

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

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

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

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

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

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

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

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

## **II. -FAIZABAD DISTRICT**

1. Ajudhya, famous place of pilgrimage, in pargana Haveli Audh of tahsil Faizabad, on the right bank of the river Ghagra, lat.  $26^{\circ} -47'$ , long.  $82^{\circ} -15'$  E., two miles east of head-quarters, is the ancient city of Ayodhya, described in the Ramayana as situated on the bank of the Sarayu, or Sarjureriver. It is said to have been 12 *yojanas*, or nearly 100 miles in circumference, for which we should probably read 12 *kos* or 24 miles, - and extent which the old city with all its gardens might once possibly have covered. The distance from the Guptar Ghat on the west to Ram Ghat on the east is just six miles in a direct line; and if we suppose that the city with its suburbs and gardens formerly occupied the whole intervening space to a depth of two miles, its circuit would have agreed exactly with the smaller measurement of 12 *kos*. At the present day the people point to Ram Ghat and Guptar Ghat as the eastern and western boundaries of the old city, and the southern boundary they extend to Bharatkund near Bhadarsa, a distance of six *kos*. But as these limits include all places of pilgrimage, it would seem that the people consider them to have been formerly inside the city, which was certainly not the case. In the *Ain-i-Akbari* the old city is said to have measured 148 *kos* in length by 36 *kos* in breadth, or in other words, it covered the whole province of Audh to the south of the Ghaghra river. The origin of the larger number is obvious. The 12 *yojanas* of the Ramayana, which are equal to 48 *kos*, being considered too small for the great city of Ramachandra, the Brahmanas simply added 100 *kos* to make the size tally with their own extravagant notions. The present city of Ayodhya, which is confined to the north-east corner of the old site, is just two miles in length by about three-quarters of a mile in breadth; but not one-half of this extent is occupied by buildings, and the whole place wears a look of decay. There are no high mounds of ruins covered with broken statues and sculptured pillars, such as mark the sites of other ancient cities, but only a low irregular mass of rubbish heaps, from which all the

bricks have been excavated for the houses of the neighbouring town of Faizabad. This Musalman city, which is two miles and a half in length by one mile in breadth, is built chiefly of materials extracted from the ruins of Ayodhya. The two cities together occupy an area of nearly six square miles, or just about one-half of the probable size of the ancient capital of Rama.

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

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

heart of the city, stands the Janmasthanam, or "birth-place temple," of Rama. Almost due west, and upwards of five miles distant is the Guptar Ghat, with its group of modern whitewashed temples. This is the place where Lakshmana is said to have disappeared, and hence its name of Guptar, for gupta, "hidden or concealed." Some say that it was Rama who disappeared at this place, but this is at variance with the story of his cremation at Svargadvaram.

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

It is locally affirmed that at the Musalman conquest there were three important Hindu temples at Ayodhya: these were the Janmasthanam, the Svargadvaram, and the Treta-ke-Thakur. On the first of these Mir Khan built a masjid, in A.H. 930, during the reign of Babar, which still bears his name. This old temple must have been a very fine one, for many of its columns have been utilized by the Musalmans in the construction of Babar's Masjid. These are of strong, close-grained, dark-coloured, or black stone, called by the natives *kasauti*, "touch-stone slate," and carved with different devices; they are from seven to eight feet long, square at the base, center and capital, and round or octagonal intermediately. On the second and third Aurangzeb built masjids, which are now more picturesque ruins. A fragmentary *inscription* of Jayachchandra of Kanauj, dated Samvat 1241, and recording the erection of temple Vishnu, was rescued from the ruins of Aurangzeb's Masjid, known as Treta-ke-Thakur, and is now in the Faizabad Museum.

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