly battling with the foe,  
Could die, but never yield.

Each kept his high observances,  
And loved one faithful spouse;  
And troops of happy children crowned,  
With fruit their holy vows.  
(Scenes from the Ramayan.)

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With the fall of the last of Rama's line, Ajudhia became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people, the Rajas of Jaipur, Joudhpur, Udeypur, Jambu, &c., of modern times, on the authority of the "Tirhut Kuth-ha," claim to descend. Even in the days of its desertion Ajudhia is said still to have remained a comparative Paradise, for the jungle by which it was over-run, was the sweet-smelling *keorah*, a plant which to this day flourishes with unusual luxuriance in the neighbourhood.

*Ban-Oudha.*- In less ancient times when waste began to yield to cultivation, it took the name of Ban-Oudha or the Jangle of Oudh. With this period the name of Vikramajit is traditionally and intimately associated, when Budhism again began to give place to Brahminism.

*The restoration by Vikramajit.*- To him the restoration of the neglected and forest-concealed Ajudhia is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarju, and his next was the shrine still known as Nageshar-nath, which is dedicated to Mahadeo, and which presumably escaped the devastations of the Budhist and atheist periods. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different identified, and vikramajit is said to have indicated the different shrines to which pilgrims from afar still in

ghousands half-yearly flock.

*Ramkot.*- The most remarkable of those was of course Ramkot the strong-hold of Ramchandar. This fort covered a large extent of ground and according to ancient manuscripts, it was surrounded by 20\* bastions, each of which was commanded by one of Rama's famous generals, after whom they took the names by which they are still known. Within the fort were eight royal mansions-!- where dwelt the Patriarch Dasrath, his wives, and Rama his deified son, of whom it has been plaintively sung-

“Lord of all virtues, by no stain defiled,  
The king's chief glory was his eldest child,  
For he was gallant, beautiful, and strong,  
Void of all envy, and the thought of wrong.  
With gentle grace to man and child he spoke,  
Nor could the churl his harsh reply provoke,  
He paid due honor to the gook and sage,  
Renowned for virtue and revered for age.  
And when at eve his warlike task was o'er,  
He sat and listened to their peaceful lore,  
Just pure and prudent, full of tender ruth,  
The foe of falsehood and the friend of truth;  
Kind, slow to anger, prompt at miseries call,  
He loved the people, and was loved of all,  
Proud of the duties of his warrior race,  
His soul was worthy of his princely place.  
Resolved to win, by many a glorious deed,  
Throned with the gods in heaven, a priceless meed  
What thought Brihaspati might hardly vie,  
With him in eloquence and quick reply,  
Nano heard the music of his sweet lips flow  
In idle wrangling or for empty show.

He shunned no toils that student's life befit,  
 But learned the Vedas and all holy writ;  
 And even eclipsed his father's archer fame,  
 So swift his arrow and so sure his aim.

- |                     |   |                   |
|---------------------|---|-------------------|
| * 1. Hanuman Garhi. | } | 11. Kuteswar.     |
| 2. Sugreon.         |   | 12. Labidh Bawan. |
| 3. Ungad.           |   | 13. Mayand.       |
| 4. Dibadh.          |   | 14. Rakhach.      |
| 5. Nal.             |   | 15. Surumbha.     |
| 6. Nil.             |   | 16. Bibhi Khan.   |
| 7. Sukhen.          |   | 17. Pindark.      |
| 8. Kuber.           |   | 18. Mat Gajyindr. |
| 9. Gwachh.          |   | 19. Jamwant.      |
| 10. Dadh Biktr.     |   | 20. Kesri.        |

- !-1. Rattan Singasin (the throne room).
- 2. Kosilla Mandr (the palace of Kosilla, Raja Dasrath's 1<sup>st</sup> wife)
- 3. Sumantra Mandr, (ditto, ditto, 2<sup>nd</sup> wife.)
- 4. Kekai Bhawan, (ditto, ditto, 3<sup>rd</sup> do.)
- 5. Subha Mandr, (the court house.)
- 6. Janam Asthan, (Rama's birth place.)
- 7. Nowratan, (assembly room of the queens.)
- 8. Kunak Bhawan, (the golden palace of Ramchandar.)

To this praise for virtue his ancient father apparently had no pretension; for we are told that besides the three wives above marginally indicated, who caused him so much anxiety, there were 360 others of whom history says little.\* A prodigality of connubial happiness which in modern days found its parallel also in Oudh, in the Kesar Bagh Harem of Wajid Ali Shah.

*Note:-* The same story and number of wives is also ascribed to Salivahara and Tilokchand.

*Samundra Pal Dynasty:-* According to tradition Raja Vikramaditta ruled over Ajudhia for 80 years, and at the end of that time he was outwitted by the Jogi Samundra Pal, who having by magic made away with the spirit of the Raja, himself entered into the abandoned body, and he sand his dynasty succeeding to the

kingdom they ruled over it for 17 generations or 643 years, which gives an unusual number of years for each reign.

*Note:-* Ancient Hindu History is sadly mystified by the irrepressible appearance of Vikramditta. Wilford speaks of eight rulers of the name, extending over as many centuries. Something of the same kind may be said of Tilokchand in these parts, for the Bais, Bachgote and Siribastam families all had most prominent rulers of that name.

### **Page 9 & 10**

*The Ajudhia Mahatum.-* No account of Ajudhia would be complete which did not throw some light on the Ramayan and the Ajudhia Mahatum. Of the former of these works, I need not speak, for through the writings of Wheeler, Cust, Monier Williams &c. most readers are familiar therewith. I will therefore confine my remarks to the Ajudhia Mahatum, which is comparatively unknown.

This work was prepared to the glorification of Ajudhia according to some, by Ikshawaku of the solar race, while others with more probability aver that it is a transcript from the Askundh and Padam Purans, and is not the production of any Raja. Be that as it may it is well that the essence of the work should be made available to the public, and in this view Mr. Woodburn c.s. has been good enough to make a connected abstract for me, from a literal translation which I had made some years ago. This abstract is given as Appendix B.

*Limits of Ouch.-* It is not always easy to comprehend what is meant by the Oudh or Ajudhia of ancient times, for that territory has been subjected to many changes. So far as these are known to me, I give them below-

*The Oudh of Rama.-* Such intelligent natives as Maharaja Man Singh have informed me that at this period Oudh was divided into five portions, thus:- (1) *Kosal or Utar Kosala*, which included the present Trans-Gogra districts of Gorakhpur, Busti, Gondah and

Baraich. (2) *Pachhamrath*, which included the country between the rivers Gogra and Gomti, extending westwards from Ajudhia to Nimkhar in Sitapur, (3) *Purabrath*, or the territory between the same rivers, extending eastwards towards Jaunpur, the limit not being traceable. (4) *Arbar* being the country around Pertabgurh, lying between the rivers Gomti and Son, probably the same that is still known as Aror or Arwar: and (5) *Silliana*, which included some portion of the Nepal hills running along the then Oudh frontier.

*The Oudh of Akbar*:- Mention is made of the title of Subadar of Oudh as early as A.D. 1280, and it was one of the 15 subas or Governorships into which Akbar subdivided the empire in 1590 A.D. The Mahamadan attempt to change the name from Oudh to Akhtarnagar, never seems to have succeeded fully.

The boundaries of the old Suba differed materially from those of the present day, and a large part of what is now the eastern portion of the Province, including Tanda, Aldemau, Manikpur, &c., was not in those days included in Suba Oudh, but in Allahabad. According to the *Ain-i-Akbari* the Suba then extended from and inclusive of Sirkar Gorakhpur, to Kanouj, and from the Himalayas to Suba Allahabad, 135 kos by 115 kos.

Suba Oudh contained five Sirkars, viz., (1) Oudh ; (2) Lucknow ; (3) Baraich ; (4) Khyrabad ; and (5) Gorakhpur. The details of these are given below, but they are only approximately correct, and in regard to some places my information is incomplete.

### **Page 19 to 21**

With reference to the remarks of Professor Wilson above referred to it may be observed that the Chinese traveller Hwen Thsang found no less than 20 Buddhist monasteries with 3000 monks, at Ajudhia in the 7<sup>th</sup> century, and also a large Brahminical population with about 20 of their temples; so that after the revival of Brahminism the idea of monasteries was probably borrowed from the Buddhists; or may it not have been that whole monasteries went from the one faith to the other, as they stood? If a Gour Brahmin in



these days can legitimately supervise a Jain temple it seems just possible that the sectarian feelings of the Brahminists and Budhists and Jains of former times, were less bitter than we are liable to suppose.

*The monastic orders.*- There are seven Akharas or cloisters of the monastic orders, or Bairagis, disciples of Vishnu, in Ajudhia, each of which is presided over by a Mahant or Abbot; these are:-

1. *Nirbani*, or silent sect, who have their dwelling in Hanuman Garhi.
2. *The Nirmohi*, or void of affection sect, who have establishments at ramghat, and Guptarghat.
3. *Digambari*, or naked sect of ascetics.
4. The *Khaki* or *ash-besmeared* devotees,
5. The *Maha-nirbani*, or literally dumb branch,
6. The *Santokhi*, or patient family.
7. The *Nir-alambhi*, or *provisionless* sect.

The expenses of these different establishments of which the first is by far the most important, are met from the Revenues of lands which have been assigned to them; from the offerings of pilgrims and visitors; and from the alms collected by the disciples in their wanderings all over India.

*The Nirbani sect.*- I believe the Mahant of the *Nirbani Akhara* or Hanumangarhi, has 600 disciples, of whom as many as 3 or 400 are generally in attendance, and to whom rations are served out at noon daily. The present incumbent has divided his followers into four Thoks or parties, to whom the names of four disciples as marginally noted, have been given.

1. Kishon Dasi.
2. Tulshi Dasi.
3. Muni Rami.
4. Jankisaran Dasi.

There appear to be as I have already pointed out in my "Notes on Races, &c.," "several grades of discipleship in connexion with

these establishments.

I. There are the ordinary worshippers of all the different Hindu castes, who still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guides, will be heard and their temporal wishes granted.

II. There are also those who forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well being, a privilege which is within the reach of all castes of Hindus. Of these later those who were Brahmins and Chhatris before initiation are exempted from manual labor, while the menial offices of cooking, sweeping, water drawing &c. devolve upon those of the brethren who were originally of the lower castes.

A disciple of the 2<sup>nd</sup> class is for a time admitted as a novice and intrusted with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage such as Dwarka Jagarnath, Gya \*c., and on his return thence he is finally admitted to all the privileges of the order; celibacy is enforced, and those who surreptitiously marry, or steal, are expelled from the brotherhood. Brahmins and Chhatris are admitted membership without limit as to age, but candidates of other castes must be under the age of sixteen years, so that they may readily imbibe the doctrines of the order. The orders of the Mahant and his advisers, the heads of Thoks, must be implicitly obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

*Nirmohi sect.*- It is said that one Gobind Das came from Jaipur some 200 years ago and having acquired a few Bighas of revenue-free land, he built a shrine and settled himself at Ram Gaht. Mahant Tulshi Das is the sixth in succession. There are now two branches of this order, one at Ram ghat and the other occupying the temples at Guptar Gaht. They have rent free holdings in Busti, Mankapur and Khurdabad.

*The Digambari sect.-* Siri Balram Das came to Ajudhia 200 years ago, whence it is not known, and havign built a temple settled here. Mahant Hira Das is the Seventh incumbent. The establishment of resident disciples is very small being limited to 15; they have several revenue free holdings in the district.

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*The Mahanirbani sect.-* Mahant Parsotam Das came to Ajudhia from Kotah Bundi in the days of Shuja-ud-Dowla, and built a temple at Ajudhia. Dial Das the present incumbent is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants. The works Mahanirbani imply the worshipping of god without asking for favors, either in this world or the next.

*The Santoki Sect.-* Mahant Rati Ram arrived at Ajudhia from Jaipur in the days of Mansur Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers and one Nidhi Singh, an influential distiller in the days of the Ex-king, took the site and built thereon another temple. After this Khushal Das ofthis order returned to Ajudhia and lived and died under an Asok tree, and there the temple which is now used by the fraternity, was built by Ramkishn Das the present head of the community.

*The Niralambhi sect.-* Siri Birmal Das is said to have come

from Kotah in the time of Shuja-ud-Dowla, and to have built a temple in Ajudhia, but it was afterwards abandoned. Subsequently Narsing Das of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Ram Sevak, and they are dependant solely on the offerings of pilgrims.

*The Janmasthan and other temples.*- It is locally affirmed that at the Mahomedan conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhia which was then little other than a wilderness. These were the "Janmasthan," the "Sargadwar mandir" also known as "Ram Darbar" and the "Tareta-ke-Thakur."

On the first of these the emperor Babar built the mosque which still bears his name, A.D. 1528. On the second Aurangzeb did the same A.D. 1658-1707; and on the third that sovereign, or his predecessor, built a mosque, according to the well known Mahomedan principle of enforcing their religion on all those whom they conquered.

The Janmasthan marks the place where Ram Chandr was born. The Sargadwar is the gate through which he passed into paradise, possibly the spot where his body was burned. The Tareta-ke-Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

*Babar's mosque*- According to Leyden's memoirs of Babar that emperor encamped at the junction of the Serwa and Gogra rivers two or three kos east from Ajudhia, on the 28<sup>th</sup> March 1528, and there he halted 7 or 8 days settling the surrounding country. A well known hunting ground is spoken of in that work, 7 or 8 kos above Oudh, on the banks of the Surju. It is remarkable that in all the copies of Babar's life now known, the pages that relate to his doings at Ajudhia are wanting. In two places in the Babari mosque the year in which it was built 935 H., corresponding with 1528 A.D. is carved in stone, along with inscriptions dedicated to the glory of

that emperor.

If Ajudhia was then little other than a wild, it must at least have possessed a fine temple in the Janmasthan; for many of its columns are still in existence and in good preservation, having been used by the Musalmans in the construction of the Babari Mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kasoti* (literally touch-stone,) and carved with different devices. To my thinking these strongly resemble Buddhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately.

*Hindu and Musalman differences.*- The Janmasthan is within a few hundred paces of the Hanuman Garhi. In 1855 when a great rupture took place between the Hindus and Mahomedans, the former occupied the Hanuman Garhi in force, while the Musalmans took possession of the Janmastham. The Mahomedans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt, took the Janmasthan, at the gate of which 75 Mahomedans are buried in the "Martyrs' grave" (ganj-shahid.) Several of the King's Regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Mahomedans alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindus have raised a platform on which they make their offerings.

The two other old mosques to which allusion has been made (known by the common people by the name of *Nourang Shah*, by whom they mean Aurangzeb,) are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old Mandir of "Ram Darbar." The "Tareta-ke-Thakur" was reproduced near the

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old ruin by the Raja of Kalu, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by Hilla Bai, Marathin, who also built the adjoining ghat A.D. 1784. She was the widow of Jaswant Rai, Holkar, of Indore, from which family Rs. 231 are still annually received at this shrine.

**GAZETTEER OF THE PROVINCE OF OUDH**

**VOL. I.-A TO G**

**(THREE VOLS IN ONE) Page 4 and 5**

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Four *thaks*:-

1. *Kishan Dasi.*
2. *Tulsi Dasi.*
3. *Mani Rami.*
4. *Jankisaran Dasi.*

*There are in this sect*- first, lay brothers, second anchorites;

the former do not abandon the world, the latter first make a round of the sacred places, Dwarka, Jagannath, Gya, and are then admitted to full brotherhood: celibacy is enforced- all castes are admitted, but Brahmans and Chhatris have two exceptional privileges, they are admitted over the age of sixteen and they are exempted from servile offices.

*Nirmohi sect.*- It is said that one Gobind Das came from Jaipur some two hundred years ago, and having acquired a few bighas of revenue-free land, he built a shrine and settled himself at Ram Ghat. Mahant Tulsi Das is the sixth in succession. There are now two branches of this order, one at Ram ghat, and the other occupying the temples at Guptar Ghat. They have rent-free holdings in Basti, Mankapur, and Khurdabad.

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## PAGES 6-7

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The two other old mosques to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean Aurangzeb, are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old *mandir* of Ram Darbar. The Treta-ke-Thakur was reproduced near the old ruin by the Raja of Kalu, whose estate is said to be in the Panjab, more than two centuries ago; and it was improved upon afterwards by Aholya Bai, Marathin, who also built the adjoining ghat, A.D. 1784. She was the widow of Jaswant Rae, Holkar of Indor, from which family Rs.231 are still annually received at this shrine.

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**REPORT OF THE SETTLEMENT OF THE LAND REVENUE  
OF THE FYZABAD DISTRICT By A.F. MILLETT, C.S.,**

Officiating Settlement Officer

617. *The restoration by Vikramajit.*- To him the restoration of the neglected and forest-concealed Ajudhya is universally attributed. His main clue in tracing the ancient city was of course the holy reiver Sarju, and his next was the shrine still known as Nagesher-nath, which is dedicated to Mahado, and which presumably escaped the devastation of the Buddhist and Atheist periods. With these clues, and aided by descriptions which he found recoded in ancient manuscripts, the different spots rendered sacred by association with the worldly act of the deified Rama were identified and Vikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

618. *Ramkot*- The most remarkable of those was of course Ramkot, the strong hold of Ramchandar. This fort covered a large extent of ground, and, according to ancient manuscripts, it was surrounded by 20\*bastions, each of which was commanded by one of Rama's famous generals, after whom they took the names by which they are still known. Within the fort were eight royal mansions,† where dwelt the patriarch Dasrath, his wives, and Rama, his deified son.....

- |                    |                   |
|--------------------|-------------------|
| *1. Hanuman Garhi. | 11. Kuteswar.     |
| 2. Sugreon         | 12. Labidh Bawan. |
| 3. Ungad.          | 13. Mayand.       |
| 4. Dibadh.         | 14. Rkhach.       |
| 5. Nal.            | 15. Surumbha      |
| 6. Nil.            | 16. Bibhi Khan    |
| 7. Sukhen.         | 17. Pindark.      |
| 8. Kuber           | 18. Mat Gajyindr. |
| 9. Gwachh.         | 19. Jamwant       |
| 10. Dadh Biktr     | 20. Kesri.        |

- †1. Rattan Singasin (throne-room).  
 2. Kosilla Mandr (the palace of Kosilla, Rja Dasrath's 1<sup>st</sup> wife).  
 3. Sumantra Mandr (ditto ditto 2<sup>nd</sup> wife).  
 4. Kekai Bhawan (ditto ditto 3<sup>rd</sup> do.)  
 5. Subha Mandr (the court-house).

6. Janam Asthan (Rama's birthplace).
  7. Nowratan (assembly room of the queens).
  8. Kunak Bhawan (the golden palace of Ramchandar).
619. Sir H. Elliot mentions that on the occasion of Vikramajit's visit to Ajudhya he erected temples at 360 places rendered sacred by association with Rama. Of these shrines but 42 are known to the present generation, and as there are but few things that are really old to be seen in Ajudhya, most of these must be of comparatively recent restoration. A list of these shrines is given as appendix A. (see para. 701), as well as of numerous thakurdwaras, &c., which have been, or are daily being, built by different nobles of Hindustan to the glorification of Ramchandar, his generals, and other members of his royal race. There are also six Mandirs of the Jain faith, to which allusion has already been made.
662. *The Khaki sect.*- When Ramchandar became an exile from Ajudhya, his brother Lachhman is said in his grief to have smeared his body with ashes and to have accompanied him. Hence he was called *Khaki*, and his admiring and his admiring followers bear that name to this date. In the days of Shuja-ud-dault one Mahant Daya Ram is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the akhara, and this order of Bairagis now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this and in the Gonda district. Ram Das, the present Mahant, is seventh in succession from the local founder of the order.
663. *The Maha-nirbani sect.*- Mahant Parsotam Das came to Ajudhya from Kotah Bundi in the days of Shuja-ud-daula, and built a temple at Ajudhya. Dial Das, the present incumbent, is the sixth in succession. He has 25 disciples, the great majority

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born. The Sargadwar is the gate through which he passed into Paradise, possibly the spot where his body was burned. The treta-ke-Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

667. *Babar's mosque.*- According to Leyden's Memoirs of Babar, that emperor encamped at the junction of the Serwu and Gegra rivers, two or three *kos* east from Ajudhya, on the 28<sup>th</sup> March, 1528 and there he halted seven or eight days, settling the surrounding country. A well-known hunting-ground is spoken of in that work, seven or eight *kos* above Oudh, on the banks of the Sarju. It is remarkable that in all the copies of Babar's life now known the pages that relate to his doings at Ajudhya are wanting. In two places in the Babari mosque the year in which it was built, 935 H., corresponding with 1528 A.D., is carved in stone, along with inscriptions dedicated to the glory of that emperor.
668. If Ajudhya was then little other than wild, it must at least have possessed a fine temple in the Janmasthan; for many of its columns are still in existence and in good preservation, having been used by the Musalmans in the construction of the Babari mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kasoti* (literally, touch-stone), and carved with different devices. To my thinking, these strongly resemble Buddhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre, and capital, and round or octagonal intermediately.
669. *Hindu and Musalman difference.*-The Janmasthan is within a few hundred paces to the Hanuman Garhi. In 1855, when a great rupture took place between the Hindu and Mahomedans, the former occupied the Hanuman Garhi in force, while the

Musalmans took possession of the Janmasthan. The Mahomeans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt took the Janmasthan, at the gate of which 75 Mahomedans are buried in the "Martys" grave" (Ganj-shahid). Several of the king's regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Mahomedans alike used to worship in the mosque temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindus have, raised a platform on which they make their offerings.

670. The two other old mosques, to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean Aurangzedb), are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old Mandir of "Ram Darbar." The "Tareta-ke-Thakur" was reproduced near the old ruin by the Raja of Kalu, whose estate is said to be in the Panjab, more than two centuries ago; and it was improved upon afterwards by Hilla Bai Marathin, who also built the adjoining ghat, A.D. 1784. She was the widow of Jaswant Rae Holkar of Indore, from which family Rs.231 are still annually received at this shrine.

671. *The Jain hierarchs; the Jain temples.*- The generally received opinion of this sect is that they are a branch of the Buddhists who escaped the fate of the orthodox followers of Gautama in the eighth and ninth centuries, by conforming somewhat to Brahminism and even helping to persecute the Buddhists. Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The Jains recognize 24 Jainas or tirthankaras or



hierarchs, and in this they resemble the Hindus.

672. *Adinath*.- The first of these and founder of the sect was Adinath, also called Rishabbanath, also Adisarjidwal and Rikabdeo. This Jaina was thirteen times incarnate, the last time in the family of Ikshwaku of the solar race, when he was born at Ajudhya, his father's name being Nabi and his mother's Miru. He died at Mount Abu in Gujrat, where the oldest temple is dedicated to him, A.D. 960. The Jains, according to Ward (recent edition), allege that they formely extended over the whole of Aryu and Bharata- Khunda and that all those who had any just pretensions to be of Kshatriya descent were of their sect, and on the same authority Rishabha, another name for the same hierarch, was the head of this arheistical sect.

**IMPERIAL GAZETTEER OF INDIA**  
**PROVINCIAL SERIES**  
**UNITED PROVINCES OF AGRA AND OUDH**  
**VOL.II**

**(PAGES 388-89)**

**Ajodhya Town** (in Sanskrit *Ayodhya*; now known as Ajudhia).- Town in Fyzabad District, united Provinces, situated in 26° 48' N. and 82° 12' E., on the right bank of the Gogra, and on branch of the Oudh and Rohilkhand Railway. Population (1901), 21, 584. The interest of Ajodhya centres in its ancient history. The old city has almost entirely disappeared, and only its outlines are marked by an extensive tract of elevated ground. But according to tradition Ajodhya was in remote antiquity one of the largest and most magnificent of Indian cities. It is said to have covered an area of 12 *yojanas* or 80 to 100 miles in circumference, though the limits according to modern tradition extend only about 6 miles from Guptar Ghat on the west to Ram Ghat on the east. Ajodhya was the capital of the kingdom of Kosala and contained the court of the great king Dasaratha, fifty-sixty monarch of the Solar line in descent from Raja Manu. The opening chapters of the Ramayana recount the magnificence of the city, the glories of the monarch, and the virtues, wealth, and loyalty of his people. Dasaratha was the father of Rama Chandra, the hero of the epic, whose cult has experienced a great revival in modern times. With the fall of the last of the Solar line, Raja Sumitra, the one hundred and thirteenth monarch, Ajodhya became a wilderness and the royal family dispersed. From different members of this scattered stock the Rajas of Udaipur, Jaipur, &c., claim descent. Tradition relates that Ajodhya was restored by king Vikramaditya of Ujjain, whose identity is a matter of dispute. Ajodhya was of small importance in Buddhist times, when Saketa became the chief city of Kisala. It is

still uncertain where Saketa was situated, and it has been suggested that it occupied part of the ancient city of Ajodhya. Numismatic evidence points to the rule of a line of independent Rajas, in or near Ajodhya, about the commencement of the Christian era. The identifications of Ajodhya with the capitals of Sha-chi, 'O-yu-t'o, or Pi-so-kia, visited by the Chinese pilgrims, are all doubtful.

Under the rule of the early Muhammadan kings of Delhi, Ajodhya or Awadh was the seat of a governor whose authority extended over a varying tract of country. When Akbar had firmly established his power in Northern India, the city became the capital of a *Subah* or province. In the eighteenth century it was for a time the nominal head-quarters of the early Nawabs of Oudh. In 1765, however, Shuja-ud-daula made his residence at FYZABAD, a few miles away, and Ajodhya lost all importance, except as a religious centre.

The present town stretches inland from a high bluff overlooking the Gogra. At one corner of a vast mound known as Ramkot, or the fort of Rama, is the holy spot where he was born. Most of the enclosure is occupied by a mosque built by Babar from the remains of an old temple, and in the outer portion a small platform and shrine mark the birthplace. Close by is a larger temple in which is shown the cooking-place of Sita, the faithful wife of Rama. A lofty temple stands on the bank of the Gogra at the place where Lakshmana bathed; and Hanuman, king of the monkeys, is worshipped in a large temple in the town, approached by an immense flight of steps, which bears the name Hanuman Garhi. Other noticeable temples built during the eighteenth and nineteenth centuries are the Kanakbhawan, a fine building erected by a Rani of Tikamgarh, the Nageshwarnath temple, Darshan Singh's temple, and a small marble temple built by the present Maharaja. Ajodhya also contains a number of Jain temples, five of which were built in the eighteenth century to mark the birthplaces of the five hierarchs who

are said to have been born at Ajodhya. Besides the mosque of Babur, two ruined mosques, built by Aurangzeb, stand on the sites of celebrated Hindu Shrines-the Swargadwara, where Rama's body was cremated, and the Treta-ka-Thakur, where he sacrificed. An inscription of Jain Chand, the last king of Kanauj, has been found in the latter. Three graves are revered by Muslims as the tombs of Noah, Seth, and Job, and the two last are mentioned under those names in the *Ain-i-Akbari*. A large mound close by, called the Maniparbat, is said to have been dropped by Hanuman when carrying a portion of the Himalays, while another tradition asserts that it was formed by the coolies who built Ramkot shaking their baskets as they left work; it possibly covers a ruined *stupa*.

Modern building include the spacious residence of the Maharaja of Ajodhya (see AJODHYA ESTATE) and two dispensaries. For administrative purposes Ajodhya forms part of the FYZABAD Municipality. There is little or no trade; but three great fairs take place annually in March-April, July-August, and October-November, which are sometimes attended by 400,000 persons. At special fairs the attendance has been estimated at as many as a million. There is one public school, while ten Sanskrit schools contain 350 students.

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**FYZABAD A GAZETTEER**  
**BEING**  
**VOL. XL III**  
**OF THE**  
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**PROVINCES OF AGRA AND OUDH**  
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ALLAHABAD:  
February, 1905.

H.R.N.

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(PAGES 172-77) (1905 Edition)

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Ajodhya is undoubtedly a place of immense antiquity, but its early history is very obscure. The city is intimately connected with the mass of legend referring to Ram Vhandra and the Solar race, and was certainly the capital of several reigning dynasties. What is known for certain of its history in ancient times has already been recorded in the opening pages of Chapter V. From the seventh century A.D. for a long period the place appears to have been almost deserted, though it rose again in importance under the Musalmans, who made it the seat of government for a large province. That it was still regarded as a holy spot by the Hindus is clear from the fact of its desecration by Babar and Aurangzeb, but it would appear that

the presence of a Muhammadan governor and his court kept the Hindu shrines continually in the background. Ajodhya was a mint-town of Akbar and also of Muhammad Shah, some *dams* of the latter being inscribed "Akhtarnagar Awadh." It is not clear when Ajodhya first began to assume its present proportions: the change presumably occurred when the capital was removed to the new city of Fyzabad and the Qila Mubarak or fort of Saadat Khan near Lachhmangaht was abandoned for his country residence at the "Bangla". With the departure of the court the Hindus were left to themselves, and numerous temples and monasteries sprang into existence. Probably the rise in importance was in some degree due to the growing popularity of the Ramayan of Tulsī Das. The progress has been even more rapid since annexation; but before the middle of the nineteenth century Ajodhya was regarded as a great and even dangerous stronghold of Hinduism, as the constant fights between the rival creeds and the alarm they occasioned in court circles bear witness. This development was not due to any particular person. The great family of Sakaldipi Brahmans, whose representative bears the recent title of Maharaja of Ajodhya, had but little to do with the place, and the fine palace of the Maharaja in the east of the city and its adjoining temples are of very recent origin.

Ajodhya is pre-eminently a city of temples and apart from these there are but few points of interest in the place. Not all of these places of worship are connected with the Hindu religion. There are six Jain shrines which have been already mentioned in Chapter III in connection with Jainism in this district; and there are also the Musalman mosques and tombs. It is locally affirmed that at the time of the Musalman conquest there were three important Hindu shrines at Ajodhya and little else. These were the Janamasthan temple, the Swargaddwar, and the Treta-ka-Thakur, and each was successively made the object of attention of different Musalman rulers. The Janamasthan was in Ramkot and marked the

birthplace of Rama. In 1528 A.D. Bar came to Ajodhya and halted here for a week. He destroyed the ancient temple and on its site built a mosque, still known as Babar's mosque. The materials of the old structure were largely employed, and many of the columns are in good preservation; they are of close-grained black stone, called by the natives *kasauti*, and carved with various devices. Their length is from seven to eight feet, and the shape square at the base, centre and capital, the rest being round or octagonal. The mosque has two inscriptions, one on the outside and the other on the pulpit; both are in Persian and bear the date 935 Hijri. Of the authenticity of the inscription there can be no doubt, but no record of the visit to Ajodhya is to be found in the Musalman historians. It must have occurred about the time of his expedition to Bihar.

This desecration of the most sacred spot in the city caused great bitterness between Hindus and Musalmans. On many occasions the feeling led to bloodshed, and in 1855 an open fight occurred, the Musalmans occupying the Janamasthan in force and thence making a desperate assault on the Hanuman Garhi. They charged up the steps of the temple, but were driven back with considerable loss. The Hindus then made a counter-attack and stormed the Janamasthan, at the gate of which seventy-five Musalmans were buried, the spot being known as the Ganj Shahidan or the martyrs' resting-place. Several of the king's regiments were present, but their orders were not to interfere. Shortly afterwards Maulvi Amir Ali of Amethi in Lucknow organized regular expedition with the object of destroying the Hanuman Garhi; but he and his forces were stopped in the Bara Banki district. It is said that up to this time both Hindus and Musalmans used to worship in the same building; but since the mutiny an outer enclosure has been put up in front of the mosque and the Hindus, who are forbidden access to the inner yard, make their offerings on a platform which they have raised in the outer one.



The other mosques were built by Aurangzeb and are now in ruins. That on the Swargaddwar replaced an ancient temple which has never been restored. The Treta-ka-Thakur marked the place where Ram performed a great sacrifice and set up images of himself and Sita. This was reproduced by the Raja of Kulu in the Punjab more than two centuries ago; it was improved by Ahalya Bai, the widow of Jaswant Rai Holkar of Indore in 1784, and the same person built the adjoining ghat. As the temple could not commemorate her name, she built another called after herself and gave an annual assignment of Rs.231 to it, the sum being still paid by the ruler of Indore. The ancient images were said to have been recovered from the river where they had been thrown by Aurangzeb, and were placed in the new Treta-ka Mandir. This temple is always closed during the day and is only opened at night on the 11<sup>th</sup> of the dark and light halves of each month, and for two or three nights on the occasion of the Ramnaumi and Katiki fairs. The temple is endowed with two or three villages in Basti. Purchased from the offerings made at the shrine.

Near the Mani Parbat are two tombes which are venerated as those of the patriarchs Seth and Tob. They are mentioned in the *Ain-I-Akbari* as being of six and seven yards in length respectively. They are again spoken of in the *Araish-i-Mahfil*. To these Colony Wilford adds that of Noah, which is still shown near the police-station. The story goes that they fell here fighting the Hindus and thus acquired the rank of martyrs; possibly there is some truth in the story, as it may be that certain Musalmans bearing these names were killed in one of the frequent religious conflicts some four centuries ago, the date which Colonel Wilford assigns to the erections. Other shrines held sacred by Musalmans include that of Shah Juran Ghorri, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in Murao Tola near the Swargaddwar, giving his name to the mound on which his tomb stands; the shrine of

Naurahni Khurd Makka, one of the earliest Musalman immigrants and a renowned saint, said to have been named Mir Ahmad and to have derived his cognomen from Naurahni whence he came, and from the muhalla of Ajodhya in which his tomb stands; that of Khwaja Hathi, a follower of Babar, whose enshrined tomb on the Kabir Tila, one of the chief bastions of Ramkot, is still revered; and that of Makhdum Shaikh Bhikha, a western devotee, who flourished some 200 years ago and was buried to the east of the city. The shrines of Shah Saman Faiad-ras and of Shah Chup are other relics of Muhammadan antiquity, of which all traditions are lost.

The only remaining institutions of Musalman origin are the Hayat Bakhsh and the Farhat Bakhsh, formerly royal gardens which have now passed into Hindu hands. The former was assigned to Pandit Uma Datt by the British Government, and the latter is partly owned by the Raja of Jaipur and partly by the Digambari faqirs to whom it was made over in part compensation for the Guptar Park in cantonments.

The Hindu temples are all intimately connected with the history of Ajodhya. Most of them are of comparatively recent origin, as it would appear that almost all the ancient shrines were destroyed by Aurangzeb and other Musalman zealots. The sacred places of Ajodhya are exceedingly numerous. The spot according to Hindu mythology represents the forehead of Vishnu and is the seat of learning and the chief of the seven *tiraths*. It is undoubtedly the most important centre of Vishnu worship in Oudh, if not in the whole of Upper India, and claims precedence over Muttra and Hardwar. It is only natural, therefore, that the sacred places connected with Vishnu in his various incarnations and especially that of Ram Chandra, the best known of all, should be many in number and should extend beyond the immediate precincts of the city, even as far as Bhadarsa and Bilharaghat. In 1902 a local committee was formed with the object of commemorating the

coronation of His imperial Majesty King Edward VII, and a sum of over Rs.1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible purpose being to preserve the memory of the various holy spots and to serve as a guide to pilgrims and others interested in the place. A complete enumeration would be useless without some descriptive and historical account of each, and only the more important need be here mentioned.

The chief place of worship in Ajodhya is the ancient citadel of Ramkot which stood on elevated ground in the western portion of the city. The old ramparts have long since disappeared, but the mound remains, and on it sat and a number of large temples. Foremost among these is the Hanuman Garhi, massive structure in the shape of a four-sided fort with circular bastions at each angle. Above this on the hill to the west stood the Janamasthan or birthplace of Rama, and close by are the Kanak Bhawan, a very fine building erected by the Rani of Tikamgarh or Orchha; the Sita Rasoi or Sita's kitchen; the Bara Asthan, the headquarters of a fraternity called the Bara Akhara; the Ratan Singhasan marking the place where Rama was installed after his return from exile; the Rank Mahal, Anand Bhawan, Kaushalia Bhawan or Janam Bhumi, and the temple of Amar Das, as well as many smaller temples and shrines.

From the Hanuman Garhi the main road leads north to the river, passing, the Bhur and Shisha Mahal temples on the left, and on the right those of Kirshna, Uma Datt, and Tulsi Das. Along the river to the west of the road are the bathing ghats and above them a number of temples, the most important places being the Swargaddwar, the Janki Tirath, the ancient Nageshwarnath temple of Mahadeo, the Chandra Hari, Lachhmanghat or Sahasradhara, and the Lachhman Qila, on the site of the old Nawabi fort known as the Qila Mubarak. East of the road along the river bank are many more

temples and holy places extending as far as Ramghat, near which is a cluster of shrines of more or less importance. Mention may be made of the Sugriva Kund, the Dharam Hari, the temple built by the Babu of Sursur in Muzaffarpur, the Mani Ram Chhaoni and Maharaja's marble temple a little north of the *kotwali*.

Beyond the Maharaja's palace and the Rani Bazar to the south, in the direction of Darshannagar, is the peculiar mound known as the Mani Parbat. This stands some sixty-five feet high and is undoubtedly of artificial origin, possibly representing the remains of a Buddhist stupa. One legend, however, states that when Hanuman was sent back from Ceylon to the Himalayas to bring thence a healing herb for Lachhman's wound, he brought with him a whole mountain in order to make certain of his errand, and a portion of this broke off and fell in Ajodhya. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who, when returning home in the evening, cleaned their baskets at this spot; hence the name Orajhar or basket shakings. To the south-east of Ramakot are two smaller mounds, one of which is known as the Sugriva Parbat; and these, too, were supposed by General Cunningham to be of Buddhist origin.

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**(PAGES 177....)**

AHRAULI, Pargana MAJHAURA, *Tahsil* AKBARPUR.

A small village lying in latitude 26° 31' north and longitude 82° 35' east, on the west side of the road from Fyzabad to Akbarpur

and Janunpur, at a distance of about two miles west of the Katurah station on the Oudh and Rohilkhand loop line, five miles south-east of Goshainganj, and some nine miles north-west from Akbarpur. To the south of the village runs the Marha river. The place is merely of importance as containing a police-station, a cattle-pound, and a small bazar in which markets are held twice a week. The population at the last census numbered but 233 inhabitants, the majority of whom were Brahmans. Ahrauli has a total area of 182 acres and is assessed to a revenue of Rs.75. The village lands are divided into three portions, two of which are held by the Saiyid taluqdars of Pirpur and the third by a resident Rajput.

**AJODHYA, Pargana HAVELI OUDH, Tahsil FYZABAD**

The ancient city of Ajodhya stands on the right bank of the ghagra, or Sarju as it is called within the sacred precincts, in latitude 26° 48' north and longitude 82° 13' east, at a distance of some four miles north-east from the city of Fyzabad, with which it is connected by a metalled road. Parallel to the latter runs the branch line of railway to Ajodhyaghat on the river bank, leaving the main line at Ranupali. The Ajodhya station lies about a mile and a half to the south of the town, to which it has access by a metalled road. A similar road runs south from the centre of the town to join the Jaunpur road at Darshannagar. Besides these there are several other branch and cross roads giving access to all parts of the place. The river is crossed by a bridge of boats at Ajodhyagaht, leased to the Bengal and North-Western Railway; in the rains its place is taken by a ferry steamer.

Ajodhya is united with Fyzabad to form a single municipality, and the details of its administration will be found in the article on the district headquarters. The first enumeration of its inhabitants took place at the Oudh census of 1869, and it contained a population of 9,949 souls. Since that time the place has rapidly increased in size. By 1881 the total had risen to 11,643, but has since almost

doubled. There are no figures extant to show the number of inhabitants in 1891, as the town was already merged in the Fyzabad municipality; but at the last census of 1901 it contained 21,584 souls exclusive of the large number of visitors from the district and elsewhere who had come to attend the great fair on the 2<sup>nd</sup> of March. They lived in 6,471 houses, of which 2,920 were of brick or of masonry. Watch and ward is maintained by a force of 40 municipal police, located in four *chaukis*. There is also a regular police-station, a post and telegraph office, a cattle-pound, and a number of schools. These include a vernacular middle school under the district board, and ten Sanskrit *patshalas* under private management, several of them maintained by the temple foundations. There is also a first class hospital given to the town by Rai Sri Ram Bahadur of Rasulpur and called by his name.

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Ajodhya is pre-eminently a city of temples and apart from these there are but few points of interest in the place. Not all of these places of worship are connected with the Hindu religion. There are six Jain shrines which have been already mentioned in Chapter III in connection with Jainism in this district; and there are also the Musalman mosques and tombs. It is locally affirmed that at the time of the Musalman conquest there were three important Hindu shrines at Ajodhya and little else. These were the Janamasthan temple, the Swargaddwar, and the Treta-ka-Thakur, and each was successively made the object of attention of different Musalman rulers. The Janamasthan was in Ramkot and marked the birthplace of Rama. In 1528 A.D. Babar came to Ajodhya and halted here for a week. He distorted the ancient temple and on its site built a mosque, still known as Babar's mosque. The materials of the old structure were largely employed, and many of the columns are in good preservation; they are of close-grained black stone, called by the natives *kasauti*, and carved with various devices. Their length is from seven to eight feet, and the shape square at the



base, centre and capital, the rest being round or octagonal. The mosque has two inscriptions, one on the outside and the other on the pulpit; both are in Persian and bear the date 935 Hijri. Of the authenticity of the inscription there can be no doubt, but no record of the visit of Ajodhya is to be found in the Musalman historians. It must have occurred about the time of his expedition to Bihar.

This desecration of the most sacred spot in the city caused great bitterness between Hindus and Musalmans. On many occasions the feeling led to bloodshed, and in 1855 an open fight occurred, the Musalmans occupying the Janamasthan in force and thence making a desperate assault on the Hanuman Garhi. They charged up the steps of the temple, but were driven back with considerable loss. The Hindus then made a counter-attack and stormed the Janamasthan, at the gate of which seventy-five Musalmans were buried, the spot being known as the Ganj Shahidan or the martyrs' resting-place. Several of the king's regiments were present, but their orders were not to interfere. Shortly afterwards Maulvi Amir Ali of Amethi in Lucknow organized regular expedition with the object of destroying the Hanuman Garhi; but he and his forces were stopped in the Bara Banki district. It is said that up to this time both Hindus and Musalmans used to worship in the same building; but since the mutiny an outer enclosure has been put up on front of the mosque and the Hindus, who are forbidden access to the inner yard, make their offerings on a platform which they have raised in the outer one.

The other mosques were built by Aurangzeb and are now in ruins. That on the Swargaddwar replaced an ancient temple which has never been restored. The Treta-ka-Thakur marked the place where Ram performed a great sacrifice and set up images of himself and Sita. This was reproduced by the Raja of Kulu in the Punjab more than two centuries ago; it was improved by Ahalya Bai, the widow of Jaswant Rai Holkar of Indore in 1784, and the same

person built the adjoining ghat. As the temple could not commemorate her name, she built another called after herself and gave an annual assignment of Rs.231 to it, the sum being still paid by the ruler of Indore. The ancient images were said to have been recovered from the river where they had been thrown by Aurangzeb, and were placed in the new Treta-ka Mandir. This temple is always closed during the day and is only opened at night on the 11<sup>th</sup> of the dark and light halves of each month, and for two or three nights on the occasion of the Ramnaumi and Kaki fairs. The temple is endowed with two or three villages in Basti. purchased from the offerings made at the shrine.

Near the Mani Parbt are two tombs which are venerated as those of the patriarchs Seth and Tob. They are mentioned in the *Ain-i-Akbari* as being of six and seven yards in length respectively. They are again spoken of in the *Araish-i-Mahfil*. To these Colonel Wilford adds that of Noah, which is still shown near the police-station. The story goes that they fell here fighting the Hindus and thus acquired the rank of martyrs; possibly there is some truth in the story, as it may be that certain Musalmans bearing these names were killed in one of the frequent religious conflicts some four centuries ago, the date which Colonel Wilford assigns to the erections. Other shrines held sacred by Musalmans include that of Shah Juran Ghorī, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in Muraō tola near the Swargaddwar, giving his name to the mound on which his tomb stands; the shrine of Naurahni Khurd Makka, one of the earliest Musalman immigrants and a renowned saint, said to have been named Mir Ahmad and to have derived his cognomen from Naurahni whence he came, and from the muhalla of Ajodhya in which his tomb stands; that of khwaja Hathi, a follower of Babar, whose enshrined tomb on the Kabir Tila, one of the chief bastions of Ramkot, is still revered; and that of Makhdum Shaikh Bhikha, a western devotee, who flourished

some 200 years ago and was buried to the east of the city. The shrines of Shah Saman Fariad-ras and of Shah Chup are other relics of Muhammadan antiquity, of which all traditions are lost.

The only remaining institutions of Muslaman origin are the Hayat Bakhsh and the Farhat Bakhsh, formerly royal gardens which have now passed into Hindu hands. The former was assigned to Pandit Uma Datt by the British Government, and the latter is partly owned by the Raja of Jaipur and partly by the Digambari faqirs to whom it was made over in part compensation for the Guptar Park in cantonments.

The Hindu temples are all intimately connected with the history of Ajodhya. Most of them are of comparatively recent origin, as it would appear that almost all the ancient shrines were destroyed by Aurangzeb and other Musalman zealots. The sacred places of Ajodhya are exceedingly numerous. The spot according to Hindu mythology represents the forehead of Vishnu and is the seat of learning and the chief of the seven *tiraths*. It is undoubtedly the most important centre of Vishnu worship in Oudh, if not in the whole of Upper India, and claims precedence over Muttra and Hardwar. It is only natural, therefore, that the sacred places connected with Vishnu in his various incarnations and especially that of Ram Chandra, the best known of all, should be many in number and should extend beyond the immediate precincts of the city, even as far as Bhadarsa and Bilharaghat. In 1902 a local committee was formed with the object of commemorating the coronation of His Imperial Majesty King Edward VII, and a sum of over Rs.1,000 was collected and expended on the erection of stone pillars marking the sacred spots in Ajodhya and its neighbourhood. This work has been carried out and no fewer than 145 such stones have been erected; their ostensible purpose being to preserve the memory of the various holy spots and to serve as a guide to pilgrims and others interested in the place. A complete enumeration would

be useless without some descriptive and historical account of each, and only the more important need be here mentioned.

The chief place of worship in Ajodhya is the ancient citadel of Ramkot which stood on elevated ground in the western portion of the city. The old ramparts have long disappeared, but the mound remains, and on it sat and a number of large temples. Foremost among these is the Hanuman Garhi, massive structure in the shape of a four-sided fort with circular bastions at each angle. Above this on the hill to the west stood the Janamasthan or birthplace of Rama, and close by are the Kanak Bhawan, a very fine building erected by the Rani of Tikamgarh or Orchha; the Sita Rasoi or Sita's kitchen; the Bara Asthan, the headquarters of a fraternity called the Bara Akhara; the Ratan Singhasan marking the place where Rama was installed after his return from exile; the Rank Mahal, Anand Bhawan, Kaushalia Bhawan or Janam Bhumi, and the temple of Amar Das, as well as many smaller temples and shrines.

From the Hanuman Garhi the main road leads north to the river, passing, the Bhur and Shisha Mahal temples on the left, and on the right those of Krisna, Uma Datt, and Tulsi Das. Along the river to the west of the road are the bathing ghats and above them a number of temples, the most important places being the Swargaddwar, the Janki Tirath, the ancient Nageshwarnath temple of Mahadeo, the Chandra Hari, Lachhmanghat or Sahasradhara, and the Lachhman Qila, on the site of the old Nawabi fort known as the Qila Mubarak. East of the road along the river bank are many more temples and holy places extending as far as Ramghat, near which is a cluster of shrines of more or less importance. Mention may be made of the Sugriva Kund, the Dharam Hari, the temple built by the Babu of Sursur in Muzaffarpur, the Mani Ram Chhaoni and Maharaja's marble temple a little north of the *kotwali*.

Beyond the Maharaja's palace and the Rani Bazar to the south, in the direction of Darshannagar, is the peculiar mound known

as the Mani Parbat. This stands some sixty-five feet high and is undoubtedly of artificial origin, possibly representing the remains of a Buddhist stupa. One legend, however, states that when Hanuman was sent back from Ceylon to the Himalayas to bring thence a healing herb for Lachhman's wound, he brought with him a whole mountain in order to make certain of the errand, and a portion of this broke off and fell in Ajodhya. A second account, which is the locally accepted tradition, states that the mound was made by Rama's labourers who, when returning home in the evening, cleaned their baskets at this spot; hence the name Orajhar or basket shakings. To the south-east of Ramakot are two smaller mounds, one of which is known as the Sugriva Parbat; and these, too, were supposed by General Cunningham to be of Buddhist origin.

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## UTTAR PRADESH DISTRICT GAZETTEERS FAIZABAD

BY

(Shrimati) ESHA BASANTI JOSHI, B.A. (Hons),

### Preface

This is the second in the series of the revised gazetteers of the districts of Uttar Pradesh (the first being that of the district of Lucknow). The first gazetteer of Faizabad was compiled by H.R. Nevill and was published in 1905.

Prior to 1905, information about this district was available, as a booklet, *A Historical Sketch of Tahsil Fyzabad, Zillah Fyzabad*, was written by the then deputy commissioner of the district (P. Carnegy) and published in 1870. The Reports of the first and second Settlements of the district contained much useful information and the district also found a place in the *Ouch Gazetteer* which was published in 1877.

The spelling of the name of the district (which is the same as that of the headquarters town) was changed from 'Fyzabad' to 'Faizabad' on November 4, 1947, by a Government order.

The spellings of Indian words in the text, such as dewan, vizir, sirkar, kutcha, etc., are the same as those used in standard English dictionaries and such words have not been italicised or included in the glossary.

Generally the figures pertaining to population are those of the census of 1951 (unless otherwise stated).

The more common and accepted diacritical marks have been used but only in the ancient history section of chapter II and in the portion relating to ancient culture in chapter XV. A glossary of Indian words and terms and a bibliography of the more important works used or referred to in the preparation of the gazetteer will be found at the end of the book.

I would like to take this opportunity to thank the members of

the Advisory Board for having proffered their help and advice and for going through the drafts of the chapters and to the Central Gazetteer Unit for their suggestions and cooperation; the scheme of contents of this gazetteer conforms as closely as possible to the all-India pattern laid down by the Government of India. I would also like to thank those officials and non-officials who in one way or another (by supplying material, photographs and other types of data) have helped in the preparation, printing and bringing out of this volume.

September 15, 1960  
BASANTI JOSHI

ESHA

**UTTAR PRADESH DISTRICT GAZETTEERS FAIZABAD**  
**(PAGES 33, 34)**

The sunga line of Ayodhya had certainly become extinct with the advent of the Kushanas into whose hands Kosala passed in the 1<sup>st</sup> century A.D., and who ruled over it for a century or so. Tibetan and Chinese writings contain in the traditions of Kanishka's conflict with the kings of Saketa and Pataliputra and of their being subdued by him. This victory brought to him the famous poet and theologian, Asvaghosha, author of *Bhddhacharita* and *Saundarananda* who was originally a learned Brahmana of Saketa and had become a convert of Buddhism.

The third class belongs to a later dynasty and the coins are round pieces, struck from dies an usually bearing on the obverse the device of a bull facing an upright standard or spear and on the reverse a bird (presumably a cock) and a palm tree with a river (or snake) and sometimes a framed *nandipada* also. The names of rulers supplied by this series are: Sayyamitra, Ayumitra (Aryamitra), Sanghamitra, Vijayamitra, Kumudasena, Ajavarman and Devamitra. The actual sequence of these rulers is not known but there is little doubt that they belong to a single dynasty and were probably feudatories of the Kushanas. It appears that their rule lasted till the rise of the Guptas.

**The Gupta-** Chandragupta I was the real founder of the kingdom which he extended up to Saketa (Avadh) and Prayaga (Allahabad). If the spurious Gaya copper plate inscription is to be believed, his son and successor, the great conqueror Samudragupta, had a *jayaskandhavara* (*camp of victory*) in Ayodhya. The *Vayupurana* also mentions that Saketa (or Ayodhya) was included in the domains of Guptas.

According to tradition the credit for the restoration of Ayodhya goes to king Vikramaditya of Ujjai, who is usually identified with Chandragupta II Vikramaditya (379-413 A.D.), the



son and successor of Samudragupta. There is reason to believe that in the 5<sup>th</sup> century A.D. Ayodhya rather than Pataliputra was the premier city of the Gupta empire.

### **PAGES 35-36**

**Post Gupta Period-** With the decline of the Gupta in the 6<sup>th</sup> century A.D., Ayodhya also began gradually to become desolate. At this time a new dynasty, that of the Maukharis, with its capital at Kanauj, assumed an important position on the political map of northern India and this kingdom included Avadh. A large hoard of Maukhari coins was discovered in village Bhitaura (pargana mangalsi, tahsil Faizabad) and some were found by Rivett Carnac in Ayodhya itself. Many of these coins were found to be associated with those of Siladitya-Pratapasila whom Sir Richard Burn identifies with Harsha Vardhana (606-647) into whose hands the dominions of the Maukharis had passed. If this is correct, it would be a direct proof that Ayodhya was under the rule of Harsha.

During his reign the famous Chinese pilgrim Hiuen Tsang (630-644 A.D.) passed through Avadh. Travelling from Kanauj and crossing the Ganga to the south he reached the O-yu-to country. The capital of this country, which was about a mile to the south of the river, has generally been identified with Ayodhya, although, on account of difficulties of direction and distance, Cunningham proposes a different site for Hiuen Tsang's O-yu-to.

According to Hiuen Tsang, this region yielded good crops, was luxuriant in fruits and flowers and had a genial climate. The people had agreeable ways, were fond of good deeds and were devoted to practical learning. Here there were about 100 Buddhist monasteries, more than 3,000 *Mahayani and Hinayani* monks and only ten *deva* (non-Buddhist god) temples, the non-Buddhists being but few in number. Then the pilgrim goes on to give an account of the Buddhist scholars, Asanga and Vasubandhu, and of the Buddhist monuments of the place, but is silent about its government.

### PAGES 46-47

Under the Jaunpur kings Avadh was administered in a better way than under the later Sultans of Delhi. The local zamindars and rajas also appear to have strengthened their position and the Sharqi rulers (surrounded as they were by petty though independent principalities) had to placate them to maintain peace and order in their kingdom. It was in the reign of Ibrahim Shah Sharqi (1401-1440 A.D.) that Mir Saiyid Muhammad Ashraf Jahangir Simnani, author of *Lataif-I-Ashrafi* and number of important mystical works, went from Jaunpur to Kichhauchha (now in tahsil Tanda) and died there on 27h Muharam, 808 H. (25<sup>th</sup> July, 1405 A.D.). He is said to have exercised a great deal of influence on the local population.

From 1452 to 1480, Bahlul (the founder of the Lodi dynasty of the Afghans) had to wage incessant war against the Sharqi Sultans before he could put end to their power.

Avadh again became a part of the Sultanate of Delhi and was given by Bahlul to an Afghan noble named Kala Pahar Farmuli. Sultan Husain Sharqi, an ambitious man (who had retired to Bihar), took every opportunity to retrieve the ground he had lost. Avadh and Jaunpur remained in a disturbed condition till about 1495, when Sikandar Lodi was able to consolidate his empire as far as Bihar. But peace was short-lived, for many Afghan nobles were alienated from his successor, Ibrahim Lodi. In the early years of the latter's reign a civil war broke out between the Sultan and his brother, Jalal Khan, whose followers defeated Sai Khan, son of Mubarak Khan Lodi of Avadh. But Jalal Khan's power could not last very long and Avadh again came under the sway of Ibrahim Lodi.

**The Mughals-** On the eve of Babur's invasion, Bayazid Farmuli held Avadh. After Ibrahim Lodi's death in the battle of Panipat (1526), he, with a number of other Afghan chiefs, joined Babur and a portion of Avadh, carrying a large amount of revenue, was assigned to him by Babur. But he soon rebelled against his new

master who himself hastened towards the east in February, 1528, ordering Chin Timur Sultan to proceed in advance to crush the rebels. The latter reached Avadh as a result of which Bayazid and his family escaped to Ghazipur. Babur himself reached Avadh (Ayodhya) and stayed there for a few days and was greatly impressed with the “garens, running water, well designed buildings, trees, particularly mango trees, and various birds of coloured plumage.” He appointed Baqi Tashqandi the governor of Avadh, who subdued the rebellious local chiefs. During his regime Baqi built a mosque in Ayodhya in 1528. The inscription inside the mosque gives the date of the construction of the building in the last line and is as follows:

*Ba farmuda-I-Shah Babur ki adlash*

*Bina ist ta kakh-I-garun mulaqi*

*Bina kard in muhbit-i-qudiyan*

*Amir-i-saadat-nishan Mir Baqi*

*Buvad khair baqi-chu sal-i-benaish*

*Ayan shud ke guftam-Buvad Khair baqi*

[By the command of the Emperor Babur whose justice is an edifice reaching up to the very height of the heavens, The goodhearted Mir Baqi built this alighting-place of angles; *Buvad khair baqi!* (may this goodness last for ever!) The year of building it was made clear likewise when I said, *Buvad Khair baqi (=935).*]

### **Pages 352, 353, 354**

Ayodhya is pre-eminently a town of temples but not all the places of worship are connected with the Hindu religion. There are some Jain shrines and several Muslim mosques and tombs. It is said that at the time of the Muslim conquest there were three important Hindu shrines here and little else, the Janmasthan temple, the Swargadwar and the Treta-ke-Thakur. The Janmasthan was in

Ramkot and marked the birthplace of Rama. It seems that in 1528 A.D. Babur visited Ayodhya and under his orders this ancient temple was destroyed and on the site was built what came to be known as Babur's mosque. The material of the old temple was largely employed in building the mosque and a few of the original columns are still in good preservation; they are of close grained black stone (*kasauti*) bearing various Hindu bas-reliefs (see Plate I), the outer beam of the main structure being of sandal wood. The height of the columns is seven to eight feet, the shape of the base, the middle section and the capital is square, the rest being round or octagonal. There are two inscriptions in Persian, one on the outside and the other on the pulpit bearing the date 935 *Hijri*. Subsequently Aurangzeb also desecrated the shrines of Ayodhya which led to prolonged bitterness between the Hindus and Muslims. The latter occupied the Janmasthan by force and also made an assault on Hanuman Garhi. Attacks and counter-attacks continued, culminating in the bloodshed of 1855 under the leadership of Maulvi Amir Ali. As a result, in 1858 an outer enclosure was put up on front of the mosque and the Hindus, who were forbidden access to the inner yard, had to perform their puja on a platform outside. Since 1949 the position has changed and the Hindus have succeeded in installing the images of Rama and Sita in the mosque owing to which the spot has become the object of much litigation. Now the inner yard is protected by an armed guard and only a few Hindu *pujaris* (priests) are allowed access to the inner sanctum.

Outside the outer wall of this contested shrine there is an old and broken image of the Varah (boar). There are a number of mounds in the vicinity bearing traces of different layers of brick work. A good view of the Saryu and the country beyond may be seen from the old platform or one of these mounds.

Other mosques built by Aurangzeb are now in ruins. That near Swargadwar replaced an ancient temple. Near the Maniparvat

there are two graves (venerated as those of the patriarchs Seth and Job) which are mentioned in the *Ain-i-Akbari* as being six and seven yards in length respectively. A grave about 9 yards long and reputed to be that of Noah, is situated near the police-station. Another shrine held sacred by the Muslims is that of Shah Juran Ghorī who is said to have come with Shahabud-din and destroyed the Jain temple of Adinath in the Muraō Tola near Swargadeār, giving his name to the mound on which his tomb stands. The shrine of Naurahni Khurd Makka takes its name from one of the earliest Muslim immigrants and a renowned saint, Mir Ahmad (who is said to have derived his cognomen from the place Naurahni from where he came). The tomb on Kabir-tila (one of the chief bastions of Ramkot) is still revered as that of Khwaja Hathi, a follower of Babur.

There are some other old shrines such as those of Makhdum Shaikh Bhikha (a devotee who lived about 250 years ago), of Shah Saman Fariad-ras and of Shah Chup. The only remaining institutions of Muslim origin are the Hayat Bakhsh and the Farhat Bakhsh, former royal gardens which later passed into Hindu hands.

Among the numerous temples of Ayodhya is the Treta-ke-Thakur which marks the place where Rama performed an *ashvamedh yajna* and set up images of Sita and himself. About three centuries ago, the Raja of Kulu built a new temple, presumably on the same site. It was improved in 1784 by Ahalya Bai, the famous Holkar queen, who also built the adjoining ghat. The ancient images (of black stone) were said to have been thrown into the river by Aurangzeb and to have been recovered and placed in the new temple known as Kaleram-ka-mandir.

The chief place of worship in Ayodhya is the site of the ancient citadel of Ramkot which stood on elevated ground in the western part of the city. The old ramparts have long since disappeared but the mound remains and on it stand a number of

temples. The Hanuman Garhi, a massive structure in the shape of a four-sided fort with circular bastions at each corner, houses a temple Hanuman and is the most popular shrine in Ayodhya.

The *Mahant* (pontiff) of Hanuman Garhi claims to have in his possession a record indicating that the present structure was constructed on the site of some land granted by a Nawab of Avadh to sadhu who cured him of a severe illness.

Among other places of interest is the Kanak-bhavan. Legend has it that Kaikeyi built it for Sita, and that it was originally the place of Rams. Subsequently it appears to have fallen into decay and to have been restored time and again by various kings, including Vikramaditya,. The present temple was built by Rani Krishnabhanu Kunwari of Orchha in 1891. There are some modern paintings and a small library here as well as a copy of Sanskrit inscription which seems to imply that on Tuesday, the 2<sup>nd</sup> of the dark fortnight of Pausa in Yudhisshthir *samvat* 2431, King Vikramaditya, the son of Gandharva Sen, restored this temple and installed in it the images of Rama and Sita.

Other sacred places are the Sita Rasoi (sita's kitchen), the Barasthan, the Ratna-singhasan (marking the place where Rama was enthroned after his return from exile), the Rang-mahal, Anand-bhawan, Kaushalya –bhavan and the temple of Ksheereshwarnath containing the image of Siva said to have been installed by Kaushalaya.

From Hanuman Gari the main road lads north to the river passing the Bhur and the Shish-mahal temples on the left and on the right those of Krishan, Uma dutt and Tulsidas. To Tulsidas is dedicated a temple, Tulsi-chaura, which is said to be the place where he started writing his great epic, *Ramacharitmanasa*.

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**The Encyclopedia of India and of Eastern and Southern Asia By  
Surgeon General Edward Balfour.**

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**Page 56:**

**AYODHYA**, on the right bank of the Gogra River, Near Fyzabad in Oudh, is in latitude on 26° 48' 20" North; and longitude 82° 24' 40" E. It has now a population of 7518 of Hindus and Mahomadans but in ancient times it was the capital of the kingdom of Kosla, the Modern Oudh, ruled over by the great King Dasarath of the Solar line, and father of Ram Chandra. At one time it is said to have covered an area of 12 yojana, equal of 96 miles. During Buddhist supremacy Ajodhya decline, but on the revival of Brahmanism it was restored by King Vikramaditya (AD 57). There are many Jain Temple and three mosque on the site of three Hindu shrines, - the Janmsthan on the site where Ram was born, the Swarg Dwar (Mandir) where his remains were burns, and the Tareta Ka Thakur, framed as the seen of one of his great sacrifices. A mausoleum is here of the Babu Begum and is the finest in Oudh.

**ARCHAEOLOGICAL SURVEY OF INDIA.**  
**THE MONUMENT ANTIQUITIES AND INSCRIPTIONS, IN**  
**THE NORTH-WESTERN PROVINCES AND OUDH,**  
**DESCRIBED AND ARRANGED**  
**BY**  
**A. FUHRER, PH. D.,**  
**ARCHAIOLOGICAL SURVEY, NORTH-WESTERN AND**  
**OUDH.**

**PAGES 295-97**

On the south the steps were much broken, and on the east he was unable to dig owing to the presence of huge banyan tree which stands in the very position which they would have occupied. His survey also revealed the very curious fact that the four gateways did not occupy the four cardinal points, the northern gate being  $17\frac{1}{2}^{\circ}$  to the east of the magnetic meridian.

There is a small *lingam* on the mound, which with the supposed statue of Sita-Mai in a small modern temple, shares the devotion of the villagers. The figure is 3' 4" in height, and presents a dancing girl resting on her left foot on prostrate human figure, with her right knee bent. Her left hand rests on her hips, while her right hand is raised above her head grasping the branch of the favourite *sal* tree. A parrot is perched on her upper left arm under the *sal* branches, which on the left side have broken into flower. The stone of which this statue is made is the common red sandstone of the Fathpur Sikri quarries near Mathura; and as the whole of the costume and the attitude and pose of the figure with the crouching man under the feet are similar to those of the Mathura figures, there is little doubt that this statue was carved at Mathura.

The ruined stupa is now named after this statur Sita-dohar, or "Sita's mound," and the large lake close by, which is about a mile in length, is simply known as Sita-dohar-tal, or "the lake of Sita's mound."

There is an isolated mound 500 feet to the west of this stupa,



which would appear to be the remains of a small monastery. The traces of the walls show a square of 80 feet, with towers at the four corners. A little further to the west-nor-west, at a distance of 3,700 feet from the stupa, there is a long low mound upwards of 800 feet from north to south and 500 or 600 feet from east to west, which may have been the site of the old town. It now belongs to the recently established village of Allabbakshpur; but as the land still belongs to Tandwa, the mound most probably represents the site of the old town visited by Fa Hian and Hiuen Tsiang. It is now called Bar-ki-bhari, or “banyan tree mound.”

Near the great stupa on the south side there are the remains of several small isolated buildings containing from two to three rooms each.

At 300 feet to the east-south-east of the great stupa, there is a small round-shaped mound, which from its appearance seems to be the remains of a second stupa.

The accounts given by the two Chinese pilgrims of the sacred buildings at Tandwa agree in all main points, but they disagree as to the number of stupas, which Fa Hian makes to be three, while Hiuen Tsiang describes only two. Both of the pilgrims were informed that Tandwa was the birth-place of Kasyapa Buddha, but this is at variance with the Buddhist chronicles, which refer his birth to Banaras.

## **II.- FAIZABAD DISTRICT**

1. Ajudhya, famous place of pilgrimage, in pargana Haveli Audh of tahsil Faizabad, on the right bank of the river Ghagra, lat. 26°-47', long. 82°-15' E., two miles east of head-quarters, is the ancient city of Ayodhya, described in the Ramayana as situated on the bank of the Sarayu, or Sarju river. It is said to have been 12 *yojanas*, or nearly 100 miles in circumference, for which we should probably read 12 *kos* or 24 miles,- and extent which the old city will all its

gardens might once possibly have covered. The distance from the Guptar Ghat on the west to Ram Ghat on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kos*. At the present day the people point to Ram Ghat and Guptar Ghat as the eastern and western boundaries of the old city, and the southern boundary they extend to Bharatkund near Bhadarsa, a distance of six *kos*. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Ain-i-Akbari* the old city is said to have measured 148 *kos* in length by 36 *kos* in breadth, or in other words, it covered the whole province of Audh to the south of the Ghaghra river. The origin of the larger number is obvious. The 12 *yojanas* of the Ramayana, which are equal to 48 *kos*, being considered too small for the great city of Ramachandra, the Brahmanas simply added 100 *kos* to make the size tally with their own extravagant notions. The present city of Ayodhya, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the bricks have been excavated for the houses of the neighbouring town of Faizabad. This Musalman city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhya. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Rama.

According to the Ramayana, the city of Ayodhya was founded

by Manu, the progenitor of all mankind. In the time of Dasaratha, the father of Rama, it was fortified with towers and gates and surrounded by a deep ditch. No traces of these works now remain, nor is it likely, indeed, that any portion of the old city should exist, as the Ayodhya of Rama is said to have been destroyed after the death of Brihadbala, after which it lay deserted until the time of Vikramaditya of Ujjayini, who, according to tradition, came in search of the holy city, erected a fort called Ramgarh, but down the jangal by which the ruins were covered, and erected 360 temples on the spots sanctified by the extraordinary actions of Rama. The Vikramaditya of this story, General Cunningham takes to be Chandragupta II, of the Imperial Gupta dynasty, A.D. 395-415, whose rule certainly extended to Ujjayini, as his *inscriptions* have been found at Sanchi and Udaygiri Bhilsa.

There are several very holy Brahmanical and Jaina temples about Ayodhya, but they are all of modern date and without any architectural pretensions whatever; but there can be no doubt that most of them occupy the sites of more ancient temples that were destroyed by the Musalmans. Thus Ramkot, or Hanuman Garhi, on the east side of the city, is a small walled fort surrounding a modern temple on the top of an ancient mound. This fort is said to have formerly covered a large extent of ground, and, according to tradition, it was surrounded by 20 bastions, each of which was commanded by one of Rama's famous generals after whom they took the names by which they are still known. Within the fort were eight royal mansions, where dwelt Dasaratha, his wives, and Rama, his deified son. The name Ramkot is certainly old, but the temple of Hanuman is not older than the time of Aurangzib. Ram Ghat, at the north-east corner of the city, is said to be the spot where Rama bathed, and Svargadvaram, also called the Ram Darbar, on the north-west, is believed to be the place where his body was burned. Treta-ke-Thakur is famous as the place where Rama performed a

great sacrifice, and which he commemorated by setting up there images of himself and Sita. Close by is the Lakshmana Ghat, where his brother Lakshmana bathed, and about one quarter of a mile distant, in the very heart of the city, stands the Janmasthanam, or “birth-place temple,” of Rama. Almost due west, and upwards of five miles distant is the Guptar Ghat, with its group of modern whitewashed temples. This is the place where Lakshmana is said to have disappeared, and hence its name of Guptar, for gupta, “hidden or concealed.” Some say that it was Rama who disappeared at this place, but this is at variance with the story of his cremation at Svargadvaram.

There are five Digambara temples at Ayodhya which were built in Samvat 1781, in the time of Shuja-ad-daulah, to mark the birth-places of five Tirthamkaras, viz., Adinatha, Ajitanatha, Abhinandanatha, Sumatinatha, and Anantajit, who are said to have been born at Ayodhya. The temple of Adinatha is situated near the Svargadvaram on a mound, known as Shah-Juran-ka-tila, on which there are many Musalman tombs and a masjid. According to the local Musalman tradition, Makhdum Shah Juran Ghorī, who came to Audh with Shahab-ad-din Ghorī, destroyed the ancient temple of Adinatha and erected on its ruins the Musalman edifices which gave to the mound the name by which it is still known. Besides these five temples of the Digambaras there is a sixth temple of the Svetambaras, dedicated to Ajitanatha, which was built in Samvat 1881.

It is locally affirmed that at the Musalman conquest there were three important Hindu temples at Ayodhya: these were the Janmasthanam, the Svargadvaram, and the Treta-ke-Thakur. On the first of these Mir Khan built a masjid, in A.H. 930, during the reign of Babar, which still bears his name. This old temple must have been a very fine one, for many of its columns have been utilized by the Musalmans in the construction of Babar's Masjid. These are of

strong, close-grained, dark-coloured, or black stone, called by the natives *kasauti*, “touch-stone slate,” and carved with different devices; they are from seven to eight feet long, square at the base, center and capital, and round or octagonal intermediately. On the second and third Aurangzib built masjids, which are now mere picturesque ruins. A fragmentary *inscription* of Jayachchandra of Kanauj, dated Samvat 1241, and recording the erection of temple Vishnu, was rescued from the ruins of Aurangzib's Masjid, known as Treta-ke-Thakur, and is now in the Faizabad Museum.

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