

**A GAZETTEER OF THE TERRITORIES UNDER THE
GOVERNMENT OF THE EAST INDIA COMPANY, AND OF
THE NATIVE STATES ON THE CONTINENT OF INDIA.
COMPILED BY THE AUTHORITY OF THE HON. COURT OF
DIRECTORS, AND CHIEFLY FROM DOCUMENTS IN THEIR
POSSESSION. BY EDWARD THORNTON, ESQ. AUTHOR OF
THE "HISTORY OF THE BRITISH EMPIRE IN INDIA."**

PREFACE & (PAGE 739-40)

The desire repeatedly expressed in the General Courts of the East-India Company that an authentic Gazetteer of India should be offered to the British public in a cheap and convenient form, has led to the publication of the present edition. The work has been compiled by the authority of the Court of Directors, and though comprised within a single volume, it will be found to contain the great mass of information comprehended in the four volumes of the "Gazetteer of India." published by the same author in 1854.

This result has been obtained by retrenching some few redundancies, and by adopting an enlarged page and distributing the matter into two separate columns. By these means space has been also acquired for the insertion of much new matter, rendered necessary by the political and territorial changes which have been more recently taken place within our Eastern possessions. On the character of the work a few remarks will be sufficient. Its chief objects are,- 1st, To fix the relative position of the various cities, towns, and villages, with as much precision as possible, and to exhibit within the great practicable brevity all that is known respecting them; and, 2ndly, To note the various countries, provinces, or territorial divisions, and to describe the physical characteristics of each, together with their statistical, social, and political circumstances. To these have been added minute description of the principal rivers and chains of mountains; thus presenting to the reader, within a brief compass, a mass of information which could not otherwise be obtained, except from a multiplicity of volumes and manuscript records.

The volume, in short, may be regarded as an epitome of all that has yet been written and published respecting the territories under the

government, or political superintendence, of the British power in India. Its merits have been frequently discussed in the General Courts of the East-India Company, where successive Chairmen have borne ample testimony to the utility of the publication, and where it has been characterized by the bestinformed among the Proprietors as "*a complete history of India, untainted in any degree by political bias.*"

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A town in the kingdom of the same name. It is situate on the right bank of the river Ghogra, which Buchanan considers here to be "fully larger than the Ganges at Chunar," and which is navigable downwards to its mouth, upwards to Mundiya Ghaut, in the district of Bareilly. It extends about mile in a south-east direction, from the adjoining recent city of Fyzabad; the breadth of the town is some thing less from north east to south-west, or from the river landwards. The greater part of the site is on gently swelling eminences; but to the north-west, or towards Fyzabad, is low. Most of the houses are of mud, and thatched, though a few are tiled. Here, in a large building a mile from the river, is an extensive establishment, called Hanumangurh, or Fort of Hanuman, in honour of the fabled money-god the auxiliary of Rams. It has an annual revenue of 50,000 rupees, settled on it by Shuja-ud-daulah, formerly Nawaub Vizier. It is managed by a malik or abbot, the spiritual superior; and the revenues are dispensed to about 500 bairagis or religious ascetics, and other Hindoo mendicants of various descriptions; no Mussulman being allowed within the walls. Other establishments of similar character are Sugrimkilla, Ram-Prashadka-Kana, and Bidiya-Kund; maintaining respectively 100,250 and 200 bairagis. Close to the town on the east, and on the right bank of the Ghogra, are extensive ruins, said to be those of the fort of Rama, king of Oude, hero of the Ramayana, and otherwise highly celebrated in the mythological and romantic legends of India. Buchanan observes, "that the heaps of bricks, although much seems to have been carried away by the river, extend a great way: that is more than a mile in length, and more than half a mile in width; and that, although vast quantities of materials have been removed to build the Mahomedan Ayodha or Fyzabad, yet the ruins in many parts retain a very considerable elevation nor is there any reason to doubt that the structure to which they belonged has been very great, when we consider that it has

been ruined for above 2,000 years." The ruins still bear the name- of Ramgurh, or "Fort of Rama;" the most remarkable spot in which is that from which, according to the legend, Rama took his flight to heaven, carrying with him the people of his city; in consequence of which it remained desolate until half a century before the Christian era, and by him embellished with 360 temples. Not the smallest traces of these temples, however, now remain; and according to native tradition, they were demolished by Aurungzebe, who built a mosque on part of the site. The falsehood of the tradition is, however, proved by an inscription on the wall of the mosque, attributing the work to the conqueror Baber, from whom Aurungzebe was fifth in descent. The mosque is embellished with fourteen columns of only five or six feet in height, but of very elaborate and tasteful workmanship, said to have been taken from the ruins of the Hindoo fanes, to which they had been given by the monkey-general Hanuman, who had brought them from Lanka or Ceylon. Altogether, however, the remains of antiquity in the vicinity of this renowned capital must give a very low idea of the state of arts and civilization of the Hindoos at a remote period. A quadrangular coffer of stone, whitewashed, five ells long, four broad, and protruding five or six inches above ground, is pointed out as the cradle in which Rama was seventh avtar of Vishnu; and is accordingly abundantly honoured by the pilgrimages and devotions of the Hindoos. Ayodhya or Oude is considered by the best authorities to be the most ancient city in Hindostan; and Princep mentions that some of its coins in the cabinet of the Asiatic Society of Bengal are of such extreme antiquity that the characters in which their legends are graven are totally unknown. According to Elphinstone, "from thence the princes of all other Indian countries are sprung." Buchanan conjectures that it was founded by Brahmins, whom he considers as an immigrant race, more advanced in civilization than the indigenous Indians. "These personages came from western Asia, introducing with them the Sanskrit language, generally admitted to be radically the same with Persian dialect; while the languages spoken among all the rude tribes that inhabit the fastnesses of India, and which are, probably, remains of its ancient tongue, have no sort of analogy to the languages of the West." This author supposes the city to have been founded by Vaiwaswata, one of this race, about 1,366 years before the Christian era. He considers that its renowned ruler Rama perished A.C. 775, involved in the destruction of his city by the hostile confederacy of his sons; that being rebuilt, it suffered a similar fate under the reign of Vridhabala, A.C. 512; and having lain for centuries desolate, was rebuilt A.C. 57, by Vikramaditya, the celebrated king of Oojein.

Tod, however, and Wilford, fond of large numbers, place the foundation of Ayodha in an era more than 2,000 years B.C. The former writer states, without comment, a tradition that Lucknow, distant eighty miles from the present city of Oude is of comparatively recent date, as it is described in the Ayeen Akbery as one of the largest cities of Hindostan; and it is farther stated, "In ancient times this city is said to have measured 148 cose (perhaps 200 miles) in length, and thirty six cose in breadth. It is esteemed one of the most sacred places of antiquity." With the *havili* or municipal district attached, the city is assessed in the Ayeen Akbery at 50,209 rupees, a sum so moderate as to throw discredit on the previous statement of its being one of the greatest cities of India. The present population, according to Butter is 8,000 including 500 Mussulmans. Distant E. from Lucknow 75 miles, N. from Allahabad 95. Lat. 26° 47', long. 82° 11'.

Paper No.
319/IGa

Ext.IS.

Copy of report of the Deputy Commissioner Faizabad in compliance with Commissioner's dated 14.5.1877 recorded in the appeal of Mohd. Asgar in charge of the Janam Asthan Mosque at Ajodya kept in Mis. Appeal no. 56 decided on 13.12.77 by the Commissioner, Faizabad Dn in re Mohd. Asghar Vs. Khem Dass.

Report called for by Commissioner's note of 14 May 1877 recorded on the appeal of Mohammad Asgur in charge of the Janum Asthan Mosque at Ajdodhia.

1. A doorway has recently been opened in the wall of the Janum-Asthan not at all in Baber's mosque, but in the wall which in front is divided from the mosque by a railing. This opening was necessary to give a separate suit on fair days to visitors to the Janum-Asthan. There was one opening only, so the crush was very great and life was indangered. I marked out the spot for the opening myself so there is no need to depute any European officer. This petition is merely un/attempt to annoy the Hindu by making it dependent on the pleasure of the mosque people to open or close the 2nd door in which the Mohamdans can have interest.

2. No objection was made to the opening of this second door.

3. On the 10th November 1873 Baldeo Das was ordered in writing by the Deputy Commissioner to remove an image placed on the Janum-Asthan platform. A report was made by someone (probably a police officer) that he had gone to the house of Baldeo Dass and found that the latter had gone to Gonda. The order was explained to Gyandas and other priests who said could not carry out the order. The order passed on this (15 ... was that if the other party (i.e. the complainant) would name person on whom an order of removal could be served such should be served.

3. These apparently the matter-rested. There is no later on the file.

Sd. g

Dy Commissioner

Ext. 16.

Copy of Commissioner's order dated
13.12.77 in Misc. Appeal No. 56 Mohd.
Asghar Vs. Khem Dass.

Claim:- Dispute about open of a door in the Mosque compound wall of
Janam

Asthan Ajodya Oudh Khas Parg. Haveli Oudh Distt. Faizabad.

As the order in question was opened by the Deputy Commissioner In
the interests of the public safety I decline to interfere.

Appeal dismissed.

13.12.77

Faizabad

Sd.Illegible

O. Commissioner