

CHAPTER — VIII

The National Archive's Nalanda branch conducted excavation on the spot and around the Temple and found that the spot has ancient history buried. The brief report was published in Hindi Daily News Paper "Danik Jagran" issue dated 14th June 2000 published from Varanasi which is briefly reproduced here under:-

"ANWANK MEIN MILE KUSHAN KAAL KE AWA- SHESH"

"Anwak gaon ke mandir se mile awashesh Gupt kal ke naheen balke Kushan Kaal ke prateet hote hain aur sambhavana hai ki yehan ki sabheyata kuch is se Bhee zyada Pracheen ho.

Aitihasic addheyanon se Anwak jise kiv-dantiyon ke anusar Awantikapuri kaha- Jata hai, mein Raja Parikchit ke larke Maharaja Janmyjaya ke yagya sthal ki Pramarikta abhee sidh naheen hoee hai.

Anwak ka aitihsic mahatva uss samay liya gaya jab 1980 main vartaman Mandir ke pass khudai me chandi (silver) ke purane sikke aur ient (brick) Adi miley. Usi samay garmiyon mein jab tall ka pani sookh gaya aur gehrai Main ek (kalash) kunyan ke khodai mein jaley huey (burnt) jao aur sanp (snake) ki jalee haddiyan mileen. Iss sey yeh prateet huva ki yehan per kisi Prakar ka Havan ya Yagya huva tha.

Yehan isthith Mandir ke garbh main mil rahe awashesh aur door tak lagbhag 84 beeghe mein phaila sarover aur. Sarover ke kinare bane ghat ke beech mein hi shatabdiyon ka anter hai. Garbh gereh se mile awshesh jehan chauthi panchvi shatabdi ke prateet hote hain waheen sarover ke kinare bane ghat mein lage ient (bricks) doosari, teesari shatabdi ke hain, jo kusharn kal ke mane jate hain.

Yahan mil rahe awshesh is baat ki gawahi to de rahe hain ki yehan ki Sabheyata kafi pracheen hai. Yehan stith Mandir ke garbh mein mill Rahe awsheshon aur mandir ke sum-mukh 84 bighe main phaila taal ke Chaaron ore ghat per mile puratat ienton (bricks) mein shatabdiyon ke Fark se yeh tai hai ki sadiyon se is sthal ke mahanta ko sweekarte huve Ise zinda rakhne ka prayas kiya gaya hai. Khodai mein bhinne bhinne Jaghon per vibhinne kaal samay key mil rahey sikkon (coins) aur pattaron Sey yeh bhi aspash hai ki yeh asthal dharmik drishti sey us samay bhi Uchchathat mahatva sey jura raha hai.

Hall hi mein puratatva servekcharn (National Archives of India) ke Sarnath Ekai ke adhischak Shri K. K. Mohammad ne Anwank ke Itihas ko kuredney Ka paryas kiya, aur is sthal ke puratatva pramarikta key

sanket paker is sthal Ki trial test ki na sirf anumata deyde balkee Sahayak Puratatva Ved Manoj Duvedi ko is sthal ki khudai ka prabhar saonp diya. Aitihāsik tathya va tatva zameen ke bheeter hone ki sambhavna hai.”

The above reports in Dainik Jagran, came in 2000 and the digging of the Kalash took-place in 1980, where as my meeting with the Pujari and ascertainment of the existence of Havan Kund took place in 1968. The ancient Historical and Religious importance of not only the Village Anwak but that of entire area can not be denied. It was the border of Kannauj Kingdom up to which Mehmood had already captured. Threatened with the danger that Mehmood may not go further east including upto Benaras (Varanasi) Mahindrapal-I who was having his kingdom from Bengal to Bihar and eastern Uttar Pradesh and extended it upto Benaras, selected the spot for building the Fort and named it “Rata Garh”. Rath is a Sanskrit word meaning Vaishnois. The construction of Ratagarh fort just at the eastern border of Kannauj Kingdom alarmed the Kannauj Ruler who considered it as a threat to his territories. Hence he complained to Mehmood. On the invitation of Kannauj ruler, Mehmood undertook this expedition and attacked at the fort ‘Ratagarh’ and after capturing and destroying the Fort and all signs of opposition returned the area to the Ruler Mahindrapala-I under an agreement that he will not venture to any area which was part of Kannauj kingdom. This was done by Mehmood as per his policy to retain the original ruler or his surviving generation to keep their territories under their control except the wealth which Mehmood used to collect and take it to Ghazni. However for the benefit of Kannauj Ruler Mehmood, before proceeding, further installed the ancestors of Village Mohammadpur, Ghaghar Khan Kakar and Pabar Khan Kakar at the bank of river Manghai, with in the territory of Kanauj to keep a watch on the activities of those inhabiting across the border for the safety of the ruler of Kannauj. Thus the village Mohammadpur came into being.