

children of the rishi Kratu.

Mandala IX, a unique book inasmuch as it is almost exclusively devoted to a single deity, Soma. Its arrangement is also peculiar, as the first 60 hymns are set up in the order of diminishing length; the remainder, however, show no signs of order.

Mandala X, differs from the other nine in subject and language. Linguistically this tenth book belongs to a later period than the rest, and in many respects forms a transition to the other Vedas. Many of the hymns are highly philosophical, some sacerdotal and legendary, others divinatory or designed for magical purposes, including charms for averting miscarriage, curing consumption, securing the destruction of a rival, and so on. About a dozen hymns contain dialogues foreshadowing the dramatic and epic poetry of later times. There are prayers to the greater and lesser gods, to cows, rivers, dice and rain. The Purusha Sukta, which makes an allusion to the distinctions of caste, is found in this mandala, and so also is the famous hymn of creation, commencing with the words, 'In the beginning there was neither nought nor aught'. Also included in this Book is the hymn on the burning of a corpse which starts, 'Let the eye repair to the sun, the breath to the wind. Go thou to heaven or to earth according to thy merit'.

An interesting feature of the Rig-veda is what is known as the samvada (conversation) hymns, about twenty in number, scattered through the various books. They have no specific ritualistic application and were either treated

as ballads, or as ceremonial dramas. Many authorities trace the origin of the Indian drama to the samvada hymns.

Another set of hymns, the so-called danastuti (gift-praising), are panegyrics commemorating the generosity of kings and other wealthy patrons towards the priests employed by them and describing the amount and nature of the gifts. Of late date, the danastuti hymns possess some literary merit, and are important since they furnish historical data about the families and genealogies of the composers, their patrons, and the Vedic tribes. In these hymns are to be traced the beginnings of the future epic narratives in praise of princes and heroes of battle.

For the above descriptions, learned author had referred to the books “Some Aspects of Ancient Indian Culture”, Madras, 1940 by Bhandarkar, D.R., “The Hymns of the Rig-veda”, 1889-92 by Griffith, R.T.H., “The Religion of the Rig-veda, Oxford”, 1923, by Griswold, H.D., “Sacred Literature”, Landon, 1905 by Hurst, G.I., “The Rigveda”, Boston, 1886 by Kaegi, A., “Hymns of the Rig-veda”, Landon 1922, by Macdonell, A.A. (Tr.), “The Vedic Age”, London, 1951 by Majumdar, R.C. (Ed.), “The Rigveda Hymns”, Oxford, 1891-7, by Muller, F.Max, and Oldenberg, H. (Tr.), “Samhita of the Rigveda”, 1833, by Stevenson, J. (Tr.), “Researches into the Antiquity of the Vedas”, 1893, by Tilak, B.G. Orion, “The Arctic Home of the Vedas”, Bombay, 1903 by Tilak, B.G. and “The Rigveda”, 1859 by Wilson, H.H. (Tr.)

4113. “The Sacred Scriptures of India”, Swami Chidatman Jee Maharaj, first published in 2009 by Anmol

Publications Pvt. Ltd., New Delhi says that “**Rigveda**” consist of 1,017 or 1,028 hymns. This contain a total of about 10,600 stanzas, which give an average of ten stanzas to each hymn. The shortest hymn has only one stanza, while the longest has fifty-eight. It says that the knowledge of Richas or Suktas itself is the literal meaning of Rigveda. 'Rit' means an incantation that contains praises and Veda means knowledge. Rigveda is the oldest veda. It comprises of 10 Mandals, 102 Suktas and containing 10,555 mantras.

4114. **Yajurveda** has been dealt with in **Hindu World (supra)** Vol. II at page 613 as under:

Yajur-veda (?700-?300 BC), the second Veda, compiled mainly from Rig-vedic hymns, but showing considerable deviation from the original Rig-vedic text. It also has prose passages of a later date. The Yajur-veda, like the Sama-veda samhita (collection), introduces a geographical milieu different from that of the Rig-veda. It is not so much the Indus and its tributaries any more, but the areas of the Satlej, Jamna and Ganges rivers. Along with this we find new development of religious and social life, an age when the Epic tribes contended for supremacy in the Indo-Gangetic plain, and the castes were already clearly divided. The Yajur-veda represents a transition between the spontaneous, free-worshipping period of the Rig-veda and the later brahmanical period when ritualism had become firmly established.

The Yajur-veda is a priestly handbook, arranged in liturgical form for the performance of sacrifices (yajna), as its name implies. It embodies the sacrificial formulas in

their entirety, prescribes rules for the construction of altars, for the new and full-moon sacrifices, the rajasuya, the asvamedha, and the soma sacrifices. Strict observance of the ceremonial in every detail was insisted upon, and deviations led to the formation of new schools, there being over one hundred Yajur-vedic schools at the time of Patanjali (200 BC). Much of the sakha literature grew up out of variants of the Yajur-vedic texts.

In the Yajur-veda the sacrifice becomes so important that even the gods are compelled to do the will of the brahmins. Religion becomes a mechanical ritual in which crowds of priests conduct vast and complicated ceremonies whose effects are believed to be felt in the farthest heavens. Its underlying principles were so ridden with superstition and belief in the power of the priests to do and undo the cosmic order itself that critics have likened their formulas to the ravings of mental delirium. The priest especially associated with the Yajur-vedic ceremonial was the adhvaryu.

The Yajur-veda now consists of two samhitas, which once existed in one hundred and one recensions. Both the samhitas contain almost the same subject matter but differently arranged. The Taittiriya Samhita, commonly called the Black Yajur-veda for its obscurity of meaning, was known in the third century BC, and is the older of the two. It has been described as an 'undigested jumble of different pieces', and as having 'a motley character'. In this samhita the distinction between the Mantra and the Brahmana portions is not as clear as in the other Vedas.

The Vajasaneyi Samhita, or the White Yajur-veda, was communicated to the sage Yajasaneti Samhita by the sun-god in his equine form. It has a much more methodical arrangement and brings order and light, as opposed to the confusion and darkness of the Black Yajur-veda.

For the above descriptions, learned author had referred to the book “The Texts of the White Yajur-veda”, 1899 by Griffiths, R.T.H.

4115. To “**Yajurveda**”, in **Sacred Scriptures of India (supra)**, on page 207 it says that Yajurveda inspires humans to walk on the path of Karma and that is why it is also referred to as Karma-Veda. The essence of the Yajurveda lies in those mantras (incantations) that inspire people to initiate action. It further says that there are many branches of Yajurveda but two branches, namely, Krishna and Shukla Yajurveda have gained relatively more prominence, i.e., Krishna Yajurveda and Shukla Yajurveda. Besides it, it says that Yajurveda was later on named as “**Taitareya Samhita**”.

4116. **Samveda** is discussed in **Hindu World (supra)** Vol. II at page 343 as under:

***Sama-veda** (c. 700-300 BC) (saman, 'melody'), the third Veda. Its samhita or principal part is wholly metrical, consisting of 1549 verses, of which only 75 are not traceable to the Rig-veda. The stanzas are arranged in two books or collections of verses.*

The Sama-veda embodies the knowledge of melodies and chants. The samhita of this Veda served as a textbook for the priests who officiated at the Soma sacrifices. It indicates the 'tunes' to which the sacred hymns are to be

sung, by showing the prolongation, the repetition and interpolation of syllables required in the singing. The Sama-veda also contains a detailed account of the soma rites. The hierophants associated with the Sama-veda are known as the udgatri.

Many of the invocations in the Sama-veda are addressed to Soma, some to Agni and some to Indra. The mantra part of the Sama-veda is poor in literary quality and historical interest, but the Brahmanas belonging to it are important. Of the once numerous samhitas of the Sama-veda (the Puranas speak of a thousand) only one has reached us, in three recensions, namely: the Kauthama, current in Gujarat, the Ranayaniya which survives in Maharashtra, and the Jaiminiya in the Karnatic.

For the above descriptions, learned author had referred to the books “The Samaveda”, Banaras, 1896 by Griffith, R.T.H.(Ed.) and “The Samaveda”, 1843 by Stevenson, J.

4117. “**Samveda**” has been discussed in Vol. 2 of **Sacred Scriptures of India (supra)** on page 1 and onwards and it says that the compilation of Richas (Shlokas) is known as Sama. Sama is dependent on the Richas. The beauty of speech lied in the Richas. The beauty of Richas lie in the sama and the beauty of the same lies in the style of pronunciation and singing. The knowledge of sama, therefore, is Samaveda. This refers to Geeta-10/22 where Sri Krishna has stated the importance of Samaveda in the following manner :

Vedamana Samavedo Asmi meaning “I am samaveda myself amongst the Vedas.”

4118. There are two parts of the Samaveda (1) Purvarchik (2) Uttararchik. In between both of them is 'Mahanamnayarchik which comprises of 10 incantations. There are four parts of Purvarchika Aagneya, Aendra, Paavmaan and Aasanya.

4119. **Atharvaveda** is considered in **Hindu World** (supra) Vol. I at page 94 as under:

Atharva-Veda, the fourth Veda, of whose origin there has been much contentious speculation. It is also referred to as the Brahma-veda because it served as the manual of the chief sacrificial priests, the brahmins. A great deal is said in the Atharva-veda hymns about the brahmins and the honours due to them. One-sixth of the work is not metrical, and about one-six of the hymns are also found among the hymns of the Rig-veda, mostly in the first, eight and tenth books. The rest of the subject matter is peculiar to the Atharva-veda, This Veda was once current in nine different redactions, of which only two, the Pippalada and Sunaka recensions are extant, the former in a single unpublished 'Tubingen manuscript' discovered by Roth.

The Atharva-veda embodies the magical formulary of ancient India, and much of it is devoted to spells, incantations, chants and charms. In general the charms and spells are divided into two classes; they are either bhashajani, which are of medicinal, healing and peaceful nature, dealing with cures and herbs for treating fever, leprosy, jaundice, dropsy and other diseases; this class includes prayers for successful childbirth, love spells, charms for fecundity, for the recovery of virility, hymns for

the birth of sons, and a quaint chant to put the household to sleep while the lover steals into the girl's home at night. Or else they belong to the abhichara class, which are of a bewitching and malevolent nature; these include spells for producing diseases and bringing ill-luck to enemies. Among them is a spell that a woman may use against her rival to make her remain a spinster; another spell is meant to destroy a man's virility, and so forth. There are hymns to serpents and demons, and incantations replete with witchcraft, sorcery and black magic.

One of the reputed authors of the Atharva-veda was the rishi Atharvan, of Maga of Persian ancestry. But certain parts, especially the verses dealing with the rites of sorcerers and wizards were attributed to the rishi Angiras, of pre-Aryan, probably Dravidian stock. The hymns were said to have been collected by Sumantu, a rishi of great antiquity who bequeathed the material to Vyasa for arranging.

The Atharva-veda is the most interesting of the sruti, for it has preserved to a great extent a solid core of pre-Aryan and non-Aryan tradition. It is unique among the texts of Vedic period and 'an important source of information regarding popular religious belief, not so far modified by priestly religion.' It reveals in fact a vast substratum of indigenous doctrine that is not only non-Vedic but at times contra-Vedic.

Scholars trace Mesopotamian influences in the Atharva-veda, among them Dr. Bhandarkar, who discerns in it the magical lore of the Asuras. Others see evidence of

Vratya and Maga Doctrines. The Vishnu Purana and the Bhavishya Purana speak of the Angiras as one of the four Vedas of the Magas. The foreign words occurring in the Atharva-veda, which Tilak traced to Chaldea, may have been only strange to Sanskrit, and may well have formed part of the regular vocabulary of the Maga priests.

For centuries the Vedid Aryans held all practitioners of astrology in disrepute and regarded them as 'unclean', and excluded them from the sraddha rites. They also ostracized from their social environment those who followed the profession of physician. Both these sciences, be it noted, were associated with the Magas, and are prominent in the Atharva-veda. Some authorities claim that this Veda represents the oldest stratum of Indian liturgy and belief, and embodies the creeds of the pre-Aryans. It thus constitutes a record of non-Aryan aboriginal or popular religion before the arrival of the Aryans on the scene.

For long the Atharva-veda was not included among the other three Vedas. Although the Vedas are now said to be four in number this was not the originally recognized number of the compilations. Max Muller held the view that the original division of the Vedas was a threefold one. The oldest records refer to only three Vedas, namely, the Rig, Sama and Yajur. Manu speaks of these as the trayi (triad) milked out from the fire, air, and sun, and the Atharva-veda was not even acknowledged in his time. There is no reference to it in the Chhandogya Upanishad; the Brahmana texts mention only three Vedas; the Jatakas know of only three.

This would seem to indicate not that the Atharva-veda was non-existent at the time the other Vedas were composed, but that it did not for several centuries form part of the sacred scriptures of the Aryans. Of its canonical status today it has been said that 'influential scholars of South India still deny the genuineness of the Atharva-veda'.

For the above descriptions, learned author had referred to books "Some Aspects of Ancient Indian Culture", Madras, 1940 by Bhandarkar D.R., "The Atharvaveda", Strassburg, 1899 by Bloomfield M., "The Hymns of the Atharvaveda", Oxford, 1897 by Bloomfield M., "The Hymns of the Atharvaveds", Banaras, 1895-96 by Griffith R.T.H. (Tr. & Ed.), "The Atharvavedic Civilisation", Nagpur, 1959 by Karambelkar V.W. and "Atharvaveda", Cambridge, Mass., 1905 by Whitney W.D. & Lanman C.R. (Tr.).

4120. The fourth Veda "**Atharvaveda**" has been discussed in Vol. 2 of **Sacred Scriptures of India (supra)** on page 25 and onwards. The meaning of the word Atharveda (Atharva) is devoid of movement or concentration. The word Tharva means fickleness or movement and accordingly the word "Atharva" means that which is unwavering, concentrated or unchanging. That is why it is said :

Tharva Gati Karma Na Tharva Eti Atharva

4121. The philosophy of Yoga speaks that:

Yogash Chitta Vritti Nirodhah, which means controlling the different impulses of the mind and senses in Yoga. The Gita re-iterates that when the mind is free from impulses and flaws, the mind becomes stable and the

person becomes neutral when the impulses of the mind and the other senses are in control, then only the mind is freed from instability and perturbances. **The word “Atharva” therefore refers to neutrality of personality. The Atharvaveda speaks more about Yoga, the human physiology, different ailments, social structure, spirituality, appreciation of natural beauty, national religion, etc.** This knowledge is practical and is worth bringing in use.

4122. The Atharvaveda is a fusion of prose and poetry together. A number of facts related to Ayurveda are seen here, that is why Ayurveda is considered to be the Upaveda (Sub-Veda) of this Veda.

4123. The idea of spiritual and symbolic interpretation of Vedas is articulated in “Brahmana” and “Upnishad”. The term "Upanisads" has also been explained on page 312 of **Dictionary of Hinduism (supra)** and the relevant extract is as under:

"Upanisad(s) From upa, 'supplementary', 'additional', and ni-sad 'to sit down near a teacher', from whom a pupil received esoteric knowledge. But grammarians differ about the meaning of the word, some defining it as 'tattvajnana', the knowledge of reality; others as 'rahasya', secret doctrine. The Upanisads themselves indicate that the knowledge contained in them was esoteric and therefore to be imparted only in secret. But most of the two hundred or more so-called Upanisads contain neither esoteric doctrine nor teaching imparted in secret. Of all these texts, whether individual or part of a collection, only thirteen--or fourteen, according to some authorities-- actually contain

esoteric teaching. The remainder are late compositions which mainly represent the views of Vaisnavas, Saivas and Saktas. Winternitz divides them into six classes, which deal with the following subjects respectively: 1. Vedanta doctrine; 2. Yoga; 3. the ascetic life (sannyasa); 4. Visnu; 5. Siva; 6. other cults.

The dating of the thirteen (or fourteen) classical Upanisads is conjectural, but internal evidence suggests that they were composed between 700 and 300 B.C., some of them revealing changes of style and views, and of repeated revision. Their composition may be assigned to three periods. Six belong to the earliest; six to the middle, regarded as pre-Buddhist and pre-Panini; the last two to a time shortly after the establishment of the Buddhist Order. The first group consists of the Aitareya, Kausitaki, Taittiriya, Brhad-Ar., Chan, and Kena; the second, Kathaka, Svetasvatara, Maha-Narayana, Isa, Mundaka, and Prasna; the third, Maitrayaniya and Mandukya. Those of the first group resemble Brahmanas in language and style, a simple, slightly clumsy prose, but by no means lacking in beauty. Some of the second group are mainly composed in verse, and unlike those of the first group, reflect Samkhya and Yoga views, though their inclusion may be the result of late recensions. Those of the third group are definitely post-Vedic, both in language and views.

The fourteen Upanisads, as well as other 'forest compilations' called Aranyakas, were subsequently attached to particular Brahmanas, which in turn were

attached to a particular Veda. Thus the Brhad-Ar. Up., itself probably a collection of earlier compositions, was attached to the Satapatha Brahmana, which was attached to the White Yajurveda.

That the Aranyakas and Upanisads originated as a reaction against the stereotyped views of professional sacerdotalists can hardly be doubted. This is indicated by ksatriyas being numbered among the composers or the Upanisads, and also by the choice of forest retreats for the discussion and teaching of esoteric doctrines. Once begun, the speculative mood became general and resulted in the formation of other groups opposed to brahminic fundamentalism, such as the Carvakas, Jainas and Buddhists. Even some priestly schools appear to have been influenced and to have contributed to the final recension of the earliest Upanisads, which may account for some of their inconsistencies. The Upanisads have thus been criticized adversely for some of their views and the use of the false analogies. The explanation lies perhaps in the fact that they are not a single co-ordinated collection but separate compositions, the work of minds not always equally well-equipped for the task.

Nonetheless, the fact remains that the Upanisads generally present an objective view of the universe and a rational approach to the problem of reality far in advance even of the flashes of intuitive knowledge that illumine occasional passages of the Vedas and Brahmanas. Thus the expression 'as if' or 'as it were' (iva) in the Brhad-Ar. Up. (II.4, 14), accords well with the modern scientific view that,

despite the manifold appearances of the phenomenal world, the entire universe, both known and as yet unknown, essentially one.

'The practice of taking what is actually not an Upanisad as an Upanisad appears to have been in existence from the time of Panini' (Bhattacharyya, Agamasastra of Gaudapada, P. xxxvi)."

4124. The term "**Brahmana**" is explained on page 166 of **Hindu World (supra)** as under: -

Brahmana. *Broadly speaking the post Rig-vedic philosophy shows two trends, discernible in the Brahmanas and in the Upanishads. Though belonging to the Vedas they are considered apart from the Vedas, as they express notions that have a character and quality of their own and render them convenient for separate consideration.*

The Brahmanas are theological manuals composed by and for brahmins, and have been referred to as 'the Hindu Talmud'. They were composed later than the mantras, dating from about 600 BC, and are mainly textbooks of ritual and prayer for the priests, serving as commentaries on the Vedic hymns, describing in detail the sacrificial ceremonial, and giving many curious explanations both linguistic and legendary of the origin and meaning of the rituals. They seem to codify the ritualism of the aboriginal rather than the Aryan priesthood, since it is inconceivable that their fantastic ceremonies were ever put widely into execution, least of all by the robust, unsophisticated Aryans of the Vedic age, Written throughout in prose, they represent the oldest prose

in any Indo-European language, although they do not have great literary merit.

The Brahmanas stress the importance of prayer, sacrifice, ritual, liturgy, formalism, textualism, and emphasize the observance of caste and the asramas. Sacrificial rites are regarded as all powerful, controlling the processes of nature and even the gods. This led to an elaborate formulary and to the domination by the brahmin priesthood who conducted vast and elaborate rites and attached cosmic significance to the smallest minutiae. Says the Satpatha Brahmana, 'Verily there are two kinds of gods; the gods themselves who are assuredly gods, and the priests who have studied Vedic lore'

Professor B.K. Ghosh refers to the Brahmanas as 'an arid desert of puerile speculations on religious ceremonies marking the lowest ebb of Vedic culture' (IV, p. 225), while Max Muller with unkind emphasis declared that one could not read ten pages of the Brahmanas without revulsion, and that for pedantry and absurdity they could hardly be matched anywhere. 'These words', said the great German scholar, 'deserve to be studied as the physician studies the twaddle of idiots and the ravings of madmen.'

Each of the Vedic samhitas has its Brahmanas, which reflect as it were the character of the samhita with which they are associated. The Brahmanas also often give the name to the related Upanishad. The Rig'vedic Brahmanas include; the Aitareya Brahmana (c. 600 BC) perhaps the oldest of them all. Its author was Mahidasa the son of a sudra mother. It deals principally with the great some

sacrifices and the different ceremonies of royal inauguration. The Kausitaki, also called the Sankhayana or the Asvalayana Brahmana, contains much material common to the Aitareya and treats of various sacrifices.

The Brahmanas of the Yajur-veda include; the Taittirriya Bharmana of the Black Yajur-veda the origin of which is linked with the name of the sage Yajnavalkya. The satapatha Brahmana (Hundred-paths Brahmana), belonging to the Vajasneyi samhita of the White Yajur-veda, is an important source of information for sacrificial ceremonies, theology and philosophy. Next to the Rig-veda it is the most important work in Vedic literature, and is ascribed to Yajnavalkya. It is found in two recensions, namely, the Madhyamdina and the Kanva.

The Bhahmanas of the Sama-veda are eight in number. Included among them are; the Prauda Brahmana, consisting of twenty-five sections, hence also called the Pancha-vimsa. It contains the famous vratya-stoma ritual by which non-Aryan converts were admitted into the Aryan fold. Shad-vimsa (Twenty sixth) Brahmana, so called because it was added to the twenty-five sections of the Prauda. The Sama-vidhana Brahmana, the third Brahmana of the Sama-veda, devoted entirely to magic. It gives the chants to be used for various spells. Tandya (or Tandaka), the most important Brahmana of the Sama-veda, sometimes confused with the Prauda. It is concerned with sacrifices in general, and with particular rites like the Sattras, vratya-stomes, and others. The Adbhuta Brahmana, a manual treating of omens and auguries, marvels and miracles. It is

sometimes regarded as part of the Shad-vimsa and is often classed with it. The Chhandogya Brahmana, famous for the Upanishad names after it.

The Atharva-veda has only one Brahmana, namely, the Gopatha, a very late work composed largely of material gathered from previous sources, including the Satapatha and the Aitareya.

For the above descriptions, learned author had referred to the books "Satapatha Brahmana", Oxford, 1882-1900 by Eggeling J (Tr.), "The Rig-vedic Brahmanas" Cambridge, Mass., 1920 by Keith A.B. (Tr.), "The Brahmanas of the Vedas", Madras, 1901 by Mac Donald K.S., "The Vedic Age", London, 1951 by Majumdar R.C. and "Chips from a German Workshop", London, 1867 by Muller F. Max.

4125. Smrti: Its dictionary meaning is 'remembered', 'recalled'. In Hindu religion this term has been applied to the whole corpus of sacred lore remembered and handed down by traditions. It is thus distinguished from the truths of the Veda which were heard (sruti) by the ancient risis but the term denotes secondary works i.e. the one written in the subsequent generation based on memory. They are considered to be supplement to Vedas. They are on the subjects of Smrti, Smarta, Sutra; Dharmasastras of Law books; "Itihasas" or legendary poems and the Kavyas, Puranas and Niti-sastras.

4126. Smrti-Sutra: Any Sutra work based on Smrti is called Smrti Sutra but principally such Sutras are concerned with family and domestic rites.

4127. Dharmasastras: It is a general name of Law book

or Code of Laws and widely known are the course of Manu, Yajnavalkya, Apastamba, Gautama, Vasistha and Baudhayana.

4128. Itihasa: Dictionary of Hinduism (supra) says about Itihasa on page 121 as under:

"Itihasa (-iti-ha-asa, 'so indeed it was') A class of 'literature' of a popular character, associated with another class called 'purana' (not to be confused with the post-Vedic Puranas). Both itihisas and proto-puranas were current in the early Vedic period, but were apparently not of sufficient importance to be generally included in the RV, though it appears to allude to some of them, and even to include a complete story, i.e., the gambler's lament (RV, X.34). The earliest references to itihasa and proto-purana occur in the AV. (XV. 6,4,et seq.) and to itihasa alone in the Brhad-Ar. Up. (II.4, 10, etc.). The Chan. Up. (III. 4, 1, 2, etc.) declares that itihisas and proto-puranas constitute a fifth Veda, while the Sankhayana Srauta sutra (XVI.2.21, 27) regards them as two distinct Vedas, as does the SBr. (XIII.4.3, 12-13). The Tait. Br. (II.9) also regards them as two classes of literature."

4129. Puranas: Puranas means ancient. They are part of Smriti (non Vedic Scriptures). **Benjamin Walker in Hindu World (supra)** has dated Puranas composition between 6th Century A.D. to 16th Century A.D. It is said that Puranas are Veda of the common folk. There are said to be 18 great Puranas i.e., Mahapuranas on which six relates to Lord Vishnu, six are devoted to Lord Shiva and six to Lord Brahma. These Mahapuranas have been narrated in brief in **Hindu World (supra)** (page 255-257, Vol. -II) and it would be appropriate to

reproduce the as under:

"THE SIX VISHNU PURANAS, sattvic in quality:

(1) Vishnu Purana, consisting of 7,000 stanzas and bearing all the 'lakshana' of the true Purana. Legend has it that it was first communicated by Brahma to Ribhu, who revealed it to the sage Pulastya and Pulastya passed it on to the sage Parasara, who in turn made it known to his disciple Maitreya, and the text takes the form of a dialogue between Parasara and Maitreya. Its basic teaching is that Vishnu is the creator, sustainer and controller of the world; it is in him that the world exists as a harmonious system, and in truth Vishnu is the world. This Purana is the most perfect and best known of all the works of this class. It gives much valuable information about the Maurya dynasty.

(2) Narada Purana (or Naradiya Purana), of 3,000 stanzas, in which the sage Narada describes the essential duties of man. Another related work, known as the Brihan, 'Great' Naradiya, consists of 3,500 verses. These Puranas belong to the period after the Muhammadan conquest, and do not bear the marks of a genuine Purana.

(3) Bhagvata Purana (or Srimad Bhagvatam), the most celebrated of the Puranas, is a voluminous work of 18,000 stanzas in length, divided into twelve skandha or books. The most popular part is the tenth book, which narrates the life story of Bhagavata or Krishna, especially of his boyhood. The Bhagvata Purana is written in the form of a dialogue between a sage and a king. The latter is doomed to die within a week for having unwittingly killed a holy man, and to ensure his salvation he spends the week

listening to the Bhagavata Purana. It lays great stress on the doctrine of bhakti or faith, and makes the love of the gopis (milkmaids with whom Krishna sported), symbolic of spiritual devotion. The name of his favourite gopi, Radha, does not appear in this Purana. Some authorities believe it was written in South India, and it was once held to be the work of the grammarian Vopadeva (c. AD 1250) friend of Hemadri who flourished at the court of the raja of Devagiri. A few authorities place it as early as AD 900. The favourite tenth book of this Purana has been translated into all the Indian languages.

(4) *Garuda Purana, of which there are several versions, although it is doubtful if a genuine original version is in existence. It is named after Garuda the vulture vehicle of Vishnu, but there is nothing in its contents to justify the name. It deals with the rites held over the dying, the death moment, the funeral ceremonies, the ritual building up of a new body for the preta or deceased, the judgment, the various after-death states till rebirth. It also deals with sun-worship and astrology and is probably Indo-Zoroastrian in origin.*

(5) *Padma Purana, an extensive work, divided into six books, which tells of the time when the world was a golden lotus (padma), and goes on to describe the Creation, and the spheres of earth, heaven and the underworld. To this a supplementary book on Devotion has been added. The whole work dates no earlier than about AD 1100.*

(6) *Varaha Purana, has about 10,000 stanzas, and is not older than AD 1000. It was revealed by Vishnu to Varaha*

(the Boar).

THE SIX SIVA PURANAS, tamasic in quality:

- (1) Matsya Purana, bears some of the marks of the genuine Purana. A heterogeneous mixture, borrowing much from the Vishnu and Padma Puranas, and from the Mahabharata. It was related to Manu by Vishnu in the form of a fish (matsya). It contains some information about the Andhra dynasty.*
- (2) Kurma Purana, dated about AD 900. Vishnu as a tortoise (kurma) explains the purpose of life. It glorifies the worship of Siva and Durga.*
- (3) Linga Purana, dated about AD 700. In this work Siva explains the meaning of virtue, wealth, pleasure and liberation, and the spiritual significance of the linga (phallus). It is largely ritualistic.*
- (4) Vayu Purana, the oldest of the Puranas dated about AD 500. It is devoted to Siva and his many attributes, and contains material about the sacredness of Gaya. A variation of the Vayu, known as the Siva Purana, gives information about the reign of Chandragupta I.*
- (5) Purana (c. AD 550), related by Skanda, god of war. The longest of the Puranas it is said to consist of over 80,000 stanzas, although it does not exist in composite form, but only in fragments. Such, for example, is the Kasi Khanda, describing Banaras and the Saivite temples there, and the Utkala Khanda, giving an account of Orissa.*
- (6) Agni Purana (c. tenth century AD), also called the Agneya Purana, was originally communicated by Agni, god of fire, to the rishi Vasishtha. It is an encyclopaedic*

compilation containing, besides some original material, many extracts from other works, relating to ritual worship, cosmology, dynastic chronology, the art of war, and a section on law taken from Yajnavalkya, a chapter on medicine taken from Susruta, and selections from Pingala and Panini on grammar, rhetoric and prosody.

THE SIX BRAMHA PURANAS, rajasic in quality:

(1) Brahma Purana (c. AD 1300), also called the Adi Purana or first Purana, since it generally stands first in all the lists of Puranas. It is also known as the Saura Purana because it is devoted to Surya and sun-god. It was revealed by Brahma to the sage Marichi. Apart from sections devoted to the cosmologies, ritual worship, descriptions of the temples of Orissa and so on, it promulgates the worship of Krishna as Jagannatha (partly taken from the Vishnu Purana). The last part, known as the Brahmottara Purana is of a later date, and celebrates the sanctity of Balaja river.

(2) Brahmanda Purana, expounds the magnificence of egg (anda) of Brahma, and describes the future aeons. Like the Skanda Purana this does not exist as a composite work, but only in parts and fragments. The popular Adhyatma Ramayana is one such part of this Purana. The authorship of the Adhyatma Ramayana is ascribed to Vyasa, and in it Rama is described as a saviour god and a deliverer rather than a mortal hero.

(3) Brahma-Vaivasvata Purana (or Brahma-Vaivarta), related by Manu Savarna, son of Vivasvat, to the rishi Narada. It is of comparatively late date, and enjoins the

worship of Krishna and Radha, making this couple husband and wife so that their love is not adulterous but conjugal.

(4) *Markandeya Purana* (c. AD 900), quite different in tone from all the other Puranas. It is related by the sage Markandeya and is heard by certain fabulous birds who are versed in the Vedas. These birds repeat it to the sage Jaimini. It has little to do with sect, ceremonial, or worship of Brahma as such, but is a succession of legends, secular in tone, recommending no particular doctrine, and consisting mainly of original compositions, superior to the Puranas in general. An episode of this Purana the *Durga Mahatmya* (variously called *Devi Mahatmya*, *Chandipatha*, *Chandi Saptasati*) is older in date (c. AD 700) than the rest. It is a poem of seven hundred verses in thirteen chapters, devoted to the glorification Sakti as mother-goddess, who descends to earth from time to time to rid the world of demons and monsters. This section is recited at many Hindu religious functions.

(5) *Bhavishya Purana*, the title, meaning 'future' Purana, seems to have been arbitrarily bestowed. It is mainly a handbook of rites and ceremonies, for the greater part very unpuranic in character and content.

(6) *Vamana Purana* (c. AD 1500), contains an account of a dwarf (*Vamana*) incarnation of Vishnu. It divides its homage between Siva and Vishnu."

4130. Besides above, there are certain lesser Puranas called Up-Puranas some of which are listed in **Hindu World (supra)** Vol. II page 257 as under:

"The eighteen lesser Puranas, called the Upa-Puranas are variously listed, but usually drawn from the following: (1) Aditya, (2) Ascharya, (3) Ausanasa (from Usanas), (4) Bhaskara (or Surya), (5) Devi, (6) Devi-Bhagavata, a Saiva Purana, sometimes listed with the great Puranas, (7) Durvasasa, (8) Kalika (c. AD 1350), a Sakta text, the source of much Tantrik material (see human sacrifice), (9) kalki, (10) Kapila, (11) Mahesvara, (12) Manava, (13) Marichi, (14) Nandikesvara, (15) Narada or Vrihan, (16) Narasimha, (17) Parasara, (18) Samba, (19) Sanathkumara, (20) Sivadharm, (21) Surya or Bhaskara, (22) Suta-samhita, a devotional Purana, Like the Bhagavata, but devoted to Siva, (23) Usanas or Ausanasa, (24) Varuna, (25) Vaya, (26) Vrihan (see Narada), (27) Yuga."

4131. It is said that Vedangas are the limbs of Vedas and treated as auxiliary to and in some sense as part of Veda. In **Dictionary of Hinduism (supra)** on page 329 it says about Vedangas as under:

"Vedanga(s) Lit. 'limbs' (angas) of the Veda, comprising six treatises 'regarded as auxiliary to, and even in some sense, as part of the Veda'. Their original purpose was to ensure that each part of the sacrificial ceremonies was correctly performed.

The process of ritual development must have been gradual, so that the formulation of the Vedangas may be assigned to a period between that of the later Brahmanas and the early Sutras, the latter being the style used for the Vedangas. The Vedangas deal specifically with the

following six subjects; Siksa, correct pronunciation; Chandas, metre; Nirukta, etymology; Vyakarana, grammar; Jyotisa, astronomy; and Kalpa, ceremonial, i.e., the general rules governing sacrificial ceremonies."

4132. **Siksa** has been explained on page 277 of **Dictionary of Hinduism (supra)** which is as under:

"Siksa One of the six vedangas or sets of rules governing the performance of the sacrifice. Siksa was a sophisticated system of phonetics which included the correct value of each letter, its accent and quantity, and the proper method of articulation, so as to ensure correct pronunciation (pratisakhya) especially in the recital of sacred passages of the Vedas."

4133. **Chandas** has been explained on page 61 and 62 of **Dictionary of Hinduism (supra)** and reads as under:

"Chandas 'Metre.' The name of one of the six Vedangas, which lays down rules intended to ensure the correct performance of sacrificial procedure, and especially of the use of the appropriate metre in the chants. In Indian prosody chandas denotes a succession of poetical feet (padas) arranged in regular order, according to certain types recognised as standards, in verses of a particular length. A metre may consist of long or short syllables, ranging from a minimum of four to a maximum of twelve.

Next to language, metre is significant in determining the age of the Vedic hymns, their metres indicating the gap that exists between them and those of classical Sanskrit poetry, the latter retaining little trace of the numerous metres of the Veda. On the other hand, classical Sanskrit

poetry has metres having no prototype in the Veda.

In the oldest Indian metre only the number of syllables is fixed, their quantity or measure being only partially determined, the last syllable of each line being a syllaba anceps, i.e., either a short or long syllable regardless of the metre of the syllables preceding it. Vedic verses are generally composed of lines of eight, eleven or twelve syllables, but only the last four (or five) have a fixed rhythm. Originally the most popular metre was the gayatri, after which the gayatri mantra (RV., III. 62, 10) is named, which is repeated by every devout Hindu at his morning and evening devotions. Its regular form consists of three lines each of eight syllables. Contemporary with it was the anustubh (from which derived the sloka), consisting of four lines, also of eight syllables each, subsequently the most popular metre for Epic poetry.

The eleven-syllabled line has a caesura or pause after the fourth or fifth syllable. The tristubh metre consists of four such lines. The twelve-syllabled line is called jagati, and except for its additional syllable follows the same pattern as the tristubh. Another metre, the dvipada-viraj, only occasionally used, consists of four or eight five-syllabled lines. A distinctive feature of Vedic verse is that two or more metres may occur in a single hymn, as in RV., VII. 54, where the metre of the first verse is gayatri, that of verses 2-4 uparistabrhati, and that of verses 5-8 anustubh.

Metre has always been regarded by Hindus as of the utmost importance. This is indicated 'by the excessive cultivation and elaboration bestowed upon their whole

metrical system', some of the most sacred metres were personified. Nonetheless, it was not until the second century B.C. that a treatise (Vedanga) dealing with both Prakrit and Sanskrit metres appeared, or at least it is the earliest to have survived. This Vedanga called the Chandah-sastra, is ascribed to Pingala (or Pingalanaga).

Though metre is an important aid in repeating passages from the Veda it is not the only one. In his introduction to the first hymn of the RV. Sayana states that not only should anyone repeating a Vedic hymn know the name of the rsi to whom it was revealed, and the name of the god to whom it was addressed, but also be aware both of the proper accents to be used and of the correct interpretation of the mantras. Anyone not knowing these things and attempting to repeat a portion of the Veda is called a mantra-thorn (mantra-kantaka) whose ignorance will assuredly cancel or obstruct the efficacy of its recital.

Injuries can be caused by a particular use of the metres (Kaus, Br., XI.5). Also certain metres are connected with the attainment of power, splendour, etc. (XVII.2). Even the gods used the metres to reach the heavenly world and thus by the metres the sacrificer too is enabled to reach heaven (Ait. Br., I.9)."

4134. **Nirukta** has been explained on page 210, **Dictionary of Hinduism (supra)** as under:

"Nirukta 'Explanation or etymological interpretation of a word.' The name of several works, especially of a Commentary on the Nighantu by Yaska. The Nighantu is a list of Vedic words handed down by tradition, which with

the Nirukta is the oldest surviving Indian treatise on etymology, philology and semantics.

Subsequently, the Nirukta led to the systematic development of etymology and was included among the list of vidyas or sciences."

4135. Kalpa has been explained on page 139, **Dictionary of Hinduism (supra)** and says as under:

"Kalpa I. 'A fabulous period of time, a day of Brahma, or 1,000 yugas, a period of four thousand, three hundred and twenty millions of years of mortals, measuring the duration of the world.'

Another Pauranic system divides a kalpa into fourteen periods called manvantaras, each containing seventy-one mahayugas and totalling 994 (14x71) mahayugas. The remaining six, required to make up the number of 1,000 mahayugas, are distributed amongst the manvantaras as follows: one krtayuga, 0.4 of a mahayuga, precedes the first manvantara as a dawn or introductory period. This manvantara and each of the remaining thirteen are followed by another krtayuga or twilight period. Thus the one 'dawn' and fourteen 'twilights' = 15x0.4=6 mahayugas, which with the 994 referred to above total 1,000 mahayugas or one kalpa. But some Puranas refer to a 'night of Brahma' and others to a 'night and day of Brahma', to denote immense periods of time. Thus a hundred 'days and nights of Brahma' are considered to constitute the entire span of his existence. This is the longest period in the Hindu time-scale, and is called a para, half of which, a paradha, had elapsed when the

present kalpa began. But in theory kalpas succeed one another ad infinitum."

4136. Jyotisa has been explained on page 130 and 131, **Dictionary of Hinduism (supra)** as under:

"Jyotisa One of six Vedangas. In a general sense it denotes the science of astronomy, but in sacrificial ritual it refers to the Vedic calendar by which the most auspicious day for the performance of a particular sacrifice is fixed. Subsequently such calendrial decisions became a feature of astrology, so that no important undertakings such as marriage, building a house, etc., were made without reference to calendrial omens.

Though there is no Vedic text on the subject, there is ample evidence in the Vedas of a knowledge of the stars. The RV. lists a number of them and divides the year of 360 days (savana) into twelve months. The 'moon of later birth' (Rv., 1.25, 8) is probably an allusion to an intercalary thirteenth or supplementary month of the luni-solar year; but other passages lack any precise astronomical knowledge. A notable effort to remedy this deficiency is apparent in particular passages of the Aranyakas and Upanisads, which attempt to interpret the world objectively, and to establish the relations of similarity, identity and interdependence, for which the word 'iva' (as if, or as it were) is used. Although these attempts were an advance on earlier cosmological views, they were mainly speculative. It was not until the appearance of the Jyotisavedanga (Treatise on astronomy), compiled between 300 and 200 B.C., that the subject made use of the

mathematics gradually being evolved. Though failing to produce a sophisticated stellar theory, the Jyotisedanga provided a basis for the subsequent five astronomical treatises called Siddhantas, of which the only surviving one is the Suryua Siddhanta (Explanation or Solution of the Sun). But its scope was limited by attempts to reconcile the temporal aspect of recurring cosmic cycles with the mythical unit of time called 'a day of Brahma', equivalent to a calendar year. The latter was divided into 10,800 'moments', the number of metrical divisions in the RV., each of which consists of forty syllables, the whole totalling 432,000 syllables.

At the end of the Great Cosmic Cycle, all the stars, having completed revolutions over a period of 4,320,000 years, were thought to return to their original positions. To support the authenticity of this grand total, it was subjected to the following analysis. This begins with the number 108, i.e., the product of the four phases of the moon and twenty-seven nakshatras (lunar asterisms); the second, the product of the sixteen theoretical parts of the lunar disc, and twenty-seven lunar phases, totalling 432; and finally the product of the lunar years, which is 12,000 divine years, equivalent to 360 calendar years, each of 360 days, making a grand total of 4,320,000. The assumption that these figures solved all astronomical problems led to greater attention being devoted to astrology. But some amendments were made later when the Surya Siddhanta was re-written and established as the basic handbook of Indian astronomy. About this time (A.D. 499) the astronomer Aryabhata

produced his great work the Aryabhatiya which mentions the rotation of the earth and develops the theory of epicycles. The end of the sixth century marks the birth of the astronomer Al-Biruni, considered to be the most accomplished of Indian astronomers despite his refusal to accept Aryabhata's theory of the rotation of the earth.

Before the introduction of the signs of the zodiac, solar months were called by the names corresponding to lunar months, and subsequently by the zodiacal sign in which the sun appeared. Owing to differences in the length of lunar months and days and variations in the precession of the equinoxes it became necessary to make adjustments to reconcile them with the months and signs of the zodiac. This reconciliation was achieved in the Siddhanta period when the week of seven days was introduced, each named after a planet. The months followed the Greek zodiacal order but with Indian designations. This arrangement involved changing the three Vedic seasons to six, each consisting of two months viz:

<i>Vasanta (Spring)</i>	<i>caitra (March-April)</i> <i>vaisakha (April-May)</i>
<i>Grisma (Hot season)</i>	<i>jyaistha (May-June)</i> <i>asadha (June-July)</i>
<i>Versa (Rainy season)</i>	<i>sravana (July-August)</i> <i>bhadrapada (August-September)</i>
<i>Sarad (Autumn)</i>	<i>asvina (September-October)</i> <i>karttika (October-November)</i>
<i>Hemanta (Winter)</i>	<i>margasirsa (November-December)</i>

pausa (December-January)

Sisira (Frosty season) *magha (January-February)*

phalguna (February-March)

Astrology has always been closely associated with astronomy in India as is indicated in the works of astronomers referred to above. In addition Varahamihira (sixth cent. A.D.), author of several astronomical treatises, who also wrote on astrology and divination, the most important being the Brhat-samhita (Great Compendium), which describes the motions and conjunctions of celestial bodies and their divinatory significance. He also wrote two books on purely horoscopic astrology, in which he introduced many Greek astrological terms, including hora, the hour of birth.

The subsequent Moslem invasions and contacts with Arab science influenced Indian astronomy in the medieval period, Bhaskara (twelfth century) being one of its most noted exponents."

4137. Then comes **Vedanta**, i.e., the end of the Veda, i.e., the complete knowledge of Veda. It is explained on page 329 to 330, **Dictionary of Hinduism (supra)** as under:

"Vedanta 'End of Veda'. i.e., the complete knowledge of the Veda. It is not an appendage to any particular portion of the Veda as were the Brahmanas, but a re-interpretation of its basic truths in the light of aupanisadic revelation. The Vedanta is thus associated with the Uttara-Mimamsa 'upper or later examination', regarded as one of the six Hindu darsanas which represented the 'views' of particular religious groups, and is distinguished from the Purva-

Mimamsa, the conservative and fundamentalist appraisal of the original parts of the Veda. The Vedanta views, unlike those of the other darsanas, were not initiated by a particular teacher, but were derived from the teaching of the Upanisads. As these presented both a doctrine of pure monism (advaita) and that of a modified dualism (dvaita), the expositions differ. It was not until Badarayana produced his Brahma-sutras (between A.D. 200 and 450) that particular Vedanta views were systematically presented. Despite the lack of indisputable evidence, it is probable that the aupanisadic notion of the atman was current in the sixth century B.C., as is suggested by the Buddhist anatta (Skt. anatman) non-atman doctrine, which by the second century A.D. had become the sunyavada of the Mahayana Buddhists."

4138. The term "**Aranyakas**" has also been explained on page 17, **Dictionary of Hinduism (supra)** and the relevant extract is as under:

"Aranyaka(s) 'Forest texts.' these are essentially sacred esoteric writings which form the core of the Upanisads. They were considered to be 'of a secret uncanny character, and spelt danger to the uninitiated', being intended only for those brahmanas and ksatriyas who had renounced the world and retired to forest solitudes."

4139. Contemporary Literature of other religion namely, Buddhist, Jain etc.: Some literature of Buddhist and Jain religious scholars of the contemporary period referring to historical events is also available giving information about social, political and other aspects and they are also treated to be

a relevant source.

4140. Biographies: It is another literary source of history. Certain writer's took the life of their royal patrons as theme of their literary works. Though this kind of work may not be recorded as a genuine history, yet they contain valuable historical information of contemporary era. Their object was glorification of king rather than to give a true picture of his life and times, and mostly they were conceived by their authors not as historical texts but primarily as medium for showing their literary skill and ingenuity. Among this category are:

"Banabhatta, that great master of Sanskrit prose, wrote the Harsha-charita (life of the emperor Harsha), and two poets, Vakpati and Bilhana, described the exploits of Yasovarman and Vikramaditya (of the later Chalukya dynasty) in two epics, the Gaudavaho and the Vikramanka-deva charita. We have also a curious poetical work, the Rama-charita, in which the author uses throughout verses of double entendre, which, taken one way, describe the story of the Ramayana, and taken the other way, recount the story of king Ramapala of Bengal.

Among other biographical works may be mentioned the Kumarapala-charita of Jayasimha, Kumarapala-charita or Dvyasraya-kavya of Hemachandra, Hammira-kavya of Nayachandra, Navasahasanka-charita of Padmagupta, Bhojaprabandha by Ballala, Prithviraja-charita of Chand Bardai and Prithviraja-vijaya (fragmentary) by an anonymous writer."

(Vedic Age-Vol I-Majumdar 1996, Page 49)

4141. Local Chronicles: These are not available from very

ancient time but it appears from the history books that there were certain local chronicle in different parts of India like Rajatarangini etc.

4142. Rajatarangini: It is a history of Kashmir written throughout in verse by Kalhana sometimes in 1149-50 AD.

4143. There were certain chronicles of Gujarat like, Ras-Mala, Kritikaumudi of Somesvara, Sukrita-samkirtana of Arisimha, Prabandha-Chintamani by Merutunga, Prabandha-kosa by Rajasekhara, Hammira-mada-mardana and Vastupala-Tejahpala-prasasti of Jayasimha, Sukritakirti-kallolini of Udayaprabha, Vasantavilasa of Balachandra, etc. It is said that some chronicles were published in respect to Sindh and Nepal also.

4144. Archaeology: The expert witness (Archaeology), Dr. Jaya Menon, PW 29 has also stated about “archaeology”, its meaning, scope etc. At page 29 of the statement in cross-examination by the learned counsel for defendant no.20 (Suit-4) giving the meaning of “archaeology” she stated:

"Archaeology is a discipline in order to understand the past through excavation and seeks to understand the material that is uncovered during excavation. It is correct that the term, "Archaeology" is derived from Greek and "archaeos" means old. Logos means study. To me, Archaeology means much more than a systematic study of antiquities only. The difference between History and Archaeology is that the History is a study of past on the basis of written evidence, whereas the Archaeology signifies a study of material evidence. It is not correct to say that in India, History is the mother of Archaeology. In fact, the two subjects are entirely

different disciplines based on different sources. In India, the history of Archaeology dates back to two million years. I studied this fact in a book titled as, “ The Rise of Civilisation in India and Pakistan”, authored by Allchin and Allchin. The said book was published in the year 1983. It was published by the Publishers, “Select Book Service Syndicate”. The basic aim of Archaeology is to understand the human past. It is true that the Archaeology is a subject to understand the changes and development of nature and humanity.”

4145. Further at page 61, P.W.29 states:

“The Archaeological history of human beings can be divided into palaeolithic, mesolithic, neolithic, chalcolithic and Iron Age.”

4146. Inscriptions: The engraved information on stones, metal has been found to be a source of the highest value for the reconstruction of the political history of the ancient India. They are free from the process of tampering to which books and other documents written on perishable material are liable. The historians appeared before us unanimously agreed that the inscriptions as historical evidence take precedence over the mass of Literature, as age of most of the texts is uncertain and they all must have undergone considerable modifications in the course of being preserved in copies through hundreds of years.

4147. Numismatics: The study of coins is called numismatics.

4148. Monuments: The remains of buildings, statues, decoratives, fragments, potteries and other objects of miscellaneous character is also relevant in tracing the history

and evolution.

4149. This brief discussion was only to give some idea about the sources of history, ancient India's Vedic and religious literature etc. However, there is a lot of controversy on the historicity of the above vedic literature in one or the other way. This we shall discuss a little after.

4150. Whether Lord Rama was borne and was a personality in history, as a matter of fact cannot be investigated in a Court of Law for more than one reason. According to the faith and belief of Hindu people, the period when Lord Rama was there, ranges from several thousand of years to lacs and crores of years. One thing which has been accepted and admitted almost universally and before us also that it is the faith of Hindu people that Lord Rama was incarnation of Lord Vishnu and was borne at Ayodhya. The identity of Ayodhya though it is said to be a city of much antiquity with the birth of Lord Rama but is mainly connected and known with Lord Rama.

4151. The witnesses on behalf of the Hindu parties and in particular OPW 16, Jagadguru Ramanandacharya Swami Ram Bhadracharya; DW 3/18, Sri Acharya Mahant Bansidhar Das alias Uriya Baba; DW 3/13, Mahant Ram Subhag Shashtri; DW 3/20, Mahant Raja Ramchandracharya; DW 3/14, Jagad Guru Ramanandacharya Swami Haryacharya; DW 2/1-3, Mahant Ram Vilas Das Vedanti; DW 20/2, Swami Avimukteshwaranand Saraswati and few others propagating in detail about Hindu faith on worship of Lord Rama said that he was born thousands and lacs of years ago and, therefore, to ask for a positive evidence as contemplated in an enactment by the British Parliament laying down the procedure of evidence which has continued by virtue

of Article 372 of Constitution would be not only a futile attempt but is against all the canons of the principles of law which would have been applicable in such matters. It is suggested that nobody can dare to ask such questions for the such pious and reverence beliefs in other religions like Jesus Christ, Prophet Mohammad Saheb etc. then where is the question of asking such an evidence in the matter of a religious faith and belief, which is not a few hundred years old but travels in the history of several thousands years. They tried to explain the system of timings of four yugas as contemplated in Vedic texts and which has been mentioned in detail in Shanti Parva (231.21-22) (Mahabharat) as under:

“The rishis, measuring time, have given articular names to particular portions [of time]. Five and ten winks of the eye made what is called a Kastha. Thirty Kasthas made what is called a Kala. Thirty Kalas, with the tenth part of a Kala, made a Muhurta. Thirty Muhurtas made one day and night. Thirty days and nights form a month, and twelve months form a year. Persons well-read in mathematical science say that a year is made up of two solar motions, meaning the northern and southern. The sun makes the day and night for men. The night is for the sleep of all living creatures, and the day is for work. A month of human beings is equal to a day and night of the departed manes [ancestors who have gone on to the subtle worlds]. That division consists in this: the light half of the month is their day which is for work; and the dark fortnight is their night for sleep. A year (of men) is equal to a day and night to the gods [devas or celestials]. This division consists in

this: the half year for which the sun travels from the vernal to the autumnal equinox is the day of the gods, and the half year for which the sun moves from the latter to the former is their night. [Thus, an earth year is but a day for the devas.] Calculating by the days and nights of human beings about which I have told you, I shall speak of the day and night of Brahma and his years also. I shall, in their order, tell you the number of years, that are for different purposes calculated differently, in the Krita, the Treta, the Dvapara, and the Kali Yugas. Four thousand celestial years is the duration of the first or Krita age. The morning of that cycle consists of four hundred years and its evening is of four hundred years. [Note: This says celestial years, or years of the demigods on the higher planets. Such years are much longer than those of planet earth. So 4000 celestial years, with the morning or Sandhya of 400 celestial years and the evening or Sandhyansa, or intermediate period, of another 400 years, equals 4800 celestial years or 1,728,000 human years.]

“Regarding the other cycles, the duration of each gradually decreases by a quarter in respect of both the principal period with the minor portion and the conjoining portion itself. These periods always keep up the never-ending and eternal worlds. They who know Brahma, O child, regard this as Immutable Brahma.” (Mb, Shanti Parva, Chap.231, Text 21-22)

This means that as each age appears, from the Krita, Treta, Dvapara to Kali, each Yuga decreases by a quarter of the previous Yuga, in addition to the conjoining Sandhya

and Sandhyansa periods with each Yuga. In this way, it is roughly calculated that a whole cycle of the four yugas, namely Krita, Treta, Dvapara and Kali-yuga together, total about 12,000 celestial years in length.

The Mahabharata (Santi Parva,231.29-32) continues: “The learned say that these 12,000 celestial years form what is called a cycle. A thousand such cycles form a single day of Brahma. The same is the duration of Brahma's night. With the beginning of Brahma's day the universal entities come into being. During the period of universal dissolution the Creator sleeps in Yoga-meditation. When the period of sleep expires, He awakes. What is Brahma's day covers a thousand such cycles. His night also covers a thousand similar cycles. They who know that are said to know the day and the night. On the expiry of His night, Brahma, waking up, modifies the indestructible intelligence by causing it to be overlaid with ignorance. He then causes Consciousness to spring up, whence it originates Mind which is at one with the Manifest.”

4152. There is some confusion on account of a little difference in Puranas. One calculate the time as contemplated in Vedic texts in terms of the years in accordance with present system and this is why the time results in lots of inaccuracy. In Vedic literature, the time is described in celestial years, or years of the devas, not according to the time we experience and calculate on earth:

“In calculating the duration of the different yugas, there are a few differences between the Puranas. The

Brahmanada Purana (1.2.29.31-34) specifically states that Krita or Santya-yuga is 1,440,000 human years in length, Treta-yuga is 1,080,000 years, Dvapra-yuga is 720,000 years, and Kali-yuga is 360,000 years in length. The Linga Purana (4.24-35) also agrees with this except for Treta-yuga, which it says is 1,800,000 years in length.

However, when explaining the various measurements of time, the Vishnu Purana (Book One, Chapter Three) and the Srimad-Bhagavatam (3.11.19), along with the Bhagavad-gita (8.17) and the Vayu Purana (Chapter 57) and others, such as the Mahabharata as quoted above, the measurements of the durations of the Yugas, stands explained.

In the explanations of the measurements of time found therein, one cycle of the four yugas together is 12,000 years of the demigods, called divine years. Each of these years is composed of 360 days, and each of their days is equal to one human year. So Krita-yuga is 4000 divine years in length, Treta-yuga is 3000 divine years in length, Dvapara-yuga is 2000 divine years in length, and Kali-yuga is 1000 divine years long, with the addition of the conjoining portions of the Sandhya and Sandhyansa.

In this way, each yuga is preceded by a period called a Sandhya, which is as many hundred years in length as there are thousands of years in that particular yuga. Each yuga is also followed by a period of time known as a Sandhyansa, which is also as many hundreds of years in length as there are thousands of years in the yuga. In between these periods of time is the actual yuga. Therefore,

we have:

Krita-yuga = 4000 divine years, Sandhya = 400 divine years, Sandhyansa = 400 divine years. Total = 4800 divine years X 360 days = 1,728,000 human years.

*Treta-yuga = 3000 divine years, Sandhya = 300 divine years, Sandhyansa = 300 divine years. Total = 3600 divine years X 360 days = **1,296,000 human years.***

Dvapara-yuga = 2000 divine years, Sandhya = 200 divine years, Sandhyansa = 200 divine years. Total = 2400 divine years X 360 days = 864,000 human years.

Kali-yuga = 1000 divine years, Sandhya = 100 divine years, Sandhyansa = 100 divine years. Total = 1200 divine years X 360 days = 432,000 human years.

This equals 4,320,000 human years in one cycle of the four yugas together; and 1000 cycles of these yugas equals 12,000 divine years and 4,320,000,000 human years in a day of Brahma.

It is also explained that Kali-yuga began with the disappearance of Lord Krishna from the planet. This has been calculated to be 3102 B.C.. Since Kali-yuga is described as being 432,000 earth years in length, with 5,000 years and more already passed, then the age of Kali-yuga has approximately 426,000 more years to go.”

4153. Taking note of this kind of calculation, our attention is drawn to **Exhibit 36 (Suit-5) (Register 32 Page 7 to 113)** which is an extract photocopy of the book **“Itihas Darpan”** Vol. III December 1996 published by Bhartiya Itihas Sankalan Yojna Samiti, Delhi, which contains its frontispiece and pages 1 to 74. Its first chapter is **“The Age and Size of Universe as per Hindu**

Calculations". Apparently, the concept of time and period appears to be exaggerated and may not be relevant for the dispute but in substance it has some connection with the issues in hands and will reflect on what the Court is required to do while considering such issues without appreciating the antiquity, magnanimity and the lack of appropriate knowledge on this aspect on the part of the people in presenti to explain the real concept, may be on account of loss of ancient record in original etc. or the material having disappeared with time. Some part of the calculation of learned author would be a matter of interest and may also reflect what these religious personalities have said is not something which can be brushed aside easily. It says:

"Professor Arthur Holmes in this masterly work The Age of the Earth opines "Long before it became a scientific aspiration to estimate the age of the earth, many elaborate systems of the world chronology had been devised by the sages of antiquity. The most remarkable of these occult timescales is that of the ancient Hindus, whose astonishing concept of the earth's duration has been traced back to Manusmriti, a sacred book. According to this compilation of law and wisdom, the whole past and future of the world is but a day in the eternal life of Brahma – a day of four thousand three hundred and twenty million years, throughout which finite beings are created out of Infinite. The day of Brahma is divided into fourteen great cycles, each lasting 30,34,43000 years, together with when Brahma's night begins the finite is destined once more to merge into infinite. At present the world is in the seventh of these cycles and according to the Hindu calender recorded

in the Vishnu Purana it is now (A.D. 1947) 107,29,49048 years since the earth came into existence. By a curious coincidence this characteristically precise assessment is of the same order as the two thousand million years which has recently been the most favoured estimate for the age of the expanding universe."

Since the introduction of the theory of Relativity by Prof. Elbert Einstein, the concepts regarding the universe have been revolutionised. According to Einstein the space, time and matter all are relative. There is nothing which could be called Absolute. Time and space could not be separated. The astronomer looking through his telescope is looking both outward in space and backward in time, for the light reaching the earth from the stars is not of today but of million of years back. We are looking at them in their form when the light left them so many millions of years back and it is quite possible that some of these stars might have ceased their existence at present. Therefore, Einstein described the Universe as a space time continuum having four dimensions-three of space and one of time. Einstein had shown that the properties of space-time continuum are disturbed wherever there is matter and motion. A star, a comet or a galaxy, says Licoln Barnett, a noted physicist distorts the geometry of the space-time through which it moves, just as a fish swimming in the water agitates the surrounding waters. Space becomes bent or curved in the region of the matter hence the paths of the planet are the results of moving through space distorted by the Sun.

As we have already seen, the space-time continuum is

bent and distorted by the material bodies in it. If the space is curved in the region surrounding the heavenly bodies it is obvious that all matter in the universe must produce the similar effect- an overall curvature of the whole space-time continuum. The universe, must be regarded as a close system finite but unbounded and not infinite as has been supposed. On the face of it, it is beyond one's imagination to visualise a finite universe but there is nothing so mysterious about it. The surface of the earth, for example, is finite, that is having a limited or measurable area but at the same, time unbounded, i.e. one could walk around it for ever without ever reaching the end.

Einstein theorised that the universe is of such size and shape that a beam of light travelling at 1,86,000 miles per second would return to its source after about 200 billion years. (One billion is equal to one million million and the figure comes to 200,000,000,000,000). As the figure is nothing but the circumference of the universe using the formula $\pi \times D(\text{Diameter}) = \text{Circumference}$, we can calculate the diameter of the universe.

$$\begin{aligned}
 \pi = 22/7: \text{Diameter} &= \frac{200,000,000,000,000 \times 7}{22} \\
 &= \frac{1,400,000,000,000,000}{22} \\
 &= \text{about } 63,636,363,636,364
 \end{aligned}$$

Light years

(One light year is the distance travelled by light in one earthly year at the rate of 1,86,000 miles per second and is equal to 5.38 million million miles)

Keeping aside for a while the Einsteinian views about the universe, let us see what the ancient Hindus

concieved about the universe.

In the Hindu puranas the universe was considered a gigantic egg hence the name "Brahmanda'. God who is the lord of Universe is described as 'Akhilanda Koti Brahmanda Nayaka' meaning, 'The Lord of the biggest egg having innumerable cosmic spheres.' The age of the universe or the life-span of the universe is given in terms of the life span of Brahma. In Hindu chronology there are two time-scales; one the earthy scale and the other the divine scale (Deva Mana). The details of the scales are given below.

The simplest chronological unit is known as 'Prana'

6 Pranas = 1 Vighatika

60 Vighatikas = 1 Ghatika

60 Ghatikas = 1 Ahoratra (Day & Night together)

15 Ahoratras (Days) = 1 Paksha (Fortnight)

2 Pakshas (For nights) = 1 Masa (Month)

12 Masas (Months) = 1 Samvatsara (Year)

= 1 Divine Day

30 earthly years = 1 Divine Day (Divya Maha)

360 earthly years = 1 Divine year (Divya Vastara)

4800 Divine years or 17,28,000 earthly years = 1

Krita Yuga (including twilight period)

3600 Divine years or 12,96,000 earthly years = 1

Treta Yuga (including twilight period)

2400 Divine years or 8,64,000 earthly years = 1

Dwapara Yuga (including twilight period)

1200 Divine years or 4,32,000 earthly years = 1

Kali Yuga (including twilight period)

12000 Divine years or 43,20,000 years (Sum total of 4 Yugas) = 1 Maha Yuga or Divya Yuga (Great epeoh)

1000 Divya Yugas or 432,00,000 years = 1 Udaya Kalpa (Day of Brahma)

Another

1000 Divya Yugas or 432,00,00,000 earthly years – 1 Kshaya Kalpa (Night of Brahma)

2000 Divine years or 864,00,00,000 earthly years – 1 (Full day of Brahma Brahma dina)

30 such days of Brahma – 1 month of Brahma (Brahma Masa)

12 such months of Brahma – 1 year of Brahma

100 such years of Brahma = 1 Life Span of Brahma

By the end of this period the entire Universe, every galaxy, nedula, star – each and every thing perishes. This period of Universal dissolution lasts for another such life span of Brahma (100 Brahma Vatsaras) and on completion of the same vew creation of everything commences again. This phenomenon is cyclic and has neither beginning nor end.

Applying this vast time scale let us calculate the age of Brahma in terms of earthly years.

1 day of Brahma = 864,00,00,000 years

1 year of Brahma = 864,00,00,000 X 360 years

*1 Life Span on Brahma = 864,00,00,000 X 360 X 100 years
= 311,040,000,000,000 years (15 digits)*

The modern astrophysicists place the age of the present universe as anything between 10 and 20 billion years. Let us see what it seems to

1 Million is equal to 10,000,00

1 Billion equals to 1 Million X Million

= 10,000,00 X 10,000,00

= 100,000,00,00,000

10 Billion = 10 X 100,000,00,00,000

= 1,000,000,00,00,000 (14 digits)

20 Billion = 2,000,000,00,00,000 (14 digits)

Now let us calculate the present age of the Universe as per the Hindu scriptures. At present Brahma has completed his fifty Divine years of life and is in his fifty first Divine year.

1 Divine year = 8,640,000,000 X 360 earthly years

50 Divine years = 50 X 8,640,000,000 X 360 years

= 155,520,000,000,000 (15 digits)

A comparison of both the above figures clearly shows that while the modern astrophysicists, figures are very conservative the Hindu calculations are most accurate.

During the current fifty first year 1,972,949,096 (By 1995) years were over. Hence the total age of the universe at present comes to 155,520,000,000,000 plus 1,972,949,096 i.e. 155,521,972,949,096 years.

A comparison of both the above figure shows that while the figures of the modern astrophysicists are very conservative, the figures arrived at by the Hindu calculations are most accurate. The reason is that while the former are conjectural the latter are based on scientific facts.

It was already mentioned that as per Einsteinian view sicne the Universe is such that a beam of light

travelling at a speed of 1,86,000 miles per second would return to its source after 200 billion years – Light rays are supposed to travel in stright lines. In such a case how it would be possible for the light rays to undergo several bends and come back to its original source? Even a third grade star like the Sun could deflect light rays passing nearby. Einstein perdicted this and also practically showed it during a solar eclipse. Thus he proved that light also is having mass based on which his popular formula $e = mv$ was conceived. There are billions and billions of stars which are very very massive than the Sun in the universe. Many such stars devour the light coming to them becoming black hole while others deflect that light rays passing nearby. Thus the light rays undergo several deflections and finally come to the original source. As per this Einstenian concept it was calculated that the Universe is having a circumfrence of 200 Billion light years and the diameter of 63,636,363,636,364 light years. Thus Einstein believed that the universe is finite having these dimension.

$$\begin{aligned} 200 \text{ billion} &= 1,000,000 \times 100,00,00 \times 200 \\ &= 200,000,000,000,000 \text{ (15 digits)} \end{aligned}$$

It is curious to note that the life span of Brahma also is having such a staggering figure.

$$\begin{aligned} \text{Life span of Brahma} &= 311,040,000,000,000 \text{ years} \\ &\text{(15 digits)} \end{aligned}$$

Could it be just a coincidence? Does it indicate the size of the Universe? If so it is the most accurate calculation."

4154. This document further appears to have been filed to

show the manner in which the stone inscription of 1992 was deciphered, but now, in our view, it is wholly irrelevant since K.V. Ramesh OPW 10 has submitted his own translation and transliteration in English which all the parties have admitted that it is the most authentic one and his competence and expertise on the subject admits no doubt.

4155. F.E. Pargiter tried to find out historicity in the matter by tracing out the genealogy. In his “**Ancient Indian Historical Tradition**” he collected list of rulers and dynasties based on traditional Sanskrit sources. He could successfully find the chronology tracing back about three thousands of years but find some gaps missing links etc., hence rejected it by observing that it is entirely a myth. It is normally difficult to a common man to trace out his own genealogy by five or ten stages back, and, here a person who had no knowledge of local faith, belief etc., from here and their tried to find out chronological list of hundreds of predecessors, going in thousand of years, and yet when find some alleged manuscripts or some descriptions in certain books creating some confusion, easily accepted the easier mode of wriggling out of it by terming it a myth. Probably the reason might be that they were working under a concept of Christian methodology at that time that the world itself was created 4004 BCE. He also might be under the conventional wisdom of Max Muller's theory of Aryan invasion in Indian sub-continent who presumed that Indian civilization began only when the Aryans allegedly invaded from the side of Indus in about 1500 BCE. It is probably for this reason that he was not able to go beyond that. Something is really disturbing with these kind of dispute. Doubts normally are not raised or tried to be avoided in the

matters of other religions. The dispute of Al Aqsa in Jerusalem where the Farmosque is and treated to be the third most pious place by muslims since they believe that Prophet Muhammad descended thereat after visiting heaven, nobody even doubt their faith but one can always ask a question that Jerusalem is not mentioned in Quran at all while Mecca and Madina words have been used innumerably then what is the evidence for such belief but then one must understand and appreciate that in the matter of faith and religion such things cannot be asked. A religion itself means if some people believe something and worship as a matter of right, since the time immemorial, the others must not raise any doubt. Simple logic is that failing to find evidence to something does not necessarily result in that the thing does not exist.

4156. The issues which have been framed and up for consideration by us are causing a bit complication inasmuch as issue 11 (Suit-4) says, "is the property in suit the site of Janambhumi of Sri Ram Chandraji". It does not talk of whether this question has to be considered in the context of tradition, faith and belief of Hindus, or, that like an ordinary property dispute, we are really required to answer where Lord Rama was borne actually. If this be so, the issue require us to perform an impossible task. On the one hand, qua the property in dispute when question arise whether it was actually constructed by Babar, and whether he actually dedicated or not, the submission is that the matter travels in history and, therefore, direct evidence for an event occurred such a long time back may not be possible, hence the issues must be decided in the light of the traditions etc. and other circumstantial things. But here, where

the period of Lord Rama ranges in several thousand and lacs of years, can it be said where he actually borne, be decided by a Court of Law by collecting positive evidence on this aspect and any party will be able to do it.

4157. The issues pertaining to history cannot be decided like this and to us it appears that by necessity we have to treat the issues 11 (Suit-4), 1 (Suit-1) and 22 (Suit5) as if we are required to answer the common question whether the property in suit is the site of birth of Sri Ramchandra Ji according to tradition, belief and faith of Hindus in general, otherwise this kind of dispute will create inroads to a very serious and dangerous arena which we cannot allow.

4158. Let us now proceed to find out as to how Ayodhya and Lord Rama inter se are considered by the parties before us and what has been said in brief by their witnesses.

4159. Regarding the identity and importance of Ayodhya, the statements of some of the witnesses of plaintiffs (Suit-4) are as under:

(a) P.W. 6 Mohammad Unus Siddiqi

“यह ठीक है कि हिन्दू लोगों में इस बात की आस्था है कि अयोध्या भगवान राम के नाम से जुड़ी हुई है।” (पेज 20)

"It is true that it is a matter of faith for Hindus that Ayodhya is linked with the name of Lord Rama." (E.T.C.)

(b) PW 8, Abdul Ajj

“यह ठीक है कि अयोध्या हिन्दुओं की एक तीर्थस्थली है। बहुत दूर-दूर से हिन्दू लोग वहाँ आते हैं।” (पेज 33)

“It is true that Ayodhya is a pilgrimage of Hindus. Hindus come here from far off places.” (E.T.C)

(c) PW 10 Mohammad Idris

“अयोध्या एक मजहबी शहर है, वह हिन्दुओं का भी मजहबी शहर है और

मुसलमानों का भी मजहबी शहर है। यह ठीक है कि अयोध्या में मन्दिरों की भरमार है।” (पेज 33-34)

"Ayodhya is a religious town. It is a religious town for Hindus and so is it for Muslims. It is true that Ayodhya has plenty of temples." (E.T.C)

(d) PW 21 Dr. M. Hashim Kidwai

“यह सही है कि राम चन्द्र जी का जन्म अयोध्या में हुआ था। यह सही है कि हिन्दू लोग अयोध्या में भगवान राम के जन्म स्थान पर दर्शन करने सदियों से जाते हैं।” (पेज -77)

“It is true that the birth of Ram Chandra Ji took place in Ayodhya. It is true that from centuries, Hindu community have been visiting the birthplace of Lord Rama for Darshan.” (E.T.C.)

“यह ठीक है कि अयोध्या हिन्दुओं की एक महत्वपूर्ण तीर्थस्थली है यह भी ठीक है कि अयोध्या में भगवान श्री राम का जन्म हुआ था। सभी हिन्दू इस बात को नहीं कहते कि भगवान राम का जन्म उसी भूमि पर हुआ था जहां बाबरी मस्जिद बनी है। यह ठीक है कि कुछ हिन्दू की ऐसी मान्यता है कि यह भगवान श्री राम की जन्म स्थली है।” (पेज -83)

“It is true that Ayodhya is a significant pilgrimage of Hindus. It is also correct that birth of Lord Rama took place in Ayodhya. All Hindus do not say that the birth of Lord Rama took place on that very land where Babari Mosque is constructed. It is correct that some Hindus believe that it is the birthplace of Lord Sri Rama.” (E.T.C.)

(e) PW 25 S.M. Naqvi

“जो तीर्थयात्री अयोध्या में दर्शन के लिए आते हैं वह और सब स्थानों के अलावा बाबरी मस्जिद के पास जो सीता रसोई कहा जाता है और राम चबूतरा कहा जाता है वहां तक आते हैं और श्रद्धा जरूर पेश

करते होंगे और श्रद्धानुसार फूल और बताशे चढ़ाते हैं।” (पेज 51)

“Such pilgrims, who come to Ayodhya for 'Darshan' (offering of prayer by Hindus in temple), apart from other places, also visit the place called 'Sita Rasoi' & 'Ramchabutara' near Babri masjid and must be offering their devotion and offer flowers and sweets as per their devotion.” (E.T.C.)

4160. So far as the witnesses of Hindu parties are concerned, they all have said unequivocally that according to their faith and belief Lord Rama was borne at Ayodhya and the disputed site is the place where Lords of Lord manifested. The relevant part thereof we may refer a bit later.

4161. We are aware that the antiquity, history etc. of a place or personality would not solely depend the oral statements of some persons who could not have any personal knowledge of the matter. This appears virtually admitted on the part of the muslim parties also and it is probably for this reason, under Order X Rule 2 CPC, statement was made by all the learned counsels appearing for Muslim parties, about the faith and belief of Hindus that Lord Rama was borne at Ayodhya or that it is this very Ayodhya in respect whereto the above faith exist, they have no reason to dispute it, and their dispute is confined only to the site in question as to whether the place of birth of Lord Rama can be zeroed down thereto or not, legally and otherwise.

4162. The counsel for the parties virtually were unanimous that these aspects can be seen better in the light of the historical and other texts which may reflect upon it and give some idea on the subject. Having considered the issue in detail we find that the work of Historians and experts as they claim, the recorded

material, which we have in the form of books, can broadly be categorised in two.

- (1) The books written before or till 1600 AD (hereinafter referred to as “pre-1600 AD”; and,
- (2) The books written after 1600 AD (hereinafter referred to as “post-1600 AD”).

4163. The reason for making the above distinction though to some extent is apparent, but we propose to give its detail. At this stage, it would be suffice to mention and remind us that the books falling in the first category, i.e. pre-1600 AD mostly consist of Hindu, Jain, Baudha and Muslim literature written by the persons of these communities, in limited may some chronicles, and also include the published material of certain travellers from other countries like China etc. In the later category, i.e. post-1600 AD the published material consist of the history books mostly written by Europeans as well as English translation of pre 1600 AD literature, which was originally written in languages like Sanskrit, Turkish, Persian etc. as also the travellers account of persons mostly European, visiting Indian sub-continent.

4164. It is no doubt true that pre-1600 AD literature is a bit scattered, lack at several places, clarity and specificity, and leaves at times one to guess or assume something while the post-1600 AD material is more specific and concrete but tainted and tampered or written without understanding the true context and facts. It has to be relied and handled cautiously since it is more based on informations received by the authors other than first hand information. When something is written on the basis of information received, the source from which the information

has been received, the extent of clarity with which the information is conveyed the credibility of the informant as well as information, whether the information has been given impartially or with a biased mind, capacity and extent of understanding of the person receiving information, his capability of putting the same on paper, the extent of accuracy and several other similar factors would have to be considered otherwise the ultimate inference may result in drastic consequences.

4165. The Indian history in post 1600 AD has primarily been written by Europeans claiming that the same is based on an in-depth study of old manuscripts of Indian Literature as also the information they have collected from the available Indian Historians and local people. Though the printed material pre 1600 AD is also available but we cannot term it as primary source of evidence since the material is published later on and we have no manner of comparing the same with the primary source. The original manuscript is not available and in many of cases cannot be available at all.

4166. Normally one ought to proceed chronologically but since post 1600 authors have claimed their work to be very authentic and reliable, we intend to proceed in a reverse manner, i.e., first to consider and refer some of the historical and other books written in post 1600 AD and thereafter revert back to pre 1600 AD.

4167. The historical literature in post 1600 AD mostly has its credit to the people came in India as merchants from England and turned the entire chapter of history in this part of Asian Continent. Prior to it, one noticeable event is the visit of Vasco-

da-Gama on 20th May 1428 alongwith four ships and 118 sailors. It is said that the route was guided to him by an Indian sailor. He returned to Lisbon with a cargo, the value of which it is said, was 60 fold the cost of his voyage to India. This opened the eyes of Europeans in the entire continent and thereafter attempts from different countries like England, France etc. were made to enter into trade with India. On 24th September, 1599 a group of merchants formed an association for entering into free trade in East Indies. Queen Elizabeth granted a Charter on 31st December, 1599 to Governor and Company of Merchants of London to trade freely in the East. Though it was not necessary to seek for a charter but the Company had two reasons for the same. One, to assure a reasonable prospect of success in the adventure the Company asked for a trade monopoly and special privileges which by the constitutional practice of the time could be conferred only by the Crown; and secondly; to make association sufficiently powerful to negotiate and deal with Indian potentates, to count on state aid, to drive off European competitors and to enforce discipline among its own servants.

4168. It is said that to begin with the East India Company had only 101 shareholders and could collect a sum 30133 ponds, 6 shillings and 8 pence only. Later on it was increased and reached up to 68373 pounds and number of shareholders increased to 217. The shareholders included besides merchants and traders, grossers, lather sellers, dyers, tailors and goldsmiths. The East India Company was tempted to enter into trade with Indian continent after being impressed with its economic prosperity. Some of the comments made by Europeans supports it. Shakespeare called India as the “climax

of the greatest opportunities in the world”. The German philosopher Hegel in his book **“The Philosophy of History”** Newark 1956 Edition, page 142 described it as the “land of desire”. The Vasco-da-gama himself called India as “Golden India” and Adam Smith said that “India was one of the wealthiest ancient country.”

4169. The wealth drained out by the East India Company is an eye opener. James Mill in **“History of British India” Vol.- I** at page 22-23 has said that English East India Company in a short span made huge profits. In seven out of eight expeditions during 1603 AD to 1613 AD it made profits in general more than 200 times on the capital of the voyage. In 1600, the First Charter granted by Queen Elizabeth, the company was described as “Governor and Company of Merchants of London trading into east Indies”. It granted exclusive right of trading into and from the East Indies, in the countries and Ports of Asia and Africa, and into and from all the Islands, Ports, Harbours, cities, creeks, towns and places of Asia and Africa, America or any of them, beyond the cape of Bona Esperenza to the straits of Magellan for a period of 15 years. This grant was conditional on the trade proving profitable to the realm. This Charter was renewed by James First in 1609 AD and made “perpetual subject to determination after three years notice on proof of injury to the nation”. Before 1612 AD, the members attributed on each occasion towards expenses of the each voyage reaping the whole profits of his subscription. In 1612 AD Joint Stock System was introduced and in the next four years, i.e., 1613 to 1616 AD the Company made a total profit of 87.5%. Maurice Doble in “Studies in the Development of Capitalism (London,

1946)” at page 192 has mentioned that in 1617 AD the Company made a total profit of pounds 10 lacs on a capital of pounds 2 lacs. In 17th century AD the Company averaged a rate of profit of about 100%. The fortune it conferred to British youngsters was such that they become overnight affluent and rich. Thomas Pitt (1643-1726 AD), the grandfather of William Pitt became a multimillionaire in India and used to be called “Diamond Pitt” while Elihu Yale (1648-1721 AD) became one of the richest man in England. It is for this reason that no occasion of determination of Company did arose and instead the powers were enhanced from time to time vide Charters of 1661, 1669, 1677, 1683, 1686, 1726, 1753 and 1758 AD. We do not propose to give British history of India but in order to understand the mindset, the purpose, the objective, the motive, the degree of fairness in appreciation or understanding of the things etc. by the European authors in post 1600 AD probably each and every factor has to be examined since it has a cumulative effect which reflects in the mind and opinion of a person while making an observation in respect to life style of the natives including religious, cultural and other aspects of a country like India. Some of the broad features of the Charters referred above may be reminded at this stage in brief.

4170. Charter of 1661 AD empowers the Company to appoint Governors and other officers for the Government of Fortress, the dispatch ammunitions and wire material for defence of their factories, to erect poles and to appoint commanders and other officers with power to make peace and war with non-Christian nations. For better administration of justice the Governor and Council of each factory were

authorised to judge all persons living under them, in all causes whether civil or criminal. Charter of 1669 AD granted to the Company, the Port and Island of Bombay investing it at the same time with powers of their civil and military government. The Company was authorised to coin money at Bombay by Charter of 1677 AD. Charter of 1683 AD granted full powers to Company to raise military forces, to exercise martial law in case of foreign invasion or domestic insurrection and to make peace and war with “heathen” nations. A Court of Judicature consisting of “one person learned in civil law” and two Assistants was established to adjudge mercantile and maritime cases. Charter of 1686 AD empower it to raise naval forces, to appoint Admirals and other sea officers and to coin money in their Forts. One year thereafter, by virtue of power conferred by Crown, a Municipality was established at Madras.

4171. The progress and development of the Company caused some legal battle in England as others were also vying for entering in trade with East Indies. A question was raised in 1683-85 AD in East India Company Vs. Sandys, whether the Crown had the prerogative to grant a trade monopoly without the authority of parliament. The issue was decided in favour of the Company. Again in 1691 AD the issue was raised before the Privy Council but decided in favour of the Company. However, the Company when detained a private ship “Red Bridge” in the Thames alleging that it was bound for countries within the Charter limits of the Company, the legality of detention was questioned and brought to the notice of Parliament whereupon in 1694 AD a resolution was passed that all subjects of England had equal rights to trade with the East Indies unless prohibited

by Act of Parliament. Consequently, by Act of 1698 AD trade monopoly was secured to the Company in return for loans made to the State from time to time. In 1708 AD the controversy of trade monopoly came to an end due to amalgamation of various companies under the name of “the United Company of Merchants of England Trading with the East Indies” and this name continued up to 1831 AD. The Company had expanded its activities to much wider fields and for effective management and operation thereof by Charter of 1726 AD Municipal and Judicial Institutions at Bombay, Madras and Calcutta were reorganised; Mayor's Courts were established by the Crown by Letters Patent and the Governor and Council of each Presidency were conferred powers of legislation in respect of inhabitants of towns and factories under their control. Charter of 1753 AD empowered for setting up of Courts on request for trial of petty cases. Suits and causes in which both the parties were Indians or non-European were excluded from the jurisdiction of the Mayor's Courts and directed to be determined amongst the parties themselves. Act of 1754 made provision for military forces of the Company corresponding to the provisions in the English Mutiny Acts. It also made offences committed by the Company's Presidents and Councils cognizable and punishable in England.

4172. Then came the moment which marked the process of English domination in India. The British Company won battle of Plassey in 1757 AD. This victory laid foundation of British supremacy in Bengal, Bihar and Orissa and paved way for the conquest in Northern India. Consequently by Charter of 1758 AD the Company was empowered to cede, restore, or dispose of

fortresses, districts or territories acquired by conquest from Indian princes or Governments. Almost all the historians are in unionism in observing that this was the situation created in India by sudden collapse of Mughal empire. Within half a century of the death of Emperor Aurangzeb, the Mughal empire fell to pieces. Sikhs shattered it in Punjab, Marathas rose to supremacy in Peninsula, Rajput States declared their independence, the Governors in Oudh, Bengal and Deccan threw off their allegiance and Afghan soldier of fortune seized Rohilkhand. Two Maratha warriors, Holker and Sindhia partitioned Malwa founding new dynasties. In this state of confusion and anarchy, two strong European powers though rival, i.e., French and English East India Company established their foothold. The French East India Company which was also initially a mere trading concern, possessed the districts of Pondichary and Carical as well as a number of factories and forts at Surat, Mahi and Chandar Nagar. However, its influence in Deccan was watered down and shattered by the victories of Clive in 1752 AD. The battle of Plassey in 1757 AD made English Company virtually master of Bengal, Bihar and Orrisa.

4173. In 1760 AD Clive obtained the grant of Northern Sirkars for the Madras Government and in 1765 AD, to be more precise on 17th August, 1765, Emperor Shah Alam conferred on the Company “Deewani” or the right of collecting revenue and administering civil justice in Bengal, Bihar and Orrisa in return for any early payment of 26 lacs of rupees. Victory in Plassey battle made the company sovereign de facto in relation to Bihar, Bengal and Orissa and grant of Diwani made them sovereign de jure. This progress of the Company sought to be shared by the

Crown in England and the Parliament passed in 1767 AD five Acts with reference to Indian affairs.

4174. To begin with, the Company was required to deposit into English Government's Exchequer an annuity of pound 4 lacs as a tribute to the State in consideration of their retaining the territorial acquisition and their revenue. In “Company India, A Comprehensive History of India (1757-1858)”, J. Kumar at page 65 has observed that Company took advantage of its becoming de facto de jure sovereign after battle of Palasy and its servants collect a huge sum inasmuch as within less than a decade of the battle of Palasy two million pounds sterling from Bengal reached into pockets of the Company's servants by way of presents and other means. This resulted in Regulating Act, 1773 and Pitt's India Act, 1784.

4175. The ways in which the Company servants manage their affairs, Sir William Meredith said “*merchants sovereigns are always dangerous for their rule of selling is to take as much as they please, and the rule by which they buy is to pay as little as they please*”. Regulating Act, 1773 appointed a Governor General and four Councils for the Government of Presidency of Fort William in Bengal. The Governor General and Council were given the power of superintending and controlling the Governments and the Presidencies of Madras, Bombay and Bencoolen (in Sumatra) which were required to pay due obedience in matters relating to peace and war and negotiations of treaties with Indian princes or powers. The Governor General and Council were also authorised to make an issue, rules, ordinances and regulations for the good order and civil government of the Company's settlement and Fort William and

other factories and places subordinate, as were deemed just and reasonable. These rules and regulations, however, were not to have the force of law until registered in the Supreme Court with its assent and approbation. It is said that the object of this proviso was to secure the conformity of Indian laws with the fundamental laws of England. The rules and regulations, however, could further be disallowed by the King in Council. The Government of two minor Presidency were required to send to the Bengal Government copies of all of their regulations and orders but the Governor General and Council were not empowered to legislate for the territories of Madras and Bombay. The Crown was empowered to establish by Charter and letters patent, a Supreme Court of Judicature at Fort William consisting of a Chief Justice and three other judges, who were barristers of at least five years standing and were appointed by the Crown.

4176. We need not to detail as to how the things functioned under this Act but the history books show that the sharp controversy between the Governor General and Council and the Supreme Court made the Governor General powerless before his own Council, the Council was powerless before the Supreme Court and the Supreme Court was immune from all responsibility for the peace and welfare of the country. Lord North on 9th April, 1781 observed in the House of Commons that it was desirable that the Governor of Bengal might in future be something more than a mere *primus inter pares*. He further observed, *“for his part he was an enemy to absolute power, but if the genius, the habits and religious prejudices of India were inconsistent with a free Government, the necessity would justify*

Parliament with a degree of absolute power, to be exercised by him with moderation and distinction.”

4177. This resulted in Bengal Judicature At 1781 providing that the Supreme Court had no jurisdiction in matters concerning revenue or any act done in the collection thereof according to the usages of the country, or the regulations of Governor General and Council and that judicial officers of the Company's Courts were not liable in the Supreme Court for acts done in judicial capacity. The Governor General and Council was recognised as having appellate jurisdiction from the judgements of the Company's Courts. The Governor General and Council were empowered to make regulations for the Company's Courts which would not require registration in the Supreme Court. It provided that Rules and forms for the execution of process in Supreme Court were to be accommodated to the religion and usages of the people of India. The Supreme Court's jurisdiction as regards Indian was limited to the town of Calcutta. It further laid down that questions of inheritance and succession to land, rents and goods, and all matters of contract and dealing between party and party, were to be determined in the case of Muhammadans by the laws and usages of Muhammadans and in the case of Hindus by the laws and usages of Hindus.

4178. Though not directly but here was the time when simultaneously some other got indulged themselves to understand the culture & history of this part of the sub-continent. The first hurdle was language. The literature was in Sanskrit. Thus process of its translation commenced. The “**History of Sanskrit Literature**” (1859) shows that major part

of the translation work started in the later part of 18th century. Earlier, in 1651 AD “Abraham Roger” translated Sanskrit poet “Bhartrihari” into Dutch. Thereafter Voltaire in his essay “*Essai sur les Moeurs et l'Esprit des Nations*” shows his enthusiasm greeting the lore of the “Ezour Vedam”, a work brought from India and introduced to his notice in the middle of the last century. It is said that this work was later proved to be a forgery made in the 17th century by a Jesuit Missionary. Thereafter one Dugald Stewart, Philosopher wrote an essay endeavouring to prove that not only the Sanskrit literature but also the Sanskrit language was a forgery made by the crafty Brahmans on the model of Greek after Alexander's conquest. Warren Hastings, the then Governor General, East India Company viewed in the advantage of ruling Hindus as far as possible according to their own laws and customs and caused a number of Brahmans to prepare a digest, based on the best ancient Indian legal authorities. An English version of this Sanskrit compilation, made through the medium of a Persian translation, was published in 1776.

4179. The first European said to have acquired knowledge of actual Sanskrit writing is said to be “Charles Wilkins” at Benares who got published in 1785 a translation of “**Bhagwad-gita**”, or “**The Song of the Adorable One**” and two years later a version of the well known collections of Fables entitled “**Hitopadeca**” or “**Friendly Advice**”.

4180. Thereafter the subsequent historians gives real credit to “Sir William Jones” who in his brief stay of 11 years in India first aroused keen interest in the study of Indian Antiquity by founding “Asiatic Society of Bengal” in 1784, having acquired

knowledge of Sanskrit, published translation of “**Shakuntala**” in 1789 which was appreciated by several other judges like Herder and Goethe and thereafter he translated “**Code of Manu**”.

4181. The first British Historian, who said to have adventured on the Indian History is **James Mill**, author of “**History of British India**”. In “**Autobiography J.S. Mill**” London, reprinted in 1958, it is said that Mill was born in 1773 at a village in Scotland. His father (also called James) was a pity shoe maker and his mother Isabel Fentan was a farmer's daughter. He got higher education in the University of Edinburgh at the expenses of a fund established for educating young men of the Scottish Presbyterian Church. However, he had forsaken the Church and for a few years was a private tutor in various prominent families in Scotland. Thereafter, he came to England where he adopted journalism for his livelihood and wrote a number of articles in journals and periodicals like, Edinburgh Review, West Minister Review, London Review, Annual Review, etc. He also drafted some articles in Volume V of Encyclopaedia Britannica. In 1808, he came in contact with Jeremy Bentham. In 1819, he got a job and was appointed as Assistant Examiner of Correspondence at India House and served the East India Company till his demise in 1836. Thus, James Mill had never been in India, knew no Indian language and lacked personal acquaintance with Indians. His writing, however, in respect to India consisted of a number of articles, reviews, voluminous correspondences and despatches to the various authorities of the East India Company during 1819 to 1836, and a book. Some of his articles, namely, “Affairs on India” (1810), “Wilk's History of Mysore” (1811), “East India

Monopoly” (1812), “Malcolm on India” (1812) were published in Edinburgh Review during 1810-12. His famous work on India is “**History of British India**”. It is said that he started work on this book in 1806 and in 1817 three volumes were first published. Again it was published in 1820. It was published in six volumes in 1826. During 1840-48, it was published in nine volumes with notes and contents of H.H. Wilson and in 1858 and 1872, it was reprinted in ten volumes.

4182. James Mill set out to display the history, character, religion, literature, arts and laws of India besides explaining the influence of the Indian climate. He aimed to look at the accumulated information of India within a wider theoretical framework. The work begins with a preface in which Mill makes virtues of having never visited India and of knowing none of its native languages. To him these are guarantees of his objectivity and he says:

“A duly qualified man can obtain more knowledge of India in one year in his closet in England than he could obtain during the course of longest life by the use of his eyes and years in India.”

4183. Mill treated his work a monumental one and comes on in his preface to say that his work is a critical, or judging history encompassing singularly harsh judgements of Hindu customs and denouncements of a backward category notable for superstition ignorance and the mistreatment of human.

4184. In the fifth edition of “**History of British India**” edited by H.H. Wilson, in the preface the editor mentioned something about the knowledge gained by James Mill for writing the said book and has commented on the same as under :

“He acknowledges that his opportunities of consulting alleged authorities were sometimes transient and precarious, i.e., something unpublished documents of which he had need were not accessible to him; and that in the later portion of his work which may be regarded as almost temporary history, he was in want of much personal information which he believe to accept and might have rendered his narrative richer and perhaps more accurate in matters of detail.”

4185. The same editor has further commented about the lack of knowledge of the Country and unacquittance by James Mill. He has observed *“Besides the defects occasioned by incomplete material, the History of British India presumes inaccuracies both of facts and opinion; which have arisen from the author's imperfect knowledge of the Country and unacquittance with any of the language spoken in it. He has taken great pains to prove that these defects are of no consideration and that he had never been in India and is possessing but a slight and elementary acquittance with any of the languages of the east are to be regarded rather as qualification then disqualification for the task which he had undertaken. His arguments are ingenious; they will carry conviction but to few. It is true that residence in a Country command of its dilates converseries, with its literature are but humble elements in the formation of the historical character but they are elements and cannot be disregarded without injury to the inconsistencies of incompleteness of the whole. It is also true that there are many circumstances in the position of the servants of the East India Company which are unprofitious to the*

development and cultivation of the talent and knowledge requisite to constitute a historian of India; but, although these circumstances may counter balance in the individual themselves; observatory benefits derivable from personal observation though do not therefor invalidate the reality of those benefits or render local sketch altogether valueless and may be reservation that no one person of the many who have been engaged in official duty in India or how have earned distinction as oriental scholar has yet brought to the attempt to write a history of India, the same degree of fitness as Mr. Mill; yet it cannot but be felt had Mr. Mill passed but a short time in the Country or been but moderately versed in any”

4186. He further wrote, “*Acquaintance with the language and literature of India would have resolved Mr. Mill from some other mistaken conclusions. He states it as his conviction that even when he wrote, a sufficient stalk of information had been collected in the languages of Europe to enable and enquirer to ascertain every important point in the history of India. As far as this assertion may be considered applicable to the European part of Indian history. It is inconsistent with the defense history he had himself indicated. It is still more incorrect when applied to the history of the Hindus and Mohammedans of Hindustan.In the journals of several Asiatic Societies and the publications of various Hindu scholar's information almost entirely new and of exceed interest has been obtained within the last few years relating to the religion, philosophy and ancient history of Hindus whilst their later forbit ion has been illustrated by the history of Maratha's and Annals of Rajasthan, until, however, some of of the Puranas and the chief portion of the Vedas shall*

have been translated. It is safe to speculate on the point of scope and character of the primitive institutions of the Hindus and of more recent period, it is still essential to extend investigation in those chronicles of the native States which are known to have existence.”

4187. He further observed about prejudices of the author, *“Exceptions even more comprehensive may be taken to his opinion. In many incidents, the intensity of his prejudices has dimmed the clarity and has blunted the acquittance of his intelligence.”*

4188. Then comes “Henry Thomas Colebrooke” who got published several text, translation and assay of Sanskrit literature. Alexander Hamilton, an Englishmen, who it is said had acquired knowledge of Sanskrit in India happened to be passing through France on his way home in 1802 AD.

4189. The one longest work running in about 50 volumes we got is known as **Max Muller "Sacred Books of East"**. He better known for his extraordinary work in publication of the series of books under the title *“Sacred Books of the East”* running in 50 volumes. He was born on 6th December, 1823 in Dessau (Germany). His full name is **Friedrich Max Muller**. His father **Wilhelm Muller**, was a romantic poet and his mother **Adelheide Muller** was the eldest daughter of a Chief Minister of Anhalt-Dessau. He entered Leipzig University in 1841 where he left his early interest in music and poetry in favour of philosophy. He received Ph.D. in 1843 for a dissertation on *Spinoz's Ethics*. He also displayed an aptitude for languages, learning the Classical languages Greek and Latin, as well as Arabic, Persian and Sanskrit. In 1844, he went to Berlin to study

with **Friedrich Schelling**. He began to translate the Upanishads for Schelling, and continued to research Sanskrit under Franz Bopp (the gentleman is considered to be a first systemic scholar of the Indo-European languages). Schelling led Muller to relate the history of language to the history of religion. At this time, Muller published his first book, a German translation of the Hitopadesa, a collection of Indian fables.

4190. In 1845, he moved to Paris to study Sanskrit under Eugene Burnouf. It is said that it is Burnouf who encouraged him to translate the complete Rig Veda, using manuscript available in England.

4191. In 1846, Muller moved to England so as to study Sanskrit texts in the collection of the East India Company. For supporting himself, Muller wrote a novel German Love claimed to be popular in those days. His connections with the East India Company and with Sanskritists based at Oxford University led to a career in Britain, where he became the leading intellectual commentator on the culture of India which Britain controlled as part of its Empire at that time. It is said that this led to complex exchanges between Indian and British intellectual culture, especially through Muller's links with the Brahmo Samaj. Muller became a member of Christ Church, Oxford in 1851, when he gave his first series of lectures on comparative philology. He gained appointments as Taylorian Professor of Modern European Languages in 1854 and as Professor of Comparative Philology at Oxford. Subsequently in 1860, he was defeated in the competition for the tenured Chair of Sanskrit but later on became Oxford's first Professor of Comparative Theology (1868 – 1875), at All Souls College.

4192. Muller attempted to formulate a philosophy of religion that addressed the crisis of faith engendered by the historical and critical study of religion by German scholars on the one hand, and by the Darwinian revolution on the other. Muller was wary of Darwin's work on human evolution, and attacked his view of the development of human faculties. His work was taken up by cultural commentators such as his friend John Ruskin, who saw it as a productive response to the crisis of the age (compare Matthew Arnold's "Dover Beach"). He analyzed mythologies as rationalizations of natural phenomena, primitive beginnings that we might denominate "protoscience" within a cultural evolution; Muller's "anti-Darwinian" concepts of the evolution of human cultures are among his least lasting achievements.

4193. Muller shared many of the ideas associated with Romanticism, which coloured his account of ancient religions, in particular his emphasis on the formative influence on early religion of emotional communion with natural forces.

4194. Muller's Sanskrit studies came at a time when scholars had started to see language development in relation to cultural development. The recent discovery of the Indo-European (IE) language group had started to lead to much speculation about the relationship between Greco-Roman cultures and those of more ancient peoples. In particular the Vedic culture of India was thought to have been the ancestor of European Classical cultures, and scholars sought to compare the genetically related European and Asian languages in order to reconstruct the earliest form of the root-language. The Vedic language, Sanskrit, was thought to be the oldest of the IE

languages. Muller therefore devoted himself to the study of this language, becoming one of the major Sanskrit scholars of his day. Muller believed that the earliest documents of Vedic culture should be studied in order to provide the key to the development of pagan European religions, and of religious belief in general. To this end, Muller sought to understand the most ancient of Vedic scriptures, the Rig-Veda.

4195. Muller was greatly impressed by Ramakrishna Paramhansa, his contemporary and proponent of Vedantic philosophy, and authored several essays and books on him.

4196. A 1907 study of Muller's inaugural Hibbert Lecture of 1878 was made by one of his contemporaries, D. Menant. It argued that a crucial role was played by Muller and social reformer Behramji Malabari in initiating debate on child marriage and widow remarriage questions in India.

4197. For Muller, the study of the language had to relate to the study of the culture in which it had been used. He came to the view that the development of languages should be tied to that of belief-systems. At that time the Vedic scriptures were little-known in the West, though there was increasing interest in the philosophy of the Upanishads. Muller believed that the sophisticated Upanishadic philosophy could be linked to the primitive henotheism of early Vedic Brahmanism from which it evolved. He had to travel to London in order to look at documents held in the collection of the British East India Company. While there he persuaded the company to allow him to undertake a critical edition of the Rig-Veda, a task he pursued doggedly over many years (1849 - 1874), and which resulted in the critical edition for which he is most remembered.

4198. For Muller, the culture of the Vedic peoples represented a form of nature worship, an idea clearly influenced by Romanticism. He saw the gods of the Rig-Veda as active forces of nature, only partly personified as imagined supernatural persons. From this claim Muller derived his theory that mythology is 'a disease of language'. By this he meant that myth transforms concepts into beings and stories. In Muller's view 'gods' began as words constructed in order to express abstract ideas, but were transformed into imagined personalities. Thus the Indo-European father-god appears under various names: Zeus, Jupiter, Dyaus Pita. For Muller all these names can be traced to the word 'Dyaus', which he understands to imply 'shining' or 'radiance'. This leads to the terms 'deva', 'deus', 'theos' as generic terms for a god, and to the names 'Zeus' and 'Jupiter' (derived from deus-pater). In this way a metaphor becomes personified and ossified. This aspect of Muller's thinking closely resembled the later ideas of Nietzsche.

4199. Nevertheless Muller's work contributed to the developing interest in Aryan culture which set Indo-European ('Aryan') traditions in opposition to Semitic religions. He was deeply saddened by the fact that these later came to be expressed in racist terms. This was far from Muller's own intention. For Muller the discovery of common Indian and European ancestry was a powerful argument against racism, arguing that "an ethnologist who speaks of Aryan race, Aryan blood, Aryan eyes and hair, is as great a sinner as a linguist who speaks of a dolichocephalic dictionary or a brachycephalic grammar" and that "the blackest Hindus represent an earlier stage of Aryan speech and thought than the fairest

Scandinavians".

4200. In 1881, he published a translation of the first edition of Kant's Critique of Pure Reason. He agreed with Schopenhauer that this edition was the most direct and honest expression of Kant's thought. His translation corrected several errors that were committed by previous translators. In his Translator's Preface, Muller wrote, *"The bridge of thoughts and sighs that spans the whole history of the Aryan world has its first arch in the Veda, its last in Kant's Critique....While in the Veda we may study the childhood, we may study in Kant's Critique of Pure Reason the perfect manhood of the Aryan mind....The materials are now accessible, and the English-speaking race, the race of the future, will have in Kant's Critique another Aryan heirloom, as precious as the Veda — a work that may be criticised, but can never be ignored."*

4201. Muller's comparative religion was criticized as subversive of the Christian faith. According to Monsignor Munro, the Roman Catholic bishop of St Andrew's Cathedral in Glasgow, his 1888 Gifford Lectures on the "Science of Religion" represented nothing less than "a crusade against divine revelation, against Jesus Christ and Christianity". Similar accusations had already led to Muller's exclusion from the Boden chair in Sanskrit in favour of the conservative Monier Monier-Williams. By the 1880s Muller was being courted by Charles Godfrey Leland, Helena Balvatsky and other writers who were seeking to assert the merits of "Pagan" religious traditions over Christianity. The designer Mary Fraser Tytler stated that Muller's book *Chips from a German Workshop* (a collection of his essays) was her "Bible", which helped her to

create a multi-cultural sacred imagery.

4202. Muller distanced himself from these developments, and remained within the Lutheran faith in which he had been brought up. He several times expressed the view that a "reformation" within Hinduism needed to occur comparable to the Christian Reformation. In his view, "if there is one thing which a comparative study of religions places in the clearest light, it is the inevitable decay to which every religion is exposed... Whenever we can trace back a religion to its first beginnings, we find it free from many blemishes that affected it in its later states". He used his links with the Brahmo Samaj in order to encourage such a reformation on the lines pioneered by Ram Mohan Roy.

4203. He was also influenced by the work *Thought and Reality*, of the Russian philosopher African Spir.

4204. Munro had argued conversely that Muller's theories "uprooted our idea of God, for it repudiated the idea of a personal God." He made "divine revelation simply impossible, because it [his theory] reduced God to mere nature, and did away with the body and soul as we know them." Muller remained profoundly influenced by the Kantian Transcendentalist model of spirituality, and was opposed to Darwinian ideas of human development, arguing that "language forms an impassable barrier between man and beast."

(Muller, F. Max. *Three Lectures on the Science of Language, etc., with a Supplement, My Predecessors*. 3rd ed. Chicago, 1899, p. 5)

4205. We have taken all these details of Max Muller from the following :

1. Lourens P. van den Bosch, *Friedrich Max Muller: A Life Devoted to the Humanities*, 2002. Recent biography sets him in the context of Victorian intellectual culture.

1. Jon R. Stone (ed.), *The Essential Max Muller: On Language, Mythology, and Religion*, New York: Palgrave, 2002, ISBN 9780312293093. Collection of 19 essays; also includes an intellectual biography.

2. Nirad C. Chaudhuri, *Scholar Extraordinary, The Life of Professor the Right Honourable Friedrich Max Muller, P.C.* (1974)

4206. The work of Muller published in 18 volumes is as under:-

1. *A History of Ancient Sanskrit Literature So Far As It Illustrates the Primitive Religion of the Brahmans* (1859), 1859

2. *Lectures on the Science of Language* (1864, 2 vols.), Fifth Edition, Revised 1866

3. *Chips from a German Workshop* (1867-75, 5 vols.)

4. *Introduction to the Science of Religion* (1873)

5. *Lectures on the Origin and Growth of Religion as Illustrated by the Religions of India* (1878)

6. *India, What can it Teach Us?* (1883)

7. *Biographical Essays* (1884)

8. *The German Classics from the Fourth to the Nineteenth Century* (1886, 2 Vols)

9. *The Science of Thought* (1887, 2 Vols)

10. *Studies in Buddhism* (1888)

11. *Six Systems of Hindu Philosophy* (1899)

12. Gifford Lectures of 1888–92 (Collected Works, vols. 1-

4)

i Natural Religion (1889), Vol. I, Vol. 2

ii Physical Religion (1891),

iii Anthropological Religion (1892),

iv Theosophy, or Psychological Religion (1893),

13. *Auld Lang Syne* (1898, 2 Vols), a memoir

14. *My Autobiography: A Fragment* (1901)

15. *The Life and Letters of the Right Honourable Friedrich Max Muller* (1902, 2 vols.) Vol I, Vol II

4207. In a letter to his wife, he said:

The translation of the Veda will hereafter tell to a great extent on the fate of India and on the growth of millions of souls in that country. It is the root of their religion, and to show them what the root is, I feel sure, is the only way of uprooting all that has sprung from it during the last 3000 years.

(Müller, Georgina, The Life and Letters of Right Honorable Friedrich Max Müller, 2 vols. London: Longman, 1902)

4208. His wife, Georgina Adelaide (died 1916) had his papers and correspondence carefully bound; they are at the Bodleian Library, Oxford. The Goethe Institutes in India are named Max Muller Bhavan in his honour.

4209. Some of the other well known authorities made available to us are Translations in English of Hindu Religious Scriptures written in Sanskrit, by **Maurice Bloomfield, Arthur Anthony, Macdonell, F. Rosen, Rudolf Roth, F. E. Pargiter etc.** In respect to some of them, a brief biography, we may mention hereat, which would help us in appreciating the contents while considering their views on the matter and the extent of fairness and justness.

4210. Maurice Bloomfield born on 23rd February, 1855 in Bielitz (Polish:Bielsko), in what was at that time Austrian Silesia (today it is in Poland). Went to the United States in 1867 and graduated from Furman University, Greenville, South Carolina in 1877. Thereafter he studied Sanskrit at Yale, under W.D. Whitney. He stayed at Berlin and Leipzig for about two years and in 1881 returned as Associate Professor at Johns Hopkins University and was promoted soon as Professor of Sanskrit and comparative philology. In 1896 Princeton University bestowed the LL.D. degree upon him. He was considered as a Sanskrit Scholar and was an American Philologist. He translated for Max Muller's Sacred Books of the East, the “**Hymns of the Atharva-Veda (1897)**”; contributed to the section “**Atharva-Veda and gopatha Brahmana (1899)**”. He was first to edit “**Kauika-Sutra (1890)**” and in 1907 published in the Harvard Oriental Series, “**A Vedic Concordance**”. In 1905 he published Cerberus, the Dog of Hades, a study in comparative mythology. “**The Religion of the Veda**” appeared in 1908; “**Life and Stories of the Jaina Savior Parasvanatha**” and “**Rig Veda Repetitions**” in 1916. He died on 12th June, 1928.

4211. Macdonell, Arthur Anthony in his book “**History of Sanskrit Literature (1900)**” has said:

“Hostalities breaking out afresh just then, a decree of Napoleon, directed against all Englishmen in the country, kept Hamilton a prisoner in Paris. During his long involuntary stay in that city he taught Sanskrit to some French scholars, and especially to the German romantic poet Friedrich Schlegel. One of the results of these studies

was the publication by Schlegel of his work "On the Language and Wisdom of the Indians (1808)". This book produced nothing less than a revolution in the science of language by the introduction on the cooperative and the historical method. It led to the foundation of the science of cooperative philology by Franz Bopp in his treatise on the conjugational system of Sanskrit in comparison with that of Greek, Latin, Persian and German (1816). Schlegel's work, moreover, aroused so much zeal for the study of Sanskrit in Germany, that the vast progress made since his day in this branch of learning has been mainly due to the labours of his countrymen."

4212. **Macdonall** has appreciated the importance of Ancient Indian Literature in the following words:

"The importance of ancient Indian literature as a whole largely consists in its originality. Naturally isolated by its gigantic mountain barrier in the north, the Indian peninsula has ever since the Aryan invasion formed a world apart, over which a unique form of Aryan civilization rapidly spread, and has ever since prevailed. When the Greeks, towards the end of the 4th century BC, invaded the North-West, the Indians had already fully worked out a national cultural and their own, unaffected by foreign influences. And, in spite of successive waves of invasion and conquest by Persian, Greeks, Scythians, Muhammadans, the national development of the life and literature of Indo-Aryan race remained practically unchecked and unmodified from without down to the era of British occupation. No other branch of the Indo-European stock as

experienced an isolated evolution like this. No other country except China can trace back its language and literature, its religious beliefs and rites, its customs and social customs, through an uninterrupted development of more than three thousand years.

A few examples will serve to illustrate this remarkable continuity in Indian civilization. Sanskrit is still spoken as the tongue of the learned by thousands of Brahmans, as it was centuries before our era. Nor has it ceased to be used for literary purposes, for many books and journals written in ancient language are still produced. The copying of Sanskrit Manuscripts is still continued in hundred of libraries in India, uninterrupted even by the introduction of printing during present century. The Vedas are still learnt by heart as they were long before the invasion of Alexander, and could even now be restored from the lips of religious teachers if every manuscript or printed copy of them were destroyed. ... The God Vishnu, adored more than 3000 years ago, has countless votaries in India at the present day.”

4213. Arthur A. Macdonall was a professor of Sanskrit and fellow of Balliol at Corpus Christi College, Oxford.

4214. The F. Rosen, a German Scholar got published his work on Rig-veda which actually was brought out in 1838, shortly after his premature death. But in 1846 Rudolf Roth who is called the "Founder of Vedic Philology" published "On the Literature and the History of the Veda" in 1846.

4215. "Ancient Indian Historical Tradition" by F.E. Pargiter was first published in 1922. Pargiter was a member of

Indian Civil Service and retired from the office of Judge, High Court Calcutta. He sought to examine Puranic and Epic tradition as well as of the Rig-veda and Vedic literature to find out the Ancient Indian History. In his preface dated March, 1922 at Oxford he said that the current view about Ancient India is held by the scholars based upon an examination of Veda and Vedic literature but to the neglect of Puranic and Epic tradition. According to him the view of the scholars at that time was that Ancient Indian History has been fashioned out of compositions which are purely religious and priestly, which notoriously do not deal with history, and which totally lack the historical sense. Justifying his approach Pargiter said that it began with the study of the Epics and Puranas for Geographical information about Ancient India 30 years ago, during the translation of Markandaya Purana in order to elucidate its Geographical chapters. Geography included political divisions and lead to an examination of Ancient Kingdoms and so on to their dynastic genealogies and traditions-subjects that were generally regarded as of little or no historical value, and were practically included. He considered the views expressed in Journal of the Royal Asiatic Society, Journal of Asiatic Society of Bengal and Journal of America Oriental Society. He tried to find out the order of Rishis from the tradition by finding out the Chronological research from the publication “Rig-veda Repetitions” by Professor Maurice Bloomfield. He started with the preconceived notion that the evidence of language shows that Aryans entered into very early and established themselves ultimately throughout North India and in the North West of the Deccan (South).

4216. We may clarify that neither we have any intention to

make adverse comments against anyone nor we would like to condemn outright what these gentleman have done. We appreciate and acclaim their work irrespective of the reason, motive or objective. We cannot loose sight of the fact that their initiative in making the vedic texts known to public at large by translating it in English ultimately has got before us the various facets of such a rich literature which otherwise might have not known. It is their diligence which has moved the world and has generated inquest to go for further study and research in this literature. For our purposes we only intend to say that the religious old dispute between the two communities in respect whereto the members of third community, may be in the capacity of their official position or otherwise, have written something which has been relied or disputed by one or the other side in one or the other way and, therefore, while considering the same we have to exercise due care and caution in reading and understanding their contents. The facts as stated or noticed by these authorities if taken on their face value may result if not in a mistake, than a blunder.

4217. Though learned counsels appearing for Hindu parties have commenced their submissions placing before us the Hindu Scriptures starting from Rigveda, the first book said to have been handed over by lord Brahma to Manu and thereafter several vedic and other literature but with respect to the material, which directly reflects upon the issue identifying the disputed site with the place of birth of lord Rama, we find a clear mention of these facts in the certain traveller's account written after 1600 A.D. as well as the gazetteers published in 18th and 19th Century onwards. The travellers account mainly

relied in this regard are that Willium Finch, who visited Ayodhya between 1607 to 1611 and Father Joseph Tieffenthaler between 1740 to 1760 and Minouchi which we have already reproduced while discussing the issues relating to date of construction.

4218. The History of Ayodhya as contained in various gazetteers has been placed before us in detail. Some of the part thereof we have referred to while discussing the issues relating to date of construction of the disputed building. However, regarding the issue as to the birthplace of Lord Rama at the disputed site, we may place on record the part of the gazetteers placed before us to buttress the submissions by the learned counsels for the Hindu parties. The first gazetteer is that of **Walter Hamilton**, first published in 1828 (reproduced in 1993 published by Low Price Publications, Delhi under the title “**East India Gazetteer**” containing particular descriptions of the Empires, Kingdoms, Principalities, provinces, cities, towns, districts, fortresses, harbours, rivers, lakes and, C. of Hindostan and the adjacent Countries, India beyond the Ganges and the eastern Archipelago. Before us is the second edition in two volumes bound in one. On page 348 under the heading 'Oude' (Ayodhya), it gives the following details :

“Oude.

(Ayodhya.)

This is one of the smallest provinces of Hindostan Proper, and is situated principally between the twenty-sixth and twenty-eighth degrees of north latitude. To the north it is bounded by various petty districts tributary to Nepaul, from which it is separated by a range of hills and forests; to

the south by Allahabad; on the east it has Bahar, and on the west Delhi and Agra. In length it may be estimated at 250 miles, by 100 the average breadth. The whole surface of this province is level, and extremely well watered by large rivers or copious streams which intersect the country, flowing all nearly in a south-east direction. When properly cultivated the land is extremely productive, yielding crops of wheat, barley, rice, and other grains; sugar-cane, indigo, poppies for opium, and all the richest articles raised in India. The air and climate are suited to the spontaneous generation of nitre, from the brine of which an impure culinary salt is procured by evaporation. Lapis lazuli is also a mineral production of Oude. The modern subdivisions are the same as the ancient, detailed by Abul Fazal in A.D. 1582. Of these Lucknow, Fyzabad, Khyrabad, Baraitche, with a section of Maniepoor, compose the king of Oude's reserved dominions, while the district of Goruepoor belongs to his British allies. The principal rivers are the Ganges which bound it to the west; the Goggra, and the Goomty; the chief towns are Lucknow, Fyzabad, Oude, Khyrabad, Baraitche, and Tanda.

The Hindoo inhabitants of Oude, Banares, and the Doab of the Agra province, are a very superior race, both in their bodily strength and mental faculties, to those of Bengal and the districts south of Calcutta, although the latter have fully as much acuteness, and more cunning. The Rajpoots or military class here generally exceed Europeans in stature have robust frames, and are possessed of many valuable qualities in a military point of view. From the long

predominance of the Mahomedans a considerable proportion of the inhabitants profess that religion, and from both persuasions a great number of the Company's best sepoys are procured. Their martial habits were kept on the alert, for until the supervision of Oude was assumed by the British government the whole region was in a state of political anarchy. Every individual travelled with the prospect of having to defend himself against robbers, or of exercising that vocation himself, for both of which events he was provided. The peasantry sowed and reaped with their swords and spears, ready for defence or plunder, as the occasion offered; and the rents were collected by an irregular banditti, under the denomination of an army, which devastated the country it pretended to protect.

Oude is much celebrated in Hindoo history as the kingdom of Dasaratha, the father of the great Rama, who extended his empire to the island of Ceylon, which he also subdued. At an early period after the first invasion it was subdued by the Mahomedans, and remained, with different vicissitudes, attached to the throne of Delhi, until the dissolution of the Mogul empire after the death of Aurangzabe. The first ancestor upon record of the reigning family was Saadat Khan, a native of Rishapoor, in Khorasan, who was appointed soubahdar of Oude during the reign of Mohemed Shah. He was succeeded by his nephew Safdar Jung, who died in A.D. 1756, when the throne was acceded by his son Shuja ud Dowlah, who reigned until 1775. On his decease his son, Asoph ud Dowlah, became his successor, and reigned until 1797,

when the dignity was for a short time usurped by a spurious son named Vizier Ali, whose illegitimacy being discovered, he was dethroned by Lord Teignmouth, and the government confided to Baadet Ali, the late nabob's brother, who was proclaimed visier of Hindostan and nabob of Oude the 21st January 1798.

In A.D. 1790 the dominions of Oude occupied all the flat country lying on both sides of Ganges (with the exception of Rampoor) between that river and the northern mountains; as also the principal portion of the fertile tract between the Ganges and Jamna named the Doab, to within forty miles of Delhi. Ever since the pacification between Lord Clive and Shuja ud Dowlah, in 1765, this territory had been protected from external enemies, its internal peace preserved, and its dominions extended by the assistance of a British subsidiary force, the expense of which was defrayed by the nabobs of Oude. Subsequent to the breaking out of the French revolution the exigence of the times compelled a large augmentation of this standing army, and the disbursements increased proportionally; but owing to the mismanagement of the nabob's financial concerns an uncertainty attended its regular payment, although his revenues, under a proper administration, were not only equal to all the necessary expenditure, but capable, as the result verified, of realizing an enormous surplus. By a fatality attending the British influence in Hindostan, it was frequently obliged, in consequence of remote treaties, to maintain on the throne weak and profligate princes, who without that support would, in the

natural progression of events, have been supplanted by some more able competitors. Their dominions in the mean time suffered by their vices, and their subjects were abandoned to the capacity of the unprincipled associates of their low pleasures, who by their cruelty and extortion depopulated the country, and drove the inhabitants to a state of desperation. These observations more especially applied to the Oude territories during the long reign of Asoph ud Dowlah, and as an opportunity now occurred, the members of the Bengal presidency deemed it a duty imposed on them to endeavor to procure for the natives a better system of government, and at the same time remove the uncertainty which attended the payment of the subsidiary force.

In 1807 an extraordinary intrigue was discovered, in which Saadet Ali's second brother, commonly called Mirza Jungly, was implicated, which terminated in his removal from Lucknow to Patna. In 1808 the celebrated eunuch Almas Ali Khan died, on which event his wealth, which was considerable, was claimed both by the Bhow Begum (the nabob's mother) and by the nabob. The first grounded her pretensions on the circumstances of Almas Ali having been her servant; while the latter asserted that all the property having been acquired in the service of the Oude sovereignty, and from the resources of the country, the reigning prince was the legitimate heir of a person who could have no natural ones, and in this view of the subject he was supported by the supreme Government. Besides this, many other petty and vexatious disputes arose between

the two begums and the nabob, who always evinced a strong disinclination to employ British troops in suppressing the disturbances that occasionally broke out in the jaghires of the Bhow Begum, the younger Begum, and other persons under the direct protection of the British government; indeed he seemed to have no desire that they should be suppressed by any means. According to the construction of subsisting treaties, it did not appear that any other measures on the part of that government were admissible beyond those of remonstrance, and the resident was directed to endeavour to convince his excellency of the impolicy, as well as injustice, of countenancing disturbances within the lands of his jaghiredars and the danger to which the general tranquility of his country would be exposed, not to mention the injury his own reputation would sustain by tolerating insurrection within the limits of his own dominions.

Such, exclusive of some petty insurrections of reminders, were the principal causes of internal irritation. With his powerful allies of Bengal, various collusion of interest and authority took place, for the British functionaries on his frontier, after several years' experience, found that all their applications to the nabob for the apprehension of offenders who had sought refuge within his territories, almost invariably failed of success. Although on these occasions this potentate issued strict orders to his officers, they were either mere matters of form, or so considered by the persons to whom they were addressed. Of these two conclusions the latter seemed the

most probable, as it would have greatly derogated from his excellency's character to have supposed him indifferent to the bringing of public offenders to justice, or that the orders issued by him on such occasions were not intended to be authoritative. Yet, when the feeble and inefficient system of all native administration is considered, it might reasonably be doubted whether he in reality possessed a degree of control over his officers sufficient to enforce their obedience, especially as the granting of an asylum within jurisdictions of offenders constituted a regular source of their profits.

On some occasions the nabob evinced a favourable disposition, by permitting British troops to act within his territories for the express purpose of apprehending delinquents; but at other times he proved restive, and withheld his consent without assigning any reason. The inconveniences resulting from this line of conduct, and the obstruction it occasioned to the due administration of justice within the British districts contiguous to those of Oude, were such, that one of the first stipulations entered into with his successor, authorized the British magistrates to pursue and seize public offenders within the reserved dominions of Oude. The interior management of Saadet Ali's territories was also extremely defective, and he was repeatedly urged by the Bengal government to adopt a line of conduct more creditable to himself, and more consistent with the obligations of existing treaties; but in vain, for although at one time he had given his consent to a reform, he afterwards retracted it; and as no hopes of success

could be entertained from any further endeavours, short of compulsion, the further prosecution of the original arrangement was desisted from, and all attempts at a modification were put an end to by his unexpected death.

In 1801 a treaty was concluded, by the conditions of which certain districts yielding a gross annual revenue of 1,35,23,274 rupees, were ceded to the British government, in commutation of subsidy and of every other claim whatever. It was further stipulated, that until the formation of a commercial treaty, mutually beneficial, the navigation of the Ganges and of all the other boundary rivers of the two states should remain free and uninterrupted. When these arrangements were concluded, Saadet Ali assumed the uncontrolled management of his reserved territories, and being a man of abilities greatly superiors to the generality of native princes, and habitually disposed to business, he retained the conducting of the affairs of government under his own immediate direction until his death.

This event happened on the 11th July 1814, when he was suddenly taken ill, and expired before medical assistance could be procured, supposed from apoplexy, or the bursting of a blood-vessel. On this emergency every necessary precaution was taken by the resident, and the occasion of the nabob Ghazi ud Deen Hyder took place without the smallest interruption or disturbance. He confirmed all the subsisting treaties; acceded with apparent alacrity to the adjustment of many questions long pending with the British government; and, agreeably to the

course followed on the accession of his father, Saadet Ali, assumed the title of vizier, without any reference to the Mogul at Delhi. In 1814 and 1815 he lent the British government two crores of rupees at six per cent., exhibiting the novel spectacle of a native prince a creditor of the British government to an amount exceeding to millions sterling, and regularly receiving the interest thereon. At a subsequent period the transfer of the terriana, or low country, acquired from the Nepaulese, was made the means of redeeming one of the crores borrowed.

For almost half a century the British government had been endeavouring to prevail on the sovereigns of Oude to establish an improved system of administration, especially in revenue matters, within their hereditary dominions, but uniformly without success. The accession of Ghazi ud Deen held out another opportunity, and at the recommendation of the British government tehsildars (native collectors), with a commission of ten per cent., were appointed, with a view of making a triennial settlement to ascertain the resources of the nabob's dominions, and fix the principles on which a future and permanent settlement should be made. Nazims (native judicial officers) were also appointed for the distribution of justice. With these measures, however, the nabob being very soon dissatisfied, he superseded them, and promulgated regulations of his own, the result of which threatened an extraordinary defalcation of the instalments for the approaching year, and a recurrence to the system of farming as established in the time of his father. Since that distant period (1814) to the present day (1827) nothing has

occurred to shew that any improved revenue and judicial system has been seriously contemplated, far less established. Recently, indeed, his majesty has admitted the expediency of abolishing the farming system, and has expressed his willingness to introduce gradually the plan of collecting the revenue through officers immediately responsible to government for the amount of their actual collections, but no overt act towards the carrying of this scheme into execution has as yet taken place.

Under an Indian prince the department of acbar (intelligence) is a system of esplouage, which pervaded every district of this country, as well as the court and capital, during the life-time of Saadet Ali, and furnished daily grounds for the imprisonment of some subject or servant with a view to confiscation and forfeiture. The expense of it is nearly equal to an efficient police, and the channels of corruption and oppression which it opens, by encouraging false accusations, are destructive to the morals of the people and of the safety of their property, as well as of the true interests of the sovereign. On the accession of Ghazi ud Deen the acbar establishment was abolished, but the system is so congenial to the habits and principles of native chiefs, and to the personal character of the reigning king, that he soon revived it. At the earnest solicitation of the British government, soon after the commencement of his reign, he appointed ostensib's ministers for the transaction of public business; but in process of time, after much wavering and inconsistency, the arrangement terminated, first in their suspension, and

afterwords in their dismissal. The inherent fickleness of the nabob's disposition, his ready and implicit belief in the scandalous reports of his news-writers, and of the intriguing persons around him, destroy the confidence and subvert the authority of his ministers, and preclude the beneficial exercise of any one of their functions, so that if one set retire or be dismissed, a similar state of affairs within a short period of time will be produced with respect to their successors.

On the 9th of October 1810 Ghazi ud Deen, the reigning nabob, renounced all titular subservience to the throne of Delhi, assuming the title of king instead of vizier of Oude, and issuing at the same time a new currency, impressed with his own name and legend, but of the same weight and standard as before. This change was cheerfully acquiesced in by the British government, whose interest it was to detach the rich and populous province of Oude from all subordination to the Mogul empire, or sympathy with the Mussulman cause generally. On this occasion the ex-nabob assumed many pompous titles, such as "king of the age," and "king conqueror of infidels," hitherto peculiar to the house of Timour, and not at all creditable to his majesty's common sense, or complimentary to his infidel allies. While the Marquis of Hastings was Governor-general he used to address that nobleman and the British government figuratively as his uncle, and the reply was addressed to the nabob as nephew; but so much familiarity appearing inconsistent with his augmentation of dignity, he requested the form might be abrogated, which was done

accordingly, and he is now addressed as Ghazi ud Deen Hyder Shah (Padshahi Oude, king of Oude). In 1827 he lent the British government a crore of rupees.

The reserved territories of Oude occupy an area of about 21,000 square miles, and contain a population of at least three millions ; but the sovereignty is too dependent on the British government to be regarded as one of the political states of Hindostan. On account of a defective system the revenue derived from such an extent of fertile country is very inferior to what it might be made to produce under a more enlightened system of taxation; but the income of the Oude sovereigns is to be estimated rather negatively than positively, rather from the absence of taxation than the magnitude of the receipts; for being relieved by their alliance with the British government from all external alarms, and having no funds or national debt, their expenses are merely fiscal and personal; and without diminishing the splendour of his court or the comfort of his style of living. Ghazi ud Deen might, with the slightest attention, annually lay aside (as was supposed to have been done by his father, Saadet Ali) half a million sterling-- (Public MS. Documents, Marquis of Hastings, Major Baillie, Guthrie, Rennell, & c.)

4219. The above discription from the face of it relates to Oudh as 'Province' as it stood at that time. The township of 'Oudh' has been narrated later on at page 353 onwards under the heading "Oude" and states:

“OUDE.--The ancient capital of the province of Oude, situated on the south side of the Goggra, seventy

nine miles east from Lucknow; lat, 26^o 48' N., lon. 82^o 4' E. By Abul Fazel in 1582 it is described as follows. "Oude is one of the largest cities of Hindostan. In ancient times this city is said to have measured 148 coss in length and thirty-six coss in breadth. Upon sifting the earth which is round this city small grains of gold are sometimes found in it. This town is esteemed one of the most sacred places of antiquity."

*Pilgrims resort to this vicinity, where the remains of the ancient city of Oude, and **capital of the great Rama, are still to be seen**; but whatever may have been its former magnificence it **now exhibits nothing but a shapeless mass of ruins**. The modern town extends a considerable way along the banks of the Goggra, adjoining Fyzabad, and is tolerably well peopled; but inland it is a mass of rubbish and jungle, **among which are the reputed site of temples dedicated to Rama, Seeta, his wife, Lakshman, his general, and Hanimaun (a large monkey), his prime minister**. The religious mendicants who perform the pilgrimage to Oude are chiefly of the Ramata sect, who walk round the temples and idols, bathe in the holy pools, and perform the customary ceremonies."*

4220. Dr. Buchanan was appointed to make a survey of the area within the reign of East India Company in early 19th century by an order of Lord Wellesley. Between 1807 to 1814 Dr. Buchanan surveyed the area which mainly consisted of Bengal, Bihar and Eastern part of the present U.P. including Ayodhya and sent his documents to the Head Office of the Company in London in 1816 but could not complete his report. Subsequently,

it was studied by Robert Montgomery Martin, an official of the Company at London and he got published “**Eastern India**” in 1838 (supra) wherein the details of Oudh were mentioned in Vol. II, pages no. 331 to 337. The relevant extract of this book we have already quoted above in para 1600 of this judgment while discussing the issues relating to the person and period-who and when constructed the disputed building.

4221. Edward Thornton's Gazetteer titled as “**A Gazetteer of the Territories under the Government of the East-India Company and of the native States on the Continent of India**” (in short “Thornton's Gazetteer, 1858”), first published in 1858 and reproduced in 1993 by Low Price Publications, Delhi (Book No. 10). Descriptions of “Oudh” given by Sri Thornton on page 739 (Ex.5 Suit 5) was placed before us to show that it mention about a Temple at Janamsthan, demolished for constructing mosque on the site.

4222. From preface of the book it does appear that the General Courts of the East India Company authorised 'Edward Thornton', Esq. to compile and publish an authentic Gazetteer of India. The said author had already prepared a “**Gazetteer of India**” in 1854 in four volumes. Thereafter under the authority of the Court of Directors of East India Company compiled a single volume of “**Gazetteer of the Territories under the East India Company and of the native States on the continent of India**”. The book does not give any information about Edward Thornton, namely, about his qualifications, position he held at that time etc. The book which has been placed before the Court mentioned that it was first published in 1858 and reprinted in 1893.

4223. On page 735 it contains the details of the province "OUDE" wherefrom it appears that the province Oude covered a number of divisions and sub-divisions covering, Aldemau, Pertabgurh, Pachhamrat, Bainswara, Salon, Ahladganj, Gonda, Bahraich, Sarkar Khairabad, Sandi, Rasulabad and Lucknow. The details of divisions and sub-divisions contained on page 737 are as under:

*"The kingdom contains the following divisions and subdivisions:--I. **Chakla Sultanpore**, containing pergunnahs: 1. Sultanpore, 2. Jagdispore, 3. Chanda, 4. Isauli, 5. Tappa Asl, 6. Bilahri. II. **Chakla Aldemau**, containing pergunnahs: 1. Aldemau, 2. Akbarpore, 3. Dostpore, 4. Berhar, 5. Tanda. III. **Chakla Pertabgurh**, containing pergunnahs: 1. Pertabgurh, 2. Amethi, 3. Dalipore Palti. IV. **Chakla Pachhamrat**, containing pergunnahs: 1. Manglasi, 2. Rat Haveli or Faizabad, 3. Rampore. V. **Chakla Bainswara**, containing pergunnahs: 1. Ranjitpurua, 2. Harha, 3. Ateha, 4. Mauhranwa, 5. Kumranwa, 6. Daundiakhera, 7. Hasnganj, 8. Majranw, 9. Haidargarh, 10. Rae Bareli, 11. Dalamau, 12. Sarendi, 13. Bardar. VI. **Chakla Salon**, containing pergunnahs: 1. Salon Khas, 2. Parsadipore, 3. Jayis, 4. Ateha. VII. **Chakla Ahladganj**, containing pergunnahs: 1. Ahladganj, 2. Bihar, 3. Manikpur, 4. Rampore. VIII. **Chakla Gonda Bahraich**, containing pergunnahs: 1. Bahraich, 2. Gonda Khas, 3. Muhammadabad, 4. Bari, 5. Atraula. IX. **Chakla Sarkar Khairabad**, containing pergunnahs: 1. Khairabad, 2. Nimkharmisrik, 3. Khirilahrpur, 4. Bangar, 5. Muhemdi, 6. Biligram, 7. Fattehpur Biswa, 8. Sandila, 9. Malihabad,*

10. Kakori, 11. Bijnaur, 12. Kasmandi, 13. Kalanwa. X. **Chakla Sandi**, containing pergunnahs: 1. Sandi, 2. Pali, 3. Saromnagar, 4. Shahabad. XI. **Chakla Rasulabad**, containing pergunnahs: 1. Safipur, 2. Rasulabad or Miyanganj, 3. Asiman, 4. Unnaw or Onaw, 5. Muhan. XII. **Chakla Lucknow**, containing pergunnahs: 1. Rudauli Daryabad, 2. Goshaenganj, 3. Dewe-Jahangirabad, 4. Kursi, 5. Sidhaur."

4224. Thereafter again on page 739 (Ex.5 Suit-5) under the same title, namely, "OUDE" it has given the details of the town which we understand and also not disputed by the parties as to that referred to Ayodhya. The entire description of Oude town (Ayodhya) in the aforesaid Gazetteer 1858 by Thornton is as under:

"OUDE.--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 monkey-god the auxiliary of Rama.

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-Parshad-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 or 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 repopled by Vikramaditya, king of Oojein, 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 whome Aurungzabe 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 born, as the seventh avatar of Vishnu; and is accordingly abundantly honoured by the pilgrimages and devotions of the Hindoos. Ayodha or Oude is considered by the best authorities to be the most ancient city in Hindostan; and Prinsep 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 the 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 from 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, was formerly one of its suburbs. The great decline 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 thirtysix 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* 47', long. 82* 11'." (emphasis added)*

4225. “Archaeological Survey Of India Four Reports Made During the Years 1862-63-64-65” by Alexander Cunningham, Director General of the Archaeological Survey of India, first edition published in 1871, reprinted in 2000; (Book No. 43) (hereinafter referred to as “Cunningham's Report, 1871”) dealt with Ayodhya from page 317 to 327. **Ex. 6, Suit-5** (Register Vol. 20 Page 25-34) is a photocopy of the map i.e. Plate XLIX taken from Archaeological Survey of India Four Report 1862-63-64-65 Vol. 1 by Alexander Cunningham. It is sought to be pointed out that in the aforesaid map the disputed place in Ayodhya has been shown as Janam Sthan and there is no mention of any mosque existing when the said report was prepared. We find that in the aforesaid map Sarayu, Lakshmana Ghat, Janam Asthan, Hanuman Garhi, Mani-Parbat and tombs of Seth and Job are shown. From Pages 27-34 of Register Vol.20 are the photocopies of the pages No.320 to 327 of Vol.I of Alexander Cunningham's report i.e. Paper No.107C1/13-16A i.e. Ex.6, Suit-5. It also gives some description of the birth place temple of Rama, and other details. However, he mistook the city of “Visakha” described by “Hwen Thsang” or “Sha-chi” referred to by “Fa Hian” same as the Saket or Ayodhya. This identification has not been found correct in the subsequent

reports.

4226. Cunningham, before embarking upon the aforesaid work, it appears, submitted a memorandum proposing investigation of the archaeological remains of upper India and its comments in respect to the work done till then regarding ancient history was mostly unreliable having been prepared cursorily or without any proper investigation. It would be useful to refer to his own comments contained on page III and IV of the Preface as under :

“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 are daily suffering from the effects of time, and which must soon disappear altogether, unless preserved by the accurate drawings and faithful descriptions of the archaeologist,

" All that has hitherto been done towards the illustration of ancient Indian history has been due to the unaided efforts of private individuals. These researches consequently have always been desultory and unconnected and frequently incomplete, owing partly to the short stay which individual officers usually make at any particular place, and partly to the limited leisure which could be devoted to such pursuits.

" Hitherto the Government has been chiefly occupied

with the extension and consolidation of empire, but the establishment of the Trigonometrical Survey shews that it has not been unmindful of the claims of science. It would redound equally to the honor of the British Government to institute a careful and systematic investigation of all the existing monuments of ancient India.”

4227. He also gave a guiding factor, which he would follow stating that the footsteps of Chinese pilgrim Hwen Thsang would be the basis of his investigation as is evident from the following :

" In describing the ancient geography of India, the elder Pliny, for the sake of clearness, follows the footsteps of Alexander the Great. For a similar reason, in the present proposed investigation, I would follow the footsteps of the Chinese pilgrim Hwen Thsang, who, in the seventh century of our era, traversed India from west to east and back again for the purpose of visiting all the famous sites of Buddhist history and tradition. In the account of his travels, although the Buddhist remains are described in most detail with all their attendant legends and traditions, yet the numbers and appearance of the Brahmanical temples are also noted, and the travels of the Chinese pilgrim thus hold the same place in the history of India, which those of Pausanias hold in the history of Greece.”

4228. It is this memorandum of Cunningham, which was forwarded for appointment by the Governor General of India in Council on 22nd January 1862.

4229. From the Chapter “Introduction” of Cunningham's report, 1871, it would appear as to what was the earlier

historical literature available to the English historians which was considered and available to Cunningham and other persons who had written Indian history and in particular the ancient. Just in brief, we propose to refer hereat the material, which was considered by Cunningham in his report so as to give an idea about its authenticity, correctness etc. and the depth of his study. Cunningham has admitted the commencement of work with the foundation of Asiatic Society of Bengal in 1784 by **Sir William Jones** having its first member Warren Hastings and Charles Wilkins who claimed themselves to be the first Englishman having acquired knowledge of Sanskrit and cut with his own hands the first Devanagari and Bengali types.

4230. As already noted Jones translated Sanskrit literature, namely, Sakuntala” and the institutes of Manu. His first work was to establish a systematic and uniform system of orthography for the transcription of Oriental languages, which, with a very few modifications, has since been generally adopted. It was followed by several essays- On Musical Modes- on the origin of the game of chess, which he traced to India and -On the Lunar Year of the Hindus and their Chronology. In his last paper he made the identification of Chandra-Gupta with Sandrakottos. He also suggested that Palibothra or Pataliputra, the capital of Sandrakottos, must be Patna and the Son River, which joins Ganges only a few miles above Patna, was also known as “Hiranyabahu” or the “golden-armed,” which at once re-called the Erranoboas of Arrian.

4231. William Jones died in 1794 resulting in disruption of the work he started. However, it was taken over by the **Henry Colebrooke**, who completed “**Digest of Hindu Law**”, which

was left unfinished by Jones. In the meantime, **Charles Wilkins** had translated several inscriptions in the first and second volumes of Asiatic Researches, but after the death of Jones, communication with him stopped. Some work by writing a paper on “**Hindu astronomy cycle of Jupiter**” was performed by **Samuel Davis**.

4232. An Engineer Officer, **Francis Wilford** said to be a Sanskrit scholar, commenced his work “**Essay on the comparative Geography of India**” but could not finish it due to his death though his said unfinished work was published in 1851.

4233. **Henry Colebrooke** referred above had a good knowledge of Sanskrit language. Besides translations of **Visala Deva's inscriptions on the Delhi pillar** and a few others he wrote “**Essay on the Vedas,**” giving for the first time a full and accurate account of the sacred volumes of the Hindus to Europeans. He also wrote Essay on the Sanskrit and Prakrit languages; on the Philosophy of the Hindus; on the Indian and Arabian divisions of the Zodiac; on the notions of Hindu astronomers concerning the Precession; and on the Algebra of Brahma Gupta and Bhaskara. He left India India in 1815 but continued with his studies and essays till his death, i.e., 10th of March 1837.

4234. The survey conducted by Dr. Buchanan (subsequently took the name of Hamilton) between in 1807 to 1814, as already said, was ultimately published and edited by Sir Montgomery Martin in 1838.

4235. Around 1815 Horace Hayman Wilson became Secretary of the Asiatic Society. He translated “**Megha-duta**” of

Kalidasa. In 1819, he got published “**Sanskrit Dictionary**” and in 1827 “**Hindu Theatre**”. Besides, he also translated stories from Sanskrit and of some episodes from Mahabharata. In 1825 he published an essay on the Hindu history of Kashmir but returned to England in 1833 where he continued with his Oriental studies. His two principle works are an account of the coins and antiquities of Afghanistan, contained in “Ariana Antiqua” and his translation of “Rig-Veda”.

4236. From 1833 to 1837 translation of some important inscriptions was provided by "Dr. Mill" considered to be "Sanskrit Scholar". Then comes "James Prinsep", said to be responsible for partial decipherment of the Arian Pali legends of the Bactrian Greek coins as well as decipherment of the Indian Pali legends of the coins of Surashtra, decipherment and translation of the edicts of Asoka on the pillars at Delhi and Allahabad. He was also in the process of decipherment of some other inscriptions etc. but fell ill hence returned to England and died on 22.07.1840. The work of Prinsep paved way and caused a great momentum to Indian Archaeology which was continued by "James Fergusson", "Markham Kittoe", "Mr. Edward Thomas", and by "Cunningham" in Northern India; "Sir Walter Elliot" in Southern India; and "Colonel Meadows Taylor", "Dr. Stevenson" and "Dr. Bhau Daji" in Western India.

4237. Cunningham noticed that from 1784 i.e. from the foundation of Asiatic Society by Sri William Jones till 1834 the Archaeological researches in India had been primarily literary besides a few notable exceptions. It had been confined to translations of books and inscriptions, with brief notes of the some of the principal building at Delhi and Agra and other well

known places. Exceptions are the essays by "Hones", "Wilford", "Colebrooke" and "Wilson" on the religion, the geography and the astronomy of the Hindus. He said that "*True history was then but little known, and the lying gabble of Brahmans, which connected every place with the wanderings of Rama or the exile of the five Pandus, was accepted as the real voice of genuine tradition.*" It is claimed that the Masson's researches in Kabul Valley, Ventura's Court's explorations in Punjab, Cunningham's excavation of stupa at Sarnath, Banaras and of the ruins around gave some idea about the unknown Indian history. However, the facts available were found to be bare and unconnected, mere fossil fragments of the great skeleton of lost Indian history, though the entire skeleton yet was not available, but, the researchers thought to have got a complete or a fair knowledge of the general outline and of the various forms which it had assumed at different period. In this regard, the first archaeological publication was made by "James Fergusson", i.e., "Rock-cut temples of India, 1845". However, in respect to determination of period of the work, Fergusson was not very certain and of the view that inscriptions will not certainly by themselves answer the purpose. Cunningham, however, deferred with him on this aspect and said that "*inscriptions are beyond all doubt, the most certain and the most trustworthy authority for determining the dates of Indian monuments, whether buildings or caves.*"

4238. Cunningham demonstrated the error in calculation of the period by referring to caves of Kanhari in Salset. Fergusson determined the period in the 4th or 5th century, but based on decipherment of the inscriptions found thereat and

particularly in one of the inscription the date of 30 of the Sakaditya-kala, or AD 108 was mentioned and thus Cunningham treated it of the first and second century of the Christian era showing difference of about 4 centuries between his and Fergusson's determination of period.

4239. Another illustration Cunningham has given at page XXI of the Chapter "Introduction" of the book "Report, 1871" which reads as under:

"The Karle caves Mr. Fergusson is inclined to assign to the first, or even the second century before Christ. One of the caves is certainly older than the Christian era, as it possesses an inscription of the great Satrap King Nahapana. But there are two others of King Pudumayi, the sons of Vasithi, whom I place in the beginning of the second century of the Christian era, but whom Mr. Fergusson assigns to the middle of the fourth century, although in his chronology he admits that Ananda, also a son of Vasithi, and therefore most probably a brother of Pudumayi, and the founder of one of the gateways of the Great Sanchi Tope, lived towards the end of the first century."

4240. Fergusson published some more books namely, **"Picturesque Illustrations of Ancient Architecture in India"**, **"Handbook of Architecture (1855)"**, **"History of Architecture"**, **"Illustrated History of Indian Architecture"** and lastly **"Tree and Serpent Worship"**.

4241. "Markham Kittoe" was an Officer in the Army of East India Company, appointed as Secretary Committee for a short period in 1838 and 1839 and then given charge of one of the division of the High Road from Calcutta to Bombay, leading

through Chutia Nagpur till 1846 and then was appointed as "Archaeological Enquirer" to Government, went back to England in 1853. He wrote "Illustration of Indian Architecture in 1838". He prepared the design of Sanskrit College at Banaras which was approved and the building was constructed in his supervision. However, Cunningham expressed doubt about his scholarship and judgement as an investigator and gave the following illustration:

"I may cite his continued doubts as to the identity of Asoka and Piyadasi, and his serious suggestion that the Barabar Cave inscription of Dasaratha, which Prinsep had truly assigned to the historical Dasaratha of Magadha, one of the immediate successors of Asoka, might probably be referred to the half fabulous Dasaratha of Ayodhya, the father of Rama."

4242. **Kittoe**, however, described himself in one of his letter dated 19.05.1852 sent to Cunningham as under:

"Let me not lead you to suppose that I claim knowledge. I am woefully deficient. I am a self-educated man, and no Classic or Sanskrit scholar; I merely claim a searching eye and mind, and a retentive memory of figure and fact, and place or position. Hence my great success in finding inscriptions where many have searched in vain!--Cuttack and Gya to wit."

4243. **"Edward Thomas"** wrote several essays covering the period BC-246 to AD-1554. The list of some of which is as under under:

*"1. 1848--Journal of Royal Asiatic Society, Vol. IX.,--
Coins of the Hindu Kings of Kabul."*

2. 1848--*Ditto ditto, Vol. IX.,--Coins of the Kings of Ghazni.*

3. 1850--*Ditto Ditto, Vol. XII., Coins of the Sah Kings of Saurashtra.*

4. 1855--*Journal, Bengal Asiatic Society, Vol. XXIV.,--On the Epoch of the Gupta Dynasty.*

5. 1855--*Ditto ditto, Vol. XXIV.,--On the Coins of the Gupta Dynasty.*

6. 1855--*Ditto ditto, Vol. XXIV.,--On ancient Indian Numerals.*

7. 1858--*Prinsep's Indian Antiquities, 2 Vols., thick 8vo; with numerous plates of coins, and many able independent notices, bringing the state of knowledge in each branch up to the date of publication.*

8. 1860--*Journal, Royal Asiatic Society, Vol. XVII.,--Supplementary Notice of the Coins of the Kings of Ghazni.*

9. 1864--*Journal, Bengal Asiatic Society, Vol. XXXIV.,--On ancient Indian Weights (continued in the same journal for 1835).*

10. 1865--*Ditto ditto, Vol. XXXV.,--On the identity of Xandrames and Krananda.*

11. 1866--*Ditto ditto, Vol. XXXVI.,--The Initial Coinage of Bengal.*

12. 1871--*Chronicles of the Pathan Kings of Delhi."*

4244. In South, **Colonel Machenzie** collected 8,076 inscriptions mainly in the Tamilian provinces to the south of Krishna River while Sir Walter Elliot collected 595 inscriptions mainly in ancient Karnataka, amongst the upper branches of the Krishna. Sir Elliot's first contribution was his Historical Sketch

founded solely on the inscriptions of the principal dynasties which had rule over the countries between the Narbada and the Krishna for nearly 8 centuries. Of these Chalukya family was the oldest and the strongest and its line has been traced back to the early part of the 4th century by the discovery of other inscriptions. Sir Walter also illustrated the history of Chalukyas and other southern dynasties by their coins. He was the first to arrange the coins systematically. All the coins bearing the type of an elephant were assigned to the Gajapati dynasty, which was asserted to have reigned over Orissa; all those with a horse to the Aswapati dynasty; those with the figure of a man to the Narapati dynasty; and those with an umbrella to the Chhatrapati dynasty. These were believed to have been the titles of four tributary princes who held the four chief provinces of Southern India under the rule of one supreme sovereign of Delhi.

4245. In respect to Western India some work was done by Colonel Meadows Taylor and Reverend J. Stevenson but their findings and observations have not been found to be much accurate by Cunningham. The work in Western India was continued by Dr. Bhau Daji, a local scholar who wrote essay on Poet Kalidasa and translated inscriptions in the Ajanta caves and that of Rudra Dama and Skanda Gupta at Junagarh and wrote "Inroads of the Scythians into India".

4246. All these works show that the antiquity of the country in one or the other manner continued to be revealed by process of excavation etc. but what could not be find out by the time or thereafter would not mean that it does not or did not exist.

4247. However, the part of the report of Cunningham

referred to by Sri P.N.Mishra and R.L.Verma, Advocates is as under:

“XVII. SAKETA, OR AJUDHYA.

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 Sravaati, as recorded in the 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 Saktet. With regard to the distance, I refer again to the Buddhist books of Ceylon, in which it is record 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 to Sha-chi, Fa Hian relates that, on "leaving the town by the southern gate, you find to the east 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 : — 1st, 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 2nd, 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 Purvarama at Sravasti, which is also mentioned by Hwen Thsang. Now there was also a Purvarama 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 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 other proof which I derive from the years of Buddha's residence is direct and convincing. According to

*the Ceylonese annals, Buddha was 35 years of age when he attained Buddhahood; he then led a houseless life for 20 years, preaching in various places in Northern India, all of which are detailed; and of the remaining 25 years of his life he spent 9 in the Jetavana monastery at Sravasti, and 16 in the Pubharamo monastery at Saketapura. Now, in the Burmese annals, these numbers are given as 19 years and 6 years, and in the last figure we have the exact number recorded by Hwen Thsang. Nothing can be more complete than this proof. There were only two places at which Buddha resided for any length of time, namely, Sravaati, at which he lived either 9 or 19 years, and Saketa, at which he lived either 6 or 16 years; and as according to Hwen Thsang he lived for 6 years at Visakha, which is described as being at some distance to the south of Sravasti, **it follows of necessity that Visakha and Saketa were one and the same place.***

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-koroa, 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 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 Kanya Kaikeyi nama to jana.

*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 koa 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 neighboring 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 Bhao 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 times 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 Lakashmana, Bharata, and Satrughna, and to the monkey god Hanumana. The number of 360 is also connected with Salivahana, as his clansman the Bais Rajputs assert that he had 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 Muslims. Thus Ramkot, or Hanuman Garki, 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.

The only remains at Ajudhya that appear to be of any antiquity, are three earthen mounds to the south of the city,

*and about a quarter of a mile distant. These are called **Mani Parbat, Kuber, Parbat, and Sugrib-Parbat.** The first, which is nearest to the city, is an artificial mound, 65 feet in height, covered with broken bricks and blocks of kankar. The old bricks are eleven inches square and three inches thick. At 46 feet above the ground on the west side, there are the remains of a curved wall faced with kankar blocks. The mass at this point is about 40 feet thick, and this was probably somewhat less than the size of the building which once crowned this lofty mound. According to the Brahmans the Mani-Parbat is one of the hills which the monkeys made use of when assisting Rama. It was accidentally dropped here by Sugriva, the monkey-king of Kishkindhya. But the common people, who know nothing of this story, say that the mound was formed by the labourers shaking their baskets on this spot every evening on their return home from the building of Ramkot. It is therefore best known by the name of Jhowa-Jhar or Ora Jhar, both of which mean " basket-shakings." A similar story is told of the large mounds near Banaras, Nimsar, and other places.*

Five hundred feet due south from the large mound stands the second mound called Kuber-Parbat,** which is only 28 feet in height. The surface is an irregular heap of brick rubbish, with numerous holes made by the people in digging for bricks, which are of large size, 11 inches by 7 ¼ by 2. It is crowned by two old tamarind trees, and is covered with jangal. Close by on the south-west there is a small tank, called **Ganes-Kund by the Hindus, and Husen Kund or Imam Talao by the Musulmans, because

*their Tazias are annually deposited in it. Still nearer on the south-east there is a large oblong mound called **Sugrib-Parbat**, which is not more than 8 or 10 feet above the ground level. It is divided into two distinct portions; that to the north being upwards of 300 feet square at top, and the other to the south upwards of 200 feet. In the center of the larger enclosure there is a ruined mound containing bricks 8 ½ inches square, and in the center of the smaller mound there is a well.*

Between the Mani and Kuber mounds there is a small Muhammadan enclosure, 64 feet long from east to west and 47 feet broad, containing two brick tombs, which are attributed to Sis Paighambar and Ayub Paighambar, or the "prophets Seth and Job." The first is 17 feet long and the other 12 feet. These tombs are mentioned by Abul Fazl, who says—"Near this city are two sepulchral monuments, one seven and the other six cubits in length. The vulgar pretend that they are the tombs of Seth and Job, and they relate wonderful stories of them." This account shows that since the time of Akbar, the tomb of Seth must have increased in length from 7 cubits, or 10 ½ feet, to 17 feet through the frequent repairs of pious Musulmans.

The mounds are surrounded by Musulmans 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 Tildhi 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 identifications 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.

According to Fa Hian the place where Buddha planted the holy trees was to the east of the road, on issuing from the town by the southern gate. Hwen Thsang's account agrees with this exactly in placing the "extraordinary tree" to the south of the capital and to the left of the route. This tree was the celebrated "tooth brush," or twig used in cleaning the teeth, which having been cast away by Buddha, took root and grew to between 6 and 7 feet in height. Now, it will be observed that the ruined mounds that still exist, as well as the tombs of Seth and Job, are to the south of the city and to the east or left of the road. The position, therefore, is unmistakably the same as that described by the Chinese pilgrims, and as the actual state of the ruins agrees well with the details given by Hwen Tbsang, I think that there can be no reasonable doubt of their identity.

Hwen Thsang describes the city of Visakha as being 16 li, or 2 2/3 miles in circuit. In his time, therefore, the capital of Kama was not more than half of its present size, although it probably contained a greater population,

*as not above one-third, or even perhaps less, of the present town is inhabited. The old city then possessed no less than twenty monasteries with three thousand monks and **about fifty Brahmanical temples, with a very large Brahmanical population. From this account we learn that so early as the seventh century more than three hundred of the original temples of Vikramaditya had already disappeared, and we may therefore reasonably infer that the city had been gradually declining for some time previously.** The Buddhist monuments, however, would appear to have been in good order, and the monks were just as numerous as in the eminently Buddhist city of Banaras.*

*The first monument described by Hwen Thsang is a great monastery without name, but as it was the only notable monastery, it was most probably either the Kalakarama of Saketa, or the Purvvarama, both of which are mentioned in the Ceylonese Mahawanso. The monks were of the school of the Samattiyas, and their monastery was famous for having produced three of the most eminent Buddhist controversialists. **This monastery I would identify with the Sugrib Parbat which I have already described as being about 500 feet long by 300 feet broad. The great size and rectangular form of this ruin are sufficient to show that it must have been a monastery,** but this is placed beyond all doubt by the existence of an interior well and by the remains of cloistered rooms forming the four sides of the enclosure. Its position to the south of the city, and to the east or left of the road, has already been specially noticed as agreeing with the*

recorded position of the monastery.

Beside the monastery there was a Stupa of Asoka, 200 feet in height, built on the spot where Buddha preached the law during his six years' residence at Saketa. This monument I would identify with the Mani-Parbat, which is still 65 feet in height, and which with its masonry facing must once have been at least as high again, and with the usual lofty pinnacle of metal may easily have reached a height of 200 feet. Hwen Thsang ascribes the erection of this monument to Asoka, and I see no reason to question the accuracy of his statement, as the mixed structure of half earth and half masonry must undoubtedly be very ancient. The earliest Stupas, or topes, were simple earthen mounds or barrows, similar to those that still exist in England. There are many of these barrows still standing at Lauriya-Navandgarh to the north of Bettiya, but this is the only place where I have yet seen them. They are undoubtedly the most ancient monuments of the Indian population, and I firmly believe that even the very latest of them cannot be assigned to a lower date than the fifth century before Christ. I base this belief on the known fact that all the monuments of Asoka's age, whether described by Hwen Thsang, or actually opened by myself near Bhilsa, are either of stone or brick. The earthen- barrows are therefore of an earlier age; but such as are Buddhist cannot possibly be earlier than the beginning of the fifth century before Christ. In the case of the Mani-Parbat at Ajudhya I infer that the earthen barrow, or lower portion, may belong to the earlier ages of

Buddhism, and that the masonry or upper portion was added by Asoka. At the foot of the mound I picked up a broken brick with the letter sh, of the oldest form, stamped upon it; but as this is almost certainly of later date than Asoka, it most probably did not belong to the Mani-Parbat building.

*Hwen Thsang next describes the sites of the tooth-brush tree and of the monument where the four previous Buddhas used to sit and to take exercise, as being close to the great Stupa. These places I would identify with the court-yard containing the tombs of Seth and Job, which touches the south side of the Mani-Parbat. **The two tombs I take to be the remains of the seats of the four previous Buddhas, and the paved court-yard to be the scene of their daily walks, although I was unable to trace their foot-marks, which were seen by the Chinese pilgrim.***

*The last monument described by Hwen Thsang is a Stupa containing the hair and nails of Buddha. This was surrounded by a number of smaller monuments which seemed to touch one another, and by several tanks which reflected the sacred buildings in their limpid waters. **The Stupa I would identify with the Kuber-Parbat, which touches the south side of the enclosure round the tombs of Seth and Job, and is close to the west side of the ruined monastery. One of the tanks described by the pilgrim may be the Ganes- Kund, which has already been noticed; but all the smaller monuments have disappeared long ago, as they afforded cheap and ready materials for the construction of the numerous Muhammadan tombs, as***

well as of the neighboring bridge and mosque. If I am right in my identification of this mound as the remains of the Stupa containing the hair and nails of Buddha, I think that an excavation in the centre of the mound might, perhaps, verify the accuracy of my conclusions.

*The people are unanimous in their assertion that the old city to the north of these mounds was called Bareta. **Ayodhya or Ajudhya, they say, was the capital of Rama,** but the later city was called Bareta. As this name has no similarity either to Saketa or Visakha, I can only set it down as another appellation of the old town, for **which we have no authority but tradition.** I was disappointed when at Ajudhya in not hearing even the most distant allusion to the legend of the tooth-brush tree of Buddha, but the tradition still exists, as I heard of it quite unexpectedly at two different places immediately afterwards, first at Halila, distant 15 miles, and next at Gonda, 29 miles to the north of Ajudhya.”*

4248. We also find from the aforesaid report of Cunningham that he also discussed **A-yu-to or Ayodhya of Hwen Thsang** and according to his view, it was not the Ayodhya of Lord Rama. The discussion is on page 293 to 296 and reads as under :

“XI. A-YU-TO, OR AYODHYA.

From Kanoj the two Chinese pilgrims followed different routes, Fa Hian having proceeded direct to Ska-chi (the modem 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 neighborhood, 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'deoa-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 Ayutko, 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 pilgrim'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 li, or 10 miles, to the south-east, which would bring him to the site of an ancient city named Kakupur, just 1 mile to the north of Seorajpoor, 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 east by south is more in

accordance with Hwen Thsang's recorded east direction than the south-east 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 Hayamukka at Daundiakhera, 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 (? Shyampaka 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 largo city with a Raja of its own. The existing remains of Kakupur consist of numerous foundations formed of largo 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, winch lay out of my line of route, but I hope to have an opportunity of examining it hereafter."

4249. However, in the meantime Robert Montgomery Martin published another work in two volumes, i.e., "**The**

History of the Indian Empire" first published in 1983 by Mayur Publications Delhi. In his Introduction part the author gave a very brief history of India and then the experience, Britishers had vis a vis Hindu and Muslims, and strategy to be adopted to consolidate their gains. This itself is revealing and an eye opener.

"INTRODUCTION.

The Anglo-Indian Empire! What do these words represent in the minds of the people of Britain?

They speak of dominion over a far-distant sunny land, rich in barbaric gold, precious stones, and architectural beauty, occupying upwards of a million square miles of the most varied, fertile, and interesting portion of this globe, and inhabited by more than one hundred million of the human race.

The early history of this wonderful country lies hid in deep obscurity. Not the obscurity that naturally attends insignificance, but, far otherwise, caused by the dense veil which Time drew around Ancient India, in thickening folds, during centuries of deterioration; leaving the ruins of magnificent cities, and widely-scattered records graven in mysterious characters on almost imperishable materials, to attest the existence of civilised races-regarding whom even tradition is silent-at a date long prior to the Christian era.

Whence India was peopled, is quite unknown; but thirty different languages, and an equal diversity of appearance and character, dress, manners, and customs, seem to indicate long-continued immigration from various quarters.

The Alexandrine era (B.C. 330) throws light on little beyond the Macedonian invasion of the north-western frontier; the Arab incursions (A.D. 709) afford only a few glimpses of the borders of the Indus; and the thirteen expeditions of Mahmood the Ghuznivede (A.D. 1000 to 1025), give little beyond a vague and general idea of the wealth of the country and the dense population of the Western Coast, whose idolatry Mahmood was empowered to scourge with the strong arm of an Iconoclast; though he himself was but an instrument in the hands of Providence; and in battering down guardian fortresses and destroying temples and shrines dedicated to false gods, had evidently no higher motive than that of pillaging the dedicated treasures, and carrying away the worshippers into slavery.

From this period we can faintly trace the progress of Mohammedan conquest in India, to the establishment of the dynasty known as the Slave Kings of Delhi (A.D. 1208.) Its founder, Kootb-oo-deen, originally a Turki slave, established the centre of Moslem dominion in the grand old Hindoo capital, chiefly by reason of the disunion which had arisen among the leading Rajpoot princes upon the failure of a direct heir, and the consequent jealousies and disputes regarding the succession.

Then the page of history becomes more and more legible until it records the invasion of Timur or Tamerlance (A.D. 1398), the terrible details of the siege of Delhi, and the general massacre in which it terminated; and all the horrors enacted before "the apostle of desolation" took his departure, carrying off men and women of all ranks and

ages into slavery, and leaving the devoted city without a government, and almost without inhabitants.

The succeeding Indian annals, though confused, are tolerably full to the commencement of that important epoch which comprises the reigns of the Great Moguls. This brings us within the pale of modern history: we can note the growth and decay of Mogul dominion, and trace, at least in measure, the operating causes of its extension and decline. Viewed as a mere series of biographies, the lives of the Great Moguls attract by incidents, which the pen of fiction, fettered by attention to probability, would hardly venture to trace. The members of this dynasty had a decidedly literary turn, and several of them have left records not only of the public events in which they played a leading part, but also of the domestic scenes in which they figured as sons, husbands, or fathers.

The value of these memoirs in elucidating or corroborating the histories of the period, is, of course, very great, and their authenticity rests on solid grounds, apart from the strong internal evidence they afford of having been actually written by the persons whose names they bear.

Nothing can be more characteristic than the intense self-adulation with which Timur, or Tamerlane, narrates his perfidious and sanguinary career, except perhaps the peculiar power of observation and analysis brought to bear on new scenes which mark the autobiography of his descendant Baber, who, following in his footsteps, invaded India from Cabool, and, after a fierce struggle on the

plains of Paniput (A.D. 1526), gained easy possession of Delhi and Agra, and succeeded in laying the foundation of an extensive empire.

Humayun (A.D. 1530), Akber (A.D. 1556), Jehangeer (A.D. 1605), Shah Jehan (A.D. 1638), all encountered vicissitudes of the most singular and varied character; and the Mogul history increases in interest until it culminates in the long reign of Aurangzebe (A.D. 1658), the ablest and most powerful, but the most ambitious and bigoted of his race. During his sway the predatory hordes of Maharashtra were formed by the Hindoo adventurer, Sevajee, into a powerful state; the hated and despised Mahrattas grew strong upon the spoil of independent kingdoms demolished by the haughty emperor; and finally, his troops, worn by incessant toil, became mutinous for want of pay and provisions, and suffered their aged leader to be hunted even to the death by foes he had been accustomed to treat as utterly contemptible. The decay of the empire, which commenced several years before the death of Aurungzebe (A.D. 1707), then became rapid; usurping viceroys, rebelling against their government and warring with the rulers of neighbouring states or provinces, aggravated the internal disorganisation. Nor were external foes wanting to complete the work of destruction: adventurers of all creeds and complexions fought fiercely over the ruins; while, distancing meaner competitors, Nadir Shah (A.D. 1739) and Ahmed Shah (A.D. 1759), the robber kings of Persia and Affghanistan, swooped down like vultures to secure their share of the

carcass; and the chief cities of India, especially Delhi, repeatedly witnessed the most sanguinary enormities, and continued to do so until, one by one, they became gradually included in the widening circle of British supremacy.

*And why dwell thus on the past at such a crisis as this, when the magic circle of our power has been rudely broken- when Delhi, filled to overflowing with all the munitions of war, has been treacherously snatched from our unsuspecting hands- and when the Crescent, raised again in deadly strife against the Cross, has been reared aloft as if in testimony that the Moslems who came into India proclaiming war to the death against idolatry, have quite abandoned their claim to a Divine mission, and are affecting to make common cause with the Hindoos, whose creed and practice they formerly declaimed against with so much horror and disgust? **Now Mohammedans and Hindoos unite in committing crimes of a character so deep and deadly, so foul and loathsome, that we find no parallel for them; not in the relentless, inventive vengeance of the Red Indians; not even in that crisis of civilised infidelity, that fierce paroxysm of the French Revolution, still shudderingly called the "Reign of Terror."** The Red Republicans made public avowal of atheism; and awful was the depravity into which they sank, world-wide the shame they incurred: but recantation soon followed. **These treacherous Sepoys, who have so suddenly risen in a body, violating every oath of fidelity, every tie of feeling and association-they, too, have their watchword: it is not "there is no God;" it is "Death to***

the Christians!"

As in France, no religions persecution, but rather a state of conventional apathy, leavened by the poison of Voltaire, Diderot, Condorcet, and their clique, preceded the atheistical and sanguinary outburst; even so has it been with India. Efforts for the extension of Christianity have been wholly exceptional; the rule has been tolerance, amounting to indifference, in all religious matters. Few who have been in the habit of reading Indian periodicals, much less of mixing in Indian society, will deny that, however manifest the desire for the diffusion of the Gospel might be in individuals, the government had remained markedly neutral.

The Mussulmans, let it be repeated, subjugated and governed India in the character of anti-idolaters. They tolerate—and barely tolerated—the heathenism around them, to which their aversion was, for the most part, quite undisguised; and they were always eager for individual conversions. Their open assertion of the superiority of their faith was viewed as natural by the Hindoos; nor does any angry feeling appear to have been excited, save in exceptional cases of actual persecution. Aurungzebe certainly alienated a large portion of his subjects by reviving a long-abandoned capitation-tax on infidels; and whether he did this from a desire to refill the treasury emptied by incessant warfare, or from sheer bigotry, the result was the same. Many causes (among which may be named, not as the avowed ones, but certainly not as the least powerful—sloth and sensuality, fostered by an

*enervating climate) have concurred in rendering the Indian followers of Mohammed comparatively regardless of that integral portion of their creed which enjoins its extension by all and every means. **But no earnest believer in the Koran can be tolerant of idolatry; and therefore, when we hear of Moslem and Hindoo linked together in a most unprovoked crusade against Christians, it is manifest that the pretext is altogether false, and that the Mussulman, who is taught by the book he deems inspired never to name our Blessed Lord without reverence, or idols without abhorrence, cannot now be actuated by any religious motive, however perverted or fanatical, in violating the first principles of his faith and by affected sympathy with the professors of a creed heretofore declared utterly polluted and debasing, using them as dupes and tools in carrying out an incendiary plot, the planned details of which only Devil-worshippers, possessed by unclean spirits, could have been supposed capable of conceiving and executing. The conspiracy, beyond a doubt, has originated in the desire of the Mohammedans to recover their lost supremacy in India. Its immediate and secondary causes are involved in temporary obscurity; but the primum mobile must be sought for in the pages of history. It is true the flame has spread like wildfire: but the important question for those who are capable of grappling with the complicated bearings of this all-engrossing subject, is not—what hand applied the match? but how came such vast masses of combustibles to be so widely spread, so ready for ignition?***

To understand this in any satisfactory degree, the inquirer must be content to begin at the beginning, by carefully weighing the fragmentary records we possess of the history and character of the Hindoos as a distinct people, nothing the causes which led to their gradual subjugation by the Moslems; next, those which paved the way for the introduction of European Power; and, lastly, the establishment and operation of British supremacy throughout India.

The indifference which the British nation and its rulers have so long evinced to the study of Asiatic history, has been most unfortunate. Wrapped in fancied security, we have been too ignorant to be anxious, too indolent to be watchful; and the few who have felt it an imperative duty to speak words of warning by bringing the experience of the past to bear upon the signs of the present, have found themselves set down as alarmists on this point at least, whatever their general character for ability and sound judgment. Yet the fact is certain, that almost every leading authority from the date of our earliest assumption of territorial power, has dwelt forcibly on the necessity for unsleeping vigilance in the administration of Indian affairs. This conviction has been the invariable result of extensive acquaintance with the natives, and it is abundantly corroborated by the recorded antecedents of both Hindoos and Mohammedans.

The history of India, whether in early times or during the Mohammedan epoch, is—as the brief outline sketched in preceding pages was designed to indicate—no less

interesting as a narrative than important in its bearing on the leading events of the present epoch, which, in fact, cannot, without it, be rendered intelligible. The struggles of European Powers for Asiatic ascendancy, form leading features in the annals of each of these states. Portugal was first in the field, and long and fierce was the combat she waged to maintain exclusive possession of the rich monopoly of Oriental commerce. The Dutch (then known as the Netherlanders) enjoyed a share of the profits in the capacity of carriers between the Portuguese factories and the northern nations of Europe; but when, in 1579, they formed themselves into a separate government in defiance of the power of Philip of Spain, that monarch, who then governed with an iron sceptre the united kingdoms of Spain and Portugal, forbade the employment of the Dutch as intermediaries - a prohibition which led to their trafficking on their own account, forming various trading settlements in the East in the commencement of the seventeenth century, and supplanting their former employers.

The first attempts of England were made, at the same period, by a company of London merchants, warmly encouraged by the Queen, who signed a charter on their behalf on the last day of the sixteenth century. During the following century the English continued to be simply traders, with no cravings for political or territorial aggrandisement - absorbed in the business of buying and selling, and anxious only for the safety of their fleet, which rapidly became more formidable and extensive in proportion to the rich freight it was destined to bear

through seas infested with pirates, and frequently preoccupied by hostile European squadrons.

The eighteenth century opened upon an entirely new phase of Indian annals. The decay of Mogul power, which had, as has been stated, commenced before the death of Aurungzebe in 1707, was greatly accelerated by that event, and by the war of succession which followed, as a natural consequence, the death of a mogul emperor. The will of the deceased ruler decreed the division of his dominions among his sons; and had they consented to this arrangement, and cordially united in carrying it out, their allotted portions might possibly have been consolidated into distinct kingdoms. But brotherly love rarely flourished under the shadow of a despotic throne; and the House of Timur formed no exception to this rule, having evinced a remarkable tendency to fratricide throughout the entire period of its Indian career. The younger sons of Aurangzebe went to war with their elder brother, each on his own account, and died the death they had provoked, leaving the survivor, Bahadur Shah, to rule as best he might the scattered territories styled the Empire. Anything more devoid of organisation - of any approach to unity - than the so-called Empire, cannot well be conceived. When Auraungzebe snatched the sceptre from the hands of his father, Shah Jenhan, and condemned him to life-long captivity, the dominions he usurped were comparatively well governed, and might, under the sway of a ruler of such unquestionable ability, such indomitable perseverance, have been consolidated into a comparatively homogeneous

mass. But the unhallowed ambition at whose shrine he had sacrificed the liberty of his father and the lives of his brothers, still hurried him on, rendering him reckless of the internal decay which was manifestly at work in the very heart of his kingdom, while he was lavishing his resources in spreading desolation and ruin, famine and the sword, through every independent kingdom within his reach - extending his own only in name, throwing down governments and ancient land-marks, yet erecting none in their stead; becoming terrible as a destroyer, when he might have been great as a statesman and a consolidator.

A right view of the character of Aurungzebe, and a patient investigation of his career, is absolutely necessary to the obtainment of a clear insight into the state of India at the period when the English East India Company began to exchange their position of traders on sufferance for that of territorial lords. The first steps of this strange transformation can hardly be said to have been voluntary. The English merchants were still essentially traders. An examination of the East India House records (and no attempt had ever been made to garble or hide them away from friend or foe), will prove to the most prejudiced observer, that, as a body, they persistently opposed the acquisition of dominion. Nothing short of complete indifference can account for the excessive ignorance of Indian politics manifested in their official correspondence. It may, indeed, be urged that English factors in a foreign land, in addition to their characteristic reserve, are naturally much engrossed by the duties and cares of their

calling, and, apart from prejudice, may well be excused for a degree of preoccupation which prevents them from making any very vigorous effort to penetrate the barriers of language and creed, manners and customs, which separate them from the people with whom they come to traffic. A time arrived, however, when the English could no longer be blind to the alarming political and social state of India. Every year, much more every decade, the disorganisation increased. Certain native Hindoo states, such as Mysoor, Travancore, the little mountainous principality of Coorg, and a few others, had been exempted, by their position or their insignificance, from Moslem usurpation. With these exceptions, strife and anarchy spread over the length and breadth of India. It was no organised struggle of race or creed; for Mussulman fought against Mussulman, Hindoo against Hindoo, and each against the other; Affghan warred with Mogul, Mogul with Rajpoot; Mahratta with all. The hand of every man was raised against his neighbour: the peasant went armed to the plough - the shepherd stood ready to defend his flock with his life; the energy and determination of local authorities kept up some degree of order in their immediate districts; but, in general, the absence of a government strong enough to protect its innocent subjects from internal vice or external vice or external aggression, was manifested in the fearful audacity with which the Pindarry, Dacoity, and Thug, the trained marauder, thief, and assassin, pursued their murderous avocations, in the blaze of noon as in the darkness of midnight.

The Hindoos fell back upon the ancient village system, which the usurping Mohammedans had vainly striven to destroy; and the internal organisation of these little municipalities, each possessing its own Potal or Mayor, enabled them to parry, or at least rally from, attacks from without.

The English laboured for the effectual fortification of the various factories gradually established in different parts of India, and included, according to their situation, in the three presidencies of Calcutta, Madras, and Bombay. Armed neutrality, however, would have been barely practicable, even so far as the numerous warring native powers were concerned. The conduct of their European rivals rendered such a position quite untenable. The French East India Company had, so far as trade was concerned, proved a decided failure: its employes were very inferior to the English as factors; but as political agents, they possessed diplomatic instincts peculiar to themselves.

Dumas, Dupleix, and the gifted La Bourdonnais, saw clearly the opportunity afforded for the territorial establishment of their nation, and they eagerly took part in the quarrels around them, making offensive and defensive alliances with the neighbouring states, interfering in cases of disputed succession, and taking, with bold and unfaltering steps, the apparent road to political power. None of the English functionaries approached their rivals in ability; but they could not be blind to the increasing danger of their situation; and the example set by the French, of drilling native troops and organising them as far

as possible in accordance with European notions, was followed throughout the British settlements. Then came the inevitable struggle between the two powers whose unsleeping rivalry had so often evidenced itself in strife and bloodshed at the very ends of the earth. At first they met in indirect hostility as the auxiliaries of native princes; but the first indications of European war were eagerly seized on as a cause for direct opposition, and a fierce struggle ensued, which eventually left the English complete masters of the field. While the Carnatic, in which Madras is situated, was the scene of this contest, the English in Bengal were subjected to the most oppressive exactions by the usurping Mohammedan governor, Surajah Dowlah, whose seizure and pillage of Calcutta in June, 1756, was marked by the horrible massacre of the "Black Hole"--a deed which, up to that period, even Mohammedan annals can hardly equal in atrocity; but to which, after the lapse of a hundred years, many terrible parallels have been furnished.

The tidings spread like wildfire through the British settlements, and the conviction became deep and general, that it would be madness to trust to the faith or humanity of such men as the depraved Surjah Dowlah and his Moslem compeers. The Mogul empire had become an empty name so far as the distant provinces were concerned, and there was absolutely no native state either strong enough to protect the English settlements, or just enough to be trusted. Never was the indomitable resolve of Britons in a foreign land more sternly tested, or more triumphantly

evinced, than when their fortunes seemed at the lowest ebb—when the French and the Mohammedans, in different quarters, menaced their overthrow and extinction. "To drive these dogs into the sea!" was then, as now, the fervent aspiration of every Moslem regarding every European. But they wished to squeeze the orange before they threw away the rind. They were themselves divided, and had plans of individual aggrandizement to carry out against each other, and generally over the Hindoos; and they well knew the value of European co-operation and instruction in the art of war.

The recapture of Calcutta was speedily effected by a force of 900 European troops and 1,500 Sepoys, commanded by a ci-devant writer, who had turned soldier, and risen to distinction in the Carnatic war.

Robert Clive—for it was he—looked round and saw the opportunity offered for exchanging the precarious footing then occupied by his countrymen for one of far greater importance and security. The Hindoos were daily becoming more impatient of the Mohammendan yoke, and the haughty Mussulmans were themselves divided regarding their ruler, whose reckless profligacy and violent temper had given many of them provocation of a description which excites, in an Oriental, feelings of the fiercest and most enduring revenge. The English watched the course of affairs with deep anxiety, and soon ascertained that, in violation of a treaty entered into after the reconquest of Calcutta, Surajah Dowlah was plotting with the French for their destruction. Unquestionably, this

procedure justified them in adopting hostile measures against their treacherous foe; though it does not even palliate some of the minor details, in which the crooked policy of Clive appears in painful contrast to his bravery as a soldier and his skill as a general. The result was the battle of Plassy (A.D. 1757), rapidly followed by the permanent establishment of British dominion in Bengal.

After this, the tide of success flowed on fast and full. If the reader will patiently peruse the pages of this history, he will see that our power has increased with marvellously little effort on our own part. As, when a stone is flung into a river, the first small circle expands and multiplies beyond calculation—so, in India, have we gone on extending our limits, as from the action of some inevitable necessity; less from our own will, than because we could not stand still without hazarding the position already gained. True, there have been most distressing instances of injustice and aggression; but these are the few and comparatively unimportant exceptions. So far as the general obtainment of political ascendancy in India is concerned, we may quote the apt comparison used by an old Rajpoot prince to Colonel Tod, in 1804, as conveying a perfectly correct idea of our process of appropriation. Alluding to a sort of melon which bursts asunder when fully matured, Zalim Singh said, "You stepped in at a lucky time; the p'foot was ripe, and you had only to take it bit by bit."

The manner in which we have acquired power in India, is one thing; the use we have made of its, is another and more complicated question. For my own part, I have

long watched the Anglo-Indian government with feelings of deep anxiety, and have laboured to the utmost of my ability to awaken the British nation to a sense of the responsible and critical situation they had been led to occupy. It is now close upon twenty years since I was permitted, by the East India Company, to edit the official records of a survey made by Dr. Buchanan in Eastern India; and the impression on my mind was so forcible, that I could not refrain from prefacing the selections with a declaration that the handwriting was on the wall, and nothing but a complete and radical alternation of our system of government, could avert the punishment justly merited by our misuse of the great charge committed to us.

The primary reason of this misuse I believe to be the false and wicked assertion, that "we won India by the sword, and must keep it by the sword." There is another aphorism, much older and of much higher authority, which we should do well to think on--"They that take the sword shall perish by the sword." We did not conquer India by violence: we came as peaceful traders and spent long years in that capacity; and during that time we succeeded in impressing on the minds of the natives as lively conviction of our energy, ability, and integrity. When the crisis came--as come it did, without our knowledge and greatly to our discomfiture—counting-houses were turned into barracks, bales of piece-goods helped to make barricades, clerks and writers were metamorphosed into military leaders, and, while themselves but learners, drilled the natives round them into a state of discipline before unknown.

Thus was formed the nucleus of that army on which we have leaned as if that, land that alone, had been the means of our obtaining dominion in India. For the perfect organization of that mighty force, which lately numbered 300,000 men, we laboured with unwearied patience; and to this grand object we sacrificed every other. So long as the Sepoys were duly cared for, the condition of the mass of the people was a matter of comparative indifference. It was not the Great Ruler of the Universe, whose inscrutable decrees had placed this vast tract of heathendom in the hands of a people who professed to serve Him and Him only; rejecting every tradition of men; relying only on her mediation of His Son; resting for guidance only on His written word; asking only the interpretation His Holy Spirit;- not so! The Anglo Indian Dominion had nothing whatever to do with any such religious speculations. We were not bound to set before the people the example of the faith which we affect to believe the very leaven of the earth. Until the last few years we did not view it even as a case of stewardship. We were not even called upon to exert our energy for developing the physical resources of the country, and ameliorating the condition of the mass of the people. And why? Because free Britons, in the middle of the nineteenth century, have seen fit to assume the position of military despots, drowning the conviction that India was God-given trust, in the vague notion of its being "an empire of opinion;" and then sinking, by an easy transition, from rationalism into the more popular notion of sheer force--"an empire of the sword," held by the might of our own

strong arm.

Scepticism and cowardice lie at the root of our present disasters: deliberately have we chosen the fear of man, which blinds and enervates, rather than the fear of God, which enlightens and strengthens. With infatuated credulity we have nursed in our bosom the serpent that has stung us to the quick. Tolerance is, indeed, an essentially Christian quality; but who shall dare assume that praise for the Christianity which was made in the persons of high Protestant (?) officials, to bow its head before licentious profligacy of the Mussulmans, and the heathen abominations and disgusting impurities of the modern Brahminical priesthood, land to witness, in silence, the spiritual enslavement and physical degradation of the mass?

We though, perhaps, both Mussulmans and Brahmins too enervated by their respective orgies to be dangerous as enemies. This but proves our utter ignorance of the oriental character, especially as developed in the Mohammedans. Let the reader glance over the history of their founder (and I have striven to sketch it in a subsequent page, in faithfulness and not with the pain of a caricaturist), he will see in the False Prophet the type of sensuality, bigotry, ambition, grounded and rooted in the fiercest fanaticism; and that type has been perpetually reproduced, and will continue to be so until Mohammedanism shall be swept from the face of the earth.

How soon that may be, none can prophesy; but the general rising now taking place among the Mussulmans in

Africa and Syria, as well as in India, are pointed at by many observers as preceding and indicating the death-throes of this once powerful, but already deeply sunken race.

For us, if we would hope to conquer, it must be by turning to the Lord of Hosts, as a nation, in deep repentance and humility: then only may we justly look for present help and anticipate for the future that gift in which we have been so lamentably deficient-- "a right judgment in all things." Thus favoured, we shall not shrink from the responsibilities of an evangelized nation; but shall understand, that there is no surer way of obtaining respect in the eyes of the quick-written Hindoos, than by a consistent adherence to our religious professions; the means commend themselves to every unprejudiced person really versed in India affairs; and, assuredly, none other will be blessed of God. We cannot hope to pass off indifference for tolerance; the Mohammendans see through the flimsy disguise and bid the heathen throw off the ignominious yoke of Kafirs (infidels) Christianity they reverence and dread to see us manifest any tokens of it. Well they may; for nothing else will conquer our head in the day of battle. That day has come. May we now have grace to control the fearful passions provoked by the most horrible outrages; and may the memory of our own shortcomings towards God, enable us, if He gives the victory, to use it mercifully. Let us not forget, that the innocent blood spilt in the last few weeks, cannot blot out the memory of the debt which England owes to India. The*

Parliament of Britain now must dictate the course to be followed in a matter of vital importance to the nation whose opinions it represents. The portion of the British public impressed with sound and practical religious views, is, happily, larger and more influential than would appear to superficial observers. The fact is indicated in the increase of missionary enterprise, the extension of education, and, indirectly, in the progress of public improvements, and the initiation of reformatory measures. The faulty judicial system the partial and vexatious land-tenure, the defective monetary circulation of India, have come under discussion; and if, as God in mercy grant, Britain is permitted to retain the brightest jewel in her crown-- the most valuable of her transmarine possessions—it is fervently to be desired that we may apply ourselves diligently to remedy all deficiencies, to repair, as far as possible, past neglects, and provide against future emergencies.

The details of the present terrible episode will be given fully in subsequent pages; day by day that close seems approaching, with the record of which the Author hopes to be enabled to terminate this Work.

**The pecuniary debt is wholly on the side of England. The cost, alike of civil and military government, including the payment of the royal troops, has been entirely defrayed from the Indian revenues: so, if we succeed, must be expenses of the present insurrection. The money remittances to England from the three Presidencies average five million sterling for the last sixty years. There is*

scarcely a county in the United Kingdom but has had the value of its landed property enhanced by the investment of fortunes, the fruit of civil or military services or of commercial succeeds in Hindoostan. Again, how many British statesman and commanders have had their genius elicited and educated in India. A noble field has been annually opened for the youth of Britain, and an expansive tone given to society by the constant discussion of great subjects.

The merchant and the manufacturer can best estimate the importance of a large, increasing, and lucrative market, free from high or hostile tariffs; and the advantage of an almost unlimited command of commodities, the regular obtainment of which is essential to the steady employment of their operations. Lastly—nor must it be forgotten, that Indian Imports and Exports, to the amount of thirty million sterling, now furnish profitable employment to the best class mercantile shipping."

"Oude, or Ayodhya, was famous in ancient Hindoo lore as the kingdom of Dasarath, the father of Rama, the hero of the famous epic the Ramayana. With the details of its fall as a Hindoo kingdom, and its history as a province of the Mogul empire, we are almost entirely unacquainted; but we know that it has retained its institutions to the present day, and that, in all respects, the Hindu element largely predominates throughout Oude." (Vol. II, page 59)

"In the meantime, the disorganisation of Oude was clearly on the increase, and one of its marked features was a rising spirit of Moslem fanaticism. It happened that a

Mohammedan fast fell on the same day as a Hindoo feast; and Ameer Ali, a moolvee, or priest, of high repute, took advantage of the circumstance to incite his co-religionists to a fierce onslaught on the Hindoos. Troops were ordered out to quell the disturbances; but Ameer Ali seized and confined two of the officers, assembled 3,000 men, and declared his intention of destroying a certain Hindoo temple, and erecting a mosque in its stead. At length the British subsidiary force was employed by the king against the moolvee. An affray ensued, in which a body of Patans fought with the recklessness of fanaticism, and were cut down, standing shoulder to shoulder round their guns, by a party of Hindoo zemindars and their retainers. In all, 200 Hindoos and 300 Patans perished. This occurred in November, 1855. About the same time the Oude government became aware that some great change was in agitation. They asked the reason for the assembling of so large a force at Cawnpore; and were, it is alleged, solemnly assured that it was intended to keep in check the Nepaulese, descent towards the district of Nanparah." (Vol II, page 77)

4250. Then comes the real detailed study conducted by a local official P. Carnegy who was posted as Officiating Commissioner and Settlement Officer, Faizabad.

4251. Sri Ravi Shankar Prasad, Sr. Advocate and other learned Advocates for Hindu parties placed strong reliance on the findings of **P. Carnegy's Historical Sketch (supra)** contained on page 5 to 7, 20 and 21 (Paper No.107C1/18, 19, 20, 22, 23) and Appendix-A & B to the Book. P. Carnegy was

officiating Commissioner and Settlement Officer, Faizabad. Sri Jilani, learned counsel for the plaintiff (Suit-4), however, assailed the said findings contending that Carnegie has prepared his report in 1870. There was no occasion for him to have personal knowledge of the ancient facts stated in the said report. He has not referred to any material which was relied upon by him in recording his findings and, therefore, whatever historical facts he has written are without any basis and cannot be taken as a gospel truth or treated as a fact proved. Moreover even in Carnegie's report, the list of important Hindu religious places in Ayodhya did not mention anything about Janambhumi temple.

4252. In the introductory part, Sri P. Carnegie has divided the facts relating to Ayodhya in 3 distinct ages and according to him the same were as under:

“First, there is the mythic period of Rama and Vikramaditta, and bearing upon this, we have (1). The Ramayan of Valmiki, modernized by Tulshi Das in the days of Shahjehan, and treated in our own days historically by Wheeler, geographically by Cust, and poetically by Monier Williams and Griffiths. (2) The Raghuvansa of Kalidasa, and ornament of the Court of Vikramaditta, to the glory of whose line the work was composed nearly 2,000 years ago, and of which I am not aware that there is any complete English edition; and (3) the Ajudhia Mahatam (for an epitome see Appendix B) a far less known and more recent work, compiled beyond doubt by Pandits subsequent to the restoration of Brahminism, the scope of which is to dilate on the special virtues of the different shrines in and around Ajudhia.”

Second, the historic age, an acquaintance with which would necessitate the study of the writings of, (1) the Chinese travellers of the fourth and sixth centuries, with the light thrown upon them in these days by Elphinstone, Cowell and Cunningham; and (2) the Mahomedan geographers and historians, to the study of whose works Sir H. Elliot devoted a life.

Third, the modern age', or Oudh under its Nawabs and Kings, which would entail familiarity with a host of recent writers from Macaulay downwards."

4253. In 1870, Ayodhya was part of Pargana Haveli-Oudh and in respect to its creation, Sri P. Carnegie has given certain facts as under :

"Pargana Haveli-Oudh takes its name from Oudh, the capital, and Haveli the name generally used to indicate the principal station of the chief revenue authorities of the Moghals. The pargana is bounded on the north and east by the River Gogra, on the south by the River Marha and Parganas Pachhamrath and Amsin, and on the west by Pargana Mangalsi.

In former days the revenue collections of the pargana, used to be made at the "Kala Mubarak" or blessed fort, which was situated at Lachhmanghat where now stands the recently built temple of Jugla Saran. In the days of Mansur Ali Khan, (A.D. 1739-54), they used to be made at "Rath Haveli," and in the time of the Bahu Begum, at or near the Dilkusha, both of which latter places are in the city of Fyzabad.

The pargana differs from all others in the district,

inasmuch as there never were any of the usual Tappa subdivisions. It contained in the King's time 329 townships. These were reduced under Summary Settlement to 242 in number; and they have now been further cut down to 181 demarcated villages, under the redistributions of the revised settlement."

4254. According to his investigation, the residents of the area mainly belong to following categories termed by him as "chief landed proprietors":

1. the Vasisht Brahmins
2. the Surajbans Chhatris
3. the Garagbans Chhatris
4. the Bais Chhatris
5. The Upadhia Brahmins
6. The Syads of Bhadarsa
7. The Kurmis of Maujadbanspur

4255. It would be useful to refer his observations in respect to Vasisht Brahmins as under :

"The Vasisht Brahmins.-The members of this family assert descent from Vasisht Muni, the spiritual adviser of the immortal Ram Chandar, from whom that portion of the town which is still known as Vasisht Tola, takes its name, and whose sacred memory is still kept fresh by the annual visits of his votaries to the Vasisht Kund or reservoir, in the same quarter.

After the vicissitudes of the Budhist and Atheist periods when the Vedic faith was for the time, it is believed, locally suppressed, Ajudhia was again traditionally restored and brahminically re-peopled, through the

exertions of Vikramajit of Ujain; and Kashiram and other members of the present Vasisht tribe, who now inhabit the ancient haunts of the family, aver that their ancestors were then re-called by the sovereign in question, from Kashmere, and received from him large assignments of revenue-free land. It is the further averment of these persons that they retained their possessions during the supremacy of the non-Brahminic Bhars, but it is almost needless to say that no proofs are extant either of their advent from Kashmere, or their steadfastness of faith under the Bhars. In the Ain-i-akbari, the oldest reliable historical record, Vasisht Brahmins are stated to be the prevailing caste of zamindars in this pargana.

The proprietary status of this family waned before the modern Surajbans clan the annals of which will follow, and its members are now reduced to the possession of exproprietary petty holdings (Sir) and dues (Sayer), in the Ranupali Anjna Narainpur and Luchhmidaspur estates, which comprise 32 villages in all, in which also they chiefly reside.”

4256. Ayodhya, its area, topography etc. he has dealt with on page 5 of the Book reads as under :

“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 Chandra when he went in exile, to return at the end of 14 years. These are the local derivations; 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 57th in descent from Raja Manu, and of which line Raja Sumintra was the 113th and last. They are said to have reigned through the Suth, Tireta, and Dwapar Jugs, and 2,000 years of the Kul or present Jug or Era.”

4257. The history and alleged restoration and other events of Ayodhya, he has dealt with from page 6 to 13 as under :

“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 “Tirhut Kuth-ha,”

claim to descent. 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 keordh, a plant which to this day flourishes with unusual luxuriance in the neighborhood.

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 spots rendered sacred by association with the worldly acts 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.

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 good 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 though Brihaspati might hardly vie,
With him in eloquence and quick reply,
None 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.*

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.

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 and 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.*

The Siribastam Dynasty.- *This Dynasty is supposed to have been succeeded by the trans-Gogra Siribastam family of which Tilokchand was a prominent member, a family which was of the Budhist-Jain persuasion and to which are attributed certain old Deoharas of places of Jain worship which are still to be found in Ajudhia, but which are of modern restoration.*

It was probably against the Siribastam dynasty that Syad Salar made his ill-starred advance into Oudh when in the earlier Mahomedan invasions, he and his army left their bones to bleach in the wilds of Baraich (see chronicles of Oonao Page 83-5).

But the hold of the trans-Gogra rulers of Ajudhia was soon after this lost, and the place passed under the sway of

the Rajas of Kanouj. Their power however, according to hazy tradition seems for a time to have been successfully disputed by the Magadh dynasty, whose temporary rule is still acknowledged. . . .

***The Kanouj dynasty.**-Subsequently to this the Mahamedans made another partial advance into Hindostan in alliance with Kanouj whose Raja it again restored to sovereignty; but in these parts this sovereignty was altogether repudiated, and minor local rulers sprang up throughout the land, and a period of territorial confusion then prevailed which was only finally terminated by the Mahamedan conquest. A copper grant of Jai Chand the last of the Karouj Rahtors, dated 1187, A.D. or 6 years before his death, was found near Fyzabad when Colonel Caulfield was Resident of Lucknow. See A.S. Jour. Vol. X. Part I 1861.*

Sir H. Elliot mentions that on the occasion of Bikramajit's visit to Ajudhia 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 Ajudhia, most of these must be of comparatively recent restoration. A list of these shrines is given as Appendix A as well as of numerous Thakur-dwaras &c. which have been, or are daily being built by different nobles of Hindostan to the glorification of Ramchandar, his generals and other members of his royal race, 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.

The cradle alike of Hindus, Budhists and Jains.-It is not easy to over-estimate the historical importance of the place which at various times and in different ages has been known by the names of Kosala, Ajudhia and Oudh; because it may be said to have given a religion to a large portion of the human race, being the cradle alike of the Hindus, the Budhists, and the Jains.

In the earliest ages, the Hindus were divided into the two great lines of solar and lunar Chhatris, from whom all other Chhatris are, by courtesy, descended; and of the former line Kosala was at once the Kingdom and Capital. Of this territory Ikshawaku was the first solar King. When he lived is chronologically unknown, but Hindu Mythology takes him back to within a few removes of Brahma, the Creator. Thirty sixth in descent from Ikshawaku was Rama, the typical Chhatri subjugator of the South, and the glory of Ajudhia; the contemporary perhaps of Solomon, who was followed by some sixty more of his line before it became obliterated.

Of Budhism too, Kosala has without doubt, a strong claim to be considered the mother. Kapila and Kasinagara both in Gorakhpur and both of that country (Kosala) are the Alpha and Omega of Sakya Muni, the founder of that faith. It was at Kapila that he was born; it was at Ajudhia that he preached, perhaps composed those doctrines which have conferred upon him a world-wide fame; and it was at Kasinagara that he finally reached that much desiderated stage of annihilation by sanctification, which is known to

his followers as Nirvana B.C. 550.

Again it is in Ajudhia that we still see pointed out the birth-place of the founder as well as of four other of the chief-hierarchs of the Jain faith. Here it was that Rikabdeo of Ikshawaku's royal race matured the schism, somewhat of a compromise between Brahminism and Budhism, with which his name will ever be associated.

In Ajudhia then, we have the mother of the Hindus, as typified by Rama, the conqueror of the South; of the Budhists, as being the scene of the first great protest against caste by the originator of a creed whose disciples are still counted by millions; and of the Jains, as being the birth-place of the originator of doctrines which are still revered by several of our most influential mercantile families.

There are two traditions of the Jains that are at least curious. The one has just been mentioned that the founder of the Jain creed was of the Ajudhia solar race: the other, and it is maintained by the Khattria also, that only such Chhatris as are descended from Jains are pure. There is here a good deal of room for speculation. Abu was the fountain head of the Jain faith; there the founder of that faith lived and died, and on that mount there is still a temple to his revered memory nearly 1000 years old. It was at Abu too, it will be remembered, that a convocation of the gods recreated the Agnicula quartet of Chhatris, to put down the Budhists and atheists who had overrun the country. May not this mythical recreation point to the revival of Brahminism in even the very stronghold of the

Jain faith? It is with this agnicula recreation on mount Abu that many of the oldest of our Chhatri clans seek to connect their origin. Such a recreation is of course absurd, but it is not absurd to suppose that Abu, peopled with the descendants of Ikshawaku, a solar prince of Oudh, may have been the scene of a Brahminical revival which spread far and wide, reaching in time the Chauhans of Mainpuri, and through one of them, Bariar Singh, the founder of at least 4 of our present chief families, extending itself into eastern Oudh also, where the darkness of the Magadh period was yet represented by the disbelieving caste neglecting Bhars.

The Sarju.- *The origin of the river Sarju is highly fanciful. On an occasion of mirth tears of joy flowed from the eyes of Narain, the Supreme Being, which were reverently saved from falling to the ground by Brahma, the Creator, who caught them in his watercan (Kamandal) and carefully deposited them in the Mansarwar lake. When the city of Ajudhia had been fairly established the people longed for the sight of flowing water, and they made known their wishes to the far famed Local Divine Vasisht Muni (the ancestor of the Vasisht tribe of Brahmins). The latter entered into the spirit of their wishes and by severe penance and sacrifices to Brahma, the tear-preserved waters of Mansarwar were made to flow past the city of bliss. For these reasons the Sarju is still sometimes fancifully called the Vasisht-ki-kunnya, or the Vasisht nymph, and also Vasisht Gunga.*

The Ajudhia Mahatum.-*No account of Ajudihia*

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 Oudh.- 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) Kosala 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 Ajudhis 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 it 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.

***The Oudh of Shuja-ud-Dowlah.-**At this period Gorakhpur and Azimgarh were of the Province, and with the co-operation and aid of the English, Kurra, Allahabad and Rohelkhund we added to it, Ghazipur and Benares*

were made over to the English during this reign.

The Oudh of Sadut Ali.- In this reign the province was reduced by the transfer to the British by treaty, of Rohelkhund, Allahabad, Farrakabad, Mainpuri, Etawa, Gorakhpur, Azimgarh, Cawnpur and Fattehpur; and in Ghazi-ud-din Haidar's reign which followed, the Nepal Terai, given back by Lord Canning after the Mutiny, was added by us to the Kingdom. So, with the exception of some changes of Parganas for mutual convenience, on the Allahabad, Gorakhhpur and Rohelkhund frontiers, the Province remained till we acquired it in 1856.

The town of Ajudhia comprised the lands of four entire mauzas, (Barehta, which has been washed away, Faridipur, Bagh Kesari Singh and Rowza Shah Juran) and portions of three others; (Ranupali, Miraapur and Derabibi;) besides Kasbah Kirki. It contains the 26 mohallahs marginally named.

1. Bazar Sherganj 2. Kythanna 3. Gariwan Tollah 4. Bhararia Tollah 5. Babhan Kuliah 6. Bazdari Tollah 7. **Vashist Kund** 8. Tenrhi Bazar 9. **Syudwara** 10. Shekhana 11. Mirapur 12. Kundurpura 13. Shah Madar 14. Kaziana 15. Begampura 16. Buxaria Tollah 17. Durbar Dwara 18. Panji Tollah 19. Dorahe Kuan 20. Dhana Mandi 21. Alamganj 22. Kattrra 23. Moghalpura 24. **Surgadwar** 25. Hateh Surat Singh 26. Urdu Bazar”

4258. About the Janamsthan and other temples/Babar's mosque and the dispute amongst the two communities, P. Karnegy has written on pages 20 and 21 as under :

The Janamsthan marks the place where Ram

Chandra 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.

If Ajudhia was then little other than a wild, **it must at least have possessed a fine temple in the Janamsthan; 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 Janamsthan 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 Janamsthan.** 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 Janamasthan,** 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 wee 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 mosque to which allusion has been made (known by the common people by the name Nourang Shah, by whom they mean Aurangzeb,) are now mere picturesque ruins.

4259. About other temples or religious places of Jains and Buddhists, he has also given certain facts which we are omitting at this stage. He has referred to the inscriptions found on the building in dispute on page 27 under Section VI.-Concluding Remarks Para (IV) under the heading "Buildings" which reads as under :

"(IV.) Buildings.- Of these we have; (1) the enshrined tomb of Syad Masud Behani, in the village of Behawan, Pargana Birhar, a reputed follower pf Suad Salar, A.D. 1030; (2), the tomb at Ajudhia, of Makhdum Shah Juran-Ghori, a lieutenant it is alleged, of Shahab-ud-din Ghori, the conqueror of Dehli and Kanauj, A.D. 1192-4; (3), the tomb at Ajudhia of the Sharki period, perhaps of Khawaja Jahan, the founder of the Jaunpur dynasty himself, who died A.D. 1399; (4), the enshrined tomb of Makhdum Ashraf at Kachhocha, the author of the Lataif-i-Ashrafi, and the contemporary of Ibrahim Shah of the Sharki dynasty, A.D. 1401-40; (5), Babar's mosque with stone

inscriptions in Ajudhia, date A.D. 1528, and stone columns of infinitely greater antiquity; (6) the stone-faced fort of Salemgarh on the Gumti, a stronghold of Salem Shah, A.D. 1545-53; (7), the fort and bridge with stone inscriptions, at Akbarpur, a resting place of the Emperor Akbar, A.D. 1556-86; (8), the mosque of Alamgir (Aurangzeb) at Ajudhia, A.D. 1658-1707; (9), and lastly, the more modern buildings of Fyzabad, such as the Dilkusha, the forst, &c., mostly of Shuja-ud-dowlah's time, A.D. 1753-75”

4260. The report is said to have been signed in October 1870 by Sri P. Carnegy at Faizabad. Appendix-A (Ex. A-10, Suit-4) of the Book **P. Carnegy's Historical Sketch** gives the list of sacred places in and about Ayodhya and the same has been placed before us elaborately by both the side.

4261. Besides, there is a site map of Fyzabad Municipality which is also part of the book and has been sited by the parties showing the position as it was in 1870. It is appended as **Appendix 6.**

4262. They also placed before us **Appendix-B** (Paper No.258 C1/1) which is under the heading of report on “Ajudhia Mahatum” and reads as under :

“APPENDIX-B.

*EPITOME OF THE “AJUDHIA MAHATAM,” WHICH
AGAINI IS TAKEN FROM THE PURANS*

The holy city of Ajudhia, of saving virtues and ancient renown, was built they say by Brahma, and given to his eldest son for an earthly dwelling-place. The earth being but transitory, Brahma laid the foundation in his own

discus, the Sudarsan Chakra, which still gives its shape to the city. On this was reared a stately capital for the son of God, and it was presented to him complete, fitted, declare the chronicles, with shrines, places, roads, markets, gardens, and fruit trees, glittering with jewels, and resounding with the melody of birds. Its men and women were holy, as befitted the subjects of a Divine King, and their righteousness was rewarded by incalculable wealth in elephants and oxen, horses and chariots. Its boundaries were fixed by the Sarju, and the Tons, and from Lachman Kund a jojan to the east and to the west.

*In this city was supposed to reside a sanctifying virtues of extraordinary efficacy. When a man merely projected a pilgrimage to it, he purchased the salvation of his ancestors. Every step he took on his way had the efficacy of an aswa-medha jug. To him, who gave a pilgrim the road expenses of the journey, was assigned a passport to heaven with all his sons and grandsons. To him, who provided a weary pilgrim with conveyance, was promised a passage to the divine abodes in the chariots of the Gods. He, who fed a hungry pilgrim, reaped the benefit of many oblations at Gya and ablutions at Prag, and earned for his forefathers an eternity of happiness. He who anointed a pilgrim's feet with oil, would obtain his desires in both worlds. **The mere sight of Ajudhia absolved from all trivial sin.** To journey to it measuring the way with the outstretched body was penance, which atoned for the most heinous crime. The water of the Sarju washed away sin; obeisance to it removed all worldly trouble. He who lived*

in Ajudhia, redeemed his soul from the pains of transmigration; a residence of a night rehabilitated a man. Who had been degraded in his caste. Seven holy placed in India made up the body of Vishnu, and the boastful priest aver that Ajudhia was the head.

*Similarly sacred was the origin of the Sarju. In the beginning of creation a lotus sprang from the naval of Narayana, which gave birth to Brahma. Then Brahma worshipped Narayana, and when he had worshipped fro a thousand years, Vishnu, gratified by such devotion, blessed him, with tears of affection in his eyes. The adoring Brahma caught the dropping tears in the hollow of his palm, and stored them in a wooden vessel, which he kept next his heart. Ages after, Manu, the first of the solar race, was king in Ajudhia. His son Iksawaku was so studious in his devotions, that the great Brahma, pleased, told him to ask a boon. Ikshwaku asked for a holy river, and Brahma gave him the treasured tears of Narayana, which thenceforward flowed as the Sarju. The bank of his river, nominally for a distance of 318 yards, bears the name of Swargdwar, the gate of Heaven. **The Purans affirm it to be the holiest spot on earth.** He who dies there passes straight to heaven, receiving the pardon of the sins of a thousands births. Even Mahomedans, even animals, birds and insects, obtain there in death salvation in an eternal life with the Gods.*

In the gate of heaven are seven “Hars” or representations of Vishnu, Gupt Har, Chandra Har, Chakra Har, Vishnu Har, Dharma Har, Belma Har and Pun Har.

Chandra Har was fixed by Vishnu in honour of the moon, who had at that spot ended her pilgrimage and offered her prayers. Ho gets himself shaved there, fasts, bathes, and then visits Chandra Har, has his capital sins washed away and is secured of heaven. The season of greatest efficacy is the full moon of Jeth.

The only other important Har is the Dharma Har, but between the two Hars is Nageshwar, the origin of which was this:-Kush, the son of Ramchandr was bathing in the river, Kamudti, the sister of Sakun, a serpent that inhabited the Sarju, became enamoured of the handsome Kush, and stole his bracelet for a love-token. The bracelet was one on which Kush set great value, and when he discovered his loss on reaching the shore, in his rage he fitted to his bow an arrow of fire wherewith to dry up the waters of the offending Sarju. The Sarju fell at his feet for mercy, and denounced the real culprit. Then Kush muttered an incantation over the arrow, and discharged it against the serpent. The serpent with his sister immediately appeared and restored the ornament, praying for forgiveness. The serpent was a worshipper of Mahadeo, and the not-forgetful God appeared at this moment to shield his servant. He promised Kush he would grant any boon he asked if the serpent were forgiven, and it was accordingly ordained at the wish of the patriotic Kush, that the presence of Mahadeo should henceforth reside on the spot, and that whoever should bathe at Swargdwar and worship at Nageshwar, should be satisfied in every wish, and enjoy the fruits of an efficacious pilgrimage.

Dharma Har to the Sough-east of Nageshwar takes its name from the God of Virtue and Justice. Dharma composed here a hymn of such transcendent grandeur that Mahadeo decreed that the place should stand consecrated in their joint names, and that whoever should after bathing in the Sarju, read there this hymn, would be blessed with riches and the esteem of his fellows. The holy day at Dharma Har is the 11th of the lunar half of the month Asarh.

Opposite Dharm Har on the river is Janki Ghat, where they bathe on the 3rd of the lunar half of Sawan, and immediately below this is the Ram-Ghat, where the Swargdwar ends; all south of this is called Ajudhia Pith.

Behind Ram Ghat is Ram Sabha, where Ram Chandr is believed to sit enthroned, surrounded by his brothers, Sought of it is the Dhawan Kund, in which he who bathes on the 9th of the lunar half of Chait, is freed from all pride. On one occasion Kundani, a saint, had bathed in this pool and was engaged in prayer, when the wind suddenly blew his deer-skin mat into the water. To the astonishment of every one the deer-skin at once assumed the form of a glorious deity, seated on a magnificent throne, and to Ram Chandr the deity gave this history. He was at first a Vaisya, obdurate in his pride of riches and perversely disobedient to the Veds. But one day he unintentionally did a good action. He sprinkled water on a Tulshi shrub. For this he was made a deer, and his skin was given to a pilgrim bound for Ajudhia, and now the skin on touching the water of the sacred pond had changed into this heavenly body. The

glorified shape prayed for admittance to heaven, and straightway passed in a chariot into the regions of Ram Chandr, "whence there is no returning." It is in this pond, that Raghunathji, as the pandits say, "performs with the tooth brush."

In the heart of the city lies the great Ram Kot, the fort of Ram, with its gates guarded by the immortal monkeys who accompanied him on his return from Ceylon. On its western side is the Janam Bhum or Janam Asthan, the birth place of the hero. To visit this on the Ram-Nomi, that sacred ninth which falls in Chait, delivers the pilgrim from all the pains of the transmigration of souls. The virtue of this act is as if the pilgrim had given 1,000 cows, or performed a thousand times the sacrifices of the Raj Suiji or Agin-hotra, "but the fool, who eats on that day shall go to hell, where all the vicious are thrown into boiling oil" They say there was once a band of five thieves, who had been banished from their native country for highway robbery, adultery, murder of cows and other heinous crime. These five men spent their days alternately in robbing pilgrims and in riotous living. A party of pilgrims from Delhi passed through the forest in which was the den of these robbers, and the robbers joined them in the guise of travellers from a far country. But as they neared Ajudhia the guardian-angels of the holy city, who are stationed to prevent the entrances of the deliberately wicked, took visible shape and began to beat the robbers with their clubs. A sage who lived near by, Asit Muni, hearing their cries, interfered in their behalf. They were released at his

intercession, and in gratitude they obeyed their preserver's command to complete the pilgrimage to Ajudhia, and secure salvation by performing the prescribed ritual. As they entered the city Ajudhia appeared as a beautiful goddess, clad in white robes, and attended by her maidens. The men trembled with fear. On a sudden their sins arose before them, shrouded in the blue garbs of mourning, of horrible countenances, red-haired, blear-eyed, misshapen, their iron ornaments clanking like chains. Then the goddess beat the sins, and they fled out of the city and took refuge under a pipal tree, and the thieves went on rejoicing and bathed at Swargdwar, and kept the fast of Nomi, and worshiped at the birthplace of Rama, and they were purified from sin, and Yama called Chitra Gupta and recorder, and their sins were blotted out from the book of the Judge of the dead. Meanwhile the messengers of Yama traversing the earth fell in with the sins of the robbers, standing crying under the pipal tree. On these the messengers took compassion, and prayed of Yama that the sins might be re-united to the robbers. But Yama said that the advantages of bathing at Ajudhia were irrevocable, and retired to mediate on the banks of the Sarju. Ajudhia was pleased with the wisdom of Yama, and the place of his meditation she named Jama Asthal, and appointed a holy day in his honour on the 2nd of Katik, and the sins were destroyed under the pipal tree.

Just beside the birth-place of Rama is the “Kitchen” of Janki-ji. It is the shape like the ordinary Indian “Chulha,” and is supposed to be always filled

with food. The sight of it satisfied every want; a daily visit keeps the house supplied with food. Close to this is the house of Kaikayi, where Bharat-ji was born. On the other side is that of Somitra, where Lachhman and Satrohan were born. South-east of this is the Sita Kup, the waters of which are said to give intelligence to the drinker.

Below Hanwant Kund is Sobarna Khar, called Sona-Khar by the people, from a shower of gold which happened in this wise. There was once a very learned sage named Vishwa Mitra, to whose door came one day another sage called Durbasa. Durbasa said, "I am very hungry, give me some food." Biswa Mitra immediately brought him a hot porringer of rice and milk, on which Durbasa asked him courteously to hold it till he came back from bathing. Having said this Durbasa went home, and Vishwa Mitra without feeling any passion, stood firm like a pole, with the vessel in his hand, for a thousand years. At the end of this period Durbasa returned, found him very happy, ate the rice and milk, was highly satisfied, and went home praising him greatly. ("he who hears this story, shall be freed from all his sins, and get salvation. There is not doubt of this") One Kanto Muni had been in Vishwa Mitra's service all this time, and Vishwa Mitra taught him fourteen sciences. Kanto wished his master to ask a fee, but this the sage twice refused to do, till at last, though patient with more than the patience of Job, he lost his temper and demanded fourteen crores of rupees. Kanto despaired of obtaining this monstrous sum, but he went to Maharaj Ragho, King

of Ajudhia, the greatest man in the world. Now Maharaj Ragho, after conquering all his foes and amassing a huge treasure, had at the instance of his wise men, performed the sacrifice of Vishn-jit, as part of which he distributed all his wealth among the poor. So complete was his generosity, that he had reduced himself to the use of dishes of clay. So when Kanto asked him for fourteen crores, the Raja was at a loss. He thought to himself, that the tributary Rajas had already been eased of all their goods, and that further demands from them would be unavailing, but he told Kanto to wait a day. In despair he at last appealed to Kober, the treasurer of the Gods. Kober knew the Raja's righteousness, and answered the prayer by showering gold for the space of nearly four hours. From this the Muni took what he required, and went on his way rejoicing.

South of this are the two pools of Nagriva and Bibhikan. Also the Jaga Vedi, where Ram Chandr performed sacrifices, and the Agna Kund or fire-pool. In the last the sacred day for bathing is the 1st of the dark half of Aghan, and an observance of this festival secures riches in this world and immortality in the next. Here the Tilo and Sarju meet, and the spot of confluence is sacred and of sanctifying power. Beside it is Asok Batka the garden of Ragnath Ji, in the middle of which is Sita Kund, a pond constructed by Sita with her own hands. A bathing festival takes place there on the 4th of the dark half of Aghan. West of these are Biddia Kund and Bidia Debi, which may be visited on each ashtami of any month.

South of this is the Khajoha or Khanjur Kund, the

bathing in which on Sunday cures all deceases, but especially the itch. Beside it is the Maniparbat or Mountain of Jewels, a hillock prepared by Ram Chandr for the amusement of Janki.

Beyond these is a string of ponds, which however have no peculiar virtues attached to them, Ganesh Kund, Dasrath Kund, Kosilya Kund, Somita Kund, Kakayi Kund, Dubar Kund and Mahabar Kund. The two last are named of the two brothers, whose offerings of flowers had been of a sweet smelling savour to Siva. Then come Jogni Kund, so named from the Jogis, who live there, and Urvashi Kund, whose water gives beauty. Urvashi was a lovely woman, whom Indra sent to disturb the devotions of a peculiarly ascetic sage of the Himalayas. The sage would not be tempted, and on his curse she became ugly. Then he relented, and by his direction she bathed in this tank, became beautiful as ever, gave her name to the place, and ascended to heaven. There is a festival here on the 3rd of the lunar half of Bhadon. Next to it is the Birhaspati Kund, in which those who bathe avoid the evils, shadowed forth in their horoscopes. They bathe there on the 5th of the lunar half of Bhadon. Ruk Mani Kund gives children to the barren and riches to the poor that bathe in it on the 9th of the dark of Katik. Another place which has virtue for the childless is the neighboring pond of Chhirodak or Chhir Sagar. Here Dasrathji performed a sacrifice, in answer to which the God appeared with a golden vessel, containing a meal of rice and milk. This Dasrath divided into three parts, and distributed to his wives, Kosilya, Kakayi, and

Somitra. Of these were born Ram, Bharat, and Lachhman and Satrohan. Then the place was called Chhirodayak from the sacred preparation, the colour of which its waters still retain. The bathing there is on the 11th of the Lunar half of Kuar.

To the west again near Birhaspati Kund is Dhamjaksh or Dhanaicha (place of treasure). The King of Ajudhia, Hari Chandr, had placed there a vast treasure under the care of Yaksh. The only reward for this fidelity that the Yaksh asked was that his body might no longer give forth foul odours under the curse of Kober, whose rosewater he had pilfered. Hence it is the bestower of beauty, wisdom, and above all of perfume. Its holy day is on the 4th of the dark half of every month.

Close to the river is the shrine of Vishn Hari, sacred to the memory of Vishn Sharma, a famous recluse, and pools of Chakr Tirth, Basisht Kund, Sagar Kund and Brahim Kund. Beyond these are the Rin-Mochan which liberates from all manner of debt or obligation, and Pap-Mochan which cleanses from all sort of sin. Then comes the Lachhman Kund, the holy spot opened by Shesh ji for the descent of Lachhman when summoned from earth by death. Those who bathe and worship there go to heaven. To bathe there on the 5th of lunar half of Sawan frees from the fear of serpents. One who bathes there throughout the month of Baisakh will live for millions of ages in the regions of the Gods.

South of Bidya Kund is Vetarni, from bathing in which one escapes the Judgement of yama. Beside it is

Suraj Kund or Goshark, the water of which heals wounds and purifies from leprosy. It is especially efficacious on Sunday, appropriately enough, and on certain other fixed occasions. It takes its name from Gosh, a king of the Solar race, who rested there in hunting one day, and whose wounded hand was cured whenever he put it in to draw water. The sun was pleased with his grateful praise and gave his name to the tank. West of it are Rut Kund, the giver of beauty, and Kam Kund, the giver of happiness, Mantreshwa Kund, Sitala Devi, where prayers are offered on Mondays for-delivery from small pox, Bandi Devi, where on Tuesdays those in prison are prayed for; and Chhutki Devi, in which one attains all his desires by snapping his fingers on the 14th day of any month.

To the west of these are Gupta Hari, where Vishnu in secret did his devotions, and Chakra Hari, where hari dropped his discus. North of Gupt-Hari is Gopirtar, a spot of peculiar holiness, as that in which Ram Chandr left earth for paradise. The chronicles say that Ram Chandr having found his duties on earth accomplished, prepared to depart to his celestial home. He performed the usual ceremonies, took a farewell of his ministers, and then passed out of the city, like the moon rising from the sea. As he went out, Lachhmi and Saraswati issued from his arms, commissioned to spread wealth and wisdom amongst the mortals of this world. With him went in a body his loving subjects, clothed in clean garments, with pure hearts sorrowing. The Gods saw and were moved. They came gently through the air in their chariots and as they

descended, flowers fell in peaceful showers on the vast procession. Then said Brahma the supreme Divinity, "Leave the visible body, and join us, four brothers." And Ram Chandr passed into heaven in the company of the Gods, and the people returned to their homes, "and the place is holy to this day," and he who bathes and worships there, becomes sinless and glorious, whatever his previous life. The name of the place is Gopirtar, that which carries across a river, for one is transported there from the shores of earth to those of heaven. Pilgrimages are made there on the 15th of Katik and Kuar.

In the neighborhood of Suraj Kund, are several holy ponds of no special note, Durga Kund, narsram, Narayana-gram, Tripurari Mahadeo, Bilwa Hari, a shrine for refuge from poverty, debt, and misfortune; Valmik Tirth named after a sage, whose pale and motionless body became enveloped in an ant-hill; the house of Singhi Rikh, the husband of Ramchand'r's sister; Panhari, Bharat Kund, Nandi Gram, the residence of Bharat; Kalka Kund, Jata Kund, where Ramchand'r and his companions were shaved on their return from their conquests Ajit Vishnu, Satrohan Kund, Gyakup, Pishach Mochan, which has a charm against ghosts; Manus or Puni-Nibas.

And these are the chief of the holy places of Ajudhia of which there is a fresh one to visit, they say, for every day of the solar years."

4263. "Gazetteer of Oudh" by Mr. W.C. Benett, C.S., Assistant Commissioner (1877) (Book No. 11). Any other detail of the said Gentleman is not contained in the book. Copy of

pages No.6 and 7 of the aforesaid Gazetteer have been filed as Papers No.107C1/25-26 i.e. **Ex.7, Suit-5 (Register Vol.20 Page 51-53)**. He has mentioned about Ajodhya from page 2 to 14 of the book. It appears that the details of the Ajodhya mentioned in the said Gazetteer has been written by P. Carnegy, Esq., Commissioner and the relevant extract thereof is as under:

"AJODHYA--(Ajodhya)--Pargana HAWELI OUDH--Tahsil FYZABAD--District FYZABAD.--A town in the district of Fyzabad, and adjoining the city of that name, is to the Hindu what Mecca is to the Muhammadans, Jerusalem to the Jews; it has in the traditions of the orthodox a highly mythical origin, being founded for additional security, not on the transitory earth, but on the chariot wheel of the Great Creator himself. It lies 26 47' north latitude and 82* 15' east longitude, on the banks of the Gogra. The name Ajodhya is explained by well-known local pandits to be derived from the Sanskrit words--ajud, unvanquished; also Aj, a name of Brahma,--'The unconquerable city of the creator.' But Ajodhya is also called Oudh, which in Sanskrit means a promise; in allusion, it is said, to the promise made by Ram Chandar when he went in exile, to return at the end of fourteen years. These are the local derivations; I am not prepared to what extent they may be accepted as correct. Dr. Wilson of Bombay thinks the word is taken from yudh, to fight, 'The city of the fighting Chhatris.'*

Area.--The ancient city of Ajodhya is said to have covered an area of 12 jojan or 48 kos, and to have been the capital of Uttar-Kausala or Kosala (the northern treasure),

*the country of the Surajbans race of kings, of whom **Ram Chandar** was **fifty-seventh in descent from Raja Manu**, and of which line Raja Sumintra was the one hundred and thirteenth and last. They are said to have reigned through the Satya, Treta, and Dwapar yugs, and two thousand years of the Kali or present yug or era.*

*With the fall of the last of Rama's line, Ajodhya became a wilderness, and the royal races became dispersed. From different members of this scattered people, the rajas of Jaipur, Udaipur, Jamber, &c., of modern times, on the authority of the "Tirhut Katha," claimed to descend. Even in the days of its desertion, **Ajodhya is said still to have remained a comparative paradise; for the jungle by which it was overrun was the sweet-smelling Keora, a plant which to this day flourishes with unusual luxuriance in the neighbourhood.***

Then came the Buddhist supremacy under Asoka and his successor; a Brahmanical revival then supervened. With this period the name of Bikramajit is traditionally and intimately associated, when Buddhism again began to give place to Brahmanism.

To Bikramajit the restoration of the neglected and forest-concealed Ajodhya 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 Nageshwar-nath, which is dedicated to Mahadeo, and which presumably escaped the devastations of the Buddhist and Atheist periods. With these elues and **aided by descriptions which he found recorded in ancient

manuscripts, the different spots rendered sacred by association with the worldly acts of the deified Rama were identified, and Bikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock." (emphasis added)

4264. About Janamsthan/Babar's Mosque, Benett has mentioned the facts virtually consistent to what has been observed by P. Karnegy and paragraphs 6 and 7 thereof we have already reproduced while discussing the issues relating to date of construction of the disputed building. However, since this is also relevant for these very issues, at the pain of repetition, we reproduce the same also as under:

"The Janamasthan and other temples.--It is locally affirmed that at the Muhammadan conquest there were three important Hindu shrines, with but few devotees attached, at Ajodhya, which was then little other than a wilderness. These were the "Janamasthan," the "Swargaddwar mandir" also known as "Ram Darbar," "Treta-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 to 1707; and on the third, that sovereign or his predecessors built a mosque, according to the well-known Muhammadan principle of enforcing their religion on all those whom they conquered.

The Janamasthan marks the place where Ram Chandar was born. The Swargaddwar 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.

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 Ajodhya, on the 28th 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 Ajodhya 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 Ajodhya was then little other than a wilderness, it must at least have possessed a fine temple in the Janamasthan; 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-colored or black stone, called by the natives kasauti (literally touch-stone slate,) and carved with different devices. To my thinking these more strongly resemble Buddhist pillars than those 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." (emphasis

added)

4265. In respect to Hindu and Muslims relationship in Ayodhya on page 7 of the book it says as under:

"Hindu and Musalman.--The Janamasthan is within a few hundred paces of the Hanoman Garhi. In 1855, when a great rupture took place between the Hindus and Muhammadans, the former occupied the Hanoman Garhi in force, while the Musalmans took possession of the Janamasthan. The Muhammadans on that occasion actually charged up the steps of the Hanoman Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt took the Janamasthan, at the gate of which seventy-five Muhammadans are buried in the "martyrs' grave" (Ganj-i-Shahidan.) Eleven Hindus were killed. 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 Muhammadans 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 Muhammadans pray; while outside the fence the Hindus have raised a platform on which they make their offerings. A second attempt was made shortly afterwards by Molvi Amir Ali of Amethi; the object was to seize the alleged site of an old mosque on the Hanoman Garhi.

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." (emphasis added)

4266. Then comes A.F. Millitt's "**Report on Settlement of Land Revenue of the Faizabad**" (*supra*) published in 1880, Several pages, namely, 104, 106, 110 and 230 were placed before us but when confronted that the facts about Ayodhya Janamsthan/Babar's Mosque etc. contained in Millet's report (*supra*) are virtually verbatim reproduction from **P. Carnegy' Historical Sketch**, none could dispute the same. Copies of the frontispiece as well as page No.218, 231, 235 and 236 have been filed as Paper No.107C1/27-30A i.e. **Ex.8, Suit-5 (Register Vol.20 Pages 55-62)**.

4267. However, some relevant part of the report, we feel appropriate to refer hereat. Chapter I, Section 1, Part 2 shows that the district Fyzabad was constituted in the form in 1880 as it was in 1869. About the river, Chapter I, Section 1, para 8 says as under:

"8. The Gogra is " the great river of Oudh", It flows south-east, and has a fall of 67 feet between Ajudhya and where it leaves the province, the surface of the water being at those places respectively 302 and 235 feet above the level of the sea. Brahmanic lore relates how it had a sacred

origin in the holy tears of Brahma. More prosaic accounts say that it takes its rise in the upper ranges of the Himalyas. Further west it is known by other names, but it commences to be called the Gogra (or Ghagra) at Bahramghat, and continues to bear that name throughout this portion of its course, though it is not uncommonly spoken of by the people as the Sarju- a name which it appears to have borne in the seventh century, and which is also applied to it in the Ramayana."

4268. About the Hindu population the details are given in Chapter I, Section 4, para 76 at page 30 and it says that "*the Bairagi and Goshain require notice as holding a prominent place in the population of Ajudhya, though they do not together amount to 1 per cent. of that of the district.*"

4269. In respect to tenures he has given certain strange facts in para 185, Section VI, Chapter 1 at page 66 which reads as under:

"185. The origin of property in this district, as traditionally stated, was therefore in essentials and , as a rule, by usurpation. The lands of conquered country were parcelled out among the conquerors. Lands, formerly in the occupation of the conquered, were usurped; lands formerly in the possession of no one, were eventually occupied; and the title in either case was often confirmed by a formal grant. On the part of the ruling power to its conquering subjects. The families of the original owners, thus acquiring by usurpation or occupation with or without the imperial sanction, have in the process of centuries been mainly displaced by others. They have been bought out, or

they have been transferred their possessions by gift, or they have been driven out by force, or they have been displaced by an imperial confiscation; or they have died out and their property has lapsed to the State, which again may have conferred a fresh title. And in this manner have sprung up the various tenures which it is my duty to describe.”

4270. About the general history and aborigines he has given his comments in Chapter II, Section I, and paras 270 and 271 (Part 1) and 274, 275, 276, 277, 279, 280, 281, 282 and 283 (Part-2) he has said as under:

“270. Once upon a time the Bhars held sway. This is the starting- point in the annals of the aborigines of nearly every Chattri clan, and hence apparently has arisen the assumption that the Bhars were the aborigines of the district. They seem, however, to belong to a much more recent places in its history (para 308).”

“271. The Pandits of Ajudhya, again divide the human race into fourteen original sections, of which eight are said to have been indigenous to Hindustan, and six to have inhabited countries beyond its limits. As this arrangement professes to be based partly on the Shastras, it may be expected that it coincides pretty closely with what it is to be found in Manu. The two lists run as folloes:-

<i>Pandit</i>	<i>Manu</i>
<i>Punderik, Hirat</i>	<i>Pundrakas,</i>
<i>Khas, Kamboh.</i>	<i>Odras, Draviras,</i>
<i>Udar, Darwar.</i>	<i>Kamhojas,</i>
<i>Yavanas,</i>	
<i>Haihai, Chin</i>	<i>Sakas, Paradas,</i>

*Shak, Pahlav, Parad, Darad.
Taljangh, Barbar*

*Pahlavas, Chinas,
Kiratas, Deradas,
and Chasas.*

“274. It was, it is supposed, about the time that Abraham, leaving Ur of the Chaldees, went to sojourn in the land which was in after generations to be the inheritance of the Jewish races, that another movement took place in Upper India, the result of which was to establish in Oudh the people were to rule it for many centuries. And in whom even now the ownership of the land of the province is generally vested. Nor, it may be noticed as a curious coincidence, was there only this apparent identity of dates in the two movements, for Ikhasvaku, or Iehwak, the Aryan, the founder of the Hindu kingdom of Oudh, was namesake or very nearly so, of Ishbak, one of the children of the Jewish patriarch.

“275. The Hindus were one of the numerous branches of the now widespread Aryan race, by whom the aborigines, whoever they were, were in this part of India reduced to complete subjection. On this point complete unanimity of opinion exists, but in what relation the conquerors and the conquered stood to each other ethnologically is still a vextia questio.”

“276. Elphinstone suggests that the Hindus were, perhaps; a local tribe like the Dorians in Greece; or even nothing more than a portion of one of the native states : a religious sect, for instance, which had outstripped their fellow citizens in knowledge and appropriated all the advantages of the society to themselves. There is no reason

whatever, he says, for thinking that the Hindus ever inhabited any country but their own; and if he admits the possibility of their having done so, it is only before the earliest trace of their records or traditions. Nor is the theory of community of origin for the Hindus and autochthones altogether foreign to Hindu mythology. Beni or Vena. Son of Ang, ruler of Ajudhya, one of many unfortunates of the same kind, is said to have fallen a victim to the anger of the Brahmans. He died childless, but his corpse, after the fashion of the ashes of the phoenix, gave birth to two sons, Nishada or Nekhad, sprung from his thigh, and Prithu from his right hand. Nekhad became the ancestor of the aborigines, and Prithu of the Solar race.”

“277. A more recent author, on the other hand, in strong contrast with the above, writes “ that our earliest glimpses of the “human family disclose two tribes of widely different origin! Struggling for the mastery. In the primitive time, which lies even on the hrizon of inductive history, a “ tall, fair-complexioned race passed the Himalayas. They came of a conquering stock. They brought with them a store of legends and devotionals strains.” And again, “ the philologer can only assert that a branch of a noble stock won for themselves a home among numerous but inferior tribes, and that before the dawn of history the children of the soil had been reduced to villeinage or driven back into the forest.”

“279. Manu particularizes three portions of Aryavatta, viz. Brahmavartta, Brahmarshi, and Madhyadesa, and invests them with degrees of sancitty inversely

proportioned to their distance from the Saraswati : and Elphinstone assumes that this classification involves the history of the extension of the Aryan occupation. On this hypothesis, as “ that country which lies between Himavat and Vindhya, to the east of Vinasana, and to the west of Pryagn, is celebrated by the title of Madhyandesha, or the Central Region,” it follows that it was not until their third great onward movement that the Aryans reached Eastern Oudh.”

“280. In what character they first appeared cannot be stated with certainty. The usual opinion is that there came at once a colony or army numbering in its ranks all the social elements contained in the community of which it was an offshoot; but it has also been suggested that the main body was preceded by the analogue of the Jesuit and settler, and that proselytizing Brahmans, urged by zeal for the propagation of the Vaidik faith, were the first wave of a flood tide of immigration, followed closely by a second composed of those who were actuated by still peaceful but less unselfish motives- the auri sacra fames, and this view is not without support. In the tradition, it is based on, it is said that it was in compliance with the solicitations. Of oppressed Brahmans that the Solar race first approached Ajudhya; and in the Mahabharata we find that it was with Brahmans (and no other caste is mentioned as being with them) that the Pandavas sojourned during their visits to Varanavata and Ekachara. In the latter of those places, too, and Asura, not a Kshatriya, king was reigning ; and Wheeler confidently broaches the theory that, at that

period, there were no Aryan principalities so far east even as the former.”

“281. In whatever character they first came it seems that it was with Ikhashvaku as their leader they established themselves as a dominant race at Ajudhya, and that Ikhasyaku was the first of the long line Solar kings who had their capital at that place.”

“282. Respecting the extent of Ikhasvaku's dominion it is permissible to hazard a conjecture. His capital lay on the extreme east of the Middle Land, and was apparently, therefore, a border city; his western frontier touched Brahmarshi, in which Kanauj was included, whence we may infer that, in that direction, he reigned as far as the left bank of the Ganges; and as pryag was in the Middle Land, that river may also have formed his southern boundary. From this it follows that from the period of its earliest establishment, the Aryan kingdom of Ajudhya included the whole of the territory now known as Fyzabad.”

“283. In Oudh. In common with other portions of the Middle land, it was that, in after days, the Brahmanic system was to reach its full development, an end, perhaps, in no slight measure furthered by the efforts of an hierarchy at Ajudhya. “ In the Middle Land,” says Dr. Hunter, “ the simple faith of the singers was first adorned with stately rites and then extinguished beneath them. It beheld the race progress from a loose confederacy of patriarchal communities into several well knit nations, each secured by a strong central force, but disfigured by distinctions of caste destined in the end to be the ruin of the Sanskrit

people. The compilers of the land law recorded in the Book of Manu, if not actual residents of the Middle Land, were so closely identified with it as to look upon it as the focus of their race;" and says the same author, " the civilization which is popularly supposed to have been the civilization of ancient India, which is represented by the Brahmanas and Book of Manu, was in its integrity confined to the northern country termed by Manu the " Middle Land." Following, then, the boundaries assigned by Manu to the Middle Land, and bearing in mind the vigorous growth to which Brahmanism there attained , I am led to the conclusion that, almost coincident with the present eastern boundary of Oudh, with Pryag and Ajudhya, under whatever names, as border cities, there long existed an ethnic frontier as sharply defined as that which Dr. Hunter so graphically describes as having subsequently formed the utmost limit of Aryan encroachment in Bengal. In one respect indifference between the two contiguous but antagonistic races in the former case than in the later; for, in proportion, it may be assumed , to the degree of development of Brahmanism, was the bitterness of hatred it bestowed on its opponents; and, so far as the formation of the national character is to be sought in historical events, to the " fierce shock of jarring contrasts" which the Aryans of the eastern border of the Middle Land had to sustain, may perhaps be in part attributed that warlike disposition by which their descendant still continue to be characterised."

4271. About Lord Rama he has dealt in para 286 at page 100 Chapter-II, Section-I, Part 2) as under:

“286. Following the same scale of chronology as adopted for Ikshvaku, Rama, who held “ the two fold office of king and prophet,” must be placed about the time of Solomon, and it is universally agreed that in him we have a character who deserves a place in history; who actually once existed in the flesh, which (says his worshippers) was incarnation of the deity; who was beyond a doubt the most powerful sovereign of the age in which he lived ; who first led an Aryan army into Southern India and Ceylon, and more important than all these together, from the point of view of local history, raised Ajudhya to that pitch of splendour for which it has ever since been famous. His kingdom, mightier even than Ikshvaku's or Sravastav's, stretched north and south from the Himalayas to the Ganges, and east and west from the Gandak to Nimkhar.”

4272. He has dealt with Vikramaditya also from paras 291 to 297 (Chapter-II, Section-I, Part 3) and has recorded his conclusion in para 297 at page 105 as under:

“297. Vikramaditya was an usurper; at least I have never heard it asserted that he was the rightful owner of Ajudhya. As a preliminary, then, to his restoration of that city, it was indispensable for him to acquire possession of it; and it cannot be supposed that the Buddhist princes tamely acquiesced in his appropriation of it, and yielded without a blow. The picture that presents itself to the mind's eye is that of Ajudhya and its vicinity the theatre of religious war; and I think we may discern therein the beginning, in Eastern India, of those sanguinary and

devastating wars which attended the revival of Brahmanism and its struggles with the creed of Buddha.”

4273. His further details about Ayodhya are mainly based on the reports of P. Carnegy and General Cunningham and, therefore, need not be repeated but about the Mohomedan conquest of Ayodhya he has given details from paras 310 to 339 (Chapter-II, Section-I, Part-4). Some relevant paras, i.e., 310, 311, 312, 313, 314, 315, 316, 317, 318, 322, 323, 324, 331, 337 and 339 are as under:

“310. From the time of Mahmud of Ghazni dates the commencement of the Mahomedan period- the period, that is, of Mahomedand demination. But this is not the full extent of the social changes which the Ghaznavid and his successors brought about. I have attributed the beginning of the work of Kshattriya colonization to Vikramaditya, but this is far from saying he effected its completion. It progressed by very slow degrees until the Hindu kingdoms of the west of India were thrown into confusion by the attacks of the Musulman invaders; and it then received a stimulus under the influence of which it continued to go on steadily for the next five centuries. “Almost all Rajput colonies in oudh,” says Mr. C. A. Elliott, “will be found to belong to one of two great classes; and to owe their present position to the Mahomedan conquest, either indirectly, having been induced to leave their homes and to seek for liberty elsewhere by the loss of their ancestral independence, or else directly, having settled where we now find them as subjects, servants or grantees of the Delhi Court”..... “The former class dates between 1200 A. D.

and 1450 A.D. The latter from 1450 A. D. to 1700 A.D. From Babar to Alamgir". In point of date, at least, all the Kshattriyas of this district belong to the former of these two classes. Their history will be separately given in the second section of this chapter."

"311. The earliest Mahmedan invasion of this part of Oudh is locally believed to have occurred as far back as the time of Mahmud of Ghazni, under the leadership of Salar Masud Ghazi, Popularly known as Sayyid Salar the nephew of that prince: and, notwithstanding the silence on the subject of the early historians whose works are still extant, such was not improbably the case. The Mirat-ul-Asrar and the Mirat-i-Masudi, which give detailed accounts of the expedition, though admittedly modern composition profess, it must be remembered, to follow a now lost work of an author who was contemporary with the events and persons be described. Some weight must be attached also to the fact that the most prominent place in the pedigrees of numerous Mahomedan Families in various parts of Eastern Oudh, and in the Allahabad district also, is assigned to those who are said to have come to this country in the time of Sultan Mahmud; many of the Oudh families asserting that their ancestors actually accompanied Salar Masud."

"312. Mahmud himself, moreover, is said to have twice (A.H 410 and A.H. 413) penetrated as far east as Benares, having on the first of these occasions "made a few converts to the faith." A similar limit is also said to have been reached a few years afterwards by Ahmad Nailtigin, a

natural son, it is supposed, of Mahmud, who, crossing the river Ganges, at what point is not stated, marched down the left bank until he arrived “unexpectedly” at Benares.”

“313. From these two instances it is apparent that either in or close upon the time of Mahmud, the Mahomedan arms had been carried further east than Oudh; and in after days, the main road from Delhi to Bengal, crossing the Ganges at some ford not far west of the present city of Farukhabad, ran through Jaunpur and Benares. It is likely enough, therefore, that this was the route followed by Mahmud, if not by his son also, in which case they must have traversed a portion of this province. Under these circumstances, it is quite within the bounds of possibility that Mahmud's nephew, Salar Masud, also led an expedition in the same direction; if not absolutely the first to do so, he was probably the first to make any conquests there.”

“314. Salar Masud, having incurred the bitter enmity of Mahmud's Wazir, whom Mahmud at the time deemed it prudent to conciliate, was told by his uncle that he must submit to a temporary absence from the court of Ghazni. He accordingly requested and obtained permission to make an expedition into Hindustan, promising that he would wrest from the pagans the kingdoms then in their possession and cause the khutba to read therein in the Sultans name, Having collected an army of 1, 100,000 men, he set out on his journey, and, after various exploits, reached Kanauj and pitched his tents for a while on the banks of the river Ganges from this he marched to Satrikh, and, fixing his

head-quarters there, sent out armies on every side to conquer the surrounding country: Salar Saif-ud-din and Miyan Rajab were despatched against Bahraich, other against Mahona, others against Gopamau, and others against Benares and its neighbourhood.”

“315. One day ambassadors arrived at Satrikh bearing this message from the Rais of Manikpur and Karrah:- “ This kingdom has belonged to us and to our fathers from time immemorial. No. Musulman has ever dwelt here. Our Annals relate that the Emperor Zu-I-Karnain made an expedition against this country and reached Kannauj; and returned without having crossed the Ganges. Sultan Mahmud also with your father, came as far as Ajmir, Guzerat, and Kanauj, but spared our country You had better take the prudent course of retiring.”

“316. Now it chanced that, about this time, Salar Sahu, Father of Salar Masu, arrived at Satrikh; and letters having been intercepted which showed that the princes whose threatening embassy has just been mentioned were endeavouring to effect an alliance with those of Bahraich against their common foe, he set out without delay against them; and dividing his army into two bodies, sent one against Karrah and the other against Manikpur. Both of those places were reduced and Salar Sahu returned in triumph to Satrikh, leaving Malik Abd-ullah in the neighbourhood of Karaah, and Mir Kutab Haidar at Manikpur.

“317. During this period it probably was that the first mahomedan armies reached this district, but no

Mahomedan colonies were planted in it."

“318. *Ajudhya, in spite of the expeditions sent from Satrikh against Benares and other places to the east, appears, for some unexplained reason, to have escaped the fate of its neighbours. It seems more plausible to look for the conqueror of Ajudhya among the lieutenants, perhaps relations also, of a later prince, Shahab-ud-din, better known as Muhammad Ghorî. Shahab-ud-din, after defeating Jaya Chandra of Kanauj, with that keen attention to reaping substantial results from his victory which he usually displayed set off to plunder the treasury of his late enemy at Asni; he thus arrived on the right bank of Ganges, at a spot where that river now forms the boundary of Oudh, and after his departure thence marched on to attack Benares. The route he then pursued is not related, but it is at least incontrovertible that he had to cross over to the Oudh side of the river before he reached his destination. Now, the story about the town of Sultanpur is that its captor was a Ghorî. Ajudhya contains “ a tomb of Makhdum Shah. Juran Ghorî, a lieutenant, it is alleged to Shahab-ud-din Ghorî and coins belonging to the Ghorî dynasty have been found near both of those places. Jaunpur also, with Benares, fell “ finally under the sceptre of the Musalman when Shahab-ud-din defeated Jaya Chandra nor, though on the return of the Sultan to Ghazni, his lieutenants, Kutb-ud-din fixed his courts for sometime at Asni are any further hostilities asserted to have then taken place. Kutb-ud-din, was principally employed in receiving the homage of the rais and chief whose power had been*

already broken. It seems to follow, then that the overthrow of all such fortified posts in South-Eastern Oudh as declined to admit that their own subjection was involved in that of Kanauj (of which, as has been seen, they were dependencies) is to be attributed to the period of Shahab-ud-din's progress from Asni to Benares, or that of his homeward march."

"322. The following is a list of several persons who up to that time appear to to have been Governors of Oudh, though it does not pretend to contain the names of all who held the office:-

- 1 Malik Shah Makhdum Juran Ghori About A.D. 1192*
- 2 Malik Hisan-ud-din Ughlabak About A.D.1194*
- 3 Muhammad Bakhtiyar Khilji About A.D.1202*
- 4 Kaimaz Rumi, sent from Oudh towards Lakhnauti by Kutb-ud-din. before About A.D.1210*
- 5 Nasir-ud-din, elder son of Shamsh-u-din About A.D.1226*
- 6 Nasir-ud-din, son of Mahud, having collected an army in Hindustan, marched from Oudh to Lakhnauti 1227*
- 7 Nasir-ud-din Tabashi Muizzi. About 1236*
- 8 Kamr-ud-din about 1242*
- 9 Qazi Jalal-ud-din 1243*
- 10 Malik Taj-ud-din Siwistani (subordinate to Katlagi Khan) 1255*
- 11 Katlag Khan 1256*

(In connection with this period occurs mention of the "Chief of Oudh" among the Chiefs of Hind")

12	<i>Arslan Khan Sanjar meditates revolt in Oudh</i>	1259
13	<i>Amir Khan Abtagin</i>	1279
14	<i>A nameless Khan of Oudh, perhaps the same as the next</i>	1286
15	<i>Khan-i-Jahan</i>	1286
16	<i>Malik Ali</i>	1293
17	<i>Ala-ud-din</i>	1293
18	<i>Malik Ala-ul-Mulk</i>	1296
19	<i>Malik Tigin</i>	1321
20	<i>Ain-ul-Mulk.</i>	1340

“323. *The Oudh here alluded to, it must at the same time be remarked, was very much smaller in extent than either the kingdom of Ram Chandra had been in early ages, or than the Subah to which it subsequently gave a name; for contemporary with the Qazi Jalal-ud-din above named, Nasir-ud-din Mahmud, afterwards emperor, held the northern portion of the provinces, which constituted the separate district of Bahraich, and in the opposite direction where Oudh marches with Manikpur, their mutual boundary line most likely cut across the south western corner of the Sultanpur district excluding a large tract from Oudh, and placing it in Manikpur, while Akbarpur and all the territory to the east of it probably lay in the government of Jaunpur (or Zafrabad).*”

“324. *Up to shortly before the establishment of the Sharqi kingdom, the jurisdiction of the governor of Jaunpur had been limited to 'Jaunpur and Zafrabad,' with such provinces to the eastward as were held neither by petty chiefs nor the lords of Lakhnauti; but, when in A.D. 1394,*

Mahmud Toghlok deputed his Wazir Khwaja Jehan to that important charge, he invested him with the newly created title of Malik-us-shirq, and at the same time extended his authority over the lower Doab and the provinces on the left bank of the Ganges. When, therefore, later on in the same year, Khwaja Jehan, throwing off his allegiance to Delhi, assumed the emblems of royalty, Ajudhya, and indeed the whole of Oudh, was included in his kingdom.”

“331. Akbar, as is well known, divided his empire into subabs or provinces, sarkars or divisions, and mahals or pargana. The name of Oudh, now came to bear a triple meaning; in the widest sense it was a subah, in its narrowest a mahal” The subah of Oudh”, says Abul Fazl's translator, “ is situated in the second climate. The length from Sarkar Gorakhpur to Kanauj includes 135 kos, and the breadth from the northern mountains of Seddehpur to the Subah of Allahabad comprises 115 kos. To the east it has Bahar; on the north lie mountains; Manikpur bounds it on the south and Kanauj on the west.” With respect to its internal constitution, it consisted of five sarkars, Oudh, Lucknow, Khairabad, Bahraich, and Gorakhpur, which collectively comprised 134 mahals.

“337. Here, for the third time in its history, Ajudhya; found a political and religious landmark, of the west the emblem was the crescent of the east the cross. The masses of the people, indeed, in both directions were of the same persuasion: Brahmanism with them still reigned supreme. The distinction lay between the governing races, not the governed on the west lay the kingdom of the Mahomedan

and Asiatic, the vassal of the emperor of Delhi; on the east lay the possessions of the christian and European, subject to the Presidency of Bengal.

“339. Subjoined is a list of the Nazims of Sultanpur from the date of the institution of the office until the annexation of the province:-

1. Mirza Satar Beg	1793 to 1793
2. Sita Pershad	1793 to 1800
3. Raja Niwaz Shah	1801 to 1802
4. Mirza Jani	1803 to 1805
5. Raja Jugal Kishor	1806 to 1805
6. Raja Niwaz Shah	1806 to 1807
7. Fazl Ali Khan	1808 to 1810
8. Mir Khuda Baksh	1811 to 1811
9. Mir Ghulam Husen	1812 to 1812
10. Ikram Mubammad Khan	1812 to 1814
11. Mir Ghulam Husen	1815 to 1817
12. Taj-ud-din Husen Khan	1818 to 1823
13. Raju Darshan singh	1824 to 1827
14. Mehndi Khan	1828 to 1827
15. Mirza Abu-ulla Beg	1835 to 1835
16. Kuth-ud-din Husen Khan	1836 to 1836
17. Raja Darshan Singh	1837 to 1838
18. Mirza Saffshikan Khan	1838 to 1839
19. Atah-ulluh Beg	1840 to 1840
20. Sheik Husen Bakhas	1841 to 1841
21. Wajid Ali Khan	1842 to 1842
22. Taj-ud-din Husen Khan	1843 to 1843
23. Raja Incha Singh	1843 to 1845

24. *Kutb-ud-din Husen Khan* 1845 to 1845
 25. *Raja Man Singh* 1845 to 1847
 26. *Wajid Ali Khan* 1848 to 1849
 27. *Agha Ali Khan* 1850 to 1856"

4274. Further regarding Ayodhya he has given details of city etc. from paras 611 to 628 (Chapter-II, Section-II). About the place of special interest i.e., Hanumangarhi mention is made in para 653 (Chapter-II, Section-II). About various Akharas including Nirmohi Akhara details are given in paras 656 to 665 (Chapter-II, Section-II). About the Janamasthan and other temples and Hindu shrines details are given in paras 666 to 669. We, however, find that these are virtually verbatim reproduction of P. Carnegie's report and, therefore, do not propose to mention the same in extensio. In para 618 (Chapter-II, Section-II) it gives the details of Ram Kot area, i.e., its extension etc. and, therefore, it may be reproduced as under:

“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 bastion, each of which was commanded by one of Rama's famous general, after whom they took the names by which they are still known. Within the fort were eight royal mansions where dwelt the patriarch Das rath, his wives and Ram his deified son.....

- | | |
|-------------------------|-------------------------|
| 1. <i>Hanuman Garhi</i> | 11. <i>Kuteswar.</i> |
| 2. <i>Sagreon</i> | 12. <i>Labidh Bawan</i> |
| 3. <i>Ungad</i> | 13. <i>Mayand</i> |
| 4. <i>Dibadh</i> | 14. <i>Rakbach</i> |

- | | |
|----------------|-------------------|
| 5. Na! | 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 Singas in (thrown room)
2. Kosilla Mandr (the palace of Kosilla, Raja Disrath's Ist
3. Sumantra Mandir (ditto ditto 2nd wife)
4. Keki Bhawan (ditto ditto 3rd wife)
5. Subha Mandir (the court house)
6. Janam Asthan (Rama's birth place)
7. Nowratan (assembly room of the queens)
8. Kunak Bhawan (the golden palace of Ramchandra)

4275. Para 623, 627 and 669 are also important to note here which say:-

“623. Again it is in *Ajudya* that we still see pointed out the **birthplace of the founder** as well as of four others of the chief hierarchs of the Jain faith. Here it was that Rikabdeo of Ikshawaku's royal race matured the schism some what of a compromise between Brahminism and Buddhism, with which his name will ever be associated.”

“627. **The Ajudhya Mahatum.**-No account of *Ajudhya* would be complete which did not throw some light on the *Ramayan* and the *Ajudhya 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 *Ajudhya Mahatum*, which is comparatively unknown.

This work was prepared to the glorification of Ajudhya, 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."

*"669. Hindu and Musalman difference.-The Janmasthan is within a few hundred paces of 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 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 Janamsthan, at the gate of which 75 Mahomedans are buried in the "Martyrs" grave" (Ganj-shahid). Several of the king's regim ents 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 Hindues have, raised a platform on which they make their offerings."***

4276. "Barabanki: A gazetteer being Volume XLVIII of the District Gazetteer of the United Provinces of Agra and Oudh" compiled and edited by H.R. Nevill, I.C.S., printed by F. Luker, Supdt., Government Press, United Provinces, Allahabad **in 1904.** Copy of pages No.168-169 have been filed as Paper

No.107C1/40-41; Ex No.52, Suit-5. The author has given reference and details of the Hindu Muslim clash in regard to “Janam Asthan Temple” which is said to have occurred in 1853 at page 168, 169, 170 which read as under:

“Shortly before annexation an incident occurred in this district, which may well be recorded as illustrative of the state of anarchy that then prevailed; unless the utter weakness of the Government be borne in mind, such occurrences would appear impossible. A brief reference to the affair is to be found in the article on Rudauli in the old Oudh Gazetteer, but a full account appeared in the “Pioneer” of the 20th of June, 1902 signed Thomas Catania, and entitled “An Episode in Oudh History.” This I was enabled to verify through the kindness of Mr. H.J. Bose, I.C.S., who sent me a second narrative of the affair furnished by Raj Mahadeo Bali of Rampur in pargana Daryabad. It would appear that the event happened in the year 1853. The cause of the occurrence was one of the numerous disputes that have sprung up from time to time between the Hindu priests and Musalmans of Ajodhya with regard to the ground on which formerly stood the Janamasthan temple, which was destroyed by Babar and replaced by a mosque. Other mosques had been built there by Aurangzeb and others, and some of them had fallen into decay. The ground, being peculiarly sacred to the Hindus, was at once seized by the Bairagies and others, thus affording a fertile source of friction. According to the “Pioneer” account, one of the Mahants had been expelled by his brethren, and in revenge proceeded to Lucknow,

became a Musalman, and spread the news that the Hindus had destroyed the mosque. At all events, the prime mover in the business was one Maulvi Amir Ali, a resident of Amethi in Lucknow and a well-known faqir. This man at once proceeded to proclaim a jihad in the city and was secretly assisted by the king. The latter sent orders to Fyzabad to enquire into the matter, but nothing was done. Thereupon the Maulvi returned to Amethi and collected a large and well-armed force of Muhammadans. Hearing of this, the king deputed Bashir-ud-daula to Amethi and summoned the Maulvi to Lucknow. Knowing the danger of allowing any religious disturbance to come to a head, the king openly proclaimed that no violent action should be taken, but that the mosque in question should be restored. Amir Ali was far from satisfied with this and returned to Amethi. Finding that no action was being taken, he marched with his force to Bansa, a village about three miles to the north of Safdarganj in this district, where is the tomb of the saint, Abd-ul-Razzaq. Here he collected more men, and on receiving the news of his proceedings the king summoned Sir James Outram, the Resident, and left it to him to put a stop to the movement in any way he could.

Consequently an order was sent express to the Nawab of Fyzabad, who despatched a large force to Bansa. Amir Ali, however, remained obdurate, and would only consent to withdraw on the condition that the mosque should be restored. The Governor's Council suggested that the King alone could move in the matter, and so the Nawab was only too glad to have an excuse for doing nothing. The

Maulvi on the other hand, after waiting for a month and finding that nothing was done, marched to Daryabad, where he remained for twenty days. The Nawab thereupon replied by sending four Muftis to preach obedience to the Maulvi's forces; and this action resulted in the reduction of Amir Ali's contingent by one-half. The remainder, however, stood by their leader, and persisted in their intention of marching to Ajodhya and destroying the Hanuman Garhi. Accordingly Colonel Barlow, who commanded the First Regiment of Oudh Irregular Infantry, was ordered to arrest his progress. He was assisted by Rai Abhairam Bali of Rampur, and came up with the Maulvi's force at Shujaganj, a large market on the old high road, and a hamlet of Phugauli, close of Hayatnagar. The insurgent force is said to have numbered 2,000 men, while the King's troops consisted of one regiment and two guns. On coming up with the rebels, Colonel Barlow gave the order to file, and when the Musalman gunner begun, out of sympathy with the Maulvi, to use grape instead of round shot, the Colonel killed him on the spot and worked the gun himself. The encounter was a desperate one, and a fierce hand-to-hand struggle was maintained for three hours. The day was decided by a flanking movement on the part of Colonel Barlow, and the rebels were then surrounded by Sher Bahadur Singh of Kamiar, Thakur Singh and the sepoy's of Rai Abhairam Bali, who were waiting for their opportunity. The insurgents then broke and fled, but not before a large number of them had been slain, their estimated loss varying from 120 to 700, while the First infantry was almost

destroyed. Amir Ali was killed while in the act of prayer, and his head was sent to the king at Lucknow. For some years after annexation his memory was preserved in a fair held in his honour at Rahimganj in Rudauli; but this has now dwindled to extinction."

4277. In "**Fyzabad A Gazetteer being Vol. XLIII of the District Gazetteers of the United Provinces of Agra and Oudh**" by H.R. Nevill published in 1905 (Book No. 4), the history of Ayodhya is also mentioned. Photocopy of the pages no. 171 to 179 alongwith its frontispiece has been filed as Exhibit T5 (Suit-4) (Paper No. 43A1/2-11), **Register 18, pages 5-23.** In Chapter V it is said :

*"To the Hindu the holy city of Ajodhya is especially dear from its connection with Rama and Sita, the types of perfect men and women. The great epic, called after its hero the Ramayana, has gained immensely in popularity by the production of a revision in the vernacular, and Talsi Das' poem is read and known all over Northern India. According to the Ramayana, Dasarath, of the Surajbans or Solar race, was king of Kosala in the third age of Treta Yug of the Hindu cosmogony. He had four sons, of whom Rama was the eldest. Sita was daughter of Raja Janak of Mithila, and Rama won his bride by breaking the bow which no one else could even bend. Owing to the jealousy of queen Kaikeyi, Dasaratha was induced to send Rama with Sita and his brother Lakshman into exile. Sita was enticed away by Ravana, king of Ceylon, but was recovered after much fighting with the help of Hanuman and his monkeys. **It is not yet possible to say whether any of this story is really***

historical, and not even an approximate date can be assigned to it. That a kingdom of Kosala, with its capital at Ajodhya, existed some time before the birth of Christ, is, however, certain. Ajodhya was also an important city in Jain literature, and Adinatha or Vrishabha, Ajitanatha, Abhainandanatha, Sumatinatha and Anantanatha, the first, second, fourth, fifth and 14th Tirthankaras are said to have been born there." (emphasis added)

4278. The access of Muslims in Oudh has been dealt with from Page 149 to 153, which is said to commence with the invasion of Saiyid Salar Masaud and reads as under :

"The first Musalman invasion of Oudh was, according to the popular tradition, that of Saiyid Salar Masaud. The Mirat-i-Masaudi states that the youthful invador went from Multan to Ajodhya, where, after taking the city without a struggle, he remained hunting for some time and then set out for Dehli in 1030 AD. The route taken is remarkable and the story must be confused in some manner. There is no mention of his passing through Ajodhya on his march from Satrikh to Mahraich, where he met his death; but popular legend steps in to fill the gap. All along the old Lucknow road are numerous tomba which the Muhammadans declare to be of the followers of Saiyid Salar. Near Raunahi is an ancient mosque and the tombs of two martyrs, Aulia and Makan Shahid, ascribed to this period. The men of Raunachi will not pass this way after nightfall; for the road is thronged with troops of headless horsemen, the silent host of Saiyid Salary, presumably on their way back from the disastrous

*field of Bahraich. If the expedition passed through the district, as seems hardly probable, it at all events left no mark. It is said that an expedition came to Oudh in the reign of Sultan Ibrahim in 1080. If so, the tradition apparently refers to Hajib Taghatigin, who crossed the Ganges and advanced further into Hindustan than any army since the time of Mahmud. In 1194 Muizz-ud-din Muhammad bin Sam, commonly known as **Shahab-ud-din Ghori**, is said to have conquered Oudh after taking **Kannauj**, and it is supposed that *either he himself or one of his lieutenants occupied Ajodhya*. It was during this reign that **Shah Juran Ghori** lived at the capital, where **his tomb is still shown**.*

*It is not quite clear when Ajodhya, or Oudh as it is called by the historians, became the headquarters of a Musalman province in the kingdom of Dehli. The country was apparently subdued in the reign of Qutb-ud-din Aibak. One of his lieutenants was **Malik Hisam-ud-din Ughlabak**, who was appointed to command in Koil in 1198, and was afterwards transferred to the newly acquired province of **Oudh**. He was joined there by Muhammad Bakhtiyar Khilji, who was sent from Budaun, and with his aid extended the Musalman dominions into Bihar and Bengal. **These were united to Oudh**, the capital of the new province being Lakhnauti in Bengal, and were placed under the rule of the Khilji nobles. These soon set up for themselves an independent state, **but Oudh remained under the sway of Dehli**, for we hear that **Qutb-ud-din sent his officer, one Kaimaz Rumi, from***

Ajodhya to Bengal to receive the submission of the refractory chiefs, against whom he had to take the field. Soon after, however, Ali Mardan founded the Bengal kingdom under the name of Ala-ud-din, and Oudh became a separate province. It was under the sway of Shams-ud-din Altamsh, who made his eldest son, Nasir-ud-din Mahmud, governor in 1228. The latter died in 1229, after having made a great name in the province. He crushed the Bhars, who had risen in rebellion and had put to death, it is said, 120,000 Musalmans. He was apparently succeeded by his brother, Malik Ghias-ud-din Muhammad, who raised a rebellion in Oudh against his elder brother, Rukh-ud-din, the successor of Altamsh. During the reign of Rizia, however, the governor was Nasir-ud-din Tabashi Muizzi, who brought his forces to Delhi to aid his sovereign against her rebellious nobles. In 1242 the province was in the charge of Qamar-ud-din Kairan, one of the patrons of Minhaj-us-Suraj, the author of the Tabakut-i-Nasiri. The duration of his rule is unknown, but in 1255 Oudh was given to the king's mother, Malika-i-Jahan, and her husband, Katlagh Khan, and on this appointment Taj-ud-din Siwistani was transferred to Bahraich. Katlagh Khan was disliked by the king and was soon ordered to Bahraich; he refused to obey, and on the arrival of the royal army under Balban retreated to Kalinjar. The government at Ajodhya then passed to Arslan Khan, who in 1259 meditated revolt, but his designs were again frustrated by Balban, who procured his pardon. He was, however, removed to Karra,

and his successor was Malik Amir Khan Altagin, who held Oudh for twenty years, as in 1279 he was sent against the rebel Tughril of Lakhnauti. He was defeated, and for his failure was hanged over the targe of Ajodhya. Balban then marched to Oudh in person and collected there an immense army and a fleet of boats on the Ghagra for the expedition to Bengal. Balban died in 1286 and left his son. Bughra Khan, in possession of Bengal, while Dehli was held by the latter's son, Kaiqubad. It was at Ajodhya that the famous meeting occurred between father and son, which led to a reconciliation and a partition of the country between the two rulers. After this, Oudh was given to Khan Jahan, who remained there for two years. In 1289, when Jalal-ud-din ascended the throne, Malik Ali, a dependant of Balban, was governor of Oudh, and not unnaturally espoused the cause of Chhaju, Balban's nephew, who assumed the royal title in Karra. The Khiljis, however, prevailed and Ali was captured, but released by the clemency of Jalal-ud-din. Oudh was given shortly afterwards to Ala-ud-din, who requited his uncle's kindness by murdering him at Karra. When established at Dehli he gave Oudh with Karra to Malik Ala-ul-Mulk, the uncle of the historian, Zia-ud-din Barni. This man did not hold office for long, it would seem, as soon afterwards he was kotwal of Dehli.

For some years nothing is heard of Oudh or Ajodhya, but the province was considered of much importance by the sovereigns of the Tughlaq dynasty. In 1321 Malik

Tigin was ruler of Oudh, and was murdered by the Hindus, after having joined in the revolt against Ghias-ud-din Tughlaq. He was succeeded by Ain-ul-Mulk, who ruled the province wisely for many years together with Zafarabad to the east. About 1343 he was transferred to Daultabad, and thereupon raised a revolt against Muhammad Tughlaq. He was defeated near Bangarmau in Unao, and was taken prisoner; but was forgiven and restored. Firoz Shah, the next sovereign, is said to have visited Oudh in the course of his expeditions to Bengal; his itinerary in the first of these is doubtful, but he certainly stayed here during the second, and it was on this occasion that he founded Jaunpur. It is not known who was governor of Oudh at this time, for Ain-ul-Mulk was transferred to the Panjab and his successor in Oudh is not mentioned. It was during this prosperous reign that the tomb of Qazi Saiyid Taj was built at Lorpur near Akbarpur, in 782H., a description of which will be found in the article on that village.

In 1376 the province of Oudh was placed in the charge of Malik Hisam-ul-Mulk and Hisam-ud-din Nawa; but not long afterwards, during the confusion that ensued upon the death of Firoz, the Afghan nobles endeavoured to establish independent principalities. About 1394 Khawaja-i-Jahan, the Wazir, took possession of OUDh and all the country between Bihar and Kannauj and assumed the royal state in Jaunpur. Here he strengthened himself during the civil wars at DEhli, and in this way he established a separate kingdom which

endured for many years. Oudh declined in importance, being quite overshadowed by Jaunpur, and few references are made either to the province or to its capital. The Jaunpur kingdom was overthrown by Bahlol Ldi, who gave Oudh to the celebrated Kala Pahar Farmuli. This man held the province till his death in the reign of Ibrahim Lodi, and left his estate to his daughter, Fateh Malika, who was married to one Sheikh Mustafa, during whose lifetime the province passed under the sway of the Afghan, Sher Sha. Kala Pahar held Oudh under the sovereign of Dehli, but was subjected to the governor of Jaunpur while that place was held by Barbak. The latter was constantly in trouble with his rebellious subjects, and on one occasion Sultan Sikandar Lodi came to Jaunpur to assist his brother, and then spent a month hunting in the vicinity of Ajodhya." (emphasis added)

4279. In respect to Mughals, the details commenced from Page 153, but we propose to refer only the following extract :

"After the defeat of Ibrahim at Panipat, the Afghatn nobles assembled at Jaunpur and thither Babar send Kamran with Amir Quli Beg in pursuit. The Afghans retired before him to Patna, and thus Oudh fell into the hands of the Mughal Invaders. It was not for long, however, as in 1527 Hindal fled from his post at Jaunpur before the Afghan Sultan Muhammad. Another force was sent eastwards and Jaunpur again was occupied and given in charge to Mirza Juned. The country was retained by Babar and Humayun till the defeat of the latter by Sher Shah and

his Afghans. In 1528 Babar built the mosque at Ajodhya on the traditional spot where Rama was born. Sher Shah and his successor, Islam Shah, held all Hindostan, including Oudh, but during the confusion and civil war that followed Islam Shah's death the province was apparently under the control of Muhammad Adil Shah, while Sikandar was ruler of the west and Ibrahim was contending ineffectually with both. There are, however, no references to Oudh during this period." (emphasis added)

4280. Further it has referred to continuous dispute in respect to alleged desecration of the place and on page 174, it says :

"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 a 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."

4281. Some discussion has also been made in respect to continuous religious conflict between Muslims and Hindus and on page 175, the Gazetteers says:

*"Near the Mani Parbat 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 those Colonel Wilford adds that of Noah, which is still shown near the police-station. The story goes that they fell here fighting the Hindues 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 Ghor**, who is said to have come with Shahab-ud-din and destroyed the Jain temple of Adinath in the Murao Tola near the Swargaddwar, giving his name to the mound on which his tome stands; the shrine of Naurahni Khurd Makks, one of the earliest Musalman immigrants and a renowned saind, 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 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 who, it was made over in part compensation for the Guptar Park in cantonments.

The Hindus 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 Bilharghat. 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 mere 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 remparts have long disappeared, but the mound remains, and on it stand a number of large temples. Foremost among these is the Hanuman Garhi, a 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 head-quarters of a fraternity called the Bara Akhara; the Ratan Singhasan** marking the place where Rama was installed after his return from exile; the RAng

Mahal, Anand Bhawan, Kaushalia Bhawan or Janam Bhumi, and the temple of Amar Das, as well as many smaller temples and shrines." (emphasis added)

4282. "Imperial Gazetteer of India--Provincial Series--United Provinces of Agra and Oudh"-Vol. II (1908) (Book No. 16) was published by Superintendent of Government Printing Calcutta in 1908 and on page 388-389 (Ex.10 Suit-5; Paper No.107C1/37-39) thereof in respect of "Ajodhya Town", its reads as under:

"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 a 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 yojans 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-sixth 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 Muddhist times, when Saketa became the chief city of Kosala. 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-ki, 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 the hero 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 heirarchs who are said to have been born at Ajodhya. Besides the mosque of Babar, 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 Jai Chand, the last king of Kanauj, has been found in the latter. Three graves are revered by Musalmans 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 Himalayas, 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 buildings include the spacious residence of the Maharaja of Ajodhya (see AJODHYA ESTATE) and two dispensaries. For administrative purposes Ajodhya forms part of 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." (emphasis added)*

4283. H.R. Nevill published another Gazetteer i.e. **"Fyzabad-A Gazetteer being Volume XLIII of the District Gazetteers of the United Provinces of Agra & Oudh"** in 1928 (Paper No.107C1/49-53; Register 20, Pages No.99-107). It says:

*"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 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 inscriptions 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 a 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 Rama 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 11th of the dark and light halves of each month, and for two or three nights on the occasion of the Ramnaumi and Katki 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 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 Sahab-ud-din and destroyed the Jain temple of Adinath in the 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 Faraidras 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.”

4284. Exhibit 10 (Suit-5) (Register 29 Pages 87-89) is photocopy of frontispiece and pages 388 and 389 of **“Imperial Gazetteer of India Provincial Series United Provinces of Agra and Oudh”**, Vol. II published in 1934. Pages 388, 389 concerning Faizabad Division reads as under:

“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 a 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-sixth 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 the 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 Sumintra, 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 Kosala. 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 Chinese pilgrims, are all doubtful.

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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 over-looking the Gogra. At one corner of a vast mound known as Ramkot, or the fort of Rama, is the holy spot where the hero 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. Closed 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 five 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 Babar, two ruined mosqus, 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 Jai Chand, the last king of Kanauj, has been found in the latter. Three graves

are revered by Musalmans 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 Himalayas, while another tradition asserts that it was formed by the coolies who built Ramkot shaking their basket as they left work; it possibly covers a ruined stupa.

Modern buildings 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.

Akbarpur Town.-Heat-quarters of the tahsil of the same name in Fyzabad District, United Provinces, situated in 26°...N, and 82° 32' E, on the Oudh and Rohilkhand Railway..."

4285. After independence under the authority of Government of Uttar Pradesh (Revenue Department) District Gazetteers of Uttar Pradesh in the revised form were published and the "**Uttar Pradesh District Gazetteers-Faizabad**" by Smt. Esha Basanti Joshi (Book No. 17) was published in 1960 printed at the Indian Press (Private) Ltd., Allahabad. Copy of the frontispiece and pages No. 34, 36, 46, 47, 352 and 354 have

been filed as paper No.107C1/54-61 i.e. **Ex.13, Suit-5 (Register 20; pages 109-123)**. Defendant no. 20 (Suit-4) has also filed photocopy of the frontispiece, preface and pages no. 47, 50, 63, 64, 351, 352 and 450 as **Exhibit T2 (Suit-4)** (Paper No. 43A-1/12-21), (**Register 18 pages 25-43**). Regarding disputed construction, on pages 351, 352 and 353 it says as under:

"Ayodhya (which means invincible) is a place of great antiquity. According to Hindu mythology it represents the forehead of Vishnu and is the chief of the seven cities (saptपुरी) of pilgrimage in India. As Carnegie puts it, "Ajudhia, which is to the Hindu what Mecca is to the Mohammedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on earth for that is transitory but on the chariot wheel of the Great Creator himself which will endure for ever." It is intimately connected with the mass of legend relating to Rama and the Suryavanshi (Solar) race and was certainly the capital of several reigning dynasties. It is one of the most important centres of Vaishnava worship. Buddhist tradition mentions Saket as the place where Buddha spent 16 summers and some scholars consider Ayodhya and Saket to be identical. In the fifth century A.D. it came under the sway of the Imperial Guptas and became a flourishing trade centre. Probably the Chinese pilgrims Fa-hien and Hiuen Tsang visited this place. Nothing of antiquity has survived as many acts of vandalism were perpetrated by the different invaders. For a long period from the seventh century A.D. onwards the place appears to have been almost deserted. In early

*mediaeval times it rose again in importance under the Muslim rules who made it the seat of government of a large province. That it was still regarded as a holy spot by the Hindus is clear from the fact that **it was desecrated by Babur and Aurangzeb** and that the presence of a Muslim governor and his court contrived to keep the Hindu shrines continually in the back-ground. Ayodhya was also a mint town under some of the Mughal kings. It is not clear when it first began to assume its present proportions; the change presumably occurred about the middle of the 18th century when the capital of the Muslim rulers was removed from Ayodhya to the new city of Faizabad and the Qila Mubarak or fort of Saadat Khan (near Lachhman Ghat in Ayodhya) 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.** Nawal Rai, the deputy of Nawab Safdar Jung, built a fine house in Ayodhya which still stands on the river front. Probably this rise in importance was due to the growing popularity of the Ramcharitmanasa of Tulsidas and the progress of this place became even more rapid after the annexation of Avadh by the British. Before the middle of the nineteenth century Ayodhya was regarded as a stronghold of Hinduism although the great family of Sakaldvipi Brahmanas, whose representative bore the title of 'Maharaja of Ayodhya', had but little to do with the place and even the fine place of the Maharaja in the east of the city and its adjoining temple are not very old.*

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 preservations; they are of cloe 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 in 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." (emphasis added)

4286. Now we turn to some Hindu texts which refers to Ayodhya as well as Lord Rama which have been relied heavily by all the learned counsels appearing for Hindu parties.

4287. It was suggested that the origin of Aryan's in Indian Sub-continent itself is not traceable to several thousand of years to co-relate them with Lord Rama and to go for a search of his place of birth at the disputed site do not travel to such length of time is being argued. For this purpose an attempt was made to show the meaning of the word "Hindu" in the book Hinduism by Sri Monier Williams. Let us consider this.

4288. Mr. **Monier Williams** was born in Bombay on 12th November 1819. His father, Colonel Monier Williams was surveyor-general in the Bombay presidency. He matriculated at Oxford from Balliol College in 1837 but left University in 1839 since nominated for the East India Company's civil services. While undergoing his training course at Haileybury, he got the information of death of his brother in India. He relinquished his nomination and returned to Oxford. He entered University College to study Sanskrit in 1841-44. He gained Boden Scholarship in 1843. After obtaining his degree, he became Professor of Sanskrit, Persian and Hindustani languages. Married in 1848 on the suggestion of Professor H.H. Wilson in

1851 he started working on a scientifically arranged Sanskrit-English dictionary. In 1860, he was elected Boden Professor of Sanskrit at Oxford after a contest with Professor Max Muller. In the Wikipedia, the free encyclopedia the bio data of Monier Williams has been given wherein it is mentioned after his appointment to the professorship, Williams declared that the conversion of India to Christian religion should be one of the aims of the orientalist scholarship. In his book “Hinduism” he predicted the demise of the Hindu religion and called for Christian evangelism to ward off the spread of Islam. His first version of Sanskrit-English dictionary was published in 1872. He founded Indian Institute at Oxford in 1883 which also provided training ground for Indian Civil Services. He visited India in 1883 itself to solicit the moral and financial support of the native princes and other leading men.

4289. The controversy which we are shouldering upon to adjudicate largely involved historical, religious, philosophical, social and sociological aspects. The development in growth of Hindu religion runs concurrent as per beliefs of some about four thousand years and for others ranging from eight to ten thousands years to more than a crore years. This itself makes the complexity of the problem patent. To appreciate the historical developments, it would be of some interest if we have the idea and broad features of Hindu religion in this part of Asian continent which we now call India or Hindustan or Bharat. The first and foremost aspect of the matter would be whether Hindu religion by itself is only a religion or it talks of a particular set of people known by some common features of social and behavioural pattern including the religious one or denoted by

geographical sense or otherwise. Though there is a lot of diversion of opinion and presently a serious thought is otherwise under current amongst the scholars. Upto now the general accepted version by scholars has been that the word “Hindu” had its genesis in the river Sindhu, otherwise known as “Indus” flowing from Punjab. Sir Monier Williams in his Book “**Hinduism**” has said:

“That part of the great Aryan race, which immigrated from Central Asia, through the mountain passes into India, settled first in the districts near the river Sindhu (now called the Indus). The Persians pronounced this word Hindu and named their Aryan brethren Hindus. The Greeks, who probably gained their first ideas of India from the Persians, dropped the hard aspirate, and called the Hindus "Indoi".

4290. “**The Encyclopaedia of Religion and Ethics**”, Vol. VI, has described "Hinduism" as the title applied to that form of religion which prevails among the vast majority of the present population of the Indian Empire.

4291. As observed by Dr. Radhakrishnan; *"The Hindu civilization is so called, since its original founders or earliest followers occupied the territory drained by the Sindhu (the Indus) river system corresponding to the North-West Frontier Province and the Punjab. This is recorded in the Rig Veda, the oldest of the Vedas, the Hindu scriptures which give their name to this period of Indian history. The people on the Indian side of the Sindhu were called Hindu by the Persian and the later western invaders".*

4292. What Hindu religion is we have already said while

dealing with Issue No. 17 (Suit-3). As we have seen, if not impossibly, it is very difficult to define this term or even to adequately describe it. Hindu religion does not claim any one prophet, it does not worship a single God, it does not subscribe to one dogma, does not belief in one philosophical concept, does not follow any one set of religion, rites or performance. Broadly speaking, it does not appear to satisfy the traditional features of any religion or creed as is known in other religions which narrow down its area of spread and influence. Broadly, it is described as a way of life and nothing more. The people lacking in depth knowledge of concept of Hinduism surprise as to what this name seems to without any content. Is it a museum of beliefs, a medley of rites, or a mere map, a geographical expression? Dr. Radhakrishnan posed these questions which disturbed foreigners when they think of Hinduism and then explained that the term "Hindu" had originally a territorial and not a credal significance. It implied residence in a well-defined geographical area. A boriginal tribes, savage and half-civilized people, the cultured Dravidians and the Vedic Aryans were all Hindus as they were the sons of the same mother. The Hindu thinkers reckoned with the striking fact that the men and women dwelling in India belonged to different communities, worshipped different gods, and practiced different rites. That is how Hinduism has steadily absorbed the customs and ideas of peoples with whom it has come into contact and has thus been able to maintain its supremacy and its youth. Hindu religion is a reflection of the composite characters of the Hindus, who are not one people but many. It is based on the idea of universal receptivity. It has always aimed to accommodate itself to

circumstances, and has carried on the process of adaptation through more than three thousand years. It has first borne with and then, so to speak, swallowed, digested, and assimilated something from all creeds. Monier Williams observed that it must be borne in mind that Hinduism is far more than a mere form of theism resting on Brahmanism. It presents for our investigation a complex congeries of creeds and doctrines which in its gradual accumulation may be compared to the gathering together of the mighty volume of the Ganges, swollen by a continual influx of tributary rivers and rivulets, spreading itself over an ever-increasing area of country and finally resolving itself into an intricate Delta of tortuous streams and jungly marshes.

4293. Normally, any recognised religion or religious creed subscribes to a body of set philosophic concepts and theological beliefs but it does not apply as such to Hindu religion. Philosophy in ancient India was not an auxiliary to any other science or art, like other countries but always held a prominent position in independence. The Mundaka Upanisad speaks of Brahma-vidya or the science of the eternal as the basis of all sciences, 'sarva-vidya-pratishtha'. Philosophy is the lamp of all the sciences, the means of performing all the works, and the support of all the duties according to Kautilya. Dr. Radhakrishnan said that in all the fleeting centuries of history, in all the vicissitudes through which India has passed, a certain marked identity is visible. It has held fast to certain psychological traits which constitute its special heritage, and they will be the characteristic marks of the Indian people so long as they are privileged to have a separate existence. The

development of Hindu religion has always been inspired by an endless quest of the mind for truth based on the consciousness that truth has many facets. Truth is one, but wise men describe it differently. The Indian mind has, consistently through the ages, been exercised over the problem of the nature of godhead and problem that faces the spirit at the end of life, and the interrelation between the individual and the universal soul. If we can abstract from the variety of opinion and observe the general spirit of Indian thought, we shall find that it has a disposition to interpret life and nature in the way of monistic idealism, though this tendency is so plastic, living and manifold that it takes many forms and expresses itself in even mutually hostile teachings, says Dr. Radhakrishnan. The monistic idealism which can be said to be the general distinguishing feature of Hindu Philosophy has been expressed in four different forms : (1) Non-dualism or Advitism; (2) Pure monism; (3) Modified monism; and (4) Implicit monism. These different forms of monistic idealism purport to derive support from the same ancient literature that we called vedas, Upanishads, Puranas etc. Shankaracharya, Ramanujam, Vallabhacharya and Madhvacharya all based their philosophic concepts on what they regarded to be the synthesis between the Upanishads, the Brahmasutras and the Bhagavad Gita. Philosophic concepts and principles evolved by different Hindu thinkers and philosophers varied in many ways and even appeared to conflict with each other in some particulars, they all had reverence for the past and accepted the Vedas as the sole foundation of the Hindu philosophy. It appears that since its beginning, it was realized by Hindu religion that truth by truth was many-sided and different

views contained different aspects of truth which no one could fully express. This knowledge inevitably bred a spirit of tolerance and willingness to understand and appreciate the opponents point of view. That is how the several views set forth in India in regard to the vital philosophic concepts are considered to be the branches of the self-same tree. The short cuts and blind alleys are somehow reconciled with the main road of advance to the truth. As soon as we appreciate this broad sweep of the Hindu philosophic concepts, it can be realised that under Hindu philosophy, there is no scope for excommunicating any notion or principle as heretical and rejecting it as such. Max Muller had observed, the longer I have studied the various systems, the more have I become impressed with the truth of the view taken by Vijnanabhiksu and others that there is behind the variety of the six systems a common fund of what may be called national or popular philosophy, a large manasa (lake) of philosophical thought and language far away in the distant North and in the distant past, from which each thinker was allowed to draw for his own purposes. The development of Hindu religion and philosophy shows that from time to time saints and religious reformers attempted to remove from the Hindu thought and practices elements of corruption and superstition and that led to the formation of different sects despite of his common and divergent respective views of such saints and religious reformers; underneath there is a kind of subtle indescribable unity which keeps them within the sweep of the broad and progressive Hindu religion. Whether it is Buddhism of Gautam Buddha or Jainism of Mahavir, Lingayat founded by Basava, Varakari cult initiated by Dnyaneshwar and

Tukaram, Sikhism inspired by Guru Nanak Arya Samaj founded by Dayananda and Bhakti cult commenced with Chaitanya has found the teachings of Ramakrishna and Vivekananda etc. All of them revolted against the dominance of rituals and the power of the priestly class with which it came to be associated; and all of them proclaimed their teachings not in Sanskrit which was the monopoly of the priestly class, but in the languages spoken by the ordinary mass of people in their respective regions. Beneath the diversity of philosophic thoughts, concepts and ideas expressed by Hindu philosophers who started different philosophic schools, there lie certain broad concepts which can be treated as basic, though all accept Veda as the highest authority in religious and philosophic matters. It implies necessarily that all the systems claim to have drawn their principles from a common reservoir of thought, i.e., the Veda. Then all of them accept the view of the great world rhythm. Vast periods of creation, maintenance and dissolution follow each other in endless succession. The systems of Hindu philosophy believe in rebirth and pre-existence. We do not find that all the Hindus worship the same temples or the same God. There are certain sections of the Hindu community which do not believe in the worship of God. In the Hindu Pantheon, numbers of idols are worshipped by the Hindus. It presents the spectacle of a very large number of gods who are worshipped by different sections of the Hindus, but many a times idols in a temple or a temple as such may not be necessarily to profess the beliefs of Hinduism. We have discussed these aspects in some detail while considering the issues relating to juridical personality of deities of plaintiffs 1 and 2 (Suit-5).

4294. We are of the view that the historicity of Lord Rama cannot be restricted by any preconceived notion since, if any such attempt is made not only in respect to Lord Rama but in other matters also, that may result in havoc and will amount to playing with the sentiments and belief of millions of people which are bestowed upon them from generations to generation and time immemorial.

4295. “**Rigveda Samhita**” Vol. II (Mandalas 2, 3, 4, 5) verse 3365 translated by H.H. Wilson and “Bhasya of Sayanacarya”

3365. श्रावयेदस्य कर्णां वाजयध्यै जु टामनु प्र दिशं मन्दयध्यै ।
उद्वावृशाणों राधसे तुविश्मान्करत्र इन्द्रः सुतीर्थाभयं च ॥

“*Let (his worshipper) cause his ears to listen so as to invigorate him (by praise), and to give him pleasure in every acceptable place; and being well moistened with the Soma juice, may the vigorous Indra render the holy places (conducive) to our wealth, and free from danger.*”

4296. “**Rigveda Samhita**” Vol. II (Mandalas 9, 10) of H.H. Wilson (supra), verse 9110:

9110. अधायि धीतिरसयृग्रमं तास्तीर्ये न दस्ममुप यन्त्यूमाः ।
अभ्यानश्म सुवितस्य भूशं नवेदसो अमृतानामभूम ॥३॥

“*3. The sacrifice has been prepared: the invigorating portions (of the oblation) approach the beautiful (god) of excellent birth, as (the waters) at a holy spot (approach the gods): may we obtain the happiness of heaven: may we have a real knowledge of the immortals.*

Waters at a holy spot—Sayana, as at a tirtha (sacred ford) the portions of water sprinkled in the act of tarpana (libation) go to the assembly of the gods. The use of the term is worthy of notice, as indicating a considerable

advance in legendary mythology.

May we have a real knowledge, etc.--(Sayana explains navedasah as na na vettara vettara eva, i.e., svarupato jnatara eva, "knowing personally", but it is difficult to see how "not-knowers," which is Sayana's derivation, and also that of Panini, vi. 3. 75, to whom he refers, can come to mean "knowers." In his comment on i. 34. 1. Sayana explains it as no paretam vetti, "he does not know falsely")"

4297. The work of the Black Yajus Schools entitled "**Taittiriya Sanhita**", Part 2, Kandas IV-VII, translated by Arthur Berriedale Keith, first published in 1914 and the second issue in 1967 by Motilal Banarsidass, Delhi, says:

"vi. 1. 1. He makes a hall with beams pointing east. The gods and men divided the quarters, the gods (obtained) the eastern, the Pitrs the southern, men the western, the Rudras the northern. In that he makes a hall with beams pointing east, the sacrificer approaches the world of the gods. He covers it over, for the world of the gods is hidden from the world of men."

4298. Adhyay-9, verse 381 "**Yajurveda Samhita**", translated by R.T.H. Griffith, third edition 2002 (first edition 1997). It says:

'381. वाजस्य नु प्रसव आबभूवेमा च विश्वा भुवनानि सर्वतः।

सनेमि राजा परियाति विद्वान प्रजां पुष्टि वर्धयमानो अस्मे स्वाहा ॥ 25 ॥

"Surely the furtherance of strength pervaded all these existing worlds in all directions. From olden time the King moves round, well knowing, strengthening all the people and our welfare."