

**REPORT OF THE SETTLEMENT OF THE LAND REVENUE OF THE
FYZABAD DISTRICT By A.F. MILLETT, C.S.,
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617. *The restoration by Vikramajit.* - To him the restoration of the neglected and forest-concealed Ajudhya is universally attributed. His main clue in tracing the ancient city was of course the holy reiver Sarju, and his next was the shrine still known as Nagesher-nath, which is dedicated to Mahado, and which presumably escaped the devastation of the Buddhist and Atheist periods. With these clues, and aided by descriptions which he found recoded in ancient manuscripts, the different spots rendered sacred by association with the worldly act of the deified Rama were identified and Vikramajit is said to have indicated the different shrines to which pilgrims from afar still in thousands half-yearly flock.

618. *Ramkot-* 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 fortwere eight royal mansions," where dwelt the patriach Dasrath, his Wives, and Rama, his deified son....

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| 1. Hanuman Garhi | 11. Kuteswar |
| 2. Sugreon | 12. Labidh Bawan |
| 3. Ungad | 13. Mayand |
| 4. Dibadh | 14. Rkach |
| 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 (throne-room)
2. Kosilla Mandr (the palace of Kosilla, Rja 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 birthplace).
7. Nowratan (assembly room of the queens).
8. Kunak Bhawan (the golen palace of Ram chan dar).

619. Sir H. Elliot mentions that on the occasion of Vi kram aj it's visit to Ajudhya he erected temples at 360 places rendered sacred by association with Rama. Of these shrines but 42 are known to the present generation, and as there are but few things that are really old to be seen in Ajudhya, most of these must be of comparatively recent restoration. A list of these shrines is given as appendix A. (see para. 701), as well as of numerous thakurdwaras, &c., which have been, or are daily being, built by different nobles of Hindustan to the glorification of Ramchandar, his generals, and other members of his royal race. There are also six Mandirs of the Jain faith, to which allusion has already been made.
620. *The Khaki sect.*- When Ramchandar became an exile from Ajudhya, 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 and his admiring followers bear that name to this date. In the days of Shuja-uddault one Mahant Daya 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 Gonda district. Ram Das, the present Mahant, is seventh in succession from the local founder of the order.
663. *The Maha-nirbani sec.*- Mahant Parstam Das came to Ajudhya from Kotah Bundi in the days of Shuja-ud-daula, and build a temple at Ajudhya. Dial Das, the present incumbent, is the sixth in succession. He has 25 disciples, the great majority of whom are itinerant mendicants, the words 'Maha-nirbani' imply the worshipping of God without asking for favours either in this world or the next.
664. *The Santokhi sect.*- Mahant Rati Ram arrived at Ajudhya from Jaipur in the days of Mansur Ali Khan, and, builing 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 of this order returned to Ajudhya and lived and died under an as ok tree, and there the temple which is now used by the fraternity was built by Ramkishn Das, the present head of the community.
665. *The Niralambhi sect.* - Siri Birmal Das is said to have come from Kotah in the ime of Shuja-ud-daula and to have built a temple in Ajudhya, 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 Sewak, and they are dependent solely on the offerings of pilgrims.
666. *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 Ajudhya, which was then little other than a wilderness. These were the "Janmasthan" the "Sargadwar mandir." also known as "Ram Darbar," and "Tareta-ke- 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-known Mahomedan principle of enforcing their religion on all those whom they conquered. The Janmasthan marks the place where Ramchandar was born. The Sargadwar is the gate through which he passed into Paradise, possibly the spot where his body was burned. The treta-ke- Thakur was famous as the place where Rama performed a great sacrifice, and which he commemorated by setting up there images of himself and Sita.

667. *Babar's mosque.*- According to Leyden's Memoirs of Babar, that emperor encamped at the junction of the Serwu and Gegra rivers, two or three *kos* east from Ajudhya, on the 28th March, 1528 and there he halted seven or eight days, settling the surrounding country. A well-known hunting-ground is spoken of in that work, seven or eight *kos* above Oudh, on the banks of the Sarju. It is remarkable that in all the copies of Babar's life now known the pages that relate to his doings at Ajudhya 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.
668. If Ajudhya was then little other than 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, touchstone), 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.
669. *Hindu and Musalman difference.* - The Janmasthan is within a few hundred paces to the Hanuman Garhi. In 1855, when a great rupture took place between the Hindu 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 "Martys" 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 the mosque the Mahomedans pray, while outside the fence the Hindus have, raised a platform on which they make their offerings.
670. The two other old mosques, to which allusion has been made (known by the common people by the name of *Naurang Shah*, by whom they mean

Aurangzedb), are now mere picturesque ruins Nothing has been done by the Hindus to restore the old Mandir of "Ram Darbar." The "Tarcta-ke- Thakur" was reproduced near the old ruin by the Raja ofKalu, whose estate is said to be in the Panjab, more than two centuries ago; and it was improved upon afterwards by Hilla Bai Marathin, who also built the adjoining ghat, A.D. 1784. She was the widow of Jaswant Rae Holkar of Indore, from which family RS.231 are still annually received at this shrine.

671. *The Jain hierarchs; the Jain temples.* - The generally received opinion of this sect is that they are a branch of the Buddhists who escaped the fate of the orthodox followers of Gautama in the eighth and ninth centuries, by conforming somewhat to Brahminism and even helping to persecute the Buddhists. Hence many Jains acknowledge Shiva, and in the south are even divided into castes. The precise period of the schism is unknown. The J ains recognize 24 J ainas or tirthankaras or hierarchs, and in this they resemble the Hindus.
672. *Adinath*= The first of these and founder of the sect was Adinath, also called Rishabbanath, also Adisarjidwal and Rikabdeo. This Jaina was thirteen times incarnate, the last time in the family of Ikshwaku of the solar race, when he was born at Ajudhya, his father's name being Nabi and his mother's Miru. He died at Mount Abu in Gujrat, where the oldest temple is dedicated to him, A.D. 960. The Jains, according to Ward (recent edition), allege that they formely extended over the whole of Aryu and Bharata- Khunda and that all those who had any just pretensions to be of Kshatriya descent were of their sect, and on the same authority Rishabha, another name for the same hierarch, was the head of this arheistical sect.
