CHAPTER SECOND

FOUNDATION AND PLANNING OF THE JAIPUR CITY
(A) FOUNDATION OF THE CITY

Sawai Jai Singh laid the foundation of his new Capital City in 1727A.D. and named it as 'Sawai Jaipur'. It was also known as 'Sawai Jainagar' which later on became popular as 'Jaipur'. With the foundation of Jaipur, and eventual transfer of Capital of the Kachhwahas from Amber, the City rose to eminence that has led it to become one of the best known cities of the contemporary world.

1 The official name of the city when it was founded was 'Sawai Jaipur'. It is mentioned as 'Sawai Jaipur' in all the contemporary documents e.g., the deed (1728 A.D) granting rent free land to the chief priest Jagannathan Samrat, who performed the ceremonies connected with the laying of the foundation stone of the City (Jaipur Archives Records No.101, Kapad-Dwara, Jaipur; Cf. Jadunath Sarkar, A History of Jaipur City, p. 205); the invitation letter (1729 A.D) given by Jai Singh to a trader Ghasiram Murlidhar to come and settle down in the newly built City of Jaipur and promising him many concessions for this act (this letter is also quoted in A.K. Roy's History of the Jaipur City, p.51); the Parwana (1733 A.D) recognizing the City as the new Capital of the Raja Sawai Jai Singh (G.N. Bahura and Chandramany Singh, Catalogue of Historical Documents in Kapad Dwara, Jaipur, Part-I, Jaipur, 1988, S. No.641, p.639); Girdhar's Bhujnasar composed twelve years after foundation of the Jaipur City, Doha or Verse Nos.182 & 189 (the relevant portions of Bhujnasar along with the translation were published by P.K. Gode in his article “Two contemporary Tributes to Minister Vidyadhara, the Bengali Architect of Jaipur at the court of Sawai Jai Singh of Amber (A.D. 1699-1743)” in Dr. C.K. Raja Presentation Volume, Madras, 1946, pp. 285-294)- all mention the name 'Sawai Jaipur'. Bahura suggests that the idea of founding a new bigger City to the South of Amber came to Jai Singh's mind to commemorate the victory or Jaya at the battle of Sambhar in 1708 AD. Thus, he gave it the name of Jayapur, the City of Victory, but it took some time to plan and manage for adequate resources and competent planners to carry it out successfully according to his wishes and it took more than fifteen years to finalize the total plan of the City, G.N. Bahura & C. Singh, Kachhwahas of Amber-The City of Mother Goddess, Jaipur, 2009, p.16. The City was also called 'Jainagar'. Bakhatram Saha who generally calls the City 'Sawai Jaipur' in Buddhivilasa (1770 A.D), also mentions 'Jainagar' (Buddhivilas was published by Rajasthan Oriental Research Institute, Jodhpur, 1964; cf. A.K. Roy, History of the Jaipur City). Ramanarayan (Rasarasi), a poet in the court of Sawai Pratap Singh, mentions in his book Sansar-Saras-Vachanika the City as 'Sawai Jainagar' (Winesh Shastri, Maha Kavi Rasarasi, Jaipur, 1972, p.147); Kavi Shyamaldas, Vir Vinod, Vol. II, p. 1262, 1299. Later on the name of the City Sawai Jaipur was shortened into 'Jaipur' in the popular mouth (J.N. Sarkar, A History of Jaipur, Op.cit.). Foreign writers have never used the title 'Sawai' for the town. The Imperial Gazetteer (1908) gives the account of the City under the title 'Jaipur City' (or Jainagar). James Tod also calls the City as 'Jeipoor' or 'Jeinuggur', in his own words (cf. Todd's Annals, Vol. II, p. 289) as:

"He (Sawai Jai Singh) was the founder of the new Capital, named after him Jeipoor or Jeinuggur which became the seat of science and art, and eclipsed the more ancient Amber, with which the fortifications of the modern city unite, although, the extremity of the one is six miles from the other".

The establishment of a new Capital City could be justified by two plausible factors – the political dominance which the State of Amber had already acquired in erstwhile Rajputana under the patronage of the Mughal rulers, and the need for an environment that would be suitable as the new Capital of the State. Amber had served as the Capital of Dhoondhar for about six centuries and the Kachhwahas had gained considerable significance during the Mughal period. Though, by the beginning of 18\textsuperscript{th} Century Amber had expanded, having narrow streets\textsuperscript{3} it had become very congested. There was not much scope for further expansion on the existing hilly terrain. To cater the needs of the grown up State, Sawai Jai Singh chose to build an entirely new city\textsuperscript{4}, devoid of the shortcomings of the Amber as a Capital City. The influence of Amber State extended up to Bundi in the south and this provided the south side of Amber with sufficient security for Sawai Jai Singh to affect the shift of his Capital from Amber to a new site in the vast plains\textsuperscript{5} to the

\textsuperscript{3} Father Jose Taefter Thaler, who was a friend of Father Andra Strobl and visited India in 1734 A.D, mentions,

"The wide and long streets" of Jaipur which were contrast to "the unequal and narrow streets" of other towns.

\textsuperscript{4} Girdhari's Bhajnasa (Doha nos. 182 and 187) reads as:

"Sawai laid the foundation of Jaipur, he laid out many streets, and thus enhanced the joy of heart. He said to Vidyadhar that a City should be founded here."

"It should be populated in one year and should be twelve kosas (1 kos ~ 2 miles) in extent. Merchants from different places should be called to stay here".

Jai Singh instruct Vidyadhar, an architect and engineer at his Court, to built the new City according to his wishes, as Girdhari (ibid, Doha nos.189, 190 & 192) mentions:

"I (Jai Singh) have got immense treasure. Take what you (Vidyadhar) want and use it. Sawai Jaipur should be made a unique City". He blessed him and said, "It will be done soon (it will soon be populated). It was the year 1784 VS (1727AD) listen to this attentively", "the whole world will be afraid of this but this will not be afraid of any thing".

\textsuperscript{5} As Reginald Heber, in his famous memoirs Narrative of a Journey through the Upper Provinces of India, From Calcutta to Bombay, 1824-25 (Vol. II, London, 1828) mentions about the City's defense:

"The wall (of the city) is high, with dentellated battlements and lofty towers, extremely picturesque, but with no pretensions to strength, having neither ditch nor glacis. Its security must, of course, depend on the forts by which the summits of the surrounding hills are crowned. But though these might ruin it and prevent an enemy from occupying it when taken, they could not save it against a spirited and well directed attack from the plain".
south of hills of Amber. The historic Agra-Ajmer highway emerging from the *Purana-Ghat* or *Ghat-Ki-Guni* acted as the southern edge of the walled town of Jaipur.

The foundation of Jaipur was too an outcome of new economic dimensions. The earlier Capitals of *Kachhwahas* i.e. Dausa and Amber contain remains of second outer wall surrounding the fields beyond the city walls including the agricultural land, thus indicating the agrarian base of the society. There was a significant economic shift from an agriculture base to trading when the Capital was shifted from Dausa and Amber to Jaipur. The principal businesses of Jaipur City were banking and trade in jewellery, grains, cotton and stone. The City grew quickly and, for coming two centuries, was a leading centre of banking and transactions of *hundis*.

II

The foundation of Jaipur was not spontaneous but it was a planned one and constructed in many successive stages as proved by the contemporary documents and some old maps and plans prepared for planning the City and its environs, out of which many survive still today. The Maharaja had collected many prints, maps and printed literature from all over the world and after consulting and discussing with his associates and architects he

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6 Jai Singh has clearly shown his intention to led the foundation of his new City of Jaipur and to make it a commercial centre by establishing thousands of *hats* or the shops and markets on the main roads of the City, as mentioned by Girdhari in his *Bhojnasar* (Op.cit, Doha no.196):

“There are many cross-roads with shops on them and thousands of markets (*hats*) where merchants of different countries are plying there trades”.

7 Girdhari (*Bhojnasar, Doha no.199*) mentions about the big transaction of *hundis* or the ‘Bill of Exchange’ which was taking place in the Jaipur City. It reads,

“In this way the merchants of many places have come there. Hundis of lacs and crores are current here”

The prosperity of Jaipur continued almost up to the end of the 18th century in spite of the frequent inroads of the Marathas. All the battles with the Marathas were fought well outside the state capital, and the country side also escaped general devastation up to the end of the century, cf. A.K. Roy, *History of the Jaipur City*, p.63.

8 Such as *Siyah-Hazur* Papers related to the town visits of Sawai Jai Singh from V.S.1790/1733AD onward, and *Siyah Imarat* documents related with the building constructions in the City and which are available from V.S.1790/1733 A.D.

planned his City\(^\text{10}\). The position for the new Capital was so located as to connect it with the Amber fort by the hill range of ‘Kali-Khoh’, at the apex of whose Sawai Jai Singh built Sudarshangarh (Nahargarh Fort) which commanded his new Capital\(^\text{11}\). A contemporary record of Jaipur proves that Jaipur was planned to be built between Averi and Sanganer\(^\text{12}\).

The planners of the Jaipur City kept the palace and garden at ‘Jainiwas’ as its centre\(^\text{13}\), which had already been established before founding the City. As far as the date of completion of Jainiwas is concerned, a contemporary Rajasthani source of

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\(^\text{10}\) Bahura, G.N. and Chandramany Singh, *Catalogue of Historical Documents in Kapad-Dwara, Jaipur*, Part II- *Maps and Plans*, Jaipur, 1990, p. 10; Jai Singh had taken some time to plan and manage for adequate resources and competent planners to carry it out successfully according to his wishes and it took more than fifteen years to finalize the total plan of the City. In preparing the plan, Jai Singh introduced his own ideas also to shape his dream city which were based on his mathematical and astronomical knowledge acquired through different means. Special attention was given to accurate measurements, rhythmic structures, ventilation, open space, uniform major roads through straight streets providing all facilities to the public. There are several original plans preserved in the City Palace Museum, Jaipur, which were prepared by the master architect and his associates, submitted to the Maharaja for his instructions and approval. Thus, when all the plans were approved, the foundation of the new City was laid on 18\(^{\text{th}}\) Oct. 1727 in the north-eastern point under the priestly supervision of Pandit Jagannath Samrat for which eight bighas of land was granted to him in village Bhojpura in the south-west of the proposed City, Bahura, *The Kachhwahas of Amber, Op.cit.*, p.18.


\(^\text{12}\) *Parwana* (Jaipur), *Mawazana Kalan, Margh Sudi 9*, V.S.1784/1727 AD, Jaipur Records, Rajasthan State Archives (R.S.A.), Bikaner.

\(^\text{13}\) Regarding the construction of the City Girdhari’s *Bhojnasar (Doha no. 183)* mentions that Jai Singh instructed his officials that the Jainiwas should come with in the City:

> “Jainiwass yaa sahar madhi aavai yahai vichaari,
Chaupri keru bazaar bahu dhari pichhwaarai saari”

[The new City should be so constructed that Jainiwas should come with in the city, this is my wish. There should be many cross-roads with shops on them. The back-yards of the houses should meet together.]

Girdhari (*Bhojnasar Doha no. 184*) describes the Jainiwas:

> “Mukat mahal Raajaahi mahal Baadal mahal sujaani,
Sidraa aur hamaam suni burji rasoi thaani”

[There were Mukatmahal, Badalmahal, three doored verandas, bath-rooms and kitchens in that palace., and (*ibid, Doha no.185*)

> “badi badi naharain jahaan haud tadaagahi dekhi,
Bhar fanhri nalni tai kundaa chaadri pekhi”

[Big canals were running, there were many reservoirs of water and tanks and the water falling from the fountains spread like sheets.]
V.S.1768/1711 A.D. shows that the completion of the Jainiwas Palace in that year, and it is also mentioned that after its completion Daroga Mahan Das, the in charge of Jainiwas, was awarded. The buildings of the City and its surrounding walls and gates were started with official ceremony on Posha Sudi 1, V.S.1784/18th November (Saturday), 1727 A.D. The priest Jagannath Samrat, who performed the ceremonies

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14 Siyah-Yaqaya (Jaipur), Chait Vadi 6, V.S.1768/1711 AD, Jaipur Records, R.S.A., Bikaner; Scholars have different opinions regarding the date of completion of the Jainiwass. G.N. Bahura mentions, “In the year 1713, Sawai Jai Singh performed Pundarik Yagna and developed the ‘Jainiwas Garden’. A number of plans (Nos. 112, 211 in the present collection) were prepared for it and special care was taken for the canals meant to water the trees and plants”. It may have been during this period that Jai Singh also thought of moving the idol of the Kachhwaha deity ‘Govind Deva’ from Kanak Vrindavan to Jainiwas and of planning the City (Jaipur) around it. V.S. Bhatnagar suggests that Jai Singh installed the image of Govinda Deo at Jainiwas in 1715 A.D. Jadunath Sarkar suggests, “In 1725, he (Jai Singh) was busy erecting his Astronomical Observatory in the Jaisinghpura suburb west of Shah Jahan’s City [Delhi]. He now issued orders to his officers in Amber to build a palace (Jainiwas) on the site of his future Capital, on the plain below, according to the plans sent.” According to a list, compiled by the staff of the Jaipur City-Palace, after the integration of the Rajasthan State, in 1949 AD, Jainiwas was completed in 1726 AD, “List of Famous Temples and buildings, etc. constructed by the Maharajas and Maharani’s of Jaipur”, cf. A.K. Roy, History of the Jaipur City, Appendix.-VI. Thus, it is confirmed from the above references that Jainiwas was built much before the foundation of the City. For details see, Bahura, Catalogue of Historical Document in Kapad-Dwara, Jaipur, Vol. II- Maps and Plans, Jaipur, 1990, p. 9; Bhatnagar, Life and Times of Sawai Jai Singh, f. n. 57, 332; Sarkar, A History of Jaipur City, p. 205; cf A.K. Roy, History of the Jaipur City, p. 44.

15 Siyah-Yaqaya (Jaipur), Shravan Vadi 13, V.S.1768/1711 AD, Jaipur Records, R.S.A., Bikaner.


“It was in S.1784 that he (Sawai Jai Singh) laid the foundation of ‘Jeipoor’. Raja Mull was the Mosaheb, Kirparam the stationary Vakeel at Delhi, and Boodh Singh Khombani, with the cordo, or royal camp, in the Dekhan: all eminent men”

Girdhari’s Bhojnasar (Doha nos. 190 & 191) clearly mentions about the date of the foundation ceremony:

“kari asees vintee karee deho beg basaaye,
Samvat satrese sunee chauraasi manulaaye”

[He blessed him and said, “It will be done soon (i.e. the city will soon be populated). It was the year 1784/1727 A.D. Listen to this attentively.]

“Pos-hi Sudi parivaajhha baarsani sarvaraa,
Girdhara yaa sahar ko janam mahaasubhvar”

[It was Posh Sudi 1 and the day was Saturday, when the foundation of this City was laid at a very auspicious moment;]

The ‘foundation date’ of the Jaipur City, i.e. Posh Sudi 1, V.S.1784/ 18th Nov. 1727 AD, is also verified by another contemporary document (receipt S. No.101) preserved at the Rajasthan State
connected with the laying of the foundation stone of the City, was granted eight bighas of rent free land in a nearby village. According to the Jaipur Tehsil Records, the site of the Jaipur City covered parts of six villages, namely- Nahargarh, Talkatora, Santosh-Sagar, Moti-Katla, Galtaji and Kishanpol. Some maps in the Kapad-Dwara Collection mention names of places like Minawalawas, Bhawani-Shankarpura, Bhojpurya, Jainiwas, Kalonari and Harasrampura, which existed below the Amber valley in the Jaipur area. Jaipur Records of V.S.1784/1727 A.D. convey that compensation was given to the shifted villagers who were settled in the area acquired by the state for the construction of the new Capital City. Before starting the construction of the Jaipur City, the selected area was leveled up by removing unwanted soils and shrubs, sand dunes and gullies as it came out from Girdhari’s Bhojanasar which cited the order of Jai Singh to this effect. Jaipur Records also mention that when the construction work at the site of Jaipur started, a village near Amber was given to a Brahman named Sami Dutt Dixit in lieu of his ceremonial work (sankalp), and Sahab Ram was appointed in-charge of the material collection and its transportation for the building constructions in the City.


Chitthi (Jaipur), Posh Sudi 1.V.S.1784/1727 AD, Jaipur Records, R.S.A., Bikaner. Girdhari’s Bhojanasar, which was written after twelve years of Jaipur’s foundation, mentions that Jai Singh ordered (Bhojanasar, Op.cit, Doha no.188):

"kuche teeve ret naale bahut haiipur, 
tin kai durikaraye kai karo haveli sur"

[There are shrubs, sand-dunes, gullies all over. These should be leveled up and then the Haveli’s should be constructed].

Dol (Siyah-Hazuri Jaipur), Posh Sudi 1, V.S.1784/1727 AD, R.S.A., Bikaner. Chitthi (Jaipur), Posh Sudi 1, V.S.1784/1727 AD, R.S.A., Bikaner.
Some structures belonging to nobility and government servants had also been constructed at this site even before the official foundation of the City\textsuperscript{24}. At the time when Jaipur was formally founded, three structures \textit{Chandra-Mahal}, \textit{Govinda-Mahal} or \textit{Surya-Mahal}, \textit{Badal-Mahal} and \textit{Talab}, the water lake within the Palace Complex which later on came to be known as ‘Talkatora’, were already completed. The list of the Palace Maps mentioned in the \textit{Kapad-Dwara Catalogue}\textsuperscript{25} includes the construction plans of \textit{Chandra-Mahal}, Sarvatobhadra (Diwan-i-Khas), \textit{Moti-Mahal} and a portion of \textit{Zenana-Chowk} made during the time of Sawai Jai Singh\textsuperscript{26}. A detailed map\textsuperscript{27} of the Jainiwas Garden gives the names of the blocks from \textit{Badal-Mahal} to \textit{Chandra-Mahal} including the width and length of each block in yards. It also mentions adjoining structures such as \textit{Kothi-Badwali}, \textit{Kothi-Khajano}, \textit{Kothi-Sibla}, \textit{Zenanai-Deodhi}, \textit{Matiba-Mahal}, etc. A detailed analysis of the actual map provides useful information about the initial construction of Jainiwas. Yet another map (No.231) mentions that the \textit{Zenana-Chowk} of \textit{Chandra-Mahal} was designed with 15 courts before the Jaipur City was inhabited\textsuperscript{28}.

Almost simultaneously with the foundation of the Jaipur City, the work was started on a canal to bring water from the Jhotwara River to the new city\textsuperscript{29}, then under construction\textsuperscript{30}. The preliminary proposal about the project of this canal construction was submitted in July 1726\textsuperscript{31}. Shortly afterwards Jai Singh commissioned his palace (Jainiwas), other royal buildings and the astronomical observatory\textsuperscript{32} (‘\textit{Jantar-Mantar}’) a

\textsuperscript{24} Although, the date on Map L S / 14 is not clear, the year corresponding to A.D. 1725 is mentioned on it. If this date has been correctly put, it would appear that Jai Singh started the construction of his city in that year but the official foundation ceremony was performed later, A.K. Roy, \textit{Ibid}, pp.40, 45.

\textsuperscript{25} Map no. 166, \textit{Kapad-Dwara}, City Palace, Jaipur.


\textsuperscript{27} Map No. 276, \textit{Kapad-Dwara Catalogue, Op.cit.}

\textsuperscript{28} Ibid, p.118.

\textsuperscript{29} Sharma, G.S., \textit{Sources on Social and Economic History of Rajasthan (17\textsuperscript{th} – 20\textsuperscript{th} C.), Bikaner, 2005, p.196.}

\textsuperscript{30} As the construction was going on when the foundation of Jaipur was laid in 1727 AD.

\textsuperscript{31} Arzdasht, Anand Ram to Jai Singh, \textit{Shravan Vadi} 13, S.1783/July 16, 1726 AD, Jaipur Records, it informed that a canal from Bandi River, about 9 kos/18 miles from Jainiwas, would prove a more difficult and costly and undertaking that one from the Jhotwara River, which was about two kos/4 miles from the Palace, and intervening sand dunes were also not very high; cf. V.S. Bhatnagar, \textit{Life and Times of Sawai Jai Singh}, f. n. 55, p. 331.

\textsuperscript{32} The foundation date of the observatory is not mentioned clearly. It has been indirectly derived and speculated by some scholars. A.K. Roy mentions that there are seven \textit{slokas} inscribed on the southern side of the \textit{Nandivalaya-Yantra}, at the Jaipur Observatory. The sloka “Yasminnahri Chaturshu……” constitute a problem in algebra. If we solve this problem we get the \textit{Saka} 1630 corresponds to 1718.
large sector in it. The Palace, Govinda-Dev Temple, and at a lower level the Badal-Mahal, which was built on the southern bank of the Talkatora, all were enclosed within high wall. The observatory also became a part of the enclosed complex.

During the period of Sawai Jai Singh eight gateways were built in the walled City of Jaipur and which are still extant. These gates are Surajpol in the east, Chandpol in the west, Shivpol or Sanganeri Gate on the north-south axis on the southern end with two other gates i.e. Kishanpol or Ajmeri Gate and Rampol or the Ghat-Darwaza also in the southern city wall, in the north Dhruvpol or the Zorawar Singh Gate and in the north-east, the Gangapol. The eighth gate Brahma pole is now known as ‘Samrat Gate’, the gateway to the Brahmpuri colony which exists in the north of the City. Three other existing gates are the ‘New gate’ which looked like a postern (Chor-Darwaza), and was later increased in size by Sawai Ram Singh-II (1835-1880 A.D.), the Char-Darwaza which was a four sided gate built on north-eastern end, and the Man pole in the south-western end. The peripheral demarcation of the City i.e. the town walls were guided by the location of these gates.

A.D. The full slokā is given in Utpattindu Shekhar by Durga Prasad Duved (Jaipur, 1936, pp. 65-66); cf. A.K. Roy, History of the Jaipur City, f. n. 28, p.45. But the above date is conjectured, as the available oldest City Map No. L.S./14 dated V.S.1782/1725 does not show the observatory building or the construction of any instruments therein. Thus it appears that the Jaipur Observatory was started to built-d somewhere during 1725-26 A.D.

Siaha Hazur (Jaipur), V.S.1783/1726 AD, Jaipur Records, R.S.A., Bikaner.

33 The temple dedicated to Govinda-Dev, is situated about midway between the Chandra Mahal (the Moon Palace) and Badal Mahal (the Cloud Palace). It is one of the most venerated shrines in Jaipur. Jai Singh installed the image of Govinda Deo at Jainiwas in 1715 A.D. and the construction of the Barahdaris for the present temple was also started in the same year, Bhatnagar, Life and Times of Sawai Jai Singh, f.n. 57, p.332; cf. Shikha Jain (ed.), Princely Terrain, Op.cit, pp. 108-109.

34 He attempted to modernize the city both physically and culturally in both these matters he wanted to be a worthy successor of his great ancestor Sawai Jai Singh. In so far the material improvement of Jaipur was concerned Ram Singh succeeded to a great extent. He got a modern water works constructed, established a gas works for lighting the city roads, roads were paved in his time, built hospitals, schools, colleges, museums, the Public Library Building (started in 1876 and completed in 1881 A.D), the Ram Niwas garden (1868 A.D) and the Museum building in this garden (1876-87 A.D), and the Mayo Hospital building (1870-75) on the eastern side of garden. It is worth noticing that except for the Public Library all the other three were out side the city wall. The main features of the city with in the walls remain the same today as they were when Ram Singh died in 1880 A.D. Substantial changes have occurred only in the Chaura-Rasta which did not have many building in those days. The open spaces have been filled up by new buildings often not in keeping with the architectural style of the city and a gate was opened towards the south facing the Ranniwas garden in the fourties of the last century. Originally the colour of the houses facing the main streets was white. But the Maharaja Ram Singh tried colouring all the streets differently, green, yellow, pink, etc. Finally pink colour was adopted for the whole city and since then the Jaipur City is being known as the ‘Pink City’, cf. A.K. Roy, History of the Jaipur City, pp. 78-80.
However, the Jaipur plans in the Kapad-Dwara section from the time of Sawai Jai Singh only mentions the name of the gates in the eastern, western and southern walls. Dhruvpol or the Zorawar Singh gate in the northern wall is not mentioned. The details from Siyah-Hazur about Jai Singh's town visit in 1733 A.D. also does not refer the gates existed in the northern wall of the City. But the Siyah-Hazur of V.S.1794/1737A.D. mentions ‘Gangpol’, name of a gate existed in the northern wall of the City\textsuperscript{36} which shows that this gate was constructed in or before 1737 A.D.

Another published undated map of Jaipur\textsuperscript{37} clearly shows the sub-division and structuring of the Jaipur City with eight gates\textsuperscript{38} and also mentions the surrounding forts or gates such as Hathroi and Shankargarh or Moti-Doongri. The eight gates mentioned are Surajpol, Chandpol, Dhruvpol, Rampol, Gangapol, Kishanpol and Brahmpol respectively. At present, except for the Brahma pole all other gates can be found in the walled city. The entry to Brahmapuri is through the Samrat Gate and it is possible with all probabilities that this was the Brahma pole with Brahmapuri as part of the Jaipur walled city\textsuperscript{39}. This map also mentions the two Chowkries or the sectors named Topkhana-Desh and Topkhana-Hazuri. It can be deduced that both the Topkhana-Desh and Topkhana-Hazuri were two ends of the City conceived at the same time by Sawai Jai

\textsuperscript{36} Siyah-Hazur (Jaipur), Kartik Vadi 4, V.S.1794/1737 AD, Jaipur Records, R.S.A., Bikaner.

\textsuperscript{37} This concentric map is a partial transformation of an earlier revenue map of Jaipur. It shows the east on the top and the eight gateways of the Jaipur City as well as forts and towns in the eight directions with jaipur as the centre. Distances on the map are mentioned in kos and it is in Dhioondhari (Jaipuri dialect). Possibly it is a revenue map as mentioned by Gole, Susan, Maps and Plans of India, Delhi, 1989, p.53.

\textsuperscript{38} The Rajvallabha also specifies the number of gates for any construction of a Pura (Fort). It mentions that there should be four Singh-dwar (literally ‘lion gates’) and eight strong gates of entry in the city wall, Pandey, Shailja (Trans.), Rajvallabhamandanam (Hindi trans.), Varanasi, 2001, p.45.

\textsuperscript{39} Rojnamch-Potedar (Jaipur), V.S.1783/1726 AD, Jaipur Records, R.S.A., Bikaner; It shows the rectangular town planning of the Jaipur City and clearly mentions that the City was divided into a number of wards separately for different socio-economic classes, such as Brahmans, Rajputs, Vaisyas, Jalahas or the weavers, Telis, Chipis or the dyers, etc. and Brahmapur was for the Brahmans and the scholars. Thus, it is clear from this document also that the Brahmapuri colony was a part of the City. The absence of the city wall between Brahmapuri and Chowkri Purani-Basti and the presence of Samrat Gate again indicate Brahmapuri as a part of the City, and the remains of the old city wall around Brahmapuri can still be observed on the road to Gaitor. Two important havelis, that of Rajguru Samrat Jagannath and the Rajpurotih Ratnakar Paundarik, were constructed in Brahmapuri before foundation of the Jaipur City. Other Brahmans who came from Banaras (Varanasi) and Prayag to perform the Ashwamedh Yagna in 1734 AD were also settled here. Kapad-Dwara Catalogue's Maps Nos. 249 and 251 dated 1725-50 AD show that the work was being done in Jagannath Sagar, a water-body in Brahmapuri named after Jagannath., and an another Map No.287 of the same period, shows the reservoir area from Talkatora in Jainiwas to Kanak-Bagh. And a number of canals were channelized through Brahmapuri and Jainiwas to supply water to the City.
Singh, even though the Topkhana-Hazuri was developed later due to the presence of sand dunes in the area.

After the completion of the Palace, basic layout-main roads, the surrounding wall (*Kot*) and gates, Sawai Jai Singh started the construction of the masonry shops with uniform shape and size in *bazaars* or the markets on the cardinal roads\(^4\) and summoning traders, merchants or bankers, and artisans from Rajasthan and other places to settle and doing business in the City. Shops in the main markets- *Johri Bazar*, *Sireh-Deohri Bazar*, *Kishanpol Bazar* and *Gangori Bazar*, *havelis* and temples on the cardinal roads and streets were constructed by the State ensuring that a uniform façade of the street is maintained in the newly founded City of Jaipur.

The earlier construction plans of the City such as that seen in Map No. L.S. /14\(^5\) preserved in the City Palace Museum show a kind of progress report of the work done in the initial stage of Jaipur construction. It specifically mentions the construction of shops on both sides of the earliest markets - *Johri Market*, *Sireh Deorhi Market*, *Kishanpol Market*, *Chandpol Market* and *Gangori Market* - including the number and size of the shops. It also shows initially Jaipur was enclosed from the southern and the western side by the city wall and three city gateways – *Chandpol* in the west, *Kishanpol* (Sanganeri Gate) and *Shivpol* (Ajmeri Gate) in the south – were built. This is the only available earlier construction map of Jaipur at present which suggests that the western sectors or *Chowkries* i.e. ‘Purani-Basti’, ‘Topkhana-Desh’, *Chowkri* combining the present blocks ‘Visheshvarji’ and ‘Modikhana’, and the Palatial Complex, as shown on this map came into existence first, where as the eastern sectors or *Chowkries* i.e. ‘Topkhana-Hazuri’ or ‘Ghat-Darwaza’, ‘Ramchandraji’ and ‘Gangapol’, are developed later on. But L S / 14 is only a part plan of the City as evident from similar part plans of the eastern sectors or *Chowkries* mentioned in the *Catalogue of Historical Documents in Kapaddwara, Jaipur, Part.II-Maps and Plans*.

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\(^5\) Though the exact date of this map is not clear, the year 1782 V.S., corresponding to A.D.1725 A.D. is mentioned on it.
Map No. L.S. / 14: Original Plan of the Jaipur City, V.S.1782 / 1725 A.D.
Again, the *Kapad-Dwara Catalogue* maps, listed as No. 249 and 251, show the work being done in Jagannath Sagar, a water body in Brahmapuri named after Jagannath Samrat, and at the *Ghat* near Paundarik-Haveli with a water-outlet for Jainiwas. Map No. 107 suggests the beautification of area between Brahmapuri and Amber with prominent gardens, such as, garden of Purohit Gangaram, Samratji, Sarkar, Naulakha-Bagh, Chandra-Bagh, Nand-Bagh, Vijay-Bagh and Man-Bagh, and Vyas-Kund (Tank), *Mia-Ki-Sarai*, and Jain temple by Jai Singh.

By 1729 A.D., a major part of the City, including the temples, markets, the huge mansions of the rich and the smaller houses of the common men were ready, as Jai Singh’s frequent visits to the town referred in the contemporary sources. Though embellishment of buildings took a lot of time, for example, a source dated V.S.1789/1732 A.D. mentions about some decoration works completed in the buildings of Moti-Dungri and other places in the Jaipur City. Some of the *Siyah-Hazur* Papers, concerning Jai Singh’s visits, give an idea of the period of the completion of some structures in the town. The document mentions gates, *Chowks*, temples and markets such as *Suraj pole, Chandpol, Shivpol (Ghat-Darwaza), Ram pole* (Sanganeri Gate), Chandni-Chowk, Pahad-Ganj, Ram-Ganj, Brahmapuri, Thakurdwara, Govind Deo’s Temple, Galtaji, etc., and some of the important *havelis* or the mansions, such as, Rajamal or Raja Ayamal *Haweli*, Natani’s *dehra* (shrine), *havelis* of Paundarik Gangaramji, etc., and the *Kot* (City’s wall). All these places mentioned above can still be identified since they retain their original names, and the gates, the market and the distinguished characteristics of the town, as well as its plan, have not undergone much change during the past centuries. *Rajnama-Imarat* of V.S.1790/1733 A.D. of Jaipur mentions about that the distanced or the far-flung areas, such as, *Jal-Mahal* or the Water Palace, Jhotwara Canal,

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42 This map belongs to the first quarter of the 18th C.
44 *Yaddashti* (Jaipur), *Margh Sudi* 4, V.S.1789/1732 AD, Jaipur Records, R.S.A., Bikaner.
46 The colony built for the scholars and pandits by Jai Singh is just out side the town on the northern side. Here, two *havelis* that of Rajguru Jagannath Samrat and the Rajpurohit Ratnakar Paundarik were constructed before the building of the city. These *havelis* are in ruined condition today.
47 Raja Ayamal’s *Haweli* was completed in V.S.1788/1731 AD, *Yaddashti* (Jaipur), *Jyesth Sudi* 7, V.S.1788/1731 AD, Jaipur Records, R.S.A., Bikaner.
Raj-Chowk, Satkhana-Mahal\textsuperscript{48}, Ghat-Darwaza, were developed in that year\textsuperscript{49}. Toji-Jama-Kharch of the same year gives details of the expenditure incurred on the building constructions in the City. Another source of that year shows that the construction in the City was carried on with speed\textsuperscript{50}. A document related to the year V.S. 1790/1733 A.D. mentions that the instructions were given to Vidyadhar and Diwan Narayan Das to build a lemon-garden, later on which was extended towards the bank of Man-Sagar Lake\textsuperscript{51}. Thus, the main sections and buildings of the City were completed by 1733 A.D.

Dastur-Komwar records that a rivulet named ‘Darbhavati’ was dammed in V.S. 1792/1735 A.D. and opened out into a lake called ‘Man-Sagar’. The dam was built under the supervision of an architect Ganga Ram\textsuperscript{52}. Siyah-Hazur of V.S.1792/1735 A.D. refers to the construction of ‘Jai-Sagar’ near Jaipur and launching of a boat in it\textsuperscript{53}. Imarat-Khana document of Jaipur of V.S.1792/1735 A.D. mentions Chandpol Bazar or the market, Manak-Chowk, Haveli Haqimji, Jaigarh\textsuperscript{54} and Nahargarh\textsuperscript{55} forts, Badal-Mahal or the Cloud Palace and names of the labourers and masons who participated in the construction of buildings in the City\textsuperscript{56}.

A construction map (No.113)\textsuperscript{57} mentions Topkhana, Rampol, Shivpol, Pahad-Ganj, Ram-Chowk, Chandni-Chowk and some dimensions and details of the city wall (Kot). Another map (No.294) also mentions the names of important havelis in the area between Rampol (Sanganeri Gate) and Ambagarh. Other construction maps in the Kapad-Dwara Catalogue (No.199, 200,204) show the progress in the construction of the

\textsuperscript{48}Siya-Hazur (Jaipur) dated Jyesth Sudi 4, V.S.1791/1731 AD shows that Usta Khema, Vidyadhar Bengali and Hidayaram Purohit were awarded by the ruler for building the Satkhana-Mahal.

\textsuperscript{49}Karkhanejat (Jaipur), Jyest Vadi 2, V.S.1790/1733 AD, Jaipur Records, R.S.A., Bikaner; cf. G.S. Sharma, Sources on Social and Economic History of Rajasthan, p.196.

\textsuperscript{50}Yaddashti (Jaipur), Margh Sudi 10, V.S.1790/1733 A.D., Jaipur Records, R.S.A., Bikaner.

\textsuperscript{51}Chitihi (Jaipur) or the Letter dated Chair Sudi 14, V.S.1790/1733 AD, R.S.A., Bikaner.


\textsuperscript{53}Siyah Hazur (Jaipur), Bundle No. 30, Jaipur Records, R.S.A., Bikaner.

\textsuperscript{54}Vidyadhhar was awarded for the repairing works completed at Jaigarh. Siyah-Hazur (Jaipur) of V.S.1793/1736 AD mentions about the construction of Ganeshji temple at the Dungar hill of Brahmapuri.

\textsuperscript{55}The fort of Nahargarh or the Tiger Fort was initially known as the ‘Sudarshangarh’—after god Krishna, R.S. Khangarot, Jaigarh: The Invincible fort of Amber, Jaipur, 1990, p.27; Jai Singh built a large part of Nahargarh shortly after the foundation of the Jaipur City and completed it in 1734 AD, P.V. Begde, Forts and Palaces of India, p.47.

\textsuperscript{56}Imarat-Khana, Karkhanejat (Jaipur), V.S.1792/1735 AD, Jaipur Records, R.S.A., Bikaner.

\textsuperscript{57}Kapad-Dwara Catalogue, Vol. II, this map belongs to the first half of the 18\textsuperscript{th} C.
Ram-Ganj area on the eastern side of the town, though, these are dated after 1750 A.D. But the Siyah-Hazur of V.S.1794/1737 A.D., besides showing the rectangular town planning of the Jaipur City and space organization for different socio-economic groups of the society on the basis of their caste and profession, mentions about the construction of the Chowks or the squares in the City. It also mentions names of the market places, such as, Ramganj, Chandni-Chowk, Ram-Chowk, Parwat-Chowk, Vadganj, Raj-Chowk, Rumi-Mandi, Top-Khana and Paharganj, and names of two gateways of the City, namely Ghatpol (one of the southern gates) and Gang pole (one of the northern gates). The significance of this document lies in the fact that for the first time, the reference of any northern gateway of the Jaipur City has been found. Thus, the reference of gates and markets in the eastern sector and some important havelis indicating the main landmark in the eastern sectors, at least on the main roads, had been constructed in or before 1737 A.D.

With the foundation of Jaipur, the importance of Gha-Ki-Guni or Purana-Ghat, which exists to the south-east of the City on the Agra road, was further augmented. The site not only served as the gateway to the State but also as the location of a number of pleasure gardens. As the valley line of the Purana-Ghat was deep and surrounded by green hillocks which provided a cool and shaded environment, Sawai Jai Singh chose the site to build summer palaces, gardens with water channels, garden havelis and garden temples. Many existing temples at the complex were modified in the course of time. The Sisodia-Rani Palace and garden were built by Sawai Jai Singh in the most picturesque location at the eastern end of the Purana-Ghat for his queen belonging to the Sisodia family of Udaipur. Vidyadhar-Ka-Bagh, near the Purana-Ghat, was another lengthy garden laid by Vidyadhar Rao, the town planner of Jaipur town. It is said that Vidyadhar and his family lived in the adjoining palace named Pila Mahal. The Rajnivas and Roopnivas gardens and their small palaces feature amongst the other remarkable structures built during Sawai Jai Singh’s reign. Grand gardens with central water channels were followed by the symmetrical Charbagh or the square pattern.

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Jai Singh is also being credited with the revival of the spirit of the *Galtu Tank* through the construction of many temples near the sacred tank and on its access. In fact, the Galtu Hill became the major focal point of the town of Jaipur where the Sun temple was constructed by the king on the top of the hill and a major axis of the grid-iron layout of the town of Jaipur was aligned with the Sun temple on the Galtu Hill. The eastern gate of the walled town facing the Galtu Hill is ‘Surajpol’ after the Sun Temple.

III

Just after completion of the main wards of the city of Jaipur, Jai Singh had applied to the Mughal Emperor for the Imperial recognition of his newly founded city. The new city was officially recognized by the Emperor Muhammad Shah to be the Capital of the State in 1733 A.D., after seven years of its foundation. As it is evidenced from the *Parwana* preserved in the *Kapad-Dwara* which reads as:

> “Maharajadhiraja Sawai Jai Singh has informed that he has founded a new city under the name of Sawai Jaipur in the Imperial territory near Amber and has requested that the name of Sawai Jaipur instead of Amber may be written in the Imperial records. His request has been accepted and it is ordered that Sawai Jaipur may be written instead of Amber in future”

The Maharaja Sawai Jai Singh sought permission from the Mughal Emperor in 1717 A.D, before building a *pura* at Ujjain, which is known as ‘Sawai Jaisinghpura’. It is quite surprising that, though his State was under the Imperial territories, no reference,

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61 Bahura, G.N., *Catalogue of Historical Documents at Kapad-Dwara, Jaipur*, Part-I, (S. No.641), p.639, this *Parwana* was written by Zafer Quli Khan, *Khanzad* of the Emperor Muhammad Shah to *chaudharis, ganoongos, mutsaddis* and the public of *parganas* of Sarkar Amber, Suba Ajmer: dated-25*th* Zilqad, 15*th* regnal year of Muhammad Shah (April 28, 1733 A.D); The *Parwana* reads as follows:

> “Parwaanaa aj Jaafar Kulee khaane jaad Muhammad Shaah Baadshaah banaam Chaudharee, kaanoogoyan, mutsiddyaan va riyaayaa pirganaa Sarkaar Aamer Soobe Ajmer taareekh 15 Jildkaad san 15 Jaloossee ---

Mahaaarajadhiraj Sawai Jai Singhee ne likhaa hai ki ahad mubaarik me ek nayaa shahar ba-ism ‘Sawai Jaipur’ muttassil Aamer aabaad kiyaa hai iliyye Aamer kee yevej mo-allaa me ‘Sawai Jaipur’ likhte rahan so manjoor huua sarisat me ‘Sawai Jaipur’ likhte rahan”

regarding such prior permission from the Mughal Emperor before laying the foundation of the new Capital City of Jaipur\(^63\), has been found.

IV

Kostof broadly classified the towns into two categories- spontaneous and planned\(^64\). In the latter, the ruler planned the town formally and then invited people of different castes or groups, specialized in different trades and occupations and gave them incentives and concessions for settling in the town. This is evident in case of the City of Jaipur, where the ruler, Sawai Jai Singh formally implemented the planning, and invited Brahmins from Varanasi to perform the religious rituals on the occasion of the City’s foundation, and then invited influential merchants and traders, and artisans and craftsmen from different parts of Rajasthan and other places to promote trade and commerce. This is also verified by the Girdhari’s *Bhojnasar*, which mentions that when the City was founded many rich merchants were invited to settle down and construct their houses in the City\(^65\). One such invitation to Ghasiram Murlidhar Purohit mentions that the buildings should be constructed according to the directions of Vidyadhar\(^66\).

In V.S.1784/1727 A.D., Seth Bhikhanram Chaudhri of Delhi was invited to Jaipur and instructed to do the work of ‘Sarraf’, who issued *hundis* or the Bills of

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\(^63\) The area was under the *Suba* or the Province of Ajmer and was the part of the ‘Sarkar Amber’


\(^65\) Girdhari’s *Bhojnasar* (*Doha* no.187) mentions that Sawai Jai Singh ordered:

> “Beg basain yak varsh mai baarahai kos hee fer, Des-des ke boaliyoa viyopaari sunihair”

[It (the city of Jaipur) should be populated in one year and should be twelve *kosas* (miles) in extent and merchants from different places should be called to stay here and to make it their home.]

\(^66\) This invitation letter from ‘Sawai Jai Singh to Ghasiram Murlidhar’ reads as follows (also quoted by A.K Roy, *History of the Jaipur City*, *Op.cit*, p. 51.):

> “Siddh Shree Mahaaraajaadhiraj Mahaarajjaa Shree Sawaai Jai Singh Jee deo bachnaat Ghaseeram Murleedhar piseoo parsad vaanchiyaa. Apranch. tu apnee khaatir jamaa raakh Sawaai Jaipur me aaye-haat *haveli* vadhaaye. vinaj-viyopaar keejiyo. Haasil *raahdaaree* tathaa *maapaa* ko sakaar kee had me tu kanaa saithaannee so adhikaarree leejai lau vaa *nikaashu* sadaa mandee maaf aur parwaanon Vidyadhahr ne inaatay huo hai so tharo gaur raakhelau tooe Vidyadhahr kahai tin maafak keejeo. *Miti maadvaa Sudi* 9, V.S.1786/1729 AD”
Exchange. In the next year, skilled artisans from Agra were invited to do jari work and various facilities were also provided to them; and Seth Ghanshyamdas Chaudhry was given Chaudhrahat of Jaipur (Chaudhry or the head of ‘Pargana Sawai Jaipur’) and he was instructed to make laws regarding the tax realization from traders. In V.S.1786/1729 A.D., traders from Bikaner were invited to construct their shops and houses in Jaipur; and in the same year, the Brahmans and the Mahajans or the money-lenders of Amber were also ordered to settle down in the newly founded City of Jaipur. Besides settling down the merchants (money lenders) and traders, it was made mandatory for the Jagirdars of the State to build their houses in the newly founded Capital City of Jaipur. Moreover, Jagirdars had to bear the cost of their buildings in the installments. In other words, the houses were built by the state and later their costs were realized from the Jagirdars in installments. There are large numbers of such houses in all the Chowkries or the squares of the City except Chowki Topkhana-Hazuri.

V

Parwan (Jaipur), Marg Sheersh Sudi 9, V.S.1784/1727 AD, Jaipur Records, R.S.A., Bikaner; A.K. Roy suggest that besides inviting many businessmen to the City Jai Singh, it seems, made it almost obligatory for all the important Jagirdars of his State to build their houses in the City (Roy, A.K., History of the Jaipur City, Op.cit, p.58). One indirect confirmation of this is the fact that the houses belonging to the Jagirdars of various clans of the Kachhwaha Rajputs exist with in the city walls, there is no house of any of the important Shekhawat Jagirdars such as Sikar, Khetri, Bisau, Mandaun, Nawalgarh, etc. with in the city walls. Shekhawats never clearly accepted the over lordship of Jai Singh or his successors (Will’s Report), ibid, p. 59; Hanuman Sharma in his Nathawaton Ka Itihas (p.163) mentions that he had seen the copy of an order which was sent to all the Jagirdars in the State. The order dated Chaitra Vadi 6, 1785 V.S./1728 A.D. informed them that houses would be built for them in Jaipur City and they should pay for the buildings in installment by sending 10 % of their annual income to Vidyadhar in Jaipur regularly. Whoever pleaded poverty was given money for their construction out of Government funds; cf. Sarkar, J.N, A History of the Jaipur City, Op.cit, p.207.

On the basis of one estimate it was found that there were 19 large residential buildings belonging to the jagirdars in Chowki Topkhana Desh alone, A.K. Roy, History of the Jaipur City, p. 59.
Motikatla and Nakkhas, Jaleb Chowk, Sireh Deorhi, Diwan-i-Am (Sarvatobhadra), Diwan-i-Khas, etc. The names of Chowks or the squares are indicative of the Mughal Planning System inspired from the palatial structures of Shahjahanabad. The naming of the cluster or the street is associated with the political or religious centre and is often named after the most influential aristocrat in the cluster. The religious centre of the cluster—the temple or the well—is the basic point of organization, as the social and religious life of the inhabitants of the cluster revolves around these.

Bahura, G.N. and Chandramani Singh, Catalogue of Historical Documents in Kapad-Dwara, Jaipur, Part. II- Maps and Plans, Jaipur, 1990, Cat. Nos. 101 (Plan of a market Chandni-Chowk at Shahjahanabad, Delhi, 18th C.) and 180 (Map of Shahjahanabad, Delhi, 18th C.).

The market of Shahjahanbad (Delhi) i.e. Chandni-Chowk was constructed at the time of City’s foundation i.e. in the first half of the 17th Century, then why the plans of this City and its markets were prepared at Jaipur, a Century later? And what was the motive behind it? One logical argument behind it is that the preparation of these plans, just before foundation of the Jaipur City and its markets by the architects of Jaipur and adoption of some names from these places, logically suggests that these plans were prepared for some idea and inspiration from the Mughal tradition of building architecture and planning, and expanding it further to achieve ‘utilitarian’ and ‘aesthetic’ elements of medieval building architecture. But as a matter of fact, the architects and planners of the Jaipur City did not borrow completely the Mughal elements of town planning as it is shown from the town planning at the walled City of Jaipur which, contrary to the Mughal tradition, is based on “chess-board” or the “grin-iron pattern”.

In Jaipur, a typical cluster or street had the following qualities: The ritualistic centre: A temple or well in the cluster that was used for rituals at the time of festivals. These were usually built by the most influential haveli owner in the cluster. The political centre: The scale of the dwelling in the cluster established the status of the owner. The association of a particular haveli with the temple or well in the cluster also emphasized the status of the owner. For example, the haveli of the Rajput Thakana in Uniara Rao’s Raasta at Jaipur, has a temple of Shanicharji, and the haveli in ‘Vidyadhar Ka Raasta’ at Jaipur, has a Shiva temple. The Paths and Chowks associated with the cluster were also named after the most influential haveli owner in the cluster e.g. Pandit ‘Shivadin Ka-Raasta’ in Chowkri Modikhana, Uniara Rao’s Raasta, etc. Dwelling cluster, which are sub-divided into the following clusters: (i) Caste clusters, consisting of groups of people of the same caste and occupation, for instance, the Brahmin Haveli in Brahmapur (ii) Fraternal clusters, comprising of families of two or more brothers such as Bhatt Haveli in Chowki Modikhana (iii) Single family cluster, consisting of a single family and its zenana (ladies) and servant’s section, for example, the Tatterkhana House in Jaipur (iv) Religious clusters formed around a religious cult as in the case of the Dadupanthi Havelis in Sanganer.

In pre-modern times, the name of the town was usually associated with the political or religious centre, as in the case of ‘Amber’ which was associated with the Ambikeshwar temple, and with Sawai Jai Singh in the case of ‘Sawai Jaipur’ or ‘Jainagar’, Sawai Madho Singh in case of ‘Sawai Madhopur’, etc.
(B) TOWN PLANNING OF THE CITY

In the pre-modern period, there were two broad categories of towns – spontaneous and planned. In the latter, the ruler planned the town formally and then distributed space to different classes of society according to their socio-economic and political status. Town Planning means the preparation and implementation of a suitable ground plan to meet the needs of a particular type of town. In other words, it means putting down on paper the plans of roads, residential area, sewage system, water supply system, play grounds, education centre, office area, recreational centers and a host of other things, and thus of course implementing this plan. The plan must not only fit the Topography of the place and be suitable for its climate but it should also meet the needs of the society according to its habits, and customs, festivals, fairs, economic conditions, means of livelihood, etc. All these factors are taken into consideration by the modern town planners. Before the advent of modern ideas of town planning, town planning meant mainly two things, basic layout or a ground plan for roads and perhaps drainage for storm water and secondly in India the distribution of the various castes and occupations in different sections of the town.


80 The city had to be planned keeping certain fixed features already in existence and before laying down the town physically, a proper planning has to be done to organize the space in different forms. Jai Singh and his ministers planned the City of Jaipur keeping in view the topography of the area and the existing Jainiwas garden. But it took some time to plan and manage for adequate resources and competent planners to carry it out successfully according to his wishes. It is said that it took about fifteen years to finalize the plan of the walled City of Jaipur. In preparing the plan Jai Singh introduced his own ideas also to shape his dream city which were based on his mathematical and astronomical knowledge acquired through the study of both classical and contemporary available books on these subjects and discussions with the learned scholars. There are several original plans preserved in the City Palace Museum (Jaipur) which were prepared by the master architects and his associates, submitted to the Maharaja for his instructions and approval. Thus, when all the plans were approved, the foundation of the new city was laid. Special attention was given to accurate measurements, rhythmic structures, ventilation, open space, uniform major roads through straight streets providing all facilities to the public. Like Kautilya’s ideal town, Jaipur was regularly planned through the contours of the site inhibited the complete realization of the ideal square, as shown in the earliest City Map No.L.S./14.

81 Also, the plans will vary depending on the nature of the towns. An administrative town will have a plan which is different from the plan of an industrial town.
India had a long tradition going back to antiquity for planned town. Development of brick technology and its standardization was a prelude to the planning of cities. As far as a planned town with 'Grid-Iron Pattern' or the 'Chess-Board System' of street planning in northern India before Jaipur is concerned, we have to go back almost to the proto-historic times when we have examples of the cities of the Indus Civilization i.e. Mohenjo-Daro and Harappa, and of later period the second city of Taxila i.e. Sirkap. However, Mohenjo-Daro was indeed a planned town; it would appear that though a much smaller town Mohenjo-Daro’s planning had some similarity with the planning of Jaipur.

The excavations at Taxila have revealed three successive city-sites Bhirmond, Sirkap and Sirsukh. Of these, Sirkap had a planned layout. The second city Sirkap founded by the Bacterian Greeks in the second century B.C. and later built by Scytho-

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82 Rehman, A., Maharaja Sawai Jai Singh and Indian Renaissance, New Delhi, 1987, p.44.
83 Regarding the origin and adaptability of the ‘Grid-Iron Pattern’ or the ‘Chess-Board System’ of street planning, B.B. Lal, author of town planning in Ancient India, explains, "The streets of India were arranged and planted according to what is known as the rectangular Chess-Board System of street planning. That is to say that the streets were laid out in parallel rows cutting one another at right angles. Ancient town planning whether Greek, Roman or Indians, has been based on the straight lines and the right angles. This is the most natural method of street-planning that suggested itself to the unsophisticated mind of the Indian civil architect, but this is also the most generally recognized one even in modern times, because the rectangle is [the] most convenient for building block. Sister Nivedita would however trace the origin of the rectangular plan of the laying out streets to the predominant occupation of Indians which is agriculture, i.e. the labour in the paddy fields. And certainly in the Indian Jaypore [Jaipur], we have the rectangular plan of the rice fields reproduced with their intersecting paths" [Civil and National Ideals, p.10]. I need hardly add that the streets were all straight [Mayamatam, Ch.10, L.182]", cf. B. B. Dutt, Town Planning in Ancient India, New Asian Pub., Delhi, 1977, pp.177-178; For more details regarding the origin of the Grid-Patterns of town planning, see The Origin and Spread of the Grid-Pattern Town by D. Stanislawski, Geographical Review, 36, 1946.
84 The mounds which represent the city of Mohenjo-Daro today cover a square mile, and have been confirmed by excavation which has also revealed the details of the similar streets and lanes in some areas. Combining these pieces of evidence, the published plan suggests that the basic layout was that of a grid iron of main streets running north-south and east-west, dividing the area into blocks of roughly equal size and approximately rectangular, 800 feet east-to-west, and 1200 feet north to south. The existence of six and probably seven of these blocks has been proved by excavation, as have two main streets at right angles (East street and First Street), and part of a third to the east of and parallel with First Street. The denudation of the edges of the mounds renders the perimeter of the city- uncertain in out line and exact position, but of the layout indicated by the central-street plan was continued symmetrically, we would have a square city a mile across comprising twelve major building blocks in three rows of four, east-to-west. The central-western blocks, on this reconstruction layout would be the citadel, occupying a position commensurate with the distinction implied by its foundation. The main street unpaved, seems to have been up to 30 feet wide and with in the main blocks was an irregular network of small roads, lanes and alleys roughly following the general lanes of the layout and dividing the block into individual houses, S. Piggot, Pre Historic India, p.165.
Parthians' on the typically Greek's 'chess-board' pattern, with streets cutting one another at right angles and regularly aligned blocks of buildings, provides a contrast in layout. It has been conjectured that Sisupalgarh in Orissa was also a planned city. However, no indications of the existence of such streets have been found in the actual excavation, and the existence of a grid pattern can only be conjectured. One peculiarity of this fort or town walls of Sisupalgarh is that these walls are not oriented exactly along the cardinal directions, but are turned about 13 degree in the clockwise direction. The Jaipur city walls are turned 15 degree away from the cardinal direction clockwise i.e. almost by the same angle. There is yet no definite evidence of planned city in India in the nearly two thousand years which passed from the time of Taxila and until the foundation of Jaipur in 1727A.D. During the gap of this long period, we find only one example of a medieval city i.e. Shahjahanabad which had only two planned streets.

II

The present description of the town-planning of the walled city of Jaipur is based mainly on the physical survey of the present walled city, contemporary documents and planning maps prepared by the architects of the City- available at the City Palace Museum, Jaipur and elsewhere, and accounts of the foreign travelers describing the City of Jaipur.

The walled city of Jaipur is broadly divided into two portions by one long and very wide road running east to west from Surajpol Gate to Chandpol Gate. This is the City's main axis-road (east-west axis), lying on a natural ridge stretching in line with the foot of Nahargarh hill on the west for about 4 km till the sand dunes on the foot hill of Galtaji and which is slightly inclined to the south-east direction. Its length is about 3 and a quarter kilometers and its breadth is about 33 and half meters. This east-west axis road

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86 This point was noticed by G. Bretzler in his Ph.D-Thesis (Jaiput-Studies Zur Stadt-Und Sozialgeographie einer Indischen Gross Stadt, Ruhr University, Bochum, 1970, p.142; cf. Roy, History of the Jaipur City, Op.cit, p.34.
87 According to Bernier (Travells, p.245),

"There were two straight roads leading into the square (in front of the Red Fort) may be five and twenty, or thirty ordinary paces in width. They run in a straight line nearly as far as the eye can reach but the one leading to the Lahori Gate is much the larger".

88 See Plate No. 2 (B)
is crossed at right angles by three other straight roads having the same width in the north-south direction, dividing the City in many rectangular blocks or Chaukris. Out of these three roads, the middle one is coincided with the City’s second coordinal axis i.e. north-south axis, which is about 2 kms long. To the south of east-west axis road, there were four residential blocks from west to east, these are Topkhana-Desh, the block combining the present sectors Modikhana and Visheshwarji, Ghat-Darwaza and Topkhana-Hazuri. To the north of this road, there were five blocks from west to east these are Purani-Basti, Palace, Ramchandraj, in the north-east Gangpol Chaukri and Brahmapi in the north-west. All the blocks are having regular shapes except the Brahmapi and Purani-Basti whose southern and eastern sides are straight roads but northern and north-western boundaries are irregular. The central block i.e. Palatial Complex, which is the largest one, is occupied by the Royal Palace, Govind-Deva Temple, the famous Observatory, Jainivs Garden, Talkatora Lake, and other buildings. All together, there were nine blocks or Chaukris. All the blocks, except the Palace, Gangpol Chaukri and Brahmapi, seems to be of almost equal size.

These Chaukris or the blocks are further sub-divided into the smaller rectangular and square blocks by a large number of block streets and lanes parallel to both the cardinal axes and again crossing each other at right-angles. In this way streets are either parallel or perpendicular to each other. The width of the streets decreases from the main roads at the primary level having the average wideness of 33 ½ meters, block streets at the secondary level having too much variations, and lanes behind individual houses at the tertiary level having the average wideness of one and a quarter meter.

At the crossing sections of the east-west axis road and the other three perpendicular main roads, there formed three squares called Chowks or Chaupars with a side three times the breadth of the main road. The western Chowk is called Chhoti-Chaupar or the ‘Amber Chowk, the central Chowk is called Bari-Chaupar or the ‘Manak-Chowk which is the meeting point of both the cardinal axes, and the eastern

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89 See Original Plan (L.S./14) of the City, Plate No. 1, and Final Plan of the City.
90 See Final Plan of the City.
91 See Sketch Plan of the Palatial Complex.
92 See Final Plan of the City.
93 See Plate No. 19 (C)
94 See Plate No. 15 (C)
one is called ‘Ramganj-Chowk’. These Chowks are the busiest centers of the walled city.

On the main roads there are City’s main markets or bazaars having shops on both the sides with uniform shape and size which gives a very pleasant look to the walled city. The east-west axis-road have three main markets i.e. Chandpol Bazaar - Chandpol Gate to the Chhoti-Chaupar, Tripolia Bazaar - Chhoti-Chaupar to the Baris Chowk, Ramganj Bazaar - Bari-Chowk to the Ram-Chowk. The southern markets are Kishanpol Bazaar - from Ajmeri Gate to the Chhoti-Chaupar, Chaura-Raasta- New Gate to the Tripolia Gate, the shops on this road appears to be more modern, Jauhri Bazaar- Sanganeri Gate to the Bari-Chaupar, Chaar Darwazaa Bazaar- Ghat Gate to the Ram-Chowk. And the northern markets are Gangori Bazaar - Chhoti-Chaupar to the Chogan-Stadium, Sireh-Deorhi or the Haw- Mahal Bazaar and Moti-Katla Bazaar to the east of the Palace Block.

The network of the major roads and streets and the formations of the residential blocks and their subdivisions shows that the walled city is based on the ‘Grid-Iron Pattern’ or the ‘Chess-Board System’ of street planning i.e. the main roads and streets cross each other at right-angle; and thus it forms a network of street planning which joint each and every part of the City by the shortest distance. Up to some extent, this pattern is maintained at almost every level within the city walls except the eastern block Topkhana-Hazuri, the eastern part of the Ramchandraji Chaukri where their subdivisions show a haphazard planning and Gangapol Chowkri which shows that these three blocks are of later development. Thus, the layout of the City’s artery roads & streets and the uniform look of its main markets give the walled City of Jaipur a planned look.

95 See Plate No. 15 (B)
96 See Plate Nos. 15 to 22.
97 See Plate No. 22- (A), (B) & (C).
98 See Plate No. 17 (B), 19 (A) & 21 (B)
99 See Plate No. 15 (A)
100 See Plate No. 20 (C)
101 Along the southern city wall, from west to east there are- Indra Bazaar, Nehru Bazaar, Bapu Bazaar and Sanjay Bazaar. These markets were built later on, as the shops on these markets also seem to be of later development.
102 See Plate No. 21 (A)
103 See Plate No. 20- (A) & (B)
The old Jaipur City (the ‘Pink City’), is enclosed by the fortified wall. It is to 25 feet in height and its thickness though varied, is about 9 feet at the base. The circumference of the fortified wall is about 9 km. At the top the wall is crowned with battlement motifs though these battlements are meant for decorative purpose with no functional use. Ditch or moat around the city wall is conspicuously absent, though medieval cities generally were accomplished with enclosure and moat. It is the fortification wall which gives the shape of an irregular rectangle to the City, due to its irregularity in the north-western side.

At present, the wall is absent in the north-west of the City between Brahmapuri and Chowkri Purani-Basti. But there are remains of the old city wall around Brahmapuri, observed on the road to Gaitor during the course of my survey. Kapad-Dwara Catalogue Map No.287 also shows a kot or the wall which was constructed from the ‘Jainiwas Talab’ i.e. ‘Talkatora’ Lake to ‘Kanak-Bagh’ (between Jaipur and Amber) and its dimensions are also mentioned. The remains of this wall demarcate the eastern boundary of the Brahmapuri Colony, from the Palace Complex to the foothills of Gaitor. The absence of the city wall between Brahmapuri and Chowkri Purani-Basti, and presence of Samrat gate again indicates Brahmapuri as a part of the City, as also reflected by a contemporary document which shows that Brahmapuri was planned to be built as a part of the Jaipur City. And the remains of the old city wall around Brahmapuri can still be observed on the road to Gaitor. It is possible that the present city wall as shown on the north-western edge of the town might be incorrect and the northern walls of the Chowkri-Sarhad are just fortifications of the Palace Complex, not the original city wall.

Another important map that indicates that the northern area above Talkatora was part of the earlier walled city is Map No.45. It shows the position of havelis of

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104 See Plate No. 2 - (A) & (B)
106 Rajnamcha- Potedar (Jaipur), V.S.1783/1726 AD, Jaipur Records, R.S.A., Bikaner.
107 Jaipur City underwent significant transformations in the period of Ram Singh-II (1835-1880 A.D.) when the original water system became redundant- ‘Rajamal-Ka-Talab’, which existed to the north-west of Talkatora Lake, and ‘Kunds’ or the water tanks existed in the squares of the cardinal roads of the City were filled up. It is possible that even the city wall on the northern side was redefined in this period.
108 Kapad-Dwara Catalogue, Vol.II, Maps and Plans, this map belongs to the period 1725-50 AD.
significant ministers i.e. these are located in the north beyond the bank of Talkatora and include the Rajamal’s Haveli with an area of 4 bighas and a quarter, which belong to the Prime Minister of Sawai Jai Singh. If this area was outside the walled city it would have been specified as in the Map No.54 (Kapad-Dwara Catalogue), which mentions the land allotted to several Rajput Thakurs outside the city wall on the western side.

Since Jaipur is surrounded by Nahargarh, Jaigarh, Ganeshgarh and Shankargarh and further by Raghunathgarh and Ambagarh forts on the north and south of Galtaji, these fortifications in turn ensure, at least from three sides, a complete enclosure of the Jaipur City. Thus the city wall of Jaipur was naturally protected from three sides by the hills but the southern city wall is without any natural defense.

Though, at present there are eleven gateways provided in the fortification wall of the City in different directions, originally only eight city-gates\(^{109}\) were built during the period of Sawai Jai Singh (as discussed earlier)\(^{110}\). The location of these gateways is as follows:

- **Surajpol** in the east
- **Shivpol** or **Ghat-Darwaza**, **Rampol** or the Sanganeri Gate and **Kishanpol** or the Ajmeri Gate in the south
- **Chandpol** in the west
- **Brahmpol** or the Samrat Gate, **Dhruvpol** or the Zorawar Singh Gate
- **Gangapol** in the north.

The peripheral demarcation of the City i.e. the town walls were guided by the location of these gates. Most of the gates are of Tripolia type having three arched (pointed) passage where mid one is bigger and flanked by smaller one, and the span of all the passage is equal. Central entrance of the gates is of little projected and both the corners of the central entrance are occupied by Chattaries or the pavilions at the top or roof level and flanking corners of the whole gate are again surrounded by Chattaries.

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\(^{109}\) See Plate Nos. 4 to 8.

\(^{110}\) As discussed in the previous section i.e. Foundation of the City, three city gateways namely, Char-Darwaza gate, Manpol, Singhpol or the New Gate are of later development and were built during the period of Maharaja Ram Singh-II.
Some gates are recessed in the fortified wall and others are little projected. All the gates are of different dimensions. The City of Jaipur runs on east-west axis and the main road thus seen from Surajpol (the eastern gate) to Chandpol (the western gate).

A few plans of the Jaipur City at the time of its construction are preserved in the palace. Most of these are land allotment plans for particular area of the City but map number L.S./14, the earliest available plan map of the City, is significant\(^{111}\). This map is a progress report of the construction of the City\(^{112}\) in the initial stage. It shows the basic layout of the early Jaipur City and centric demarcations of the Chaupars or the squares with reports on the construction progress written on all sides of the main roads and Chaupars. – are shown on this map.

L.S. /14 shows that the plan of the Jaipur City was developed initially with perfect symmetry in four Chowkries or the square sectors where central one was reserved for Royal residence, Chowkri Topkhana for Rajput Thakurs, Chowkri Purani-Basti for leading courtiers, Chowkri combining the present blocks Visheswarji and Modikhana\(^{113}\) for traders. No road was originally planned to divide Visheswarji and Modikhana blocks and it is not quite clear when the present Chaura-Rasta and the Tripolia Gate were planned and built. The area now occupied by Chaukris, Ghat-Darwaja, Topkhana-Hazuri and Ramchandarji was left completely underdeveloped in the beginning. The map shows that the area was full of depressions, sand dunes, etc. these parts were included within the city limits by completing the city wall at a subsequent date. Originally only five bazaar or markets were planned for the City. These were later named as Johri Bazaar, Sireh Deori Bazaar, Kishanpol Bazaar Gangori Bazaar and Chandpol Bazaar.

According to the progress report given on the map L.S. /14, 162 shops were constructed by the State on each side of each of these bazaars, except that there were only 144 shops on the western side of the Kishanpol Bazaar. The area occupied by the 162 shops was 18 bighas in all cases. Only the 144 shops on one side of Kishanpol Bazaar occupied 16 bigha and 88 shops were constructed in the Chandpol Bazar, to the north-west of the Kishanpol-Bazar. All together, 1362 shops were constructed in the initial

\(^{111}\) See Plate No. 1. The date of this map is not clear. The V.S. year corresponding to A.D.1725 is mentioned on it.

\(^{112}\) It is not according to scale since the palace is shown to be much smaller in area then it actually is.

\(^{113}\) But clearly Chaura Rasta was never built like a bazaar, just as the Johri Bazaar was. The shops on the road appear to be more modern. There are today about ten important temples facing Chaura Rasta.
stage of the Jaipur building. All these shops were and are, therefore, of uniform size and shape and give the walled city of Jaipur a planned look.

Rojnama-Potedar of Jaipur of V.S.1783/1726 A.D. mentions town planning of the City and distribution of separate blocks for different groups of the society according to their socio-economic status. It records that the town was divided into wards meant separately for Brahmins, Rajputs, Vaisyas and other castes and professions. These wards were known as, ‘Brahmanpuri’, ‘Kumarvas’, Maheshwarivas (traders), ‘Chinpavas’, ‘Telivas’, etc. This caste and profession based space-organization in the City of Jaipur was also evidenced by Heber, who visited the City in 1820’s. He mentions in his famous memoirs:

"We passed together through the opposite gates of the city, the uniformity of which throughout is very striking. My companions told me that it was laid out in quarters or wards, according to the rules of the Shaster (Shastra); one being for the Thakurs, another for the Brahmins, a third for the ordinary Rajputs, a forth for the caste of Kayts (Kayasts), or writers, a fifth for the Bunyans, or traders and sixth for the Gaowalas, or cow-keepers, while the seventh is occupied by the palace."

The land allotment plans available in the City Palace Museum show that Brahmin Havelis of Royal priests are square in most cases, and other plots are rectangular with smaller side facing the streets which were allotted to private citizens, temples, etc. These allotment plans also show that some rectangular plots reserved for prominent persons were ‘sawaya’ i.e. one quarter extra in area. Where the buildings were due to be constructed, soon directions regarding the buildings i.e., area and other dimensions, were given, which show that the building line and the height of the buildings were regulated by the State under the supervision of the Minister Vidyadhar.

Thus, on the basis of the above analysis of the old city maps and plans, contemporary documents and outcomes of the physical survey of the present walled City of Jaipur, it can be safely concluded that initially the City was planned to be built in four blocks which grow to nine blocks in the successive stages of Jaipur building during the

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117 Ibid, p. 45.
period of Sawai Jai Singh. But the eastern most area which was full of sand dunes, covered by the blocks Topkhana-Hazuri, Ramchanraji and Gangapol Chowkris, was left undeveloped during Jai Singh’s period. Through, the development work in these blocks was completed by Jai Singh’s successors, Ishwari Singh and Madho Singh, we find haphazard planning in these blocks and it seems as the population grows, the people occupied the undeveloped area.

III

The original plan of the City of Jaipur was prepared by the chief architects and ministers of Jaipur under the direct supervision of Sawai Jai Singh. In this planning the name of his able minister Vidyadhar, a Bengali architect and an engineer as well, generally comes into light. Though, the official records do not mention Vidyadhar’s contribution in the planning of the City, it was believed by his contemporaries that it was he who had prepared its detailed design. Girdhari mentions that Jai Singh ordered Vidyadhar to found the City:

“Ath Sawaai Jaipur basaayo taakau varnan, Puraakare bahu harsh kari manmahimod badhaaye, Vidyadhar sau boli kahi saharsu ek basaaye”

[Sawai laid the foundation of Jaipur, the description of which is as follows: He laid out many streets, and thus enhanced the joy of heart. He said to Vidyadhara that a city should be founded here.]

Todd writing nearly eighty years later mentions:

“The merit of the design and execution (of the City) is assigned to Vidyadhar, a native of Bengal, one of the most coadjutors of Prince in his scientific pursuit, both astronomical and historical.”

In fact Vidyadhar was promoted as Minister Desh Diwan-only in 1729 A.D. more than a year after the official foundation of the City. Official records however show that Vidyadhar had been rewarded a number of times for his good work as an engineer. He was, perhaps, the chief architect and engineer for the buildings of both state and private.

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LAYOUT PLAN OF THE WALLED CITY OF JAIPUR