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Archæological Survey of India.

REPORT
OF
TOURS IN GORAKHPUR, SARAN, AND GHAZIPUR
IN
1877-78-79 AND 80.

BY
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VOLUME XXII.

"What is aimed at is an accurate description, illustrated by plans, measurements, drawings or photographs, and by copies of inscriptions, of such remains as most deserve notice, with the history of them so far as it may be traceable, and a record of the traditions that are preserved regarding them."—LORD CANNING.

"What the learned world demand of us in India is to be quite certain of our data, to place the monumental record before them exactly as it now exists, and to interpret it faithfully and literally."—JAMES PRINSEP.

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PREFACE.

IN this volume Mr. Carlleyle has followed up his discovery of the site of Kapilavastu, the birth-place of Buddha, by the identification of several other important sites in the early history of Buddhism. Amongst these is Rāmnagar, the site of the famous Stûpa of *Rāmagrāma*, from which the Nāgas are said to have filched the tooth of Buddha, that is now believed to be preserved in Ceylon. Other identifications, which appear to me to be certain, are the following:—

1. The "Anomā River," over which Prince Sākya Sinha leaped his horse Chandaka, with the *Kūdawā* Nala, or "Leaped River."
2. The three Stûpas of "Chandaka's Return," the "Cut Hair," and the "Changed Garments," with three mounds in the neighbourhood of the river.
3. The "City of the Moriyas" with the ruins of "Rāj-dhāni," an old site in the midst of the jungle to the south of Gorakhpur.
4. Discovery of the colossal statue of Buddha after the Nirvāna, at Kasia (the ancient Kusinagara), with an inscription on its pedestal of the Gupta period. This statue must therefore be the identical one that was seen by the Chinese pilgrim in January, A.D. 637, when he visited the scene of Buddha's death. The statue was found in an oblong chamber, which had originally been covered with bricks placed edge to edge after the old fashion of the Hindu arch. The Gupta characters of the inscription show that this style of arch was in use as early as the 4th or 5th century A.D.
5. Discovery of another inscribed pillar of Asoka at Rāmpurwa in the Tarai, at the foot of the Nepāl hills, 32 miles to the north of Betiya. The inscription is

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ARCHÆOLOGICAL SURVEY OF INDIA.

A General Summary of the Archæological explorations made during the years 1876-77 and 1877-78, by A. C. CARL-LEYLE, Assistant, Archæological Survey of India.

AFTER completing my identifications, surveys, and investigations concerning the various sites of historical or traditional interest, in the neighbourhood of, or in any way connected with, Kapilavastu (which had already previously been identified by me with "Bhûila"), I next proceeded thence, in an east and south-easterly direction, to follow up the further route pursued by the Chinese traveller Huen Thsang, who, after he had terminated his visit to Kapilavastu and its sacred neighbourhood, next proceeded in a south-easterly direction to pay his adorations at the various spots where Buddha had passed or rested, on the way, after he had left his native place in order to enter upon the life of an ascetic or at places where there were shrines containing relics of Buddha.

The places or localities which had to be discovered or identified on this route were —

- 1.—Râmagrâma, where one of the eight original portions of the actual relics of Buddha was enshrined in a stûpa.
- 2.—Maneya, an ancient city, situated in a district called Anu-vainea (or Vâna), which (as I shall show) means along the Vâna River. It was near this place that Buddha leaped across the Anoma River.
- 3.—The Anoma River, which Buddha leaped his horse across.

4.—The three stûpas of Chandaka's Return, of the Cut-Hair, and of the Changed Garments, which were situated some short distance beyond, or on the left or east bank of, the Anoma River.

5.—The city of the Moriyas, in the Nyagrodha forest, where the charcoal ashes of Buddha's funeral pyre were enshrined in a stûpa.

6.—A large city, visited by Huen Thsang, where a hospitable Brahman lived who was devoted to Buddhism.

I have now the satisfaction to state that I believe that I was completely successful, even beyond my own expectations, in discovering and identifying correctly all the sites which I have just enumerated above, namely, as follows:—

1. *Râmagrâma* I identified, positively and with absolute certainty, with a place situated on an ancient mound of ruins called Râmpur, or Râmpur Deoriya, which lies near the west bank of a large lake called the Marawa Tâl, which is really simply a widened-out portion of an ancient river bed. Râmpur is a large village, which is situated on a broad mound composed of ancient ruins. Close to the north-east side of the village there is a ruined stûpa, which is still upwards of 20 feet in perpendicular height. And close to the north-east side of the stûpa there is the bed of an ancient tank. There is also another old tank a short distance to the west of the stûpa. Râmpur is situated exactly 26 miles (in a straight line) to the south-east half east-south-east from Bhuila, which has been identified with Kapilavastu (and in long. $82^{\circ} 59'$, lat. $26^{\circ} 44\frac{1}{2}'$), which agrees as nearly as possible with the distance and position assigned to Râmagrâma by Huen Thsang (as estimated at 28 miles).

2. *Maneya* I identified with a very large and extensive mound of ancient ruins, at which there is now a modern temple called Tameswar Nâth, by which name the whole place has come to be best known in the present day. But I found out, by persevering enquiries, that the ancient name of the place had been Manéynagar, or Maniyang, or Maneyba, or Maneywa. This place is situated between the Katnaya River and the Kûdawâ Nadi, or Nala, about 9 miles (in

a straight line) east-south-east from Râmpur (Râmagrâma); but the travelling distance by road is about 11 miles; while from Bhuila, the site of Kapilavastû, the distance is about 37 miles. But as the Kûdawâ Nadi, which means the leaped river, and which I have identified with the Anoma, runs about a mile beyond and to the north-east of Tameswar, or the ruins of Maneya, the total distance from Kapilavastu, south-eastwards, to the Anoma River, would thus be about 38 miles, which agrees as nearly as possible with the estimate of about 42, or say 40 miles, derived from the Indian Buddhist Scriptures, which, it must be remembered, was, after all, the travelling distance, in ancient times, by a round-about route, at a time when there were no roads, but a mere track, winding about through forests and marshes (some of which latter impediments still remain in part even to the present day). And I may mention that, although I myself travelled from Bhuila, the site of Kapilavastu *via* Râmpur (Râmagrâma) to the Kûdawâ Nadi, beyond the ruins at Tameswar (Maneya), by the shortest or most direct route that I possibly could, yet I found the travelling distance to be about 40 miles!

The main mass of the ruins at Tameswar (or Maneya) consists of an elevated flat-topped ridge or plateau, about a mile in length from north to south, and which is entirely composed of brick ruins. The breadth of this mass of ruins from east to west is irregular, it being in some places broad and in other places narrow. It is covered with a dense grove of trees. In the northern end of this mass of ruins there is a great sâgar, or very large tank, full of deep water.

At the north-western corner of the sâgar there is a ruined cone-shaped brick stûpa, which is fully 30 feet in height. There are also many other detached ruins scattered here and there, round about. About a mile to the north there is a village called Méhniya.

3. *The Anoma River*.—As another proof of the correctness of my identification of the ruins at Tameswar with Maneya, and of the Kûdawâ Nadi (or leaped river) with the Anoma River (which Buddha leaped across), and of

the locality, or tract of country, lying along the course of the Kûdawâ Nadi, with the ancient district of Anuvarneya (or, as I take it to be, Anu-vânâya), I have now to point out that what is called the Kûdawâ Nadi or Nala is in reality simply the southern continuation of the old bed of the Bân Ganga or Bân River, or Budha Bân, which comes down from the north, from Bân-ki-chawar, about 4 miles to the north-east of Bânpur Thâna, and then runs in a south-south-easterly direction, to the Budha Bân bridge and chauki, on the high road which runs between Basti and Maghar and Gorakhpur. A short distance to the north of the road, near two villages called Enielpur and Sisswa, the Bân River sends off a branch towards the south-east, which afterwards crosses the road near a village called Jûrwa, and from thence it runs southwards to Tameswar (or Maneya), where it assumes the name of the Kûdawâ Nadi or Nala. Now, Bân is simply the vernacular form of the Sanskrit Vâna; and, therefore, the original name of the river must have been Vâna. Consequently, a district situated along the banks of the Vâna River would be called Anu-vânâya, which would mean along the Vâna, and which must, therefore, evidently be the original and correct Sanskrit form of the Anu-vaineya of the Tibetan Buddhist Chronicles.

Now, I suspect that the name of the Anomâ River contains the same base Anu, and that it should really be written Anumâ, and that, therefore, it is a corruption of the Sanskrit Anumân, which is the nominative case of the adjective Anumat, which would mean that of which the position or course is in accordance to or with something else, that is, parallel to, or having the same direction, or following a course parallel to, that of something else. Consequently, as applied to a river, Anumâ (or Anumati) would mean the parallel river, or a river whose course ran parallel to the course of some other river near to it. Now, this is actually the very case with the Bân or Vâna River, and its southern continuation, the Kûdawâ Nadi, for the Bân or Vâna River, and its southern continuation, the Kûdawâ, both run almost

exactly parallel to the Katnâya River, which runs close to the west of them, at a distance of only from $1\frac{1}{2}$ mile to 3 miles! (The general course of the two rivers being parallel, and any local deviations being simply owing to short local windings.) The courses of these rivers, again, are also for the most part nearly parallel to that of the Ami River, which runs about 8 miles further to the east, so that the country there is as it were divided into long, narrow, parallel strips of land, which lie between and along parallel rivers!

But the name Anumâ might also mean along the boundary, meaning that the Anumâ River ran along the boundary of the district of Anu-vânâya, for in this sense anu-mâ would literally mean along the measure, or measuring along, that is, along the measured limits, or along the boundary of dimensions, or that which formed or marked a boundary, by lying along it, or, as one might express it in modern Hindustani, *Barâbar lambâi men sâthi sâth, muwâfik, mâp ke hadd ke kindre par.*

We may thus understand how the Vâna alias Kûdawâ River was anu-mâ to the district of Anu-vânâya!

4. *The three stûpas of Chandaka's Return, of the Cut-Hair, and of the Changed Garments, which were situated beyond or to the east of the Anumâ River.*—I have identified the site of these stûpas with a place which is generally known by the name of Mahâ-thân Dih, and which is situated about 4 miles to the north-east from Tameswar, or Maneyâ, —about a mile to the north of a village called Lachmi-pur, and about $2\frac{1}{2}$ miles to the west-south-west-half-west from Maghar. Mahâ-thân is, however, really only one of three points or portions of an extensive ruined site, which is situated near the eastern bank of a lake called the Sirsara Tâl, close to the north-east of which latter there is also a village called Sirsarao. The village of Sirsarao is situated on a mound of ruins; and at the distance of about 400 feet to the east of the village there are the remains of a stûpa, which is now stripped of its bricks, and there is a lingam on the top of it. I believe this to be the remains of the stûpa of the Cut-Hair (where Buddha cut

off his hair, on entering upon the life of an ascetic); and I believe that the name Sir-sarâ is a compound derived from *sir*, the head, and *sâra*, performed, or accomplished, which might refer to the rite of shaving the head on taking the vows of a devotee or ascetic. About 300 feet to the north-east of the Sirsarâ stûpa there is a massive somewhat circular solid mound of bricks, about 50 feet in diameter, or about 160 feet in circumference, but which is now only about 5 or 6 feet in height. I believe this latter mound to be the remains of the great stûpa of Asoka, the *stoupa de retour* where Buddha parted with his servant Chandaka and his horse. About 370 feet to the north of the last-named ruin there is a large round-topped mound* of brick ruins, which is called Mahâ-thân (or Mahâsthâna), and there is a village bearing the same name, situated a short distance to the east side of this mound. I believe this Mahâ-thân mound to be the remains of the stûpa of the Changed Garments, where Buddha put off his royal garments, and exchanged them for those of a hunter, supposed to be Brahma. Lastly, about 700 feet to the south-east from the last-named site, there is an old village called Paithâna. This name Paithâna might be derived either from *pâ*, foot, and *thân*, or *sthân*, place (perhaps referring to Buddha's feet),—or from the Hindi *Paith-ânâ*, meaning an entering in, that is, an entrance way. The whole of the extensive open space lying between the particular mounds of ruins which I have noted above is covered with fragments of brick and pottery; and altogether, taking the whole extent of elevated ground which is covered with fragments of brick, &c., it betokens a very extensive ruined site, which probably comprises the ruins of an assemblage of various and numerous religious establishments.

* This mound is somewhat circular in its horizontal outline; but it has a very gradual and gentle slope on all sides. (Like this—

Now, I have previously shown that the actual travelling distance of the ruined site at Tameswar (which has been identified with Maneya) from Bhuila or Kapilavastu is about 40 miles; and therefore, as the ruins at Sirsarâ and Mahâ-thân lie 3 miles beyond and to the north-east of Tameswar, the total distance will be 43 miles, which agrees with the distance given in the *Lâlita-Vistâra*, which is 6 yoyanas, or 42 miles.

Finally, I may also here mention, in conclusion to the above, that I ascertained that there are still some Jambu trees near the banks of the Sirsarâ Tâl. (The existence of Jambu trees in this locality having been noticed by the Chinese pilgrims.)

5. *The City of the Moriyas in the Nyagrodha forest; and the stûpa containing the charcoal ashes of Buddha's funeral pyre.*—I have identified the city of the Moriyas with a very extensive series of ruins called Râj-dhâni, or Updhaoliya, which is situated on the Gorra River, in the Gorakhpur district, at the distance of about 30 miles, in a direct line, south-east from the Mahâ-thân Dih, or the Three Stûpas, and about 14 miles to the south-south-east-half-south from Gorakhpur. Here there are the extensive remains of a very large ancient city, which appears to have extended from the Rapti River, eastwards, to the Pharen River; or for a distance of fully 4 miles from west to east, with a varying breadth of about a mile from north to south. The ruins commence near Dih Ghât, on the eastern bank of the Rapti River, a series of detached mounds of brick ruins extending thence to the Gorra River. Next, on the eastern bank of the Gorra River there is a very large mound of ruins, called Updhaoliya Dih, which is about a mile in length, from north to south, by about 1,500 to 1,600 feet in breadth, from west to east. On the western part of the Dih there is a conical ruined brick stûpa, which is still nearly 30 feet in perpendicular height. This I believe to be the remains of the famous stûpa in which the charcoal ashes of Buddha's funeral pyre were enshrined. Again, at the south-eastern corner of the Dih there is another ruined stûpa which may be about 15 or 16 feet in height. Next, at the distance of about three-quarters of a mile to the

north-east of Updhaoliya Dih there is the village of Rājdhāni, which is situated on part of a wide flattish mound of ruins, the rest of which is covered with jangal. Lastly, about $1\frac{1}{4}$ mile to the north-east of Rājdhāni, there is an ancient square brick fort, or at least a square brick enclosure, called Sāhankot, which is situated in the midst of a dense forest of bar, sāl, jamun, and other trees, and at the distance of about half a mile from the banks of the Pharen River.

This square brick enclosure, which may be called the Rājdhāni Sāhankat, measured about 1,900 feet in length, from west to east, by about 1,300 feet in breadth, from north to south. But traces of brick-ruins, or at least broken bricks in the ground, already commence in the jangal, half-way between the village of Rājdhāni and the ancient fort of Sāhankot.

Now, I have already stated that the whole of the ruined sites which I have described *seriatim* above are evidently all, together, the remains of one great ancient city. I have also stated that the whole of these ruins, taken together, are generally known by the name of Rājdhāni; and that I found the remains of stūpas there, including one in particular which I have identified with the famous stūpa which contained the charcoal ashes of Buddha's funeral pyre. Now, the name Rājdhāni means the capital city, or metropolis, and therefore I feel certain that this is the actual site of the capital city of the Moriyas in the Nyagrodha forest! And here also one still finds the remains of an ancient forest, which now extends from the village of Rājdhāni to the Pharen River, but which a few years ago (before an Indigo-factory had been established at Updhaoliya) actually extended over Updhaoliya Dih itself; and here also one finds numerous ancient Bar trees, and several places in the same locality which have derived their names from the Bar tree, such as Barhei, Barehi, and Barhaira. And Bar and Nyagrodha are simply two different names for the same tree, or rather, Nyagrodha is simply one of the Sanskrit names of the Bar tree.

Lastly, with regard to the distance and position of the place. The Chinese traveller Huen Thsang makes the distance from the Anoma River to the city of the Moriyas to be 180 to 190 li, or from 30 to 32 miles. Now

I have already stated that the ruins really commence near, Dih Ghāt, on the east bank of the Rapti River. The distance from the Kudawā Nadi (which I have identified with the Anoma), near Tameswar, to the ruins near Dih Ghāt, is exactly 30 miles; while the distance from my proposed site of the three stupās at Mahāthān is about 29 miles. But it must be remembered that these are the direct distances, in a straight line, as measured on the map; while the travelling distance is considerably over 30 miles, which exactly agrees with Huen Thsang's estimate.

6. *Rudrapur*.—From Rājdhāni I proceeded straight southwards to Rudrapur. I have identified either Rudrapur, or else some ruins situated at Baraon and Samogar, about 6 miles to the south of it, with the large town where a hospitable Brahman lived, who was devoted to Buddhism, and which was visited by Huen Thsang on his way from Kusinagara to Banāras. Huen Thsang places this town at the distance of 200 li, or 33 miles, to the south-west from Kusinagara. Kusinagara, it is well known, has been identified with the ruins near Kasia or Kasya, 35 miles to the east of Gorakhpur. Now the distance from Kasya to Rudrapur is 28 miles, in a straight line, in a south-west direction, which is 5 miles less than the travelling distance given by Huen Thsang; while again the distance from Kasya to the great ruined fort, called Sāhankot or Nāth-nagar, which is about a mile to the north of Rudrapur, is only 27 miles.* There are, however, some ancient ruins of considerable extent about $6\frac{1}{4}$ miles to $6\frac{1}{2}$ miles to the south of Rudrapur, at two places called Baraon and Samogar. Now the distance from Kasya to Baraon, in a direct line, is about 32 miles, in a direction south-west-half-south-south-west; but the ruins of Kusinagara are situated at the distance of about a mile to the south-west of Kasya, which reduces the distance to about 31 miles; and therefore the ruins at Baraon and Samogar agree better with the distance and position of the city mentioned by Huen Thsang; as the travelling distance, by road, from the ruins near Kasya

* But from the ruins near Kasya to the ruins near Rudrapur is only 26 miles.

to Baraon, could not be less than 33 miles, by the shortest route. Moreover, Baraon and Samogar lie upon a direct line drawn from Kasya to Banâras. For if we take a good distinct map of that part of the North-West Provinces of India, and draw a straight line, with a ruler, from Kasya to Banâras, it passes only 4 miles to the east of Rudrapur, close to the west side of Baraon and right through Samogar, crossing the Rapti River at the regular ghât between Samogar and Bairiya (the Byreeah of the maps). Whereas, on the other hand, Khûkundo and Kahaon, which General Cunningham proposed, respectively, are 11 miles and 14 miles too far east, and totally out of the way, of a straight line drawn from Kasya to Banâras! Now the objections raised by General Cunningham against the identification of the Rudrapur ruins, with the city of the Brahman visited by Huen Thsang, were as follows: Firstly, that Rudrapur is not on the direct line from Kasya to Banâras! But I have already shown that Rudrapur lies only 4 miles to the west of a direct line drawn from Kasya to Banâras, and that the ruins near Baraon and Samogar lie directly on the line; whereas Khûkundo and Kahaon lie respectively 11 miles and 14 miles too far to the east of the line. Secondly, General Cunningham says, that if Huen Thsang's route had passed through Rudrapur, it would have entailed the passage of two rivers, namely, the Rapti as well as the Ghâgra. But from my own personal observation I find that people, and especially the natives of India, do constantly, and every day, cross any two rivers, by the regular ferries, in order to save or escape a round-about, out-of-the-way road, and a long journey. Now it is quite possible, nay even probable, that Huen Thsang may have wished expressly to go by way of the ancient city situated at the Rudrapur Sâhankot, for the very purpose of visiting the rich influential and hospitable Brahman who was zealously devoted to the Buddhist religion! And if Huen Thsang went purposely to the ancient city, which was situated at the Rudrapur Sâhankot, he would most certainly not go out of his way, by the Mahili Ghât, on the Ghâgra River, in order to get to Banâras; but he would go by the usual and common route by which pilgrims from the neighbourhood of

Rudrapur travelled to Banâras; and that is, across the Rapti River, as I have ascertained for a fact by enquiries on the spot. Now I made particular enquiries at Rudrapur as to the oldest and most commonly used route or routes by which people have travelled from Rudrapur to Banâras, both in ancient and in modern times; and I find that people never travelled from Rudrapur by way of the Mahili Ghât, on the Ghâgra River, to Banâras, but that they always do travel, and have always in old times travelled, by way of the Rapti River, that is, by way of two ghâts on the Rapti River, namely, the Aswandpâr Ghât, on the Rapti, 7 miles to the south-west from Rudrapur, and by the Samogar-Beluâ Ghât, 7 miles to the south from Rudrapur. And I have been told by the people here that these two ghâts on the Rapti have always, from the most ancient times, been used by the people of Rudrapur and the neighbourhood in travelling to Banâras. Then, after having crossed the Rapti, they cross the Ghagra even by the Barhal Ghât.

It may be as well now to give a short description of the ruins at Rudrapur. The ruins are situated mostly to the north, but also extend to the east and west of the town of Rudrapur. The great fort called Sâhankot, at Rudrapur, must not be confounded with the other Sâhankot, much further north, at Râjdhâni, which I have previously described. The Rudrapur Sâhankot is situated about three-quarters of a mile to the north of the town of Rudrapur. This great ancient fort is a quadrangle of which the sides are not equal. According to my measurements, I found the northern side to be 2,500 feet in length, the eastern side 2,300 feet, the southern side 2,200 feet, and the western side 2,015 feet. There is also a sort of outer and lower inclosure to the south of the former, which measured 2,300 feet from north to south, by 3,700 feet from east to west. This was probably some outer Shahr Panâh. The ramparts of the great fort are very high and broad, and varied in height to from 15 to 25 feet; and at some points, when measured outside, perhaps even more. Outside the fort, and near the eastern side of it, there is the temple of

Dūdhnāth, which did not appear to me to be very old—at least much more modern than the ruins which surround it. The original temple of Dūdhnāth appears to have been a plain square stone building, without any ornament, but the lower part of which has been encased within a modern closed-in brick verandah. The temple is surmounted by a broad round-topped octagonal dome, which has a sort of small cupola on the top of it. There is nothing inside the temple except a small lingam. The temple is surrounded by a walled-in court. Along the sides of the inclosure there are some three or four smaller modern shrines, which are surmounted by tall pointed spires. There are several broken statues of various divinities within the inclosure; but I could not find one single Buddhist one, although I noticed one smallish naked squatting Jain figure.

There is no pyramidal temple whatever at Rudrapur, such as is said to have been described by Buchannan Hamilton. I counted and visited about twenty-five detached or isolated mounds of ruins, altogether, round about Rudrapur, but I found nearly the whole of them to be the ruins of Brahmanical lingam temples; many of them with enormous black stone lingams still standing embedded in the tops of them, while others had fallen down into excavations made by the zamindars. Of the whole twenty-five detached mounds of ruins, there are only four that have even the outward appearance of stūpa mounds; but of these four, two are oblong or oval shaped, and have huge lingams embedded in their tops, surrounded by traces of straight walls of a former temple. All the mounds which have been excavated, from time to time, by the zamindars, for the sake of bricks or stone, have invariably turned out to be lingam temples. There is, however, a conical stūpa-shaped mound, at a village called Amaoni, about 2 miles to the north of Rudrapur. On the top of this conical mound there is an enormous black stone lingam, which is encircled by three great rings of stone, the uppermost of which is an argha.

There is a large statue of Vishnu, about 11 feet in height, standing under a tree, to the east of Rudrapur.

The whole extent of all the ruins, taken together, may be about 2 miles from north to south, by from $1\frac{1}{2}$ to 2 miles from east to west.

Rudrapur is situated on the Manjhne River.

Another fact which militates against the possibility of Rudrapur being the city of the Moriyas in the Nyagrodha forest, is that there is no forest at all at Rudrapur, nor anywhere near the ruins. The nearest approach of the forest or jangal is on the east side, where it commences at the distance of about 2 miles or more from Rudrapur. But this forest is not composed of Bar trees at all, but it is a mixed jangal containing trees of all sorts. There is no forest on any other side of Rudrapur. But at the distance of about 5 miles to the north of Rudrapur, a great forest begins to commence, which is entirely composed of Bar trees. This forest extends, for about 3 miles northwards, to an old place called Mithabel; but it extends much further north-westwards, in the direction of Harpur, Dubaoli, Barhaira, Silhatha, and Rājdhāni; and this must therefore be the Nyagrodha forest mentioned by Huen Tshang. But as this Bar forest originally extended to, and even beyond, Rājdhāni and Updhaolia, and even now really meets, or approaches within a very short distance of, the Rājdhāni forest, while its southernmost border is fully 5 miles distant to the north of Rudrapur, it is plain that Rājdhāni has a better claim to be considered as situated in the Bar forest than Rudrapur, where the cultivation of the fields belonging to a large still thriving native town must always have kept the forest at a distance.

Mithabel may be said to be absolutely in the Bar forest.

7. *The Bar Forest and Mithabel.*—I have already previously stated that my route from Gorakhpur to Rudrapur was along the usual road, along the east bank of the Rapti River, south-south-eastwards, to Barhei Dih-Ghāt and Updhaoliya; and from thence on, again, south-south-eastwards to Rudrapur. But on my return route from Rudrapur I pursued a totally different route, straight northwards, through the great Bar Forest, to Mithabel and Chaorā Thānā. This route lay to the east of the Pharend or Purœn River, and somewhat near to,

and parallel to, the Manjhne River. By this means, having already previously cut across the country from the Rapti at Dih-Ghât north-eastwards, to the Pharind or Purœn River, I now cut the country through in an entirely new direction, forming the third side of a triangle. I beg to refer to that sheet of the Indian Atlas which embraces a map of the Gorakhpur District. It will be seen that at the distance of $4\frac{3}{4}$ miles to the north, or rather north-north-west-half north from Rudrapur, there is a village which is marked in the map as Khundowlee (properly Khandaoli). At one-third of a mile to the north of this village, the boundary of the Pargana Salimpur Majhaoli terminates, and Pargana Haveli commences. It is exactly at this boundary that the great Bar Forest commences, at the distance of about 5 miles to the north of Rudrapur. This Bar Forest extends thence 3 miles northwards to Mithabel; but from below Mithabel it extends westwards for about $2\frac{1}{2}$ miles or 3 miles, by way of Harpur and Dubaoli, to within a distance of about a mile from the junction of the Pharind and Gorra Rivers, which is only $1\frac{1}{2}$ to the south-east of Upadhaoliya Dih; so that the great Bar Forest actually approaches within $2\frac{1}{2}$ miles of the ruins near Râjdhâni, which I have identified with the city of the Moriyas in the Nyagrodha Forest. And I have already previously stated that Râjdhâni itself is situated within the borders of another great forest, of mixed trees, which originally united with the Bar Forest.

But if it be held that neither Râjdhâni nor Rudrapur can be identified with the city of the Moriyas, because neither of these places is situated actually in the midst of the Bar Forest, then let us see if we can find any ancient ruins buried in the midst of the great Bar Forest through which I passed. I would beg to direct attention to the ancient village of Mithabel, which is situated on a mound of ruins, $7\frac{1}{2}$ or 8 miles to the north of Rudrapur, and 5 miles to the south-east of Râjdhâni, and on the northern edge of the Bar Forest. This forest is wholly and entirely composed of Bar trees only, which in Sanskrit are called Nyagrodha, or Vata; and this must therefore be the remains of the ancient

Nyagrodha Forest mentioned by Huen Thsang, and also in the Tibetan Dulva, but which is erroneously called Pippalawano in the Ceylonese chronicles. It is on the northern or north-eastern edge of this Bar Forest, as I have said, that the ancient village of Mithabel is situated, on a mound of ruins. About 1 mile to the south of Mithabel, and in the middle of the Bar Forest, I found a small temple, of modern age, containing ancient statues of Nârâyan and Lakshmi, which had evidently existed long before the present temple was built. Close to the back or west side of the small temple, there is a biped or double-topped mound of brick ruins, or, in other words, a mound of brick ruins which terminates in two high conical points, which appear like the ruins of twin stûpas. Again, about a third or a quarter of a mile to the north of the last, there are three or four more somewhat conical-shaped or dome-shaped mounds of brick ruins, which may possibly be the ruins of stûpas; and the ground all around is strewn with small fragments of brick, for some distance. It is about a quarter or a third of a mile to the north-east of the last-named ruins that the village of Mithabel is situated, on a broad mound of ruins, which is probably the site of an ancient town. To the north side of Mithabel there is a large tank, and a Shiwâla or a temple of Siva.

8. *Bhopa*.—Six miles to the north of Mithabel, I came to the village of Chaora, where there is a Thâna, and past which the high road from Gorakhpur to Deoriya runs. About half a mile to the north-west of Chaora, and close to the north side of the road, there is an old village called *Bhopâ*. Immediately to the south of the road, exactly opposite to Bhopâ, and about half a mile to the west of Chaora, there are three high conical mounds of brick, which are evidently the ruins of stûpas. Again, about half a mile to the south-west of the last-named mounds, there is a considerably extensive mass of ruins, including also some high conical mounds of brick, in a grove of high trees and jangal. Close to the southwards of these ruins there is a village where a Sikh lives who possesses a grant of land conferred upon him by Government, for some act of gallantry. About 2 miles to the west-north-west

is a village called Kukkur-pâti, near a small tributary nala, which is called the Khauâ or Kahuâ Nala. I therefore believe that the Ghâgi Nadi is the same as the Kukkutthâ River of the Ceylonese Buddhist chronicles. But, at the same time, I also believe that the actual river at which Buddha bathed, was the old bed of the Ghâgi, which is now called the Anhéâ, and I have already explained that the name Anheâ is most probably derived from the Hindi *ahânda*, to bathe; and that *anhân* (bathing) is the same as the Sanskrit *asnân*.

I have already stated that the principal or most extensive mound of ruins, which I have identified as part of the ancient city of Pâwâ, is called Chetiyaon Dih, on which there is also a village called Chetiyaon. Now I believe this name Chetiyaon to be derived from the word Chaitya, meaning a Buddhist temple; and therefore Chetiyaon may be a corruption of Chaitya-vana, meaning the Chaitya-grove. And it is remarkable that Chetiyaon Dih is still covered with a dense forest.

With regard to the name of Pâwâ I think it may be derived from the Sanskrit pâwan, meaning purification, and also holy, pure, sacred. Close to the west of Chetiyaon, there is a village called Patkaoli, which might perhaps be connected with the name of Pâwâ. In the Tibetan Buddhist chronicles, Pâwâ is called Dig-pachan. Now I find that the Tibetan word *pachan* means town, or place, or residence, or habitation; and I believe that the Tibetan word *dig* means pure, holy, hallowed; and therefore the Tibetan Dig-pachan might correspond to a Sanskrit Pâwan-pur, or Pâwannagara, or Pâwan-alaya,—literally place of purification.

I have not here given any particular description nor the result of my survey of the ruins at Chetiyaon, or of the ruined stûpa near it, at Fajila, as I intend to reserve all such particulars for my regular special Report. But the site of ancient Pâwâ includes a large circle of mounds and ruins, within a radius of 3 miles from Chetiyaon as a centre.

The whole of these ruined sites may be enumerated as follows:—

1. The ruined stûpa, &c., at Fajila.
2. Chetiyaon Dih.
3. Asmanpur Dih, south.
4. Dhanaha, south-west.
5. Nandwa, west-south-west.
6. Patkaoli and Sareya, west.
7. Gangi Tikar, north.
8. Karmaini, north-east.
9. Jharmatiya, east-north-east.
10. Mound between Patharwa, Ahladpur and Sidhaoli, east.
11. Mound at Mir Bihâr, east-south-east.
12. Banbera, south-east.

11. *Laoriya Naonadgarh*.—From Chetiyaon, in the beginning of the month of December, I proceeded towards the Gandak River, or Naraini, as it is more generally called; and I crossed the river at the Piprâ Ghât, and then proceeded thence northwards to Laoriya Naonadgarh.

have one line leading south-south-westwards, through Bharhut to Rupnâth; and from thence turning westwards to Sanchi, and running thence through Malwa, till it terminates at Girnâr, in Kathiâwâd, the ancient Saurashtra. From the same starting point, a solitary line runs north-westwards to Bairât in Alwar, the ancient Matsya. Again from the same starting point another line runs north-north-westwards, through Mîrat to Khâlsi, in the ancient kingdom of Srughna; and from thence north-westwards to Shâhbâz Garhi in British Yûsufzai, to the north-east of Peshâwar, in the ancient kingdom of Udyâna.

The enormous extent of country over which these inscriptions of Aṣoka are thus found to be scattered is a proof of the widely extended power and influence of that great Hindu monarch of India! Yet we cannot flatter ourselves that we have found anything like all the inscriptions of Aṣoka which must once have existed along each of these various divergent lines which have been pointed out. For, between the various points on those lines where inscriptions have been found, there is many a long hiatus where none have as yet been found, and no doubt many have been destroyed during the lapse of ages!

I cannot sufficiently regret that severe sickness in my camp should have compelled me to cut short this tour, as I had intended to have continued my tour further eastwards, and to have visited a number of other places and ancient sites. But from among those places which it had been my intention to visit, I may select the following for notice, for the information of others:—

1. Dewa Dîh, $4\frac{1}{2}$ miles to the east-north-east from the Râmpurwâ Pillar.
2. Buî Kot, about 2 miles to the east-south-east from the Râmpurwâ Pillar.
3. Bodh Barwa, about 16 miles to the north-north-east from Laoriya Naonadgarh.
4. A village called Jânki within the Nipâl boundary, $4\frac{1}{2}$ miles to the east of Bodh Barwa.
5. Tola Budh Katin, Budh Pokhra, within the Nipâl

border respectively 2 miles and 4 miles to the east-north-east from Balthar.

6. Uncha Dîh, about 11 miles to the north-north-east-half-north from Sugaoli.
7. Another Uncha Dîh, about 6 miles to the north-north-east from Sugaoli.
8. Harewa Barewa, mounds of ruins near village called Nonaor, nearly 14 miles to the north-east from Motihâri, and $7\frac{1}{2}$ to 8 miles to the south of Simraon.
9. Sûrajpur, $5\frac{1}{2}$ miles to the south of Motihâri.
10. Madhuban Bindrâban, extensive mounds of ruins, about $10\frac{1}{2}$ miles to the south-east-half-south from Motihâri.
11. Uncha Dîh, about 4 miles to the south-south-west from Madhuban Bindraban.
12. Bârâ Shankar, about 17 miles to the east of Motihâri.

