

Patna through the ages—Etymology of Place-Names

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ABSTRACT

Patna through the ages, old and new, with its ups, the good, and downs, the bad, periods, is a subject of absorbing interest. It underwent, in course of time, a series of varied and unpredicatively shifting circumstances, having once had the position and name of Patali, a small village or a resting place, villa, sarai, as an appanage of Magadha to which the fifth and the sixth Rulers of Shishunag Dynasty had extended the frontiers of their kingdom of Gribaraja or Rajgriha, and not long after presenting the dazzling spectacle of a mighty Metropolis of an all-Indian Empire of the Mauryas, who called it Pataliputra, the Palibothra of the Greeks. No less attractive and interesting, and well-worth knowing about the modern capital of the State of Bihar, inaugurated in 1912, under the auspices of the Britishers, who had to leave our country for good in 1947, is a systematic study of terms and terminology of place-names, the nomenclature or set of names, definite and distinctive. The specific use, since olden times, of particular divisions or quarters of a city stretching for hundreds of miles along the southern bank of the Ganges, but very much limited, restricted and circumscribed between the Ganges and the Jalla regions.

1. Introduction

Peter Mundy who arrived from Agra to Patna on the 6th August, 1632, found "Patna a very long and great city, lying along the river Gangaes with outskirts in length about 3 miles". This has been a situation till very recent time. Patna giving a look like Euclid's Line of having length without breadth. But new Patna is changing very fast, extending almost upto within some miles of river Punpun, and is becoming magnificent with stately, palatial, many-storeyed buildings, residential as well as commercial and business promises.

Patna has had a checkered history, features, events and patterns, varied by colour and shading and at times of rosiness. A keen, capable, painstaking researcher, justly ambitious to be known as investigator and an antiquarian, resting on his oars, diving deep into the past to seek information about the people, their conditions, thoughts and ideas, and also of events and remains of ancient times, is sure to find his efforts fruitful and rewarding, provided he gains access to archival records and public documents, preserved in Secretariat rooms, the papers of civil and judicial Departments, Districts Courts, Gazzetters, Archaeological Reports, and entries made in Municipal register of surviving names, items and remains, and of everything transcribed in scrap-books for those who were in power and had been at the helm of affairs and were anxious to know how their prodecessor had lived and acted, what the previous regimes were like in dimension and actions, how they functioned; and what contributions they had

made to the human affairs and knowledge. Very paying and profitable would be the results of a careful study, scrutiny and analysis, of the accounts and travel books of the Foreign visitors and Muslims writers, the ancient Greeks and the Chinese, and the Medieval and modern Muslim and European travellers. The researchist would have to take stock of what may have come to his own knowledge and under his own personal observation, besides what he gets in records and Registers, in historical works and in the Factory Records of the Europeans, English, French, Dutch and Portuguese. Those who travel on foot, on bicycles and Rickshaws on the main road called Ashok Raj Path, running roughly from Bans Ghat to Purab Darwaza and Malsalami and still further westward and eastward, could not but be struck, with their experience of the undulating, waving, curving, high and low level of certain spots, area and space, specially those compared with the very low level of the adjoining lanes and streets. There may be some justification for them to surmise that some parts of the old city lie buried below the highly raised grounds of modern Patna. A few days back a room in the house of one of my relatives in Pathan Toli, Alamganj, not far from the Ganges, which had been paved and cemented, suddenly gave way and went down, and in the sunken hollow something of a structure with very long and thick bricks was visible. Beglar, in his Archaeological Reports, expressed his doubts about Pataliputra standing on the site and situation where the City now is. He opined that due to strong flow, course and currents

of the river, a part of the old City became a Diara or island on the confluence of the Ganges and Gandhak near Hajipur.

In order to have a fairly understandable picture of the inconstant, continually changing variable pattern of Patna, in ancient and medieval periods, one has to rely mostly on the foreigners, Greek and Chinese, and English and Europeans, such as Ralph Fitch (1588) Peter Mundy (1632), Hugh and Parker (1620-21), John Marshall (1468-72), Thomas Bowry, De Grabbe, Buchanan (1812), Bishop Heber (1824), and Major Rennel. But we have first to consider briefly the excavations undertaken by Dr. Spooner and P.C. Mukherjee (1892-98) with the generous grants of Sir Ratan Tata; and subsequent discoveries and findings of Col. Waddell, Mc Crindle, and M.R. Ghosh, and the results of digging made for residential purposes by private people in Kumbhrar, Lohani Pur, Kankerbagh, Pach Pahari and Bulandi Bagh, on one side, and those of Shaikh Matha ki Garhi or Mangal Talau, Sadar Gali, *Taksal* or Mint-place, Khajakal an and many other places of historic interest, on the other. We have to look at within what was known as the respective outer Suburb and the inner *Qiladari* areas, the outskirts of the suburban tracts and the old walled City, bounded by two gates, *Pachhim Darwaza* and *Purab Darwaza*, indicated by modern pillars, built of bricks. The original eastern and western gates are said to have been made of carved blocks of black stone; traces of trenches and ditches are still visible but they are empty and dry. As regards the old fortification of the city proper it had to suffer from the wear and tear of times but some work appears to have been done at times to repair, restore and revive it, first in the time of Abdullah Firoz Jung the Governor of Bihar whose name occurs in the dated Mosque of Shah Arzan in Shahganj (1028-1618-9). Zainuddin Habiati Jung, (Sirajuddaula's father) and a Governor of Bihar (1740-48) also tried to put the old fortification back in some good condition because of the need felt to protect it against the predatory forces of the Marhatas. He fortified the city by erecting a high bulwark or rampart, raised with the help of the earth and mud dug out of the deep moats and ditches on both sides, pierced by loop-holes favouring the placing of improvised wooden planks for transport purposes.

There is, unfortunately, a lack of original authentic source-material ascribable to the Old Hindus, dealing with the differing conditions and changing historical positions, at different times, of this historic city, justly reputed to be one of the most ancient of the world. There is little or nothing to support the traditional account which would have us believe that Patna may be dated back to pre-historic times and unknown ancient age and it was the habitable region of a round headed people called Ashuras. Although, the Hindus of the Vedic, Epic, Pauranic and even of later times had attained the lofty peak of speculative thoughts and ideas, and theoretical principles and methods, social and religious, and had made abiding contributions in all fields and branches of

knowledges, of sciences and literature, unfortunately they provided no proof that they had a sense, and sound judgement of History and realised the need of preserving the records, evidences of their ancient heritages. Most of them appear to have been wedded to the theory or doctrine that life and all that existed in the material world was illusory, deceptive and unreal, a mere impression, not in accord with facts, just like an image made visible for a time in a mirror.

For not providing any authentic insights and an important discipline as History, they may find some support from the view of American historians like Collingwood "Our fore-runners in civilization did not possess what we call idea of History. There were only theoretic history and myths".

For a student of History the reliance of the Hindus on long-standing traditions, and their appraised worth and value of myths and mythology, their profuse praises of the ancient greatness and the glorious past of Patna, in short, much that they say and claim rests on doubtful basis, and is nothing but fanciful and legendary. But we cannot disregard the stories of Gods and Goddesses, Brahminical and Jainite, and Buddhist Bhikshus and Stupas because their names have been borne for untold ages by numerous temples *Mathas* with adjoining tanks and Gardens and they are still sacred places of worship. They however seldom give us anything concrete, specific, actual and real in association with the ancient Greek and the Chinese and it is to the modern critical historians and European Orientalists that we are indebted for authentic records, glorious deeds, and brilliant achievements of the Mauryans and the Guptas, their predecessors and successors, who were invested with the scepter of royal and imperial authority, about Pataliputra or Pali-bothra.

It is they who tell us what Patna had been at different times; how it had, sometimes, fast and rapid rise, growing and developing but liable to face at times many calamities, raids, invasions, famines, flood and devastations. Indeed, Patna passed through many vicissitudes of fortunes or misfortunes. The City was subjected to violence, bloodshed as the Hathigumpha inscription says, perhaps in the time of Nandas, by a wrathful Orissan King, Kharavela, and also by an irate and vindictive Brahminical Bengali ruler, Shashanak, who was out to destroy all semblences of Buddhist antiquities and remains in the city which also suffered from the Brahminical revivalists, the Sungas, who did not spare even the people. And there was a devastating invasion and loot and plunder of the city by the Huna barbarians in the 6th Century A.D. Patna and Bihar had to face many other calamities and for once had to acknowledge the supremacy of the distantly-placed Andhras.

That Patna witnessed a series of stages of varying fortunes, and the variegated scenes of rise and fall, domination and decline, befalling the Sishnagas, Nandas, Mauryans, Sugnas, Kanvas, Guptas, Turko-Afghans, Mughals and the

Britishers, are known to all as landmarks of Indian History. But how many care to know the system of naming and nomenclature, to know why and how certain spots or sites acquired their specific and particular names, and also about the traditional and actual accounts of their changing historical position. Let us first consider the etymology, i.e. origin and development, of the word Pataliputra or Patna. A Buddhist version is concerning a village, villa or sarai named Patala, founded by Ajatsatru, the son, successor, and murderer of Bimbisara, on the Southern bank of the Ganges to ward off the attacks by, or serve as base of operations against, the powerful panchayati Raj of the Lichhavis (Circa 457 B.C.). Lord Buddha, the founder of most ethical world-religion, is reported to have visited and stayed at Patali for a night, while he was on the way to Kusinagar, where he died in the same year (Cir. 535 B.C.). He is said to have predicted the future greatness of the tiny village, but added that it was destined to face the 3 dangers of fire, flood, and internal discords. The Jaina traditions centre on refutation of the charge of parricide against Ajatsatru, and tell us nothing about the villages, which soon grew up into a town. There are fantastic Hindu legends that Patna was named after Patala, the son of a saint named Sheo Dutt or that the God Shiva was the traditional builder and Goddess Bhagvati or Kali whom they call Pattan Devi was its tutelary or guardian deity.

There are two temples called Bari Pattan Devi; one was situated at a place near Sadiqpur, while the other was in Maharajganj, Patna City. The image of the first, which must have been the original temple of Bari Pattan Devi, is said to have been removed to, and set up in, a newly-built place or worship at some distance from it, and now it is the cynosure of all devout Hindus. Long ago, while connoitring to ascertain the site of the old original temple, a carpenter, then busy with his tools, in a place nearby, about a deep hollow ground, and he informed me what he had heard from his people of old generation that aloft the wide deep fissures stood the original temple known as Bari Pattan Devi. Professor Askari says that his friend Dr. Qeyamuddin Ahmad handed him an original *Farman* of Aurangzeb, granting the request of one Ghulam Muhammad for permission to utilise the materials, bricks, stones and timbers of the ruined remains of a temple for some religious establishment of the Muslims. He was allowed to do so. Prof. Askari naturally began to look about, in the neighbouring localities to find some traces of the religious House, set up by the grantee, entering a walled enclosure through a gate closed by a half-open lock and found a small roofless *Qanati* Mosque damaged but still standing, trace of a large water basin, and a long thatched Hall, apparently meant for the celebration of *Urs*. Prof. Askari was still standing when all on a sudden a group of people who had been watching him from the balconies of their houses, came down upon him and began to interrogate him in an angry mood.

Patala or Putraka developed into Pataliputra (a combination of Patala, town or city, and *putra* a son) named by the Greek as Palibothra and spelt by the Chinese, specially by the Bud-dhist Pilgrim, Fa-Hsien who visited India in the time of the Gupta as Pa-Lien-Fu. The City was also known as Kusumpura. This seems to tally with the names of Padmavati, and Pushpa-pura which appear to have been applied to ancient Pataliputra in Sanskrit writings.

Beyond the railway lines, there were certain quarters belonging to Patna City, outside the Eastern Moat. These were *Molsalami* or Customs House or the *Octroi* Office or a Caravan -Sarai in the time of the Mughals. Nagla, where the Mosque of Buzurg Ummal Khan still stands in a ruined condition or Nagra was also a quarter of the City, south of Malsalami. Tradition refers to it as the site of Ajatsatru's first fort and the town called *Negran*. Almost beyond this, on the Eastern side, was the spacious and magnificent, *Bagh Jafar Khan* a camping ground of armies, built as a Summer Palace-over a large area with towers or turrets and water basins on four sides, and a white house called *Baradari*. Nawab Jafar Khan, appointed as a Governor of Bihar in Feb., 1651 by Shah Jahan, built it in 1062-1652, as is evident from several chronograms. One of these reads; *Sal-i-Tarikh-i Aan Khirad Gufta; Rauzaq-i Patna in Chaman Afziid* (Wisdom called out the date of its construction. This Garden has added to the grandeur of Patna).

Another and more commonly known name is Azimabad after Muhammad Azim, the favourite grand-son of Aurangzeb, who got the title of *Azimu's Shan* later by his father, Shah Alam I. It is he who divided the old City into several quarters giving them the names of Mughalpur, Lodi-katra, Diwan Mohalla, Dawalpur etc. according to the group of the people living there. He also asked Mulla Nasir, a professor of the Madrasa of Saif Khan, to prepare a list of the *Khanqahs* and their existing conditions, only a portion whereof came to my hand. But before the highly ambitious programmes made by him, for greater Patna and Bihar could be completed, he was called away by the news of the illness and afterwards of the death of Aurangzeb to contest with his brothers for the imperial throne. His mighty and immense resources were of no avail, for his elephant ran into the water of the river which swallowed him.

Now remains a question of the name of the city in its abbreviated form, Patna which we first meet with in the time of Darya Khan Nuhani who had employed Farid Khan (future Sher Shah) for the education of his son, who became for a short time Sultan Muhammad Nuhani. The two inscriptions, one of Darya Khan discovered by Askari in the domed building of Hilsa, and another which he scratched out from a wall of a *Dargah* in Baradari (Bihar Sharif) had references to him in another connection but they did not give us the name of Patna. The early 17th century work *Tarikh-e-Khan-i-Jahan*

Lodi, translated into English by Dorn, however, tells us that after the treaty of Barh between Sikandar Lodi and the Bengali Sultan, the former returned to Darweshpur, and on Mubarak Khan Nuhani dying "in the township of Patna", he conferred charge of Bihar to Darya Khan, a son of the deceased Mubarak Nuhani.

Patna a town of Kings and of stately palaces and super-structural edifices with handsomely carved and ornamented windows had disappeared about two centuries before the visit of another Chinese, Hsuan Tsang (7th A.D.) who found it as only a township or villages or township consisting of a few hundred of mud-houses without any traces of any public building. Much later in the 13th century after the capture of Odantapur by Bakhtiyar Khalji, came the Tibetan monk Dharmaswamin. Proceeding from Vaishali he had to cross the Ganges at some place near about old Patna which however remained unnamed by him. The position of primacy continued to belong to Bihar town till 948-1541 and later. This was the year when Sher Shah, on his return from Bengal, and standing on the bank of the Ganges said to those who were around him that if a strong fort was built there, the waters of the Ganges would never flow far from it, and Patna could become one of the great towns of the country. Patna become one of the largest cities of the province and of great importance, politically, strategically and commercially. After the death of the astute, Kararani Sultan, Sulaiman, his son, Daud Kararani, made himself master of the fort of Patna. Akbar had himself to come and pitch his camp on Panch Pahari from where guns and cannon were fired. Some balls came from the other side of Panch Pahari or Five hillock where Akbar was standing. Daud was, however, forced to flee from Patna to Hajipur and then to distant Orissa.

This hillock, south-east and close to the old city fortification is called Bari and Chhoti Pahari. Col. Waddel was of the opinion that these were Buddhist mounds or stupas built by Asoka and he identified the Choti Panch Pahari with the hill hermitage of Upagupta who converted Asoka to Buddhism on the eastern side of the Panch Pahari, to the South-west of the Railway, was the historic Agam Kuan or the fathomless or bottomless well said to have been built by Ashoka to serve as a prison-house or a hell for criminals. It has a diameter of 44 feet and arched opening round the well with wooden ring post. To the west of the well there is a temple of Sitala Devi.

Outside the Qiladari area of the fortified city one can come across many huge mounds of earth and bricks which are called *Mathnis*, not churning sticks nor *Maths*, but really remains of Buddhist mounds or stupas containing relics. Traditions say that as many as 80,000 stupas existed in India. Many Momin Muslims have their burial grounds near or about these *Mathnis*, The biggest of them is south of the Vaishnavite Monastery called Bhavanipuri *Math*. A young son of a Zamindar took Askari across the railway line to a very lofty

Mathni and proudly pointed out some of the graves of his ancestors built on the slopes by digging the mud and the bricks there. Some of these *Mathias* may have served as watch-towers. There is a remarkable earthen mound at Begampur, situated to the north of the railway line just outside the Patna City Station. The lofty top is approached by a series of steps or stairs. Was it a bastion of a fort, marking the north-east of the City fortification and how did the top become an abode and burial place of a *faqir* called. Shah Mir Mansoor? The other mound or *Mathni* is also probably a Buddhist survival, which came to be known after another Muslim *Pir* or *Faqir*, Shah Maruf who had settled down over it died and was buried there. The common people gave a distorted name, Maruganj, to the whole of that quarter which became a large market-place. The residential quarters of the Governors like Parwez and Azam of Royal blood and of high ranking officials and nobles of great eminence was once called *Kaiwan Shikoh* is now called Kaua Khoh. There is another case of distortion elsewhere. Just to the west of Bankipore area is the Mohalla now called by the name Baqarganj. The late Mr. M.R. Ghosh was quite wide of the mark in naming it after a son-in-law of Murshid Quli Khan. Actually, it was a Military *Bazar* or *Mandi* on the eastern side, at some distance of Gandhi Maidan, built near his own residential house by General Robert Barker who lived there till 1781 but had built the Bazar in 1766.

Another survival of the Buddhistic relics is found on a high ground over which stands what is called *Pir Damariya Khanqah*, and adjacent to it is a mosque ascribed to the time of Jahangir. Syed Muhammad Pir Damariya-I had a Mosque, still standing, at Jaruha (Hajipur). Parallel to that was the spot occupied by Syed Ahmad, Pir Damariya-II, in old Patna just on the southern edge of the Ganges and Syed Husain, Pir Damariya-III, lies buried somewhere in Bhagalpur. These were the sons and grandsons of Makhdum Syed Hasan, a Sufi of Suhrawardi order, who lies buried at Hasanpura in the old Saran district. They were so called because they accepted only a *Damri* (a small copper coin) as *Nazr* (offering).

Perhaps the Muslim Darweshes chose hilly or high ground which were really Buddhist mounds or stupas so as to be free for their ecstatic and spiritual exercises. Of the two such personages who came from what is now known as Pakhtunistan, one came during the time of Akbar and became known as Makhdum of Chunar (a fort in Mirzapur) and the other whom the people gave the name of *Shah Arzani* (d. 1028). The *Dargah* there and the surrounding buildings, situated south-east of Pathar-ki-Masjid, are on the site of a Buddhist Stupa or a monastery. M.R. Ghosh wrote that about seven feet below and beneath the top a government archaeologist had found a stone image of Buddha, horizontally embedded on the wall of a big old pucca well which still attracts visitors. Another case is that of the *Qazin* Ola Shuttari (d. 905) of Bania Basarh or Vaishali whose tomb lies on the top of a Buddhist stupa.

On the way to the old city, sitting in the car, Askari told his friends something about Golakpur which should have been named Bolakpur after a distracted *faqir*, Bolak Shah, who was seen constantly muttering and murmuring something. He was killed by a mad cap. He lies buried on a platform on the edge of the river. At some distance to it, towards south-west, at the south-eastern corner of the Engineering College foot-ball field, is the ruined Mosque of Mulla Shadman, a disciple of Mulla Shahbaz of Maulana Chowk (Bhagalpur). The throne-hungry Prince Farrukh Siyar had approached him for his blessings and performed *namaz* at his mosque, which fact is recorded in an inscription still set on the mosque. Sitting in the car Prof. Askari had also told his guests about the large expanse of ground to the north of Ashok Path with some rickety houses which was once called Badshah-i-Ganj, which was swallowed up by the buildings of the Science College and Engineering College. Parallel to it, south-wards, was the *Bagh-i-Mir Afzal* whose tomb can still be seen hidden by new buildings. A considerable mound or a hill of a mendicant ascribed to Bhikhna Kunwar, generally worshipped by the lower-class Hindus, Ahirs and Dusadhs, was situated to the north of *Mahalla* Ramna, a Buddhistic name implying a deer-park. The whole ground had been made over by the grateful English to Nawab Muniruddaulah, a minister of Shah Alam 11, who had helped Robert Clive in acquiring the *Diwani* of the Eastern Provinces. He had his high mansion and *Imambara* on it. He died at Benares in 1774 but he is buried in old Patna City in the compound of the Baoli *mahalla*, near the City Hospital.

Mahendru *mahalla* was called after a brother of Asoka, who is said to have been sent to Ceylon for preaching Buddhism. Pirbahore and Sultanganj were named after some saintly personages. Some say, however, that *Data* Pir Bahore and Shah Baquar, whose dated *Takiya* still exists, were contemporaneous. The *Data* was a contemporary of Shah Arzan referred to above. Alamganj has been mentioned in the Factory Records of the English. I made the car stop and took my friends to the upper part of the historic *Paththar ki Masjid*. One of my American friends was an Arabist, but there was nothing for him to read, for the demoralised custodians had the inscription plastered with cement, considering that it contained provocative references. Another historic mosque was built by Haji Chand an official of Nawab Shaista Khan during the governership of Bihar (1639-43). It is now almost devoid of its original splendour and we could see only a few Persian glazed tiles here and there. It was with the help of Askari that the fallen inscriptional tablet of the mosque was transferred to the Patna Museum through the good offices of his friend Mr. S.V. Sohoni.

To the south of the Tripolia Hospital a bifurcation of the road occurs, and a branch lower road, called English Road, now Sher Shah Road, runs going up to the *Pachchim Darwaza*. On the southwards side of this road lies a *mahalla*

named Nanmohiyar after a gentleman who flourished long ago and was called Nanhe *Miyan*. Adjacent to that is the locality inhabited by the Birds Catchers still called *Mir Shikar Tola*. Close by is the *dargah* with the tomb of Shah Karak for whose disci-ples, much against their wishes, Sahebzada Singh, the father of Kunwar Singh of 1857 fame, made liberal provision out of his own possessions in Shahabad, Saran and Champaran. Proceeding on the main road, one has to pass through a magnificent *Imambara* of Imam Bandi Begum whose beautiful tomb with latticed walls lies to the north of it. Then one comes to the modern Patan Devi, which is very close to the royal *ldgah* built in 1628-29 by Nawab Saif Khan, the governor, who was also the husband of Malika Bano, the elder sister of Empress Mumtaz Mahal. It was he who also built the Arabic College named after him; as well as the adjacent mosque and a water-basin with a running fountain and a public bath (*hammam*). We then come to the English Opium Factory where Shah Alam 11 was enthroned. Descending down to a lane, skirting the eastern wall of the Opium Godown, one comes to the *mahallas* called Nauzar Katra and Diwan Mohalla. The former is named after Mirza Nauzar Safwi, the first cousin of Mirza Murad, who gave his name to Muradpur area. Both of them had held official positions as *fauj-dars*; but had given up their jobs and become ascetics.

Reverting to the Ashok Path and proceeding to the south of Mahabir ghat, one enters the city through what was called as Pachchim Darwaza. There was a market on both sides of the road where, on the southern side, there is a magnificent mosque built by Mirza Masum in 1616. The door which lead to the mosque is built of black basalt stone probably belonging to some Hindu building. There is a reference to this *mahalla*, called *Guzri* Mirza Masum, in the papers of the 18th century Lala Ujagarchand, poetically named Ulfati, who writes that a big fire had broken out in this market-place called *Guzri*, where the father of Nawab Mir Qasim, then a Diwan of Bihar, used to hold his *Kachahri*. It would be interesting to know that Nawab Mir Qasim was born in Nuhaniipur miscalled Lohanipur and a brother of his, Gulzar Ali, had built a garden which developed into a quarter called Gulzarbagh. It is in this locality that the Parsi (Zoroastrian) author of *Dabistan-i-Mazahib* wrote his valuable work on comparative religion, keeping himself anonymous. He had perhaps assumed the poetical name of *Maubad*.

Among the other important Mosques in the city, the oldest is that which had originally been built in 1489 by Alauddin. Husain Shah, the founder of Husaini dynasty in Bengal and was repaired and renovated in 1646 by a barber named Begu *Hajjam*, who gave his name to it. Both the new and old inscriptions of this Begu *Hajjam's* Mosque are available. It lies on the road side to the east of Khwaja Kalan Ghat. The Meetan Ghat and Maharaj Ghat Mosques, though important, came much later. There is also Fakhrudaulah's Mosque, near the Chowk on the north of the road. He was a

brother of Samsamuddaula Khan Dauran and ruled over Bihar from 1731 to 1736. Haji Tatar's Mosque, the Katra Mosque of Shaista Khan and the Mosque of Khawaja Amber, a Nazir of Shaista Khan, dated 1108-1688-89 still exists. The Babuaganj Mosque with beautiful Persian tiles and a large inscribed stone slab which was sent at my instance to Patna Museum was also built by a servant of Shaista Khan. The mosque built by his son, Buzurg Umeed Khan, also a Governor of Bihar, 1683-1686, still exists. The historic Mosque of Sher Shah to the south west of Purab Darwaza just to the west of the Mohalla called Dhawalpura is perhaps the largest and one of the oldest Mosques in Patna City. But in place of the five domes of the building we see only one dome due to the havoc wrought by the earthquake in 1934. Within its enclosure there are many tombs including that on its door way; it is the high earthen tomb of Mustafa Khan Rohilla. Outside the graveyard, to the east of Agha Husain ka Chauraha, wherein one can still see the stone slab of the tomb of the Urdu poet, Ashraf Ali Fughan, the foster brother of emperor Ahmad Shah, there is another historic Mosque with a subterranean passage or a *chillagah* in Maharajghat named after Raja Ram Narain, a Deputy Governor of Bihar 1756-61. Ajoining this *Rauza* mosques are the tomb of Shuttari Sufi saints, Taj and Mangan.

Some of the mausoleums of historic interest have disappeared and others which were once object of great veneration are now in a deteriorated condition, and there are a few fake ones which have developed into modern Mausoleums. There was a keeper of a big garden, named Chhajju, the delicious fruits whereof including mangoes were sent as presents to Alivardi and Sirajuddaula. There is a newly-built structure over the tomb, now named as the tomb of Chhajju Shah. On a high ground in the vicinity of the famous Golghar or Gola, granary which was meant as a storehouse of grains and was built in 1786, there is a small four-walled tomb of a supposed saintly person called Baz Bahadur. Probably, Jahangir Quli, a Governor of Bihar who had succeeded Asaf Khan and had later been transferred to Bengal where he died very shortly after, lies buried there. The Golghar is one of the most remarkable and massive brick-buildings about 96 feet high and 25 feet thick at the bottom, bee-hive in shape with spiral stair cases outside, winding to the top, standing whereon I could have a view of the great part of the city. This dome-shaped structure was begun in 1770 by Captain John Garstin, an Engineer, and was never used as granary. Garstin was unfortunate to acquire a nick-name for no fault of his own.

Going east-ward on the Ashok path, and once again returning to Patna City one comes to a tomb in Dhawalpura, North West of Patna Railway Station, where a tomb enclosed with broken wall but still adorned with some lattice stonework was noticed. The father of the first Nawab of Awadh, Saadat Khan lies buried there. Safdar-Jung when he came to Patna, proceeded from Meethanpur Talab, where he had been

encamped, to offer his *Fatiha* to the soul of the father of his father-in-law. The beautiful walled enclosure with carved *Jails* or latticed screen all around the tomb had been built at his instance. *Muharram majlises* were held there but now even the tomb is not easily traceable.

Now we come to what was called Nawab *Shaheed Ka Maqbara* or the mausoleum of Nawab Haibat Jung. It is situated in a large garden, praised so highly by the historian-author of *Tarikh-i-Muzaffari*, with an *Imambarah* and an old mosque. It was in the palace of 40 pillars, called *Chihal Sutun*, in Chimini Ghat, just to the west of the *Masjid* and *Madrasa* of Saif Khan, that Haibatjung, was treacherously murdered by a Rohilla of Darbhanga, as a revenge for defeating and killing Mustafa Khan, meting out a sombre fate to him by cutting his body into two and suspending it on the eastern and western gates. This was followed by three months sack of the City by the Rohilla Afghans of Darbhanga. Syed Ahmad Isfahani managed to take down the head along with the trunk and buried it in one of the most interesting spots situated to the south of Begumpur or Patna City Station. The tomb stands in the midst of a walled garden, approached by a double-storeyed gateway built by Raja Janki Ram Bengali, a deputy of Sirajuddaulah. This was by far the handsomest tomb in Patna. It consisted of a open shrine of black hornblende cut into lattice works, having a grave which is partly made of black stone and partly of marble. In a special number of the Searchlight (1946) on a demand by its the then Editor, Askari wrote a fairly full paper with the title of the Mausoleum of Nawab Haibat Jung and quoted from Raja Ram Narain's letters who wrote about his personal presence there on 10 days of *Muharram*. One more important quarter to the south of Chowk called Jhauganj reminds us of Raja Jhau Lal, a minister of Awadh Nawab Asaf-ud-daula who was forced to exile him.

A locality to the south of the Chowk is called Mangal Talao or Shaikh Matha Ki Garhi. It furnishes us with a positive evidence that some of the antiquities of ancient Patna are buried below the modern city. The excavation made in 1876 by Mr. Mc. Crindle, dug deep to the extent of about 12-15 feet below the sweeping surface, disclosed the remains of a long brick wall from north-west to south-east, with palisades of strong timber and also wooden pieces of broken boats. It is named after Shaikh Matha who was a sepoy in the army of Islam Khan, and who later settled at the place and earned his livelihood by making and selling bricks. When the flooded river washed away the banks, traces of the old walls, door, gates-posts and broken pieces of vessels were found. Mr. Mangle, the Magistrate ordered the bones of animals and other things lying deep in the waters of tank to be cleared and he had the pond surrounded by a large garden; hence it came to be called Mangle's tank.

Other important buildings was the *Walan-dez Ka Pushta*", an off-shore revetment of the Hollanders to

the north of Patna Cemetery and the City Hospital, where the Dutch had built a salt-petre factory, and set up their Bungalows,

Patna Cemetery is also a historically important European Monument, situated in what was once the dwelling place or *Haveli* of Haji Ahmad, the elder brother of Alivardi and maternal grandfather of Serajuddaulah. A marked feature of this cemetery is the high obelisk which was built over the wall inside which as many as 47 Englishmen including their chief, Ellis were thrown after mercilessly murdering them. This heinous affair was the work of Samru, an official of Nawab Mir Qasim, then at war with the English. This happened in October, 1763, but the obelisk was set up in 1880.

Padri Ki Haveli is another old building of the Catholic Christians dedicated to blessed Mary. It is at some distance from the Cemetery to the east on the main road. It was erected in 1772 by Father Joseph who lies buried in the compound. It has a lofty and imposing facade with pillars built in Ionian style of architecture, but the interior of the Church is

in the Corinthian style with slender fluted columns and bell-shaped capital.

Harmandir the well-known Sikh *mandir* represented the birth of the tenth and the last Guru, Govind Singh. It stands on the site of the house of an old Hindu convert which was situated to the north of the present Jhauganj Post Office. Mother Gujri, wife of Guru Teg Bahadur, had given birth to Guru Govind Singh in 1066 A.H. Now it has become one of the most splendid buildings and a sacred place of pilgrimage for the Sikhs.

To conclude this survey with a brief reference to the Court of Justice set by Jafar Khan, a servant of Nawab Daud Khan in 1663-4, and another built by Hasan Ali, an official of Nawab Fakhruddaulah in 1729-30 and administered by Sadrus-Sudur who gave the name to Sadrgali. The two buildings stand at the site of the Khawaja Kalan *thana*, and their inscriptions are set in the downstairs northern verandah of the *thana*.

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