CHAPTER- III

Main sites

The district of Allahabad is studded with a large number of ancient sites. Most of these are located on the banks of the rivers as is the case elsewhere in India. It is not true not only in case of India, but it applies to other ancient civilizations also. Most of the ancient cultures sprang up and flourished in the valleys of rivers. So far the following sites in the Allahabad district have come to light-

(1) Kausāmbī (2) Pahosā (Prabhāsa ) (3) Bhītā (4) Garhawā (Bhattagрāma, near Shankargarh) (5) Lachohhāgir (6) Jhūsi

This list cannot be taken as final. Some of the above sites have been dealt with by various scholars in the past. However, adequate attention has not so far been paid to a few of the important sites. The details of the sites are given here under :-
KAUSĀMBĪ

The actual location of the ancient city of Kauśāmbī had been a subject of controversy among scholars. Now, it has been accepted on all hands that the modern village of Kosam, at a distance of about 39 miles south-west of Allahabad represents the ancient Kauśāmbī. General Cunningham's identification of Kauśāmbī with Kosam has not left any room for doubt. The controversy regarding the location has now been laid to rest. This glorious city of king Udayana has recently been excavated by the University of Allahabad. The present ruins of kauśāmbī resemble a fortress formed of earthen ramparts and bastions covering an area of about 562 acres in a circuit of nearly 4½ miles. The remains of the old city stand on latitude 25°20' N. and longitude 81° 23' E. between the villages of Kosam Inām and Kosam Khirāj. The former village stands on the western extremity of the mound and has a predominantly Muslim population. The latter includes three villages - (1) Barā-Garhawa (2) Chhotā Garhawa and (3) Hisāmbād. The former two villages are located on the southern end of the mound on the bank of river Yamunā, while Hisāmbād is on the eastern fringe of the site. On the northern end of the mound lies the small village of Ambākuān.
KAUSĀMBĪ IN ANCIENT LITERATURE

The Vedic Index gives the following information regarding Kauśāmbī on the basis of the later Vedic literature.

"Kauśāmbeya is the patronymic (descendant of Kauśāmba after a teacher Protī in the Satapatha Brāhmaṇa (XII, 2, 2, 13; Gopātha Brāhmaṇa 1, 2, 24) according to St. Petersburg dictionary, a view supported by the fact that Kauśāmba actually occurs as the name of a man in the Pañchavimśa Brāhmaṇa (VIII 6, 8. the name is also found later in the epic in the form of Kauśāmba). It is, however, possible that the word means a native of the town Kauśāmbi as understood by Hariśvāmin in his commentary on the Satapatha Brāhmaṇa (1)"

As pointed out in the above reference the Satapatha Brāhmaṇa mentions Protī Kauśurubindi, a pupil of Uddālaka-Brūṇi, as Kauśāmbeya which is explained by Hariśvāmin as a native of Kauśāmbi (2). Further the Gopātha Brāhmaṇa also assigns the same title to a man named Predī Kauśurubindi who appears none else than the pupil of Uddālaka mentioned in the Satapatha Brāhmaṇa. In one of the Bharhut inscriptions occurs the epithet Kosambeyaka (3), a Prākritised form of Kauśāmbeya denoting the same meaning. Thus the occurrence of these epithets in the Brāhmaṇa literature proves the existence of an inhabited locality
of Kausāmbī some time before about 1000 B.C.

Buddhist literature abounds in references to Kausāmbī as a well known city in northern India. The Majjhima Nikāya contains a chapter Kosāmiya suttanta (1-5-8) which relates to Lord Buddha's stay in the Ghositārāma monastery at Kausāmbī and his preaching of the quarrelsome Bhikshus of the order there (4). This event is supposed to have occurred near about 523 B.C. In the Sandaka suttanta (2-3-4) of the Majjhima Nikāya are mentioned Kausāmbī, Ghositārāma and Plaksna Subhā (Pabhosa cave) in another context (5). The Bouni-Rajākumar-suttanta (2-4-5) of the same work refers to the Buddha's stay in Ghoṣitārāma at Kausāmbī (6). The Upakilesa- Suttanta (3-3-8) also refers to Kausāmbī and Ghositārāma (7).

According to the Vinaya-Pitaka the Physician Jīvaka stayed at Kausāmbī on his way from Ujjainī to Rājgrīha (3). Several other references to Kausāmbī (9) occur in this work in relation to the Buddha and the monks of the place. That Kausāmbī figured as one of the prominent cities of north India in the Buddha's time is evident from a conversation between him and his chief disciple, Ānanda, in the Mahāparinibbāna suttanta of the Pāli Nikāya. According to it when the Buddha expressed a desire to die at Kusinārā, Ānanda requested him not to die in such an insignificant place when there existed other
great cities such as Kampā, Rajagaha, Sāvatthī, Sīketa, Kosambi and Bārānasī (10). Further Vījyā Nikāya refers to Kausāmbī as a (11) large city. The Vamsatthappakasini a commentary on the Mahāvamsa counts Kausāmbī among the nineteen cities where different dynasties of the kings of the solar clan ruled. The cities enumerated are (1) Kusāvatī (2) Ayujhapurā (3) Bārānasī (4) Kapilapura (Kapilavastu) (5) Mathipura (Hastināpura) (6) Akachakkhu (7) Vajiravuttī (8) Madhurā (i.e. Mathurā) (9) Arthapura (10) Indapattā (Imiraprattha) (11) Kosambi (Kausāmbī) (12) Kannagocca (13) Roja (14) Champā (15) Mithilā (16) Rājagaha (17) Takkasilā (18) Kusinārā and (19) Tamalitti (12).

According to the work referred to above fourteen kings reigned in Kausāmbī and all of them were pre-Ikṣvaku kings of the solar clan (13). The remarks of Dr.B.C. Law are noteworthy in this respect. He says: "The suggestion throughout is that the city used as capital was founded by its originator, the first king of the family (14)".

The Mahābhārata attributes the foundation of the city of Kausāmbī to Prince Kaśāmba, the third son of the chedi king Upārīchara Vasu who belonged to the Paurava dynasty (15). The Nāmāyana of Vālmīki also gives almost a similar account of the foundation of this city. It says that there
was a king named Kuśa who had four sons: Kuśāmba, Kuśāmbha, Ādhūrtarajasa and Vasu from his wife Vaidarbhī. Each one of these princes, according to the story, founded one city. Kuśāmba founded the city of Kauśāmbī, Kuśāmbha founded Mahodaya, Ādhūrtarajasa was the founder of Dharmarānya and Vasu that of Girivraja (16). The difference between the Kuśāmba of the Mahābhārata and that of the Rāmāyaṇa lies in their parentage only. In the former work he is said to be the son of Uparichara Vasu while the Rāmāyaṇa says that he was son of Kuśa. Both the epics, however, attribute the foundation of Kauśāmbī to Prince Kuśāmba.

In the Kāśikā of Jayāditya the derivation of the name of Kauśāmbī is suggested as Kuśāmba is the name of Kauśāmbī, by way of illustration of Pāṇini's rule (4-2-68) (meaning, "Founded by him"). It has been explained, quoting the example of Kauśāmbī that, 'The city of Kauśāmbī was so named because it was laid out by Kuśāmba (17). The name of Kauśāmbī occurs in the Kāmasūtra of Vātsyāyana while describing the location of the Sūraṇa country.

(18) Baidhaghosha mentions Kausambi while indicating the route from that town to Gonarda. He says, 'Tumbavana would be the step between Vīdisha and Kauśāmbī, on the route from Gonaddha (Gonarda) towards the Yamunā (19).
According to the Matsya Purāṇa Hastināpura was swept away by flood in the Gaṅgā. The king Nichakshu of the Bharata dynasty abandoned the city and made Kauśāmbī his capital. Nichkshu was the fifth in descent from Parīkṣhit, the grand son of Arjuna (20).

The Viṣṇu, Vāyu and Bhāgavata purāṇas also agree with the Matsya that it was an ancestor of king Udyana who made Kauśāmbī his capital when the former capital Hastināpura was swept away by a flood in the Gaṅgā. In these purāṇas he is called as Vivakṣu or (Nichakshu), Nemichakrāṇi Nichaknu ani Nirvaktra. According to the Matsya Purāṇa he was the fifth; Viṣṇu and Vāyu rank him sixth and the Bhāgavata gives seventh place to him in descent from Parīkṣhit. From U. ayana upwards he is the twentieth king according to the Matsya and Bhāgavata Purāṇas while nineteenth according to the Viṣṇu Purāṇas (21).

All these accounts of the epics and the purāṇas corroborate one another. None of them suggests, even the least, that the Paurava king, who shifted his capital from Hastināpura to Kauśāmbī was its founder. Therefore, it can safely be concluded that Kauśāmbī already existed as an important town so as to tempt a king to remove his capital there.

Another version of the foundation of Kauśāmbī is found in the Pāli commentatorial traditions. According to it
Kausambi was named after the sage Kosamba who dwelt there.

In this respect Panini's rule विनिवाहः (V-2-69) has been applied. The Paratthajotika (Sutta Nipata commentary) explains it thus: "स्वागतिकमिति एवं नामस्तिर तथैव किर वामस्तिः नाम हसिनो निधास्व प्रत्ययो करोधि कस्मा, कथा द्विभस्व निधासो कोष्टेन, काकम्यस स काकनौ, एवं हसिने गायन सामान्यतिः कुशलिः." (22)

"Kosambi was so named because it was the dwelling place of sage Kosamba just as जावत्थि and काकनी got their names from the sages जावत्थि and काकनी residing in their respective places." In this respect Dr. B.C. Law concludes, "Thus the Pali commentatorial tradition differs from the epics in that it seeks to suggest that Kausambi was at first a hermitage or religious settlement, around which the city grew up subsequently (23)."

Buddhaghosa records two derivations of Kosambi in one of the passages of his commentary. It says:

"कौशाम्भयान्ति एवं नामस्तिर तत्स किर नागलस्व वामस्तिः वायुहिते केवल द्विभस्व रक्षता व उस्तन्या वेः, कथा कौशाम्भीचि संस्कर्मासि, कुशलस्व नाम हसिनो वस्यं किसुरे नामवस्त्रयातिपि (24)"

The above passage explains that the city came to be called 'Kosambi because knosamba trees were uprooted while it was
being founded. Further it is commented, "According to others, it was so named because it was built not far from the hermitage of the risi, named Kausāmbi".

It is obvious from the above extract that in the time of Buddhaghosa two pāli traditions, regarding the derivation of the name of Kausāmbi, were prevalent and that both of them were recorded by him due to the reasons known to him.

A third explanation of the origin of the name of Kausāmbi is found in the Vividhatīrthakalpa, a jain work. According to it Kausāmbi came to be known as such because it abounded in huge and shady Kausamba trees (25).

In view of these Sanskrit, Pāli and Prākrit traditions regarding the derivation of the name Kausāmbi, no definite conclusion could be arrived at. Since each of the traditions has convincing and valid reasons, it becomes difficult to choose one of them. In this regard Dr. Niti Adaval is inclined to favour the Sanskrit tradition as recorded in the epics and Purānas. He remarks, "It seems quite acceptable that the city derived its name from its founder king and lends quite some weight to the stand of the Sanskrit literature as against that of the Pāli literature which is comparatively of much later times and hence less authentic (26)".

The above contention of Niti Adaval appears to be correct and convincing because it is a well known fact that Gautama Buddha visited Kausāmbi the capital of king Udayana,
in the 6th century B.C. on several occasions. According to the Purāṇas Nichaksha the nineteenth or twentieth Paurava king upwards from Udayana shifted his capital from Hastināpura to Kausāmbi when the former was swept away by the Ganges. The founding of a capital here itself proves the prior existence of Kausāmbi as a city. The references to Kausāmbi in the Pārāśara and Gopātha-Brāhmaṇas, said to be composed earlier than 800 B.C., also bear the testimony regarding the existence of this place. As such, the Buddhist literature could not have preserved such ancient traditions. Therefore, they cannot be deemed as authentic and reliable as the tradition embedded in ancient Sanskrit literature.

Kausāmbi is referred to in Patañjali's Mahābhūṣya while illustrating one of Kātyāyana's (350 B.C.) vārttikas on Pāṇini's sūtra, 'कृतिप्राप्यः' (II-1-18). The vārttika runs 'निराल्प: द्राम्धचवरं पत्थरा' which means the prefix 'तित: ' etc. are added to denote departure from a place named in the fifth case. Patañjali explains this with two illustrations 'विषयाभिः' one who has passed beyond Kausāmbi and 'निरवरानसिः' one who has passed beyond Vārānasi.

Kausāmbi has been referred to in the Brihatkathā as a very prosperous city. The Brihatkathāmanjari describes it as a very beautiful and blessed town as if it was a form of the splendour of Śiva. The Kathāsaritsāgara tells
us,' There was a country of the name of Vatsa. In the middle of it there was a great city known as Kausāmibī.

(वस्त्रि वत्स इतिहासातील देशं। कौसामिक नाम कार्तिक नम्बळाचे महादुधे) (27)

According to Brihatkathālokaśāngīna Kausāmibī was situated in the Vatsa country on the bank of the river Yamunā and was the heart of the world itself (28). Āśvaghoṣa refers Kausāmibī and the hermitage of sage Kusāmba (29)

Jaina traditions describe Kausāmibī as a flourishing city abounding in large size kosamba trees providing cool shade. Kausāmibī is mentioned as Vatsapattana— the capital of Vatsa in Irīkāṁsaśa (30). The Jātaka also mention it as the capital of the Vatsa country (31). The Mahāparinibbāna Suttanta describes Kausāmibī as one of the six principal cities of northern India in Budhañghoṣa’s time (32). Kausāmibī was a prominent centre of business enjoying land as well as river facilities of trade and commerce. It was an important centre or emporium of inland trade of ancient India. It was a halting place on the high road which led the travellers from Patitthāna to Śāketa, Brāhastri and Rājagriha. N.N.Ghoṣa says, we can gather from the Vinaya texts that the terminus of main river route from east to west was Kausāmibī. Sahajātī was its nearest river station down the Yamunā, near the confluence (33).
Yuan-Chwang calls Kausāmbi capital of Vatsa (Fu-two or Lu-tzu meaning calf) as well as the name of a country or kingdom. At one place he describes it as the capital of the Vatsa country (34) while at another place he says that, the country or kingdom of Kausāmbi (Kio-shang-mi) was above 6000 li (1200 miles) in circuit (35). In the Kara (Allahabad district) inscription of Yashapal dated samvat 1093 (A.D. 1036) Kausāmbi is mentioned as Kosamba manjala (36). In another Nāgarī inscription dated 1245 (A.D. 1188) from Meohar, a village situated at a distance of 7 miles from Kosam, occurs the word 'Kosamba pattalāyām,' (in the district of Kausāmbi). The inscription purports to say that in the Vikram samvat 1245 (1188 A.D.) during the reign of king Jayachandra of Kanauj a certain Sivastavya Thakkura (name missing) caused a temple of Siddhesvara (or Maheshvara?) to be built at the village of Mehavad (at present Meohar) in the district of Kausāmbi (37).

The above literary references show that during different periods of its history Kausāmbi enjoyed varied political status. In ancient Indian literature it is invariably mentioned as the capital of the Vatsa kingdom. Yuan-chwang referred to it both as a country and the capital. The Kara stone inscription of Yashapal (S.1093) mentions it as 'Kosamba manjala' and Meohar (Mehavada)
Inscription describes it as Kosambapatla. It shows that from the seventh century onwards Kausambi was recognized as a political unit rather than mere a city.

Buddhaghosa mentions Ghoṣita, Kukkuta and Pāvārika, three business magnates of Kausambi in the Buddha’s time. Each of them built a monastery in his name in the neighbourhood of the city for the stay of the Buddha and the Bhikshus. These monastic establishments were named as Ghoṣitārāma, Kukkutārāma, and Pāvārika-ambavana respectively. Huien-Tsang gives certain indication about their location in his itinerary. About Ghoṣitārāma, the traveller points out that it stood outside the city on the south east side with an Asoka tope over 200 feet high. Huien-Tsang saw the Ghoṣita’s (Chinese-Kushih-10 or Goshila) residence and other Buddhist reliquaries. He points out the location of the Kukkutārāma to the south-east of the Ghoṣitārāma. It was at that time a two storey building with an old brick upper chamber. Pāvārika’s mango grove was situated to the east of the Ghoṣitārāma where the Chinese pilgrim noticed the old foundations of a building. Fa-Hsien also mentions Kausambi and Ghoṣitārāma in his travel record. He says, ‘Thirteen Yojanas to the north-west of the above shrine (at Banaras) there is a country called Kausambi. There is a shrine there, known as the garden of Ghochirāvana, in which Buddha once dwelt and where there are still priests,
mostly of the lesser vehicle (41). Here Ghochirāvana
garden is nothing else than the Ghoṣitārāma and 'country
called Kausambi' is the Kausambi, the famous city proper.

Out of the arāmas mentioned above the location of the
Ghoṣitārāma only has been excavated (42) so far. The
remaining two are still escaping the spade of the archaeo-
ologist and their actual position is in dark.

The city of Kauṣāmbī

The present ruins of Kausambi on the left bank of Yamuna,
situated near the modern village of Kosam have considerable
importance. Traces of ancient habitation cover an area of
about eight square miles, part of which was defended by a
complex system of fortification. The mounds of ancient rampa-

ts together with the surrounding moat, form a semi-circle
with Yamuna forming the base (43).

These ruins consisting of an immense fortresses formed
of earthen ramparts and bastions are spread in an area of
23,400 feet or exactly 4 miles and 3 furlongs in circuit
(44), according to another estimate the peripheral circuit
of these ramparts is 21,000 feet or approximately 4 miles
This minor difference between these measurements is
immaterial. The average height of the rampart is about 35
feet, while the individual height of towers ranges from
(46) 70 to 75 and 50 to 60 (47) feet.
There are a series of salients and towers at regular intervals on eastern, northern and western sides of the rampart (48). On the whole 11 gateways have been noticed piercing the rampart on three sides. Out of these 5 are held to be the principal gates and other six subsidiary ones. Out of the five main gates, two were on the eastern, 2 on the northern while the fifth has been observed on the western side. All the three sides had two subsidiary gates on each side. All the five principal gateways were provided with watch towers. There existed a moat having an average width of 250 feet between the rampart and the watch towers.

The eastern gateway had following distinguishing features:

(1) There existed a mud bund which served as a curtain for the gateway, with a maximum length and width of 350 ft. and 90 feet respectively.

(2) There was a 25 feet wide passage between the bund and the rampart.

(3) There stood a tower measuring 140' x 90' on the other side of the moat at a distance of 275 feet from the terminus of the bund.

(4) There had been two towers at the top of the rampart opposite the outer tower-
(5) The maximum width of the moat in this area is 480 feet.

On the basis of these facts Prof. D.R. Sharma concludes, 'It is evident that the tower on the outer side of the moat, the moat, the curtain and the two towers on the top of the rampart, formed part of a carefully laid out defence complex. A wall measuring 262 feet in length formed the northern flank of this complex (49).

Earlier, Cunningham could notice the existence of only six gates through deep depressions in the lines of ramparts with two of these openings on each of the land faces of the fortress (50).

When Cunningham visited this site, he found the whole mound covered with broken bricks. Though, at present the major part of the ancient site is under cultivation it is littered with ancient brick bats and pot sherds. At the site proper, Cunningham noticed a Jain temple (still intact) built in 1934 and the foundations of a large building in the east as well as west of it. But he did not get any sculptural and architectural remains there. He came across two sculptured pillars of a Buddhist railing and the pedestal of a statue in Barā Garhawā village, about 1500 feet south-west of the temple. The two railing pillars were sculptured with figures of a male and female with scanty
clothings as found in the basreliefs of the Sanchi tope (51). The pedestal of the statue bore the inscription of this Buddhist creed वे कार्त्तिक लक्ष्मीसम्यक्--------etc. in the characters of about 8-9th century A.D. There are two rail pillars of the Śunga period in the Allahabad Museum (52). Further Cunningham reported the presence of a square pillar sculptured on three faces with representations of three stūpas in village chotā Garhawā about half a mile south-east of the Jain temple (54). A pillar from Kausāmbī in the Museum collection (55) meets the above description with a minor difference. The piece present in the Museum contains the figure of two stūpas carved one above the other on all the three sides, while Cunningham's has only three stūpas.

Cunningham also noticed a four faced Śivalinga, with hair massed on the top of each head, between the two villages of Garhawā. There are several four faced Śivalingas in the Museum brought from the Kausāmbī (56) area but due to lack of proper description none of them can definitly be identified with Cunningham's description. Museum exhibit no. 214. bears some resemblance to the linga reported by Cunningham.

It is not at all surprising to find the relics of the Vedic Puranic religion from Kausāmbī. Muen-Tsang mentions the existence of more than fifty Deva temples and the presence of very numerous non-Buddhists during his visit to kausāmbī (57). Cunningham saw three more stone pillars
from Hisāmabīd which according to him were plain. Before
the time of the Buddha Kauśāmbī was a centre of the Vedic
religion.

During the reign of Aśoka a Buddhist centre was
established at Kauśāmbī but Buddhism could not have an
upper hand over the Vedic Puranic religion after the death
of Aśoka.

The archaeological remains from Kauśāmbī and the area
around indicate the prevalence of the Vedic Pantheon here
right from the Šunga period.

The most outstanding and important ancient relic which
Cunningham noticed at this site was the large monolithic
pillar, still standing in situ. It is similar to the Aśokan
pillars found at several places like Allahabad, Sānchī, Delhi,
Lumbini and Sārnāth. At the time of Cunningham's visit the
pillar stood at an angle of 5° and only 14 feet of it
remained above the ground. The rest was buried in a mound
of broken bricks. He found two more fragments of the pillar
lying close by measuring 4 feet 6 inches and 2 feet 3 inches
respectively. There is a fragment of the same pillar measur-
ing 3 feet 6 inches in Allahabad Museum (52) others descri-
bed above are presently untraced.

Cunningham conducted excavations around the shaft to a
depth of 7 feet 4 inches. He could not reach the end of
the polished portion. The diameter of the Kauśāmbī pillar
is 28\(\frac{1}{2}\)\text{"} and its present height is 34\(\text{'}\) feet and 6 inches.

In 1921-22 Sri Daya Ram Sahnii excavated around the Pillar and found out the actual height of the existing portion to be 34\(\text{'}\) feet 6 inches and its base, 1\(\text{'}\)9\(\text{"}\) in height was rough intended to be kept underground (59). Like Cunningham (60) Sahnii also came across two pieces of the pillar measuring 4\(\text{'}\) 6\(\text{"}\) and 2\(\text{'}\) 3\(\text{"}\) respectively. This excavation revealed another fact that the pillar sustained some what serious injury by the separation from its lower portion of a piece 10 feet 8 inches in length with a segment of 2 feet 9 inches which must have occurred when the pillar fell down. Sahnii got it re-erected in that year through the help of an expert Engineer. Cunningham suggested a date for falling down of the pillar between the 6th-7th century A.D. and 1621 A.D. on the basis of the two inscriptions of respective periods engraved upon it (61).

Though this pillar at Kausāmī does not contain any inscription of Asoka it can undoubtedly be ascribed to that great Emperor. The Allahabad Fort Pillar of Asoka originally stood at Kausāmī. This is attested to by an edict of the Emperor addressed to his officers ruling at Kausāmī. Secondly another inscription regarding a Charity endowed there by one of his queens, Kāruvākī, has also been found there. It is not unusual for Asoka to have
set up two pillars at one place. A similar example is found at Rāmpurā in the Champāran district of Bihar. There one column contains a version of six pillar edicts, while the second pillar is left without any writing.

The non-mention of these pillars by Yuan-Chwang in his itinerary does not matter much. He did not mention the Sārnāth pillar edict also. Cunningham noticed some inscriptions on the pillar standing presently inside the Kausāmbi rampart. They are as follows—

(a) - Six letter name of a pilgrim in the Gupta script. It could not be deciphered.

(b) - Three letters of a record ending in ‘पुणार’ belonging to 4th-5th century A.D.

(c) - An inscription of 6 lines in the characters of 6th-7th century A.D.

(d) - Shell-shaped letters above the six line inscription as noticed on most other pillars in Northern India.

(e) - A Nāgarī inscription dated Samvat 1621 (A.D. 1564) recording the geneology of a goldsmith’s family. In the inscription occurs the name of the place as Kausambipura.

The Chinese traveller, Yuan-Chwang, described some ancient relics and monuments which existed at Kausāmbi
during the time of his visit. These are untraced now. The first object, which he described, was a large samal wood image of the Buddha which he noticed 'within the old royal enclosure (Kung) of the capital'. He states that there was a large Buddhist temple (Ching-shê) over sixty feet high in which was enshrined a carved samal wood image of the Buddha with a stone canopy suspended over it (62). This image had been an object of great veneration then. According to the traveller this image was carved during the life-time of the Master by a sculptor of King Udaiyana. No trace of the temple nor of the image has so far been found.

Another important monument which Huen-Tsang described in his itinerary was Ghositarama, a retreat for Buddhist monks, built by Ghosita, a well to do business magnate of Kausambi. This monastery was built for the stay of the Buddha as known from the Buddhist literature. He describes its location as follows, "In the south-east corner of the city are the ruins of the house of the Elder Ku-shi-lo or Ghosila. Here also were a Buddhist temple, a hair and nail relic tope and the remains of the Buddha's bath house. Not far from these but outside the city on the south-east side was the old Ghositarama or monastery built by Unosita, with an Asoka tope above 200 feet high." He mentions another Buddha hair and nail relic tope (63) too. The recent excavations conducted by the University of Allahabad have resulted
in the discovery of this monastery (64).

Yuan-Chwang described a two storey old brick building standing to the south-east of the Jhošitārāma monastery. The building had an old brick upper chamber. In this building, according to him, Vaubanaha resided and composed the e i-shih-lun (Vidyāmātra siddhi sūtra or Vidyā-
mātra siddhi) for refuting the arguments of mīnayānists and the non-buddhists (65).

The pilgrim mentions the existence of the old foundations of another building situated in mangowood to the east of the Jhošitārāma monastery. He believed that Asaṅga Pañja lived here and composed a treatise, named in Chinese as 'Asien-Yang-sheng-Chiao-Lun(66). The ruins of these two buildings, described by the traveller, also remain untraced.

Excavation at the site.

Cunningham was the first to conduct excavation at the site around the A'oka pillar in order to find out the limit of its polished portion. He excavated up to the depth of 7'4" only and left it as it stood at that (67) time.

Next came Shri D.R. Sahni. In 1921-22 he acquired 100 square feet land around the column and excavated it. He then got it re-erected on its (68) place. In 1937-38 the archaeological survey of India carried an excavation near the
Asokan pillar (69). In 1949 the University of Allahabad started excavations near the Asokan pillar adjacent to the excavations conducted by the Archaeological Survey of India in 1937-38. The subsequent excavations carried by the University brought to light the monastery of (70) Ghošitārāma, discovery of the brick revetments the defence complexes; and syenachiti (71) on the eastern end of the rampart. During the excavations in 1960-61 the site of a stone palace in the south-western corner of the ancient walled city on the bank of Yamuna was discovered. The excavation work was carried on at that site (72) upto 1963-64.

**Excavation at Mainahal**

This site is situated on the south-eastern fringe of the village Mainahal 2.40 km. east of the eastern gateway of Kauśambi. The site came to light all of a sudden when certain interesting and rare pieces of sculpture, belonging to Maurya-Sunga period were unearthed during recent brick robbing by the village people. The site is roughly rectangular on plan. It measures 61.27 meters from east to west and 44.76 meters from north to south. It rises to a height of about 3 meters. An area of about 150.30 sq. meters was excavated by the Allahabad University. Sixteen walls made of baked bricks and two of stone were exposed.
The latter part is considered to be the part of a huge building of religious character (73). Over three hundred pieces of sculptural fragments were found during the operation. Among these finds a bell shaped capital, resembling the capitals of Asokan pillars, one headless polished figure of a bull and a fan shaped palm capital with bunches of fruits are noteworthy examples. All of them bear the polish as found on Asokan Pillars. They are quite close to those of the Mauryan Pillars in polish and composition.

Ten fragmentary inscriptions of early periods were also recovered. In point of time they range between the Sunga and the Gupta periods.

GHOJIRAM

Till a few years back Ghositeram monastery at Kausambi was known only through Buddhist literature (74) and travel accounts of Fanien (75) and Yuan Chwang (76). Its existence was, however, confirmed in the year 1951 when the Allahabad University archaeological expedition exposed the site of the monastery at Kausambi. True to the accounts of the Chinese travellers, the monastery was located on the north-eastern fringe of the rampart wall of the city. Excavations at the site led to the
discovery of a number of small stūpas and pavements, having several circular post holes, besides remains of a massive stūpa in square plan and also a shrine of Mārītī in its courtyard (77), the remains of stūpas and the discovery of an inscription at the site mentioning Ghoṣitārama, Buddhamitra and Kaniška confirm that the monastery built by Ghoṣita, a well known banker of Kausāmbi for the stay of the Buddha, was located here.

The excavation also yielded a number of terracottas sculptures, seals and sealings, coins and beads. Other finds included stray tools, M.B.P. ware, soak pits without terracotta rings, and several other antiquities (78).

The Brick Revetment

The brick revetment on the eastern end of the rampart showed that the city was surrounded by a high rampart wall raised for the defence of the city. The outer face of the revetment has a sharp slope and is strengthened by a burnt brick revetment about 9 feet in thickness at the base. It rises to a height of 40 feet 5 inches comprising 151 courses. The batter of the revetment has two different angles. Upto the first thirty courses it is 15° and above it, 40°. Complete and new bricks were used in the masonry of the revetment. The average size of the brick used is 19.5" x 13" x 2.75". The revetment was also plastered with mud and lime. The seven weepholes in the revetment at
regular intervals of 6 feet between courses, 15 and 18 from the bottom, indicate that it was strengthened from time to time. The construction of the revetment is believed to have begun about 6.1025 B.C. and was destroyed sometime during the second half of the 2nd century B.C. There is also a corbelled arch with an enclosed passage (80) near the revetment.

III. SYAMCITI

The syamciti (eagle-altar) for the Purusamedha Yajñyas (human sacrifices) was an outstanding discovery at Kausambi. The altar was noticed inside an enclosure formed by the revetment of the rampart wall at the foot of the defence wall on the outer side (81).

The altar was shaped like a flying garuda with its face turned towards the south-eastern side (82). The head, body, wings and the tail of the bird was indicated by setting the bricks in a natural way. The altar was found in a highly disturbed condition (83).

In finds from the syamciti area include terracottas of Pataliputra type, sangha terracotta plaques (84) and arrow heads in iron and bone.

Though Prof. G.R. Sharma has tried to establish that the Purusamedha Yajñya was performed at Kausambi, his thesis
has not been finally accepted by scholars.

In GIANE PALACE

A stone palace complex (315 x 150 meters) was also exposed in the south-western area of the ruins at Kausambi. There are two more small mounds, close to river Yamuna. These mounds probably represent an annexe or outposts of the palace complex. On the western side of the mounds there is a tower with a diameter of 11 and 12 meters at the top and the bottom respectively (86).

The excavation, in this area, exposed the northern, eastern and western wall of the building. All the walls are made of solid stones and are joined by lime mortar of fine quality. The wall on the northern side is about 130 meters in length and 6 meters in width. Mud bricks were also used in the walls (87). The floors and walls of some of the rooms were found plastered with lime. There were three shelves in every room. In the central hall of the building there are steps through which one could reach the tower (88). The building was probably constructed in three stages. The walls of the earliest phase were prepared in a random way with rubbles and big undressed stones (89). During the second phase of the construction, dressed stones (average size 66 x 53 x 20 c.m.) were used on the outer face
of the wall, but the core was still filled with rubble. This phase represented the period of architectural excellence (90). During the last phase bricks and stones were freely used in the construction. Dressed stones were still used on the face of the wall but the core was filled with bricks. A thick coating of lime plaster was found on the walls of the building.

The walls of the first phase are supposed to have been built prior to the N.B.P. period. The walls of the second phase, when the building was also destroyed, can be assigned to post N.B.P. period. A large number of N.B.P. sherds and a sealing of Mahārāja Kāvaghava, datable to the later part of the 2nd century B.C., were also found in the excavation at the building site.

On the evidence of stratigraphy the construction can be assigned to c.600 B.C. Referring to the structure, Prof. G.R. Sharma says, "It is not unlikely that it was occupied by king Udayana, the renowned contemporary of Buddha. It seems to have been deserted after the fall of the Mitra dynasty (91).

The discovery of the palace complex throws light on two salient features of the culture of Kaushambi.

Firstly, the layers contemporary to the earliest Phase yielded pottery types analogous to Baddātolī (Phase III) Nāgapur (II C) and III). Some of the potsherds were
decorated with paintings in black paint, a characteristic of the central Indian Chalcolithic culture complex.

Secondly, the dressed stone walls belong to the Northern black polished ware phase (92).

Further excavations in the area revealed that there was a mud rampart wall on the southern side of the palace. The rampart wall was built for the defence of the city from enemy attacks and also to save it from the floods of the Yamuna, which flowed close by.

The discovery of a 62 meter long and 6 meter wide stone wall, rising up to a height of 2 meters at places, on the southern side of the palace, indicates that there was a massive wall for defensive purposes on the Yamuna side also. A 2.38 meter wide stairway was also exposed on this side. 'Built of rocky stones set in lime mortar, the stairway was probably meant for landing on the Yamuna side' (93).

The excavations across the eastern sector of the northern boundary wall of the palace revealed traces of a dry ditch on the outer side for defensive purposes. The pottery recovered from the lowest levels (phase I) of the ditch included the N.B.P. and black slipped, red and grey wares characteristics of the early N.B.P. Phase (94).

This area also yielded archaic terracotta figurines of Mother Goddess, mouldmade Saunga plaques and late hand modelled figurines (95).
FOOT NOTES

2. Ray Chaudhury - *Political History of Ancient India*, P. 93
3. "वैदिक (न) वेदां निर्दिष्टिन वेदांकनिष्ठ वर्णसितायावादम्"
   Barua & Jisha 'Hmarhut Inscriptions' P.12, also B.C.
   Law 'Kausāmī in ancient Literature.' M.A. S.I., No. 60, 1939
4. Rahula Sankrityayana - *Maihima Nīkāyā* (Hindi), P. 191
5. Ibid. P. 299, (6) Ibid. P. 352 (7) Ibid. P. 527
8. Rahula Sankrityayana and Jagdish Kashyapa-Dīkha Nīkāyā (Hindi) P. 143.

9. Ibid. P. 158.
13. *Manābhārata* - *Adiparva* - Chapt. 63
15. *Kāśikā* - P. 399-400, V. S. Agrawala quotes it in his *Pāṇini*
   Kalin Bharatavarṣa as 'कुसामित्र निर्दिष्ट दति कोऽधामि' 
   See: Parichchheda I. P. 39, where as B.C. Law and Niti
   Adavala quote as given above.
18- Kāmsūtra :- VI- 9- 28
19- D.C. Sircar: Studies in the Geog. of ancient
    Anamalai, India, P. 214
20- Ray Chaudhury -P.H.A.I., P.46, also Niti Adaval
    Story of king Udayana, P. 246
    IX,22,33,44, Viṣṇu P. 4,20; Vayu P.99,249-277
22- Pṛmatanātikā Vol. II, P.300
25- Vividhatirthakalpa- 12-Kocambi Nagari Kalpa-p.23
26- Niti Adaval - Story of king Udayana, P. 246.
27- Kathāsaritsāgara- Dwitiya stambha- Prathama Taranga.
28- Niti Adaval- Story of king Udayana; P. 250.
29- Saundarananda Kāvya -Canto I, Sloka 58.
30- Trīkārūpahsa -2-1-14, also B.C. Law; K.A.L., M.A.S.I.
    No. 60, p.3
31- Niti Adaval- Story of king Udayana- P.251, Foot note 3
33- N.N. Ghosh- Early History of Kausambi. P.8
34- T. Watters- On Yuan-Chuang's travels in India PP.365-366
35- Ibid-P. 368.


38- T.Watters- On Yuan-Chwang's Travels in India I.P.369


41- H.A. Giles- The Travels of Fa-Hsien or Records of the Buddhist Kingdoms' P. 61

42- Indian Archaeology- A Review-P.9, Pl.X., 1953-54.

43- G.R.Sharma- The Excavations at Kaṣāmbi-1957-59, P.24


45- G.R.Sharma- The Excavations at Kaṣāmbi- 1957-59, P.24

46- Ibid.


48- G.R.Sharma- Excavations at Kaṣāmbi- 1957-59, Pls.6 to 10

49- Ibid. P.P.24-25 and also Indian Arch.-A Review-1954-55 P.18, Pls. XXX and XXXI.


51- Ibid, P. 308

52- See; Pramod Chandra- Stone Sculpture in Allahabad Museum Pls.No. XXVI, 70 and 71, Museum Reg.No. 58 and 59

53- See Museum Reg.No. I


56- see Museum No.'s 214, 215, 636 and 947.

57- T. Watters, On Yuan-Chwang's Travels In India, PP. 365-66

58- see Museum Reg. No. 3, and also Pramoda Chandra, Stone Sculpture In Allied Museum, P. 35.

59- ASI Annual Report 1921-22 P. 9


61- Ibid.

62- T. Watters, On Yuan-Chwang's Travels In India, P. 368

63- Ibid, P. 369.


65- T. Watters P. 370

66- Ibid, P. 371


68- ASI Annual Report, 1931-32, P. 9


71- Ibid, 1957-58, P. 47
74.- See- Rahula ankrityayana- Majihima Nikaya-Kosambiya suttanta (1-5-8), P.191, See also Ibid-Sandaka-suttanta (2-3-6), P.299.; Vinayapitaka (Hindi- Rahula Sankrityayana). P.322.
75.- H.A. Giles- The Travels of Fa-Heien or Records of the Buddhist Kingdoms- P.61.
76.- T.Watters- On Yuan Chwang's Travels In India, P.352.
78.- Ibid- 1957-58, P.47.
80.- Ibid- Pl. 20.
81.- Ibid- Pl. 12.
82.- Ibid- Pl. 28, Fig.16.
83.- See- Indian Archaeology- A Review- 1957-58, P.47 and also for detailed information' Excavations at Kausambi'. Chapt.VIII, by G.R. Sharma.
84.- Indian Archaeology- A Review- Pl.LXVIIA, P.48, Pl.LXVIII.
86.- Indian Archaeology- A Review- 1960-61, P.33, Pl.LIV
87.- Ibid- Pls. LVA and LVB.
88.- Ibid- LWIB.
89.- Ibid- Pl. LWIIA.
90- Ibid- pl. IVa
91- Ibid- 1960-61, p. 33
92- Ibid- 1962-63, p. 32-33
93- Ibid- 1963-64, p. 40
94- Ibid- 1963-64, p. 40
95- Ibid- 1960-61, p. 33
LOCATION

Pabhosa, ancient Prabhāsā (I), is a small village located at the foot of a hillock on the northern bank of the Yamunā. It is in pargana Athrātan of Manjhanpur Tehsil and is at a distance of 32 miles south-west of Allahabad and about 4 miles west of Kauśāmbi. There is a tradition that Pabhosa was one of the suburbs of Kauśāmbi inhabited by the community of masons (2).

The route to Pabhosa from Allahabad passes through Bharwāri and Pachchhimsharīrā.

The hillock near the village has two separate wings. The northern one contains an old cave measuring 9'x7' 1"x 3'3". It has a door of 2'2"x1'9" size and also two windows each one measuring 1'7"x1'6". In the southern corner of the cave there is also a stone bed with a pillow for the use of hermits.

1.7 ANTIQUITY OF THE PLACE

There occur two words प्रसागुहा and देवक लोकम (देवलोक लोकम) in the Sadanta sutta 2 (2/3/6) of the Majjhima Nikāya (3) Sadanta was a Parivrājaka who is said to have been residing in the प्रसागुहा along with his five hundred companions during the sojourn of the Buddha at Kauśāmbi.
Rahula has identified the शिरा गुहा with the present cave in the hills of Pabhosa (1). The water reservoir near the cave may be the same which has been named as बुजठ सोरम in the Majjhima Nikāya—(5)—and ‘Devakūḍa’ (6) by Cunningham and Fuhrer.

Tradition says that this cave was the abode of a venomous serpent whose head used to be in the Yamunā and the tail inside the cave. The Nāga appeared only once a year, during Jiwāli festival, Yuan-Chwang, who visited Kausāmbi in the 7th century A.D., has also mentioned a ‘Venomous dragon’s cave’, at a distance of 8 or 9 li (4-5 miles) south-west from Kausāmbi. He also says that the Buddha had left his shadow in the cave after subduing the venomous dragon (7).

In his reports for the year 1883-84 Cunningham confirmed that the cave of the ‘Venomous dragon’ mentioned by the Chinese pilgrim was none but the cave of Pabhosa.

The Chinese pilgrim noticed some other relics in the vicinity of the dragon’s cave. He says, ‘Beside the dragon’s cave there was a tope built by Asoka and at the side of it, there were traces of the Buddha’s exercise ground and a hair and nail relic tope at which in many cases the ailments of devotees were cured in answer to Prayer’ (8). But there is no trace of the tope now. It may be that the present Jain temple, built in Samvat 1881 (A.D. 1824)
stands on the site of the tope mentioned by Yuan-Chwang.

Inside the cave there are ten fragmentary inscriptions in Gupta Characters. Most of these may indicate the names of labourers who worked in the quarries. According to the readings of Cunningham names like (1) Vasu Deva, (2) Bavarvinsa (3) Yasa and (4) adhasisam (9) occur in the inscriptions. There are two important Brāhmī inscriptions of 1st century B.C. in the cave. The first is engraved inside the cave. It has been translated as follows:

'This cave was built by Aṣāḍhasena who was the son of Vāhinidevi, the son of Dhāgwata, the son of Vitāli, the son of Vangapala, the son of Benakānya, the king of Ahichchatra.' The other inscription engraved on the outer face of the cave, says that the cave was made by Aṣāḍhasena for the stay of Arhats in the tenth year of the reign of Uṣaka.

It is strange that these two important inscriptions escaped the notice of Cunningham. In the absence of adequate evidence he was lead to surmise that the caves were hewn during the Gupta period. His opinion that the cave was an artificial one and a mere old quarry with a pillar in front for supporting the roof' (12) was evidently incorrect as the inscription on the cave itself proves that it was hewn under the orders of King Aṣāḍhasena during the 1st century B.C.
If the view of Mahula that the Plaksagahā of the Majjhima Nikāya represents the present (13) Pablosā cave, near kaśmirī is accepted then the antiquity of the place may go back to the 6 century B.C. The story of the venomous Nāga living in the cave, which is a fairly old one, also suggests that Pablosā is a place of hoary antiquity.

As mentioned earlier, Yuán Ch'ing-wang refers to the existence of a stūpa at Pablosā, but this monument has completely vanished. Pablosā is one of the sacred places of Jain Pilgrimage because it is said to be the birthplace of the Fourth Tīrthāṅkara. Some Jain images were found at Pablosā and its neighbourhood. An outstanding find is a fine image of Tīrthāṅkara Cāntinatha. It is now housed in the Allahabad Museum.

**FOOT NOTES**

2- Gazetteer- Allahabad District, a Vol., P.263, 1928
3- Mahula - Rankrityayana- Majhnima Nikāya (Hindi), P.299
4- Ibid-Foot note No.1
5- Ibid-Foot Note- No. 2


8- Ibid.


11- Ibid. P.97


LOCATION

The ancient ruins of Bhīṭā lie in Pargana Arail, Tahsil Karchana, some 12 miles south-south-west of Allahabad and one and a half mile west of the Iradatganj station of the Central Railway. At present the river Yamunā flows about a mile away north from the site, but there are traces that in ancient times the city was touched by the river. There is a chain of villages, within a radius of about two miles from the present village of Bhīṭā. Most of them have sprung up on the ancient mounds and may represent the suburbs of the vanished city.

THE NAME OF THE CITY

The original name of the city near village Bhīṭā is shrouded in mystery. There is no conclusive evidence to prove its identity. Cunningham identified Bhīṭā with Bitabhaya Pattama mentioned in the Jain work 'Vīra Charitra' (1). Marshall in the course of excavations conducted by him at Bhīṭā found a clay sealing bearing the legend 'Vīchhigrāma' (2) and a clay seal with legend 'Vīchhī'. On this basis, he was inclined to identify the ruins of Bhīṭā with 'Vīchhigrāma' (विच्छीग्राम). Another interesting find from the excavations was a clay seal bearing the inscription (Sahijitiye Nigamaśa) (3) 'शोहिजितिये निगमस', meaning 'of the Guild of Sahajāṭi'.
This seal matrix was found inside a building structure which was named after this seal by Marshall as the 'House of the Guild'. The discovery of the seal led Jayaswal (4) and Ghosh (5) to identify the ruins of Bhīṭā with the ancient Sahajāṭi of the seal. The Viṇaya Pitaka refers to a town named Sahajāṭi (6). It was an important centre on the river high way.

However, the problem of the correct identification of the city represented by these relics still remains debatable. All that we can say in the present state of our knowledge is that the city flourished from the 4th or 3rd century B.C. to the 6th century A.D. and that it was mainly inhabited by the merchant community.

ARCHAEOLOGICAL REMAINS.

The remains of the ancient city extend in a slightly curved line for about a mile and a half in length in the direction from S.S.W. to N.N.E. and end in a rocky islet of Sujān Deo in Yamunā. Facing Sujān Deo, on the right bank of Yamunā, stands the village of Deoriya which originally formed part of Bhīṭā. A number of valuable sculptures have been found in this village. One notable find from the place is a Śuṅga fragment of a torana lintel depicting a crocodile with a male and female standing facing front carved on it. It was published by Cunningham (7) and is now preserved in
the Allahabad Museum (8). Cunningham also noticed a standing male figure of stone (Ht. 4'6") with a three hooded serpent canopy over its head, then worshipped under the name of Singari Devi (9). He also found several Buddhist sculptures in the village but most of these have now vanished. Among other antiquities he makes a particular mention of a beautiful fragment of a wheel of twelve spokes, with felloes completely covered with mango foliage and fruits (10). Other interesting objects were a crossbar containing a lotus flower (11) on one side and two coping stones decorated with a row of hanging bells surmounted by beads (12). One of the coping fragments has an inscription, datable to 1st century A.D., reading: — गायत्री दीपकस्य (Gift of )…….. 'son of the household Anja' (13).

Another interesting object noticed by Cunningham was a stone pillar capital having four human figures standing with a lion or a leopari seated on its haunches (14). It was fixed on a pedestal about half a mile east of Bhīta and was worshipped under the name, Pañchmukha or Pañchamāra.

Half a mile to the east of the mounds of Bhīta there is a village called Mankuwar where a rare seated image of Buddha was found. The Buddha has a shaven head and is in abhayamudrā. On its pedestal there is an inscription recording that the image was installed by Bhikshu Buddhāmitra in Saṃvata
129 during the reign of Kumāragupta (I). This perfectly preserved Buddha image is now in the State Museum, Lucknow.

Another remarkable find from Bhītā is the head of a Yaksha figure in the red spotted sandstone of Kathurā (15). It is on the pattern of the Yakha figure found at Ahichchhatrá (16). A small stone slab depicting a female without proper head and sitting in childbirth (17) position is a unique find as no figures of the type in the medium of stone have been found so far in North India.

Cunningham noticed five fragmentary inscriptions ranging in dates between A.D. 94 and A.D. 250 on the pedestals of Buddhist images (18).

Between the villages of Bhītā and Deoriya there are two mounds called Dīhā and Garh (fort). The Dīhā is about 1500 feet in length. The mound called Garh is the main mound of Bhītā. Its north side is 1200 feet while the other three sides being 1500 feet each. The height of the mound in general is between 35 to 40 feet with its base about 200 feet in width (19).

EXCAVATIONS

Cunningham was the first archaeologist to excavate the eastern sector of the mound called Garh (fort) near Bhītā in the year 1871-72. The excavation exposed a massive brick wall 6\frac{1}{4} feet thick at the top slightly battered on the outer
face. This wall was evidently constructed for the defence purposes. All the four corners including the intermediary points in the rampart wall, had watch towers. On the western angles, between two lofty mounds, there was a gap indicating the location of a gateway. Similarly, there were two other gateways on the south-east and north-east faces (20). In the excavations Cunningham found N.B.P. core sherds, numerous wood pikes (pointed at both ends), plain coping stones, plain corner pillars and a stone umbrella with ribs (21).

The second excavation of the site was undertaken by J. Marshall during the years 1909-10. This was the first major and scientific excavation at the site. Marshall exposed the structures of several buildings made of burnt bricks which could not be dated prior to the 4th century B.C. He thought that the first use of bricks for building purposes on this site was made in the Mauryan period. He also felt that the excavated defence complex of the city was very much similar to the defence system of Pataliputra (22).

Marshall noticed three types of floorings in the exposed buildings. He found the evidence of concrete floorings in some structures. Another type of flooring was a thick layer of clay mixed with broken pot sherds. This material was afterwards burnt in situ and ultimately
was turned into compact terracotta slab. The third type of flooring was of well laid-out bricks (23).

A number of buildings constructed from the beginning of the Mauryan age to the Gupta period came to light at Shītā. The average size of the bricks used in the Mauryan structures is 20" x 12" to 13\(\frac{1}{2}\)" x 24" to 3". In the Gupta buildings bricks measuring 13" x 9" x 3" were used. Bricks of two other sizes were also used in various constructions, these are: 17\(\frac{1}{2}\)" x 11\(\frac{1}{2}\)" x 2\(\frac{1}{2}\)" and 19\(\frac{1}{2}\)" x 12\(\frac{1}{2}\)" x 2\(\frac{1}{2}\)" (24).

Some of the buildings excavated at Shītā were named after the important materials exhumed from them. For instance, building no. 7 in the plan was named 'the house of the Guild' because of the clay seal found therein bearing the legend शहिरिशिवियं नामस in the Mauryan Brahmi script (25).

**Antiquities**

Marshall reported the discovery of four fragmentary inscriptions, three belonging to the 2nd century B.C. and one to the Gupta period.

Among minor antiquities, found in the excavation, there were 210 seals, sealings, moulds and matrices. Some of the seals and sealings are of purely a religious nature. Others belong to kings, Guilds and private individuals. The sealings of Gautamiputra Siva Megha (Magha ?) and Vasiṣṭhīputra Bhīmasena are among significant discoveries.
Five types of terracottas were found in the excavations. They were classified as: (1) Primitive, (2) Mauryan, (3) śunga and Andhra, (4) Kushana and (5) Gupta.

The most outstanding terracotta object is a circular plaque representing an ásrama scene. Marshall identified it with the ásrama of riṣi Kanva. The potter artist probably drew inspiration from the story of Sakuntalā.

His remarks about the numerous hair styles in the Gupta terracottas are noteworthy. Apart from their artistic interest, these figurines are valuable for the information they furnish as to the fashions in vogue during the Gupta period. Thus the modes of dressing the hair were as numerous then as they are among women to-day and perhaps even more startling. The men, certainly, must have been foppish to a degree with their long curls falling loose on one side only, or elaborated like a full Georgian wig or coiffured with jewels in the antoinette manner, or arranged more severely in the regal style of Persia (26).'

Marshall also obtained from the excavations punch-marked coins, coins of ayodhyā kings, Kuṇindas, Kadphises II, Kaniśka, Huviśka, Kaśāmbī types and the coins of some Muhammadan rulers.

A clay mould of the coin of Vāsudeva was an interesting discovery. The mould belongs to the reverse side of the coin and shows Śiva standing and holding a noose in right
and are a trident in the left, the Nandi stands behind him to left. Greek legend Odysseus is visible in the right field.

Marshall dug out pottery pieces which according to him could be ascribed to 1200 B.C. or even to an earlier date. He also found N.E.P. ware shards in association with rough terracotta figurines which, in his view, belonged to 7th or 8th century B.C.

More work has been done by now after Marshall's excavations of Bhita. The diggings made on the basis of stratigraphy during the last two decades have reversed several previous views.

It may be observed that some Neolithic implements (27) also were discovered in the Bhita excavations.

FOOT NOTES

1- C.A.,I.P.,Vol. III.P.46
3- Ibid.,P.31,Pl.XVII,1
4- Jayaswal K.P.- History of India - APD.,P.225. He refers here Sahula Sankritayana's work Guadacharya P. 559 and 561 in which he has identified Bhita with Sahajati.
5- Ghosh N.N. - *Early History of Kausambi* . PP. 8, 89 and 90.

6- Rahul S. Sanyal - *Yajya-pitaka* (Hindi Tr).

7- Mullur, Vol. X, Pl. III, Fig. 2


9- Ibid.

10- Ibid.

11- Ibid. Pl. III, fig-3

12- Ibid. Pl. III, figs. 4 and 5.

13- Ibid. Pl. III, fig. 4

14- Ibid.

15- Allahabad Museum No. 979.

16- Ibid. No. 389

17- Ibid. No. 299


20- Ibid.

21- Ibid. Plate XVIII, C. and H.

22- *S.I.R.*, 1909-10, p. 42

23- Ibid.

24- *S.I.R.*, 1911-12, PP. 91 and 44

25- Ibid. P. 31, Pl. XVII-1, P. 47

26- *S.I.R.*, 1909-10, p. 41

SINGRAUR

LOCATION

The high mound of Singraur stands at 25° 35' N. and 81° 39' E. on the left bank of the river Ganga, 22 miles north west of Allahabad. It extends to about 3 miles along the bank of the river from Bharhandi-kunda on the west and Sitakunda on the east. It is situated in the pargana of Nawabganj of Coraon Tahsil (1).

Name of the City

The present name of the site Singraur is a distorted form of Brindavanapura, a city mentioned in early literature. Tradition associates this place with 'Bhṛṅgī rishi, who is said to have performed here 'Pitṛṛṣṭi Yajña for king Dasaratha of Ayodhya.'

According to the Vālmiki Rāmāyaṇa, Rāma, Lakshmana, Sītā and Sumantra met Guha, the Chief of the Boatsmen at Brindavanapura on their way to Chitrakūta. After removing their royal dress here the party, excluding Sumantra, crossed the river Ganges at a point now called 'Rāmachapura Ghat' by a ferry boat and resumed onward journey on foot. Kālidāsa refers to this place in Raghuvansha though the actual name is not found in the verse:-

``
पुर नवरान्दःकपिलेरिह तयोऽनुभय वै वणिविरः \\
तंत्र वनस्वस्तवलक्ष्मणः कैलिकविशिष्ट: फलितास्वरूपः
''

(1.13-41)
Rāma says to Sītā: 'It is the city of the king of the Niṣādas where I took off my headgear (नीलंसु) and put on well knit jatā which made Sumantra weep saying, 'O Kaikeyī! your wishes have been fulfilled now'.

Another reference to Śringāverapura is found in the Uttara Rāmācharita drama of Bhavabhūti. While on his way from Ayodhyā to forest Rāma, along with Lakshamanā and Sītā, spent one night at Śringāverapura under a shady Īṅgūḍī tree which is mentioned in the following verse:

हंदुदीपादय: सोऽस्य कृंमेरपुरे पुरा।
निवासपतिना यत्र सिन्ध्वेनाजीतमागमः।।(कृष्ण १०२२)।।

Rāma is reported here as saying to Lakshamanā, 'This is the same Īṅgūḍī tree in the town of Śringāverapura where we formerly met our affectionate friend, the king of the Niṣādas (Guha)'.

THE REMAINS

The high mound of Singraur was visited by Cunningham in 1876–77. He noticed a small modern shrine dedicated to Śringī riṣi on the extreme west point of the mound. Inside the Shrine there was an image of Hara-Gaurī and a small figure of Śūrya seated on a chariot driven by seven horses (3). Cunningham also collected some ancient coins from the site(4).
Half a mile to the north of the main site there is a small mound, 13' high usually called 'Sūrya Bhīta' (5). It may be that there existed a temple of Sūrya at this spot.

In a low depression between two mounds, which probably marks the location of an entrance to the city, there is a Peepal tree near, which is kept an image of Sūrya and also an Akamukha ḍivalinga. These pieces belong to the 10th century A.D.

The extensive mound is littered with brick bats and potsherds (N.B.P and other types). It has been badly eroded by the Gangā which once touched it. On a high cliff there are still visible a terracotta ring well and brick walls from the river side. The average size of the bricks found there is 18" x 11".

Surface finds from the site are not many, but there is no doubt that it is a place of high antiquity.

FOOTNOTES

2. Vālmiki Rāmāyaṇa- Ayodhyā Kāṇḍa- Sarga-50
4. Ibid.
5. Ibid.
LOCATION

The mound of Lachchhāgir stands on the left bank of Gaṅgā, 24 miles S.E. of Allahabad, three miles south of Hardia railway station, on the North-ern Railway.

NAMES OR PLACE

According to the general belief of the local people Lachchhāgir (Lākshāgriha) is the site where Duryodhana built the Jatugriha for burning the five Pāṇḍava brothers in Vārnāvata. The district Gazetteer of Allahabad mentions the village as Lachchhāgir or Kasodhāna (1). It may be pointed out here that Kasodhāna was the second name of Duryodhana. The exact location of Vārnāvata, where the lac house was built, is, however, debatable. Cunningham identifies it with a high mound, close to the village of Barnāwā, called Lakha Mandap 16 miles north west of Meerut (U.P.) in tahsil Saranhanā (2). The Ādi Parva of the Mahābhārata states Vārnāvata to have been situated close to the river Gaṅgā (3), whereas Barnāwā stands on the bank of river Hindan. The verses 5 and 11 of the Ādi Parva, adhyāya 148 also mention that the Pāṇḍavas went to cross the Gaṅgā after putting the Jatugriha on fire (4). Under these circumstances the identification of the Vārnāvata with either of the places could not be put on sure grounds.
THE REMAINS.

It is a pity that about three-fourths of the mound has been swept away by the river Ganga which flows close by. On the eastern fringe there is seen a defensive wall running to a length of about 500 feet. The highest point of the mound rises to a height of 75 feet. Soakpits made of terracotta-ring wells, walls of the houses, ashpits are visible on the high cliff facing the Ganga.

The site has not been properly excavated. It also escaped the notice of Cunningham. A trial trench was made on the site by Dr. S.C. Kalu, Director Allahabad Museum, in the year 1951. The limited excavation resulted in the discovery of a highly corroded and broken copper sword, an ivory ring, highly incrusted tribal coins and potsherds of N.B.P. Ware. One of the most interesting objects was the neck of a jar which was beautifully decorated.

The presence of huge blocks of stone on the southern and eastern corners of the mound proves that there existed medieval temples at these spots. Some of the blocks have carved chaitya windows and conventionalized lotus flowers. Inside the village there is an image of Agni and several other stone sculptures representing deities of Jain Pantheon (5).

The site has yielded seals sealings, punch marked and
copper cast coins, terracotta and beads. Whatever may have been the ancient name of the town, there is no doubt that the ruins entomb an important and ancient city.

AMLAUTI.

Two miles east of Lachchhhāgir, there is a village called Amlauti. This may again be a corrupt form of Amravati (there is a dense mango grove in the village even now). A large number of medieval sculptures are found scattered in the village. There was also a brick temple in the village. Only its plinth survives now. Close to it there is a beautiful image of four armed Viṣṇu. Brick bats, potsherds and fragments of sculptures are spread over in an area of about two miles. The N.B.P. ware is in abundance. Amlauti must have been another important town on the banks of Sāgā.

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FOOT NOTES

1- vihatt. Gazetteer- Allahabad, P.3


3- Mahābhārata- Adiparva, Chapt. 149-19.

पालकवना प्रारंभिक निबंध सनातन वास्तवारभावम् ।

वदीं गंगाकुपरपिता वारंभर्षयम् वस्त्रयम् ॥
SIRSA.

The small town of Sirsa is situated on the right bank of the Ganga at a distance of 26 miles from Allahabad. Sirsa is said to be an important trading centre in ancient times but no vestiges of the old habitation are traceable now.

Close to the local Intermediate College there is an old site. Two pillars of the porch of a post Gupta Temple stand in situ there. They are divided into sections and are much weatherworn. There are four Siva lingas also at the site. Fragments of Medieval sculptures also lie scattered on the bank of the Ganga.
LOCATION.

The village of Jhūṣī stands on an extensive ancient mound on the left bank of Gaṅgā, near the holy sanjāma, at 25° 26' N. and 81° 56' E. immediately opposite the Allahabad fort of akbar. The locality is divided into two parts by the N.E.Railway. The locality lying north of the Railway is called Nai (new) Jhūṣī while the part lying to the south is named Purānī (old) Jhūṣī. The latter site forms the part of the ancient mound referred to above.

ANTIQUEITY OF THE PLACE.

According to tradition, the ruins of Jhūṣī represent ancient Pratiṣṭhānapura, Capital of the Chandra (Lunar) dynasty of kings, who originally lived in the Himalayan region, but moved later on to south and established their capital at this place (1).

It is known from Sanskrit literature that Budha, the son of Chandra, established Pratisthanapuri on the confluence of the Gaṅgā and Yamunā. Purūravā, the son of Budha, ruled the kingdoms of Pratiṣṭhāna as well as of Ilāvarta.

The Ramayana mentions some early rulers of Pratiṣṭhāna (2). The Mahābhārata, Adi Parva, also describes the rulers
of the Lunar race at Pratiṣṭhāna (3). The Udyoga Parva of the same epic mentions Yayāti as the king of Pratiṣṭhāna:

तथा तो क्षयति म चिन्तयति च यतौ समपूर्वः प्रतिष्ठाने नापति ययात्ति प्रतिष्ठाने प्रतिष्ठाने (क ११५-६)

"Thus both of them talking to each other and thinking about their proper duty, reached king Yayāti at Pratiṣṭhāna."

One of the verses of the Udyogaparva gives the exact location of Pratiṣṭhāna, the capital of the king Yayāti, at the sangama of Gāṅgā and Yamunā:

सतु राजा पुनस्स्थाप्यः कृष्णम्: स्यायस्यः।
उपाधियाचार्यं संगमं स्युश्वंगमे। (क १२०,१)

"Further the king (Yayāti) wishing to arrange the Swayamvara of her (his daughter Mādhavī) went to his abode (āśrama) situated at the confluence of Gāṅgā and Yamunā".

The Matsya Purāṇa, more explicitly, describes the location of Pratiṣṭhāna in the following verse:

पूर्व पार्श्वे तु संगमं विद्वलं लोकेषु यास्ति।
सूत सेव तु सामुद्र ष्टिष्ठानं च निहितं। (क १२५-१०)

'O Bhārata, on the eastern bank of the Gāṅgā, there is a well, by the name of 'Samudrakūpa' also famous as Pratiṣṭhāna which is renowned in the three worlds!'
The above mentioned Samudrakūpa still exists on a high mound near the Ganga. Its mention in the Matsya-Purāṇa is the earliest reference to it. Local tradition prevails here that the well oozes out from the sea and therefore it is named Samudra-Kūpa. Another view about it is that it was sunk by emperor Samudragupta and hence the name. V.S. Agrawala holds the view that the business men when returned from their foreign trade, used to make 'gifts of seven seas'. Therefore, this well is in commemoration of one of those ceremonies performed by some business magnates. He also points out towards an ancient well situated in the premises of the Mathurā Museum still known as sata Sāmudrī Kuvān (Sapta Samudra Kūpa)(4).

While stating the boundary of Prayāga the Matsya Puṇḍara again mentions Pratisthāna on one of its extremeties:-


The Devī Bhāgavata,(5) The Linga (6) and the Skanda (7) Purāṇas also make a mention of this place in different contexts.

In his Drama Vikram orvasīyam, Kālidāsa mentions the location of the grand palace of Purūravā overlooking the sacred confluence of Jaṅgā and Yamuna :-


(कं २)
Inspite of these traditional accounts of Pratiṣṭhāna, it appears very strange to note that the city so close to Prayāga escaped the attention of the Chinese travellers Fahien and Yuan-Chwang.

A Copper plate grant of Īrilochanapāla, one of the Pratīhāra kings of Kanauj, refers to his capital Pratiṣṭhāna where after bathing in the Gaṅgā and worshipping Śiva he gifted one of his villages to Brāhmaṇas belonging to different gotras and families. The Sanskrit inscription in Nāgarī script is dated Śrāvaṇa maṇi 4, samvat 1804 Vikrama (June 26, 1027 A.D.) (8).

These accounts show that the place was known as Pratiṣṭhāna from the time of the composition of the Rāmāyaṇa to 11th century A.D. It is not known when the ancient name was replaced by the name Jhūsi.

REMAINS.

The ruins at Jhūsi are spread over an area of about 4 square miles with one side very close to the Gaṅgā. The mound facing the confluence had been badly disturbed by the brick robbers and the sāhūs who have cut deep holes into the mound for their residence.

The site of Jhūsi did not attract archaeologists for quite a long time. Cunningham extensively toured the
Allahabad region but, due to unknown reasons, he did not visit Jhusi. Its importance was first pointed out by Sir Mortimer Wheeler, who in the course of a statement on future archaeological planning in India said, "Begin at Allahabad, where at the confluence the great mound of Jhusi offers an inspiring start and should be continued steadily upwards into the foot hill of the Himalayas including a strip five miles broad on each side of the present course of the river (9)."

**ANTIQUITIES**

In the year 1892 a hoard of 20 to 30 silver coins of Kumāragupta II was found at Jhusi. Beyond this stray find no other important antiquity was reported from the site till the year 1955, when the Allahabad Museum launched exploration work on the mounds of Jhusi. During the last 17 years many rare coins, terracottas, ivory and bone objects, clay seals and sealings, sculptures and N.B.P. ware sherds have been acquired from this site and are preserved in the Allahabad Museum. They roughly cover a period beginning from 3rd century B.C. to the 8th century A.D. A hoard of about 80 Kuśāṇa coins was also recently recovered from this site.

Among the sculptures, mention may be made of a
fourarmed figure of Viṣṇu (10) of early fifth century A.D. and one head of a Nāga figure (11) of about 2nd century A.D. An ivory piece, showing a couple, belonging to the Kuśāṇa period, is another remarkable find from the site. The Gupta terracottas from Jhūṣī, representing varied hair styles are the finest acquisitions. Most of the seals and sealings from Jhūṣī belong to religious establishments and private individuals.

At present no structural monuments exist at the site.

FOOT NOTES

1- Majumdar & Pulaskar. 'The Vedic Age' PP.273-274.
2- Vālmiki Rāmāyanā - Bāla Kānda- Sarga 100 to 103.
3- Mahābhārata- Ādi Parva- Adhyāya 81- 90
4- V.G.Agrawal- Matsyapurāṇa- A study, P. 183
5- Devī Bhāgwata, Adhyāya-12
6- Linga Purāṇa- Pūrvardha- Adhyāya -66
7- Skand Purāṇa- Adhyāya-7
8- Indian Antiquary- Vol.AVIII,P.34
9- Ancient India- No. 5,P.10
11- Museum Register No. 858.
LOCATION.

The site of Garhawā lies some four miles north-west of the railway station Shankargarh on the Central Railway. It is about 33 miles south-west of Allahabad on the Allahabad-Bamia road. From Kausāmbī it is 15 miles south-east and is 15 miles south-west of the Shīrā mouni. It is built in the bed of a stream with a long sheet of water to the west of it.

NAME OF THE PLACE.

Because of a loop-holed parapet on all sides, the site gives a defensive outlook, hence it is called Garhawā. On the basis of a tenth century inscriptions of Jojī-Jwālāditya, Cunningham identifies it with Bhattagrāma (1) which appears to be the village Bhatgarh of to day lying 1½ mile to its north. However, its name prior to the period of the inscriptions of Jwālāditya is shrouded in mystery.

Remarks.

The Garhawā fort is simply a stone enclosure of pentagonal shape around a group of temples. The enclosure is an eighteenth century construction. Its western side is 300
feet, on the north it is 250 feet and each of the two
eastern faces is 180 feet in size.

The history of the place is not known, but during the
clearance of the site a number of antiquities ranging in
date from the 2nd century A.D. to the 12th century A.D.
were exhumed (2). It appears that there existed monuments
of different periods near the so-called fort. In due course
of time these fell into ruins. Subsequently some one collected
the relics and shifted them to the spot presently called
Garhawa (Fort).

Edward Knox, an assistant magistrate of Allahabad in
1873 A.D. was the first person to take up excavation work
at the site. He extricated nine images of colossal size.
Each one of them represented different incarnations of
Viṣṇu. A few Gupta slabs with exquisite scroll work and
depicting domestic scenes were also taken out from a deserted
well at the site. Three colossal images of Brahmā, Viṣṇu
and Śiva, each bearing an uncased inscription indicating
the gift of Jogī Jwālāditya, were also found. There was
another inscription on the image of Brahmā, which says that
it was carved at Chitrakūṭa.

There is a fine temple, though in ruins, inside the
enclosure. It faces east and has a sanctum, now 25 square
feet. Its Mahāḍapa, 30 square feet, is supported on sixteen
pillars, some of which contain inscriptions (3) datable to
11th-12th centuries A.D. the image is one of the most impressive specimens of early medieval Indian sculpture. A few images of navagrasas are also kept in the cell.

Other interesting sculptures found at the site include a big stone slab showing in profile a horse rider in medieval style, a Kuṣāṇa slab showing a man holding the branch of a tree and two fragmentary Buddha images. These examples indicate that its neighbouring area was probably inhabited by some Buddhist also.

There were temples dedicated probably to Visnu and Navagrasas at Garhawa and its surroundings.

The inscriptions of Chaniragupta II and Kumargupta I also were found at the site (4).

FOOT NOTE:

1- C.A.S.I.R. Vol. III, p. 57
3- C.A.S.I.R. Vol. III, p. 57-58, Pl. XXI
4- C.A.S.I.R. Vol. III, p. 55, also Pl. XX, Fig. I.
ABAIL

The village of Abail stands on an ancient mound at 25°26' N. and 81°53' E. immediately opposite the fort of Allahabad on the right bank of Yamunā at its confluence with Ganges. The ancient relics found there bear clear testimony to its antiquity. The fragments of several stone sculptures, ranging in date between 9th and 12th centuries A.D. are found collected under the trees here and there. A stone stele showing the seated figures of Lakshmi Narayana is preserved in the collection of the Allahabad Museum (1).

The site appears to be very ancient, though nothing is known about its early history. Tradition attributes it to be the ancient Alārkpurī founded in the name of king Alārk.

There exist two temples called Benimādhava and Someswaranāth which belong to the late Medieval period.

LALA

It is located on an ancient mound 65.98 K.m. north-west of Allahabad at 25°42' N and 81°22' E. on the right bank of Ganges in tahsil Sirathu. The place enjoyed a great importance prior to the reign of Akbar when Allahabad became the seat of Government. Nothing is known about the
early history of the city, but it is certain that the site entombs the remains of a large city which flourished in early times. The antiquity of the place is proved by the discovery of N.B.P. sherds (2) and punch marked and ancient coins of Kauśāmbi (3). A Nāgarī inscription of King Yashahapūla of Kanauj, dated Samvat 1093 (1036 A.D.) was found engraved on one of the doorjambs of fort there (4).

No other important ancient relics were found from the site.

The place is counted among the nine holy places of the Hindus in north India. There is a temple called Kāleswara Mahādeva, hence the place is called as Kālanagar. It is also known as Karkotanagar. In the inscription of king Yashahapūla, referred to above, it is named as Kata.

On the bank of the Jāṅgā, out side the modern town, stanis a mound 20' in height. Its length from south to North is 900 feet and the breadth 500' east-west. But its precise antiquity could not be ascertained without excavations.

ūnihaūiha

It is a small village situated on the ruins of an ancient habitation. It is about 25 miles north-west of Allahābad in Soraon tahsil, near Kalayānpur village, on the bank of a rivulet called Sakulāhī.
Towards the south of the village there is a high mound on which the village people have recently raised a square brick temple. Several pieces of sculptures of 9th-10th centuries A.D. are kept on the mound in front of the temple. Among them a defaced figure of Jaraṇa and a pillar with snakes carved on it are worth mention. A number of fragments and one standing image of Viṣṇu are kept inside the temple for worship. Three long panels depicting different scenes related to Krisṇa legend have been embedded in the walls of the temple. Lower portion of a doorjamb, preserving the figure of standing Gaṅgā, is also seen fixed on the front side wall of the temple.

A headless torso of Varāṇa incarnation of Viṣṇu is found under a tree to the east of the mound. A headless image of Viṣṇu is also found under a peepal tree, in a mango grove, east of the village. Inside the village lies a lintel slab which depicts Śivagāṇa teasing Nandī in various ways.

Ten pieces of sculptures in all were brought to the Allahabad Museum from this site. Among them the following deserve mention - four armed Viṣṇu (No. 857) of the Gupta period, Nrisinha incarnation of Viṣṇu 9th century A.D. (Reg. No. 463) and six pieces of door jamb with amorous couples (Reg. Nos 836, 837, 838, 839, 840 a and 840b) of the same
period. A capital of a pillar, preserving four atlantes with open teeth, bears the inscription 'Vanihu Varmanah' (of Balamuvarma) in the 9-10th cent. script. It shows that the temple, to which this piece belonged, was built by a local person or ruler called Balamuvarma.

On the basis of the sculptural finds from the site it appears that there flourished a group of many temples representing different religious cults of Hinduism beginning from the Gupta period to 9th or 10th century A.D.

\[L.M.A.S.01\] (PL IV Fig. 1)

This small village is located about 60 miles south of Allahabad in tahsil Meja, on the north bank of river Lapari, a tributary of Tons. On the northern extremity of the village was first noticed a huge heap of stone slabs by Dr. A.C. Kala in 1966, he brought some handy pieces of sculptures from there to the Allahabad Museum. Upto the year 1963-64 the relics at the site were left untouched. In the same year salvage work was undertaken by the Museum staff under Dr. Kala's direction. As a result of this effort in the years 1962-63 and 1963-64, about 125 pieces of
sculptures were salvaged from the debris of the ruins. After the removal of the debris of the ruins, the plan of a Khajurāho type of temple was exposed to view. To the west of the temple site there is a large tank with stone steps on the eastern side. On the east and south sides also small heaps of stone slabs are found. In these places probably existed certain rooms for the residential purposes of the caretaker or Pujārī of the temple.

Among the sculptural finds, five female bracket figures (Reg.No. 1047,1048,1049,1050 and 1051) are exquisite pieces of art. Out of these, two are outstanding specimens. One of them (1047) stands against a mango tree holding one of the branches of the fruit laden tree. A monkey is seen climbing the woman on one of her sides. Another figure (No. 1048) is in a dancing pose, keeping a marvellous balance of her body. The sculptures from the temple indicate a marked difference in craftsmanship. The temple may be dated to 12th century A.D. and may be assigned to a group of Chāṇiśela artists who displayed their skills and mastery at Khajurāho and other sites. The temple appears to have been built on the pattern of the Jula Deva temple at Khajurāho and the Jain temple at Dilwārā (abu).

Other notable image from this site is a standing figure of Bhairava in a ferocious attitude, holding a cup
and Khatwaṅga in his hands. An image of three-faced Brahmāṇi and another of Saraswati also deserve mention.

The temple site yielded several sculptures representing Bhairava, Śiva, Brahmā, Indra, Gaṇesh, Kārttikeya, Saraswati, Brahmāṇi and dancing female figures in different poses. One important fact to be observed is that no amorous scenes have been noticed here. The discovery of fragment of a door lintel with the figure of Viṣṇu in the central raised panel and Navagrahas on either of his sides is another intriguing feature. But most of the finis from the site indicate it to be the temple of Bhairava.

A stele preserving the seated figures of Lakshmi-Nārāyaṇa also was seen by me under a Peepal tree on the bank of the river. The head of one the figures was removed by some one.

JALELPUR

It is a village in Tahsil Handia, Pargana Mah about 5 miles south-east of the Phulpur railway station. There are two huge mounds to the east of the village littered with innumerable brickbats. The site yielded N.B.P. sherds besides other associated wares (9). The site is surrounded by a lake from all sides.
No other important antiquities at the site have been noticed so far.

**SATHAR**

The village Sathar, situated 8 miles east of Phulpur in tahsil Mandia Pargana Mah, also preserves a huge mound. The village people attribute it the fort of Bharas, but it is not known who the real residents of this ancient mound were. It is situated close to a lake which surrounds it on three sides during the rainy season.

The site is considerably old because it yielded N.B.P. sherds as well as other associated wares (6).

**TELA BAZAR**

This small village is located on the left bank of Ganga about 3 miles east of the Lachhagir site. It is about 45 miles east of Allahabad and 4 miles south of Baraut a market on the Grand trunk Road.
On the south-east side of the village, the traces of a large ancient mound exist. N.B.P. ware sherds and painted grey ware sherds were picked up from the site. The major part of the site appears to have been eroded by river Gangā, like Lachchhāgir. A large number of potsherds and brickbats are found strewn on the site. One stone bead of black colour and the fragment of a bead representing a bird in bone were found by me on the site. No other object of any importance was found there. The whole of the mound is under cultivation.

CHIRAIWA

There is a small mound near this village situated about 12 miles east of Allahabad. From the site N.B.P. ware sherds were picked up. A Śiva Nandi, the only sculpture, was found there. It is now preserved in the Allahabad Museum.

CHILLA

This village is located on the south side of the river Yamuna, 12 miles south-west of Allahabad in pargana Bara on
the road to Partāppura, some four miles east of Bhita. There stands a large stone building in the centre of a small fortified enclosure having a thick earthen rampart faced with stone, both inside and outside and four towers at the respective corners. It is encircled by a ditch all round with a stone faced counter scarp. The people say it to be the residence of Alha and Udal, the two Banaphar heroes. Cunningham assigns it a date nearabout 8th or 9th century A.D. (7).

Outside this fortified area there are several sculptural remains of a large stone temple. The richly carved stones and broken statues show that Chilla had been an important place in the past. The figure of a leogryph from this place is preserved in the Allahabad Museum.

**GINJĀ HILLS.**

This hill is four miles south of Bara Pargana and about 28 miles south-west of Allahabad. It is an isolated hill standing close to the east of the river Tons. It is about 800 feet in height from the ground level and nine miles in circumference.
At about half way up the ascent of the hill there is a natural water reservoir, about 200 feet in circuit. On the south face of the hill there is a cavelike open hall about 100 feet long, 40 or 50 feet broad with a height varying from 20 to 25 feet. In the middle of the rock at the back there is an inscription of about 3rd century A.D. Written in the Brahmi script in red paint with some crude drawings of men and animals. The inscription reads—

(1) महाराजभि
के पीमेनसे सं (बत्तीं) ई० तिह पत्ता ७ दिनत्त १२ लाख (२)पुराणां
सिद्धि वर्जन-महत्तम पुत्र विकालिक मात।

(In the reign) of Maharaja Sri Bhimasena, in the samvat year 52, in the 4 fortnight of the hot season the 12th day, on that date.(8).

Except this inscription no ancient relic has been noticed here.

UPARASHA

This site is situated 43 K.M. east of Allahabad in Tahsil Handia. The site is ancient and is reported to indicate a 4.60 meter thick deposit dominated by the pottery of the early historical period (9).
Panśa

It is a large village located in the east of the Paragana Arail, Tahsil Karchchana in 25° 16' N. and 82° 3' E., at a distance of 19 miles from Allahabad and seven miles from Karchchana, on the left bank of river Tons. Shri B.B. Misra of the Allahabad University reports the discovery of bowl and dish fragments of Grey ware with painting and red ware similar to those obtained from the earlier levels at Kausambi (10).

The place stands on an ancient mound. Nothing is known of its early History.

Kataki

This small village lies on the east bank of Tons, a short distance up the river from Panśa, close to the railway bridge, in pargana Khairāgarh of Meja tahsil, 26 miles S.E. of Allahabad. Though the village does not possess any ancient relic, yet on the opposite bank of the river Cunningham noticed an obelisk 3.5 feet high with two long faces measuring 20 inches each and two short faces of 12 inches. The uppermost part of the obelisk resembled a Brauridian temple.

According to Cunningham the principal sculpture represented a king on horseback with an Umbrellabearer
behind him, as found on some of the Gupta gold coins. On its opposite face was the fourarmed figure of Mahiṣāsura-
marūnī holding one of the legs of the buffalo demon. She held a sword and shield in two other hands. On one of the
short sides, he reports the presence of seated figure holding a cup in his right hand and the figure of Gaṅgęsh on the
fourth face. He assigns it a date not later than 3rd or 4th century a.D. (11).

Barā ACHHŌLĀ

It is situated on the right bank of Ganga, 48 k.m. east
of Allahabad in tahsil Meja. The site is reported to have
yielded N.B.P. sheras and associated redwares (12).

Prof. G.R. Sharma of the University of Allahabad came
across the following ancient mounds within 20 to 30 miles
east of Allahabad during the course of his exploration tours
(13).

(1) Achholā (2) Onaur (3) Sarain Kalā (4) Unchadiha
and (5) Upraurā.

Among these, Onaur and Unchadiha have extensive traces
of ancient habitation. The former site is about one square
mile in area. It is situated on the bank of Gaṅgā.
Uchadiha has clear traces of fortified habitation 170 x 110 feet with corner towers. Prof. Sharma holds the view that the site is a small scale replica of Kausambi. Its rampart was 30 feet high and had brick facing on the outer side. There exist signs of 25 feet wide moat with watchtowers on its outer corners. The sherds of grey ware with painting, as found at Kausambi, were picked up from Achhola, Uchadiha and Upraur sites.

Onsur, Uchadiha and Sarain Kalâ have yielded pottery (14) which includes the bowl with a square everted or clubbed rim, dish, basin, lid, cooking vessel, some of them with marked carination and dough plate. The pottery is sturdy in fabric and has sometimes painted or incised designs. Some of the types were identical with those associated with the early period of the defences of Kausambi.

Bārā

Bārā is a thansil headquarter located at 25° - 15' - 11" N. and 81° - 45' - 29" E. 18 miles south-west of Allahabad. It has a small high mound, probably the site of an ancient Hinau temple. A number of sculptural remains are lying in front of a Medieval temple called Bhairava kā Mañdir.
Karārī

This small town is situated in tahsil Manjhanpur about 33 miles west of Allahabad. It possesses the ruins of an ancient temple.

Khairāgarh

It is an old fort, in a most dilapidated condition situated on the eastern bank of river Ions in tahsil Meja about 26 miles S.E. of Allahabad in the village Khāra. Except some broken walls, towers and the traces of the main gates there is nothing worth notice. Early history of the fort is not known.

Koharār

This site is located on the southern bank of river Ions in tahsil Meja, Pargana Khairāgarh, 23 miles S.E. of Allahabad. There exist the ruins of an old fort and in the south of the village there is an old tank with steps down to the water. I picked up pottery fragments representing the moulds of ornaments in a large scale. A few broken walls of the fort are seen here and there amid the fields under cultivation. Nothing could be said about its early history.
MALKAH

This is a small village in Soraon Tahsil two miles North of Allahabad. About a mile west of this village there is an extensive mound called Hatgauhādīh at the village of Sivapura. Fuhrer reported several sculptured stone pieces scattered about the place (15).

SORAON

It is the headquarter of the Soraon tahsil, situated on an extensive old mound. A good number of broken statues, dressed stones and bricks were found scattered about the place. It shows that the site had once been a place of some importance in the past.

FOOT NOTES

1- Allahabad Museum Reg. No. 856.
2- Indian Archaeology - a Review- 1961-62, P. 53
4- It is now in the Indian Museum Calcutta.
5- Indian Archaeology - a Review- 1961-62, P. 52-53
6- Ibid.
8- Ibid, Pl. XXX.
10- Ibid.
14- Ibid, Figs 17 and 18, Pl. XLII.