

**A HISTORICAL SKETHCH OF FAIZABAD WITH
INCLUDING PARGANAS HAVELI-LOUDH AND
PACHHIMRATH WITH THE OLD CAPITALS AJUDHIA
AND FYZABAD**

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AJUDHIA.

Ajudhia- Ajudhia, which is to the Hindu what Macca is to the Mahomedan, Jerusalem to the Jews, has in the traditions of the orthodox, a highly mythical origin, being founded for additional security not on the earth for that is transitory, but on the chariot wheel of the Great Creator himself which will endure for over.

In appearance Ajudhia has been fancifully likened to a fish, having Guptar as its head, the old town for its body, and the eastern parganas for its tail.

Derivation- The name Ajudhia is explained by well-known local Pandits to be derived from the Sanskrit words, *Ajud*, unvanquished, also *Aj*, a name of Barmha, the unconquerable city of the Creator, But Ajudhia is also called *Oudh*, which in Sanskrit means a promise, in allusion it is said, to the promise made by Ram Chandr when he went in exile, to return at the end of 14 years. These are the local derivation; I am not prepared to say to what extent they may be accepted as correct. Doctor Wilson of Bombay thinks the word is taken from *yudh* to fight, the city of the fighting Chhatris.

Area:- The ancient city of Ajudhia is said to have covered an area of 12 *jogan* or 48 kos, and to have been the capital of UtarKausala or Kosala, (the Northern Treasure) the country of the Surajbans race of Kings, of whom Ram Chundar was 57th in descent from Raja Manu, and of which line Raja Sumintra was the 113th and Dwapar Jugs, and 2,000 years of the Kul or present Jug or Era.

The description of the Ajudhia of Rama and the Ramayan has been beautifully rendered into verse by the distinguished Principal of the Benares College, Mr. Griffiths.

Her ample streets were nobly planned.

And streams of water flowed,

To keep the fragrant blossoms fresh,

That strewed her royal road.

Their husbands, loyal, wise and kind,
Were heroes in the field,
There many a princely palace stood,
In line, on level ground,
Here temple, and triumphal are,
And rampart banner crowned.
There gilded turrets rose on high,
Above the waving green,
Of mango-groves and blooming trees.
And flowery knots between.
On battlement and gilded spire,
The pennon streamed in state;
And warders, with the ready bow,
Kept watch at every gate,
She shone a very mine of gems,
The throne of Fortune's Queen; So
many-hued her gay parterres, So
bright her fountains sheen.
Her dames were peerless for the charm,
Of figure, voice, and face;
For lovely modesty and truth,
And woman's gentle grace.
And sternly battling with the foe,
Could die, but never yield.
Each kept his high observances,
And loved one faithful spouse;
And troops of happy children crowned,
With fruit their holy vows.
(Scenes from the Ramayan.)

With the fall of the last of Rama's line, Ajudhia became a wilderness, and the royal race became dispersed even as the Jews. From different members of this dispersed people, the Rajas of Jaipur, Joudhpur, Udeypur, Jambu, &c., of modern times, on the authority of the "TirhutKuth-ha," claim to descend. Even in the days of its desertion Ajudhia is said still to have remained a comparative Paradise, for the jungle by which it was over-run, was the sweet-smelling

keorah, a plant which to this day flourishes with unusual luxuriance in the neighbourhood.

Ban-Oudha.-In less ancient times when waste began to yield to cultivation, it took the name of Ban-Oudha or the Jangle of Oudh. With this period the name of Vikramajit is traditionally and intimately associated, when Budhism again began to give place to Brahminism.

The restoration by Vikramajit.-To him the restoration of the neglected and forest-concealed Ajudhia is universally attributed. His main clue in tracing the ancient city was of course the holy river Sarju, and his next was the shrine still known as Nageshar-nath, which is dedicated to Mahadeo, and which presumably escaped the devastations of the Budhist and atheist periods. With these clues, and aided by descriptions which he found recorded in ancient manuscripts, the different identified, and vikramajit is said to have indicated the different shrines to which pilgrims from afar still in ghousands half-yearly flock.

Rajkot: -- The most remarkable of those was of course Ramkot the strong-hold of Ramchandar. This fort covered a large extent of ground and according to ancient manuscripts, it was surrounded by 20* bastions, each of which was commanded by one of Rama's famous generals, after whom they took the names by which they are still known. Within the fort were eight royal mansions-! - Where dwelt the Patriarch Dasrath, his wives, and Rama his deified son, of whom it has been plaintively sung-

"Lord of all virtues, by no stain defiled,
The king's chief glory was his eldest child,
For he was gallant, beautiful, and strong,
Void of all envy, and the thought of wrong.
With gentle grace to man and child he spoke,
Nor could the churl his harsh reply provoke,
He paid due honor to the gook and sage,
Renowned for virtue and revered for age.
And when at eve his warlike task was o'er,
He sat and listened to their peaceful lore,
Just pure and prudent, full of tender ruth,
The foe of falsehood and the friend of truth; Kind,
slow to anger, prompt at miseries call,

He loved the people, and was loved of all,
 Proud of the duties of his warrior race,
 His soul was worthy of his princely place.
 Resolved to win, by many a glorious deed,
 Throned with the gods in heaven, a priceless meed
 What thought Brihaspati might hardly vie,
 With him in eloquence and quick reply,
 Nano heard the music of his sweet lips flow
 In idle wrangling or for empty show.
 He shunned no toils that student's life befit,
 But learned the Vedas and all holy writ;
 And even eclipsed his father's archer fame,
 So swift his arrow and so sure his aim.

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| 1. Hanuman Garhi. | 11. Kuteswar. |
| 2. Sugreon | 12. Labidh Bawan |
| 3. Ungad | 13. Mayand |
| 4. Dibadh | 14. Rakhach |
| 5. Nal | 15. Surumbha |
| 6. Nil | 16. Bibhi Khan |
| 7. Sukhen | 17. Pindark |
| 8. Kuber | 18. Mat Gajyindr |
| 9. Gwachh | 19. Jamwant |
| 10. Dadh Biktr | 20. Kesri |

- !-1. Rattan Singasin (the throne room).
2. Kosilla Mandr (the palace of Kosilla, Raja Dasrath's 1st wife)
 3. Sumantra Mandr, (ditto, ditto, 2nd wife.)
 4. Kekai Bhawan, (ditto, ditto, 3rd do.)
 5. Subha Mandr, (the court house.)
 6. Janam Asthan, (Rama's birth place.)
 7. Nowratan, (assembly room of the queens.)
 8. Kunak Bhawan, (the golden palace of Ramchandar.)

To this praise for virtue his ancient father apparently had no pretension; for we are told that besides the three wives above marginally indicated, who caused him so much anxiety, there were 360 others of whom history says little.* A prodigality of connubial happiness which in modern days found its parallel also in Oudh, in the Kesar Bagh Harem of Waj id Ali Shah.

Note: - The same story and number of wives is also ascribed to Salivahara and Tilokchand.

Samundra Pal Dynasty- According to tradition Raja Vikramaditta ruled over Ajudhia for 80 years, and at the end of that time he was outwitted by the Jogi Samundra Pal, who having by magic made away with the spirit of the Raia_ himself entered into the abandoned body and he sand his dynasty succeeding to the kingdom they ruled over it for 17 generations or 643 years, which gives an unusual number of years for each reign.

Note: - Ancient Hindu History is sadly mystified by the irrepressible appearance of Vikramditta. Wilford speaks of eight rulers of the name, extending over as many centuries. Something of the same kind may be said of Tilokchand in these parts, for the Bais, Bachgote and Siribastam families all had most prominent rulers of that name.

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The AjudhiaMahatum: - No account of Ajudhia would be complete with did not throw some light on the Ramayan and the AjudhiaMahatum. Of the former of these works, I need not speak, for through the writings of Wheeler, Cust, Monier Williams &c. most readers are familiar therewith. I will therefore confine my remarks to the AjudhiaMahatum, which is comparatively unknown.

This work was prepared to the glorification of Ajudhiaaccording to some, by Ikshawaku of the solar race, while others with more probability aver that it is a transcript from the Askundhand PadamPurans, and is not the production of any Raja. Be that as it may it is well that the essence of the work should be made available to the public, and in this view Mr. Woodburn c.s. Has been good enough to make a connected abstract for me, from a literal translation which I had made some years ago. This abstract is given as Appendix B.

Limits of Ouch: - It is not always easy to comprehend what is meant by the Oudh or Ajudhia of ancient times, for that territory has been subjected to many changes. So far as these are known to me, I give them below-

The Oudh of Rama.- Such intelligent natives as Maharaja Man Singh have informed me that at this period Oudh was divided into five portions, thus:- (1) *Kosal or UtarKosala*, which included the present Trans-Gogra districts of Gorakhpur, Busti, Gondah and Baraich. (2)

Pachhamrath, which included the country between the rivers Gogra and Gomti, extending westwards from Ajudhia to Nimkhar in Sitapur, (3) *Purabrath*, or the territory between the same rivers, extending eastwards towards Jaunpur, the limit not being traceable. (4) *Arbar* being the country around Pertabgurh, lying between the rivers Gomti and Son, probably the same that is still known as Aror or Arwar: and (5) *Silliana*, which included some portion of the Nepal hills running along the then Oudh frontier.

The Oudh of Akbar- Mention is made of the title of Subadar of Oudh as early as A.D. 1280, and it was one of the 15 subas or Governorships into which Akbar subdivided the empire in 1590 A.D. The Mahamadan attempt to change the name from Oudh to Akhtarnagar, never seems to have succeeded fully.

The boundaries of the old Suba differed materially from those of the present day, and a large part of what is now the eastern portion of the Province, including Tanda, Aldemau, Manikpur, &c., was not in those days included in Suba Oudh, but in Allahabad. According to the *Ain-i-Akbari* the Suba then extended from and inclusive of Sirkar Gorakhpur, to Kanouj, and from the Himalayas to Suba Allahabad, 135 kos by 115 kos.

Suba Oudh contained five Sirkars, viz., (1) Oudh; (2) Lucknow; (3) Baraich; (4) Khyrabad; and (5) Gorakhpur. The details of these are given below, but they are only approximately correct, and in regard to some places my information is incomplete.

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With reference to the remarks of Professor Wilson above referred to it may be observed that the Chinese traveller Hwen Thsang found no less than 20 Buddhist monasteries with 3000 monks, at Ajudhia in the 7th century, and also a large Brahminical population with about 20 of their temples; so that after the revival of Brahminism the idea of monasteries was probably borrowed from the Buddhists; or may it not have been that whole monasteries went from the one faith to the other, as they stood? If a gaur Brahmin in these days can legitimately supervise a Jain temple it seems just possible that the sectarian feelings of the Brahminists and Buddhists and Jains of former times, were less bitter than we are liable to suppose.

The monastic orders.- There are seven Akharas or cloisters of the monastic orders, or Bairagis, disciples of Vishnu, in Ajudhia, each of which is presided over by a Mahant or Abbot; these are:-

1. *Nirbani*, or silent sect, who have their dwelling in Hanuman Garhi.
2. *The Nirmohi*, or void of affection sect, who have establishments at ramghat, and Guptarghat.
3. *Digambari*, or naked sect of ascetics.
4. The *Khaki* or *ash-besmeared* devotees,
5. The *Maha-nirbani*, or literally dumb branch,
6. The *Santokhi*, or patient family.
7. The *Nir-alambhi*, or *provisionless* sect.

The expenses of these different establishments of which the first is by far the most important, are met from the Revenues of lands which have been assigned to them; from the offerings of pilgrims and visitors; and from the alms collected by the disciples in their wanderings all over India.

The Nirbani sect, - I believe the Mahant of the *Nirbani Akhara* or Hanumangarhi, has 600 disciples, of whom as many as 3 or 400 are generally in attendance, and to whom rations are served out at noon daily. The present incumbent has divided his followers into four Thoks or parties, to whom the names of four disciples as marginally noted, have been given.

1. Kishon Dasi.
2. Tulshi Dasi.
3. Muni Rami.
4. Jankisaran Dasi.

There appear to be as I have already pointed out in my "Notes on Races, &c.," several grades of discipleship in connection with these establishments.

I. There are the ordinary worshippers of all the different Hindu castes, who still retaining their position in the world and their home ties, become disciples in the simple hope that their prayers offered under the auspices of their spiritual guides, will be heard and their temporal wishes granted.

II. There are also those who forsaking the world and their homes, join the fraternity of devotees in view solely to their eternal well-being, a privilege which is within the reach of all castes of Hindus. Of

these later those who were Brahmins and Chhatris before initiation are exempted from manual labor, while the menial offices of cooking, sweeping, water drawing &c. devolve upon those of the brethren who were originally of the lower castes.

A disciple of the 2nd class is for a time admitted as a novice and intrusted with unimportant secular offices only. He is then required to make a round of the great places of pilgrimage such as Dwarka Jagarnath, Gya *c., and on his return thence he is finally admitted to all the privileges of the order; celibacy is enforced, and those who surreptitiously marry, or steal, are expelled from the brotherhood. Brahmins and Chhatris are admitted membership without limit as to age, but candidates of other castes must be under the age of sixteen years, so that they may readily imbibe the doctrines of the order. The orders of the Mahant and his advisers, the heads of Thoks, must be implicitly obeyed. The best of the disciples are chosen to remain at the temple to conduct the devotions in solitude.

Nirmohi sect. - It is said that one Gobind Das came from Jaipur some 200 years ago and having acquired a few Bighas of revenue-free land, he built a shrine and settled himself at Ram Gaht. Mahant Tulshi Das is the sixth in succession. There are now two branches of this order, one at Ram ghat and the other occupying the temples at Guptar Gaht. They have rent free holdings in Busti, Mankapur and Khurdabad.

The Digambari sect. - Siri Balram Das came to Ajudhia 200 years ago, whence it is not known, and having built a temple settled here. Mahant Hira Das is the Seventh incumbent. The establishment of resident disciples is very small being limited to 15; they have several revenue free holdings in the district.

The Khaki sect. - When Ramchandr became an exile from Ajudhia his brother Lachhman is said in his grief to have smeared his body with ashes and to have accompanied him. Hence he was called *Khaki* and his admiring followers bear that name to this date. In the days of Shuja-ud-Dowla Mahant Dya Ram is said to have come from Chitrkot, and having obtained 4 bighas of land, he thereon established the akhara, and this order of Bairagis now includes 180 persons, of whom 50 are resident and 100 itinerant. This establishment has some small assignments of land in this, and in the Gondah district.

Ram Das the present Mahant is seventh in succession from the local founder of the order.

The Mahanirbani sect. -Mahant Parsotam Das came to Ajudhia from Kotah Bundi in the days of Shuja-ud-Dowla, and built a temple at Ajudhia. Dial Das the present incumbent is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants. The works Mahanirbani imply the worshipping of god without asking for favors, either in this world or the next.

The Santoki Sect.- Mahant Rati Ram arrived at Ajudhia from Jaipur in the days of Mansur Ali Khan, and building a temple founded this order. Two or three generations after him the temple was abandoned by his followers and one Nidhi Singh, an influential distiller in the days of the Ex-king, took the site and built thereon another temple. After this Khushal Das ofthis order returned to Ajudhia and lived and died under an Asok tree, and there the temple which is now used by the fraternity, was built by Ramkishn Das the present head of the community.

The Niralambhi sect. -Siri Birmal Das is said to have come from Kotah in the time of Shuja-ud-Dowla, and to have built a temple in Ajudhia, but it was afterwards abandoned. Subsequently Narsing Das of this order erected a new building near Darshan Sing's temple. The present head of the fraternity is Ram Sevak, and they are dependant solely on the offerings of pilgrims.

The Janmasthan and other temples.- It is locally affirmed that at the Mahomedan conquest there were three important Hindu shrines, with but few devotees attached, at Ajudhia which was then little other than a wilderness. These were the "Janmasthan," the "Sargadwar mandir" also known as "Ram Darbar" and the "Taretake-Thakur."

On the first of these the emperor Babar built the mosque which still bears his name, A.D. 1528. On the second Aurangzeb did the same A.D. 1658-1707; and on the third that sovereign, or his predecessor, built a mosque, according to the well-knownMahomedan principle of enforcing their religion on all those whom they conquered.

The Janmasthan marks the place where Ram Chandr was born. The Sargadwar is the gate through which he passed into paradise, possibly the spot where his body was burned. The Taretake-Thakur was

famous and the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

Babar's mosque- According to Leyden's memoirs of Babar that emperor encamped at the junction of the Serwa and Gogra rivers two or three kos east from Ajudhia, on the 28th March 1528, and there he halted 7 or 8 days settling the surrounding country. A well-known hunting ground is spoken of in that work, 7 or 8 kos above Oudh, on the banks of the Surju. It is remarkable that in all the copies of Babar's life now known, the pages that relate to his doings at Ajudhia are wanting. In two places in the Babari mosque the year in which it was built 935 H., corresponding with 1528 A.D. is carved in stone, along with inscriptions dedicated to the glory of that emperor.

If Ajudhia was then little other than a wild, it must at least have possessed a fine temple in the Janmasthan; for many of its columns are still in existence and in good preservation, having been used by the Musalmans in the construction of the Babari Mosque. These are of strong close-grained dark slate-colored or black stone, called by the natives *Kasoti* (literally touch-stone,) and carved with different devices. To my thinking these strongly resemble Buddhist pillars that I have seen at Benares and elsewhere. They are from seven to eight feet long, square at the base, centre and capital, and round or octagonal intermediately.

Hindu and Musalman differences.- The Janmasthan is within a few hundred paces of the Hanuman Garhi. In 1855 when a great rupture took place between the Hindus and Mahomedans, the former occupied the Hanuman Garhi in force, while the Musalmans took possession of the Janmasthan. The Mahomedans on that occasion actually charged up the steps of the Hanuman Garhi, but were driven back with considerable loss. The Hindus then followed up this success, and at the third attempt, took the Janmasthan, at the gate of which 75 Mahomedans are buried in the "Martyrs' grave" (ganj-shahid.) Several of the King's Regiments were looking on all the time, but their orders were not to interfere. It is said that up to that time the Hindus and Mahomedans alike used to worship in the mosque-temple. Since British rule a railing has been put up to prevent disputes, within which in the mosque the Mahomedans pray, while outside the fence the Hindus have raised a platform on which they make their offerings.

The two other old mosques to which allusion has been made (known by the common people by the name of *Nourang Shah*, by whom they mean Aurangzeb,) are now mere picturesque ruins. Nothing has been done by the Hindus to restore the old Mandir of "Ram Darbar." The "Tareta-ke-Thakur" was reproduced near the old ruin by the Raja of Kalu, whose estate is said to be in the Punjab, more than two centuries ago; and it was improved upon afterwards by a Marathin, who also built the adjoining ghat A.D. 1784. She was the widow of Jaswant Rai, Holkar, of Indore, from which family Rs. 231 are still annually received at this shrine.