Asoka Pillar, Fort, Allahabad.
Twenty-two centuries old.

Three colour blocks by C. Roy & Sons.

PRAYAG OR ALLAHABAD
A HANDBOOK.

THE MODERN REVIEW OFFICE,
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CALCUTTA.

1910.

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PREFACE

Even in ordinary years Allahabad is visited by thousands of pilgrims and scores of tourists. In Kumbha Mela years the number of visitors is counted by the million. It seemed desirable, therefore, that a small handbook should be published, telling the English-speaking reader what it is that draws so many visitors to that ancient city year after year. The present booklet is an attempt in that direction.

December, 1910.
<table>
<thead>
<tr>
<th>LIST OF ILLUSTRATIONS.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The Asoka Pillar *(in colours)*</td>
</tr>
<tr>
<td>Frontispiece</td>
</tr>
<tr>
<td>2. King Asoka as a Buddhist Saint</td>
</tr>
<tr>
<td>iv</td>
</tr>
<tr>
<td>3. The Saint Kabir</td>
</tr>
<tr>
<td>viii</td>
</tr>
<tr>
<td>4. Jumna Bridge</td>
</tr>
<tr>
<td>3</td>
</tr>
<tr>
<td>5. Muir Central College</td>
</tr>
<tr>
<td>7</td>
</tr>
<tr>
<td>6. Christian College</td>
</tr>
<tr>
<td>xi</td>
</tr>
<tr>
<td>7. The Late Munshi Kaliprasad Kulabhaskar, Founder of the Kayastha Pathshala</td>
</tr>
<tr>
<td>f5</td>
</tr>
<tr>
<td>8. Macdonnell Hindu Boarding House</td>
</tr>
<tr>
<td>19</td>
</tr>
<tr>
<td>9. Macdonnell Hindu Boarding House with the Roman Catholic Cathedral in the background.—A Bird’s Eye View</td>
</tr>
<tr>
<td>33</td>
</tr>
<tr>
<td>10. Thornhill and Mayne Memorial Building, Alfred Park</td>
</tr>
<tr>
<td>37</td>
</tr>
<tr>
<td>11. Bandstand, Alfred Park</td>
</tr>
<tr>
<td>34</td>
</tr>
<tr>
<td>12. Queen Victoia’s Statue, Alfred Park</td>
</tr>
<tr>
<td>35</td>
</tr>
<tr>
<td>Page</td>
</tr>
<tr>
<td>------</td>
</tr>
<tr>
<td>13. Mayo Hall</td>
</tr>
<tr>
<td>14. The Akshay-Vat or Imperishable Banyan Tree: Taken by Flash-light</td>
</tr>
<tr>
<td>15. The Autograph of King Harsha</td>
</tr>
<tr>
<td>16. Akbar's Fort</td>
</tr>
<tr>
<td>17. Akbar's Chalbes Sitoon, Fort</td>
</tr>
<tr>
<td>18. Interior of Akbar's Palace</td>
</tr>
<tr>
<td>19. Akbar’s Palace, as it was</td>
</tr>
<tr>
<td>20. Present Condition of Akbar’s Palace, Fort</td>
</tr>
<tr>
<td>21. A Carved Pillar, Akbar’s Palace</td>
</tr>
<tr>
<td>22. Doors, Khasrau Bagh, with horse-shoes nailed by the superstitious</td>
</tr>
<tr>
<td>23. Khasrau Bagh Mausoleums</td>
</tr>
<tr>
<td>24. Old Well and Water-courses (nahr), Khasrau Bagh</td>
</tr>
<tr>
<td>25. Akbar dressed as a Yogi</td>
</tr>
<tr>
<td>26. Bharadwaja Temple</td>
</tr>
<tr>
<td>27. All-Saints' Cathedral</td>
</tr>
<tr>
<td>29. Nrisinha Avatar, Patapuri Temple. Taken by Flash-light</td>
</tr>
<tr>
<td>47. Procession of Mahants (Chief Ascetics), Kumbha Mela, 1906</td>
</tr>
<tr>
<td>48. Procession of Female Ascetics called Bhairabis, Kumbha Mela, 1906</td>
</tr>
<tr>
<td>49. Sannyasins bathing at the Confluence, Kumbha Mela, 1906</td>
</tr>
<tr>
<td>50. Pandit Madan Mohan Malaviya</td>
</tr>
<tr>
<td>51. Urdhva-Bahu Sannyasin, or Ascetic with arms always raised; sometimes seen in Melas</td>
</tr>
<tr>
<td>52. The late Babu Peary Mohan Banerji, known as the Fighting Munsif</td>
</tr>
<tr>
<td>53. The late Baba Madhodas</td>
</tr>
<tr>
<td>54. A Cutcherry in the days of John Company. Trial of a Thug</td>
</tr>
<tr>
<td>55. Temple of Bhawani and the Suttees, Alopi Bagh</td>
</tr>
<tr>
<td>56. Excavations at Bhita</td>
</tr>
<tr>
<td>57. Excavations at Bhita</td>
</tr>
</tbody>
</table>
Allahabad is situated at a distance of 514 miles from Calcutta and at an elevation of 328 feet above sea-level. Just before reaching it passengers from the Bengal side have to cross the Jumna by the Jumna Bridge, which is 3235 feet long. It was opened for traffic on August 15, 1865 and cost Rs. 44,46,300 to construct it. Another bridge connects Allahabad with the outer world. It is over the Ganges, at Phaphamau. Both these bridges are free of tolls. A third bridge, spanning the Ganges at Jhuni, is under construction by the Bengal and North-Western Railway.

Allahabad is the capital of the United Provinces of Agra and Oudh. According to the Census of 1901, it had in that year a population of 1,72,032. From 1891 to 1901 there was a decrease of 1.8 per cent. in its population. There are in the U. P. four cities with a larger population than Allahabad,
via, Lucknow, Benares, Cawnpore and Agra. In the Indian Empire in point of population Allahabad occupies the 14th place. As regards density of population, among cities, Allahabad occupies the 26th place in the Indian Empire and the seventh in the U. P. It has 3,817 inhabitants to the square mile. Calcutta, with 42,390 residents to the square mile, is the most densely inhabited city in the Indian Empire, and Cawnpore, with 37,538 inhabitants to the square mile, is the most thickly populated city in the United Provinces. Allahabad appears to be so sparsely populated because it is a city of magnificent distances, and because its old and new Civil Stations, with their parklike residences, broad roads and shady avenues of trees, are thinly inhabited. Of the inhabitants of Allahabad 91,762 are males and 80,270 are females. The following table shows the distribution by religion:

<table>
<thead>
<tr>
<th></th>
<th>Males.</th>
<th>Females.</th>
<th>Total.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hindu</td>
<td>61,570</td>
<td>53,109</td>
<td>114,679</td>
</tr>
<tr>
<td>Jain</td>
<td>250</td>
<td>304</td>
<td>554</td>
</tr>
<tr>
<td>Musalman</td>
<td>26,101</td>
<td>24,173</td>
<td>50,274</td>
</tr>
<tr>
<td>Christian</td>
<td>1,981</td>
<td>2,326</td>
<td>4,307</td>
</tr>
<tr>
<td>Others</td>
<td>1,860</td>
<td>358</td>
<td>2,218</td>
</tr>
</tbody>
</table>
Asoka as a Buddhist Saint.

From a Tibetan Temple Banner in the Calcutta Art Gallery.
The principal language spoken is Hindi, with its Persianized form Urdu. A few thousand Bengalis speak Bengali. The number of those who speak Marathi, Gujarati or other vernaculars is much smaller.

Allahabad is the seat of the University which bears its name. Of educational institutions, the Muir Central College is the best equipped. The Allahabad Christian College comes next. From the national point of view the most important is the Kayastha Pathshala, founded by the late Munshi Kaliprasad Kulabhaskar of the Lucknow bar, with an endowment of property worth about 5 lakhs of Rupees. In spite of its princely endowment, however, which ought now to be worth perhaps seven lakhs of rupees, it continues to teach only up to the Intermediate-in-Arts standard, to which it was raised so long ago as 1895. Perhaps no other richly endowed institution in India has shown such stagnation.

The Muir Central College is situated on Thornhill Road, to the north of Alfred Park. The foundation stone of the original sandstone buildings was laid in 1874 by Lord
Northbrook. It was designed by the architect Sir A. Emerson, and cost nearly 10 lakhs of Rupees, without the later additions. Its tower, its big dome and its entrance to the hall bear considerable resemblance to those of the Mosque of Kait Bey, Cairo, but are not so beautiful. The original buildings were completed towards the close of 1885 and were formally opened by Lord Dufferin in April, 1886. Considerable additions have since been made during the administrations of Sir Antony MacDonnell and Sir James Digges Latouche.

There is a law college, but no medical college, nor any technological institution or engineering college, in or near the capital of the U. P. There is a training college for teachers.

There are some good schools for boys. The Anglo-Bengali School is noteworthy as the outcome of Bengali enterprise.

Christian girls can receive education in this city up to the Intermediate-in-Arts standard, but schools for Hindu and Musalman girls are neither sufficient in number nor satisfactory as regards their equipment, though
one or two of them bear high-sounding names.

There are some fine hostels in Allahabad, such as the Macdonnell Hindu Boarding House (raised mainly by public subscription), the Oxford and Cambridge Hostel, the Musalman Boarding House, &c.

The Hindu Boarding House owes its existence to the labours of Pandit Madan Mohan Malaviya, Rai Bahadur Pandit Sundar Lal, Rai Bahadur Lala Ramcharan Das, Pandit Baldev Ram Dave, and other public-spirited citizens. It was designed by Pandit Matadah Shukul, an Indian Engineer.

Besides the several College and School libraries, the one notable library in Allahabad is the Public Library, located in the picturesque Thornhill-Mayne Memorial Building, which is situated in Alfred Park. Though the number of books here is not very large, it contains a choice collection. As the library is situated in a very healthy and quiet spot, and as anybody can read any books there free, and as only a security deposit (returnable on cessation of membership) but no subscription is
demanded from members for the right to remove books from it, it undoubtedly ought to be largely used, which unfortunately it is not at present.

From the national point of view, the Bharati Bhavan Library in the city, containing a fine collection of Sanskrit and Hindi books, is worthy of mention. It keeps a large number of newspapers on its table for the use of the public. The late Babu Brijmohan Lal left a handsome donation of Rs. 20,000 for its upkeep and of Rs. 40,000 for its new building.

The Bengali community of Allahabad keep a useful collection of Bengali books, periodicals and newspapers for their use in a hired house.

Allahabad has no museum, zoological garden or botanical garden, which are so useful as places of healthy recreation and education for the people and of research and study for the specialist.

Of places of recreation, Alfred Park has already been incidentally mentioned. It commemorates the visit of Prince Alfred, Duke of Edinburgh, to Allahabad in 1870,
and is named after him. It was completed in 1878, and is now the chief ornament of
the new Civil Station, which is called Cannington, after Lord Canning. The
beautiful bandstand in the centre of the Park was the gift of the late Babu Nil
Comul Mitter, father of Babu Charu Chandra Mitter. The Park covers an area
of nearly 133 acres and contains miles of beautiful rides, drives and walks. Within
the Park are situated the Thornhill and Mayne Memorial Building, completed in
1871, and the statue of Queen Victoria. Mr. Thornhill was a Commissioner of Allahabad.
The Queen’s statue was uncovered by Sir James Digges Latouche in 1906. The
canopy over the statue is of Italian limestone. The statue and canopy combined cost
more than a lakh and a half.

Macpherson Park lies within the limits of the Cantonment. The proposed Minto-
Park, with the Proclamation Pillar in the centre, will be situated near the Fort, and
when complete, will be a standing monument to the loyal exertions of Pañdit
Madan Mohan Malaviya and others, as well.
The *Pioneer* is the best known (daily) newspaper published in Allahabad. It ably advocates Anglo-Indian interests and is opposed to Indian aspirations. It is an open secret that some of the highest officers of the Government have been and are among its contributors. For this and other reasons it carries great weight with the Government. *The Leader* (daily) is the only English newspaper published in Allahabad which is financed, edited, and managed entirely by Indians. It is an ably edited organ of Moderate Indian opinion, and is one of the best dailies in India.

Of Hindi newspapers, the *Abhyuday* is the best known and most widely circulated. There is no Urdu newspaper in the city of the same standing.

*The Hindustan Review*, one of the best monthlies in India, is printed and published in Allahabad. *The Muslim Review* is an organ of Musalman opinion. Among vernacular monthlies, the Hindi *Saraswati* easily holds the first place. *The Adeeb* seeks to do for the Urdu-reading public what the *Saraswati* does for the lovers of Hindi. There is a
Hindi ladies' magazine called "Stri-darpan" or The Woman's Mirror, which is edited and managed entirely by women.

*Indian Thought* is a scholarly quarterly review, edited by Drs. Thibaut and Ganganath Jha. As its name implies, it is devoted to the exposition of ancient Sanskrit wisdom and learning.

There are several booksellers in Allahabad who also do publishing on a small scale. But the most noteworthy publishing house is the Indian Press, which publishes books in Sanskrit, Persian, Arabic, Hindi, Bengali, Urdu and English. The Panini Office is well-known, chiefly for its Sanskrit publications.

The Pioneer Press is perhaps the biggest printing establishment in Allahabad. But of purely Indian firms the Indian Press is by far the largest and best, and noted for its fine printing.

Among new religious sects the Arya Samaj has some propagandist and educational activity in Allahabad. There is a *Satsang* of the Radhaswami sect. There are many mosques in Allahabad, but none of any note like those in the larger Muhammaidan
cities of India. There are both Protestant and Roman Catholic Cathedrals.

There are a Musalman orphanage, a non-sectarian orphanage, and a home for the blind. There are some fine dharmshalas. One is quite close to the Railway Station. The Gokuldas Tejpal Dharmshala is near the Jumna Bridge. There are others in Daraganj and elsewhere.

There have been several prosecutions for sedition in Allahabad and a few papers have been suppressed. Nevertheless, Allahabad has not been famous for political activity. There is no public hall in Allahabad suitable for big political or other meetings. The Mayo Hall is not very spacious, and has not always been available for political meetings.

Allahabad is not a manufacturing centre like Cawnpore or even Agra.

The name by which modern Allahabad was known in ancient Hindu writings and which is usually in use among present day Pandits and pilgrims is Prayag. It was so called because the god Brāhma of the Hindu
Trinity had performed many sacrificial rituals 
(yage) here.

Prayag bears the title of Tirtha-raj—the holiest of holy places. It acquired this title because, according to a legend, when all the holy shrines were placed on one scale of the balance and Prayag on the other, the former kicked the beam.

The confluence of the Ganges and the Jumna finds appreciative mention in the Rig-Veda—the earliest sacred record of the Aryan race. In the Ramayana and the Mahabharata, the two great epics of the Hindus, Prayag has attained an established sanctity in the eyes of the saints and heroes whose deeds have been celebrated in those national encyclopaedic chronicles.

Several of the Puranas—especially the Matsya and Padma Puranas, speak eulogistically of the merits of a pilgrimage to Prayag.

The Prayag Mahatmya—"the greatness of
Prayag"—a popular work which wholly
dwells on the merits that
the pilgrim gains by his pil-
grimage to Prayag, is a portion of the Matsya
Purana. It is in twelve chapters. Another
and bigger work bearing the same name
claims its origin to the Padma Purana. It
is in one hundred chapters. But the genuine-
ness of this latter compilation is doubted.
The Prayag Mahatmya of the Matsya
Purana on the other hand is accepted as
authentic. It is the scriptural hand-book
of the pious pilgrim to Prayag. It is his
guide on the occasion of his visit to Prayag.
If he can not read it himself in the original
Sanskrit, it is read to him and explained in
the vernacular by a professional Pandit who
has daily audiences of groups of men and
women who listen to his Kathás—recitations
with expositions—that he delivers from his
platform. Most of the religious observances
practised by the pilgrims have their
authority in that book. And so long as
the Prayag Mahatmya will hold sway
over the Hindu pilgrims, Prayag will
continue to be their Tirtha-raj.
The following from the Prayag Mahatmya is a favourite verse descriptive of the paraphernalia that attends that august sovereign of the holy shrines:

सिताद्विव बब तरग चारनेम
नाडी सिमाते सुमित्रभाऊणकिम।
श्रीदामन्यं बत एव सादाशुम
न तीर्थ्यद्री जयते प्रभुम।Ⅱ

"Shines in his glory the King of shrines. Two noble-born maids—Ganga and Yamuna—daughters of the ascetic Jahnu and of the Sun—wave their white and blue chaurs (the woolly tail of the yak). The imperishable holy banyan tree serves as the azure-coloured royal umbrella over Prayaga's head."

To understand this conceit of the Pauranik bard, one has to bear in mind that in the winter and summer months the two streams are clearly distinguishable by their colours—the fair stream of the Ganges mingling with the blue waves of the Jumna.

In some fine stanzas (Canto XIII, stanzas 54-57) of the Raghuvamsa, the poet Kalidasa dwells on this phenomenon. These stanzas may be translated as follows:

[Rama addressing his spouse Sita says:] Lo! My darling of faultless limbs, how the Ganga mingled in current with the waves of the Yamuna looks! At one place it looks like a string of pearls interspersed with sapphires besmearing neighboring things with
their blue lustre; while at another place, it looks like a garland of white lotuses, the interstices of which are studded with blue ones. At one place it looks like a flight of the white swans, fond of the Manasa lake, in company with the China geese of dark colours; while at another place it looks like a painting of the earth ornamented with white sandal-paste wherein the ornamental leaves of the fringes are made of black aloes. At one place like the moonbeam variegated by darkness attached to shade, at another place like a white streak of autumnal clouds with parts of the blue sky slightly visible through the chinks; and at yet another, like the body of the God Siva anointed with cosmetics of ashes and adorned with the ornament of black snakes.

The antiquity of the religious practices observed at Prayag enjoined in the Prayag Mahatmya has been testified to by a foreign chronicler of a different faith. The Buddhistic Chinese traveller Hiouen Tsang, who has left a record of his travels in India, visited Prayag in the middle of the seventh century of the Christian era. His observations confirm the fact of the existence of the Akshaya-Vata (Imperishable Banyan Tree) that was still standing 'and from the
branches of which some pilgrims leaped down to die, it being the privilege of Prayag to impart impunity from the sin of suicide. The victims of self-slaughter cherished the belief that they would attain in their next mundane existence the object they desired at the time of their voluntary ending of their lives. The bathing at the confluence of the rivers and the alms-giving to Brahmans were noted by him, thirteen hundred years ago, as it is by the modern tourist.

The following extracts are taken from the Chinese traveller's account of Prayag as reproduced in the English translation by Samuel Beal in his "Buddhistic Records of the Western World":

The country is five thousand li in circuit and the capital, which lies between two branches of the river, is also 20 li. The grain products are very abundant and fruit trees grow in great luxuriance. The climate is warm and agreeable, the people are gentle and compliant in their disposition. They love learning and are very much given to heresy.

* From the point of view of a Buddhist, Brahminism is 'heresy'. It was the prevalent religion of the people when the Buddhist Chinese traveller visited India.
There are several Deva temples. The number of heretics is very great. To the south-west of the capital, in a Champaka grove, is a stupa which was built by Asoka Raja. Although the foundations have sunk down yet the walls are more than 100 feet high. Here it was that Tathagata [Buddha] discomfited the heretics. By the side of it is a stupa containing hair and nail relics and also a place where he sat and walked.

In the city there is a Deva temple beautifully ornamented and celebrated for its numerous miracles. According to their records this place is a noted one for all living things to acquire religious merit. If in this temple a man gives a single farthing his merit is greater than if he gave a thousand gold pieces elsewhere. Again, if in this temple a person is able to contemn life so as to put an end to himself, then he is born to eternal happiness in heaven.

Before the hall of the temple is a great tree with spreading boughs and branches and casting a deep shadow. There was a body-eating demon here who depending on this custom (viz. of committing suicide) made his abode here. Accordingly on the left and right one sees heaps of bones. Hence when a person comes to this temple there is everything to persuade him to despise his life and give it up; he is encouraged thereto both by the promptings of the heretics and also by the seductions of the (evil) spirit. From very early days till now this false custom has been practised.
To the east of the Capital between the confluence of the two rivers the ground is pleasant and upland. The whole is covered with fine sand. From old times till now the king and noble families, whenever they had occasion to distribute their gifts or charity, ever came to this place and here gave away their goods. Hence it is called the great charity enclosure. At this time Siladitya Raja [King Harsa] after the example of his ancestors distributes here in one day the accumulated wealth of five years. Having collected in this space of the charity enclosure immense piles of wealth and jewels, on the first day he adorns in a very sumptuous way a statue of Buddha and then offers it the most costly jewels. Afterwards he offers his charity to the resident priests, afterwards to the priests from a distance who are present; afterwards to the men of distinguished talents; afterwards to the heretics who live on the place, following the way of the world; and lastly, to the widows and bereaved orphans and desolate poor mendicants. 

To the east of the enclosure of the charity at the confluence of the two rivers, every day there are many hundreds of men who bathe themselves and die. The people of the country consider that whoever wishes to be born in heaven ought to fast to a grain of rice and then drown himself in the waters. For bathing in this water, they say, all the pollution of sin is washed away and destroyed; therefore from various quarters and distant regions people come together and rest. During seven days they abstain from food.
and afterwards end their lives. And even the monkeys and mountain stags assemble here in the neighbourhood of the river and some of them bathe and depart, others fast and die."

Mr. Vincent Smith in his "Early History of India" thus summarises the Chinese traveller's account of Harsha's charities:—

After the close of the proceedings at Kanauj, Harsha invited his Chinese guest to accompany him to Prayaga (Allahabad), at the confluence of the Ganges and Jumna, to witness another imposing ceremonial. The Master of the Law, although anxious to start on his toilsome homeward journey, could not refuse the invitation and accompanied his royal host to the scene of the intended display. Harsha explained that it had been his practice for thirty years past, in accordance with the custom of his ancestors, to hold a great quinquennial assembly on the sands where the rivers meet, and there to distribute his accumulated treasures to the poor and needy, as well as to the religious of all denominations. The present occasion (644 A. D.) was the 6th of the series, which evidently had not been begun until Harsha had consolidated his power in the north.

The assembly was attended by all the vassal kings and a vast concourse of humbler folk estimated to number half a million, including poor, orphaned, and destitute persons, besides especially invited Brahmans and ascetics of every sect from all parts of northern India. The proceedings lasted for seventy-
five days, terminating apparently about the end of April, and was opened by an imposing procession of all the Rajas with their retinues. The religious services were of the curiously eclectic kind, characteristic of the times. On the first day, an image of Buddha was set up in one of the temporary thatched buildings upon the sands, and vast quantities of costly clothing and other articles of value were distributed. On the second and third days respectively, the images of the Sun and Siva were similarly honoured, but the accompanying distribution in each case was only half the amount of that consecrated to Buddha. The fourth day was devoted to the bestowal of gifts on ten thousand selected religious persons of the Buddhist order, who each received one hundred gold coins, a pearl and a cotton garment, besides choice food, drink, flowers, and perfumes. During the next following twenty days, the great multitude of Brahmans were the recipients of the royal bounty. They were succeeded by the people whom the Chinese author calls 'heretics,' that is to say, Jains and members of sundry sects who received gifts for the space of ten days. A like period was allotted for the bestowal of alms upon mendicants from distant regions; and a month was occupied in the distribution of charitable aid to poor, orphaned, and destitute persons.

By this time the accumulation of five years was exhausted. Except the horses, elephants, and military accoutrements, which were necessary for maintaining order and protecting the royal estate, nothing remained. Besides these the King freely gave
away his gems and goods, his clothing and necklaces, ear-rings, bracelets, chaplets, neck-jewel, and bright head-jewel, all these he freely gave without stint. All being given away, he begged from his sister (Rajyasri) an ordinary second-hand garment, and having put it on, he paid worship to the "Buddhas of the ten regions," and rejoiced that his treasure had been bestowed in the field of religious merit.

The strange assembly, which in general appearance must have much resembled the crowded fair still held annually on the same ground, then broke up; and, after a further detention of ten days Hsiu-en Tsang was permitted to depart.

Alone among the ancient monarchs of India King Harsha has been able to transmit to us his autograph, which we reproduce elsewhere. It runs—swahasto mama Maharajadhiraja Sri Harshasya—meaning, Maharajadhiraja Sri Harsha's own hand. This fac-simile of Harsha's autograph is from the Banskhera inscription. The script resembles both Devanagari and Bengali.

From this independent account of Prayag given by a foreign traveller of note, the accuracy of whose statements has been verified in other instances, particularly in the matter of excavations, carried on by the archaeological department, whereby
the discoveries of Buddhistic remains have been proved to be due to the correct description by the Chinese traveller of what he had seen, it will be found that Prayag has held sway over the Hindus from very old times. Buddha had preached at Prayag in the 6th century B.C. and his great royal devotee, the Emperor Asoka, had visited Prayag in the third century before Christ, and raised stupas and held assemblies of learned men, for spreading the religion to which he had been converted. Prayag's repute as a Tirtha must have been great to have deserved a visit and stay of those historical personages.

Though there have been many political changes in the country during these many centuries, the administration passing from the hands of Kshatriya rulers of Vedic and Buddhistic persuasions into those of the Mohamedan faith, first of the Pathans and then of the Moguls and from those into the hands of the East India Company of English merchants and from them to the direct
Government of the English Crown, the spiritual sway of the Hindu scriptures as affecting their religious rites and pilgrimages continue uninterrupted in Prayag. The bathing goes on as before at the confluence of the rivers, the charity to the priests continues, and though the open committal of self-destruction is not permitted, the authorities cannot prevent religious zealots from carrying out their vow in secrecy. And one hears occasional instances of self-drowning in the confluence of the Triveni.

Triveni is the name given to the confluence of the rivers Ganges and Jumna. It literally means the three-braided or the three-streamed. Its two braids are visible in the streams of the Ganges and the Jumna, but there has been the tradition of a third river, Saraswati, meeting there. No one can say when it flowed there and when it disappeared. From the ancient Rig-Veda to the mediæval Raghuvansa of Kalidasa the playing of Ganga and Yamuna in mutual embraces has been the theme of the poet's description of Prayag. And Saraswati plays its
part in the imagination of the believer, and the name Triveni has helped the fiction to last for ever.

The modern name of Allahabad was given to Prayag by Akbar the Mogul Emperor—who built the fort that stands near the confluence of the two rivers. The date of its construction is 1584 A.C. It was built of sandstone. Within it Akbar built a palace. Of this palace, Fergusson, in his *Handbook of Architecture*, says that it

"is now the arsenal; a brick wall has been run up between its outer colonnades, with windows of English architecture, and its curious pavilions and other accompaniments removed; and internally, whatever could not be conveniently cut away, is carefully covered up with plaster and whitewash, and hid by stands for arms and deal fittings. Still its plan can be made out; a square hall supported by eight rows of columns, eight in each row, thus making in all sixty-four, surrounded by a deep verandah of double columns with groups of four at the angles, all surmounted by bracket capitals of the most elegant and richest design, and altogether as fine in style and as rich in ornament as anything in India."

Of part of this palace Daniell in his "Oriental Scenery" writes:

"This building, composed chiefly of freestone, was
erected by the Emperor Akbar; the pillars are richly ornamented, and the whole executed in a masterly style. In the centre of the terrace, on the top of the building, stood a turret of white marble, very elegantly finished, which was taken down by order of the Nabob of Oudh and sent to Lucknow in the year 1789.

"Since this view was drawn the Nabob of Oudh has ordered the whole building to be taken down and carried to Lucknow, with the intention, it is said, to be again erected in that city: a circumstance much to be lamented, as the abilities of modern workmen are by no means equal to a task so difficult and so extraordinary as the separating, removing, and again uniting the materials of so excellent a structure."

Of the Chalees Sitoon, on the Jumna side of the Fort of Allahabad, Daniell in his "Oriental Scenery" writes:—

"The Chalees Sitoon or the Forty Pillars, is a pavilion attached to the palace of Allahabad, and was erected by the Emperor Akbar. It is built of grey granite and freestone.

"The Fort of Allahabad is favourably situated on the point where the rivers Ganges and Jumna unite. The numerous vessels to be seen on these rivers, particularly on the former, give great spirit to the scenery.

"The buildings in general here are in the grandest style of Mahomedan architecture."

Alas! these numerous vessels are no longer to be seen.
In his "Handbook of Architecture" Ferguson thus describes the Chalees Sitoon:—

"The most beautiful thing [at Allahabad] was the pavilion of the Chalees Sitoon, or forty pillars, so called from having that number on the principal floor, disposed in two concentric octagonal ranges; one internal of sixteen pillars, the other outside of twenty-four; above this, supported by the inner colonnade, was an upper range of pillars crowned by a dome. This building has entirely disappeared, its materials being wanted to repair the fortifications".

The strategic site on which the fort is built must have struck the military genius of the Mogul emperor and he carried out his plans and construction without creating any religious furor among the Hindus by the desecration of their Tirtharaj and the stoppage of the self-slaughter, owing to the Akshaya-Vata coming within the enclosure of the Fort.

The non-official alias of Prayag was at first Ilahabas—half Arabic and half Sanskrit—meaning the Abode of God. Subsequently Ilahabas was changed into Allahabad. Allahabad became one of the many Subas into which the Empire was divided by Akbar.
The Suba of Allahabad comprised a vast area in the eastern districts of the United Provinces, extending as far as the Burdwan. In the reign of Emperor Shah Alam II, the area up to the city of Calcutta was granted to the East India Company. The area of the new Suba was larger than that of the present Allahabad Division.

Akbar's Fort.

(From Hodge's Select Views in India).
Here there are three mausoleums. The tomb to the east is that of Khasrau, that in the middle contains the mortal remains of his mother, and the last, those of the other children of the family. In the westernmost of these there is a vertical slab north of the head of the stone representation of a coffin, containing the following quatrain, with a fifth line giving the author's name:

Chun charkh-i-falak ze gardish-i-khud ãshuft
Dar zer-i-zamin áina ba nihuft
Târîkh-i-wafât-i-shâh Begum justam
Az ghaib malak "Bakhuld shud Begam" guft.
Likâtiba Abdullaah Mishkin qalam Jahângir Shâhí.

TRANSLATION OF THE ABOVE EPIGRAPH:

1. When the circle of the sky became perturbed in its own revolutions,

2. It hid the mirror (=the Sun) under the ground.

3. I sought the date of the death of Shah Begam,

4. And an angel spoke from the invisible world, 'The Begam has entered Paradise.'

{The numerical value of the italicised words is the date}

It is the tomb of Jahangir's first wife, surnamed Shah Begam, who was the daughter of Bhagwan Das and grand-daughter of Rajah Behari Mal of Jaipur. Married in 1584, she gave birth to Khasrau in 1587. In
1603, she committed suicide by taking opium in disgust at the quarrels between her husband and son. She died at Allahabad, where Jahangir was then living, and was buried in Khasrau Bagh. The numerical value of the letters in Bakhtuld shar Begam (the Begam entered Paradise) is 1071, which year of the Hijra era corresponds to 1603 A.D. The scribe of the epitaph was Abdullah surnamed Mishkin galam (Musk-pen) of the Court of Jahangir.

About two hundred years after the construction of the fort by Akbar it was garrisoned by the English troops of the East India Company in 1765.

For a short time Allahabad was the capital of the Province in 1833, but in 1834 Agra became the capital. During the Sepoy Mutiny Allahabad was for a short time in the hands of the rebel leader Liakat Ali; but he fled on the approach of the Madras Fusileers under Colonel Neill.

After the Mutiny, in November, 1858, the Queen's Proclamation was read on the outer parapet of the Allahabad Fort by
Lord Canning, the first Viceroy of India in assumption of the administration of the country under the direct control of Her Majesty's Government. Lord Canning transferred the headquarters of the provincial government from Agra to Allahabad.

The Hindus have a curious legend in connection with the building of the Allahabad Fort by Akbar. A holy anchorite of the name of Mukund Brahmachari lived in Prayag long before Akbar built his fort there. The site of Mukund Brahmachari's abode is said to be on the south bank of the Jumna opposite the Fort. Till a few years ago an old dilapidated mosque used to be pointed out as standing on the very site, locally known as Mukund Brahmachari's tilla (mound).

That holy man lived on milk. It chanced one day that he drank it without straining it. The usual practice among Hindus is to strain the milk before it is used for drinking so that no hair of the cow be partaken with the milk. As fate would
have it, he swallowed a cow's hair along with the milk. As beef is a prohibited article of food to the Hindus, so too is the hair of that animal. Mukund thought that he had committed a great sin and wished to expiate it by putting an end to his life. Suicide is a heinous sin according to the Hindu Shastras; but it is permitted at Prayag. He thought that his body had been defiled and he had become a Mleccha. “If that is so,” thought he, “why not become a Musalman. Emperor in my next mundane incarnation?” And with this wish in his heart he put an end to his life.

If the following Sanskrit verse, which has had a local currency for generations, be accepted as reliable, therein is the year noted and the manner of Mukund’s death.

The sloka runs thus:

नमु रुम्ब वाण इष्टे तीर्थराजे प्रयाणे,
तपस्य वदि वनि वदाग्रि पुर्वामोऽने।
नबु शिव तनु होरी सर्व मुनाषिपतिे,
सुवम द्वितीय वन्दवाते सबक्षम।

The year is 1508, evidently of the Samvat era, which is universally in vogue in this part of the country. It answers to 1451.
of the Christian era. It was not in water
fire that Mukund Brahmachari put
an end to himself. The legend goes on
to narrate that Mukund Brahmachari was
reborn in the person of Akbar the Great,
who firmly established the mighty Mogul
Empire in India.

It is also stated that Akbar's intimate
favourite courtier, Birbal, in his previous
incarnation, was an old faithful attendant
of Mukund Brahmachari. He had followed
his master unto death and was reborn with
him to share his royal master's fortune.
But as he had not eaten the cow's hair he
retained his Hindu caste. But that did not
hinder his rise to eminence in the Mogul
Emperor's Court, where Hindus had equal
opportunities with Musalmans to obtain
imperial favour. It was this departure
from the previous Mohamedan policy by
Akbar that made him the idol of his Hindu
subjects, who attributed his kind treat-
ment of them to his knowledge of his racial
relationship with them in his past incarn-
ation.

The legend continues that Akbar
remembered the old spot of his former ascetic practices and to prevent others reaping similar fruit by their self-sacrifice at the Triveni he built the fort there, enclosing the Akshaya-vata and the Kamya-kupa ("the desire fulfilling well" in which people threw themselves from the tree) within the walls of the Fort.

That Birbal, his constant associate, used to be a visitor to Prayag is borne out by an inscription on the Asoka Pillar which is as follows:

"Samvat 1632 Sāke 1493 Margavadi Panchami Somvāra, Gangadas Suta Maharāj Birbar Sri Tirtha Raj Prayag Ke Yātra Saphal Likhitam." i.e. "In the Samvat year 1632 in Marga, the fifth day of the waning moon on Monday, Ganga Dāsa's son Maharaj Birbar made the auspicious pilgrimage to Tirtha-raj Prayag. Saphal scripsem." The samvat year 1632 in which Mukund died is equivalent to 1575 A.C.

One may not accept the legend as regards the motive attributed to Akbar for his demolition of the Akshaya-Vata lest other people might derive similar benefits to what he had attained by his own self-sacrifice; but we may give
credit to the Mogul Emperor that by building the Fort at the Triveni he indirectly put down the horrifying practice of self-sacrifice that was current under the sanction of religion at Prayag. Akbar discontinued the practice of Suttee—the burning of widows on the funeral pyre of their deceased husbands. May it not be that he had an eye to the stoppage of the inhuman custom that prevailed at Prayag when he constructed the Fort there? The method he adopted to put an end to it was that of a consummate statesman. For the building of the Fort was an administrative measure, as the site was strategic. Who could take exception to such an Imperial measure? The disappearance of the Akshaya-Vata and the Kamya-Kupa was effected without causing that religious excitement such as the fanatical demolition of Hindu temples by his great-grandson Aurangzib did.

Religious observances of the pilgrims.

The principal shrines which they visit in Prayag.

The following Sanskrit verse from the
Prayag Mahatmya enumerates the chief places which the pilgrims are enjoined to visit.

शिवेरी माधव में सोम मरहथुर वासुकिसुः
बद्रे प्रस्वन्द लेले प्रलीपी तीर्थतापासुः।

First in the list is the Triveni, the three-braided confluent stream. The two braids Ganga and Yamuna are visible. The third braid of Saraswati the Hindu pilgrim sees with the eye of his faith.

The pilgrim comes to Prayag to wash away his sins by bathing at the confluence of the rivers. But before he performs his ablutions he has to go through some purificatory rites.

The shaving of his head is the first act of the pilgrim. The Prayag Mahatmya says that the pilgrim enjoys celestial bliss for as many years as the number of his shaved hair. This accounts for the very large number of barbers that ply their trade there. These barbers have to pay a tax of rupees four each for the license of shaving. The Mela authorities earn an income of many thousand rupees in some grand Mela years from this source alone.
Male pilgrims shave their heads and faces clean. Female pilgrims offer only one lock of hair. But elderly widows get their heads shaved. The pilgrim is required to take a preliminary bath in the river and has to undergo the shaving in his wet clothing.

The shaving finished, the pilgrim now repeats his bathing. His ablution has to be assisted at by his priest. It is the privilege of the Pragwal or Panda to perform this priestly function of leading the pilgrims through all the religious ceremonies from beginning to end. Of course he does it for a consideration. But his charges are not in the nature of wages for work done. The payment by the pilgrim partakes of the character of a religious gift. The amount varies according to the pilgrim's means.

There is a good deal of haggling between the two at each performance of the many ceremonies at which the Panda has to assist. The Panda begins with the Sankalpa—a sort of religious resolution on the part
of the pilgrim which he repeats just before bathing. Here is the *Sankalpa* in the original.

The purport of the above is as follows: Salutation to Vishnu—the Ancient and Greatest Primeval Being. I, so and so (here the pilgrim repeats his name and *Gotra*—the name of the Rishi to whose clan he traces his remote ancestry), will perform my bathing ceremony at the confluence of the Ganga and Jumna, on this day of the bright fortnight of the month of—of the year—Samvat era, of the cycle of the incarnation of Buddha of the Kaliyuga, &c., in order to get rid of all sins, bodily, vocal and mental.

As most of the pilgrims and Pandas are equally ignorant of the dead classical Sanskrit language in which the *Sankalpa* is read, neither the recitation is correctly done by the priest nor the repetition by the pilgrim.
The latter, however, has firm faith in the religiousness of the rite and realises that he has earned the merit of his ablutions. He makes his first small gift to the Pragwal when he offers his flowers and milk and cocoanut fruit (if available—if not, its price in copper). The first two are poured into the sacred stream. The fruit and the money go to the Panda. The pilgrim is also required to make a gift of a cow to his priest.

But as every pilgrim cannot afford to give a cow, he goes through the ceremony nominally. A cow is brought, the pilgrim touches the tail of the animal and a Sankalpa is recited by the Panda and the gift of the cow is thereby completed. A nominal price of the cow—even so low as a few annas—is paid to the cowman, who gets a small share of the nominal price, the remainder going to the Panda.

A rich pilgrim will not only give a cow but a horse also or even an elephant, with the saddle and howda as an accompaniment of such gift of the animals.
Then comes the Pinda ceremony. This is the offering by the pilgrim of cakes of rice or flour to his deceased ancestors. This is followed by the feeding of Brahmans.

The visiting of the principal sacred places is also a part of the pilgrim's duties. A list of these places has already been given in a Sanskrit quotation.

After Triveni comes Madhava. There is a temple of Madhava or Vishnu called Adi-Madhava on the south bank of the Jumna opposite the confluence. There is also a temple of Madhava in Daraganj. The pilgrims visit both the temples.

The third in the list is Someswara Mahadeva. The temple is situated on the south bank of the Ganges at a short distance east of Adi-Madhava. The temple of Bharadwaja is the next in order. It is situated in the quarter now called Colonelganj in the Katra Ward of the Municipality. The temple is named after the Muni whose generous hospitality Rama, the hero of the Rama-
yana, with his brother and wife, enjoyed when they halted at Prayag on their way to Chitrakut. Rama's brother—Bharata, the prince-regent of Ayodhya—was also lavishly entertained by the Muni when he travelled with a large retinue through Prayag to meet his brother at Chitrakut with a view to bring the exiled prince back. In the days of the Ramayana the hermitage of Bharadwaj was situated on the bank of the Ganges. The river seems to have receded from its former course since those days.

The Muni Bharadwaja was a Kulāpati. A Kulāpati of old was one who provided education to ten thousand Munis and gave them free board and lodgings. It would follow that the grounds around Bharadwaja's abode were the seat of a local university at Prayag. What a coincidence that after so many centuries the neighbourhood of Bharadwaja Muni's temple has become the seat of the University of Allahabad and of the Premier Government College of the Province and of the Boarding Houses and Hostels of hundreds of residential students!
The Spirit of Learning, an Indian poet may well sing, did not like to abandon her old haunts and has come back again.

The temple of Vasuki is the next in order. It is situated on the northern end of Daraganj. It is perhaps the only temple in India exclusively dedicated to the worship of the Snake God, Vasuki. Its position is very picturesque, with the broad bed of the Ganges surrounding three sides of it. A bathing-ghat was built nearly a century ago by a rich Khattri citizen. It has been damaged by the current of the Ganges. The heirs and representatives of Jhandimal, now residents of Cawnpore, have not shown any zeal to preserve their ancestral public work. The Ghat is worth preserving, as it is the only pucca Ghat on the Ganges at Prayag. An annual Mela is held on the Nag Panchami in the rainy season. The citizens of Allahabad would be wanting in public spirit if they allowed that public Ghat to be totally wrecked and gone.

The Akshaya-Vata, though the seventh in the sloka quoted before, has been the most
prominently associated with Prayag from past ages. Its existence has been noted in more than one standard ancient work of Sanskrit literature. It is mentioned in the Ramayana as also in some poems and dramas of a later period. It is the “syama vata” to which Sita prayed, as related in the Ayodhya Kanda of the Ramayana. The Chinese traveller Hiouen Tsang, who visited India in the middle of the seventh century A. D., mentioned it in his narrative of his travels. His account of it has already been quoted.

The construction of the Allahabad Fort by Akbar doomed it. But the Imperishable Tree—for this is what its Sanskrit name implies—still holds its own ground. Inside the Fort, in the underground building called Patal-puri, pilgrims are shown its relics—an old stump or even a green branch is exhibited and passed by the Gossains in charge of the shrine as the relics of the old Akshaya-Vata. Though this be a fraud on the credulous pilgrims, yet the site of Akshaya-Vata is genuine, somewhere near
the Patal-puri, and the faith of the pilgrim helps him to conjure up the old tree in his imagination and venerate the spot.

In the Patal-puri temple, there are many images, e.g., those of Guru Gorakhanath, of Dharmaraj or Yama, and of Nrisinha Avatar, Vishnu's Man-lion incarnation in which he killed the wicked daiya King Hiranyakasipu.

Numberless human beings in past ages ended their lives by flinging themselves from that tree down below in the hope of acquiring in their next incarnation what they wished for at the moment of death. To Akbar ought to be given the credit of putting a stop to the abuse of a Shastric permission of self-sacrifice which is applicable under very exceptional circumstances.

The Sesha is the Sesha-nag whose old temple stands in a village about three

The temple of

Triveni on the northern bank of the Ganges. Its modern name is  Chhatnaga—evidently a corruption of the Sanskrit word Sesha-naga.

These are the leading shrines noted in the
Sanskrit verse which has been quoted from the Prayag Mahatmya.

There are also some minor ones mentioned in that book to which pilgrims pay their visit. The Samudra-kup is a large well situated on the hillock on the other side of the Ganges opposite the fort. A fanciful tradition was current locally many years ago that the well was connected with the sea by a subterraneous spring. This belief was perhaps due to the name Samudra-kup. Some forty years ago the well was filled with earth almost to the top. An enlightened and public-spirited Sadhu came from Ajodhya and settled on the hillock. Baba Sudarsan Das—for that was his name—caused the re-excavation of the well. At first he was dissuaded by the local Pandas, who said that the sea would drown the whole country by its rush of waters by the opening of the spring that connected the well with the ocean. But their story had no effect on Baba Sudarsan Das. He went on with the digging to a depth of about a hundred feet when the water was
reached. He also repaired the upper parapet, and the restoration of the old shrine was made complete by the bold public spirit of that Vaishnava ascetic.

The Samudra-kup very likely is a well named after Samudra Gupta, the mighty monarch who ruled over a large tract of country extending from middle Hindustan as far as Eastern and Southern India. Mr. Vincent Smith in his history of ancient India calls him the Napoleon of India. He lived in the fourth century of the Christian era. He was perhaps the most powerful of the Gupta kings. His capital was Kausambi.

The village Kosam on the Jumna about 30 miles from Allahabad is all that is left of the once glorious Kausambi. It was this Samudra Gupta after whom the well situated on the hillock is named. Its pucca masonry structure has defied the ravages of ages. The hillock was an outpost citadel of Kausambi, Old brick foundations are still unearthed and all the brick
houses of the neighbourhood are built of old bricks dug out from the mound. The Pandas, ignorant of history, invented the fanciful etymology of Samudra-kup by its mythical connection with “Samudra”, which is the Sanskrit word for the English word sea.

The name Samudra-kup occurs in the Prayag-Mahatmya. This is suggestive of either the modernness of the Purana or of the fact that the Prayag-Mahatmya is an interpolation. The critical Hindu finds himself in an uncomfortable position. The Puranas are fathered on Vyasa, who lived long before Samudra Gupta. If then the Matsya Purana is ancient, then the Prayag-Mahatmya is an interpolation. In any case the Samudra-kup is a very old well, if we accept the derivation of its name as given above, connecting it with the famous monarch who ruled over the kingdom of Kausambi near Prayag.

Down below the hillock on which the Samudra-kup stands is the tomb of a Mohammedan saint. Tradition says that this saint was
a contemporary of Kabir, the founder of the well-known sect of Kabir-Panthis. Kabir is said to have been persecuted by this Musalman Fakir, who incited the Pathan ruler of Jaunpore to kill him. But the Governor of Jaunpore was at heart a believer in Kabir Saheb. At first he took measures against Kabir half-heartedly. But afraid of being reproached for disobedience of the Fakir's wishes and of being called a Kafir by the Shaikh, he ordered Kabir to be thrown into the river bound hand and foot. Kabir miraculously escaped. He was then cast into a burning fire and was trodden down by an elephant, but Kabir suffered no injury. The glorification of Kabir is chronicled in a Hindi metrical tract composed by some admirer of Kabir. A Mela of low-class people—Hindus and Mohamedans—is held every year at the tomb.

Another minor Hindu shrine is the Hansa Tirtha. It is at a short distance north of the Samudra-kup hillock. A dilapidated well still marks old Hansa-tirtha. About forty years
ago a Kshatriya Zemindar of the Bhagalpur district in Behar settled close to this well and erected a garden-house and gave it the name of Hansa-tirtha. The old neglected well is now ignored and the new nice-looking tirtha set up by Hansa Thakurprasad passes as the Hansa-tirtha. The restoration of the old well ought to be the service of some pious Hindu.

In connection with these shrines of Prayag on the east side of the Ganges, a brief account may be given of the village that now goes by the name of Jhunsi.

The Prayag-Mahatmya defines Prayag proper as lying between the Akshaya-vata on its west side, the Pratishthanpuri on the east side and the Alarka-puri on the south. The triangular ground is the holy of holies. Pratishthan is Jhunsi situated alongside the Ganges opposite the Allahabad Fort, Akbar's bund and Daraganj. And Alarka is the modern Arail—the village on the south side of the Jumna and Ganges, opposite the Fort.

Pratishthan is mentioned in some of the oldest works of Sanskrit literature.
It was the capital of the kings of the lunar race. King Pururavas resided there. He was the ancestor of the heroes of the Mahabharata. The great poet Kalidasa lays the scene of his play Vikramorvasi in Pratishthan. How long Pratishthan continued to flourish as a capital of ruling kings one cannot say. In later times we find Prayag growing into importance and Pratishthan receding into obscurity till the very name is now all but forgotten and the village Jhunsi is all that remains of Pratishthan. Prayag on the other hand has developed into Allahabad, thanks to its strategic position between the two rivers. It has from the time of Akbar gained in political importance and has not lost its religious value. There is a curious legend about the name of Jhunsi. A Hindu King of the name of Harbong was notoriously imbecile and foolish. In his reign good, bad and indifferent were lumped together. He had not the capacity to exercise discrimination in assigning worth its proper place. There was no justice nor law in his kingdom.
is the proverb that still survives in the folklore of the district commemorative of the character of Harbong Raja.

It is said that when the cup of his inequity was full there was an upheaval of the earth and the capital Pratishthan was turned upside down. There was a conflagration, which completed the destruction of the city, and the ruins went by the name of Jhunsi i.e., burnt, from the Hindi root Jhausna, to be burnt.

A political cataclysm must have overwhelmed Pratishthanpuri. There are traditions of the scattering of Brahman and Kshatriya clans abandoning their homes in Jhunsi and emigrating to distant places. There are Joshi families in Almora who point their old home in Jhunsi. The Benabans Kshatriyas of the Rewa State also remember that they migrated from Jhunsi to the jungles south of the Jumna and wrested the tract from the aborigines—to be vanquished later on by the Baghels whose suzerainty they had to accept.
Whether these emigrations took place owing to the conquest of the district by the Pathan Lodis of Jaunpore or before that time is not clear. Jhunsi at present is locally distinguished as old Jhunsi and new Jhunsi. A good percentage of the present population of old Jhunsi is Mahomedan. The majority of the population of new Jhunsi is Hindu. A very wealthy Agarwal banker has a Dharmsala and Sadavrata (alms-house) for lodging and feeding poor travellers. A number of religious mendicants reside in Jhunsi depending on the charities of the well-to-do of the place.

On the south of the tomb of the Mahomedan Fakir in old Jhunsi is Akela per or Akela per. The Solitary Tree. It is an unique tree with an enormous girth. Fanny Parkes in her "Wanderings of a Pilgrim" written some 80 years ago, describes a huge tree which stood at Phapamau in the vicinity of the Sikoti temple. She writes that the tree grows in Africa and is called there Baaabab. The botanic name is Adansonia digitata. The falling down of that tree owing to
old age is recorded by Fanny Parkes. It was similar to the Akelā per. This too is an ancient tree. Many years ago a learned Brahmachari built a house and established a Pathsala close by the Akelā per. It is now tenanted by a pious Brahman Zemindar of Mirzapur who maintains a small Pathsala.

THE ASOKA PILLAR.

Though not religiously visited by the pilgrims, the Asoka Pillar standing inside the Fort is an object of interest to archaeologists and ought to be visited by the tourist. It is supposed to have been erected and set up about 240 B. C. at Kauṣambi, one of the great cities of ancient India, situated on the Jumna thirty miles above Prayag. Kauṣambi is now reduced to an insignificant village called Kosam. It was the capital of Hindu reigning dynasties. It was founded by a descendant of the great Pandavas of Mahabharata celebrity, when their old capital Hastinapur was washed away by the depredations of the
course of the Ganges. In many a standard work of Sanskrit literature Kausambi is mentioned as a flourishing city. The Asoka Pillar of Allahabad carries us back to the memories of those days, for according to the view of writers on ancient India the Asoka Pillar was first raised there. Kausambi used to be the temporary capital of Asoka Vardhan, second only to his permanent capital Pataliputra.

But there is nothing to prevent holding another view, viz., that the pillar might have been raised at Prayag. For here Asoka pilgrimaged and erected stupas in honour of Buddha. Buddha himself three centuries before Asoka had preached at Prayag and Kausambi.

Hiouen Tsang does not mention the pillar in his narrative of Prayag and that is brought forward as an argument that it was not there in his time. But Hiouen Tsang does not mention the pillar as standing in Kausambi, too, in his narrative of the latter place. So that his silence militates equally against the theory of its birthplace and abode at Prayag as well as at Kausambi.
It was erected about the year 240 B.C. and is more than 40 feet high. It is without its capital now, it having disappeared nobody knows when or where.

An inscription on the pillar recording the visit of Birbal, Akbar’s boon companion, to Prayag is however an evidence that the pillar was there in the year 1632 of the Samvat era. How it came there, if not lying there since the days of its erection, has not been ascertained.

The pillar contains edicts of Asoka. These edicts are moral and ethical instructions to that Emperor’s subjects. Also personal records of his acts of righteousness. Time and vandalism have disfigured and erased the inscriptions here and there. But the genius and labours of scholars and archaeologists have brought to light from obscurity the deeds of Asoka that are inscribed in a language and character dead and forgotten.

The Pillar contains:

(a) 6 out of the 7 Pillar Edicts of Asoka.
(b) Samudra Gupta’s record of victories.
(c) Two minor Pillar Edicts.
(d) A Persian inscription by Jahangir to commemorate his accession.
(e) Many later inscriptions.

MINOR EDICTS.

The Kausambi Edict on the Allahabad Pillar:--

"His Sacred Majesty instructs the officials of Kausambi as follows..............The way of the Church must not be quitted.......Whosoever shall break the unity of the Church, whether monk or nun, from this time forth, shall be compelled to wear white garments, and to dwell in a place not reserved for the clergy."

[V. SMITH.]

The Queen's Edict on the Allahabad Pillar:--

"By command of his Sacred Majesty the officials everywhere are to be addressed as follows:--

"Whatever donation has been made by the Second Queen, be it a mango-grove, pleasure-garden, charitable hostel, or aught else, is to be accounted as the act of the Queen. All transactions of the kind [?] are for the acquisition of merit by] the Second Queen, the Kārvṣakī, mother of Tivāra."

[V. SMITH.]

PILLAR EDICTS.

I.

His Gracious and Sacred Majesty speaks thus:--

"After I had been anointed 26 years, I ordered this..."
religion edict to be written. Happiess in this world and in the next is difficult to gain except by the greatest love of the Sacred Law, the greatest circumspection, the greatest obedience, the greatest fear, the greatest energy. But, through my instructions, these have, indeed, increased day by day, and will increase still more (vis.) the longing for the Sacred Law and the love of the Sacred Law. And my servants, the great ones, the lowly ones and those of middle rank, being able to lead sinners back to their duty, obey and carry out (my orders), likewise also the wardens of the marches. Now the order (for them) is to protect according to the Sacred Law, to govern according to the Sacred Law, to give happiness in accordance with the Sacred Law, to guard according to the Sacred Law." (BUHLER.)

II.

His Gracious and Sacred Majesty speaks thus:—
(To fulfill) the Law is meritorious. But what does (the fulfillment of) the Law include? (It includes) sinlessness, many good works, compassion, liberality, truthfulness, purity. The gift of spiritual insight I have given (to men) in various ways; on two-footed and four-footed beings, on birds and aquatic animals I have conferred benefits of many kinds, even the boon of life, and in other ways have I done much good. It is for this purpose that I have caused this religious edict to be written, (vis.) that men may thus act accordingly, and that it may endure a long time. And he who will act thus will perform a deed of merit." (BUHLER.)
III.

His Gracious and Sacred Majesty speaks thus:—
"Man only sees his good deeds, (and says unto himself) 'This good deed I have done.' But he sees in nowise his evil deeds (and does not say unto himself) 'This evil deed I have done; this is what is called sin.' But difficult indeed is this self-examination. Nevertheless man ought to pay regard to the following (and say unto himself): 'Such (passions) as rage, cruelty, anger, pride, jealousy, [are those] called sinful, even through these I shall bring about my fall.' But man ought to mark most the following (and say unto himself): 'This conduces to my welfare in this world, that at least to my welfare in the next world.'

(Buhler.)

IV.

His Gracious and Sacred Majesty speaks thus:—"After I had been anointed twenty-six years, I ordered this religious edict to be written. My Lajukas [Commissioners] are established (as rulers) among the people, among many hundred thousand souls; I have made them independent in (awarding) both honours and punishments—Why? In order that the Lajukas may do their work tranquilly and fearlessly, that they may give welfare and happiness to the people of the provinces and may confer benefits (on them). They will know what gives happiness to the people of the provinces and may confer benefits (on them). They will know what gives happiness and what inflicts
pain, and they will exhort the provincials in accordance with the principles of the Sacred Law,—How? That they may gain for themselves happiness in this world and in the next. But the Lajukas are eager to serve me. My (other) servants also, who know my will, will serve (me), and they, too, will exhort some (men), in order that the Lajukas may strive to gain my favour. For, as (a man) feels tranquil after making over his child to a clever nurse,—saying unto himself 'The clever nurse strives to bring up my child well,'—even so I have acted with my Lajukas, for the welfare and happiness of the provincials, intending that, being fearless and feeling tranquil, they may do their work without perplexity. For this reason I have made the Lajukas independent in ( awarding) honours and punishments. For the following is desirable:—What? 'That there may be equity in official business and equity in the award of punishments.' And even so far goes my order, 'I have granted a respite of three days to prisoners on whom judgment has been passed and who have been condemned to death. Their relatives will make some (of them) meditate deeply (and) in order to save the lives of those (men) or in order to make (the condemned) who is to be executed, meditate deeply, they will give gifts with a view to the next world or will perform fasts. For my wish is that they (the condemned) even during their imprisonment may thus gain bliss in the next world; and various religious practices, self-restraint and liberality will grow among the people.'

(Buhler.)
Thus saith His Sacred and Gracious Majesty the King:—After I had been consecrated twenty-six years the following species were declared exempt from slaughter, to wit:

Parrots, starlings, (?) adjutants, "Brahmani ducks," geese, nandimukkas, gelatas, bats, queen ants, female tortoises, boneless fish, vedavyakas, ganga pepatadas, (?) skate, (?) river) tortoises, porcupines, tree-squirrels, (?) barasingha deer, "Brahmani bulls," (?) monkeys, rhinoceros, grey doves, village pigeons and all four-footed animals which are not utilized or eaten.

She-goats, ewes, and sows, that is to say, those either with young or in milk, are exempt from slaughter, as well as their offspring up to six months of age. The caponing of cocks must not be done. Chaff must not be burnt along with the living things in it. Forests must not be burnt, either for mischief or so as to destroy life. The living must not be fed with the living.

At each of the three seasonal full moons, and at the full moon of the month Tishya (December-January), for three days in each case, namely, the fourteenth and fifteenth of the first fortnight, and the opening day of the second fortnight, as well as on the fast-days throughout the year, fish is exempt from killing and may not be sold. On the same days in elephant-preserves and fish-ponds no other classes of animal may be destroyed. On the eighth, fourteenth, and fifteenth days of each fortnight, as well
Inscribed Statue of Siva and Parvati, Kosam, Allahabad.
as on the Tishya and Punarvasu days, on the three
seasonal full-moon days and on festival days bulls
must not be castrated; and he-goats, rams, boars,
or other animals which are commonly castrated must
not be castrated.

On the Tishya and Punarvasu days, on the seasonal
full-moon days, and during the seasonal full-moon
fortnights, the branding of horses and oxen
must not be done.

Up to the date that I have been consecrated for
twenty-six years—in that interval the release of
prisoners has been effected by me twenty-five times.

(V. Smith.)

VI.

His Sacred and Gracious Majesty the King speaks
thus:—After I had been anointed twelve years, I
ordered religious edicts to be written for the welfare
and happiness of the people (in order that the people)
giving up that (unrighteousness which they practised)
may obtain a growth of the Sacred Law (in) this or
that (respect). (Saying unto myself) “the welfare
and happiness of the people (is concerned),” I thus
direct my attention not only to my relatives, but also
to those who are near and far;—why so? “In order
that I may lead some of them to happiness.” In like
manner I direct my attention to all bodies corporate.
I have also honoured men of all creeds with various
honours. But I consider that to be most essential,
what (I call) “the approach through one’s own free
will”. After I had been anointed twenty-six years,
I ordered this religious edict to be written. (Buhler.)
The pillar is a silent witness of the political changes that have occurred since it was erected. If it had a tongue to speak how many things it could reveal to its visitors!

A psychometrist like Danton might have a vision of old scenes of the erection of the pillar—of the hewers of the stone block—of their employer, by merely placing his forehead in contact with the pillar. He could see where it was first raised and when and by whom removed to Prayag, if removed at all. But we, not gifted with such occult powers, have to be content with what Prinsep, Cunningham, Fleet, Buhler, Senart and Vincent Smith and their fellow-labourers have brought to light,—history out of the almost illegible characters cut on this tall block of stone.

The antiquities of Allahabad have by no means been thoroughly ransacked. Excavations still yield promising results, the latest being those at Bhita.

**Pragwals.**

The priests who officiate at the ablutions
and religious observances of the pilgrims at the Triveni are called Pragwals. The monopoly they enjoy of being the exclusive recipients of the gifts of pilgrims to Prayag was granted by Akbar, according to local tradition, to an ancestor of the Pragwals. It is said that the first attempts to lay the foundation of the Fort were unsuccessful owing to the floods of the rivers in the rainy season. The sacrifice of a Brahman was the remedy suggested to counteract the evil. A local Panda offered himself on condition that his clan should have the sole right of officiating as priests at the Triveni. After this human sacrifice the foundations defied the force of the streams and the Emperor ratified the grant to the representatives of the victim. The monopolists by their own account acknowledge the monopoly to be a creation of Akbar.

In Hsiouen Tsang's account of his visit to Prayag in company with King Harshavarman of Kanauj, the Chinese traveller narrates the many gifts—on the occasion of his quinquennial pilgrimage to Prayag—
which the king made to the Buddhists and Brahmins. The Buddhists had the place of honour. Mention is made of resident priests as being given preference over those who came from outside.

The Prayag-Mahatmya enjoins the bestowal of gifts on qualified Brahmins. It is thus clear from both foreign and indigenous records that the donation of gifts has been an immemorial practice of pilgrims to Prayag. The great difference between the practice of former and present times is that whereas it is enjoined in the Shastras to patronise learned men devoted to religion, the present day monopolists of the pilgrims' gifts are very unlike those who have been recommended in the Hindu scriptures. It is a pity that indiscriminate charity has created a class of professional recipients of the gifts of pilgrims who contribute very little to foster the decaying learning of the Brahmins or to practise Brahmanical purity and piety such as is enjoined to qualify for the privilege of receiving gifts.
Sara-sayya-sayi Sanyasin, or Ascetic on a bed of nails; sometimes seen in Melas.
These monopolists are reaping the benefits of the self-sacrifice of their ancestor, who had earned an Imperial Charter that has its currency still, though the Empire has passed away from the Mogul donor's dynasty.

These Pragwals have an organised method of work to procure and secure their clients. The leading families claim the allegiance of particular territories, districts and states and the inhabitants of such places are expected to patronise their own Pragwals. For example, one leading Pragwal family has the exclusive patronage of the ruler of Nepal and his subjects. Another of Kashmere. Others have the Rajputana chiefs. Central India States go to different families. Kathiawad chiefs and their subjects to some, Mysore and Travancore to others. Some Pragwals hold sway over Bengal pilgrims—others have the Punjabi clientele. The Taluqdar's of Oudh form the portion of several Pragwals. The leading Pragwals maintain a large number of men who go round canvassing for their
employers and securing new Jajmans (clients). Rival Pragwals have constant conflicts among themselves and their retainers and there are frequent criminal cases in the law courts.

Hooliganism pays better than learning and piety. Therefore there are few men who study the Shastras or patronise learning. They are given more to wrestling than to learning. Pax Britannica has tempered their former turbulence. But still it is the Lathi (stick) and not the Pothi (book) which commends itself to them as the instrument to increase the number of their clients. So long as the pilgrims will be blind believers in their Pragwals, the latter will continue to fatten on their gifts, which they know how to secure best.

Their perquisites are not in the shape of wages. They are gifts to earn spiritual benefits by the pilgrim. He finds accommodation in quarters arranged by the Pragwal, unless he has means to arrange independently of the Pragwal. The Pragwal has a list of old and new customers and once the name of a pilgrim is entered in
the list, he and his descendants are claimed by the Pragwal on subsequent pilgrimages.

Cases of intimidation and extortion occur here as in other places of pilgrimage, and as the pilgrim is a stranger and can not find witnesses to prove his case, he prefers not to resort to the Courts of Law for redress. Besides, the pilgrim is loth to adopt a line of action which would disturb the even course of his peaceful pilgrimage. He would rather not resist evil. It is so desirable that there were a society to protect pilgrims against coercion and extortion. Respectable representatives of the Pragwal community may also be enlisted for co-operation to help this society for the protection of pilgrims.

**The Magh-Mela.**

Mela literally means a gathering but usually denotes a religious fair. The great gatherings at religious places go by the name of Mela. The Magh-Mela is so called because the fair is held in the month of Magh, portions of January and February. The Mela begins from the *Makar Sankranti*,
i.e., when the sun enters the sign of capricorn. A month's residence at the Triveni from this day is considered by the Hindus to be an act of great religious merit.

The Prayag-Mahatmya enjoins it. This vow of dwelling for an entire month at the Triveni is called Kalpa-Vasa. Besides ascetics of religious orders many elderly men and women—especially the latter—of the respectable classes of householders take to Kalpa-Vasa, undergoing all the privations of an ascetic life during the period of their stay there. They dwell in straw huts set up temporarily on the Mela grounds. The destruction of these huts by fire and the burning to death of some unfortunate inmates of the huts is not an unheard of event in the annals of the Mela. But the Hindu pilgrim is not deterred from observing the vow of Kalpa-Vasa by such catastrophies of fire, whether due to accident or incendiarism. The next year the Mela ground is as full of straw huts as ever.

The great Mela days are Makara Sankranti, Maghi Amavasya (the new-moon
of the month of Magh), *Maghi Purnima* (the full-moon of Magh) and the *Vasanta Panchami* (the fifth day of the bright fortnight of Magh).

The Kumbha-Mela is held every twelfth year. The Adh-Kumbha is held every sixth year. On such occasions the number of pilgrims is much in excess of the ordinary Mela. The rush on such occasions is great and the crush is attended with loss of lives. The last Kumbha-Mela held in 1906 was marked with such a sad occurrence. The number of the dead and injured according to popular calculation was above the limit of three figures.

The management of the Mela is not an easy task. The procession of *Akharas* (groups of different religious orders) have to be controlled. Questions of precedence have to be settled. And as the followers of these *Akharas* are somewhat unruly, conflicts arise among the rival parties.

On the great Mela days of the Kumbha, the Mela ground is full to overflowing. All
Indian nationalities are represented, from Cape Comorin to Kashmir— from Assam to Sindh,— from mountainous Nepal to the sandy plains of Marwar. Every pilgrim is dressed in his natural costume of different cut and several colours. It is a sight to see. These great Melas also serve the purpose of religious conventions — religious re-uni ons on a large scale. They bind all Hindu India together, how much so ever one Hindu sect may differ from another.

Just as a pilgrimage to Mecca makes the Musalmans of different countries and nationalities feel as one— though differing in appearance, language, customs and manners, so does the pilgrimage to holy shrines by the Hindus make them feel that they are essentially one— though varying in many minor respects. The Tirtharaj Prayag is such a centre where Hindus of the vast Indian continent meet in the Magh-Mela on the common platform of the belief in the virtues of their pilgrimage to the Triveni.

Marathas in Prayag.
Baji Rao demanded the jagir of Allahabad
along with that of Mathura and Benares in 1736. That Peshwa wanted to take advantage of the weakness of the Emperor of Delhi and of Maratha ascendancy and wanted the restoration of these three holy places to the Hindus. But his ambition was not realized. From that time the Suba of Allahabad became subject to exactions and incursions from the Marathas. In 1739 Raghoji Bhonsla made an incursion as far as Allahabad, defeated the Mahomedan Deputy Governor and returned laden with booty. This raid was on Raghoji's own account. He had not the sanction of the Peshwa, who however laid claim to the revenues and tribute, whatever was exacted, and the Bhonsla submitted to the arrangement. After the battle of Panipat in 1761, the Maratha collectors were expelled from the Doab, and the dream of the three holy cities being wrenched back from the Mahomedans for ever vanished.

Relics of Maratha influence still exist in the temple of Ahalya Bai and Bhonsla's Bada in Daraganj and in Baiza Bai's temple in Kotaparcha. This last-named lady
lived for many years at Allahabad as an 
exile and pensioner. She was the widow 
of Maharaj Daolat Rao Scindia of Gwalior, 
who contested with the Duke of Wellington, 
then Sir Arthur Wellesley, the memorable 
field of Assaye. She was a typical 
Maratha princess with Amazonian character-
istics—one who rode with an infant in her 
arms in the battlefield.

When at Prayag, she had the public spirit 
to offer to Government money to raise the 
Asoka Pillar, which was then lying near the 
Fort gate. She also offered to build a 
pucca Ghat at the Triveni. Neither of these 
requests of Baiza Bai was granted. There 
must have been political reasons for the 
refusal.

What is now called Akbar's bund, Fanny 
Parkes in her "Wanderings of a Pilgrim" 
invariably names as the "Maratha Bund". 
Perhaps it was the belief in the early days 
of the occupation of the Allahabad Fort by 
the English garrison that the high embank-
ment along the Ganges was a barrier con-
structed to check the incursions of the 
Marathas. The Maratha Ditch of Calcutta,
Part of Crowd, Kumbha Mela, 1906.

Another Part of Crowd, Kumbha Mela, 1906.
it was perhaps thought, bore some similitude to the Maratha Bund of Allahabad.

**Bengalis in Allahabad.**

The visit and stay at Prayag of the great Vaishnava teacher of Bengal, Sri Chaitanya Deva of Nadia, is mentioned in the Chaitanya Charitamrita—a standard work in Bengali written by Krishnadas—a contemporary of the immediate disciples of Chaitanya. Chaitanya flourished four hundred years ago. The Chaitanya Charitamrita narrates the principal events of Chaitanya’s life. It is recorded that the Vaishnava teacher taught the tenets of his faith to Sri Rup Goswami at Prayag, staying for ten days at the Dasaswamedh temple. He also stayed on the other side of the Jumna and was the guest of Ballabh Bhatta. There is now a temple of the Ballabhacharya sect of the Vaishnavas near the temple of Someswar. It is very likely that Chaitanya passed some days here as the honoured guest of a fellow Vaishnava.
Next to Benares and Brindavan Allahabad has become the home of many Bengali settlers in Upper India. To Benares and Brindavan Bengalis have pilgrimaged in large numbers and settled there to pass their last days. The settlement in both these places of pilgrimage began before the administration of these places came under the East India Company in the latter part of the 18th century. Chaitanya Deva, the prophet of Nadia, and his disciples Rupa Goswami and Sanatan Goswami and their followers restored modern Brindavan and since the revival of that shrine of Vaishnavism there has flowed a stream of Vaishnava pilgrims from Bengal to that place. Notable among these is the name of the great Lala Babu of Calcutta, whose temple has kept his memory green even after the lapse of more than a century.

So at Benares, the many temples, tanks and the Pancha-cros road and the dharmashalas on that road constructed by Rani Bhavani of Nattore mark her as an illustrious daughter of Bengal who made the Bengali’s name respected in Kasi. An
entire Mohalla of *pucca* houses called Brahmapuri in Tripura Bhairava, Benares, was built by her and given to Brahmans of Kasi. She was called an incarnation of the goddess Anna-Purna. She lived in the middle of the 18th century.

Many Zemindars of East and West Bengal have built temples, established *satras* (alms-houses where the poor are fed), and endowed them with permanent funds for their maintenance. A large number of settlers reside there independent of Government service.

The Bengali community of Allahabad on the other hand has grown since Allahabad passed into the hands of the English and the establishment of English Courts for the administration of Revenue and Criminal and Civil Justice. English officers were appointed from Calcutta and they brought their assistants and clerks with them. The Bengali Babu was the right hand man of the English official. He served his masters loyally in the newly acquired province. These newcomers became permanent residents of Allahabad, and their children's
children are citizens of their adopted province.

The Bengalis have co-operated in the spread of English education in Upper India. To impart English education they established seminaries, and Hindustani children joined these institutions to share the advantages of English education with their Bengali neighbours.

Raja Jainarain Ghoshal of Calcutta founded an English School at Benares in 1813 and placed it under the management of Christian Missionaries. Jainarain School once rose to become a second-grade college affiliated to the Calcutta University, but now sends its students only for the Matriculation Examination of the University of Allahabad. Similarly private schools were started at Allahabad by subscription in Kydganj and Colonelganj, which, with the Jumna Mission School, provided the educational wants of Allahabad till the middle of the sixties of the last century, when a Government Zillah School was established and located in the building which once was the Kotwali and is now

The Late Baba Madhodas.
the Octroi Office. The late Babu Nilcomul Mitter of Lalkothi near Alopibag and the late Babu Kali Charan Banerji of Colonelganj, respectively, helped to maintain the two schools mentioned above. In the forties of the last century there existed a Government seminary at Allahabad located in Kotaparcha, near Baiza Bai's temple, whose history is little known. But this much is known to old residents of Allahabad that the late Babu Kali Charan Chatterjee, Treasurer of the Residency of Lucknow, who suffered for his loyalty to the Government as much as the English officials, in the troublous times of the Mutiny, the late Babu Kannulal, Deputy Collector, the late Baba Madhodas, the saintly recluse of Kydganj, the late Pandit Lakshminarain Vyasa, who would have risen very high in the educational department if he had cared to remain in service, and many other worthies of the last generation, all of them owed their education to a Government institution which became defunct in the fifties of the last century. The reason of the abolition of such an useful institution is not known.
The Muir Central College came into existence in 1872 and among the signatories to the memorial to Government, praying for the establishment of a college at the seat of the Government, were some of the leading Bengalis of the day. Referring to the movement for establishing the Muir Central College, Sir William Muir, the then Lieutenant-Governor of the Province, after whom the college has been named, said in a speech:—“The names of Lala Gaya Prasad, of Babu Peary Mohan [Banerji] and Rameshwar Chaudhuri, have been mentioned to me as foremost in this movement.”

The first puca Ghat on the bank of the Jumna in Kydganj was built by the late Babu Ramhan Mukerji more than half a century ago. It was called Babu Ghat. This Ghat has now disappeared, having been washed away by the overflowing of the Jumna in the rainy seasons. At present the only puca Ghat of any note on the Jumna is the one at Barua Ghat, constructed by Lala Ram Charan Das, Rai Bahadur, in memory of his father the late
The late Babu Peary Mohan Banerje
known as the Fighting Munsif.
Lala Manohar Das, from the proceeds of a bequest left for the purpose by the latter.

Another Bengali townsman of Allahabad, the late Rai Rameshwar Chaudhuri, made large donations to the Alfred Park and the Thronhill and Mayne Memorial Building (now the Public Library). The city Municipal Market owes a great deal to his liberality.

But the Bengali who did more to raise his community in the estimation of the Government for loyalty and great service in the dark days of the Mutiny of 1857 was Babu Peary Mohan Banerji, who as civil officer of Manjhanpur in the Allahabad District fought the rebels and earned from Lord Canning an appreciative mention in his Despatches. Lord Canning called him the "Fighting Munsiff."

Mr. F. Thompson, the then Magistrate of Allahabad, spoke as follows of Babu Peary Mohan in his report to the Commission of the Division on the conduct of loyal Indian subjects:

"Babu Peary Mohan was appointed a Moonsif at Manjhanpur in this district in November last, and..."
has since been indefatigable in his exertions to drive back the rebels in his part of the district. Though not actually in his province of duty, he offered himself to the Commissioner to assemble the well-affected Zemindars, to engage and conciliate the doubtful, and thus create a Government party against the disaffected. He has succeeded so well that he has been able gradually to restore the Police authority in all but a few villages now held by the rebels. In one instance he fought a pitched battle with the rebels and gained a victory, his report of which I enclose.

When it was proposed to transfer him from Manjhanpur, Mr. Thornhill, the Commissioner of Allahabad, wrote to the Government:

“Babu Peary Mohan has established so high a reputation for personal courage and determination that his presence has, I believe, hitherto prevented an irruption of the rebels from the right bank of the Jumna and the Magistrate is of opinion that his withdrawal at this time would be shortly followed by much disorganization, &c. &c. In this opinion I entirely concur.”

He was awarded a Khil’at (dress of honour) worth Rs. 1,000 and a grant of Zemindari for his having “distinguished himself by his intrepidity and the vigour of his attacks upon the insurgents.” Several years later he became Government pleader in the High Court of Allahabad. Poor man! he did not live long and was not destined to be its first Indian judge. There is some consolation to his community that his relative Babu Pramada Charan Banerji has been elevated to that eminent position, which he has been occupying these many years with ability and enjoys the confidence of the bar, of his colleagues in the Bench and of the public.

Among Bengali notabilities of the last generation was Baba Madho Das. His scholarship, especially in Persian Sufi literature, and his broad views in religion made his Asram in Kydganj the resort of enquiring visitors of all religious persuasions, Hindu, Musalman, and Christian. Pandits, Maulvies, Padries and Theosophists were his admirers and Mohemedan Suﬁs from distant Hyderabad and Afghanistan came to him to enjoy his बाहर (blessed company). A revered personage he was—Baba Madho Das of Kydganj.

Perhaps the oldest Bengali at present living, born and bred at Allahabad, is Pandit Benimadhab Bhattacharya of Daraganj.
He served in the Arsenal of Allahabad in 1857 and in his printed testimonials is a certificate of loyalty from the then Commissary of Ordinance. After his retirement from the Government service he has served his native town both as a Municipal Commissioner and Honorary Magistrate for a quarter of a century. Though nearly an octogenarian he is still in harness in Honorary Courts.

A RETROSPECTIVE VIEW OF OLD ALLAHABAD
FROM THE NARRATIVE OF AN OLD
ANGLO-INDIAN RESIDENT.

Fanny Parkes, a lady of literary culture and a lover of the picturesque, which she had the skill to sketch, has given a faithful account of Allahabad as she saw it more than three quarters of a century ago. Her "Wanderings of a Pilgrim" in two volumes contains a mass of entertaining information about men and things Indian as they struck her in the early days of English rule in Upper India. The period covered in her diary extends from 1822 to 1848. The
greater part of her Indian sojourn was spent in Allahabad, where her husband occupied an influential office in the service of Government.

Her pictorial sketches are exact representations of some buildings that still exist in Allahabad, for example, of the Dharmsala and temple of Dasawamedh on the bank of the Ganges in Daraganj and the temple of Alopi in Alopibag. She gives an account of the Magh-Mela and the Ramlila as she witnessed them eighty years ago. The Mela was in a flourishing condition. Traders from distant places—from Kashmir and Nepal, used to bring their merchandise to the Mela.

The Ramlila was held on the fort parade ground, where it still continues to be held.

Allahabad, on her first arrival, became very interesting to her. But she suffered very much from its heat. She writes that Allahabad had the reputation of being the "Oven of India" and "the Chhota Jehannam" (the little hell). She however preferred its general salubrity to the damp and malaria of
Calcutta. Society—Anglo-Indian society—was so small compared to what she had seen in the metropolis of Bengal that she became fond of the society of Indian ladies and her knowledge of the inner life of the zenana was intimately acquired by her visits to Indian acquaintances of distinction and high rank. The mem saheb of the period was a less exclusive person and mixed familiarly with her Indian friends.

She had access to the harems of the King of Oude and the Emperor of Delhi. One has to read her book and to wonder how many puerile marriage customs mostly adopted from the Hindus are in vogue in the zenana of the highest Indian Musalmans.

Travelling in those days was wearisomely slow. It took her about three months to reach Allahabad from Calcutta by boat. She made a boat trip from Allahabad to Agra and it took about two months to reach there. Anglo-Indians travelled in palankins and some unfortunate passengers were taken dead out of their palanquins, succumbing to excessive heat and exhaustion.
Troops of servants were employed by Anglo-Indians and a list of the usual domestics is given with the amount of their wages. Our authoress had fifty-four, paying Rs. 250 per month. A darzi (tailor) and a carpenter were a part of the regular establishment of the time. Such were the "Nabobs" whose riches and lavishness Macaulay has depicted so graphically in one of his Indian essays. Stray Anglo-Indians like Col. Gardner of "Gardner's Horse" married Musalman ladies of rank, their male issue taking to their father's religion—the female to that of the mother.

_Hukka_ smoking was the fashion of the times in Anglo-Indian society and in a _Hukka_ smoking among Anglo-Indians. pictorial sketch of a Court of Justice drawn by Fanny Parkes where a Thug is being tried by a European Judge, the _Hukka_ finds its proper place by the side of the Saheb.

It is an interesting study—this retrospect of Anglo-Indian life in Allahabad and elsewhere in Upper India.

The place of Prayag in Indian legend, poetry, tradition and history is unique. Its
very name calls up the idea of sacrifice. From hoary antiquity, it has been the meeting-place of men and women who place spirituality far above the things of the world. It has always stood for the spiritual unity of India, that unity which in their endeavour to attain, our ancestors neglected to pay due heed to political progress. This was the place where alone in the world’s history kings gave away all their wealth in charity. An act of renunciation like that of Harsha is nowhere else to be met with in history. The very names of Asoka and Harsha with which Prayag is associated suggest unity in essentials brought about by religious toleration and eclecticism. They were able to be the healers of wounds caused by racial and religious animosity, because they had caught the very spirit of religion. Akbar was another healer and reconciler. He it was who gave to Prayag the name of Ilahabas, the Abode of God, which, later, assumed the form of Allahabad. He in his own way tried to revive the spirit that animated the reigns of

Excavations at Bhita.
Asoka and Harsha. Whether we call the place Prayag or Allahabad, its religious associations come uppermost in our minds.

Turning to politics we find that the greatest names in Indian history, whether Hindu, Buddhist, Musalman or Christian, are connected with Allahabad. Twice in ancient India the political unity of the country was nearly attained; first, in the third century B.C. under Asoka, and again in the fourth century A.C. under Samudra Gupta. With both these monarchs the name of Prayag is indissolubly connected. King Harsha's connection with Prayag has already been spoken of. The connection of Allahabad with Akbar, the greatest of the Musalman rulers of India, can never be forgotten. A greater British Viceroy than Lord Canning has not yet come to India. And he read at Allahabad the Proclamation of Queen Victoria, the greatest and best of India's Christian rulers,—a Proclamation than which British rule has nothing higher to show in India and whose promises if willingly fulfilled in their entirety will constitute the highest political achieve-
memt of the British race in their foreign relations.

May Prayag, the field of sacrifice, may Allahabad, the Abode of God, the unifier, the healer and the reconciler, be ever true to its name! May its laurels, won in the past, ever remain green! May it teach all its residents and visitors its lessons of charity, unity and reconciliation!