

IN THE SUPREME COURT OF INDIA

(CIVILAPPELLATE JURISDICTION)

CIVIL APPEAL NO. 4768-4771 OF 2011

IN THE MATTER OF:

**BHAGWAN SRI RAMA VIRAJMAN
AND OTHERS.**

...APPELLANTS

VERSUS

SRI RAJENDRA SINGH & ORS.

...RESPONDENTS

EXHIBITS FILED BY THE PLAINTIFF IN SUIT NO.5

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PAPER-BOOK

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ADVOCATE FOR THE APPELLANT: : MR. P. V. YOGESWARAN

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Archaeological and art-historical evidence of the existence of a Hindu temple or a Hindu religious structure prior to the construction of the disputed structure :

IN THE HIGH COURT OF JUDICATURE AT ALLAHABAD, LFC. BENCH, Lucknow

O.C.S. No. 5 of 1989 (K.S. No. 136 of 1988)

Shri Ram Janm Bhumi at Ayodhya - Plaintiff

v. Shri Ram Janm Bhumi - Defendant

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1. The travelogues of European visitors to India, history and documents compiled by them and also by the British during their rule backed by the accounts of Indian historians (both Muslim and Hindu) and other testimony were till recently relied on heavily to establish the existence of a Hindu (Vaishnava) temple at Sri Ram Janm Bhumi at Ayodhya before its destruction in the 16th century AD and construction of the disputed structure in its place by using the material of the demolished temple. These accounts were disputed by the pro-Babri Masjid parties on grounds which need not be elaborated here. However, a rapid progression of recent events has overtaken all these controversies and the archaeological-cum-art historical finds have come to occupy the prime place in the evidence to establish that the Hindu (Vaishnava) temple was destroyed by the iconoclasts and the disputed structure was constructed by using the temple material. Therefore, unlike in the past, the first place here is being given to the archaeological and art historical finds without in the least reflecting on the importance of other evidence which find mention in parts III to VI of these submissions.

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2. The question "whether a Hindu temple or any Hindu religious structure existed prior to the construction of the Ram Janmabhumi-Babri Masjid (including the premises of the inner and outer courtyards of such structure) in the area on which the structure stood" implies the following when seen in the ground-realities as they existed prior to the 6th December 1992 when the disputed structure was completely demolished by the Kar Sevaks.

First, it enquires whether 'a Hindu temple' at all existed at Ram Janmabhumi at any point of time prior to the building of the 'Babri Masjid' or not;

Secondly, it states whether for some reason or the other such structure was not a proper Hindu temple, was it then 'any Hindu religious structure'?

Thirdly, such a structure may have existed either inside the 'inner courtyard' (i.e., where the actual three-domed building of the 'Babri Masjid' existed) or inside the 'outer courtyard' (i.e., where the 'Rama Chabootra' existed).

The present reference, therefore, throws the entire responsibility of proving that there was a 'Hindu temple' or else a 'Hindu religious structure' at Ram Janmabhumi-Babri Masjid complex on those persons who maintain that there was in fact a Hindu structure here, built prior to the building of the 'Babri Masjid'. The very nature of enquiry, therefore, seeks the support of archaeologists and historians who alone are capable of answering the query. Hence this submission.

Some Fixed Points

3. To begin with, there are some fixed points in the history of Ram Janmabhumi site.

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First, the so-called 'Babari Masjid' was built at Rama Jannabhumi as late as A.D. 1528-29 at the command of Emperor Babar as is absolutely clear from one of the Persian inscriptions found fixed in the 'Babari Masjid'. The inscription belonged to the very person who had built it. In the inscription he called himself Mir Baqi (Reference: Baburnama by Mrs. A. Breveridge, and "Inscriptions of Emperor Babur" by M. Ashraf Hussain in Epigraphia Indica 1965 pp. 58-62).

Thus, the cut-off date is 1528-29 A.D. It implies that the 'Hindu Temple', or else the 'Hindu religious structure' must belong to a period before 1528-29 A.D.; in other words, any Hindu structure belonging to post-1528-29 A.D. will not be considered by the court.

Secondly, till 6th Dec. 1992 three structures stood at Rama Jannabhumi -- one, the three-domed structure of the so-called Babari Masjid, inside the 'inner courtyard'; second, a platform (with icons of the Hindu deities placed on it), located inside the 'outer courtyard' and called 'Rama Chabootra'. The third structure has been just a canopy over an ensemble of a kitchen -- a U shaped fire-place (chulha), rolling-pin to prepare bread, a base-plate to roll the bread, etc. It was called 'Sita ki Rasoi' or the kitchen of Sita.

4. The Ram Jannabhumi-Babari Mosque structural complex was surrounded by a thick boundary wall with an entrance made in the centre of the eastern wing of the boundary wall.

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Of the several kinds of archaeological evidence which are decisive in proving that there was indeed a Hindu temple which existed prior to the coming-up of the 'Babari Masjid' at Rama Janmabhumi, the following may be quoted.

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SECTION-I

A CONTEMPORARY RECORD

5. The most clinching evidence is epigraphical, i.e., documents inscribed on stone. It is the inscription of that very ⁱⁿ King whose reign the Hindu temple at Rama Janmabhumi was built. King Govinda Chandra. It is, therefore, a contemporary documentar evidence which is incontrovertible hence it should be fully relied upon in establishing the historical fact of the existence of a pre-Babari Masjid Hindu temple at Rama Janmabhumi.

6. It is a 20-line lekha (inscription or document) engraved on a rectangular phalaka (slab or tablet) of buff sandstone (shila). It measures about 5 ft. in length and 2.25 ft. in width. The language of the inscription is Sanskrit. The text is largely composed in beautiful verses; only some portions are in prose. The script is Nāgarī written in the 11th-12th century A.D. style. This is fully established by palaeography or 'the science of old writings'.

7. The inscription, in the absence of proper professional estampages, which the court must immediately arrange from the ^{been} Archaeological Survey of India, has understandably as yet not fully deciphered by palaeographers and epigraphists. Nevertheless, substantial portions have been deciphered from the available estampages, photographs, colour slides and a video-film prepared by Dr. S.P. Gupta jointly with Dr. Sudha Malaiyya on 13th Dece. 1992, which

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prove beyond all sorts of doubt that here at Rama Janmabhumi there did exist from at least the early 12th century A.D. a Hindu temple. The inscription and its deciphered portions are given in Appendix-I. Here we are quoting only the relevant portions to bring home the single point that as early as the first half of the 12th century A.D. a magnificent and imposing Hindu temple, dedicated to Lord Vishnu-Hari, was constructed here during the reign of the most powerful ruler of this region, King Chandra Deva of the Gahadval Dynasty ruling from Kannauj, an ancient city of the R. Ganga, from where even the king Harsha had ruled in the 7th century A.D.

8. The inscription has not been read fully due to the non-availability of good impressions, but what has so far been deciphered is more than enough to conclude the erection of a Vaishnava shrine there during this period. The record was evidently put up on a wall of the shrine to mark its completion and installation of the divine image. Line 15 of this inscription tells us that a beautiful temple of Vishnu-Hari built with heaps of stone (śila-samhata-grahais) and beautified with a golden spire (hiranya-kalasa-sri-sundaram) unparalleled by any other temple erected by earlier kings (purvairapy-akritam kṛtam nripatibhir) was constructed. This wonderful temple (aty-adbhutam) was built in the temple-city (vibudh-alayani) of Ayodhya and Saketa were closely connected, Saketa being the district wherein Ayodhya was located. The two names are used as synonymous in classical Sanskrit literature, and it is likely that they represent the twin cities of Ayodhya and Faizabad. Towards the end it also refers to god Vishnu as destroying king Bali (in Vāmana incarnation) and the ten-

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headed (Daśanana, i.e. Ravana) and alludes to the serious fear from the west (pāścātya-bhīti). It also contains the expression janma-bhūmi. It was composed by the poet Āyushyachandra, son of Alhana. Perhaps he was also a ruling chief and as royal poet he ^{was} said to have excelled even Sahasānka and Sūdraka and is credited with the excavation of tanks, wells as well as stepped wells. We come across a reference to king Govindachandra, who appears to be identical with the homonymous Gahadavala king, as well as to strong ruling chief named Sallakshana twice. This Sallakshana cannot be definitely identified as the whole inscription has not yet been deciphered. He could have been a Gāhadvāla feudatory or the well-known Chandella king of that name who ruled towards the close of the eleventh and the beginning of the twelfth century A.D. While certain points in connection with the interpretation of the inscription are yet to be settled, and can only be settled when good impressions are made available, the fact is finally established that at the disputed site there existed an eleventh-twelfth century Vaishnava temple before the erection of the 'Babari mosque'.

9. In this prashasti (citation) the king says that he came to Ayodhya, which is located in the Saket Mandala (District), and built a sundara mandiram (most beautiful temple) of shilā (stone). It was possibly done in place of an old temple which had by then become weathered. He topped the shikhara (spire) of the temple with kalasha (pinnacle) made of hiranya (gold). He dedicated the temple to Lord Vishnu-Hari who was none else but the one who had

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humbled the pride of Bali-rāja (the trivikram form of Vishnu) and also dashta Dashānana (wicked Ravana). This he did when the foreigners (the Muslims) were avalaching from the west (pāschchātya) and creating fear (bhīti) but he had successfully thwarted it with the valour of his own arm (Bāhudalānam).

10. The date of the reigning king Govinda Chandra of the Gahadval dynasty of Kannauj is bracketed between 1114 A.D. and 1154 A.D.

11. It is most significant to note that the king not only built the temple but also completed it because the kalasha or pinnacle is established on the top of the shikhara or spire only when the temple is finally ready in all respects and the kumbhābhisheka performed. Then only the deity in the garbha-griha (sanctum sanctorum) gets consecrated and is ready to receive daily offering and worship. In this case the main deity was Lord Vishnu-Hari. Evidently, the inscribed tablet was fixed in the walls of the temple of Vishnu-Hari at the time of the consecration of the deity and the inaugural worship held to commemorate the event.

12. No greater proof is required to establish the fact that here at Rama Janmabhumi a magnificent Vaishnava temple was in fact built sometime between 1114 A.D. and 1154 A.D., i.e. during the first half of the 12th century A.D., and dedicated to Lord Vishnu-Hari who had humbled the pride of many, including Ravana. (Incidentally, Rama and Rama alone had humbled the pride of Ravana; hence in a sense it was not only a Vishnu temple but also Rama temple, as Rama was one of the various incarnations of Vishnu.) The event of erecting the temple had taken place around 400 years prior to the building of the 'Babari Masjid': the temple was built in early 12th century while the 'mosque' was built in early 16th century. For the historians the evidence of the inscription is full, final and incontrovertible.

13. It may also be noted that even earlier to it there existed a temple at this very site which had become dilapidated due to the

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ravages of time which had weathered the stones of the temple.

This is borne out from the details of the inscription as well as the actual art and architectural remains discovered on 6th Dec. 1992.

Hence, the building of the 12th century Hindu temple was not a one-time act but an act in an on-going process. (Reference:

Rama-Jannabhumi, Ayodhya: New Archaeological Discoveries,
Historians' Forum, New Delhi, 1992)

13. Fortunately, this contemporary documentary evidence, in the form of Hari-Vishnu temple inscription, engraved on a stone tablet, is further supported by two more inscriptions engraved on a stone pillar found within the debris of the Babari Masjid on the 6th Dec. 1992. One of these stone inscriptions (shilā-lekha), the upper one, is in eight lines, while the other, the lower one, is in two lines. Though the inscriptions are so very fragmentary that no coherent account could so far be made out from their reading, still two things are absolutely clear: one, that the inscriptions relate to Hindu gods and Hindu kings (there is a geneological reference) and second, that paleographically the script is to be placed in the 12th century A.D., may be in the mid to late 12th century A.D. Thus, these inscriptions are around 50 years later in date than the Vishnu-Hari temple inscription.

14. It, therefore, follows, that the activities connected with the structures did not cease by the middle of the 12th century A.D., these were continuing beyond it.

15. This otherwise most clinching evidence of epigraphical records is also fully supported by the actual remains of the temples, rightly claimed to have been built here by the kings

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during the 12th century A.D. and also earlier to it, possibly 10th and 11th centuries A.D.; and may be even earlier to this 'earlier' date for which also there is some solid evidence in the form of objects of art and icons of the Kushāna Period, 1st-3rd century A.D.

SECTION II

THE ARCHITECTURAL REMAINS OF THE PRE-BABARI HINDU TEMPLES: ART AND ARCHITECTURAL EVIDENCE

16. There are several pieces of architectural members of the pre-1528-29 A.D. Hindu temples which once stood at Rama Janmabhumi. We may start with the internal evidence of the structure of the so-called Babari Masjid which stood at the site from 1528-29 A.D. till the afternoon of the 6th Dec. 1992. The evidence is in the form of a number of beautifully carved monolithic pillars of black colour with bluish hue. These were at the ends of the piers of the domes and also on the entrance of the 'masjid'. On all counts, these are non-Islamic because they show images of Hindu gods and goddesses. Thus, these pillars must have formed part of a temple of the pre-Babari Masjid period. The relevant details are as follows.

(1) Within the then disputed structure of the so-called Babari Masjid there were as many as 14 pillars of black stone popularly called 'kasauti' but geologically speaking, schistose of the slate variety, a sedimentary rock, the nearest deposits of which are located in the hilly tracts of Garhwal-Kumaon region of Uttar Pradesh. All of them were used as architectural members in the body fabric of the 'Babari Mosque'.

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(ii) One of the black stone pillars, fixed on the northern side of the main entrance, carved under the central dome, was found inscribed with the letter 'Si', written prominently in typical Nagari script which is stylistically datable to 11-12th century A.D. same as the script of the Vishnu-Hari temple inscription mentioned in Section I.

(iii) There are two similar pillars found fixed upside down in a grave-yard located nearly a furlong away from Janmabhumi. The grave near which these are still found existing is alleged to be of the Muslim saint, Musa Ashikan who is supposed to be patron of Mir Baqi.

There are a couple of similar other black stone pillars, still standing in the cantonment area at Faizabad, some 8 to 10 km. away from Ayodhya.

(iv) Each pillar, which is nearly 11 to 12 inches square at the base, but eight faceted in the centre and four faceted below it, is shown emerging out of a sacred water-pitcher, called purna-kumbha or purna-ghata, or simply kalasha. It is exclusively a Hindu sacred motif since it relates to the Vedic concept of Water Cosmology. (Reference: "'Ashokan' Pillar: A Reassessment of the Evidence" pt.IV Symbolism, Burlington Magazine 1976, by John Irwin)

(v) Each purna-ghata is shown carried on the shoulders of four yakshas, sitting on knees and pressing the hands on the ground in the front. Each one is located at one of the four corners of the square base of the pillar, representing one cardinal direction. According to Sādhana-mālā, an old Sanskrit text on Hindu Iconography, each human settlement had at least one

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yaksha as the guardian deity; he had a consort also, called yakshi. (Reference: Yaksha by Ananda K. Coomaraswami)
(vi) The pillars are further embellished with male (ganas), female (deva-kanyās), floral (kamala), faunal (hamsa) and geometric motifs (diamond), typical of the Hindu iconography, repeatedly found in all Hindu temples. (Reference: Art of India and Indonesia by Ananda Kentish Coomaraswami).

SECTION- III

PILLAR-BASES: The Remains in the Excavated Trenches

17. From 1975 through 1980 Professor B.B. Lal, a former Director General, Archaeological Survey of India, excavated at fourteen different places in Ayodhya on behalf of the Archaeological Survey of India. In one of his trenches, laid immediately on the south of the boundary wall of the then disputed structure, he found six of the several pillar-bases arranged in two parallel rows. These were built of burnt-bricks mixed with blocks of stone. It was logically surmised by the excavators that these may have been those very 'bases' on which some of the black stone pillars of the original temple stood while in situ.

18. After a close examination of the plans and sections of this site, it may further be noted, even three other eminent archaeologists -- Prof. K.V. Raman, Head of the Ancient History and Archaeology Department, Madras University, Dr. Y.D. Sharma and Dr. K.M. Srivastava -- formerly Directors, Archaeological Survey of India, have come to the same conclusion. They have observed that the foundation-trenches of the pillars, the layers found against the pillar-bases, the various lime-floors, the debris, and

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the floor sealing the pillar-bases as well as the material found in the debris overlying the sealing-floor establish beyond any doubt that the pillar-bases were raised in the 11th-12th century A.D. Incidentally, as noted earlier, one of the pillars on the main entrance of the disputed structure also bears an inscription in Nāgarī characters of the 11th-12th century A.D. Thus, the pillar-bases belonged to the period 11th-12th century A.D. Further, the dating of the destruction of the temple, early 16th century, is based upon two unquestionable pieces of evidence: (1) the material found in the deposit lying buried in a pit immediately below the sealing floor and in the debris lying immediately above the sealing floor. There are a number of glazed ware pieces in both the deposits.

SECTION - IV

DOOR-JAMB OF BLACK STONE

19. There is a door-jamb or dvāra-shākhā of black stone kept in the courtyard of a comparatively new building called now 'janmasthan'. The door-jamb may have been fixed at the entrance of the garbhagriha of the original Hindu temple. It shows two parallel mouldings, one of which is purely decorative as it consists of meandering creepers. The second moulding is very significant because it is divided into several rectangular panels, set one above the other, each depicting a Hindu deity. The lower-most depicts the image of Dvārapāla, or door-keeper, standing in tribhaṅga pose under an arched canopy. The dvārapāla is wearing a karanda mukuta on the head and a vanamālā in the neck. In Hindu iconography, when both of them occur together on the body of a deity, the deity is necessarily to be Vaishnavite in origin. The entrance of the canopy is like a trefoiled arch with three semi-circular

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mouldings based on the principle of oversailing courses, named 'corbelled arch'. This ornamental arch rests on two pillars, emerging out of pūrṇa-ghaṭas and beautifully decorated with a number of mouldings on the top. The panel above the dvārapāla shows a female deity standing in an arched gateway. Her posture is also in tribhaṅga. The panel above this also shows a female deity standing in tribhaṅga pose. The next panel shows the mother goddess standing in the frontal pose under a canopy. The 4th panel depicts a gana or a young dwarfish male dancing under a canopy. The top-most shows the beautiful image of sālabhaṅjika, holding a branch of the blossoming tree.

It may be mentioned in this context that the dvārapāla is holding a shūla, or a spear, in his left hand. It establishes the fact that he is a guardian deity, holding a weapon to protect the main deity of the garbha-griha from all evil-doers. The right hand, on the other hand, is held in vyākhyāna mudrā, i.e., in a pose which is adopted by a deity when he delivers a sermon to the visitors. It should be borne in mind that the deity is standing on a full blown lotus, as was customary with all the deities during this period. It is, therefore, absolutely clear that the temple to which the dvāra-shākṇā originally belonged was dedicated to Vishnu or an incarnation of Vishnu, most probably Rama, both are essentially one and the same.

SECTION - V

MORE ARCHAEOLOGICAL DISCOVERIES OF ART AND ARCHITECTURAL OBJECTS FROM A 12th CENTURY A.D. HINDU TEMPLE -- JUNE 1992

20. We are now on almost sure grounds that the 12th century Hari-Vishnu temple constructed here during the reign of King Govinda Chandra was destroyed, according to the tradition recorded in various Indian and foreign accounts,

in the early 16th century, in all probability by Babur's men. The parts of this temple which could be gainfully re-used in the structure of the 'Baburi Mosque' were in fact re-used, such as the black stone pillars in the piers, some carved blocks of stone in the walls and at least one long piece of stone with lotus carvings in the vitāna, i.e., as a lintel. However, the parts which could not be used, because of their unmanagable shapes, such as the crescent shaped āmalakas with corrugated periphery, or otherwise, were cast-away and dumped in a pit nearby. These details of the discovery and some of the antiquarian remains may be recounted as under.

21. ON THE 18TH OF JUNE 1992, when the ground near the Ramajanma Bhumi was being levelled, a most startling archaeological discovery was made at Ayodhya. At a depth of about 12 feet from the ground level near the Ramajanma Bhumi temple, towards the south and beyond the fencing, a big hoard of beautifully carved buff sandstone pieces was located in a large pit dug down below the old top level. The location of the pit is shown in Appendix II & III.

22. A careful study by a group of eight eminent archaeologists and historians found that all these objects are architectural members of a Hindu temple-complex of the 12th century A.D.

23. The group comprised Dr. Y.D. Sharma, former Deputy Director General, Archaeological Survey of India, Dr. K.M. Srivastava, former Director, Archaeological Survey of India, Dr. S.P. Gupta, former Director, Allahabad Museum, Prof. K.P. Nautiyal, Vice-Chancellor, Avadh University and former Head of the Ancient History and Archaeology Department, Garhwal University, Prof. B.R. Grover, former Director, Indian Council

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of Historical Research, Shri Devendra Swarup Agrawal and Dr. Sardindu Mukherji of the Delhi University and Dr. (Mrs.) Sudha Malaiya of Bhopal.

24. The Temple: The experts, who visited the site on behalf of the academic organisation, "The Historians' Forum", on the 2nd and 3rd of July 1992, are unanimously of the view that the temple, to which these fragments belong, is of the developed Nāgara style of ancient temple architecture which was current in northern India during the later part of the early medieval period, i.e. the period after 900 A.D. and before 1200 A.D.

The temples of this style are characterised by a distinctly imposing shikhara, which is a tall and tapering spire over the garbha-griha, or sanctum sanctorum, which houses the main deity.

25. The Shikhara Āmalaka: The developed shikhara is like a mountain with several tiers of subsidiary shikharas, rising one above the other and projecting partially from the main shikhara. The shikharas are crowned with a very distinctive circular piece of stone, called āmalaka, which is shaped like a cogged wheel, with bead-like mouldings along the periphery.

It is so very typical of the temples of northern India that no one in the world who knows even a little about the Hindu temples can cast any doubt about its position in the temple structure. There are two examples of half-āmalakas, in the present hoard of objects, evidently used on the top of the subsidiary shikharas, called shikharas of karnas, i.e. fring spires.

26. The Shikhara Jāla: The second most significant find is the curvilinear part of the jāla mouldings present on the shikharas. It is beautifully decorated with scrolls. It also belongs exclusively to the north Indian temples of the period after 900 A.D. since the technique of its carving involves the method of scooping out the areas around the floral elements so that the art-motifs are formed with surface absolutely plain. It is called 'Stencil' technique.

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27. The Capital: The third most noteworthy sculptured piece of stone in this collection is a rectangular capital of a pillar with beautiful mouldings in the form of highly stylised lotus petals arranged as narrow parallel strips carved in low relief around the capital.

28. The Cornice: The fourth example of stone sculptures belongs to the most characteristic members of the Nāgara style of temples -- it is called Chhādyā, and in Hindi chhajja, sun-shade, where the straight wall over the high plinth meets the base of the shikhara. It is carved and shaped like rectangular Mangalore tiles to serve not only as a sun-shade but also allow the rain water to run off quickly and protect the structure. It is a corner-stone of the cornice.

29. Floral frieze: There is one frieze of continuous leaf-moulding which decorates one of the top lines of the high plinth of the temple.

30. Door-jamb: There is one example of a door-jamb or dvāra-shākhā of the main entrance of the temple. It is decorated with a meandering floral design, carved in 'Stencil' style.

31. Images of Viṣṇu's Incarnations: There is also a fragment of a stele embellished with the most significant sculptures of a number of Vaiṣṇavite gods, viz. a Chakrapurusha, i.e. a youthful male figure standing gracefully at an angle (tribhāṅga) and holding vertically in the palm of the right hand the characteristic wheel or chakra of Viṣṇu.

32. Another image is that of Parshurama, sitting cross-legged and holding a battle-axe in the left hand. Below him is the image of Balarama, the elder brother of Krishna, with a canopy of serpent-hoods and having a wine-cup in his hand. Still below him is the image of a mother goddess (mātrī-devī), the bestower of all good luck.

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33. Shiva-Pārvati: Besides the above, there are several other images. One is of Shiva-Parvati, also called Umā-Maheshvara. It was found from a shallow mound called Nala, located some 200 metres away from the site of the above hoard of art and architectural pieces. Though Shiva's head is now lost, his hand holding a trishūla, trident, is fully intact. Similarly, although Parvati's face is not extant, her hand from behind Shiva's neck is found resting on his right shoulder in an embracing position. Stylistically, it is also datable to the 11th century.
34. Terracotta Figurines: Art objects of burnt clay belonging to the earlier periods, such as the Kushāna (1st-3rd century) have also been found. These images belong to various Hindu gods and goddesses.

EXPLORATIONS

35. From 4th of July through 18th July 1992, Prof. B.R. Grover camped at Ayodhya, during the period when the ground acquired by the U.P. Government was being levelled up. It is during this operation that he came across towards the east and south of the Ramajanna Bhumi, large floor-areas, in the pre-Islamic levels, which were carefully paved with burnt bricks. These places were then systematically exposed and photographed in situ for permanent record. He located some brick-walls as well. He noticed similar flooring and also brick-walls at the so-called 'Janmasthan' area, across the modern road, built by the British after cutting the Rama Kot mound. The floor covered with burnt-bricks spreads over thousands of square metres, now largely encircled by the newly constructed Rama Divar. During that

period Prof. Grover had released as many as three reports of his findings to the press which prompted the 'Historians' Forum' to send two eminent field-archaeologists to examine the reported discoveries.

FRESH EXCAVATIONS

36. Huge Brick Walls: On the 22nd and 23rd of July Dr. K.M. Srivastava and Dr. S.P. Gupta went to Ayodhya and scraped the section facing east and also dug at least two feet still deeper in a small area along this section. They discovered a huge burnt-brick wall of more than a dozen courses, running along the section and beyond it. Below this, after a little break, the remains of another brick-wall have been found. At two different pre-Islamic levels, there are the remains of brick-laid floors.

37. Mass Destruction: There are clear-cut marks of massive destruction of the huge wall mentioned above since brick-debris and large pits have been located here. Further, there are two hard rammed floors of chūnam and kañkar, laid one above the other with a significant break in between but over the level of the brick-wall.

38. There is, therefore, enough new archaeological material which conclusively prove that Prof. S.B. Lal, the previous excavator of this site, has been repeatedly saying that here at the Ramajanna Bhumi there was an impressive structure of 11th-12th century built on pillars standing on a series of parallel burnt-brick bases which was destroyed in the early 16th century. In all likelihood the bases carried on them the same temple-pillars which are fixed in the 'mosque'

These new archaeological findings also confirm the views expressed earlier in 1990 by Dr. S.P. Gupta that the 16 black stone pillars and one piece of door-jamb with carvings of gods and goddesses existing in the so-called 'Behari Mosque' structure and also the adjoining areas, belong to a 12th century Hindu temple, possibly Vaishnavite.

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PART-II (19)

182
83

104

MORE DISCOVERIES

39. As The 18TH JUNE 1992 is remembered in the history of Indian archaeology for the startling discovery of forty sculptural and architectural pieces of 11th-12th century Hindu temple at Rama Janmabhumi, Ayodhya, so also the 6th December 1992 will be remembered for a still more exciting discovery at Janmabhumi-the-20-line original stone inscription of the reign of King Govinda Chandra when the very temple to which the aforesaid works of art and architecture belonged. It thus sets at rest all controversies surrounding the oft-repeated question whether a Hindu temple had in fact existed at Janmabhumi prior to the coming up of the so-called Babri Masjid. The evidence is final and incontrovertible. King Govinda Chandra, the fifth and most illustrious personage of the Gahadval Dynasty, who ruled from 1114 to 1154 A.D. over greater part of Uttar Pradesh and Bihar and successfully defended Jetavana in northern Avadh and Varanasi against repeated attack of the Muslim invaders from the north-west, was the ruler when the temple was built at the place where an older temple had by then become dilapidated.

40. Significantly, more archaeological vestiges were discovered by a team of around 45 eminent historians and archaeologists drawn from all over the country. They assembled at Ayodhya for a seminar held on 10-13th October 1992 to examine for themselves in person the sculptures as well as the site plans and sections, and also locate any new evidence if they could during their exploration-trips. Shri R.C. Agrawala, former Director, Department of Archaeology and Museums, Government of Rajasthan, Jaipur discovered the letter 'Shri' written in the Nāgarī script of 11-12th century A.D. on a black stone pillar fixed in the left hand outer wall of the main entrance of the disputed structure. Prof. K.V. Ramiah, head of the Ancient History and Archaeology Department of Madras University

7011

PART-11 (20)

11821
84

(105)

discovered the plinth of the temple over which the eastern boundary-wall of the 'Babri Masjid' was built. Dr. S.R. Rao, Advisor on Marine Archaeology in the Institute of Oceanography, Goa discovered a large piece of stone decorated with floral motifs engraved in stencil style and fixed below the southern dome on the eastern wall of the structure.

SECTION VI

SOME ANTIQUITIES DISCOVERED ON 6th Dec. 1992 NOW LOCKED-UP UNDER MOST UNHEALTHY CONDITIONS IN CLOSED ROOMS AT RAMA KATHA KUNJ, AYODHYA

41. It is gathered, that more than 250 objects, many of them belonging to ancient temples, were collected by the Kar Sevaks from the debris of Rama Janmabhumi-Babari Masjid Complex on the 6th Dec. 1992 and bodily shifted to a place called Rama Katha Kunj, hardly 200 mts from the complex. The Rama Katha Kunj has a small semi-permanent building with about half-a-dozen rooms constructed by the VHP for their own use. Some of these rooms were just the store-rooms, practically closed quarters with very poor light and ventilation. These objects of stone and metal were locked by the U.P. Govt. in a couple of these 'store rooms', sometime in the third or fourth week of December 1992, where they are still lying threatened in terms of their physical condition -- we apprehend that unless these are immediately shifted to the properly ventilated and lighted galleries of a public museum, where constant vigil is generally kept on the Preservation and Conservation of the Exhibits, these invaluable objects of our national heritage may get damaged sooner than we can imagine. It is proposed that these objects are shifted, housed and displayed along with forty and odd number of objects collected in June 1992 and presented at the Ram Katha Museum, Ayodhya, functioning under the direct

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PART-II (21)

118 C1
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control of the Deptt of Culture, Govt. of Uttar Pradesh. But this is besides the point, even though in a sense very vital for the nation.

Inscriptions

- (1) A stone-tablet Vishnu-Hari Temple Inscription of 20 line text composed in Sanskrit language and written in Nāgarī script of 11th-12th century style. It is securely dated in the first half of the 12th century A.D.
- (2) An eight line fragmentary inscription on a stone pillar, composed in Sanskrit language and written in Nāgarī script of 11th-12th century A.D. It is dateable to mid-to-late 12th century A.D.
- (3) A two-line fragmentary Sanskrit inscription engraved on a stone pillar in Nāgarī script. It is dateable to mid-12th century A.D.

Images

- (4) A standing image of Vishnu wearing a long vanamālā. Highly weathered. Engraved on a dvāra-shūkhā or door-jamb. Dateable to 10th century A.D.
- (5) A head of Shiva Bhairava with tall jatā-jūta hair-do, covering the head, wide open eyes and two protruding teeth. Dateable to the early 12th century A.D.
- (6) A severely damaged image of a standing deity in tribhāṅga pose, possibly Ganesha with a rishi (?), seen from the back, under a narrative panel raised and supported by a yaksha. Dateable to early 12th century.
- (7) A long frieze of garland-bearer couples (vidyādharas). Dateable to early 12th century.
- (8) A fragmentary frieze of vidyādharas. Dateable to early 12th century.

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(107)

Architectural Pieces

- (9) Another dyāra-shakha (door-jamb) with four parallel vertical friezes showing floral motifs. Datable to 10th century with Vishnu image.
- (10) A top-stone of the jāla decoration of the shikhara showing floral designs. Cut in stencil technique. Datable to 12th century.
- (11) A large fragment of the ceiling; bluish dark stone, showing meandering creepers with two human figures, arranged in concentric rectangles. Datable to 12th century.
- (12) A section of frieze showing flowers and leaves in interconnected roundels, with upper and lower borders of closely placed beads, the bottom has running us. The deeply cut crevices are found indifferently filled with chūnam. It is a most telling and convincing evidence of the fact that the stones like this were fixed in the walls of the 'mosque' with sculptured face turned inside the core of the wall. Datable to 12th century.
- (13) Some half-a-dozen pillars of buff sandstone with curved brackets. Datable to 12th century.
- (14) Three śmalakas, each on these had topped the karna shikharas or corner spires of the temple. Datable to 11th-12th century.

Persian Inscription

- (15) There is a large fragment of the Persian inscription which was once fixed on the top of the main entrance of the central domed chamber. Datable to early 16th century.
- (16) Central piece of the ceiling of the dome decorated with fully opened flower and iron chain, Datable to 16th century.

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PART-II (23)

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(17) A vicāna stone or lintel, once found fixed on the main entrance of the 'mosque'. It bears lotus motifs of Hindu sacred symbols. Datable to 11th-12th century.

(18) A chhadya stone. Datable to 11th-12th century.

42. It is not the exhaustive list of the antiquities found on the 6th Dec. from the debris of the Rama Janmabhumi - Babari Masjid complex. In fact, we just don't have it. But this sampling is more than enough to show that there was at least one or two Hindu temples in this complex which are broadly datable to the period bracketed between 10th and 12th centuries A.D., 100 years plus or minus at each end. These discoveries also show that the so-called Babari-Masjid came to the scene at least 400 years later, in the 16th century. The broken condition of most of the antiquities also prove that the 12th century temple suffered violent destruction -- we have to look only to the Shiva panel of the garland-bearing Vidyādhara frieze or the images of the yakshas and Devakanyas or the head of Bhairava or the ceiling stone or some of āmalakas, etc. to convince ourselves that these were simply vandalised. If so, the question arises as to when the vandalism took place? Who were the people who willfully mutilated the human figures? Who could really be interested in doing it? In other words who were the iconoclasts?

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(89)43. PIECES OF ARCHAEOLOGICAL EVIDENCE IN FAVOUR OF HINDU TEMPLE EXISTING AT RAMA JANMABHUMI PRIOR TO THE CONSTRUCTION 'BABARI MASJID'

43. Like various other sources of history, archaeology may also play a very important role in decision-making process aimed at solving the question whether a Hindu temple, or else, a Hindu religious structure, existed at the place called 'Rama Janmabhumi - Babari Masjid Complex' prior to the building of the so-called Babari Masjid. Archaeology has to offer at least 43 pieces of evidence to prove that yes, there did exist at Rama Janmabhumi a magnificent Hindu temple since at least the 12th century A.D., i.e. around 400 years prior to the construction of the so-called Babari Masjid in the 16th century A.D.

THE INSCRIPTIONS

1) The Vishnu-Hari Temple stone inscription composed in Sanskrit and written in 11-12th century Nāgarī script. It clearly mentions the construction of a Hindu temple at Ayodhya during the reign of Govind Chandra Deva (1114 - 1154 A.D.) of the Gahadval dynasty.

2) Two fragmentary inscriptions on a pillar -- Sanskrit language and also 11th-12th century A.D. script.

3) Letter 'Si', of the Nāgarī script of 11th-12th century engraved on a black stone pillar.

4) There were 14 black stone pillars fixed in the body-structure of the so-called 'Babari Masjid', each bearing images of Hindu gods and goddesses besides various sacred faunal, floral and geometric motifs which are absolutely non-Islamic. There are two more similar black stone pillars, fixed upside

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PART-II (25)

118 C1
89 (110) 37

down in a cultivated field near a grave-yard located some 250 or more metres from Janma Bhumi. Two more similar pillars have been reported from Cantonment area at Faizabad.

THE LINTEL

5) There was a lintel stone at the main entrance of the so-called 'Babari Mosque' which bears the most sacred Hindu motif -- various representations and forms of the Lotus flower.

THE DECORATIVE STONES

6) There were two blocks of stone found fixed in the wall of the disputed structure which show floral motifs cut and engraved in stencil style, and also mouldings.

HINDU GODS AND GODDESSES

- 7) The presence of Devakanyās on the pillars.
- 8) The presence of Ganas on the door-jamb.
- 9) The presence of a Dvārapāla on the door-jamb.
- 10) The presence of Shālābhanjikās on the door-jamb.
- 11) The presence of Mātṛidevi image on the Chakrapurusha stela.
- 12) The occurrence of Chakrapurusha an emblem of Vishnu on the Chakrapurusha stela.
- 13) The occurrence of Parashurama on the Chakrapurusha stela.
- 14) The occurrence of Balaram on the Chakrapurusha stela.
- 15) The image of Uma-Nabeshvara.
- 16) The image of yaksha on the black stone pillars and terracotta.
- 17) The image of Nandi in terracotta.

SACRED MOTIFS

- 18) The Ghata-pallava or sacred foliage overflowing the sacred water-pitcher, on pillars.
- 19) The Pūrṇa-ghata on the pillars.

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(11) 38

- 20) The Kamala flower on the pillars as well the lintel stone and the chhādyā stones.
- 21) The Kalpadrūma or meandering creeper on the door-jamb and on latā moulding of the shikhara of the temple.
- 22) The Mālās of flowers and gems on the pillars
- 23) The Karandā mukuta on the head of the dvārapāla.
- 24) The Vanamālā on the body of the dvārapāla.
- 25) The Yajnopavīta on the body of Chakrapursha.
- 26) The Chakra of Vishnu in the hands of the Chakrapursha.
- 27) The Parashurama image.
- 28) The Vishnu image on a door-jamb.
- 29) The image of Siva-Bhairava.
- 30) The Maṇḍa on lotus depicted on a pillar fixed in the disputed structure.
- 31) The vidyadharas or flying gandharva couples in friezes.
- 32) The Pīpal leaf in a temple frieze.
- 33) Standing Gaṇeśa with attendants.

THE ARCHITECTURAL FRAGMENTS OF VAISHNAVA
TEMPLE OF 11TH CENTURY NAGARA STYLE

- 34) The Karna Amalakes.
- 35) The Jāla stones.
- 36) The Chhādyā stones.
- 37) The latā stones.
- 38) The Dvāra-shākhā with three decorated parallel mouldings.
- 39) The Ceiling stone decorated with meandering creepers.
- 40) The running frieze with flowers arranged in roundels.
- 41) The buff sandstone Stambhas of a Hindu temple.
- 42) The Bhitti mouldings of a Hindu temple.

THE PLINTH STONES

- 43) The Adhisthāna stone of a Hindu temple on which ran below the eastern boundary wall of the so-called 'Babari Mosque'.

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(PART-II)

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APPENDIX-I (Page 1)

The Vishnu-Hari Temple Inscription, Rama Janmabhumi,
Ayodhya, Discovered on 6/12/43 : Sanskrit language & Nagari script

Results of the First Attempt to Decipher it

Period : Early 12th Century A.D., Ruling King : Govinda Chandra

Line	Text
1	ॐ नमः शिवाय (missing; whole line obliterated anciently)
2	ब्रह्माण्डं सरसं पुरे
3
4 भवन्तीरा शपिता क्षराविद्यो बद्धो नियोग ग्रहः । देवकुलमाकुलता निवृत्तिनिवृद्ध प्रतिम (ज) नमः शिवाय
5
6 गुह्यलिखितः ॥ स्तनद विद्योक्त
7 शक्तिः । अमानुष पोटप्रमा विरासी तसल क्षरो विष्व विष्वक्षरा नतत् । श्रीक
8 जिजेतं ॥ समस्त मितराजह्य
9 प्रथमलिखितं सिद्धे प्रसस्तिः पदावली पठति निपुणा स्त्रैरेण समस्त लवारिण ॥ बैलाहायन
10 प्रति कृति बद्धो पदेहा तपति प्राप्ते श्वेचर कन्यकाभिरनिष्ठां यद्वाहुर [अस्मिन्] ॥
11 प्रथमक्षराख्ये । प्रतिचपुर्वितरुय गाय सद्यो तवद्य
12 प्रभुतां प्रकृतिचंचलां श्रियं ॥ लौकिकतरः स रत्न लौकिके यदाभिमुखे हुकर

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APPENDIX-1 (Page 2)

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- Line Text
13. येन लोकानुल्लापि ...
प्रतिष्ठितान् गोविन्दचन्द्र
14. बलवताः दमोचिताः । ...
15. शालशैलशिवश्चैराणी शिलासंहति व्यूरेविशुद्धे-
हिरण्यमल्लरा श्रीसुन्दरमन्दिरम् । पूर्वैरेवमुक्तं कृतं
नृपातिभिर्मैत्रेयैर्मिलाम्बुतं
16. भुजागलस्थ अथ प्रपदैरुथ पदं कर्मावाधुष्य
धर्मैर्लक्षणं भूनेदव न माहसांसेन न शूद्रैरेण तस्मिन्पमासं
विवदुः कवीन्द्राः । कृतं यस्य
17. उद्याम शौधविबुधालभनीमधोद्यमद्योस्य तेन तथैतिहृत
वै न सौकेतमंडलमखंडमकारि सुपवाधी तडागसहस्रोन्मत्तं
प्रतिग्रहं
18. अवरोपमौगं जगुः अविमुक्तविशालाक्षी वलिता
वन्दिता सदा ।
19. कुर्वरीणो वलिराजो बहूदलनं कृत्वा च
भूषितप्रमानं । कुर्वन्नुष्य दशाननं
20. निहन्ति पाश्चात्थ मीतिमपि भीषणं बहूदण्डः । तेजः
प्रसादं

1021

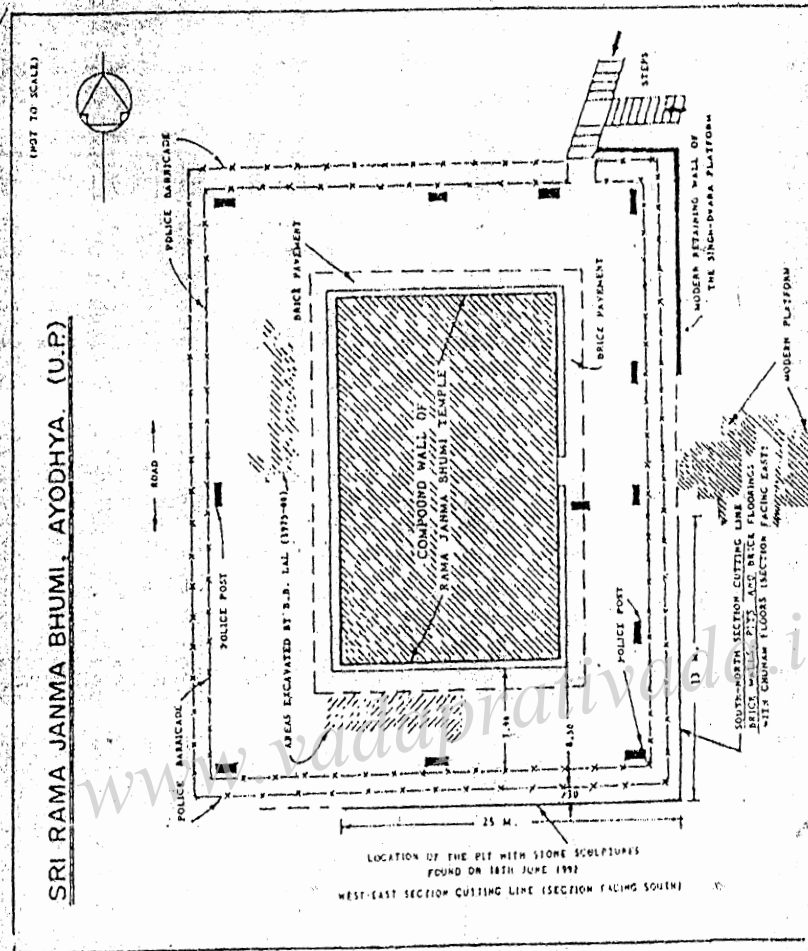
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(PART-II) APPENDIX-III

SRI RAMA JANMA BHUMI, AYODHYA. (U.P.)



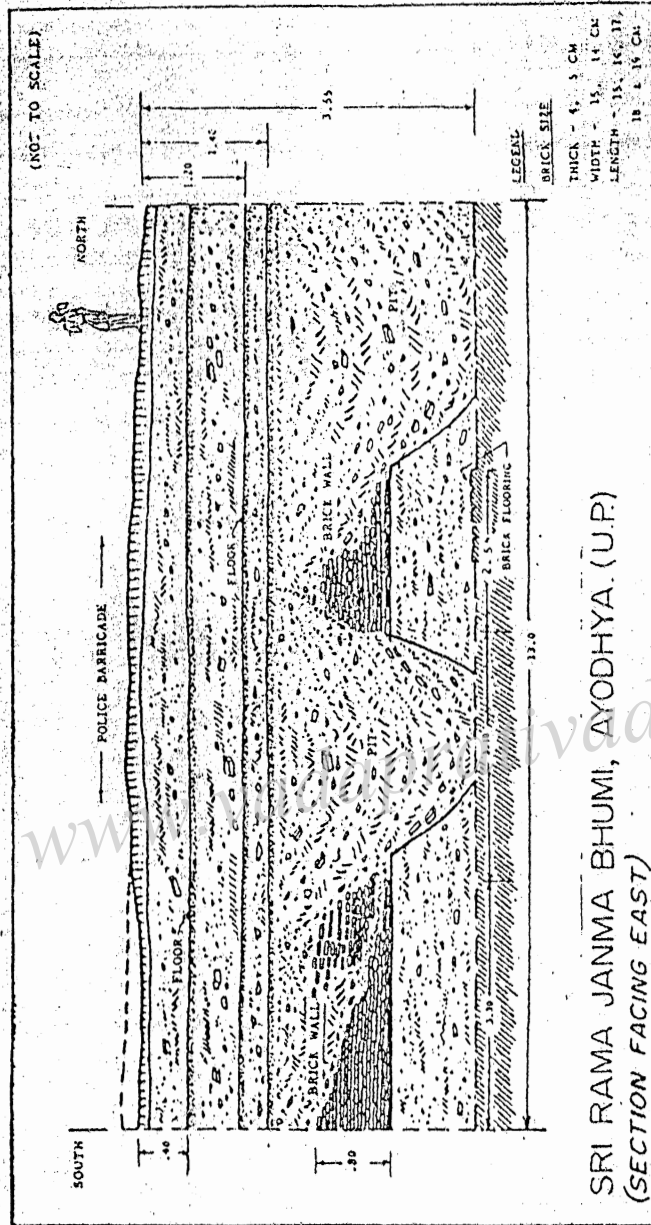
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(PART-1E) APPENDIX-IV



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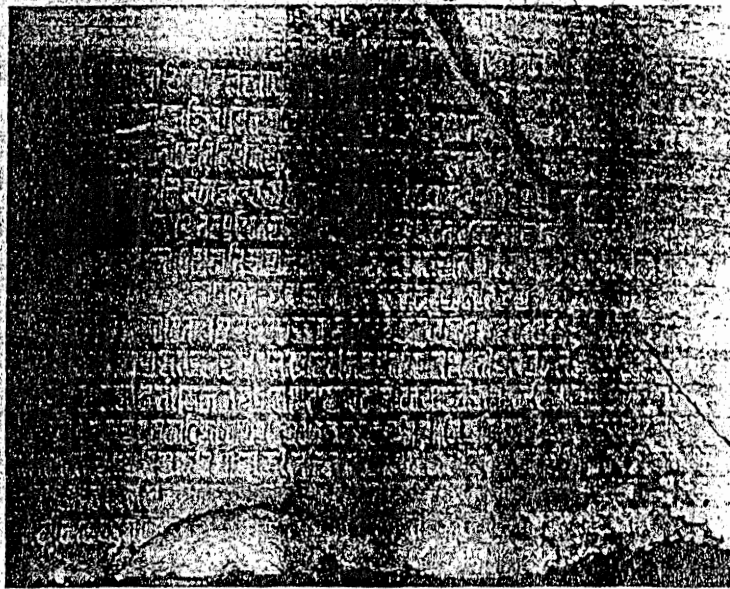


(1) General view of the objects found in the debris of the 'Ram Janmabhumi-Babari Masjid' complex on 6th December 1992 and deposited by the Kar Sevaks at Rama'Katha Kunj, Ayodhya.

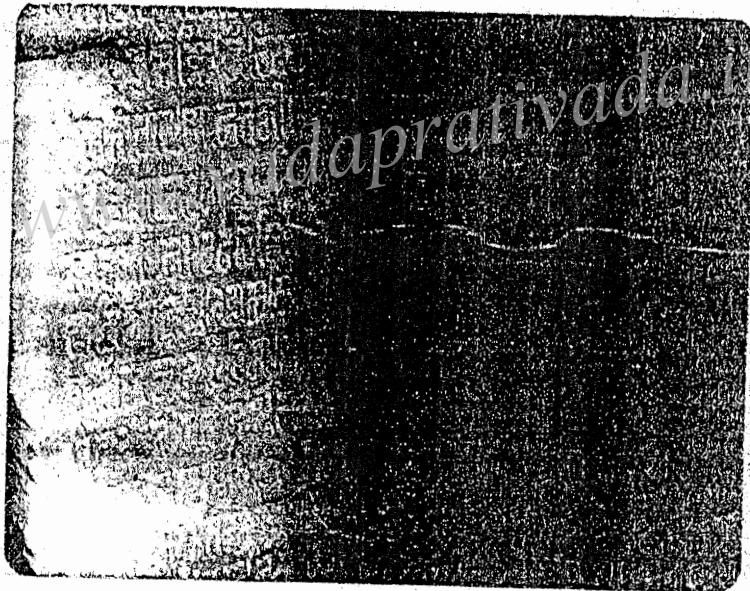


(2) 20 Line inscription compared in Sanskrit verses and written in Brahmi script on a stone tablet found at 'Rama Janmabhumi - Babari Masjid complex' on 6th December 1992. It records that during the time of King Govinda Chanda (1114-1154 A.D.) the temple was constructed at this place.

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(3) Close-up of the inscription of plate No-2.

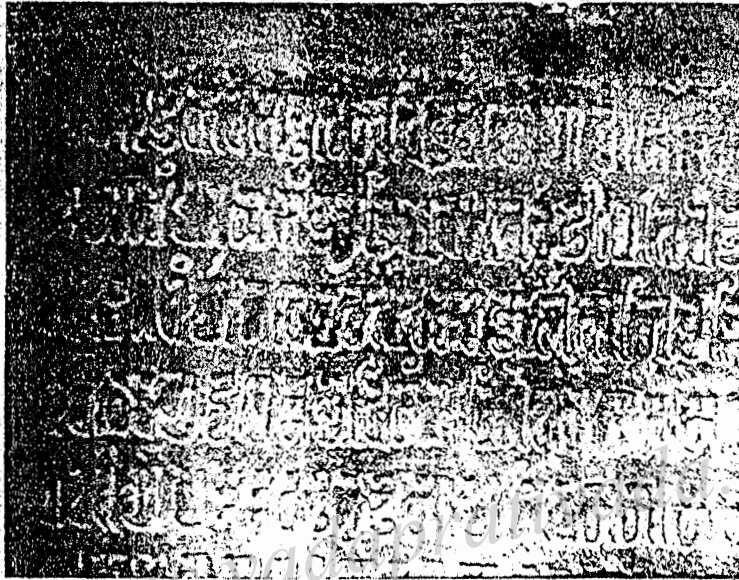


(4) Still more close-up of the inscription in plate No-2.

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(5) Close-up of the inscription in plate No-2.

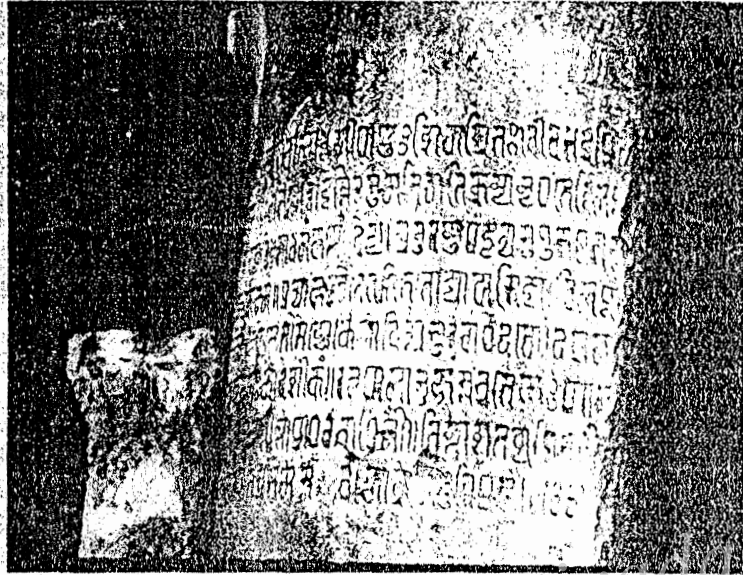
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(6) Two fragmentary inscriptions (Sanskrit language and Brahmi script) of 12th century A.D. engraved on a pillar. Top inscription is in 8 lines, the lower inscription is in 2 lines. Discovered on 6th Dec. 1992.

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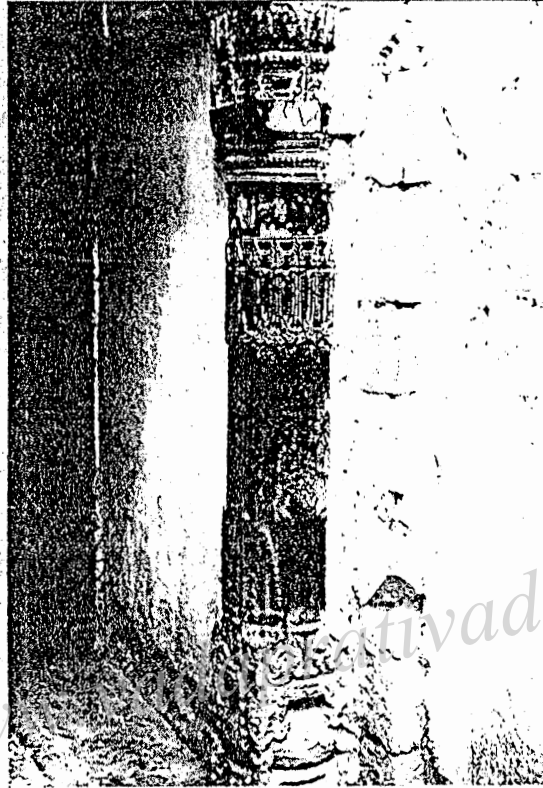
(7) Close-up of the pillar inscription shown in plate No-6. Discovered on 6th Dec. 1992.

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(8) One of the 14 black stone pillars of Hindu temple
fixed in the Rama Janmabhumi-Babari Masjid complex
Before 6th Dec.1992.

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(9) Close-up of a black stone pillar of a Hindu temple
in situ. Before 6th Dec. 1992

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(10) Close-up of the lower part of a black stone pillar
of a Hindu temple . Before 6th Dec.1992.

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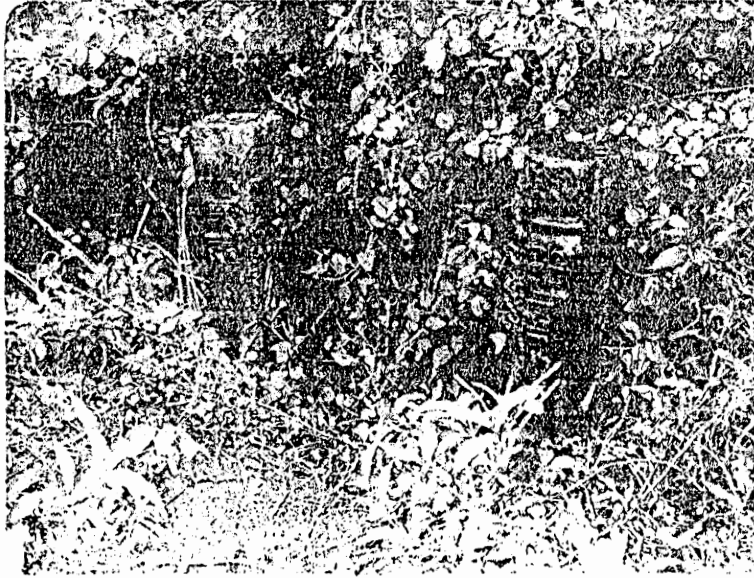
(11) A black stone pillar of a Hindu temple showing Purna-Ghata and a dancing human figure. Recovered on 6th Dec. 1992.

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(12) A black stone pillar with the letter 'S1' engraved on it .12th Century A.D.

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(13) Two black stone pillar fixed upside down at the
grove of Musa Ashikan, 250 yards away from
Rama Janmabhumi still intact.



(14) A portion of the plinth of a Hindu temple
below the boundary wall of the so-called 'Babari
Masjid' . Before 6th December 1992.

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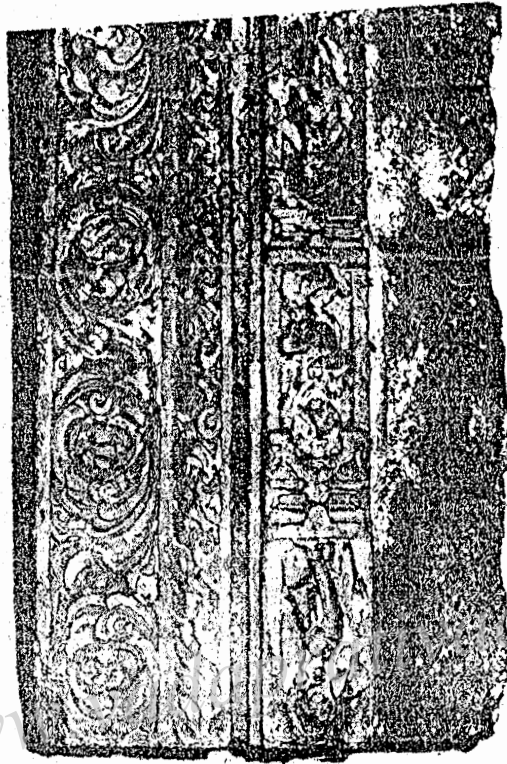


(15) Black stone door-jamb showing Hindu Motifs,
kept in the New Janmasthan temple, near Rama
Janmabhumi . 12th Century A.D. still intact.

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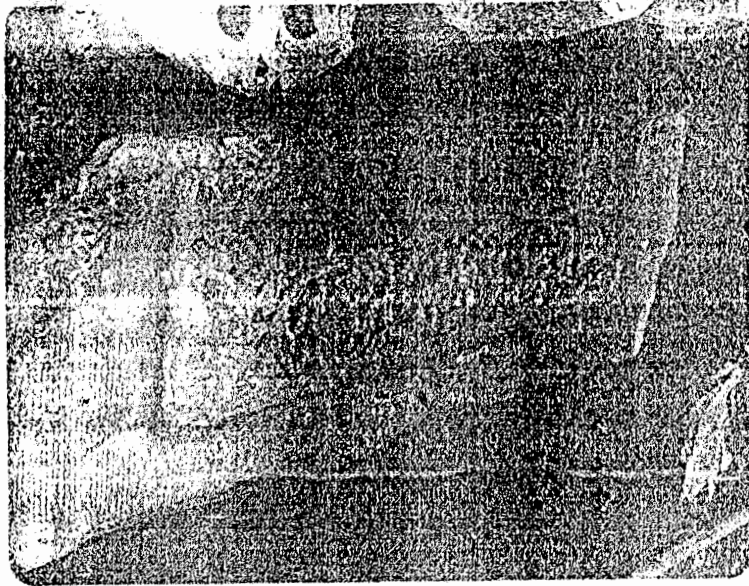
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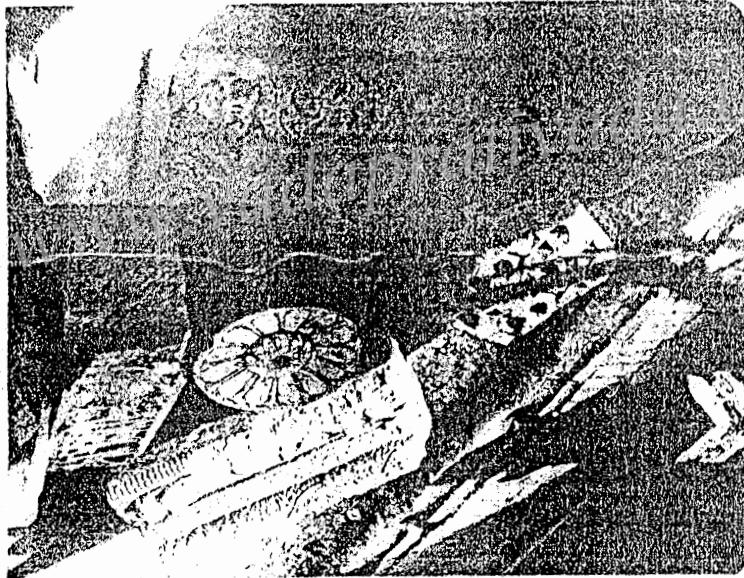


(16) Close-up of the black stone door-jamb in
plate No-15.

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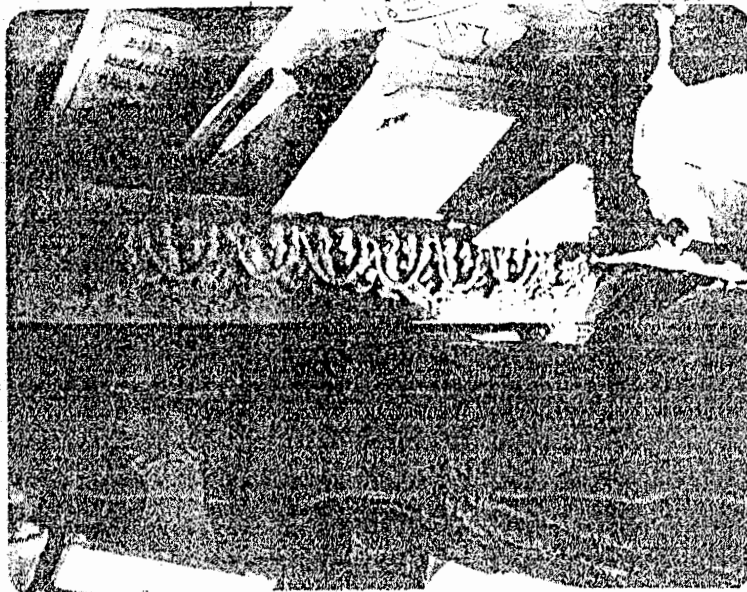


(17) A black stone ceiling fragment with Hindu motifs. Discovered on 6th December 1992.



(18) Several objects discovered on 6th Dec. 1992
In the background is a part of a door-jamb with three parallel decorations. Two pieces are from the 'Babari Masjid', including a fragment of the Persian inscription of Mir Baqi.

1037

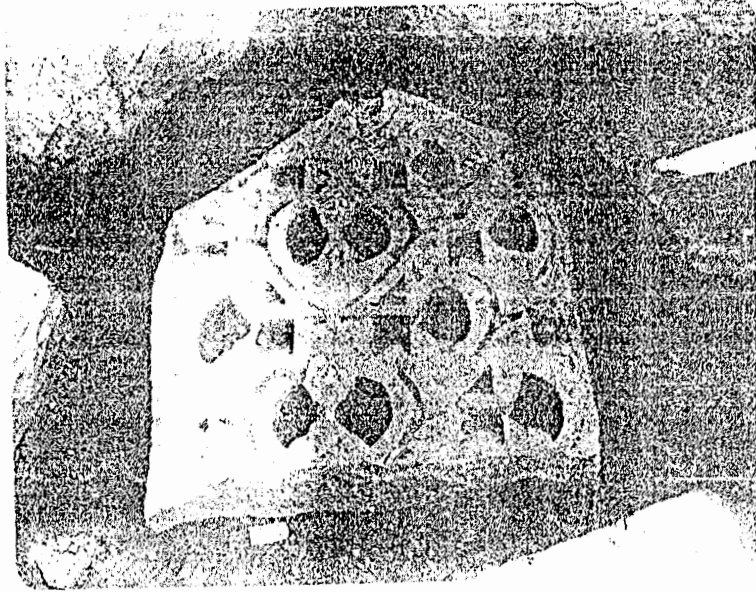


(19) A long frieze from a Hindu temple showing flying celestial couples with garlands.



(20) A long frieze with floral decoration from a Hindu temple. The original Chunam is still sticking which shows that it was fixed in the walls of the 'mosque' with face towards the side of the walls.

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(21) The top position of the Jala of the Shikhar of the Hindu temple found on 6th Dec. 1992.



(22) The Amlaka or top portion of the Shikhar of a Hindu temple discovered in January 1992 by the official of the Government.

1039



(23) Close up of another amalaka of the Hindu temple
Found on 6th December 1992.

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(24) The image of Shiva-Bhairava found on 6th December 1992.

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PART-II (1)

Archaeological and art historical evidence of the existence of a Hindu temple or a Hindu religious structure prior to the construction of the disputed structure:

1. The travelogues of European visitors to India, history and documents compiled by them and also by the British during their rule backed by the accounts of Indian historians (both Muslim and Hindu) and other testimony were till recently relied on heavily to establish the existence of a Hindu (Vaishnava) temple at Sri Ram Janam Bhoomi at Ayodhya before its destruction in the 16th Century AD and construction of the disputed structure in its place by using the material of the demolished temple. These accounts were disputed by the pre-Babari Masjid parties on grounds which need not be elaborated here. However, a rapid progression of recent events has overtaken all these controversies and the archaeological-cum-art historical finds have come to occupy the prime place in the evidence to establish that the Hindu (Vaishnava) temple was destroyed by the iconoclasts and the disputed structure was constructed by using

the temple material. Therefore, unlike in the past parleys, the first place here is being given to the archaeological and art historical finds without in the least reflecting on the importance of other evidence which find mention in parts III to VI of these submission.

2. The question "whether a Hindu temple or any Hindu religious structure existed prior to the construction of the Ram Janam Bhumi Babari Masjid ((including the premises of the inner and outer courtyards of such structure) in the area on which the structure stood" implies the following when seen in the ground realities as they existed prior to the 6th December 1992 when the disputed structure was completely demolished by the Kar Sevaks.

First, it enquires whether 'a Hindu temple' at all existed at Ram Janambhumi at any point of time prior to the building of the 'Babari Masjid' or not;

Secondly, it states whether for some reason or the other such structure was not a proper Hindu temple, was it then 'any Hindu religious structure'.

Thirdly, such a structure may have existed either inside the 'inner courtyard' (i.e. where the actual three domed building of the 'babari masjid' existed) or inside the 'outer courtyard' (i.e. where the 'Rama Chabootra' existed).

The present reference, therefore, there throws the entire responsibility of proving that there was a 'Hindu temple' or else a 'Hindu religious structures' at Ramjanam Bhumi - Babari Masjid complex on those persons who maintain that there was in fact a Hindu structure here, built prior to the building of the 'Babari Masjid'. The very nature of enquiry, therefore, seeks the support of archaeologists and historians who alone are capable of answering the query. Hence this submission.

Some Fixed Points:

3. To begin with, there are some fixed points in the history of Rama Janambhumi site.

First, the so-called 'Babari Masjid' was built at Rama Janambhumi as late as A.D. 1528-29 at the command of Emperor Babar as is absolutely clear from one of

the Persian inscriptions found fixed in the 'Babari Masjid'. The inscription belonged to the very person who had built it. In the inscription he called himself Mir Baqi (reference Beburnama by Mrs. A. Breveridge, and "inscriptions of Emperor Babur" by M. Ashraf Husain in Epigraphia Indica 1965 pp 558-622)

Thus, the cut-off date is 1528-29 A.D. it implies that the 'Hindu temple', or else the 'Hindu religious structure' must belong to a period before 1528-29 A.D.; in other words, any Hindu structure belonging to post 1528-29 A.D. will not be considered by the Court. Secondly, till 6th December 1992 three structures stood at Rama Janambhumi- one, the three domed structure of the so-called Babari Masjid, inside the 'inner courtyard'; second, a platform (with icons of the Hindu deities placed on it), located inside the 'outer courtyard' and called 'Rama Chabootra'. The third structure has been just a canopy over an ensemble of a kitchen- a U shaped fire place (Chulha), rolling pin to prepare bread, a base plate to roll the bread etc. it was called 'Site xi Rasoi' or the kitchen of Sita.

4. The Ram Janambhumi-Babari Masjid structural complex was surrounded by a thick boundary wall with an entrance made in the centre of the eastern wing of the boundary wall of the several kinds of archaeological evidence which are decisive in proving that there was indeed a Hindu temple which existed prior to the coming up of the 'Babari Masjid' at Ram Janambhumi, the following may be quoted.

Section-I

A CONTEMPORARY RECORD

5. The most clinching evidence is epigraphical, i.e. documents inscribed on stone. It is the inscription of that very, king in whose reign the Hindu temple at Ram Janambhumi was built, King Govinda Chandra, it is, therefore, a contemporary documentary evidence which is incontrovertible hence it should be fully relied upon in establishing the historical fact of the existence of a pre-Babari Masjid Hindu temple at Rama Janambhumi.
6. It is a 220-line lekha (inscription or document) engraved on a rectangular phalaka (slab or tablet) of

buff sandstone (shila). It measures about 5 ft. in length and 2.25 ft. in width. The language of the inscription is Sanskrit. The text is largely composed in beautiful verses; only some portions are in prose. The script is Nagari written in the 11th-12th century A.D. style. This is fully established by Paleography, or 'the science of old writings'.

7. The inscription, in the absence of proper professional estampages, which the court must immediately arrange from the Archaeological Survey of India has understandably as yet not been fully deciphered by palaeographers and epigraphists. Nevertheless, substantial portions have been deciphered from the available estampages, photographs, colour slides and video film prepared by Dr. S.P. Gupta jointly with Dr. Sudha Malaiyya on 13th December 1992, which prove beyond an iota of doubt that here at Rama Janambhumi there did exist from at least the early 12th Century A.D. a Hindu temple. The inscription and its deciphered portions are given in Appendix-I. Here we are quoting only the relevant portions to bring home the single point that as early as the first half of

the 12 century A.D. a magnificent and imposing Hindu temple, dedicated to Lord Vishnu-Hari, was constructed here during the reign of the most powerful ruler of this region, king Chandra Deva of the Gahadval Dynasty ruling from Kannauj, an ancient city of the R. Ganga, from where even the king Harsha had ruled in the 7th Century A.D.

8. The inscription has not been read fully due to the non-availability of good impressions, but what has so far been deciphered is more than enough to conclude the erection of a Vaishnava shrine there during this period. The record was evidently put up on a wall of the shrine to mark its completion and installation of the divine image. Line 15 of this inscription tells us that a beautiful temple of Vishnu-Hari built with heaps of stone (sila-samheti- grahais) and beautified with a golden spire (hiranya-kalasa-art-sundaram) unparalleled by any other temple erected by earlier kings (purvvair-py-akritam kritam nripetibhir) was constructed. This wonderful temple (aty-adbhutam) was built in the temple -city (vibudh-alayani) of Ayodhya and Saketa were closely connected, Saketa

being the district wherein Ayodhya was located. The two names are used as synonymous in classical Sanskrit literature, and it is likely that they represent the twin cities of Ayodhya and Faizabad. Towards the end it also refers to God Vishnu as destroying king Beli (in Vamana incarnation) and the ten-headed (Dasanana, i.e. Ravana) and alludes to the serious fear from the west (paschatya-bhiti). It also contains the expression janmabhumi. It was composed by the poet Ayushyachandra, son of Alhana. Perhaps he was also a ruling chief and as royal poet he was said to have excelled even Sahasika and Sudraka and is credited with the excavation of tanks, wells as well as stepped wells. We come across a reference to king Govindchandra, who appears to be identical with the homonymous Gahadavala king, as well as to strong ruling chief named Sallakshana twice. This Sallakshana cannot be definitely identified as the whole inscription has not yet been deciphered. He could have been a Gahadavala feudatory or the well known Chandella king of that name who ruled towards the close of the eleventh and the beginning of the twelfth century A.D. while certain points in connection with the

interpretation of the inscription are yet to be settled and can only be settled when good impressions are made available, the fact is finally established that at the disputed site there existed an eleventh-twelfth century Vaishnava temple before the erection of the Babari Masjid.

9. In this prashasti (citation) the kind says that he came to Ayodhya, which is located in the Saket Mandala (District) and built a sundara mandiram (most beautiful temple) of shila (stone). It was possibly done in place of an old temple which had by then become weathered. He topped the Shikhara (spire) of the temple with kalasha (pinnacle) made of hiranya (gold). He dedicated the temple to Lord Vishnu-Hari who was none else but the one who had humbled the pride of bali-raj (the rivikram form of Vishnu) and also dushta Dashanana (wicked Ravana). This he did when the foreigners (the Muslims) were avalanching from the west (paschchatya) and creating fear (bhiti) but he had successfully thwarted it with the valour of his own arm (Bahudalnam).

10. The date of the reigning king Govinda Chandra of the Gahadval dynasty of Kannouj is bracketed between 1114 A.D. and 1154 A.D.
111. It is most significant to note that the king not only built the temple but also completed it because the Kalasha or pinnacle is established on the top of the shikhara or spire only when the temple is finally ready in all respects and the Kumbhabhisheka performed. Then only the deity in the garbha-griha (sanctum sanctorum) gets consecrated and is ready to receive daily offering and worship. In this case the main deity was Lord Vishnu Hari. Evidently, the inscribed tablet was fixed in the walls of the temple of Vishnu-Hari at the time of the consecration of the deity and the inaugural worship held to commemorate the event.
12. No, greater proof is required to establish the fact that here at Rama Janambhumi a magnificent Vaishnava temple was in fact built sometime between 1114 A.D. and 1154 A.D., i.e. during the first half of the 12th century A.D., and dedicated to Lord Vishnu-Hari who had humbled the pride of many, including Ravana

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(Incidentally, Rama and Rama alone had humbled the pride of Ravana hence in a sense it was not only a Vishnu temple but also Rama temple, as Rama was one of the various incarnations of Vishnu). The event of erecting the temple had taken place around 400 years prior to the building of the 'Babari Masjid' the temple was built in early 12 century while the 'mosque' was built in early 16th century. For the historians the evidence of the inscription is full, final and incontrovertible.

13. It may also be noted that even earlier to it there existed a temple at this very site which had become dilapidated due to the ravages of time which had weathered the stones of the temple. This is borne out from the details of the inscription as well as the actual art and architectural remains discovered on 6th December 1992. Hence, the building of the 12th Century Hindu temple was not a one time act but an act in an on-going process. (Reference: Rama Janambhumi, Ayodhya; New Archaeological Discoveries. Historians Forum, New Delhi, 1992).

13. Fortunately, this contemporary documentary evidence, in the form of Hari-Vishnu temple inscription, engraved on a stone tablet, is further supported by two more inscriptions engraved on a stone pillar found within the debris of the Babari Masjid on the 6th December 1992. One of these stone inscriptions (Shila-lekha), the upper one, is in eight lines, while the other, the lower one, is in two lines. Though the inscriptions are so very fragmentary that no coherent account could so far be made out from their reading, still two things are absolutely clear; one, that the inscriptions relate to Hindu Gods and Hindu Kings (there is genealogical reference) and second, that paleographically the script is to be placed in the 12th Century A.D. may be in the mid to late 12th Century A.D. Thus, these inscriptions are around 50 years later in date than the Vishnu Hari temple inscription.

14. It, therefore, follows, that the activities connected with the structures did not cease by the middle of the 12th Century A.D., these were continuing beyond it.

15. This otherwise most clinching evidence of epigraphical records is also fully supported by the actual remains of the temples, rightly claimed to have been built here by the kings during the 12th Century A.D. and also earlier to it, possibly 10th and 11th centuries A.D.; and may be even earlier to this earlier date for which also there is some solid evidence in the form of objects of art and icons of the Kushana period, 1st-3rd century A.D.

SECTION II

THE ARCHITECTURAL REMAINS OF THE PRE-BABARI HINDU TEMPLES; ART AND ARCHITECTURAL EVIDENCE

16. There are several pieces of architectural members of the pre 15228-29 A.D. Hindu temples which once stood at Rama Janambhumi. We may start with the internal evidence of the structure of the so-called Babari Masjid which stood at the site from 1528-29 A.D. till the afternoon of the 6th December 1992. The evidence is in the form of a number of beautifully carved monolithic pillars of black colour with bluish

hue. These were at the ends of the piers of the domes and also on the entrance of the masjid. On all counts these are non-Islamic because they show images of Hindu gods and goddesses. Thus, these pillars must have formed part of a temple of the pre-Babari Masjid period. The relevant details are as follows:-

- i) Within the then disputed structure of the so-called Babari Masjid there were as many as 14 pillars of black stone popularly called 'Kasauti' but geologically speaking, schistose of the slate variety, a sedimentary rock, the nearest deposits of which are located in the hilly tracts of Garhwal Kumaon region of Uttar Pradesh. All of them were used as architectural members in the body fabric of the 'Babri Masjid.
- ii) One of the black stone pillars, fixed on the northern side of the main entrance, carved under the central dome, was found inscribed with the letter 'Si', written prominently in typical Nagari script which is stylistically datable to 11-12th century A.D. some as the script of the Vishnu-Hari temple inscription mentioned in Section 1.

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- iii) There are two similar pillars found fixed upside down in a grave yard located nearly a furlong away from Janambhumi. The grave near which these are still found existing is alleged to be of the Muslim saint, Musa Ashikan who is supposed to be patron of Mir Baqi.

There are a couple of similar other black stone pillars, still standing in the cantonment area at Faizabad, some 8 to 10 km away from Ayodhya.

- iv) Each pillar, which is nearly 11 to 12 inches square at the base, but eight faceted in the centre and four faceted below it, is shown emerging out of a sacred water pitcher, called purna-kumbha or purna-ghata, or simply kalasha. It is exclusively a Hindu sacred motif since it relates to the Vedic concept of water cosmology. (Reference: "Ashokan' Pillar A Reassessment of the Evidence" Pt. IV Symbolism, Burlington Magazine 1976, by John Irwin).

- v) Each purna-ghata is shown carried on the shoulders of four yakshas, sitting on knees and pressing the hands or the ground in the front. Each one is located at one

of the four corners of the square base of the pillar, representing one cardinal direction. According to *sadhapamala*, an old Sanskrit text on Hindu Iconography, each human settlement had at least one Yaksha as the guardian deity; he had a consort also, called Yakshi. (Reference: Yaksha by Ananda K. Coomaraswami)

- vi) the pillars are further embellished with male (ganas) female (deva-kanyas) floral (kamala), faunal (hamsa) and geometric motifs (diamond), typical of the Hindu iconography, repeatedly found in all Hindu temples. (Reference: Art of India and Indonesia by Ananda Kentish Coomaraswami).

PART-III

PILLAR-BASES: The Remains in the Excavated Trenches

17. From 1975 through 1980 Professor B.B. Lal a former Director General, Archaeological Survey of India, excavated at fourteen different places in Ayodhya on behalf of the Archaeological Survey of India. In one of his trenches, laid immediately on the south of the

boundary wall of the then disputed structure, he found six of the several pillar bases arranged in two parallel rows. These were built of burnt bricks mixed with blocks of stone. It was logically surmised by the excavators that these may have been those very 'bases' on which some of the black stone pillars of the original temple stood while in situ.

18. After a close examination of the plans and sections of this site, it may further be noted, even three other eminent archaeologists- Prof. K.V. Raman, Head of the Ancient History and Archaeology Department, Madras University, Dr. Y.D. Sharma and Dr. K.M. Srivastava- formerly Directors, Archaeological Survey of India have come to the same conclusion. They have observed that the foundation- trenches of the pillars, the layers found against the pillar bases, the various lime floors, the debris, and the floor sealing the pillar bases as well as the material found in the debris overlying the sealing floor establish beyond any doubt that the pillar bases were raised in the 11th-12th century A.D. Incidentally, as noted earlier, one of the pillars on the main entrance of the disputed structure

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also bears an inscription in Nagari Characters of the 11th-12th Century A.D. Thus, the pillar bases belonged to the period 11th-12th century A.D. further, the dating of the destruction of the temple, early 16th century, is based upon two unquestionable pieces of evidence (1) the material found in the deposit lying buried in a pit immediately below the sealing floor and in the debris lying immediately above the sealing floor. There are a number of glazed ware pieces in both the deposits.

SECTION IV

DOOR JAMB OF BLACK STONE

19. There is a door jamb or dvara-shakha of black stone kept in the courtyard of a comparatively new building called now 'janamsthan'. The door jamb may have been fixed at the entrance of the garbhagriha of the original Hindu temple. It shows two parallel mouldings, one of which is purely decorative as it consists of meandering creepers. The second moulding is very significant because it is divided into several rectangular panels, set one above the other, each depicting a Hindu deity. The lower most depicts

the image of Dvarapala, or door-keeper, standing in tribhanga pose under an arched canopy. The dvarpala is wearing a karanda mukuta on the head and a vanamala in the neck. In Hindu iconography, when both of them occur together on the body of a deity, the deity is necessarily to be Vaishnavite in origin. The entrance of the canopy is like a trefoiled arch with three semi circular moulding based on the principle of oversailing courses, named 'corbelled arch'. This ornamental arch rests on two pillars, emerging out of purna-ghatas and beautifully decorated with a number of mouldings on the top. The panel above the dvarpala shows a female deity standing in an arched gateway. Her posture is also in tribhanga. The panel above this also shows a female deity standing in tribhanga pose. The next panel shows the mother goddess standing in the frontal pose under a canopy. The 4th panel depicts a gana or a young dwarfish male dancing under a canopy. The top most shows the beautiful image of salabhanjika holding a branch of the blossoming tree. It may be mentioned in this context that the dvarapala is holding a shula, or a spear, in his left hand. It establishes the fact that he is a guardian

deity, holding a weapon to protect the main deity of the garbha-graha from all evil-doers. The right hand, on the other hand, is held in vyakhyana mudra i.e. in a pose which is adopted by a deity when he delivers a sermon to the visitors. It should be borne in mind that the deity is standing on a full blown lotus, as was customary with all the deities during this period. It is, therefore, absolutely clear that the temple to which the dvara shakha originally belonged was dedicated to Vishnu or an incarnation of Vishnu, most probably Rama, both are essentially one and the same.

SECTION-V

MORE ARCHAEOLOGICAL DISCOVERIES OF ART AND ARCHITECTURAL OBJECTS FROM A 12TH CENTURY A.D. HINDU TEMPLE-JUNE 1992

20. We are now on almost sure grounds that the 12th century Hari Vishnu temple constructed here during the reign of King Govinda Chandra was destroyed, according to the tradition recorded in various Indian and foreign accounts, in the early 16th century, in all probability by Babur's men. The parts of this temple

which could be gainfully re-used in the structure of the 'Babur Mosque' were in fact re-used, such as the black stone pillars in the piers, some carved blocks of stone in the walls and at least one long piece of stone with lotus carvings in the vitana, i.e., as a lintel. However, the parts which could not be used, because of their unmanageable shapes, such as the crescent shaped amalakas with corrugated periphery, or otherwise, were cast away and dumped in a pit nearby. These details of the discovery and some off the antiquarian remain may be recounted as under.

21. On the 18th June 1992, when the ground near the Ramajanambhumi was being leveled, a most startling archaeological discovery was made at Ayodhya. At a depth of about 12 feet from the ground level near the Ramajanam Bhumi temple, towards the south and beyond the fencing, a big hoard of beautifully carved buff sandstone pieces was located in a large pit dug down below the old top level. The location of the pit is shown in Appendix II & III.
22. A careful study by a group of eight eminent archaeologists and historians found that all these

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objects are architectural members of a Hindu temple complex of the 12th century A.D.

23. The group comprised Dr. Y.D. Sharma, former Deputy Director General, Archaeological Survey of India, Dr. K.M. Srivastava, former Director, Archaeological Survey of India, Dr. S.P. Gupta, former Director, Allahabad Museum, Prof. K.P. Nautiyal, Vice-Chancellor, Avadh University and former head of the Ancient History and Archaeology Department, Garhwal University, Prof. B.R. Grover, former Director, Indian Council of Historical Research, Shri Devendra Swarup Agrawal and Dr. Sardindu Mukherji of the Delhi University and Dr. (Mrs.) Sudha Malaiya of Bhopal.

24. The temple the experts, who visited the site on behalf of the academic organization. 'The historians Form', on the 22nd and 3rd July 1992, are unanimously of the view that the temple, to which these fragments belong, is of the developed Nagara style of ancient temple architecture which was current in northern India during the later part of the early medieval period i.e. the period after 900 A.D. and before 1200 A.D.

The temples of this style are characterized by a distinctly imposing shikhara, which is a tall and tapering spire over the garbha-griha or sanctum sanctorum, which houses the main deity.

25. The Shikhara Amaleka: The developed Shikhara is like a mountain with several tiers of subsidiary shikharas, rising one above the other and projecting partially from the main shikhara. The shikharas are crowned with a very distinctive circular piece of stone, called Emalaka, which is shaped like a cogged wheel, with head like mouldings along the periphery. It is so very typical of the temples of northern India that no one in the world who knows even a little about the Hindu temples can cast any doubt about its position in the temple structure. There are two examples of half amalakas, in the present hoard of objects, evidently used on the top of the subsidiary shikhras, called shikharas of karmas, i.e. fring spires.

26. The Shikhara Jala: The second most significant find is the curvilinear part of the jala mouldings present on the Shikharas. It is beautifully decorated with scrolls.

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It also belongs exclusively to the north Indian temples of the period after 900 A.D. since the technique of its carving involves the method of scooping out the areas around the floral elements so that the art motifs are formed with surface absolutely plain. It is called 'stencil' technique.

27. The Capital: The third most nor worthy sculptured piece of stone in this collection is a rectangular capital of a pillar with beautiful mouldings in the form of highly stylized lotus petals arranged as narrow parallel strips carved in low relief around the capital.

28. The cornice: The fourth example of stone sculptures belongs to the most characteristic members of the Nagara style of temples- it is called Chhadya, and in Hindi chhajja, sun shade, where the straight wall over the high plinth meets the base of the shikhara. It is carved and shaped like rectangular Mangalore tiles to serve not only as a sun -shade but also allow the rain water to run off quickly and protect the structure. It is a corner stone of the cornice.

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29. Floral frieze: There is one frieze of continuous leaf moulding which decorates one of the top lines of the high plinth of the temple.
30. Door jamb: There is one example of a door jamb or dvarra shakha of the main entrance of the temple. It is decorated with a meandering floral design, carved in 'Stencil' style.
31. Images of Vishnu's Incarnations: There is also a fragment of a stele embellished with the most significant sculptures of a number of Vaishnavite gods, viz. a Chakrapurusha, i.e. a youthful male figure standing gracefully at an angle (tribhanga) and holding vertically in the palm of the right hand the characteristic wheel or chakra of Vishnu.
32. Another image is that of Parshurama, sitting cross legged and holding a battle axe in the left hand. Below him is the image of Balarama, the elder brother of Krishna, with a canopy of serpent hoods and having a wine cup in his hand. Still below him is the image of a

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mother goddess (matri devi), the bestower of all good luck.

33. Shiva Parvati: Besides the above, there are several other images. One is of Shiva Parvati, also called Uma-Maheshvara. It was found from a shallow mound called Nala, located some 200 metres away from the site of the above hoard of art and architectural pieces. Though Shiva's head is now lost, his hand holding a trishula, trident, is fully intact. Similarly, although Parvati's face is not extant, her hand from behind Shiva's neck is found resting on his right shoulder in an embracing position. Stylistically, it is also datable to the 11th century.

34. Terracotta Figurines: Art objects of burnt clay belonging to the earlier periods, such as the Kushana (1st-3rd century) have also been found. These images belong to various Hindu gods and goddesses.

EXPLORATIONS

35. From 4th of July through 18th July 1992, Prof. B.R. Grover camped at Ayodhya, during the period when

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the ground acquired by the UP Government was being leveled up. It is during this operation that he came across towards the east and south of the Ramjanam Bhumi, large floor areas, in the pre-Islamic levels, which were carefully paved with burnt bricks. These places were then systematically exposed and photographed in situ for permanent record. He located some brick walls as well. He noticed similar flooring and also brick walls at the so-called 'janamsthan' area, across the modern road, built by the British after cutting the Rama Kot mound. The floor covered with burnt bricks spreads over thousands of square metres, now largely encircled by the newly constructed Rama Divar. During that period Prof. Grover had released as many as three reports of his findings to the press which prompted the Historians Forum to send two eminent field archaeologists to examine the reported discoveries.

FRESH EXCAVATIONS

36. Huge Brick Walls: on the 22nd and 23rd of July Dr. K.M. Srivastava and Dr. S.P. Gupta went to Ayodhya and scraped the section facing east and also dug at least

two feet still deepet in a small area along this section. They discovered a huge burnt brick wall of more than a dozen course, running along the section and beyond it. Below this, after a little break, the remains of another brick wall have been found. At two different pre-Islamic levels, there are the remains of brick laid floors.

37. Mass Destruction: There are clear cut marks of massive destruction of the huge wall mentioned above since brick debris and large pits have been located here. Further, there are two hard rammed floors of Chunam and Kankar, laid one above the other with a significant break in between but over the level of the brick wall.

38. There is, therefore, enough new archaeological material which conclusively prove that Prof. B.B. Lal, the previous excavator of this site, has been repeatedly saying that here at the Ramjanambhumi there was an impressive structure of 11th-12th century built on pillars standing on a series of parallel burnt brick bases which was destroyed in the early 16th

Century, in all likelihood the bases carried on them the same temple pillars which are fixed in the mosque.

These new archaeological findings also confirm the views expressed earlier in 1990 by Dr. S.P. Gupta that the 16th black stone pillars and one piece of door jamb with carvings of gods and goddesses existing in the so-called 'Babari Masjid' structure and also the adjoining area, belong to a 12th century Hindu temple, possibly Vaishnavite.

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MORE DISCOVERIES

39. As the 18th June 1992 is remembered in the history of Indian archaeology for the startling discovery of forty sculptural and architectural pieces of 11th-12th century Hindu temple at Rama Janambhumi, Ayodhya, so also the 6th December 1992 will be remembered for a still more exciting discovery at Janambhumi the 20 line original stone inscription of the reign of King Govinda Chandra when the very temple to which the aforesaid works of art and architecture belonged. It

thus sets at rest all controversies surrounding the off-repeated question whether a Hindu temple had in fact existed at Janambhumi prior to the coming up of the so-called Babari Masjid. The evidence is final and incontrovertible. King Govinda Chandra, the fifth and most illustrious personage of the Gahadval Dynasty, who ruled from 1114 to 1154 A.D. over greater part of Uttar Pradesh and Bihar and successfully defended Jetavana in northern Avadh and Varanasi against repeated attack of the Muslim invaders from the north west, was the ruler when the temple was built at the place where an older temple had by then become dilapidated.

40. Significantly, more archaeological vestiges were discovered by a team of around 45 eminent historians and archaeologists drawn from all over the country. They assembled at Ayodhya for a seminar held on 10-13th October 1992 to examine for themselves in person the sculptures as well as the site plans and sections, and also locate any new evidence if they could during their exploration-trips. Shri R.C. Agrawala, former Director, Department of Archaeology

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and Museums, Government of Rajasthan, Jaipur discovered the letter 'Shri' written in the Nagari script of 11-12th century A.D. on a black stone pillar fixed in the left hand outer wall of the main entrance of the disputed structure. Prof. K.V. Raman, head of the ancient History and Archaeology Department of Madras University discovered the plinth of the temple over which the eastern boundary wall of the 'Babari Masjid' was built, Dr. S.R. Rao, Advisor on Marine Archaeology in the Institute of Oceanography, Goa discovered a large piece of stone decorated with floral motifs engraved in stencil style and fixed below the southern dome on the eastern wall of the structure.

SECTION VI

SOME ANTIQUITIES DISCOVERED ON 6TH DECEMBER 1992 NOW LOCKED UP UNDER MOST UNHEALTHY CONDITIONS IN CLOSED ROOMS AT RAMA KATHA KUNJ, AYODHYA

41. It is gathered, that more than 250 objects many of them belonging to ancient temples, were collected by the Kar Sevaks from the debris of Rama Janambhumi-

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Babari Masjid complex on the 6th December 1992 and bodily shifted to a place called Rama Katha Kunj, hardly 200 mts from the complex. The Rama Katha Kunj has a small semi-permanent building with about half -a- dozen rooms constructed by the VHP for their own use. Some of these rooms were just the store rooms, practically closed quarters with very poor light and ventilation. These objects of stone and metal were locked by the UP Govt. in a couple of these 'store rooms', sometime in the third or fourth week of December 1992, where they are still lying threatened in terms of their physical condition- we apprehend that unless these are immediately shifted to the properly ventilated and lighted galleries of a public museum, where constant vigil is generally kept on the Preservation and Conservation of the Exhibits, these invaluable objects of our national heritage may get damaged sooner than we can imagine. It is proposed that these objects are shifted, housed and displayed along with forty and odd number of objects collected in June 1992 and presented at the Ram Katha Museum, Ayodhya, functioning under the direct control of the Department of Culture, Government of

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Uttar Pradesh. But this is besides the point, even though in a sense very vital for the nation.

Inscriptions

- 1) A stone tablet Vishnu Hari Temple Inscription of 20 line text composed in Sanskrit language and written in Nagari script of 11th-12th century style. It is securely dated in the first half of the 12th century A.D.
- 2) An eight line fragmentary inscription on a stone pillar, composed in Sanskrit language and written in Nagari script of 11th-12th century A.D. it is datable to mid to late 12th century A.D.
- 3) A two line fragmentary Sanskrit inscription engraved on a stone pillar in Nagari script. It is datable to mid 12th century A.D.

Image

- 4) A standing image of Vishnu wearing a long vanamala highly weathered, engraved on a dvara-shakha or door-jamb, datable to 10th century A.D.
- 5) A head of Shiva Bhairava with tall jata-juta hair do, covering the head, wide open eyes and two protruding teeth, datable to the early 12th century A.D.

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- 6) A severely damaged image of a standing deity in tribhanga pose, possibly Ganesha with a rishi (?) seen from the back, under a narrative panel raised and supported by a yaksha. Datable to early 12th century.
- 7) A long frieze of garland bearer couples (vidyadharas). Datable to early 12th century.
- 8) A fragmentary frieze of vidyadharas. Datable to early 12th century.

Architectural Pieces

- 9) Another dvāra-shakha (door-jamb) with four parallel vertical friezes showing floral motifs. Datable to 12th century with Vishnu Image.
- 10) A top stone of the jala decoration of the shikhara showing floral designs. Cut in stencil technique. Datable to 12th century.
- 11) A large fragment of the ceiling, bluish dark stone, showing meandering creepers with two human figures, arranged in concentric rectangles. Datable to 12th century.

- 12) A section of frieze showing flowers and leaves in interconnected roundels, with upper and lower borders of closely placed beads, the bottom has running us. The deeply cut crevices are found indifferently filled with chunam. It is a most telling and convincing evidence of the fact that the stones like this were fixed in the walls of the 'mosque' with sculptured face turned inside the core of the wall. Datable to 12th century.
- 13) Some half-a-dozen pillars of buff sandstone with curved brackets. Datable to 12th century.
- 14) Three Smalakas, each of these had topped the karma shikharas or corner spires of the temple. Datable to 11th-12th century.

Persian Inscription

- 15) There is a large fragment of the Persian inscription which was once fixed on the top of the main entrance of the central domed chamber. Datable to early 16th century.

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- 16) Central piece of the ceiling of the dome decorated with fully opened flower and iron chain. Datable to 16th century.
- 17) A vitana stone or lintel, once found fixed on the main entrance of the 'mosque'. It bears lotus motifs of Hindu sacred symbols. Datable to 11th -12th Century.
- 18) A chhadya stone. Datable to 11th-12th century.

42. It is not the exhaustive list of the antiquities found on the 6th December from the debris of the Rama Janambhumi-Babari Masjid complex. In fact, we just don't have it. But this sampling is more than enough to show that there was at least one or two Hindu temples in this complex which are broadly datable to the period bracketed between 10th and 12th centuries A.D., 100 years plus or minus at each end. These discoveries also show that the so-called Babari Masjid came to the scene at least 400 years later, in this 16th century. The broken condition of most of the antiquities also prove that the 12th century temple suffered violent destruction- we have to look only to the Shiva panel of the garland-bearing Vidyadhara

frieze or the images of the yakshas and Devakanyas or the head of Bhairava or the ceiling stone or some of smalakha, etc to convince ourselves that these were simply vandalized. If so the question arises as to when the vandalism took place? Who were the people who willfully mutilated the human figures? Who could really be interested in doing it? In other words who were the iconoclasts?

SUMMARY OF RESULTS

43 PLACES OF ARCHAEOLOGICAL EVIDENCE IN FAVOUR OF HINDU TEMPLE EXISTING AT RAMA JANAMBHUMI PRIOR TO THE CONSTRUCTION BABARI MASJID

43. Like various other sources of history, archaeology may also play a very important role in decision making process aimed at solving the question whether a Hindu temple, or else, a Hindu religious structure, existed at the place called 'Ram Janambhumi-Babari Masjid Complex' prior to the building of the so-called Babari Masjid. Archaeology has to offer at least 43 pieces of evidence to prove that yes, there did exist at Rama Janambhumi a magnificent Hindu temple since at least the 12th century A.D., i.e. around 400 years

prior to the construction of the so-called Babari Masjid in the 16th century A.D.

The inscriptions

- 1) The Vishnu-Hari Temple stone inscription composed in Sanskrit and written in 11-12th century Nagari script. It clearly mentions the construction of a Hindu temple at Ayodhya during the reign of Govind Chandra Deva (1114-1154 A.D.) of the Gahadval dynasty.
- 2) Two fragmentary inscriptions on a pillar in Sanskrit language and also 11th-12th century A.D. script.
- 3) Letter 'Si', of the Nagari script of 11th-12th century engraved on a black stone pillar.
- 4) There were 14 black stone pillars fixed in the body structure of the so-called 'Babari Masjid', each bearing images of Hindu gods and goddesses besides various sacred faunal, floral and geometric motifs which are absolutely non-Islamic. There are two more similar black stone pillars, fixed upside down in a cultivated field near a grave yard located some 250 or more metres from Janambhumi. Two more similar pillars

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have been reported from Cantonment area at Faizabad.

THE LINTEL

- 5) There was a lintel stone at the main entrance of the so-called 'Babari Masjid' which bears the most sacred Hindu motif—various representations and forms of the Lotus flower.

The decorative stones

- 6) There were two blocks of stone found fixed in the wall of the disputed structure which show floral motifs cut and engraved in stencil style, and also mouldings.

Hindu gods and goddesses

- 7) The presence of Devakanyas on the pillars.
- 8) The presence of Ganas on the door jamb.
- 9) The presence of a Dvarpala on the door jamb
- 10) The presence of Shhalabhanjikas on the door jamb
- 11) The presence of Matridevi image on the Chakrapurusha stela.
- 12) The occurrence of Chakrapurusha on emblem of Vishnu on the Chakrapurusha stela.

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- 13) The occurrence of Parashurama on the Chakrapurusha stela.
- 14) The occurrence of Balaram on the Chakrapurusha stela.
- 15) The image of Uma-Maheshvara.
- 16) The image of Yaksha on the black stone pillars and terracotta.
- 17) The image of Nandi in terracotta.

SACRED MOTIFS

- 18) The Gahata pallava or sacred foliage overflowing the sacred water pitcher, on pillars.
- 19) The purna ghata on the pillars.
- 20) The Kamala flower on the pillars as well the lintel stone and the chhadya stones.
- 21) The Kalpadruma or meandering creeper on the door jamb and on lata moulding of the shikhara of the temple.
- 22) The Malas of flowers and gems on the pillars.
- 23) The karanda mukuta on the head of the dvarpala.
- 24) The vanamala on the body of the dvarpala.
- 25) The Yajnopavita on the body of Chakrapursha

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- 26) The chakra of Vishnu in the hands of the Chakrapursha.
- 27) The Parashurama image.
- 28) The Vishnu image on a door jamb.
- 29) The image of Siva Bhairava.
- 30) The Mansa on lotus depicted on a pillar fixed in the disputed structure.
- 31) The vidyadharas of flying gandharva couples in frieze.
- 32) The papal leaf in a temple frieze.
- 33) Standing Ganesha with attendants.

THE ARCHITECTURAL FRAGMENTS OF VAISHNAVA
TEMPLE OF 11TH CENTURY NAGARA STYLE.

- 34) The Karna Emalakas
- 35) The Jale stones.
- 36) The Chhadya stones.
- 37) The Lata stones.
- 38) The Dvara shakha with three decorated parallel mouldings.
- 39) The ceiling stone decorated with meandering creepers.
- 40) The running frieze with flowers arranged in roundles.
- 41) The buff sandstone Stambhas of a Hindu temple.
- 42) The Bhatti mouldings of a Hindu temple.

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The plinth stones

- 43) The Adhithana stone of a Hindu temple on which ran below the eastern boundary wall of the so-called 'Babari Masjid'.

The Vishnu-Hari temple transcription, Rama Janambhumi, Ayodhya, discovered on 6.12.93, Sanskrit Language and Nagari since results of the first attempt to decipher it period early 12th century A.D. rating King: Govinda Chandra.

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Dr. C. R. Gupta,
Former Director,
Allahabad Museum

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NEW ARCHAEOLOGICAL EVIDENCE OF AN 11TH-CENTURY
HINDU TEMPLE AT AYODHYA

On the 18th of June 1992, a most startling
archaeological discovery was made at Ayodhya at a
depth of about 12 feet from the ground level near the
Ramajanas Shival temple, towards the south and beyond the
fencing, a big hoard of beautifully carved buff sandstone
pieces was located in a large pit.

A careful study by group of eight eminent
archaeologists and historians found that all these objects
are architectural members of a Hindu temple-complex of
the 11th century A.D.

The group comprised Dr. Y.D. Sharma, former Deputy
Director General, Archaeological Survey of India, DC,
K.M. Srivastava, former Director, Archaeological Survey of
India, Dr. S.P. Gupta, former Director, Allahabad Museum,
Prof. K.P. Neutiyal, Vice-Chancellor, Awadh University and
former Head of the Ancient History and Archaeology
Department, Garhwal University, Prof. B.R. Grover, former
Director, Indian Council of Historical Research, Shri Devenagar
Swarup and Dr. Sardindu Mukherji of Delhi University and
Dr. (Mrs) Sudha Malaviya of Bhopal.

The Temple: The experts, who visited the site on behalf of the
academic organisation, "The Historians' Forum", on the 2nd
and 3rd of July 1992, are unanimously of the view that the
temple, to which these fragments belong, is of the Nagara
style of ancient temple architecture which was current in
northern India during the early medieval period, i.e. the

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period after 900 A.D. and before 1200 A.D. The temples of this style are characterized by a distinctly imposing shikhara, which is a tall and tapering spire over the garbhagriha or sanctum sanctorum, which houses the main deity.

The Shikhara Amalaka: The shikhara is like a mountain with several tiers of subsidiary shikharas, rising one above the other and projecting partially from the main shikhara. The shikharas are crowned with a very distinctive circular piece of stone called amalaka which is shaped like a cogged wheel, with bead-like mouldings along the periphery. It is so very typical of the temples of northern India that no one in the world who knows even a little about the Hindu temples can cast any doubt about its position in the temple structure. There are two examples of half amalakas, evidently used on the top of the subsidiary shikharas, called shikharas or shikharas.

The Shikhara Jala: The second most significant find is the curvilinear part of the shikhara mouldings, beautifully decorated with scrolls. It also belongs exclusively to the north Indian temples of the period after 900 A.D. since the technique of its carving involves the method of scooping out the areas around the floral elements so that the art motifs are formed with surface absolutely plain. It is also called 'Stencil Technique'. The decoration is known as Jala.

The Capital: The third most noteworthy sculptured piece of stone in this collection is a rectangular capital of a pillar with beautiful mouldings in the form of highly stylised lotus petals arranged as narrow parallel strips carved in low relief around the capital.

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The Cornice:

The fourth example of stone sculpture belongs to the most characteristic member of the Nagara style of temples - ^{chhatra, i.e. roof,} it is called chhatra, sun-shade, where the straight wall over the high plinth meets the base of the shikhara. It is carved and shaped like the rectangular tiles to serve not only as a sun-shade but also allow the rain water to run off quickly and protect the structure. It is a corner cornice.

Floral Frieze:

There is one frieze of continuous lotus petal or leaf mouldings which decorates one of the top lines of the high plinth of the temple.

Door-Jamb:

There is one example of a door-jamb of the main entrance of the temple. It is decorated with a meandering floral design.

Images of Vishnu's Incarnations:

There is also a fragment of a ^{shilpa} embellished with the most significant sculptures of a number of Vaishnavite gods, viz. a Chakrapurusha, i.e. a youthful male figure standing gracefully at an angle and holding vertically in the palm of the right hand the characteristic wheel or chakra of Vishnu.

Another image is of Parashurama, sitting cross-legged and holding a battle-axe in the left hand. Below him is the image of Balarama, the elder brother of Krishna, with a canopy of serpent hood and having a wine-cup in his hand. Still below him is the image of a mother goddess, the bestower of all good luck.

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As per the iconographic stipulation there should have been an image of Rama, the son of Dasharath, above the image of Parashurama. In order to complete the trio of three Ramas in the full set of ten incarnations of Vishnu. Evidently, the temple to which this plaque belongs has necessarily to be a Vaishnavite one.

Shiva-Parvati: There are several other images. One is of Shiva-Parvati, also called Maheshvara. It was found at a shallow mound, called Nala, located some 200 metres away from the site of the above hoard of art and architectural pieces. Though Shiva's head is now lost, his hand holding a trishula or trident is fully intact. Similarly, although Parvati's face is not extant, her hand from behind Shiva's neck is found resting on his right shoulder in an embracing position. Stylistically, it is also datable to 11th century.

Terracotta Figurines: Art objects of burnt clay belonging to the earlier periods, such as the Kushana (1st-3rd century) have also been found. These images belong to gods and goddesses.

AREA EXPLORATIONS

From 4th of July through 18th July 1992 Prof. B.R. Grover camped at Ayodhya, during the period when the ground acquired by the U.P. Government was being levelled up. It is during this operation that he came across towards the east and south of the Ramjanna Bhumi, large floor-areas in the pre-Islamic levels which were carefully paved with burnt bricks. These places were then systematically exposed and photographed in situ for permanent records. He located some brick-walls

as well. He noticed stellar flooring and also brick-walls at the so-called 'Janmasthan' area, across the modern road built by the British after cutting the Rama Kot mound. The floor-area covered by well-laid bricks runs in thousands of square feet, now largely encircled by the newly constructed Rama Diver. During that period Prof. Grover had released as many as three reports of his findings to the press which prompted the Historians' Forum to send two eminent field-archaeologist members to examine the reported discovery.

FRESH EXCAVATIONS

Huge Brick Walls: On the 22nd and 23rd of July Dr. K.M. Srivastava and Dr. S.P. Gupta went to Ayodhya and scraped the section facing east and also dug at least two feet still deeper in a small area along this section. They discovered a huge burnt-brick wall of more than a dozen courses running along the section and beyond it. Below this, after a little break, the remains of another brick-wall have been found. At two different pre-Islamic levels, there are the remains of brick-laid floors.

Mass Destruction: There are clear-cut marks of massive destruction of the huge wall mentioned above since brick-debris and large pits have been located here. Further there are two hard rammed floors of chunan and kankar built one above the other with a significant break in between but over the destruction layers.

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There is, therefore, enough new archaeological material which conclusively proves what Prof. H.N. Bahi, the previous excavator of this site, has been repeatedly saying that here at the Ramajama Bhumt there was an impressive structure of 11th-12th century built on pillars standing on a series of parallel burnt-brick bases which was destroyed in the early 16th century; in all likelihood the bases carried on them the same temple-pillars which are fixed in the 'mosque'.

These new archaeological findings also confirm the views expressed earlier in 1990 by Dr. C.P. Gupta that the 14 black stone pillars and one piece of door-jamb with carvings of gods and goddesses existing in the so-called 'Babari Mosque' structure and also the adjoining areas, belong to an 11th century Hindu temple, possibly Vaishnavite.

Muslim Testimony: The new discovery further confirms the claims of all those Muslim authors, such as the grand-daughter of Aurangzeb, who wrote Safina-i Chahai Nasab-i Bahadur Shahi, and Mirza Jan, the author of Madina-i-Shahada, and a large number of other 18th, 19th, and 20th century scholars, who have repeatedly mentioned that anciently here, at this very site, called 'Jannasthan', there was an imposing Hindu temple which was destroyed by the Muslim rulers.

Babari's Command and Mir Indirectly though, the newly acquired archaeological evidence equally confirms the statement made by Mir Baqi also in his inscriptions, still found fixed in the Ramajama Bhumt structure, that at this very place he

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built a sacred structure for the angels to descend,
specifically at the command of Babar.

The Hindu Testimony: And finally, it lends full support to a long
standing Hindu tradition of the Valmiki Ramayana, the Vishnu
and other Puranas, and a host of other works of the Sikhs,
Jains and Buddhists, as well as the Sanskrit classics like
Kalidasa's Raghuvamsham according to which for thousands of
years this ancient settlement with Rama-Kota was occupied and
reoccupied following descensions and destructions, the story
of which have, however, been collected in two important
monographs, one is entitled Ayodhya by Hans Bakker and the
other is Ram Janmabhoomi vs. Babri Masjid by Koenraad Elst.

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HISTORICAL BACKGROUND OF THE CONTROVERSY

The Role of Babar and Mir Baqi:

The so-called 'Babari Mosque' was built in 1528 A.D. by Mir Baqi under the command of Shahanshah Babar as mentioned in his own Persian inscriptions still intact and found fixed in the walls of the mosque. The Babarnama, Babar's diary of everyday events and autobiography, mentions that in 1528 he came to Ayodhya, called 'Oodh' in those days, on March 28 and camped on the river-side of a tributary of the Saryu, ^{flowing} near the township, for a few days, till April 2nd, 1528, after defeating the then Afghan ruler of this place who had rebelled against him. He may have stayed here longer, but no one knows exactly how long since the original pages of his hand-written diary pertaining to the period between April 2nd and September 18 of 1528, were lost in a storm that overtook Babar's tents in 1529.

After Aurangzeb:

The successors of Babar continued to rule over this place till the early 18th century. After Aurangzeb's death (1707 A.D.), the territories of Awadh were marked by lawlessness. During the reign of the Mughal Emperor Muhammad Shah and the tenure of governorship of Burhan-ul-Mulk Saadat Ali Khan, a serious riot took place between the Hindus and the Muslims (1735 A.D.), the former claiming their right over Ramajansabhal. This is the earliest judicial reference available in this regard so far.

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What the Europeans
Saw and Wrote?

In 1767 itself, a Jesuit missionary, Joseph Tieffenthaler, who stayed at Ayodhya for a number of days and left behind his account written in Latin, found that in spite of the Mughal Kings' efforts to prevent them, the Hindus had re-occupied the courtyard, raised a 'Rama Chabutra' thereon and worshipping there as well as under the domed structure. More details are available in the accounts of Montgomery Martin and Thornton, P. Carnegie and others.

Serious Riots :

In 1855 once again big clash took place in which scores of men were killed. Such riots and killings never subsided; there are several historical, judicial and revenue records to prove their occurrence.

During the British
Rule

After the establishment of the British rule in 1858, the battle for the Ramajanya Shival was primarily fought in the Courts of Law, although in 1934 a very big riot took place in which the domes were destroyed to a very large extent. After this, it is common knowledge, the authorities repaired the structure but closed it down for both the communities, which was vacated in favour of the Hindus step by step after 1949.

New Evidence :

In continuation of its earlier efforts, the Historians' Forum feels happy to place in the hands of the public and the government the new uncontroversible archaeological evidence which proves that there did exist at this very site a magnificent temple, since at least the 11th century, which was destroyed to build a mosque like structure over the debris of the temple.

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JOINT STATEMENT OF ARCHAEOLOGISTS AND HISTORIANS
FROM SEVERAL UNIVERSITIES, RESEARCH INSTITUTIONS
AND DEPARTMENTS OF ARCHAEOLOGY AND MUSEUMS OF STATE
GOVERNMENTS

We, the undersigned archaeologists and historians from various universities, research institutions and departments of archaeology and museums of State governments take this opportunity of issuing the following joint statement after visiting the Ramajanna Bhumi and other archaeological sites and monuments and examining personally from the 10th October 1992 to 13th October 1992 the art and architectural pieces discovered on the 18th June 1992, as well as various other antiquarian remains discovered at Ayodhya earlier and subsequently to this date, many of which are in the collection of the Ramakatha Sangrahalaya, Ayodhya, Awadh University, Faizabad, and private persons.

Black stone pillars

We also feel that the following elements of the Ramajanna Bhumi - Babari Mosque structure, undoubtedly belong to a Vaishnava temple datable to the period between the 10th and 12th centuries A.D.:

- (A) The fourteen black stone pillars, embellished with yaksha images and floral and faunal motifs fixed in the Ramajanna Bhumi Babri Masjid structure,
- (B) one buff sandstone slab with lotus decoration laid horizontally ^{above} the main entrance forming its lintel,
- (C) a block of stone with ^{carved} floral design sculptured in 'stencil' technique, and
- (d) the blocks of buff sand stone with mouldings, now fixed in the walls of the mosque.

The pillars appear to belong to different parts of the temple-complex and hence they exhibit

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different combinations of decorative designs, but stylistically all of them belong to one and the same art style fixing their chronology to the same period of time.

New discoveries:

The 15th June 1992 collection of buff sandstone art and architectural pieces (many of which bear traces of vandalism), now exhibited in the Rāma-Kathā Sangrahālaya, Ayodhya, belong to a temple complex of Nāgara style which was most popular in northern India during the relevant period. This is conclusively proved by the presence of such typical and exclusive architectural elements as the amalukan of the karna-shikharas, the jāla latās, the chhaṣya- or cornice stones etc. There is a fragmentary image of Vishnu with chakrapurusha and dashāvātāra panel with the figures of Parashurāma, Balurāma and Mātṛidevī. Iconographically and stylistically, the image undoubtedly belongs to the 10th-12th century A.D.

Sections:

We have closely examined the sections facing south and the east, still lying fully exposed at the Ramajhama Bhumi site. We have tallied them with the drawings of the sections, plans and site maps. The section facing south shows the presence of a huge pit sealed by a flooring. We have examined an Islamic ^{glazed} ware sherd with blue floral ^{ing} paint, done on pinkish white background, which formed part of the pit debris marked by the presence of dozens of buff sandstone art and architectural pieces. This sherd is datable to the 15-16th century A.D. We have also examined

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the pottery found in the debris lying immediately above the sealing floor. It includes red and grey ware pots with types like bowls with 'knife-edge', grey cooking vessels with sharp ledge etc. These pottery pieces are datable to the medieval period. In our most considered opinion the temple to which the sculptural pieces belong and the pit in which these objects were found buried, as is clear from the photograph taken at the time of the discovery, speak most eloquently of the act of vandalism in which the temple was destroyed and the unused stones dumped in the abovesaid pit.

Section facing east:

The section facing east supplements and also enlarges the scope of the story of the section facing south. It has the remains of the same floor which sealed the pit seen in the section facing south. It has also two large pits. In addition, it has a long Kushana period (1st-3rd century A.D.) brick wall of more than a dozen courses running in north-south direction. There are also two floors, one more wall and brick flooring. An extensive brick-flooring was earlier reported from this site by Prof. B.K. Grover.

Terracotta figurines:

We have also examined a number of terracotta figurines of gods and goddesses found at Ramajanna Bhumi. These are also datable to the Kushana period. It is possible that here at this very site there existed a

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a brick temple of the Kushana or early post-Kushana period.

The Umā-Maheshwara image:

There is a buff sandstone image of Umā-Maheshwara in the Rāma-Kathā Museum, Ayodhya, which was discovered in June 1992 from a nearby mound called 'Nala Tila', when a new road was being constructed through this mound. Stylistically, it also belongs to the period between the 10th and 12th centuries A.D.

Pillars near the graveyard:

During the course of our stay at Ayodhya we also examined two other black stone pillars fixed upside down in a cultivated field some 250 meters from the Rāmājānma Bhumi temple. The floral and faunal decorations on them are absolutely of the same style as the motifs carved on the fourteen pillars existing in the Rāmājānma Bhumi temple complex.

Door jamb :

The same observation holds good in regard to a door-jamb of black stone displaying the image of a dvāra-pāla or door-keeper wearing a karanda mukuta on the head, and a vanamālā in the neck. The door-jamb is further decorated with the images of deva-kanyās or nymphs and ganas or dwarfish figures, besides floral motifs in running friezes. This door jamb is presently located in the compound of the new jānmasthana.

Palaeographic evidence:

On the 10th October 1922 we discovered the existence of letter 'si' inscribed on the top of the right hand outer pillar of the main entrance of the so-called Babari mosque. This type of letter 'si' occurs in the inscriptions of the period between the 10th and 12th centuries A.D.

Architectural evidence in situ

The so-called Varaha in the so-called Babari mosque has been re-examined by us and we are of the opinion that this may be the remains of the plinth of the temple which was destroyed.

All these art and architectural pieces when seen in the light of the pillar bases found by Prof. B.B. Lal as seen in the published photograph of the trench dug on the south of the boundary wall of the Ramajanna Bhumi complex clearly establish the fact that a very impressive Vaishnava temple of the 10th-12th century A.D. existed at this very site which was subsequently demolished in the 16th century A.D.

Suggested further work:

During our stay at Ayodhya we also visited Kuber Tila, Rama Kot, Nal and Neel mounds etc. The environs of Ayodhya dotted with several mounds call for a proper survey and in our most considered opinion large-scale explorations and excavations of ancient sites in and around the township of Ayodhya should be undertaken on a priority basis, so that we may be able to present to the people of our country the sagi of ancient Ayodhya.

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INDIAN HISTORY AND CULTURE SOCIETY, NEW DELHI
(Workshop Seminar : 10th - 13th October, 1992; Ayodhya)

LOCATION - 1

i.e., the following archaeologists, historians, epigraphists and scholars of allied disciplines participating in the Workshop on 'Ayodhya in History and Archaeology', took the opportunity of visiting the Rama Janma Bhumi site and examining it at close quarters. The team did it in the special reference to the "levelling operations" conducted by the Uttar Pradesh Government in June-1992 in the context of the present issue of the existence or otherwise of the temple prior to the coming up of the present structure and the temple's destruction in the 16th Century A.D.

The site was visited on the 10th of October, 1992 and after examining the pits, 'robbers' trenches', the sections facing East and South, and after studying the pottery still in situ and other finds from the site kept in the 'Ram Katha Sangrahalay', we have come to the conclusion that a 'Vaishnav Temple' did exist here and its date can be securely fixed between the 10th and 12th Centuries A.D. The 'robbers' trenches' clearly indicate not only the destruction of the structures, but also the removal of some of the architectural pieces from the site.

On an examination of the available black stone pillars in the so-called Babri Mosque, we are convinced that they also belong to the same period. This dating is further corroborated by two other pieces of evidence : one, the letter 'si' inscribed on the top of the right hand outer pillar of the entrance facing east first noticed on the 10th October, 1992. Two, an architectural member above the main entrance of the so-called Babri Mosque arch which contains lotus designs and matches well with the architectural members found in the recent clearance operations of June-1992 and kept in the Sangrahalay. In this context, it has been noticed that the letter 'si' found on the blackstone pillar occurs in the Gariwal Copper Plate inscription of 10th - 12th Century A.D.

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In the light of the above, we appeal to all the contending parties in the Rana Jagan Lal Bahadur controversy that they should accept the undisputable archaeological evidence with grace.

RESOLUTION - 2

We also examined the huge pit present in the section facing south and found that its sealing floor is of the 16th Century A.D. and that it is in this pit a large number of art and architectural pieces of 11th Century A.D. and a huge quantity of pottery, including Islamic glazedware sherds of the 15th - 16th Century A.D. have been found.

Taking into account the style of the sculptures, architectural members, etc., as well as the black stone pillars in the so-called Babri Mosque which carry 'Ghat Pallava' motifs, etc., we have come to the conclusion that a temple of the 10th - 12th Century A.D. existed here and it was subsequently destroyed in the 16th Century A.D.

We endorse the findings of the excavators like Prof. A.K. Narain, Prof. B.B. Lal, Prof. K.P. Nautiyal, Dr Y.D. Sharma, Dr K.M. Srivastava, Dr S.P. Gupta and the dates assigned by them to the various strata and art and architectural pieces on stylistic grounds, palaeographical evidence and ceramic findings.


(DR S P GUPTA)
ORGANIZING SECRETARY

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WORKSHOP ON HISTORY AND ARCHAEOLOGY
OF AYODHYA (10th-13th OCTOBER 1992)

Venue: Ayodhya Shodha Sansthana, Ayodhya

List of Participants

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10. Shri R.C. Agarwal,
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10 & 11 Oct 92

J. S. 10, 11, 12/10

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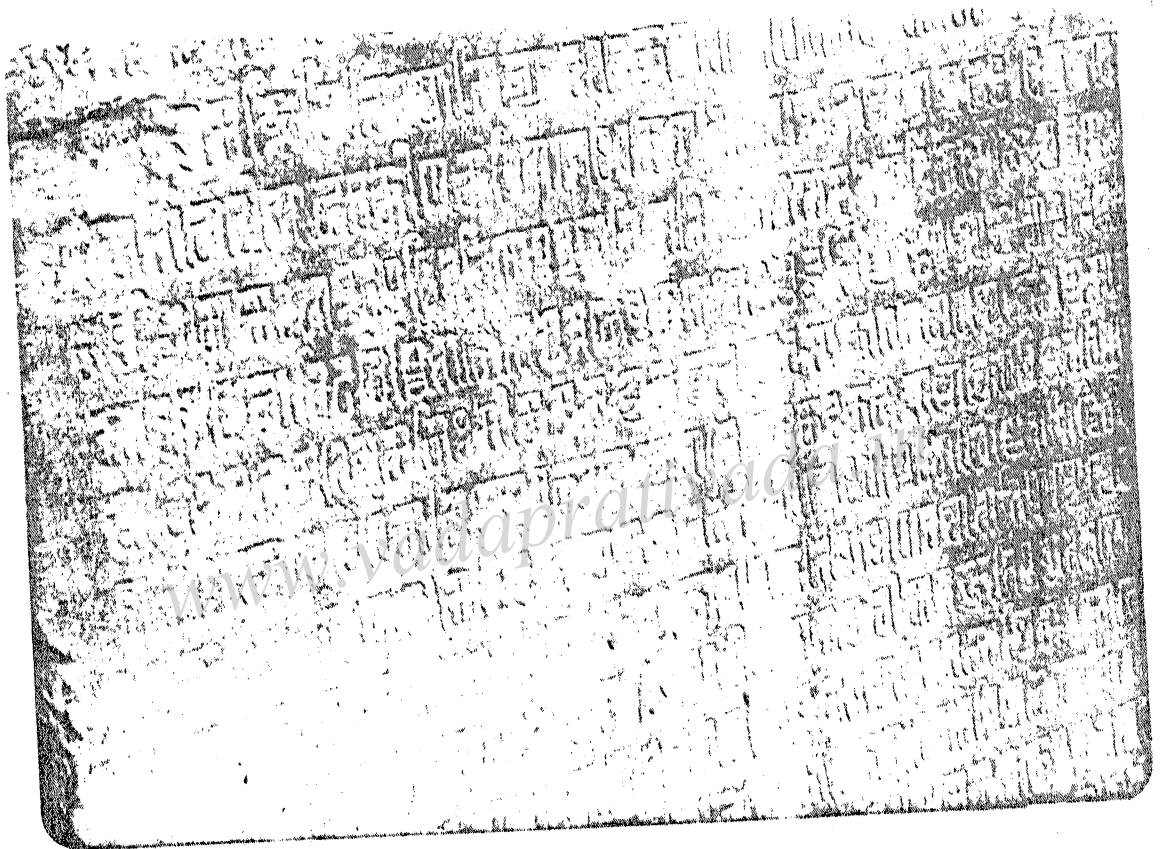
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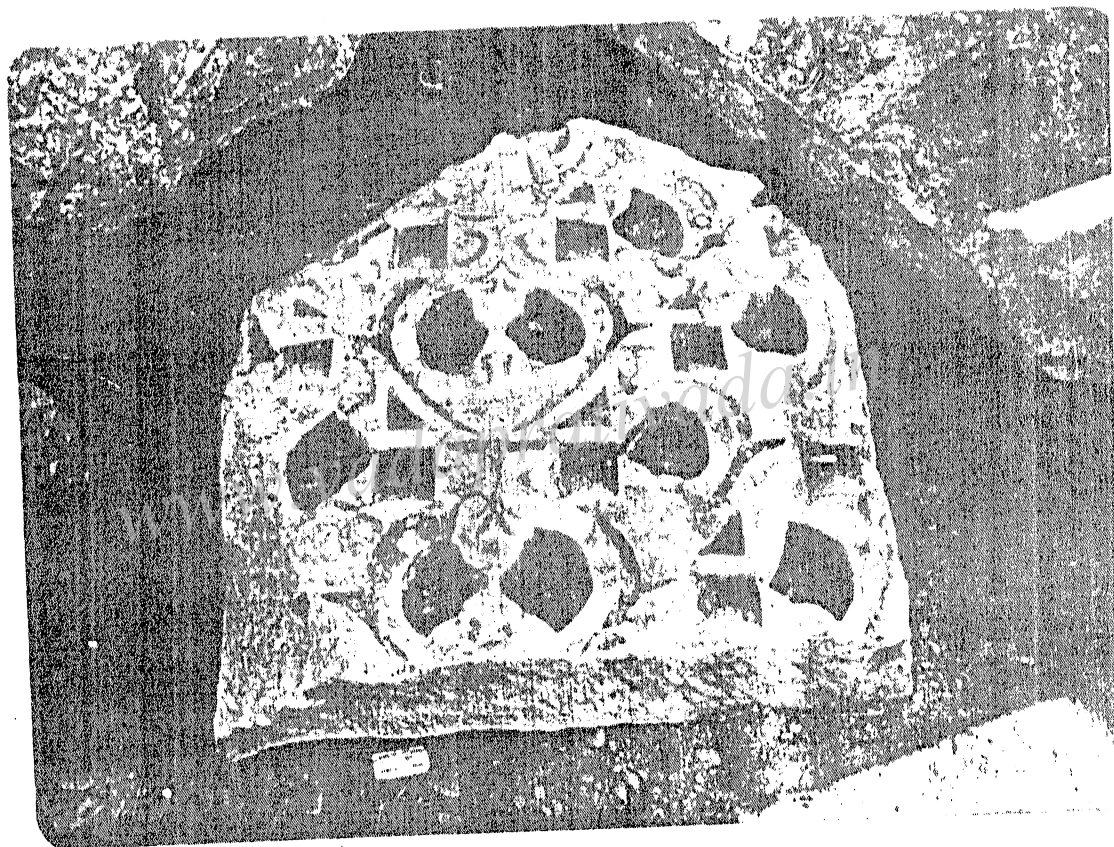
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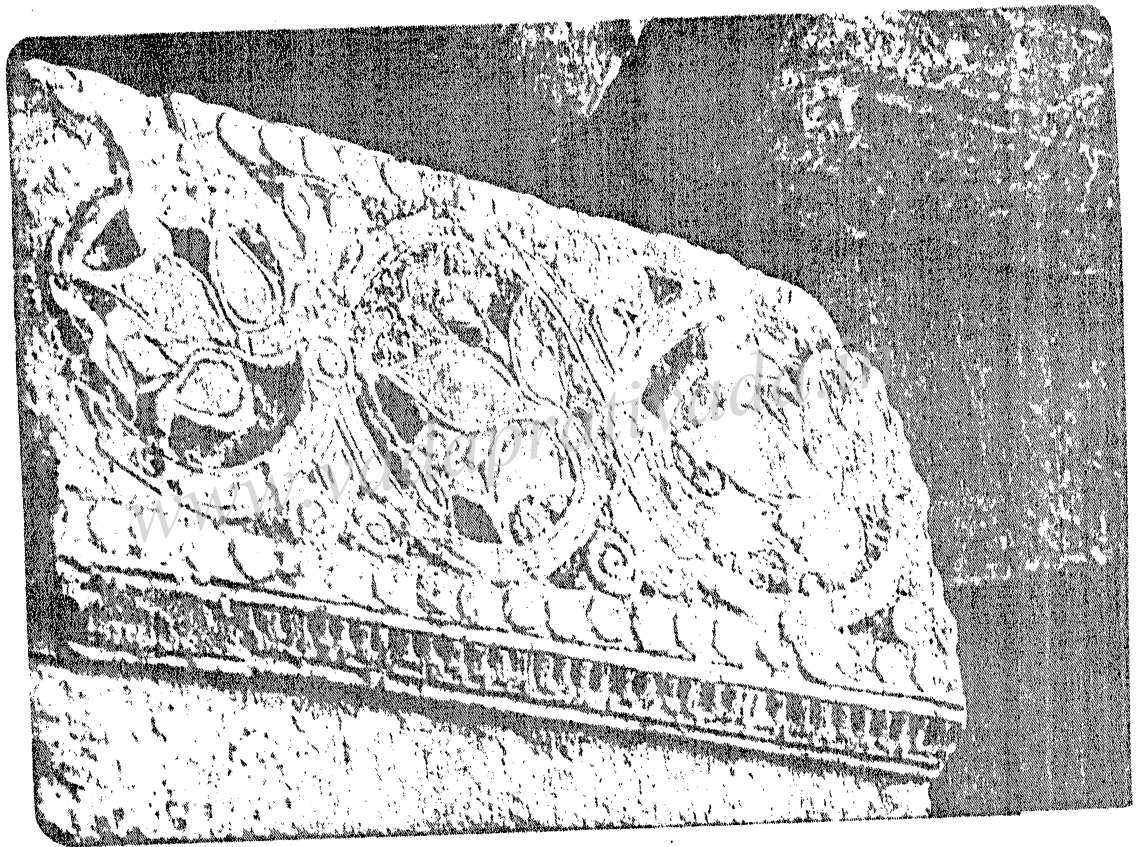
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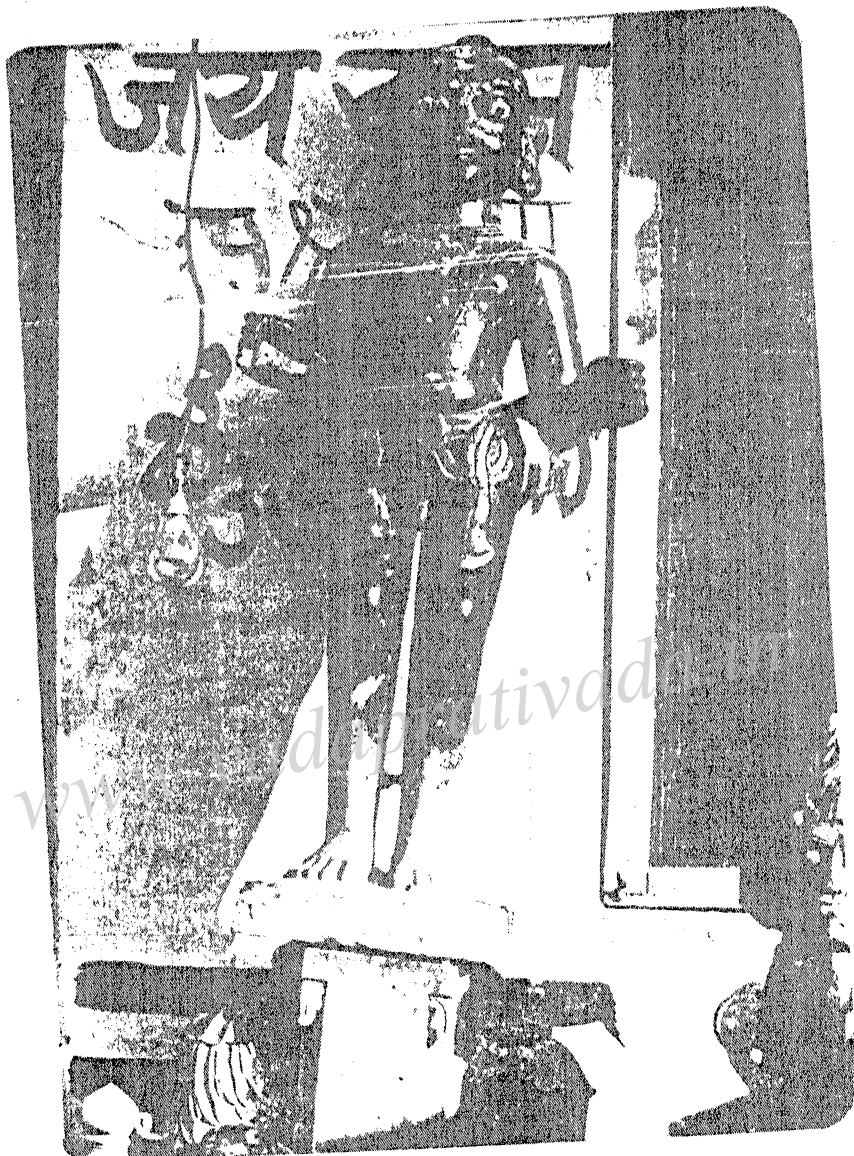
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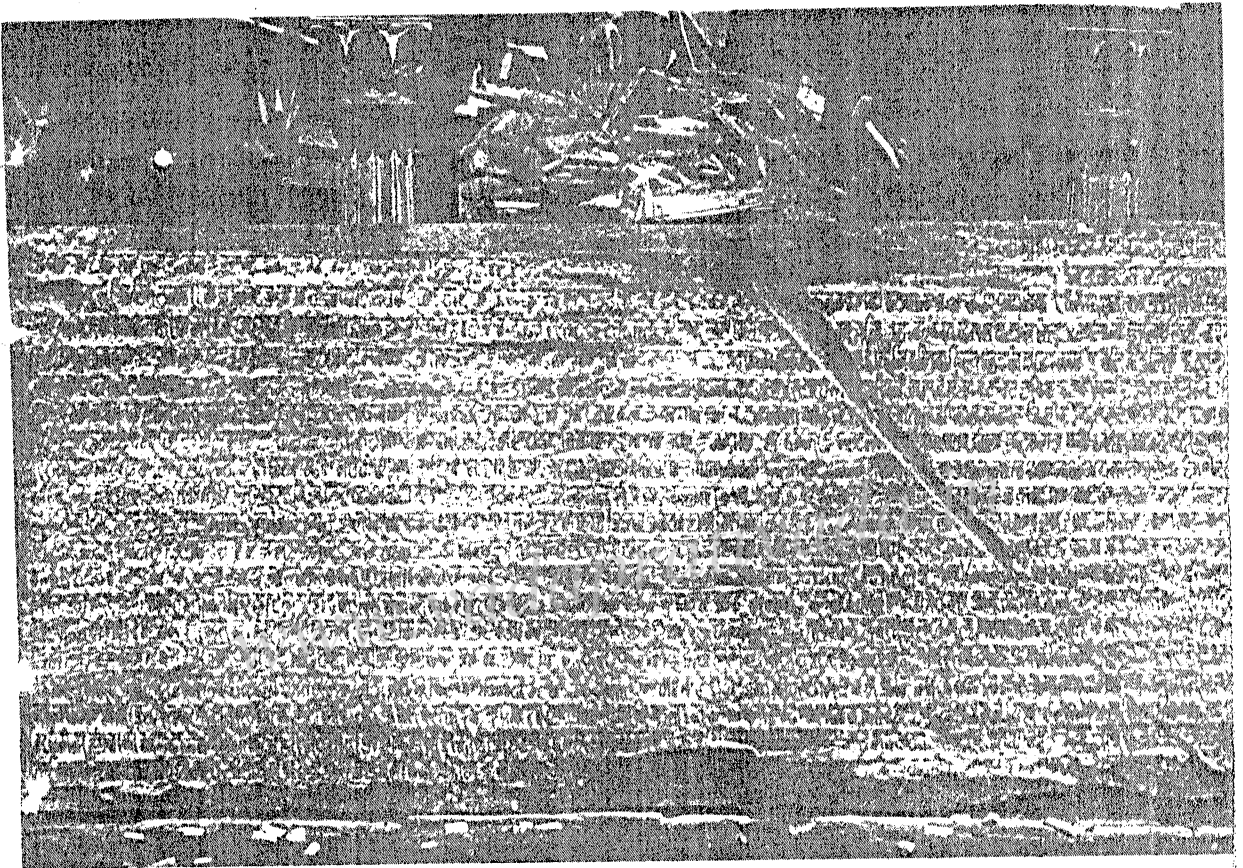
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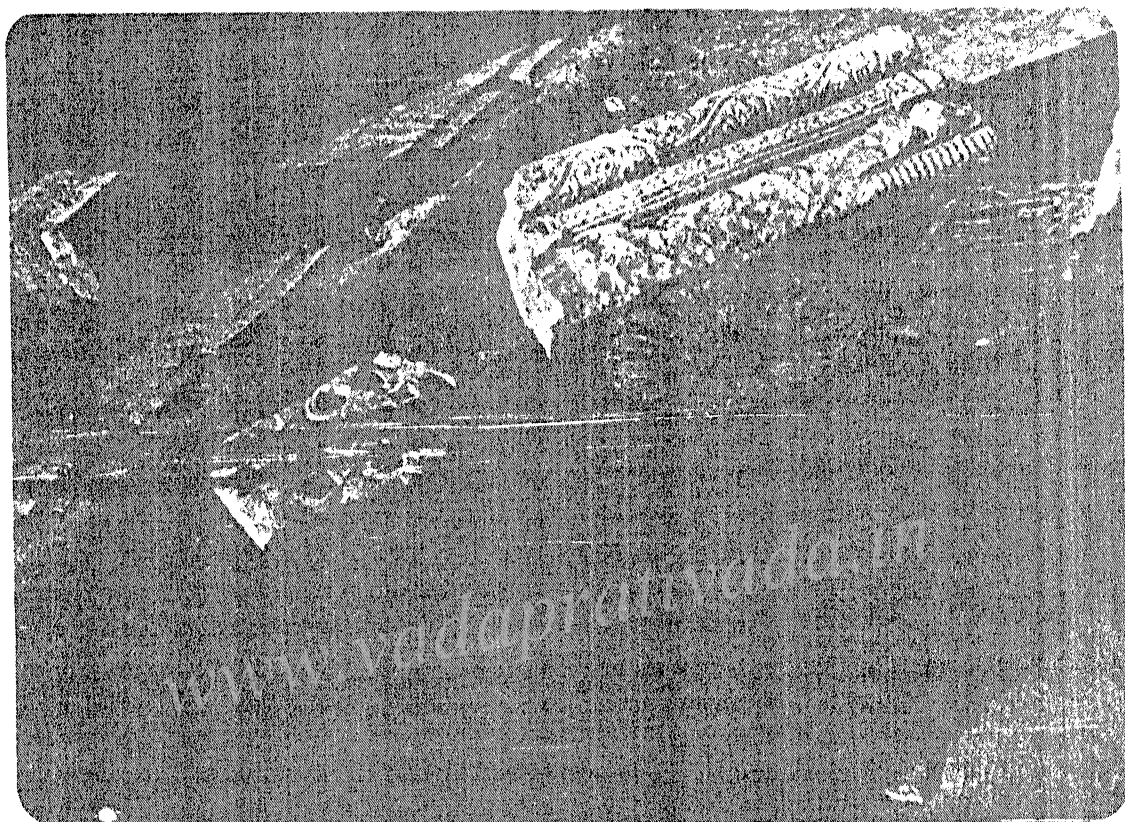


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(Expt 130)

NEW ARCHAEOLOGICAL EVIDENCE OF AS 11TH CENTURY HINDU TEMPLE AT AYODHYA

On the 18th of June 1992, when the ground near the Ramajanma Bhumi was being levelled, a most startling archaeological discovery was made at Ayodhya. At a depth of about 10 to 12 feet from the ground level near the Ramajanma Bhumi temple, towards the south and beyond the fencing, a big hoard of beautifully carved buff sandstone pieces was located in a large pit,

A careful study by a group of eight eminent archaeologists and historians found that all these objects are architectural members of a Hindu temple-complex of the 11th century A.D.

The group comprised Dr. Y.D. Sharma, former Deputy Director General, Archaeological Survey of India, Dr. K.M. Srivastava, former Director, Archaeological Survey of India, Dr. S.P. Gupta, former Director, Allahabad Museum, Prof. K.P. Nautiyal, Vice-Chancellor, Avadh University and former Head of the Ancient History and Archaeology Department, Garhwal University, Prof. B.R. Grover, former Director, Indian Council of Historical Research, Shri Devendra Swarup Agrawal and Dr. Sardindu Mukherji of the Delhi University, and Dr. (Mrs.) Sudha Malaya of Bhopal.

The Temple: The experts who visited the site on behalf of the academic organization, "The Historians' Forum", on the 2nd and 3rd of July 1992, are unanimously of the view that the temple, to which these fragments belong, is of the Nagara style of ancient temple architecture which was current in northern India during the early medieval period i.e. the period after 900 A.D. and before 1200 A.D. The temples of this style are characterized by a distinctly imposing Shikhara, which is a tall and tapering spire over the Garbha-griha or sanctum sanctorum, which houses the main deity.

The Shikhara Amalaka: The developed Shikhara is like a mountain with several tiers of subsidiary Shikharas, rising one above the other and projecting partially from the main Shikhara. The Shikharas are crowned with a very distinctive circular piece of stone,

called amalaka, which is shaped like a cogged wheel, with bead-like mouldings along the periphery. It is so very typical of the temples of northern India that no one in the world who knows even a little about the Hindu temples can cast any doubt about its position in the temple structure. There are two examples of half-amalakas, evidently used on the top of the subsidiary Shikhra, called Shikharas of Karnas, i.e. fringe spires.

The Shikhara Jala: The second most significant find is the curvilinear part of the Shikharas. It is beautifully decorated with scrolls. It also belongs exclusively to the north Indian temples of the period after 900 A.D. since the technique of its carving involves the method of scooping out of the areas around the floral elements so that the art-motifs are framed with surface absolutely plain. It is called 'Stencil' technique the decoration known as Jala.

The Capital: The third most noteworthy sculptured piece of stone in this collection is a rectangular capital of a pillar with beautiful mouldings in the form of highly stylised lotus petals arranged as narrow parallel strips carved in low relief around the capital.

The Cornice: The fourth example of stone sculptures belongs to the most characteristic member of the Nagara style of temples -it is called Chhadya, and in Hindi Chhajja, sun-shade, where the straight wall over the high plinth meets the base of the Shikhara. It is carved and shaped like rectangular Mangalore tiles to serve not only as a sun-shade but also allow the rain water to run off quickly and protect the structure. It is a corner-stone of the cornice.

Floral frieze: There is one frieze of continuous leaf-moulding which decorates one of the top lines of the plinth of the temple.

Door-Jamb: There is one example of a door-jamb of the main entrance of the temple. It is decorated with a meandering floral design, carved in 'Stencil' style.

Images of Vishnu's Incarnations: There is also a fragment of a stele embellished with the most significant sculptures of a number of Vaishnavite gods, viz. a Chakrapurusha, i.e. a youthful male figure standing gracefully at an angle and holding vertically in the palm of the right hand the characteristic wheel or Chakra of Vishnu.

Another image of Parshurama, sitting cross-legged and holding a battle-axe in the left hand. Below him is the image of Balarama, the elder brother of Krishna, with a canopy of serpent-hoods and having a wine-cup in his hand. Still below him is the image of a mother goddess the bestower of all good luck.

As per the iconographic stipulation, there should have been an image of Dashrathi Rama, i.e., the son of Dasharatha, above the image of Parshurama, in order to complete the trio of three Ramas in the full set of ten incarnations of Vishnu. Evidently, the temple to which this stele belongs has necessarily to be a Vaishnavite one.

Shiva-Parvati: Besides the above, there are several other images. One is of Shiva-Parvati, also called Uma-Maheshvara. It was found at a shallow mound called Nala, located some 200 meters away from the site of the above hoard of art and architectural pieces. Though Shiva's head is now lost, his hand holding a Trishula or trident is fully intact. Similarly, although Parvati's face is not extant, her hand from behind Shiva's neck is found resting on his right shoulder in an embracing position. Stylistically, it is also datable to the 11th century.

Terracotta Figurines: Art objects of burnt clay belonging to the earlier periods, such as the Kushana (1st-3rd century) have also been found. These images belong to gods and goddesses.

AREA EXPLORATIONS

From 4th July through 18th July 1992, Prof. B.R. Grover camped at Ayodhya, during the period when the ground acquired by the UP Government was being levelled up. It is during this operation that he came across towards the east and south of the Ramajanma

Bhumi, large floor-areas, in the pre-Islamic levels, which were carefully paved with burnt bricks. These places were then systematically exposed and photographed in situ for permanent record. He located some brick-walls as well. He noticed similar flooring and also brick-walls at the so-called Janmasthan area, across the modern road, built by the British after cutting the Rama Kotmound. The floor area covered with burnt-bricks spreads over thousands of square metres now largely encircled by the newly constructed Rama Divar. During that period Prof. Grover had released as many as three reports of his findings to the press which prompted the Historians' Forum to send two eminent field-archaeologies members to examine the reported discoveries.

FRESH EXCAVATIONS

Huge Brick Walls: On the 22nd and 23rd of July Dr. K.M. Srivastava and Dr. S.P. Gupta went to Ayodhya and scraped the section facing east and also dug at least two feet still deeper in a small area along this section. They discovered a huge burnt-brick wall of more than a dozen courses running along the section and beyond it. Below this, after a little break, the remains of another brick-wall have been found. At two different pre-Islamic levels, there are the remains of brick-laid floors.

Mass Destruction: There are clear cut marks of massive destruction of the huge wall mentioned above since brick-debris and large pits have been located here. Further, there are two hard rammed floors of Ghunam and Kankar, build one above the other with a significant break in between but over the destruction layers.

There is therefore, enough new archaeological material which conclusively proves what Prof. B.B. Lal, the previous excavator of this site, has been repeatedly saying that here at the Ramajanma Bhumi there was an impressive structure of the 11th-12th century built on pillars standing on a series of parallel burnt-brick bases which was destroyed in the early 16th century, in all likelihood the bases carried on them the same temple-pillars which are fixed in the 'mosque'.

These new archaeological findings also confirm the views expressed earlier in 1990 by Dr. S.P. Gupta that the 14 black stone pillars and one piece of door-jamb with carvings of gods and goddesses existing in the so-called 'Babri Mosque' structure' and also the adjoining areas, belong to a 11th century Hindu temple, possibly Vaishnavite.

Muslim Testimony: The new discovery further confirms the claims of all early Muslim authors, like the grand-daughter of Aurangzeb whose writing was cited in Sahifa-i-Chihal, Nasaih Bahadur Shahi, Mirza Jan, the author of Hidiqa-i-Shahada and a large number of other 18th, 19th, and 20th century scholars like Shri Abdul Hai, who have repeatedly mentioned that anciently here, at this very site, called 'Janmasthan', there was an imposing Hindu temple which was destroyed by the Muslims rulers.

Babar's commands and Mir Baqi's Claim:

Indirectly though, the newly acquired archaeological evidence also equally confirms the statement made by Mir Baqi in his inscriptions, still found fixed in the structure of the 'mosque', that at this very place he built a structure for the angels to descend, specifically at the command and permission of Babar.

The Hindu Testimony: And finally, it lends full support to a long standing Hindu tradition of the Valmiki's Ramayana, the Vishnu and other Puranas and a host of other works of the Sikhs, Jainas and Buddhists as well as the Sanskrit classics like Kalidasa's Raghuvamsham, according to which for thousands of years this ancient settlement with Rama Kota was occupied and reoccupied following desertions and destructions, the story of which has, however, been recollected in two important monographs, one is entitled Ayodhya by Hans Bakker and the other is Ram Janmabhoomi vs. Babri Masjid by Koenraad Elst.

HISTORICAL BACKGROUND OF THE CONTROVERSY

The Role of Babar and Mir Baqi: The so-called 'Babri Mosque' was built in 1528 A.D. The Babarnama, Babar's diary of everyday events and autobiography, mentions that on March 28 in the year 1528 Babar came to Ayodhya, called 'Oudh' in those days, and

camped on the river-side of a tributary of the Saryu, flowing near the township: Here he stayed for a few days, till April 2nd, 1528, after defeating the then Afghan ruler of this place who had rebelled against him. He may have stayed longer, but no one knows exactly how long since the original pages of his hand-written diary pertaining to the period between April 2nd and Sept. 18 of 1528, were lost in a storm that overtook Babar's tents in 1529.

After Aurangzeb: The successors of Babar continued to rule over this place till the early 18th century. After Aurangzeb's death (1707 AD), the territories of Awadh were marked by lawlessness. During the reign of the Mughal Emperor Md. Shah and the tenure of the governorship of Burhan-un-Mulk Saadat Ali Khan, a serious riot took place between the Hindus and the Muslims (1735 AD), the former claiming their right over Ramajanma Bhumi. This is the earliest judicial reference available in this regard so far.

What the Europeans Saw and Wrote?: In 1767 itself, a Jesuit missionary, Joseph Tieffenthaler, who stayed at Ayodhya for a number of days and left behind his account written in Latin, found that in spite of the Mughal Kings' efforts to prevent them, the Hindus had re-occupied the courtyard, raised a 'Rama Chabutara' thereon and worshiped there as well as under the domed structure. More details are available in the accounts of Montgomery Martin, Edward Thornton, P. Carnegie and others.

Serious Riots: In 1855 once again a big clash took place in which scores of men were killed; such riots and killings never subsided: there are several historical, judicial and revenue records to prove their occurrences.

During the British Raj: After the establishment of the British rule in Avadh in 1856, the battle for Janmabhumi was primarily fought in the courts of Law. However, in 1934 a very serious riot took place in which the domes were destroyed to a very large extent. After this, it is common knowledge the authorities repaired the structure and closed it down for both the communities, which was vacated in favour of the Hindus, step by step, after 1949.

New Evidence: In continuation of its earlier efforts, the Historians' Forum feels happy to place in the hands of the public and the government this new uncontrovertible archaeological evidence which proves that there did exist at this very site a magnificent temple, since at least the 11th century, which was destroyed to build a mosque-like structure over the debris of the temple.

JOINT STATEMENT OF ARCHAEOLOGISTS AND HISTORIANS FROM
SEVENTEEN UNIVERSITIES RESEARCH INSTITUTIONS AND
DEPARTMENTS OF ARCHAEOLOGY AND MUSEUMS OF STATE
GOVERNMENTS

We the undersigned archaeologists and historians from various universities, research institutions and Departments of archaeology and museums of State Governments take this opportunity of issuing the following joint statement after visiting the Ramajanma Bhumi and other archaeological sites and monuments and examining personally from the 10th October 1992 to 13th October 1992 the art and Architectural pieces discovered on the 18th June 1992, as well as various other antiquarian remains discovered at Ayodhya earlier and subsequently to this date, many of which are in the collection of the Ramakatha Sangrahalaya, Ayodhya, Avadh University, Faizabad, and private persons.

Black stone pillars

We also feel that the following elements of the Ramajanma Bhumi – Babari Mosque structure, undoubtedly belong to a Vaishnava temple datable to the period between the 10th and 12th centuries A.D.: (A) the fourteen black stone pillars, embellished with yaksha images and floral and faunal motifs fixed in the Ramajanma Bhumi Babari Masjid structure, (B) one buff sandstone slab with lotus decoration laid horizontally above the main entrance forming its lintel, (C) a block of stone with a floral design sculptured in 'stencil' technique and (d) the blocks of buff sand stone with mouldings, now fixed in the walls of the mosque. The pillars appear to belong to different parts of the temple-complex and hence they exhibit different combinations of decorative designs, but stylistically all of them belong to one and the same art style fixing their chronology to the same period of time.

New discoveries:

The 18th June 1992 collection of buff sandstone art and architectural pieces (many of which bear traces of vandalism), now exhibited in the Rama-katha Sangrahalaya, Ayodhya belong to a temple complex of Nagara style which was most popular in northern India during the relevant period. This is conclusively proved by the presence of such typical and exclusive architectural elements as the amalakas of the karna-shikharas, the jala latas, the chhadya or cornice stone etc. There is a fragmentary image of Vishnu with chakrapurusha and dashavastara panel with the figures of Parashurama, Balarama

and Matrivedi. Iconographically and stylistically, the image undoubtedly belongs to the 10th – 12th century A.D.

Sections:

We have closely examined the sections facing south and the east, still lying fully exposed at the Ramajanma Bhumi site. We have tallied them with the drawings of the sections, plans and site map. The section facing south shows the presence of a huge pit sealed by a flooring. We have examined an Islamic glazed ware shard with blue floral painting done on pinkish white background, which formed part of the pit debris marked by the presence of dozens of buff sandstone art and architectural pieces. This shard is datable to the 15-16th century A.D. we have also examined the pottery found in the debris lying immediately above the sealing floor. It includes red and grey ware pots with types like bowls with 'knife-edge', grey cooking vessels with sharp ledge etc. these pottery pieces are datable to the medieval period. In our most considered opinion the temple to which the sculptural pieces belong and the pit in which these objects were found buried, as is clear from the photograph taken at the time of the discovery, speak most eloquently of the act of vandalism in which the temple was destroyed and the unused stones dumped in the abovesaid pit.

Section facing east:

The section facing east supplements and also enlarges the scope of the story of the section facing south. It has the remains of the same floor which sealed the pit seen in the section facing south. It has also two large pits. In addition, it has a long Kushana period (1st-3rd century A.D.) brick wall of more than a dozen course running in north-south direction. There are also two floors, one more wall brick flooring. An extensive brick-flooring was earlier reported from this site by Prof. B.R. Grover.

Terracotta Figurines:

We have also examined a number of terracotta figurines of gods and goddesses found at Ramajanma Bhumi. These are also datable to the Kushana period. It is possible that here at this very site there existed a brick temple of the Kushana or early post-Kushana period.

The Uma-Maheshvara image:

There is a buff sandstone image of Uma-Maheshvara in the Rama-Katha Museum, Ayodhya, which was discovered in June 1992 from a nearby mound called 'Nala Tila', when a new road was being constructed through this mound. Stylistically, it also belongs to the period between the 10th and 12th centuries A.D.

Pillars near the graveyard:

During the course of our stay at Ayodhya we also examined two other black stone pillars fixed upside down in a cultivated field some 250 meters from the Ramajanma Bhumi temple. The floral and faunal decorations on them are absolutely of the same style as the motifs carved on the fourteen pillars existing in the Ramajanma Bhumi temple complex.

Door jamb:

The same observation holds good in regard to a door-jamb of black-stone displaying the image of a dwara-pala or door-keeper wearing a karanda mukuta on the head, and a venamala in the neck. The door-jamb is further decorated with the images of deva-kanyas or nymphs and ganas or dwarfish figures, besides floral motifs in running friezes. This door jamb is presently located in the compound of the new Janmasthan.

Palaeographic evidence:

On the 10th October 1992 we discovered the existence of letter 'si' inscribed on the top of the right hand outer pillar of the main entrance of the so-called Babari mosque. This type of letter 'si' occurs in the inscriptions of the period between the 10th and 12th centuries A.D.

Architectural evidence in situ

The so-believed Varsha in the so-called Babari mosque has been re-examined by us and we are of the opinion that this may be the remains of the plinth of the temple which was destroyed.

All these art and architectural pieces when seen, in the light of the pillar bases found by Prof. B.B. Lal as seen in the published photograph of the trench dug on the south of the boundary wall of the Ramajanma Bhumi complex clearly establish the fact that a very impressive Vaishnava temple of the 10th-12th century A.D. existed at this very site which was subsequently demolished in the 16th century A.D.

Suggested further work:

During our stay at Ayodhya we also visited Kuber Tila, Rama Kot, Nal and Neel mounds etc. The environs of Ayodhya dotted with several mounds call for a proper survey and in our most considered opinion large-scale explorations and excavations of ancient sites in and around the township of Ayodhya should be undertaken on a priority basis, so that we may be able to present to the people of our country the saga of ancient Ayodhya.

INDIAN HISTORY AND CULTURE SOCIETY, NEW DELHI

(Workshop Seminar: 10th-13th October, 1992: Ayodhya)

Resolution -1

We, the following archaeologists, historians, epigraphists and scholars of allied disciplines participating in the workshop on 'Ayodhya in History and Archaeology', took the opportunity of visiting the Rama Janma Bhumi site and examining it at close quarters. The team did it in the special reference to the "leveling operations" conducted by the Uttar Pradesh Government in June-1992 in the context of the present issue of the existence or otherwise of the temple prior to the coming up of the present structure and the temple's destruction in the 16th Century A.D.

The site was visited on the 10th of October, 1992 and after examining the pits, 'robbers' trenches', the sections facing East and South, and after studying the pottery still in situ and other finds from the site kept in the 'Ram Katha Sangrahalay', we have come to the conclusion that a 'Vaishnav Temple' did exist here and its date can be securely fixed between the 10th and 12th Centuries A.D. the 'robbers' trenches' clearly indicate not only the destruction of the structures, but also the removal of some of the architectural pieces from the site.

On an examination of the available black stone pillars in the so-called Babri Mosque, we are convinced that they also belong to the same period. This dating is further corroborated by two other pieces of evidence: one, the letter 'si' inscribed on the top of the right hand outer pillar of the entrance facing east first noticed on the 10th October, 1992. Two, an architectural member above the main entrance of the so-called Babri Mosque arch which contains lotus designs and matches well with the architectural members found in the recent clearance operations of June-1992 and kept in the Sangrahalay. In this context, it has been noticed that the letter 'si' found on the blackstone pillar occurs in the Garhwal Copper Plate inscription of 10th-12th century A.D.

1123

In the light of the above, we appeal to all the contending Parties in the Rama Janma Bhumi controversy that they should accept the undisputable archaeological evidence with grace.

Resolution -2

We also examined the huge pit present in the section facing south and found that its sealing floor is of the 16th century A.D. and that it is in this pit a large number of art and architectural pieces of 11th century A.D. and a huge quantity of pottery, including Islamic glazed ware sherds of the 15th-16th century A.D. have been found.

Taking into account the style of the sculptures, architectural members, etc., as well as the black stone pillars in the so-called Babri Mosque which carry 'Ghat Pallava' motifs, etc., we have come to the conclusion that a temple of the 10th-12th century A.D. existed here and it was subsequently destroyed in the 16th century A.D.

We endorse the findings of the excavators like Prof. A.K. Narain, Prof. B.B. Lal, Prof. K.P. Nautiyal, Dr. Y.D. Sharma, Dr. K.M. Srivastava, Dr. S.P. Gupta and the dates assigned by them to the various strata and art and architectural pieces on stylistic grounds, palaeographical evidence and ceramic findings.

Sd/-
(Dr. S.P. Gupta)
Organizing Secretary

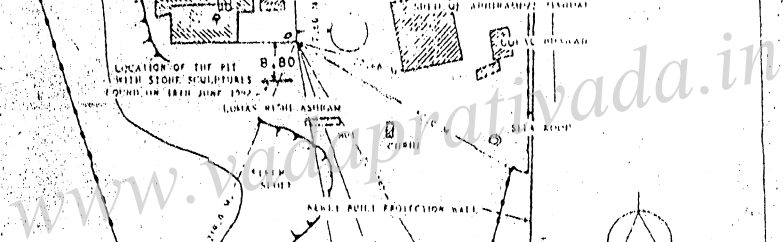
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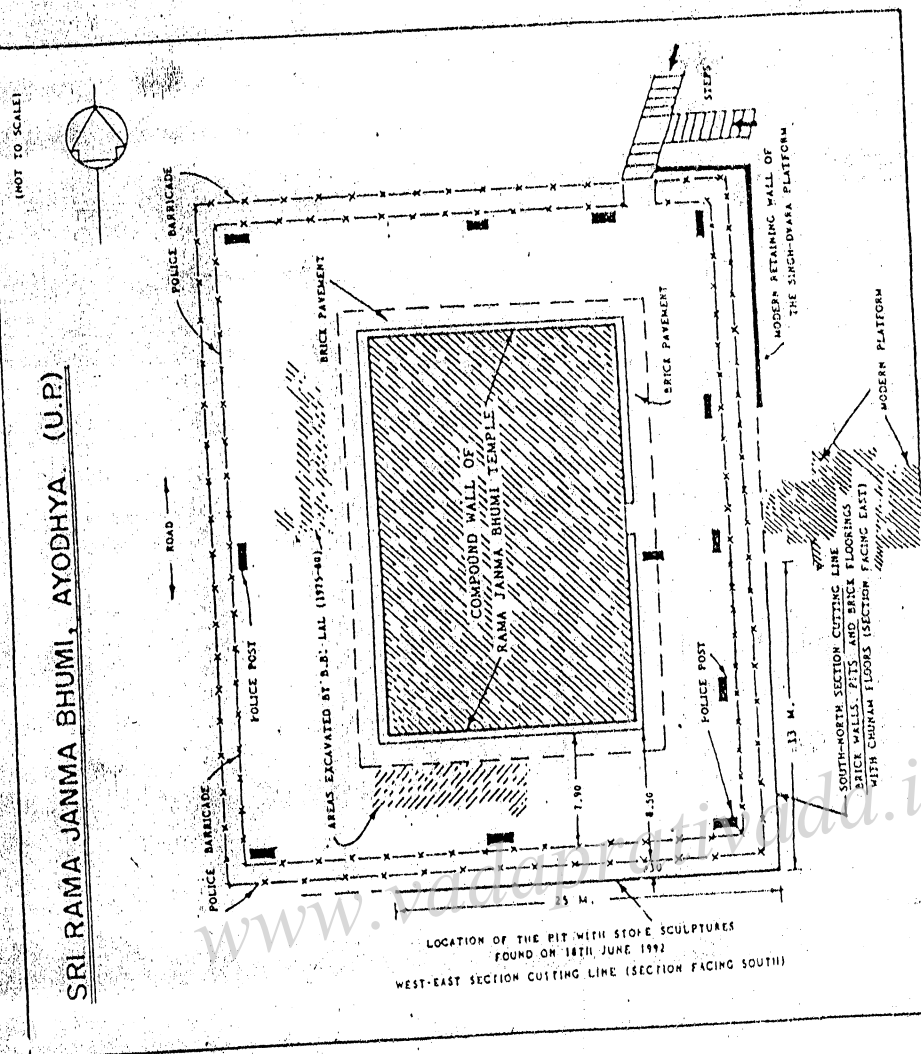
114

(PART-II)

APPENDIX-II



SRI RAMA JANMA BHUMI, AYODHYA. (U.P.)



LOCATION OF THE PIT WITH STONE SCULPTURES
FOUND ON 18TH JUNE 1992
WEST-EAST SECTION CUTTING LINE (SECTION FACING SOUTH)

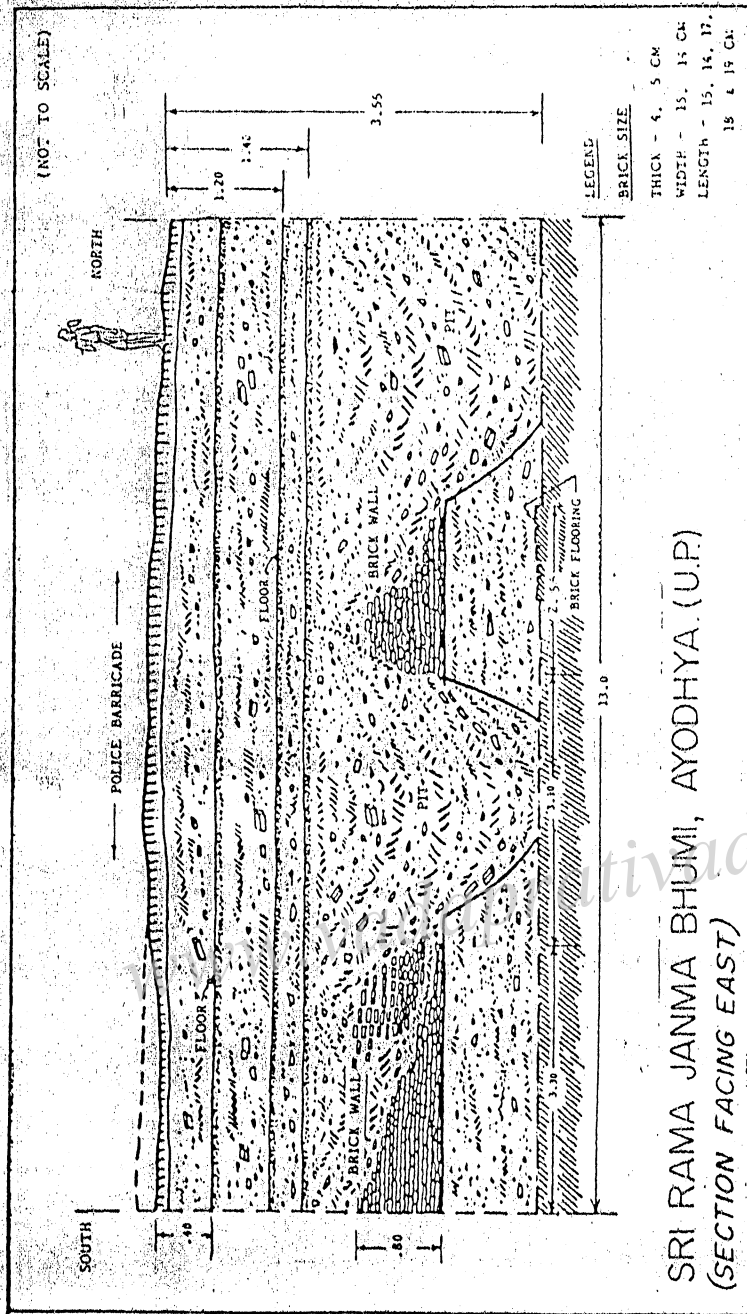
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(PART-II) APPENDIX-IV



(Exh. 132)

1127

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FOREWORD

It is a great pleasure and pride that the Second Volume of the Catalogue of Historical Documents in the Kapad-dwara, Jaipur, is ready.

I have, for some time now, been contemplating to get the maps and plans, lying in collection in the Kapad-dwara, listed as a descriptive catalogue for the use of the scholars engaged in historical researches.

The collection consists of Religious cartographs, Survey-maps, Plans of battlefields and architectural drawings.

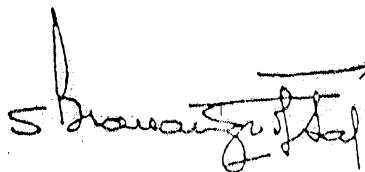
The preliminary plans prepared for laying out the Jaipur City and environs as also those of the buildings of the City Palace areas are of great interest.

The survey maps throw light on the important places where the rulers of Amber were posted during the Mughal regime. These also denote the interest of those rulers in collecting topographical information.

The Religious Cartographs speak of their deep devotion to religion. These are also helpful in studying the geography of the Puranas. A few maps explain Sawai Jai Singh's ardent interest in astronomical pursuits and the instruments manufactured for him.

I would like to congratulate Shri Gopal Narayan Bahura and Dr. (Mrs.) Chandramani Singh, for undertaking and completing this work with great ability which, I am sure, will be deeply appreciated by scholars and those who are interested in the study of these historical documents.

I take this opportunity of expressing my gratitude to them and those who have assisted them in this undertaking and hope that the publication of these documents will prove useful to the coming generation.



Sawai Bhawani Singh of Jaipur MVC

Chahar bagh, Jalalabad, Ali burz, cannon, All mosque, Jamrot (Jamrud), Ilayachipur, Kohat and the halting place of Akbar's caravan. (Fig. 50)

175. Map of Borada, on paper, 18th Century; size : 127×80 cm.; badly damaged.

The fort of Borada including palaces, ponds and gardens; the map is drawn in bold lines and is painted in warm colours, acquired through Dhaibhai Lalaram.

176. Map of Dhaula Danta, on paper and pasted on cotton fabric; late 18th Century (?); size : 61×45 cm.; badly damaged.

It is a painted sketch in faded colours.

177. Map of the fort at Baswa. It is a copy of no. 169, size : 98×60.7 cm.; slightly damaged.

178. Plan of hammam (bath) in black ink, on paper, pasted on cotton; second quarter of the 18th Century; size : 33×21 cm.

- ✓ 179. Map of Ayodhya, painted on white cotton fabric; early 18th Century; size : 213×178 cm.

The map was acquired through a Swami of Ayodhya at a price of Rs. 5/-. This kind of maps were made for pilgrims and were presented to kings and nobles by saints. Important religious places are depicted prominently, for example :— Chakratirth, Devi of Ayodhya, Bharat-kund, gufa of Bharatji, palaces of Dashrath, Kalpavriksha, Janaki kund, seat of Swami Raghodas, Sumeru Parvat, Jaunpur town 40 kos from Ayodhya, Vibhishan pol, Chauki of Angad, Chauki of Sugriva, Patshahi qila, Lakshman kund, Saptasagar where Sri Ram left for his heavenly abode, Gorakhpur 40 kos from Ayodhya, river Tilottama, Mahavidya-kund where Sri Ram took lessons, Janmasthan (birth-place) of Sri Ram, Agni-kund where Sita entered into fire, Vairagpur, Hanuman-kund, Apsara-kund, Ramdwara, Ramghat and the river Sarayu.

180. Map of Delhi, painted on paper; Ca. 1800; size : 176×113 cm.; slightly damaged.

It shows the following places—Salim garh, Nigambodh, Bazar, house of Mir Atash, Buland bagh, bungalow of Qiladar, Lahori gate, Jaleb Chowk, naqqarkhana, Civil Court, Kashmiri kotla, haveli of Ghazi-uddin Khan, Chowk of Sadulla Khan, Atshmahal, Sirehdeorhi, Nan-mohalla, Diwan-i-am, Chowkikhana, Patarkhana, Mehtab bagh, bungalows of Shahzadas, Bengali burz, Diwan-khana of Jawan-bakhta Khan, Sawan-bhadwa, Hammam, Diwan-i-Khas, Tasbirkhana (picture store), Chowkikhana of the eunuchs, Musammam Burz, Mubarak Mahal, Azad burz, bagh of Azad burz, Dilkusha and Rajghat. It is interesting to note that some names corresponding to these are found in the palaces of Jaipur also.

181. Map of Sanganer, completed on Jyestha budi 3, 1857, V S. (A.D. 1800), painted on paper, pasted on cloth; size : 62.5×44 cm.; damaged.

Cannons are shown placed on the rampart of the town, which indicates that the map was prepared for military operations.

182. A printed description of the new land—America, printed in 1727 in French.

183. Plan of Kashi showing land of Raja Todarmal, on paper pasted on cloth; 17th Century; size : 161×101 cm.; possibly the plan was prepared in Varanasi or in the adjacent area because the script of the notes shows close affinity with Kaithi script of this region.

Important spots in the plan are—the land of Raja Todarmal, Adi Vishweshwar-land and the lane, well, Shardanandji, well for ladies and the land (selected) for new temple of Vishweshwarji.

184. Painted cartograph of Bundi; 17th Century; Bundi style; size : 134×86 cm.; damaged.

185. Map of Prayag, on paper with black ink; first quarter of the 18th Century; size : 91×87 cm.

these *Puras*, town-planning which he used with much profit in laying the foundation of his new capital in 1227 A. D.

A question now arises here as to where from Jai Singh had acquired the lands on which he had laid the foundation of his various *Puras*. The sources of acquisition were mainly three: first source could be the jagir lands in different part of the country which he had received from the Mughal emperors, for instance, a parwana of 25th Rabi-us-Sani 1st regnal year of Bahadur Shah (3rd July, 1708) tells us that Jai Singh received jagir worth 33 lakh dams in pargana Mominabad (Vrindaban).⁴ Another parwana of 27th Rabi-ul-Awwal, 4th regnal year of Shah Alam (4th May, 1711) informs us that Jai Singh was again granted jagir in the same pargana worth more than 3 crore dams.⁵ A chaknama of 2nd Rajab, 1129 A. H. (1st June, 1717) tells us that 983 acres of land were granted to Sawai Jai Singh in the province of Oudh "for a garden, a *Pura* etc."⁶ Nearly three months afterwards Jai Singh again received jagir worth one crore and sixty lakh dams in pargana Muhammadpur in subah Malwa.⁷ Still another parwana of the same year, dated 17th Shawwal, 5th regnal year of Farrukhsiyar (13th September, 1717), tells us that Sawai Jai Singh received a jagir of 19,687 dams in Ujjain "for inhabiting a new *Pura*" which shows that a *Pura* was already there in existence.⁸ Next year Brindaban and Bishanpura, pargana Haveli Islamabad, were granted in jagir to Sawai Jai Singh by a parwana dated 12th Jamadi-ul-awwal, 6th regnal year of Farrukhsiyar (2nd April, 1718). This parwana is also significant as it reveals that Jai Singh's father Bishan Singh had already founded a *Pura* on his name called Bishanpura in pargana Haveli Islamabad, that is, Mathura.⁹ The Maharaja received another strip of land worth 74,600 dams in Inam in the 2nd regnal year of the next Mughal emperor Muhammad Shah. (Parwana dated 24th Jamadi-ul-awwal, 12th March, 1721)¹⁰.

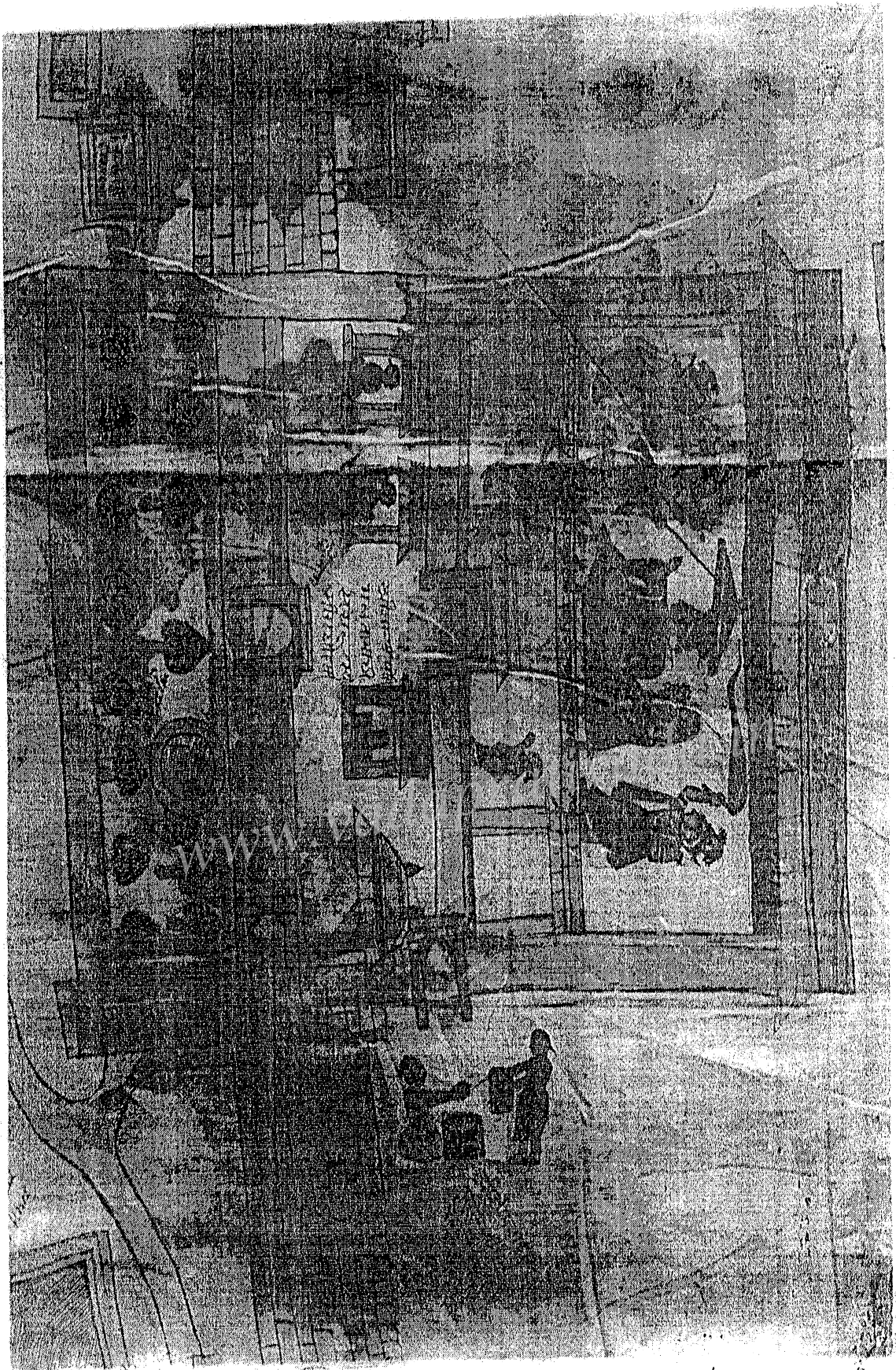
Another source of acquirement was by transfer of land from Mughal grantees to Maharaja Jai Singh, for instance, the jagir of Mominabad (Brindaban) yielding an income of 1,75,500 dams was transferred from Syed Khan to Sawai Jai Singh.¹¹ Four years later another jagir worth 10,11,000 in pargana Gaya was transferred from the same grantee to Jai Singh vide parwana dated 25th Safar, 10th regnal year of Mohammad Shah (8th September, 1729)¹². A year later a still bigger jagir worth 32 lakh dams in pargana Mominabad was transferred from Zafar Quli Khan to the Maharaja.¹³ A few more instances of the transfer of land from Mughal grantees to Jai Singh may be added. The Maharaja obtained the Zamindari of a number of parganas by offering a 'peshkash'. Thus he secured the

JAI SINGH PURAS

(Expenditure on townships in Delhi)

— Dr G. S. Verma

1132.



26

1133
(Eph133)

26

DESCRIPTION
HISTORIQUE ET GÉOGRAPHIQUE
DE L'INDE,

1672/96

QUI
PRÉSENTE EN TROIS VOLUMES, ENRICHIS DE 68 CARTES
ET AUTRES PLANCHES:

1. La Géographie de l'Indoustan, écrite en Latin, dans le pays même,

par
LE PÈRE JOSEPH TIEFFENTHALER,
Jésuite et Missionnaire apostolique dans l'Inde.

2. Des Recherches historiques et chronologiques sur l'Inde, et la Description
du Cours du Gange & du Gogra, avec une très grande Carte,

par
M. ANQUETIL DU PERRON,

de l'Acad. R. des Ins. & B. L. & Interprète du Roi pour les langues orientales, à Paris.

3. La Carte générale de l'Inde, celles du Cours du Brahmapoutre, & de la Navigation
intérieure du Bengale, avec des mémoires relatifs à ces Cartes, publiés
en Anglois,

par
M. JACQUES RENNEL,

ancien Ingénieur en Chef dans l'Inde & membre de la Soc. R. à Londres.

Le tout, augmenté de remarques & d'autres additions, rédigé & publié en François,

par
M. JEAN BERNOULLI,

Premier Astronome & M. ord. de l'Acad. des Sc. & B. L. à Berlin. Associé des Académies & Sociétés des Sciences
de St. Pétersbourg, Stockholm, Upsal, Copenhague, Lyon, Bologne & plusieurs autres.

TOME I. NOUVELLE ÉDITION.

Contenant la Géographie de l'Indoustan, avec 39. Planches.

A. BERLIN, MDCCLXXXI.

DE L'IMPRIMERIE DE CHARTIEN SIGISMOND SPENER.

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Demuel
Sillit
Jum

Demuel
Sillit
Jum

9/9/92

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*Je me repose à cet égard & à beaucoup d'autres sur l'indulgence & la bonté
naturelle de VOTRE MAJESTÉ, & pour ne pas abuser de ces précieuses qualités,
par une prolixité redoublée, je finis en me disant avec le plus profond respect*

SIRE

DE VOTRE MAJESTÉ

à Berlin, le 2. Août
1786.

Je très humble, très soumis & très
obéissant serviteur,
JEAN BERNOULLI
des Acad. RR. des Sc. de Stockholm, de Berlin & autres.

Sultanpour, Pacherpour, autrement Paéarpour, a. u. F. c. b. Péro, même. Nuvághar, forteresse. Garánsa, a. u. F. c. b.

Du Domaine de *Kerabad* relèvent: *Barór Anzana, Bésya, a. u. F. c. b. Bessara, Péla, Tschitapour, Kerabad, a. u. F. c. b. Szali, de même. Sira, Sadanpour, Gopamao, a. u. F. c. b. Khiri, Kherighar, avec une forteresse importante, partie en pierre, partie en brique. Khorkila, Janghamao, Laharpour, Matschéra, Nincár, a. u. F. c. b. sur le bord oriental du Gounati. Hargoon.*

Selon les registres de l'empire les revenus annuels de cette Province sont, de

	321317119 Dams.
La plus grande somme, est de	9125651 Roupies.
La plus petite	4785771 Roupies.

Parmi les villes de cette province, *Avad* (ou *Oude*) & *Lacm* sont deux

principales & des plus anciennes, & méritent une mention particulière.

Avad, appelée *Adjudea*, par les Indous lettrés, est une ville de la plus haute antiquité. Ses maisons ne sont (pour la plupart) que de limon, couvertes de paille, ou de tuiles; plusieurs (cependant) sont de brique. La rue principale va du Sud au Nord, & a un mille environ de longueur. La largeur (de la ville) est un peu moins grande. Sa partie occidentale est assise sur une colline de terre, ainsi que celle du Nord. Celle du Nord est reposée sur des éminences. Vers *Bangla* elle est unie.

Aujourd'hui cette ville n'est gueres peuplée, depuis la fondation de *Bangla* ou *Fesabad*, ville nouvelle où le Gouverneur a établi sa résidence, & où un très grand nombre (d'habitans d'*Oude*) se sont transplantés.

Sur la rive Sud (du *Deva*) se trouvent divers bâtimens construits par les gentils, en mémoire de *Ram*, qui se prolongent du Levant au Couchant (2).

Les

(2) Il est très probable que c'est à ces bâtimens qu'appartiennent ceux que représente la planche XIII, n. 1 & 2. (b)

LA PROVINCE D'OUDE

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Le lieu le plus remarquable est celui que l'on nomme *Sorgadoari*, c'est à dire: le temple céleste. Car ils disent que *Ram* a enlevé de là au ciel tous les habitants de la ville: ce qui a quelque ressemblance avec l'ascension du Seigneur. La ville alors déserte fut repeuplée & rendue à son premier état par *Bikarmadjit*, ce fameux Roi d'*Oudjen*.

Il y avoit ici un temple construit sur le bord élevé du fleuve; mais *Aurengzebe* toujours attentif à propager la secte de Mahomet & ayant en horreur les gentils, le fit démolir & remplacer par une mosquée accompagnée de deux obélisques, afin d'abolir jusqu'au souvenir de la superstition Indoue. Une autre mosquée bâtie par les Maures est contiguë à celle-là vers le Levant.

Près du *Sorgadoari* est un édifice bâti en long par *Nabalray*, un Indou, ci-devant lieutenant du gouverneur (*proprator*) de cette province (a).

Mais un endroit fameux particulièrement, est celui qu'on appelle *Sitha rassi*, c'est à dire, la table de *Sitha*, femme de *Ram*. Ce lieu est attenant à la ville, au Midi, & située sur une éminence de terre.

L'empereur *Aurengzebe* a fait démolir la forteresse appelée *Ramcot*, & a élevé au même lieu un temple mahométan, à triple coupole. D'autres disent qu'il a été construit par *Babor*. On y voit 14 colonnes de pierre noire, hautes de 5 toises, qui occupoient l'emplacement de la forteresse. Douze de ces colonnes portent maintenant les arcades intérieures de la Mosquée; deux (de ces 12) sont placées à la porte du cloître. Les deux autres sont partie du tombeau d'un certain Maure. On raconte que ces colonnes, ou plutôt ces débris de colonnes artistement travaillées ont été apportées de l'île de *Lanca* ou *Selendip* [appelée *Crylan* par les Européens] par *Hanumann*, Roi des Singes.

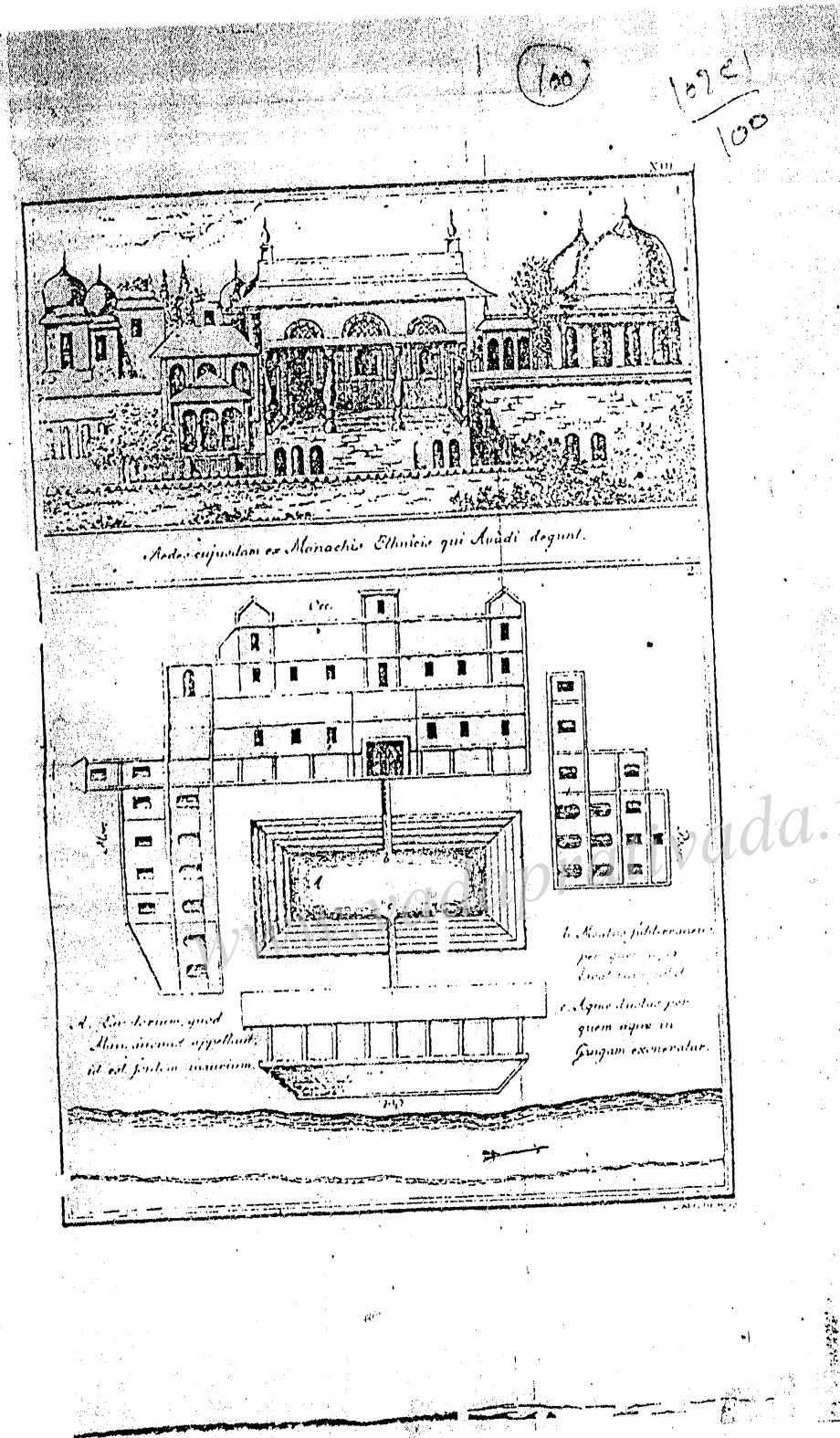
On voit sur la gauche une terrasse carrée élevée à 5 pouces de terre, revêtue de chaux, longue d'environ 5 toises, large tout au plus de 4. Les Indous la

113

nom-

a) Voyez la Planche. XXV. n. 2.

1137



LA PROVINCE D'OUDE.

nomment *Bédi*, c'est à dire, le berceau. La raison en est, qu'il y avoit autrefois ici une maison où *Beschan* naquit en se produisant sous la figure de *Ram*, & où sont aussi nés, dit-on; ses trois frères. Dans la suite *Auringzebe* ou selon d'autres, *Babar*, fit raser ce lieu: afin d'ôter aux gentils l'occasion d'y pratiquer leurs superstitions; néanmoins ils rendent encore un culte superstitieux à l'un & l'autre endroit: savoir, à celui où étoit la maison natale de *Ram*, en en faisant trois fois le tour, prosternés par terre. Les deux endroits sont entourés d'une muraille basse garnie de créneaux. On entre dans l'avant-salle par une porte basse ceinturée.

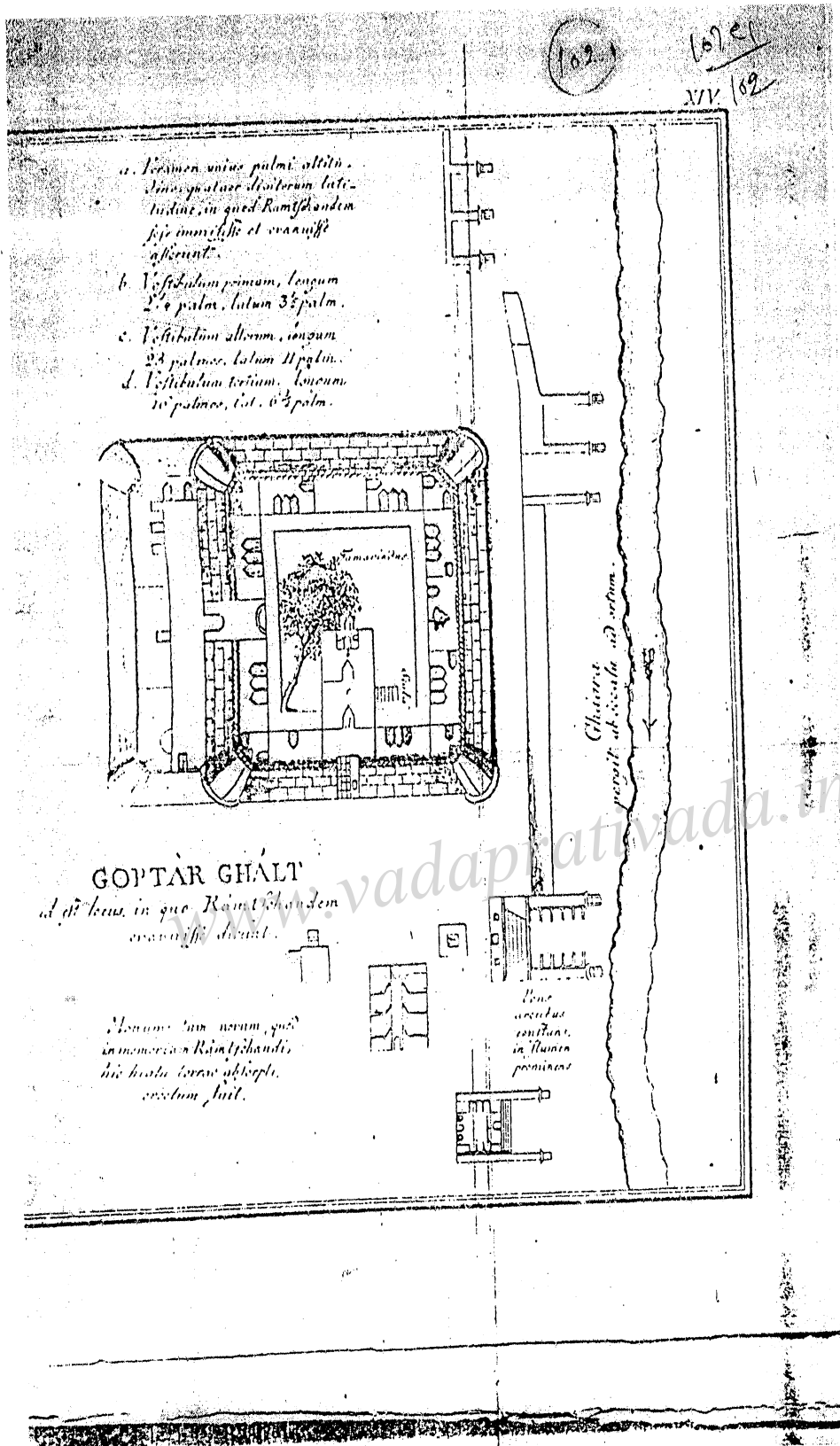
Pas loin de là est un endroit où l'on creuse des grains de riz noirs convertis en petites pierres, que l'on dit être cachés sous terre depuis le tems de *Ram*.

Le 24 du mois *Tschét*, un grand concours de peuple célèbre ici le jour de naissance de *Ram* si fameux dans l'Inde entière.)

Cette vaste ville est éloignée d'un mille de *Bangla*, à l'Est vers l'E. N. E. en sorte que sa latitude aussi sera plus grande d'une minute environ que celle de *Bangla*.

La forteresse construite en carré, assise sur le bord élevé du fleuve, est munie de tours rondes & basses. Les murs ont besoin de réparation. Elle est garnie d'habitans & point en état de défense. Autrefois les Gouverneurs de la Province y avoient leur résidence: *Sadurkhan* effrayé par un mauvais augure la transféra à *Bangla*. Aujourd'hui elle est détruite de fond en comble.

Depuis l'endroit où sont plantés les canons, jusqu'à *Oude*; par l'espace de 2 milles, le *Gagra* prend son cours vers l'Est, faisant un double coude, l'un près de la partie occidentale de la ville, l'autre à peu de distance de là vers l'Ouest; se repliant de là vers le N. E. & E., il baigne la ville à l'Ouest; après quoi il retourne vers l'Est, proche de la partie septentrionale. Mais il change son cours presque toutes les années. Son lit est égal (en largeur) à celui du Danube près de la citadelle d'*In-*



1140

LA PROVINCE D'OUDE.

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d'Ingolstadt en Bavière, mais le volume de ses eaux est moindre. Dans la saison des pluies il s'étend fort au large; tellement que dans quelques endroits sa largeur passe un mille & demi.

Bangla ou *Feshabad* a été fondée par *Saddarkhan*, après qu'il eut abandonné la ville d'*Oude*. Originaire de la Perse, il fut, il y a plus de 40 ans, Gouverneur de cette province; il bâtit un palais (a), planta un jardin admirable, dans le goût Persan, & établit ici sa résidence. Peu à peu cet endroit devint une ville, qui a plus d'un mille en longueur.

Le Gouverneur actuel, petit fils de celui-là, a orné la ville de plusieurs bâtimens & jardins, après qu'en 1765 les Anglois la lui eurent rendue avec toute la province; il a aussi agrandi la place du marché qui étoit ci-devant étroite, & a muni la forteresse d'un fossé, de tours rondes & d'un rempart, en sorte que la forte population en a fait une ville d'une très grande enceinte. La latitude géographique de cette place, observée en 1767, s'est trouvée de 26°. 29'.

Goptarguth est un endroit planté d'arbres touffus, à un mille de *Bangla*, sur la rive Sud du *Gagra*. Il est assis sur une colline peu rapide, & muni de petites tours de terre aux quatre côtés. On voit au milieu un trou souterrain, couvert d'une coupole de grandeur médiocre. Tout auprès est un arbre Tamarinier haut & âgé. Un portique régné à l'entour. On dit que *Ram*, après avoir vaincu le Géant *Ravan* & être revenu de *Lanka*, est descendu dans cette fosse & y a disparu: de là vient qu'on a donné à l'endroit le nom de *Gouptar*, qui signifie: Départ pour les airs. Vous avez donc là une Descente aux enfers, de même que vous aviez à *Oude* une Montée au ciel. On pourra se faire par la figure une idée du local & de la forme de cet endroit. (b)

Le *Gagra* suit ici deux coudes en se divisant en deux bras: l'un, le plus grand, prend son cours vers le Nord-est; l'autre, le plus petit, coule vers *Bangla*. De

Goup-

(a) C'est ce palais sans doute que représente la Planche XVI. n. 1.

(b) Voyez la Planche XIV, où *Gah* est une faute d'écriture de l'original.

1141

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LA PROVINCE D'OUDE

Gouptargath à la place des canons il y a un demi-mille: espace que le *Gagra* parcourt de l'O. à N. O. à l'E. à S. E.

Lacnou ou *Lacnav* (a) ne cède pas à *Adjuda* en antiquité & la surpasse par la grandeur & la population. Elle a été fondée par *Latschman* ou *Lacman* frère de *Ram*, qui donna son nom à cette ville. Elle a été renouvelée par *Bikarma* dit Roi d'*Oudjen*.

Sur la rive citérieure du *Goumati*, s'élève une éminence de terre, où *Latschman* avoit sa résidence. *Aurengzebe*, pour en éteindre la mémoire, fit construire sur cette place une mosquée avec deux hauts minarets; un autre bâtiment, couvert d'une coupole & servant de tombeau à un mahométan a été bâti sur la même colline: la résidence de *Latschmann* a été rasée.

La longueur de cette ville, depuis *Rerâhgans* au Sud jusqu'à *Iffagans* au Nord, est d'un mille & demi; la largeur, de *Chodagans* ou du Levant au Couchant, est d'un mille & au delà. Le circuit entier est d'environ 4 milles. La ville n'a point de murs, comme *Adjuda* & *Bangla*. Elle a un grand nombre de maisons de brique; mais la plupart sont de limon, couvertes de tuiles, situées sur des éminences de terre éparses çà & là. La plus grande partie de la ville, s'étend vers l'Est, & est assise sur un lieu élevé; la plus petite est dans un fond. Les rues sont étroites & puantes, parce que les gens du pays ont coutume de jeter toutes les immondices dans les rues. L'inégalité du terrain est cause qu'on ne peut marcher dans cette ville que par des détours, en montant, en descendant.

Le principal édifice est sans contredit celui que l'on nomme le palais quintuple (b), situé à une petite distance du bord méridional du *Goumati*, sur un lieu élevé; construit en forme de château, muni de murs & de hautes tours. Il a

une

(a) Cette dernière prononciation qui termine le nom par un son tendu, n'est pas la même que le & le latin, ne paroît être la meilleure, par plusieurs inductions; mais on ne peut s'en assurer. Les Anglois écrivent: *Luhnau*, *Luhnour*, &c. Cette ville est représentée sur la Pl. XXXV. n. 2.
(b) Voyez la Planch. XV. n. 1.

1142

(Ex-133)

Extracts from the book
 'Description Historical and Geographical of India'
 written by Father Joseph Tieffenthaler
 and
 M. Anquetil Du Perron
 in the year 1786

1051 1070
 105

Page 252

THE PROVINCE OF AUDH

Among the cities of this province, Avad (Audh) and Lakhnow are two of the principle cities and being very ancient merit a particular mention.

Avad called Ajodhya, by the Hindu scholars, is very very ancient. Most of the houses are made of mud covered with straw or by tile; many are however in brick. The principal road (Rajpath) runs from South to North and is around one mile long. The breadth of the city is less. The eastern part is on one hill of sand, the same as the northern part.

Today (in 1786) this city is not that populated since the foundation of Bangla and Fesabad, the new city where the Governor has established his residence and where a number of people the habitants of Audh have re-established themselves.

On the river Suel (of the Deva) different type of buildings can be seen which have been constructed by the inhabitants in memory of Ram.

1143

(106) 10261
106

The most remarkable place is that named "Sorgadoari", that is, the heavenly temple. Because it is said that Ram had raised from this place all the habitants to the sky which has some resemblance with the ascent of the Lord. The city so deserted was re-populated to its original stature by Bikramaditya, the famous king of Ujjyan.

There was a temple here constructed on the raised bank of the stream; but Aurangzeb always mindful of spreading the secte of Mahomet and detesting the good people got it demolished and replaced it by one mosque with two pointed stone pillars to finally abolish the memory of the Hindu superstition.

Near to Swergadoar is one edifice constructed by Nabalray, a Hindu, who was the erstwhile Lt. Governor of this prornince.

But one particularly famous place is known as Sita Rasoi, wife of Ram. This place is adjoining the city and situated on one sand hill.

Emperor Aurangzeb got to demolish the fortress called as Ramkot and got constructed a Mohemadan temple at the same place. It is also said that this was constructed by Babar. We see 14 columns of black stones with height of 5 empans which occupy the site of the fortress. Twelve of these columns carry the interior arcades and two of them placed at the door of the cloister.

It is said that fragments of these columns artistically worked were
braght from the Lanka by Hanuman, King of monkeys.

1144

(108) 102 21 / 108

English Translation of Tieffenthaler Account (the relevant portion).

Awadh, called Ayodhya by the literate Indian people, is a very ancient city. Its houses are made (generally) with alluvial soil covered with straw or tiles, some of them however made of bricks. The main street goes from South to North and is a mile in length. The width of the city is a bit less. Its western part is on a hill and northern part as well. The northern part is of greater height and towards Bangla it is even.

Today the city is not very populated since the foundation of Bangla or Faizabad, the new city where the Governor established his residence and where a lot of people migrated. On the southern bank of the Deva river, there are different buildings constructed by the elite in memory of Rama from east to west.

The most remarkable place is one called Swargadwara i.e. the celestial temple because they say that Rama brought from there to the sky all the inhabitant of the city which reminds of the ascension of the Lord. The city then completely deserted was repopulated and rebuilt by Vikramaditya the famous king of Ujjain.

There was a temple here built on the high bank of the river, but Aurangzeb, always eager to spread the religion of Mohammad and hating the pagan people, destroyed it and replaced it with a mosque with two obelisks in order to abolish the Indian superstition. Another mosque built by the moors is adjacent to this towards the East.

Near the Swargadwar is a long edifice constructed by Naval Rai a Hindu who was the Lieutenant of the governor of that province.

But an even more famous place is the one called Sita Ki Rasoi i.e. the Table of Sita the wife of Rama. This place is adjacent to the city at the centre on a higher ground.

The emperor Aurangzeb destroyed the fortress called Ramkot and built at the same place a Mohammedan temple with three domes. Others say it has been built by Babar. One can see 14 columns made of black stone 5 spans in height which occupy the site of the fortress. 12 of these columns now support the inside arcades of the mosque. Two out of these twelve are placed at the door of the cloister. Two others from part of the tomb of a certain moor. It is said that these columns, or rather the pieces of columns, which bear carvings by craftsman have been brought from the Lanka or Selendip island called Ceylon by the Europeans by Hanuman the King of monkeys.

On the left one can see a square box elevated five inches above the ground covered with limestone approximately 5 aunesh long and 4 aunesh wide. The Hindus call it Bedi which means a crib. The reason is that here existed formerly a house in which Beschana (Vishnu) took birth in the form of Rama and where it is said his three brothers were also born. Subsequently Aurangzeb and some say Babar destroyed the palace in order to prevent the heathens from practising their ceremonies. However they have continued to practise their religious ceremonies in both the places knowing this to have been the birth place of Rama by going around it three times and prostrating on the ground. The two areas are surrounded by a low crehelled wall. One can enter the front room through a small door in the middle.

Not far from here there is a place where people dig out grains of black rice turned into small stones which the people say have been lying hidden underneath the earth from the days of Rama.

On the 24th of the month of chait a great gathering of people takes place here to celebrate the birthday of Rama and this fair is famous all over India.

1145

संख्या-१५३ जी.आई/४-सानिप्र-०८-२००(३५)डी/६२

प्रेषक,

अशोक कुमार सिंह,
विशेष कार्याधिकारी,
उत्तर प्रदेश शासन।

सेवा में,

विशेष कार्याधिकारी/अतिरिक्त जिला जज,
श्रीराम जन्म भूमि/बाबरी मस्जिद,
उच्चन्यायालय खण्ड पीठ लखनऊ।

साम्प्रदायिकता नियंत्रण प्रकोष्ठ, गृह विभाग लखनऊ: दिनांक १२ नवम्बर, २००८

विषय:- मा० उच्च न्यायालय खण्डपीठ, लखनऊ के आदेश दिनांक ३०.०६.
२००८ के अनुपालन में मूलवाद संख्या-५/१६८६ में प्रस्तुत फ्रेंच भाषा
के दस्तावेज पेपर सं०-१०७ सी-१/६६ से १०७ सी-१/१०४ का अंग्रेजी
अनुवाद भारत सरकार द्वारा कराये जाने के संबंध में।

महोदय,

मा० उच्च न्यायालय खण्डपीठ, लखनऊ के उपरोक्त आदेश दिनांक-
३०.०६.२००८ के अनुपालन में मूलवाद संख्या-५/१६८६ में प्रस्तुत फ्रेंच भाषा के
दस्तावेज पेपर सं०-१०७ सी-१/६६ से १०७सी-१/१०४ का भारत सरकार द्वारा
कराये गये अंग्रेजी अनुवाद की चार प्रतियाँ प्रेषित करने का मुझे निदेश हुआ है।

कृपया उपरोक्तानुसार अवगत होते हुये मा० न्यायालय को अवगत कराना
चाहें।

संलग्नक:यथोक्त

भवदीय,

(अशोक कुमार सिंह)
विशेष कार्याधिकारी।

1146

NOV-12-2008 10:58 From:

TEL: 053233425

P.1

✓ Attn: Shri A.K. Singh,
OSD, HOME DEPT.
GOVT. of UTTAR PRADESH
LUCKNOW
(TODAY)

Most Immediate
COURT MATTER

Intelligence Bureau
(Ministry of Home Affairs)

MHA may please refer to their UO No. 71016/21/2005-Ay. Dated October 29 2008 forwarding therewith a scanned copy of a French document produced before the Special Bench of the Allahabad High Court at Lucknow.

2. As desired, 'word to word and page to page' English translation of the document is enclosed along with the original scanned copy of the French document.

(T.J. Kavitha)
Assistant Director

MHA : Shri Y.K. Baweja, Director NI
DIB UO No. 3/R/2008(RJB)-290 dated: Nov. 5, 2008

From: MHA, Govt. of India
Ayodhya Section
Lok Nayak Bhawan
Khan Market
New Delhi
T.No. 01124692576
12-11-2008

1147

HISTORICAL AND GEOGRAPHICAL
DESCRIPTION
OF INDIA,

PRESENTED IN THREE VOLUMES, ENRICHED WITH 68 MAPS
AND OTHER ILLUSTRATIONS:

1. *The Geography of Hindustan, written in Latin, in the same country*
by

FATHER JOSEPH TIEFFENTHALER

Jesuit and Apostolic Millionaire in India.

2. *Some historical and chronological Research on India and the Description
of the flow of the Ganges and the Gagra with a big map*

by

Mr. ANQUETIL DU PERRON

de l'Acad R des Inf and B.L and the King's interpreter in oriental languages, in Paris

3. *The general map of India; the map of the flow of Brahmaputra; and the
map of the inland navigation of Bengal, with reports pertaining to these
maps, published in English*

by

Mr. JACQUES RENELL.

former Chief Engineer in India and member of the R. Soc in London

All of them, with added notes and other additions,

edited and published in French

by

Mr. JEAN BERNOULLI

First Astronomer and M. ord de l'Acad des Sc. B.L. Berlin. Associé des Academies &
Sociétés des Sciences de St. Petersburg, Stockholm, Upsala, Copenhagen, Lyons,
Bologna and many others

VOLUME I NEW EDITION

Containing the Geography of Hindustan, with 39 Illustrations.

AT BERLIN, MDCCXXXXI

FROM THE PRINTERS HOUSE OF CHRETIEN SIGISMOND SPENER

And is found

AT BERLIN, in the office of the Editor

---At PARIS in the office of Tilliard et Fils (Tilliard and Sons), rue de la Harpe --

At LONDON in the office of W. Fadeu, Corner of St. Martins Lane, Charing-cross.

1148

*. I rely upon the leniency and kindness of YOUR MAJESTY, in this regard,
and I do not take undue advantage of these precious qualities to make you
devote time for a tedious verbosity. I conclude with profound respect.*

LORD

YOUR MAJESTY

At Berlin, the 2nd August,
1786.

Your humble, submissive and obedient servant

JEAN BERNOULLI

des Acad. RR des Sc. de Stockholm, Berlin and others

2

48

1149

Sultanpour, Facherpour, otherwise known as Pacarpour Ferosabad, likewise Navaghar fortress, Garansa.

Under the domain of *Kerabad* are rebuilt: *Baror Anzana, Bessva Bessara, Pela, Tschitapour, Kerabad, Sindi Sara, Sadanpour, Gopamao Khiri, Kherghar* with a prominent fortress partly made of stone and partly made of bricks, *Khorkela, Laharpour, Matsehreta, Nimcar* on the eastern bank of *Goumati, Hargaon.*

According to the registers of the empire, the annual income of this province is about	321317119 Dams**
The highest amount is about	9125651 rupees.
The smallest amount is about	4785771 rupees.

Of all the cities of this region, *Avad* (or *Oude*) and *Lacnav* are the two major and very ancient cities which are worth mentioning.

Avad called as *Adjudea*, by the educated Hindus, is a city of very olden times. Its houses are (mostly) made up of mud only; covered with straw or tiles. Many (however), are made of bricks. The main street goes from South to North and it has a length of about a mile. The width (of the city) is a little lesser. Its western side and that of North as well, are situated on a mud hill. The North-Eastern portion of the city is situated on knolls. Towards *Bangla* it is united.

- * OUDE and OUDH are pronounced alike as ओड़
- ** may be copper coins

1150

Today, this city is hardly populated. After the foundation of *Bangla* or *Fesabad* – a new city where the Governor established his residence – and in which a great number (of inhabitants of *Oude*) settled in.

'On the South bank (of *Deva*) are found various buildings constructed by the nobles in memory of *Ram*, extending from East to West'

Page 253

THE PROVINCE OF OUDE (OUDH)

The most remarkable place is the one which is called *Sorgadaori*, which means the celestial temple. Because they say that *Ram* took away all the inhabitants of the city from there to heaven: This has some resemblance/similarity to the 'Ascent of the Lord'. The city, thus deserted, was filled with people again and was brought back to its earlier status by *Bikarmajit* – the famous king of *Oude* (OUDH).

There was a temple in this place constructed on the elevated bank of the river. But *Aurangzebe*, who was always keen to propagate the creed of Mohammed and abhorring the noble people, got it demolished and replaced with a mosque and two obelisks with a view to obliterate even the very memory of the Hindu superstition. Another mosque built by the Moors is adjacent to the one towards the East.

Close to *Sorgadoari* is a building constructed lengthways by *Nabalray* a Hindu, a formerly lieutenant of the Governor (*propraetor**) of this region².

* equivalent to Judicial Magistrate (in Roman empire)

¹ It is very much possible that it is these buildings which are shown in the Illustrations Xiii No. 1 and 2.
² See the Illustration XXV No. 2.

1151

But a place especially famous is the one called *Sitha Rassoi* i.e. the table of *Sita**, wife of *Ram*, adjoining the city in the South, and is situated on a mud hill.

Emperor *Aurangzebe* got the fortress called *Ramcot* demolished and got a Muslim temple**, with three domes, constructed at the same place. Others say that it was constructed by '*Babor*'. Fourteen black stone pillars of 5 span high, which existed at the site of the fortress, are seen there. Twelve of these pillars now support the interior arcades of the mosque. The two (of these 12) are placed at the entrance of the cloister. The two others are part of the tomb of some '*Moor*'. It is narrated that these pillars, or rather this debris of the pillars skillfully made, were brought from the island of *Lanca* or *Selendip* (called *Ceylon* by the Europeans) by *Hanuman*, King of Monkeys.

On the left is seen a square box raised 5 inches above the ground, with borders made of mud, with a length of more than 5 ells and a maximum width of about 4 ells.

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THE PROVINCE OF OUDE (OUDH)

The Hindus call it *Bedi* i.e. 'the cradle'. The reason for this is that once upon a time, here was a house where *Beschan* was born in the form of *Ram*. It is said that his three brothers too were born here. Subsequently, *Aurangzebe* or *Babor*, according to others, got this place destroyed in order to deny the noble people, the opportunity of practising their superstitions. However, there still exists some superstitious cult in some place or other. For example, in the place where the native house of *Ram* existed, they go around 3 times and prostrate

* may be seat of *Sita*

** may be *Masjid*

1152

on the floor. The two spots are surrounded by a low wall constructed with battlements. One enters the front hall through a low semi-circular door.

Not far from there is a place where one digs out grains of black rice, turned into small stones, which are said to have been hidden under the earth since the time of *Ram*.

On the 24th of the *Tschet* month, a big gathering of people celebrate here the birthday of *Ram*, so famous in the entire India.

This vast city is a mile away from *Bangla*, at the east towards E. N.E.** such that its latitude also will be greater by about one minute than that of *Bangla*.

The fortress constructed in square form situated on the elevated bank of the river, is equipped with round and low towers. The walls need to be repaired. It is uninhabited and is not protected. Earlier, the Governors of the province had their residence here. *Sadar Khan* frightened by a bad forecast got it transferred to *Bangla*. Today, it is destroyed from top to bottom.

In a space of 2 miles, from the place where the canons are planted up to 'Oude', the *Gagra* takes its course towards east, making a double bend – one close to the western side of the city and the other, a little distance from there, towards the West. And from there, bending towards the NE and $\frac{1}{4}$ E, it washes the city in the West; after that, it returns towards the East, close to the northern side. But it has been changing its course almost every year. Its river bed is equal (in width) to that of *Danube*, near the citadel of *Ingoldstadt* in

** may be East, North-East

1153

Bavaria, but the volume of water is less. In rainy season, it increases breadth-wise in such a way that at some places, its breadth exceeds a mile and a half.

Bangla or *Fesabad* was founded by *Sadar Khan*, after he had abandoned the city of 'Oude'. A native of Persia, he was, the Governor of this province, more than 40 years ago. He constructed a palace³, cultivated a nice garden, in the Persian style and established his residence here. Gradually, this place became a city, the length of which is more than a mile.

The Present Governor, grandson of that person, adorned the city with many buildings and gardens, after the entire province was returned to him by the British, in 1765. He also widened the passage which was narrow earlier and provided the fortress with a ditch, round towers and a rampart, so that the thick population could have a city with a big surrounding wall. The geographical latitude of this place, observed in 1767, was situated at 26° - 29°.

Gouptargath is a place planted with thick trees, a mile away from *Bangla*, on the southern bank of *Gagra*. It is situated on a hill which is less steep, and is provided with mud towers on four sides. An underground pit is seen in the middle, covered with a medium sized dome. Near it is a very old and big tamarind tree.

A portico extends around it. It is said that *Ram*, after having defeated the *Giant Ravan* and having returned from *Lanka*, descended into this pit and

³ It is this palace which is shown in the Illustration in XVI No. 1.

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disappeared. Deriving from this, this place was named 'Gouptar' which means 'Departure for the Air'. Therefore, you have 'Descent into the Hell', there, which is similar to 'Rising into the Sky' that you had in 'Oude'. One can have an idea about the locality and shape/form of this place from the figure⁴.

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THE PROVINCE OF OUDE (OUDH)

The *Gagra* makes two bends here by dividing itself into two branches – the bigger one flows towards North-East; the smaller one flows towards *Bangla*. It is half a mile from *Gouptargath* to the place of canons: the distance that *Gagra* covers from the West ¼ North West to the East and ¼ South East.

Lacnou or *Lacnau*⁵ is no less than *Adjudea* in antiquity and it surpasses the latter in size and population. It was founded by *Latschman* or *Lacman*, brother of *Ram*, who gave his name to this city. It was renovated by *Bikarnajit*, king of 'Oude'.

On the other side of the bank of *Goumati*, is a mud hill, where *Latschman* had his residence. In order to erase them from memory, *Aurangzebe* got a mosque, with two high minarets, constructed in this place. Another building covered with a dome and used as a tomb to a muslim was built on the same hill. The residence of *Latschman* was destroyed.

The length of this city, from *Racabgans* to the South up to *Issagans* in the North, is about a mile and a half. The breadth from *Chodagans*, or from the East to West, is about more than a mile. The entire circumference is about four miles. The city does not have any wall, like *Adjudea* and *Bangla*. It has a great

⁴ See Illustration XIV where Galt is wrongly spelt
⁵ ... One can read it as Lakna.
 The Britishers write it as Luknow Laknow etc.,

1155

number of brick houses but mostly made of mud, covered with tiles, situated on the mud hill and scattered here and there. The bigger part of the city extends towards the east and it is situated on an elevated place. The smaller part is in the lower side. The roads are narrow and stinking because the people of the country have the habit of throwing all the garbage in the streets. Due to the unevenness of the ground, one can walk in this city only by taking digressions and by climbing up and down.

The main building is, undoubtedly, the one named '*Quintuplet Palace*⁶' situated at a little distance from the southern bank of *Goumati* on an elevated place and constructed in the form of a fort with walls and tall towers.

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⁶ See The Illustration XV No.1.

1156

IN THE SUPREME COURT OF INDIA

CIVIL APPELLATE JURISDICTION

I.A. No. _____ of 2017

In

CIVIL APPEAL NO. 4768-71 OF 2011

IN THE MATTER OF:

BHAGWAN SRI RAMA VIRAJMAN & OTHERS.

...APPELLANTS

VERSUS

SRI RAJENDRA SINGH & ORS.

...RESPONDENTS

**AN APPLICATION FOR EXEMPTION FROM FILING
OFFICIAL TRANSLATION**

To,

THE HON'BLE CHIEF JUSTICE OF INDIA

AND HIS COMPANION JUSTICE OF

HON'BLE SUPREME COURT OF INDIA

The humblepetition of the
petitioner above named:

MOST RESPECTFULLY SHOWETH :-

1. That the above captioned petition has been filed against the common judgment and order dated 30.9.2010 passed by Hon'ble High Court of Judicature at Allahabad, Lucknow Bench Lucknow in O.O.S. No. 5 of 1989 (Regular Suit No. 236/1989), O.O.S. No. 4 of 1989 (regular Suit No. 12/1961), O.O.S. No. 1 of 1989 (regular Suit No. 26/1959) and the same is pending adjudication before this Hon'ble Court.
2. That the appellant has filed the true translation of the Exhibits which are in vernacular language and the same is translated in

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English by the competent translator. It is submitted that, some of the documents being old documents and in difficult vernacular language, especially Urdu, every possible bona fide attempt is made to reproduce the correct translation of the original version. However, at the time of the hearing of the main matter, if prima facie, on a cursory look at the original vernacular document, if it appears to the Hon'ble Court that some portions of the translation requires redrafting/rephrasing of the sentence/paragraph then the petitioner seeks liberty of this Hon'ble Court to carry out the changes in the translation at the time of the hearing of the case and to file the better translation, during the course of the hearing.

3. That the appellant has prima facie good case in his favour and balance of convenience also lies in his favour.

PRAYER

In the circumstances, it is most respectfully prayed Your Lordships may graciously be pleased to

- a) exempt the appellant from filing official translation of the Exhibits; and
- b) pass such other or further order as may deem fit and proper.

AND FOR THIS ACT OF KINDNESSTHE HUMBLE APPLICANT SHALL
EVERPRAY

FILED BY

P. V. Yogeshwaran
Advocate for the Appellant

Filed On: .10.2017