

CHAPTER XVIII.

PLACES OF INTEREST.

ADAPUR.—A village in Sadar subdivision at a distance of 20 miles north-east from Motihari. There is a police thana, an Anchal Office and a combined Post and Telegraph Office. Adapur is a growing township.

ARERAJ.—See Lauriya Areraj.

BAGAHA.—A township with a future in the Bettiah subdivision situated on the eastern bank of the Great Gandak, 35 miles north-east of Bettiah. It is the headquarters of the thana. There is a State hospital with 6 beds, 4 for males and 2 for females. There is a veterinary hospital with its jurisdiction throughout Bagaha police-station. There is a union board's office, a combined post and telegraph office, an inspection bungalow, one high school, one upper primary school, one lower primary school, one Sanskrit *pathshala* and one library. There is an office of the Sub-Registrar. Bagaha is connected with Bhainsalotan by a P. W. D. road.

Ideally situated in a sugarcane area Bagaha has a big sugar mill, viz., the North Bihar Sugar Mill, Ltd., with a capacity to crush 900 tons per day. The sugar mill maintains one upper primary school and a club. Bagaha is the terminus of Bairagania-Bagaha branch of the North-Eastern Railway. It commands a large trade in grains and timber. Timber from Nepal is brought to Bagaha and from here it is transported by river, road or railway. It has a sizeable bazar. Sweets and curd of Bagaha are supposed to be very good.

In 1951 census Bagaha was recorded to have a population of 5,820 persons consisting of 3,044 males and 2,776 females. Out of this population, 161 males and 206 females were engaged in production other than cultivation, 206 males and 355 females in commerce, 302 males and 60 females in transport and 808 males and 508 females in other services and miscellaneous sources. In agricultural classes, 47 males and 54 females were recorded as non-cultivating owners of land, agricultural rent receivers and their dependants; 1,520 males and 1,593 females as cultivators, cultivating labourers and their dependants respectively. It is the headquarters of the Bagaha I and II Anchal-cum-Development Blocks.

It is on the Great Gandak which has been identified with *Kondochates* of the Greek Geographers. It is also known as the Narayani and the Salgrami (from the *salgram* stones found in the bed of the river). The Champakaranya of the *Puranas*, the retreat of ascetics of olden days, stretched along the Narayani river, has given the name to the district of Champaran.

BARA.—This township is now known as Chakia and has a future. The place is served by the Chakia railway station which has a heavy booking for grains and sugarcane. The population has

gone up and in 1951 census it was recorded as 5,817 persons out of which 3,003 were males and 2,814 were females. The Champaran Sugar Company, Ltd., Bara Chakia has a daily cane-crushing capacity of 932 tons. The sugar mill has encouraged a sizeable bazar which has also some turnover in jute, kerosene oil and grains. The State Electricity Board has a power station at Chakia. Power is supplied to Motihari town from here and also for irrigational purposes in the neighbourhood.

The place has a combined post and telegraph office, a high school and schools of other standards, a cinema hall and a number of tea shops. It is an important halting station for the passenger bus services. Out of the total population of 5,817, 655 males and 448 females were recorded as engaged in production other than cultivation, 684 males and 591 females in commerce, 62 males and 37 females in transport, and 369 males and 260 females in other services and miscellaneous sources. In the agricultural classes, 10 males and 4 females were recorded as non-cultivating owners of land, agricultural rent receivers and their dependants and 1,223 males and 1,474 females as cultivators, cultivating labourers and their dependants respectively. It has an Anchal Office.

BARGAON.—An important village in Bettiah subdivision is about 5 miles from Bagaha. According to 1951 census Bagaha has a population of 2,183 persons consisting of 1,098 males and 1,085 females. There is one upper primary school, one basic school, one post office, one Sanskrit *Pathshala* and one library.

Bargaon once had the Salvation Army Settlement for Doms at Chautarwa. The Doms are no longer in surveillance although their interests are looked after by a State Government Officer. The Dom settlements at Chautarwa are engaged in making *jharus*, *duris* and other textiles. The Doms also work on the land.

BAWANGARHI.—The following description occurs in the *District Gazetteer of Champaran* revised by R. E. Swanzy in 1932 : "A name, meaning 52 forts, given to the remains of some old fortifications near Darwabari, in the extreme north-western corner of the district, about five miles from Tribeni. The place is also called Tirpan Bazar or the 53 bazars, and the name Darwabari appears to mean the door of the place. Darwabari itself is a small village on the edge of the forest, with swamps to the east. The remains of the 52 forts and 53 bazars are at a short distance to the north, and include some ruins known as the Kachahri. Also, nearby are an old tank and a curious well on the edge of which there are rude stone representations of alligators. To the north-west across the swamp are remains of massive embankments, which may perhaps have been intended to serve as lines of circumvallation or as reservoirs.

"No trustworthy information can be obtained as to the history of Bawangarhi, though Mr. Vincent Smith hazards the opinion that it is just possible that it is identical with Ramagrama, the ancient city visited by the Chinese pilgrims Fa Hian and Hiuen Tsiang.

It forms the subject of various traditions, one of which connects it with the lives of the Pandavas, who are said to have spent the weary years of their exile in the neighbouring forest. According to another legend, it was the residence of a chief called Baora, who is said to have been contemporaneous with the Simraon dynasty; it has been conjectured that the forts were erected by this Raja as a retreat for himself and his followers from the invasion or depredations of his more powerful neighbours to the south and the hill tribes of Nepal to the north. Another tradition is that there was a chain of 52 forts erected by immigrants from South Bihar, who came here under a leader called Bhim Singh, and continued to hold this tract under a number of petty chieftains. The general belief is that the surrounding country was once thickly populated, and this belief is confirmed by the remains of walls, with tanks and wells inside them, as well as by the deserted villages, plantations and mango groves found in this part of the district.

"The following legend regarding Bawangarhi, which forms one of the favourite songs of the Nats, was discovered by Mr. W. R. Bright, C.S.I., when Subdivisional Officer of Bettiah. At one time the Rajas of Bawangarhi were two brothers, Jasor (the elder) and Torar, the former of whom had two sons, Allaha and Ruddal, and the latter two sons, named Jhagru and Jaman. Disputes arose between them, which ended in their agreeing to divide their kingdom, but when they came to divide a mango orchard containing five trees on the banks of the Gandak, a quarrel broke out in which Torar was killed by Jasor. Torar's son Jhagru avenged his father's death and would probably have also killed Jasor's widow and her sons, had she not escaped with them to Sagarpokhra at Bettiah. Thence she went to various friends only to be expelled by them as soon as Jhagru heard that they were giving her shelter, until at last in despair she wandered out with her two sons into the forest hoping that they would be killed by wild beasts. It happened, however, that the Benares Raja passed through the forest on a hunting expedition and having found the mother and her children, had compassion on her and took them to Benares. For two years they lived there, until Jhagru heard of it and at once demanded their expulsion. From Benares she wandered to Kalinjar where Allaha attained his majority, and having shown some skill in war was given the fortress of Mahuagarh. Having learnt his history, he travelled off in the garb of a *fakir* to Bawangarhi, and while sitting by the great *jhil* which is still a prominent feature of the place, saw his father's corpse hanging on a tree and being daily scourged by Jhagru. When he went up to the tree to take the corpse down, his father's spirit told him that he must win it by force of arms and not by theft. He was afterwards recognised by Jhagru, but managed to escape on an old horse, which recognised him, to Mahuagarh. Having collected a large force there, he attacked Bawangarhi, but met with a decisive defeat at the hands of Jhagru and became his prisoner.

The tables were turned by the skill in witchcraft possessed by his wife, who overcame the spell cast by Jhagru's mother and released her husband and other captives. A battle ensued in which Jhagru was defeated, taken prisoner, and then killed; and Allaha after dividing the Raj between his aunt and a female servant of his, left the place and returned home".

BEDIBAN.—The following description occurs in the *District Gazetteer of Champaran* revised by R. E. Swanzy in 1932: "A village situated in the south-east of the headquarters subdivision, about half a mile north-east of the Pipra railway station and about a mile to the south of Sitakund. The village contains the remains of an old fort, 925 feet long from north to south and 670 feet broad, with an average height of 12 feet above the surrounding country. The ramparts, which appear to be of earth only, are covered with trees and surrounded by a broad shallow ditch. Close to the northern end of the enclosure there is a lofty terrace, 20 feet high, surrounded by a brick wall, with two long flights of steps on the north and the east. On the western half of this terrace stands a Hindu temple, a domed building with a verandah or portico on the entrance side, which faces the east. The only object of worship in this shrine is a stone with a Muhammadan inscription, which is called *Bhagwan-ka-Charanpad*, or the foot prints of *Bhagwan*. The stone is two feet square and one foot thick, with seven lines of Arabic writing in the usual raised letters. Unfortunately the daily libations of *ghi* and water have injured the letters so much that the record is not very legible; but General Cunningham was able to decipher the name of Mahmud Shah, whom he identified with Mahmud Sharki, King of Jaunpur (1450 A. D.). He was of opinion that not only was this Arabic inscription adopted as an object of Hindu worship, but that the temple itself had originally been a Muhammadan tomb which the Hindus appropriated. This, if true, would be a remarkable fact, as the reverse has generally been the case; but the style of the temple is not unusual in Bihar and does not point to a Muhammadan origin. (*Reports, Archaeological Survey, India*, Vol. XVI, *Report, Archaeological Survey, Bengal Circle*, 1901-02)".

The stone that has been referred to in the above description forms the subject-matter of an article in Bihar Research Society Journal, Vol. XLI, Part II, 1955 (June issue) by Sri S. V. Sohoni, I.C.S.* The stone has since been removed and is in the Patna Museum. This had ceased to be an object of worship long before. The temple itself is in a dilapidated condition and has been abandoned by the people of the locality.

There are remains of an old building in the jungle near the village. This is said to be the "Pippali-Kanan" (jungle of Pippali) where Emperor Chandragupta was born and built the temple

* Inscription of Md. Bin-Yusuf at Bediban. This inscription is our earliest indication of Bediban Mehsi area assuming administrative importance (P. C. R. C.)

of Areraj (*vide* Areraj). It is a small village which has a population of 244 consisting of 120 males and 124 females according to the census of 1951.

BETTIAH RAJ.—The following description occurs in the *District Gazetteer of Champaran* revised by R. E. Swanzy in 1932 : "A great estate extending over 14,43,073 acres. It belongs to a Babhan family over 250 years old, which traces its descent from one Ujjain Singh whose son, Gaj Singh, received the title of Raja from the Emperor Shah Jehan (1628—1658). The family came into prominence in the eighteenth century during the time of the downfall of the Mughal Empire when we find frequent references made by Muhammadan historians to the Rajas of Bettiah as independent chiefs. Thus, in the *Riyazus-Salatin*, the Raja is described as a refractory and turbulent chief, whose territory had never acknowledged the dominion of any of the Subahdars. In order to subdue this chief Ali Vardi Khan led an expedition against him in 1729, and brought him and his territory under subjection. Subsequently, in 1784, the Raja seems to have entered into an alliance with the Afghan rebel chief of Darbhanga and gave shelter to their families during their revolt against the Bengal Viceroy; when the Afghans were defeated by Ali Vardi Khan, he offered to atone for his contumacy with a contribution of 3 lakhs of rupees. In 1759 Caillud advanced against the fort of Bettiah, and compelled the Raja to submit; in 1762 another expedition was sent against him by Mir Kasim Ali Khan and his fort was again captured; and in 1766 a third expedition under Sir Robert Barker was necessary to establish British authority. A more detailed account of these transactions will be found in Chapter II.

At the time when Sarkar Champaran passed under British rule, it was in the possession of Jugal Keshwar Singh, who succeeded Raja Dhiurup Singh in 1763. This Raja soon came into conflict with the East India Company. He fell into arrears of revenue, and in the words of the Judges of the Diwani Adalat "rebelled and fought with the forces of the British Government, was defeated and fled to Bundelkhand for safety and his Rajgi was seized upon and brought under the direct management of the Company". The attempts to manage the estate proved, however, a complete failure; and the Company finding that its revenue grew less and less, persuaded Jugal Keshwar Singh to return. They then settled with him parganas Majhawa and Simraon, the remainder of the district being given to his cousins, Sri Kishan Singh and Abdhut Singh and forming Sheohar Raj. The same two parganas of Majhawa and Simraon were settled with Bir Keshwar Singh, the son of Jugal Keshwar Singh, at the Decennial Settlement in 1791, and still constitute the greater part of the Bettiah Raj Estate. Bir Keshwar Singh played a prominent part in the disputes that led to the Nepalese war, and was succeeded in 1816 by Anand Keshwar Singh,

on whom Lord William Bentick conferred the title of Maharaja Bahadur as a reward for services rendered. On the death of his successor, Newal Keshwar Singh in 1855, the estate passed to Rajendra Keshwar who, in the words of the Lieutenant-Governor, gave at the time of the Mutiny "praiseworthy aid and support to Government during the whole progress of the rebellion". The title of Maharaja Bahadur was also given to this Raja and to his son, Harendra Keshwar Singh, the last Maharaja of Bettiah, who was subsequently made a K.C.I.E. and died in 1893. He left no children and was succeeded by his senior widow, who died in 1896. The estate, which has been under the management of the Court of Wards since 1897, is at present held by the Maharaja's junior widow, Maharani Janki Kuar, who is styled Maharani by courtesy. Her title to the estate has been contested on three occasions. Babu Ramnandan Singh and Babu Girijanandan Singh of Sheohar each in turn laid claim to the estate, but their claims were disallowed by the Privy Council in 1902.

The Manager of the estate who for the last few years has been an Indian Civil Servant on deputation, has his headquarters at Bettiah and the estate property in Champaran is divided into circles, i.e., Rajpore Sihoria, Bettiah, Motihari, Peeprah, and Turkaulia. Besides the property in this district, the estate also possesses landed property in the districts of Muzaffarpur, Patna, Saran, Mirzapur, Allahabad, Basti, Gorakhpur, Fyzabad and Benares. The property in the six districts last mentioned is now under the Court of Wards, United Provinces. The land revenue and cesses due from the estate amount to Rs. 6 lakhs and the collection of rent and cesses to nearly 29 lakhs. Compared to former years, a small portion only of the estate is now held on permanent leases by European planters. The loan of £ 2,45,000 negotiated in London in 1855 was paid off in the year 1925. The great majority of the permanent leases have been redeemed by the estate since the final repayment of this loan".

The estate used to maintain two large and well-equipped hospitals—the King Edward Memorial Hospital for males and Maharani Janki Kuar hospital for females. This hospital was run by the W. M. S. and maintained from Lady Dufferin Fund. The Bettiah Raj made very large endowments and the hospital was called after Maharani Janki Kuar. Both the hospitals are now provincialised. Since the abolition of zamindari the hospitals are run by the State. It has a dairy farm at Byreah a few miles from Bettiah. It also maintains a high English school and has got a market known as the Mina Bazar.

The Bettiah Estate maintained its own Engineering offices, staff and engineer, who was of the standing of the Executive Engineer.

The subsequent history of the estate may be briefly described. Maharani Janki Kuar died at Allahabad on 27th November, 1954. As the estate was already under Court of Wards because Maharani

Janki Kuar was incapable of running the zamindari there was no change in the administration. With the abolition of zamindari the Bettiah estate vested in the Government in 1954. The State Government administered the erstwhile Bettiah estate through a Manager, a permanent resident in Bettiah who was once a Deputy Inspector-General of Police. The following genealogical table of Bettiah Raj is quoted from a Hindi book '*Champaran*' whose author is Bam Bahadur Singh and the book was published on the 10th September, 1938 :—

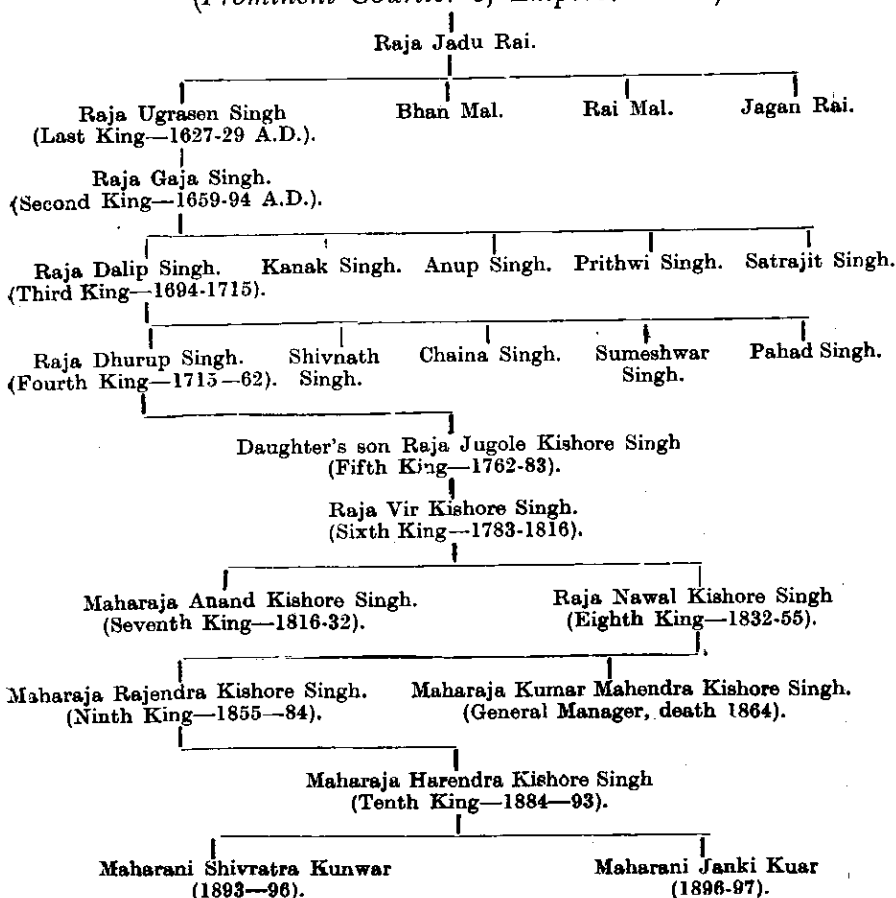
GENEAOLOGICAL TABLE OF BETTIAH RAJ.*

(DESCENDANTS OF RAJA GANGESHWAR DEVA)

1244 A. D.

Raja Udaya Karna Singh

(Prominent Courtier of Emperor Akbar).



*Vide *Champaran* Op.p.90—Bam Bahadur Singh, Nepali, 'Magan, published 10th September 1938, Sagar Pokhra, Bettiah. The Editor does not vouch for the authenticity of the table (P. C. R. C.)

The history of Bettiah Raj is in a way the history of the district. The very important role that the great Bettiah Raj family played has been covered in the text on "History".

BETTIAH SUBDIVISION.—The northern subdivision of the district lying between $26^{\circ} 36'$ and $27^{\circ} 31'$ N. and $83^{\circ} 50'$ and $94^{\circ} 46'$ E. and having an area of 1,997 square miles according to the census of 1951 (the District Gazetteer of 1938 mentions 2,013 square miles). The southern portion of the subdivision is a level alluvial plain but towards the north-west the surface is more undulating and rises gradually near the Nepal frontier. From the north-western corner a range and low hills extend in a south-easterly direction for a distance of some 20 miles. Between this range and the Someshwar range which extends along the whole of the northern frontier lies the Dun valley. Rice is the main crop grown, particularly in the northern and eastern portions of the subdivision, but the area under sugarcane has increased considerably during recent years due to the existence of nine large sugar mills in the district. The population in 1951 was recorded as 10,71,382 and the density of population as 536 persons per square mile as compared with an average of 713 for the whole district. The headquarters are at Bettiah and there are 1,346 villages. Before the abolition of zamindari, the bulk of the subdivision was included in the Bettiah Raj and Ramanagar Estates.

BETTIAH TOWN.—Bettiah, the largest town of the district and the headquarters of the subdivision of the same name, is situated in $25^{\circ} 48'$ N. $84^{\circ} 30'$ E.

The last *District Gazetteer of Champaran* in 1938 mentions "The name Bettiah (properly Betia) is said to be derived from the fact that the place was once famous for its cane (*bent*) jungle. Even now cane of a superior quality is found on the banks of the Chandrawat and other streams". Canes still grow in different parts of the subdivision but cane groves on the Chandrawat have now disappeared.

History of the town.—Bettiah has had an important role in the history of the district through different periods and details have been given in the text on history.

Bettiah has all along been the most populous town in this district. Even in the first sample census held in 1869, before the first regular census was conducted in 1872, Bettiah was recorded to have a population of 13,786 as against 3,825 of Motihari (*vide* "Sarkar Saran", p. 72*). According to the census of 1951 Bettiah has a population of 35,634 as against 30,309 in 1941, 27,941 in 1931, 24,291 in 1921 and 24,693 in 1901. It shows a steady growth in population and the net variation from 1901 figure to 1951 figure

* This book is published by the Gazetteers' Revision Section, Bihar.

comes to 10,938. Only in the census of 1921 there is a fall in the population to the tune of 1,502 which may be ignored. The 1951 population of 35,634 is composed of 18,428 males, i.e., 2,393 more than the 1901 figure and 17,206 females showing an overall increase of 2,932 than 1901 figure. Out of 35,634 persons 4,798 persons are engaged in production other than cultivation, 9,511 in commerce, 868 in transport, 11,310 in other services and miscellaneous sources, 1,420 are non-cultivating owners of land, agricultural rent receivers and their dependants and 7,727 are cultivators, cultivating labourers and their dependants.

Bettiah has a municipality established in 1869. The limits of the municipality extend over an area of $8\frac{1}{2}$ square miles. The municipality has a road mileage of $44\frac{1}{2}$ miles including $36\frac{1}{2}$ miles *pucca* roads and the rest are *katcha*. A detailed description of the municipality will be found in the chapter on Local Self-Government.

The town is important from the administration point of view. Besides being the headquarters of the subdivision it has a large number of offices of both Central and State Governments. Some of those Central Government departments are Post and Telegraph office, the Railway, Central Excise, the branch offices of the State Bank of India and the Life Insurance Corporation of India. Some of the State offices are those of Subdivisional Officer, Civil Court (Munsif), Sub-jail, Deputy Superintendent of Police's office, Subdivisional Officer, Education, Subdivisional Officer, Tube-well, Executive Engineer (Roads and Buildings), offices of the Bettiah Forest Division, Gandak Project, Anchal Office, Camp Commandant (Refugees), Special Land Acquisition Office (Refugees), Executive Engineer, Electricity, Excise Inspector, Land Reforms Deputy Collector, Sub-Registration Office, Subdivisional Officer, Labour, Subdivisional Officer, Agriculture, Inspector of Industries, Welfare Inspector, Assistant Health Officer, Anti-Malaria Officer, Public Health Engineering Department, Sales Tax—Commercial Taxes, Assistant Registrar, Co-operative (Cane Inspector), and branch offices of the National Central Co-operative Bank and the Central Bank of India, etc.

Bettiah is the largest trade centre of Champaran district. Minabazar, an organised trading spot, established by the Bettiah Raj in 1914, housed in a massive masonry built rectangular structure is perhaps the only one of its kind in the whole of North Bihar. It now houses nearly a thousand shops. The market dealing with the bulk export and import which is quite considerable in Bettiah is located in and round Lalibazar. Apart from grains which are brought in from neighbouring thanas and parts of Nepal and distributed to destinations far and near, turmeric is one of the major exports of Bettiah. More than 90,000 maunds of turmeric are sent to places in North and East India through rail from Bettiah. It is also a big consuming centre of kerosene oil and petrol. It is also the contact point for trade and commerce to and from Nepal.

There is a big turnover of hide, cigarettes, grains and consumer goods in the town of Bettiah.

The monthly average of inward and outward traffic of goods are 88,405 maunds and 30,960 maunds, respectively. The monthly average income therefrom comes to Rs. 77,974 and Rs. 25,210, respectively. The monthly average of inward and outward passenger traffic is 45,755 and 48,587 respectively. The earning therefrom comes to Rs. 39,108 and Rs. 23,414 respectively. The main items of export from this station are timber (mainly sent to Calcutta area), molasses (to Assam), sugar and hide (to various destinations).

A large number of road connections shoot out from Bettiah. Transport of goods by road is enormously increasing. From Bettiah there are passenger bus services to Bagaha, Ramnagar, Lauriya, Jogapatti, Areraj, Palhezaghat, Motihari and Muzaffarpur, Raxaul and other places. But some of the roads are not in a good condition. Even within the town limits some of the roads are in a very bad state.

There are one middle school, nine upper primary schools and 17 lower primary schools run by the municipality. Besides there are Christ Raja Boys' High School, St. Theresa Girls' High School, Bepin High School, Bettiah Raj High School and Girls' High School in Bettiah for secondary education of boys and girls. There is a degree college (Maharani Janki Kuar College) opened in 1955.

The town has more of old style *kutchha* buildings and most of the *muhallahs* are very congested. Sanitation and conservancy incidence are at a low level. After the Earthquake a number of cement and mortar buildings of new style have been built. *Pucca* two storied R. C. and R. B. buildings are becoming common. Slums are not separated.

The Raj-palace and the Guest House which are fine buildings have now a deserted appearance. The Bettiah Raj Cutcherry, the Marwari *Dharamshala* where Mahatma Gandhi stayed, the Hospitals, the Mission Houses, the Christ Raja High School, the Roman Catholic Church, the old mosque and some of the temples are well worth a visit.

The famous Durga temple in front of the Guest House was damaged in the Bihar Earthquake of 1934. It is said that the idol at the *Bhawani Mandap* was fixed on human skulls. The worship of Kali was at its height at Bettiah at one time. Bettiah was the centre of Tantricism at one time. The *Kalibari*, temple of the goddess Kali built about 250 years ago by the Bettiah Raj brings back stories of devotion of the Rajas and Ranis for the Goddess. Formerly there used to be one goat sacrifice daily and one buffalo sacrifice weekly at the altar of the Goddess but now only one goat a week is sacrificed. This temple is situated over a large area and has

at least one hundred rooms filled with images of hundreds of deities—a varied and rich collection of all the *rashis*, *nakshatras*, *avatars*, *lingams* and the like. This is a rare collection of idols. There is another temple with good architectural designs within two furlongs from Bettiah station which shelters the image of Shankara. There is one Jungi Masjid, a small mosque with an interesting background. It is said that there was a fight between the Bettiah Raj and the Muslim community, the latter being the victor took over the possession of the mosque. From this incident the mosque had its name. The Bettiah Raj, instead of becoming vindictive, appreciated the valour of the Muslims and expressed the desire to pay the entire expenditure for the construction of a big, new mosque at the same place. The Muslims refused the offer and the Bettiah Raj bore the expenditure of the preparation of a grand *Tajia* at the time of Muharram.

The Roman Catholic Christians have got one beautiful magnificent Church. The Mission was established in December, 1745. This structure has a blend of the main features of Roman architecture and those of the Jaipur School of Indian architecture. It has an orphanage and a hostel for the Clergy. By the side of the church there is a big knitting school, managed by the Mission. The Christian population is concentrated in the locality where the Mission houses are constructed. This area is known as *Krischentoli*.

The other main localities of the town are Lallbazar, the main trade centre and inhabited mostly by trading communities like Marwaris and Sindhis, Quillabazar, another trading area, Puranigudri, an old area of the town, Kalighat where the Kalibari is situated. Chaumi, Ramnagri and Kumarbagh, a few miles away from the railway station are now mainly occupied by the displaced persons. Mazaritola, Jamdartola and Toritola are the slum areas. Portions of Ganj I and Ganj II are red light area. Banauria, Vasanttola and Pujantola are inhabited by people coming from all walks of life.

Besides a number of hotels of poor standard there are one Inspection Bungalow of the Public Works Department, one Dak Bungalow of the District Board and the Raj Guest House where both officials and non-officials may halt during their stay at Bettiah. There are two cinema houses. There is a football ground. There is one Hindu *Anathalaya* and also one Muslim *Yatimkhana* for the orphans. The Bettiah Raj Library is a big library and quite popular. The library has a children's park attached.

Nearabout the town there is the Sareyaman or Udaipur lake only a few miles away which is a beauty spot. The Udaipur Game Sanctuary also lies nearby. These are places of tourist's interests.

BHITHARWA.—It is a village in the Bettiah subdivision. This was one of the centres for social work selected by Gandhiji when he was in Champaran in 1917. Amolwa concern under the

management of Mr. Ammon was located here. He was considered to be a terror to the locality. Gandhiji put this centre under the charge of some of his co-workers from outside Bihar such as Srimati Awantika Bai Gokhale, Somanji, Mahadeo Desai and others. Besides teaching alphabets, etc., the teachers did a lot of social work and did their own scavenging. They took upon themselves the problem of illiteracy. At present there is a Khadi centre working under direct control of the Bihar Khadi Samiti.

BHIKNATHORI.—A beauty spot. It is the last railway station on Narkatiaganj-Bhiknathori section. Located in the midst of beautiful scenery it was the traditional place of most for big game shooting. King George V had visited the area for *shikar*. It has an attractive bungalow.

Kankar (lime-stone) is obtained from the hill-sides and exported.

BRINDABAN.—The village is situated within police-station Bettiah in the Bettiah subdivision. It has the *Gram Seva Kendra* which had been planned to work out the ideals of the *Gandhi Seva Sangh*. About 100 bighas of land in one plot was procured and placed under the charge of a trust for this purpose. The *All-India Gandhi Seva Sangh* held their annual conference at this village in 1937. It was attended by Mahatma Gandhi, Dr. Rajendra Prasad and Sri J. B. Kripalani. From that time onwards a school and a small dispensary have been functioning there. Also village industries like weaving and spinning, *ghani* oil pressing, etc., are carried on there. It has a post office.

CHAINPATIA.—A growing township 10 miles north of Bettiah connected by a railway station of the same name between Bettiah and Narkatiaganj. It has a population of 5,100 according to the 1951 census. There is a District Board Dispensary and a Union Board Office besides a police-station and a combined Post and Telegraph office.

A large sugar mill, viz., Champaran Sugar Company, Limited, is located at this place. The *bazar* has a fairly large turnover in grains, particularly, rice, and *chura* (flattened rice). There is an Anchal office at Chainpatia.

CHANKIGARH.—The name of a remarkable mound in the It has an out-station of the Jesuit Mission of Bettiah. The Church at Chakni was designed and built by the priests themselves. The village has a population of 813, an area of 229 acres and 146 occupied houses according to the census of 1951.

CHANKIGARH.—The name of a remarkable mound in the Bettiah subdivision, situated 6 miles east of Ramnagar, a short

distance north of the road from Shikarpur to Ramnagar. The mound, which stands about a quarter of a mile east of the village Chanki, is a mass of solid brick-work about 90 feet high and is composed for the most part of large bricks, 14 inches square by $2\frac{1}{2}$ inches thick. The whole mound from east to west is about 250 feet long, but of such a straggling shape that it is not easy to define its exact limits; its shape may, however, be roughly defined as resembling the letter L. The sides are perpendicular above a certain height, where they rise out of the debris which has accumulated from bricks, etc., constantly falling down. It was probably originally a fort, and the remains of some fortifications can still be seen, besides some insignificant shrines. Some sheets of water surround the mound, and to the south a broad winding path leads up to the summit. The mound is known locally as Jankigarh or Jankikot, and local tradition asserts that it was a fort of king Janaka. Another tradition is that a Buddhist Raja, whose palace was at Lauriya Nandangarh, 11 miles to the south had a favourite priest, named Tantrik, for whom he built this fort; and while he kept a light always burning at Lauriya, the priest kept a light on Chankigarh, in order that they might know that all was well with each other.* Another source mentions that some two miles north-west of Narkatiaganj Railway Station, close to the village of Chandi, is a very ancient mound called Chankigarh or Jankigarh. Janki Kot is situated on elevated ground about 90 feet above the surrounding plain. It is a mass of solid brick-work. On the top are the remains of some ancient buildings and on the east side are traces of steps leading up to the top. The fort is attributed to the Bulayas, one of the tribes of the Vrijis, the ancient inhabitants of the country (see under Bettiah). Some seek to associate the place with great Chanakya. Some excavations were made more than 65 years ago by a Subdivisional Officer of Bettiah which resulted in the finding of a cannon ball, an iron spike and some copper coins.

CHUHARI.—The last *District Gazetteer, Champaran*, published in 1938 mentions: "A village about six miles north of Bettiah on the Parsa-Loheria road, is also a station of the Jesuit Mission at Bettiah. In 1785 Father Horace of Penna left Lhasa in despair at the order of the Tibetan authorities that he and his two companions might only preach on condition that they declared the Tibetan religion to be good and perfect. He returned to the Mission hospice in Patan (Nepal) and died there some six weeks later. The Mission continued there for 24 years longer until the Gurkhas swept away the Newar dynasty and expelled the Capuchin Fathers. They retired to Chuhari where in 1769 the Raja of Bettiah gave them and their Newar converts an asylum. There the Mission has remained ever since and now maintains an orphanage and a middle English school for boys, a church and a presbytery for two Fathers and two brothers. A substantial building has recently been erected to house

* *District Gazetteer of Champaran* (1938).

the orphans and other boarders. There are also an orphanage and a middle English school for girls, a home for widows, a free dispensary and a training school for girls who wish to qualify for teachers' certificate—all managed by the Sisters of the Holy Cross." According to 1951 census this village has a population of 2,149 persons and occupies an area of 698 acres. There are a Middle School, a Lower Primary School and a Library. It has a post office also.

DEWAR.—"A village in tappa Ramgir in the extreme north-east of the Bettiah subdivision. The village contains a shrine at which two fairs are held yearly, one on the full moon of the month of Kartik and the other on the Ramnawami in Chait. Local legend says that the place originally contained the fort of Arjuna Maharaja, and that it was attacked by a predatory tribe. An Ahirin, the sister of Krishna, was caught by them while hiding her husband, and had her nose and ears cut off. She was then turned into stone. The idol now in existence has a broken nose and this peculiarity has no doubt given rise to the legend. The offerings made at the shrine are the perquisites of a family of Tharu Gurus.*

DHAKA.—A village in Sadar subdivision with a population of 5,077 persons according to 1951 census. It has a police-station and an Anchal Office. It has also one combined post and telegraph office, one Lower Primary School, one Urdu Lower Primary School, one High School, one Library and a Basic School.

DHANAHA.—A village in Bettiah subdivision with a population of 5,919 persons according to 1951 census. It has a police-station and a Post Office. The office of the Dhanaha I Anchal-cum-Development Block is at Madhuban and of the Dhanaha II at Thakraha.

DHAPAHAR.—A village in the Adapur police-station. It was once known as Bhisagarh but now as Bhis Math. It was formerly full of jungles. Some 150 years back, it is said, that one Shri Hardeobaba came and began to live there. His disciple after the death of Hardeobaba got a temple constructed and since then the temple and *Math* came into existence. The villagers say that it was formerly a place of the legendary Raja Dhruba and afterwards it was the capital town of Raja Nonachar. It is understood that some thirty years back some gold ornaments were found under the earth. There is a general belief that there is some hidden treasure in the village. It has a population of 851 according to the census of 1951.

GAUNAHA.—A village in Bettiah subdivision with a population of 191 persons according to 1951 census. It is the headquarters of a Community Development Project. Gaunaha is in Tharuhat, the

* *District Gazetteer of Champaran* (1938).

area where the Tharus live.* There is a Rest Bungalow at Gaunaha. It has a railway station and a combined Post and Telegraph Office.

GHORASAHAN.—A village in Sadar subdivision where there is a police thana. According to 1951 census it has a population of 4,205 persons. The village has a combined Post and Telegraph Office. Ghorasahan is the headquarters of a Community Development Block. It has a Lower Primary, Upper Primary, Middle and a High School.

GOABARI.—A village in Dhaka thana with an Inspection Bungalow overlooking the river and a canal embankment. The place is accessible from Dhaka by canal embankment road. The road from Motihari to Dhaka is motorable in the dry season. The railway station of Bairagnia is one mile from the Inspection Bungalow. The population according to 1951 census is 1,840.

GOBINDGANJ.—A village which has a population of 3,879 souls according to 1951 census is in Sadar subdivision. It has a police-station and a combined Post and Telegraph Office.

HARINAGAR.—It is a railway station on the Narkatiaganj-Bagaha branch. A road, motorable during the dry weather, runs northwards to the summit of the Sumeswar hill at a height of 2,884 feet above the sea level. The ascent to the summit lies along the Sumeswar pass up the bed of the Juri Pani stream amid romantic scenery. The summit overlooks the Mauri valley in Nepal and commands unequalled view of Mount Everest and of the great snow peaks of Dhaulagiri, Gosainthan and Annapurna. The view of the snows and of the intervening valleys in extent is said to be one of the finest obtainable from any place on the frontier line in India.

A fort, now in ruins, is situated on the edge of a sharp precipice on the summit of the hill. A temple bell of remarkably sweet tone, which is an object of considerable veneration, hangs in the ruins on the east of the fort.

HARSIDIH.—A village in Sadar subdivision with a population of 3,451 souls according to 1951 census. It has a police-station and a post office.

HUSSENI.—It is a rather neglected beauty spot in Kessariya thana. The *Jhil* at Husseni was once a famous sanctuary of birds. The place is accessible from Motihari by road and is situated five miles from Kessariya and 33 miles from Motihari. It has a population of 6,664 souls according to the census of 1951. It has a lower, an upper primary school and a post office.

JOGAPATTI.—A village in Bettiah subdivision. There was a large indigo concern at this village. The village has a police thana.

* The Tharus have been described in 'People' Chapter.

JUAFAR.—It is a village under police-station Adapur and is situated within a mile from the adjoining village of Dhapahar. Many wells with bricks of old type have been discovered in agricultural plots and still many are being found out. Apparently this is an ancient site. It has a population of 1,144 souls.

KALYANPUR.—A village in Sadar subdivision with a population of 2,951 souls according to 1951 census. It has an Anchal Office. It has one upper primary school and a lower primary school. It has a post office also.

KASTURIA.—"A name given to a large mound of brick ruins on the west side of Saraiya in the south-east of the headquarters subdivision situated 16 miles east of Motihari. The mound, which is 160 feet long by 100 feet broad, is said to be the remains of a Chero Raja's palace. It has been dug up in all directions for the large bricks of which it is composed, and the fields for half a mile round are also strewn with their fragments. To the west of the mound there is a large *pakar* tree (*Ficus glomerata*) about 15 feet in diameter, under which is a seated female figure, which the people call Durgavati Rani, but which appears to be the goddess Durga, as she holds the usual bow and arrow. The stone is much injured below, but the broken figure of a lion on which the goddess is seated, is faintly traceable. She has eight arms, and the figure is clearly a representation of Durga as Ashtabhuja Devi, or the 'eight-armed goddess'. The stone is partly enclosed by the tree, and is 3 feet 5 inches high and 2 feet 3 inches broad. The local legend is that Durgavati Rani was the wife of one of the Chero Rajas. One day when she was seated under the *pakar* tree, a Banjara came up to her, and tried to take off her bracelets, and other ornaments. She prayed for assistance and was at once turned into stone, with all her ornaments. (Reports, Archaeological Survey, India, Vol. XVI.)"* The village Saraiya occupies an area of 340 acres and has a population of 392 persons. There is a lower primary school.

KESSARIYA.—Once a village, now a growing urban tract, recognised in 1951 census as a town with a population of 4,307 is in the headquarters subdivision in the extreme south of the district. It has got one Upper Primary School, one Lower Primary School, one Urdu Lower Primary School and a Library. It has a police-station, a district board dispensary and a sub-registration office. A combined Post and Telegraph Office is also there. It is also the headquarters of the Anchal-cum-Development Block, Kessariya.

The last *District Gazetteer of Champaran* mentions "Two miles to the south stands a lofty brick mound capped by a solid brick tower of considerable size, which clearly marks the remains of a Buddhist stupa. The mound itself, which is now overgrown

* *District Gazetteer of Champaran* (1938).

with Jungles, is a ruined mass of solid brick-work, 62 feet in height, and 1,400 feet in circumference at its base; while the stupa, which is in ruins, has a diameter of 68 feet at its base and a total height of $5\frac{1}{2}$ feet; originally it was crowned by a pinnacle which must have stood 80 or 90 feet high, or including the ruined basement not less than 150 feet above the ground. General Cunningham was of opinion that it dates back to A. D. 200 to 700, and that it was built upon the ruins of a much older and larger stupa. This ancient monument is known to the people as the *deora* of Raja Ben, who is said to have been one of the five supreme Emperors of India and is therefore called Raja Ben Chakravarti. It can hardly be doubted that the tradition of Raja Ben preserves the story recorded by Hiuen Tsiang, according to whose account this stupa was referred to a Chakravarti Raja by the Buddhists of the seventh century. He states that somewhat less than 200 li (i.e., about 30 miles) to the north-west of Vaisali, which is the exact position of the Kessariya stupa, there was an ancient town which had been deserted for many ages. It possessed a stupa built over the spot where Buddha had announced that in one of his former existences he had been a Bodhisatva and had reigned over that town as a Chakravarti Raja. This stupa is, in fact, one of the many memorial stupas built by the Buddhists at places connected with some remarkable event in the life of Buddha.

"Local tradition asserts that Raja Ben had, by his austerities, become a Chakravarti or supreme ruler with superhuman powers, while his queen Kamalavati was able to stand on a lotus leaf when she bathed. The Raja, it is said, was an ideal landlord for he either took no rent for his lands, or only a *sup*, i.e., a winnowing basket of corn, from each cultivator. Unfortunately, one day he broke this excellent rule by ordering that everyone should give him a piece of gold the size of a grain of barley; he immediately lost his supernatural powers, and the lotus leaf gave way under his queen as she was bathing, and she was drowned. The Raja consulted his Pandits, who told him that she had been drowned because he had raised the old land rent; and he built the *deora* or stupa, and going inside with all his family closed the entrance by his magical powers and was seen no more. The site of the queen's palace is still pointed out in the shape of a mound called Raniwas, about half a mile to the north-east of the stupa; the tank in which she bathed is called the Gangeya Tal three quarters of a mile to the east of the stupa; and a large sheet of water, 3,000 feet in length, immediately to the south of the stupa is called Raja Ben's tank. The mound called Raniwas or the Rani's palace, is however, really the site of an old Buddhist monastery. Excavations made there in 1862 disclosed the remains of small cells and of a shrine containing a colossal figure of Buddha; this statue was removed in 1878 by a Bengali employee

of the Ramgarh Indigo Concern. (*Reports, Archaeological Survey, India*, Vols. I and XVI; *Report, Archaeological Survey, Bengal Circle*, 1901-2)". The ruins have been taken over by the Archaeological Department.

KODARKAT.—It is a village within police-station Adapur. One temple was discovered about 60 years back. It is said that once a few boys while on their play chased a bird which entered in a bush. During their efforts to drive out the bird some metallic sounds were heard against their digging instruments. The then proprietor of Madhuban estate got the place excavated and as a result the stone-built temple was unearthed. Two stones with inscriptions on were reported to have been found of which one is said to be in the temple even now and the other is said to have been carried away by the proprietor of Madhuban estate. Two skeletons were also said to have been found inside the temple. This village is about two-thirds of a mile from village Dhaphahar Bhisha Math. The villages Juafar and Dhaphahar might have been the site of some chief in the past. It has a population of 2,351 souls according to the census of 1951. It has a post office.

LAKHAURA DHRUB-GARH.—This village in police-station Motihari is believed to be the birth place of the legendary Dhruba who is said to have been personally blessed by God because of his holy devotion. There is a temple in wretched condition having points on wall along with a statue of Lord Shiva and Parvati. There are about several tanks around the *garh*. It is reported that in the past while digging the earth jewels, metal and old utensils and coins have been found. The site is, undoubtedly, an ancient one and proper excavation may lead to find of relics.

LALSARAIYA.—The *District Gazetteer of Champaran*, published in 1938 has the following description :—

"An indigo factory in the Bettiah subdivision about five miles from Segauli station. It was built as an outwork of Turcawlia about 1822. In 1846, according to local report, the place was sold to G. Ralkner for a thousand maunds of oats. Later on it was bought by Mr. James Macleod, well known for his hospitality and his hard riding. He kept racing stables and his colours at one time were quite well known on the Turf in India. He built the outwards Raighat, Furrwah and Madhupur. The two latter are now uninhabited. Lalsaraiya has now ceased to grow indigo." According to 1951 census the population of the village is 2,545. A colony of displaced persons from East Pakistan has now been set up at Lalsaraiya. This has added to the population of the village. It has a post office.

LAURIYA ARERAJ.—The revised *District Gazetteer of Champaran* (1938) has the following description :—

"A village in the west of the headquarters subdivision, situated four miles north of Gobindgunj thana on the road from that place

to Motihari. It contains one of the lofty stone columns erected by Asoka in 249 B. C. The pillar, which bears in well-preserved and well-cut letters six of his edicts, is a single block of polished sandstone, $36\frac{1}{2}$ feet in height above the ground, with a base diameter of 41.8 inches and a diameter at the top of 37.6 inches. The weight of this portion only is very nearly 34 tons, but as there must be several feet of the shaft sunk in the earth, the actual weight of the whole block must be about 40 tons. This pillar has no capital, although there can be little, if any, doubt that it must once have been crowned with a statue of some animal. The edicts of Asoka are most clearly and neatly engraved, and are divided into two distinct portions, that to the north containing 18 lines, and that to the south 23 lines. They are in a good state of preservation, but the northern face of the pillar has suffered from the effects of the weather, and looks quite black, while the polish which is beautifully preserved elsewhere, has disappeared. This ancient pillar has not escaped the vandals, one of the first of whom was Reuben Burrow, a distinguished mathematician and astronomer, and one of the earliest members of the Asiatic Society of Bengal, who had his name inscribed on it. This appears to be a favourite amusement of the scientist, for we also find his name chiselled on the Asoka pillars at Basarh and Lauriya Nandangarh. In each case the date is the same 1792, the year of his death. The villagers call the pillar *laur*, i.e., the phallus, and the adjoining village is named after it Lauriya; here there is a temple of Mahadeo, one mile south-west of the pillar, which is the site of a large annual fair. (*Reports, Archæological Survey, India, Vol. I.*)"

The village has got a population of 1,990 persons according to 1951 census. It has one High School, one Middle School, one Upper Primary School and one Lower Primary School. There is an Anchal Office. It has also a police-station. There is also a combined post and telegraph office.

There is a temple known as that of Bahera Baba which attracts pilgrims from other districts as well. The village is likely to develop into a township within a short time.

Another source says that the village Areraj or Lauriya Areraj, eighteen miles south-west of Motihari, may be reached by a partly metalled and partly unmetalled road *via* Tarkulia and Matearia. About a mile south-west of the village stands a lofty stone pillar on which there are inscribed in well-preserved letters six of the edicts of Emperor Asoka. The pillar is a single block of polished sandstone—thirty-seven feet in height above the ground. It has no capital now but there can be no doubt that originally it was surmounted by the statue of an animal. These edicts, which date from 242 B. C. are very clearly and neatly engraved and are divided into two parts,

one to the north containing 18 lines, the other to the south containing 23 lines. The edicts deal with different subjects as under :—

Edict I—The principle of Government. Edict II—The Royal examples. Edict III—Self-examination. Edict IV—The powers and duties of the Commissioners. Edict V—Regulations restricting slaughter and mutilation of animals. Edict VI—The necessity for a definite creed.

Lauriya Areraj may also be reached by road from Sugauli, fifteen miles away. Motor lorry service is available.

LAURIYA NANDANGARH.—The last revised *District Gazetteer of Champaran* has the following description :—

“A village in the Bettiah subdivision about 16 miles north-west of Bettiah, which contains some of the most interesting remains in the district, viz., the Lion Pillar of Asoka, and some ancient sepulchral mounds. The following account of the pillar, which General Cunningham :—“Its shaft is formed of a single block of stands less than half a mile to the east of the village, is given by polished sandstone, 32 feet and $9\frac{1}{2}$ inches in height, with a diameter at base of 35.5 inches and of 26.2 inches at top. The capital which is 6 feet 10 inches in height, is bell-shaped, with a circular abacus supporting the statue of a lion. The abacus is ornamented with a row of Brahmani geese pecking their food. The column has a light and elegant appearance, and is altogether a much more pleasing monument than the shorter and stouter pillar of Bakhra. The lion has been injured in the mouth, and the column itself bears the round mark of a cannon shot just below the capital, which has itself been slightly dislodged by the shock. One has not far to seek for the name of the probable author of this mischief. By the people, the outrage is ascribed to the Musalmans, and on the pillar itself in beautifully-cut Persian characters, is inscribed the name of Mahiuddin Muhammad Aurangzeb Padshah Alamgir Ghazi, *San* 1071. This date corresponds with A. D. 1660-61 which was the fourth year of the reign of the bigoted Aurangzeb, and the record may probably have been inscribed by the some zealous follower in Mir Jumla's army, which was then on its return from Bengal, after the death of the Emperor's brother Shuja.”

“The pillar is much thinner and much lighter than those of Bakhra and Areraj. The weight of the polished portion of its shaft is only 18 tons, or rather less than half that of the Bakhra pillar, and somewhat more than half that of the Areraj pillar. The pillar is inscribed with the edicts of Asoka in the same clear and beautifully-cut characters as those of the Areraj pillar. The two inscriptions, with only a few trifling variations, correspond letter for letter. The Nandangarh pillar has been visited by the numerous travellers, as it stands on the direct route from Bettiah to Nepal. There are few unimportant inscriptions in modern Nagari, the oldest being dated

in Sambat 1566 Chait Badi 10 equivalent to A. D. 1509. One of them, without date, refers to some petty royal family, Nripa Narayan Suta Nripa Amara Singh, i.e., king Amar Singh, the son of king Narayana. The only English inscription is the name of Rn. Burrow 1792.

"The pillar itself has now become an object of worship as a phallus or lingam, and the offerings of sweetmeats and fruits are made before it by the villagers, who call it Bhim Singh's staff (*lathi*). There are no traces of any buildings near it, but, there are two fine banyan trees close by, one to the north and the other to the south. The pillar, now over 2,000 years old, is in excellent preservation and its massiveness and exquisite finish furnish striking proof of the skill and resource of the masons of the Asoka's age.

"About three-quarters of a mile west of the pillar and half a mile south-west of the village of Lauriya is a huge detached mound, called Nandangarh, which commands an extensive view over the well-wooded country on every side. This mound which stands about 80 feet high is composed of bricks, some of which measure about 24 inches in length by 12 inches in breadth and $5\frac{1}{2}$ inches thick. The space to the south was enclosed by a massive wall described as being 10 feet thick, and there are traces of the foundations of at least one small building on the top of the mound, which is about 250 to 300 feet square. It has been conjectured by Mr. V. A. Smith that this mound is the 'Ashes stupa' in which the ashes of Buddha's funeral pyre were enshrined. According to Buddhist tradition, after the cremation of Buddha's body at Kusinara, the fragments that remained were divided into eight portions. The Mauryas of Piplivanna sent an embassy claiming a share of the relics, but the envoys only arrived after the division had been made and had to be content with the ashes of the funeral pyre. Over these they built a great stupa, which is described by Hiuen Tsiang among others. It is impossible, however, to affirm this identification positively, until an adequate survey of the entire group of ruins is made and systematic excavations are carried out. Dr. Bloch, on the other hand, is inclined to believe that this huge brick mound was some kind of fortification or perhaps the citadel of an ancient city, and points out that round it the traces of an old ditch are still visible, and that the small brick buildings, of which there are traces on the terrace at the top, were perhaps watchtowers.. It is open to question, however, whether the area on the top of the mound could accommodate a garrison or even a palace of any size. The mound is now thickly covered with jungles and trees, so that not even its shape can be made out; only a small path has been cut to the small plateau on the top. Local tradition says that Raja Janaka lived at Chankigarh (Jankigarh) 11 miles to the north while his sister was married in Lauriya, and that the site of her dwelling is called Nandangarh, because she was the *nanad* or husband's sister of the Raja's consort.

" Even more curious are the earthen mounds, north of the village, on the western side of the Turkaha stream. There are 15 mounds arranged in three rows, one running from east to west and the other two from north to south, parallel to each other, an arrangement which seems to show that they were erected according to some definite plan. They are known to be of great age, a small punch-marked silver coin having been found in one of them, which is anterior to the time of Alexander the Great and may be as old as 1000 B. C. General Cunningham was of opinion that they were the sepulchral mounds of the early kings of the country prior to the rise and spread of Buddhism and that their dates might be assumed as ranging from about 600 to 1000 B. C. They may, indeed, be the *chetyani* or *chaityas* alluded to by Buddha in a question addressed to his disciple Ananda about the Vrijjians. 'Ananda' he said 'hast thou heard that the Vrijjians, whatever the number may be of the Vrijjian *chetyani* belonging to the Vrijjian (rulers) whether situated within or without (the city), they maintain respect, reverence and make offerings to them; and that they keep up without diminution the ancient offerings, the ancient observances, and the ancient sacrifices righteously made'. The belief that they are *tumuli* or sepulchral barrows appears to have been confirmed by the discovery, about 40 years ago, of a leaden or iron coffin containing a human skeleton; while the more recent excavations of Dr. Bloch have shown without doubt that this belief is correct. The following account of these excavations is taken with some abbreviations from the year 1904-05.

" The mounds are arranged in three rows of five each, varying in height from 50 to 20 feet. The first row runs from east to west: a little to the north between the first and second mounds in this row, stands the famous Asoka column with the lion capital. Then follow two parallel rows from north to south. The fourth mound from the north in the eastern one of these two rows is the place where the iron or leaden coffin with a human skeleton was discovered. The place of the fourth mound in the western one of the north to south row is occupied by a cluster of five small mounds only a few feet in height and hardly distinguishable from the fields round them. Their shape is now more or less conical, but it is probable that originally they were hemispherical and that the action of the rain water has washed off a good deal of the earth from the top and thus changed their forms. There is generally round a base a large accumulation of yellow clay, the material used for building the mounds. This yellow clay, of which all the mounds have been made, is quite different from the white soil of the surrounding fields, and it is evident that it must have been imported from somewhere else. Time has made it almost as hard as stone, and to dig through the mounds is consequently slow work. There seems no doubt that the earth used in building the mounds has been taken from the bed of the Gandak, about 10 miles distant numerous pebbles found imbedded in the clay leaving no doubt as to its real origin. A further

peculiarity is that in three of the mounds opened the clay had been put up in thin layers with straw and leaves laid between them. In digging through the mounds, the earth broke off in flat cakes of a few inches thickness, showing on both sides clear marks of straw having been put between the layers of clay. The layers evidently consisted of broad strata raised one upon the other through the entire width of the mound, and no signs were found of their having been made by unburnt bricks.

"Excavations were carried on by Dr. Bloch in four of the mounds. In the first mound opened a small deposit of human bones was found, mixed up with burnt wood, and a small gold leaf with a figure of a female stamped on it. This mound is the third from the north in the western line of the rows running from north to south. It is one of the highest of the mounds, its height exceeding 50 feet. In the centre was a hollow shaft, which had obviously been filled by a thick post of sal wood, of which the stump was left, the remainder having been eaten up by white ants. The second mound opened was the first from the north in the eastern line of the rows, which yielded very little interest. There was no deposit of bones, except animal bones turned up here and there, but in the centre were found a great number of pieces of corroded iron. It is possible that they formed parts of a pillar running through the centre of the mound, like the wooden post in the first mound above. In the third mound opened, viz., the second in the western line of the rows, a deposit of human bones was found and a gold leaf with a female figure stamped upon it exactly like that found in the first mound. Here too was discovered the opening of a hollow shaft. The last mound opened was the third from the north in the eastern line of mounds aligned north and south, but in this no remains were found.

"Dr. Bloch gives the following explanation of the use to which these mounds were put: The explanation of the facts revealed by my excavations will be found in the ancient Indian burial customs, described to us in the *Sutras* and *Prayogas* dealing with the ritual. Their rules have been collected together and explained in Dr. Caland's well-known work, *Die alterthümlichen Todten- und Bestattungsgebräuche* (*Verhandelingen der koninklijke Akademie van Wetenschappen* to Amsterdam, 1896). According to this excellent publication, the disposal of the dead in ancient India was divided into four separate acts, viz., (1) cremation; (2) collecting the bones of the cremated person and depositing them in an urn (*asthi sanchayana*); (3) expiation (*santikarama*); and (4) erection of the funeral monument (*smasana-chit, lostachiti*). The fourth act is optional only, and is done some time after the bones have been deposited in the funeral urn and placed in the field under a tree. The urn is then taken out, and after the bones have been washed and several other ceremonies have been performed, they are placed upon the earth, the urn is broken and thrown away, and a funeral

monument (*smasana*) is erected over the bones by piling up layers of bricks or clay. The height of such a grave generally does not appear to have exceeded that of a human body and its shape was some form of a quadrangle. However, both Apastamba and Hiranyakesin also mention round *smasana*, like the mounds at Lauriya. In building up the *smasana* we find a Vedic verse employed where a post (*sthana*) is mentioned. The meaning of this is not quite clear from the context or from the ritual, but I think the discovery of the two wooden posts, in two of the mounds above which the bones were deposited, shows that it refers to a similar custom, according to which a pillar was erected in the centre of the funeral monument and the bones placed above its top. The verse may be thus translated :—"I raise the earth round thee; that I lay down this lump of earth, should not do me any harm. May the manes hold this pillar for thee, and may Jama prepare a seat for thee in the other world". Again in another verse recited at the same occasion it is said "The piled up earth may stand firmly, may it be supported by thousand pillars".

"That there is a connection between the first and the third mounds at Lauriya and the *smasana* described to us in the Vedic ritual cannot, I think, be doubted. The only difference is the height of the Lauriya mounds. The straw placed between the layers of clay at Lauriya even reminds one of the bushels of grass that are put upon the *smasana*, and as regards the gold leaf we must remember that pieces of gold are placed upon the openings of the dead body before it is cremated. Whether the second and the last mounds have served the same purpose as the first and the third is not quite clear. It is possible that they were erected as monuments of persons whose funeral urns could not be found. This case is provided for in the ritual, and it is prescribed that some earth then should be taken out from the spot, where the urn was supposed to have been deposited and laid down instead of the bones. We may also think of the rules referring to persons who died on a journey and whose bodies could not be found. It is, however, likewise possible that the second and the third mounds merely served some purpose in connection with the cremation, which invariably was performed on the same place where the *smasana* was put up later.

"It is curious to find that Asoka erected one of his pillars close to a *smasana*, the haunt of ghosts and evil spirits in later times. The explanation of this is not difficult to find. Evidently these funeral monuments probably containing the remains of the royal persons, formed an object of worship, as we find adoration of the *chaityas* or funeral monuments of Chakravarties or kings mentioned in the ancient Buddhist literature. The worship of stupas by Buddhists and Jains is nothing but an adoption of this popular form of grave worship. As a place which annually attracted large gatherings from far away, Asoka could not have selected a more suitable spot for the promulgation of his moral precepts. We thus have in the Lauriya

mounds an intermediate form between the *smasana* and the Buddhist stupa or *chaitya*. That their date is anterior to Asoka's pillar seems highly probable, but I cannot say for how many centuries. It is a great pity that they yielded so little in the way of antiquarian finds. Only broken fragments of pottery and stone vessels turned up. The gold leaves may be looked upon as specimens of the ancient *nishka* pieces of gold worn as ornaments and used as coins likewise. The ancient *smasana* was to the north of the town or village, and the mounds of Lauriya likewise lie north of the Nandangarh, which may have been the citadel of an ancient city that once existed at that place.

"At a distance of from $3\frac{1}{2}$ to 6 miles to the west of Lauriya Nandangarh, and both along and between two old river channels, hundreds of small grass-covered mounds or *tumuli*, varying from $2\frac{1}{2}$ feet to 8 feet in height, are scattered here and there over the undulating grassy plain. These barrows are mostly of a subconical shape but some few are shaped like a cup or a bowl turn upside down. The majority are situated near or along the banks of an old river bed, which divides into two branches to the west of Lauriya, the eastern or larger branch being called the Harha, and the western branch the Mausohimakhand. It is noticeable also that the great barrows of Lauriya are situated near the northern bank of the Turkaha and only about two-thirds of a mile to the south of another larger river. There was probably a purpose in this, as water had to be near at hand for the ablutions connected with the cremation of corpses, the ashes being afterwards deposited in the mounds close by (*Reports, Archaeological Survey of India*, Vols. I, XVI and XXII; *Reports, Archaeological Survey, Bengal Circle*, 1901-02 and 1904-05; V. A. Smith, *Kusinara and other Buddhist Holy places*, *Journal Royal Asiatic Society*, 1902.)."

According to the census of 1951 the village has a population of 3,577 persons, occupies an area of 862 acres and has one Middle, one Upper Primary and one Lower Primary School and a Sanskrit Pathshala. There is a Police Thana and a District Board Hospital. There is now a Sugar Factory at Lauriya village. There was previously an indigo concern which has been replaced by a Sugar Factory. There is a Post Office.

MADANPUR.—The revised *District Gazetteer of Champaran* in 1932 has the following description :—

"A place in the Bettiah subdivision situated on the bank of the Gandak, 10 miles north of Bagaha. Tradition says that Madanpur was formerly the palace of a king; it is now an almost impenetrable jungle, but there are many curious old brick remains similar to those found at Darwabari and in the north-west corner of the district. A small footpath leads to a shrine in the midst of the jungle, where lives an old *Sannyasi*, who never leaves his jungle retreat, but waits

patiently for the villagers to bring him food. These jungles were the asylum of the Magahiya Doms before the present settlements were founded."

Probably excavation might have led to the discovery of important archæological finds in this area. The *Sannyasi* referred to in the previous description is no longer alive. The village has now a population of 235 persons and an area of 5,385 acres. Much of the area is covered by jungle.

MADHUBAN.—The following description occurs in the District Gazetteer revised and published in 1938 :—

"A village in the south-east corner of the headquarters subdivision, situated 20 miles south-east of Motihari, and 5 miles north-east of the Chakia railway station. The village contains a police-station, a district board dispensary and the residence of one of the most influential zamindar families of the district. The founder of the family was Abdhut Singh, the great-grandson of Raja Ugra Sen Singh, the founder of the Bettiah Raj, with whom tappa Duho-Suho and the villages of Madhuban and Shampur were settled as *nankar* in the time of Mir Kasim Ali Khan. At that time the family residence was in the village of Madhubani, eight miles east of Motihari, but his grandson, Har Prasad Singh, removed it to Madhuban, where his descendants have remained ever since. The estate is one of the largest in Champaran having an area of 50,000 acres and an annual income of Rs. 2 lakhs. A large fair is held annually in the village in the month of Asin and lasts for 25 days. Large numbers attend it, and a brisk trade is carried on in the sale and purchase of cattle, horses and miscellaneous goods.

The estate in recent years has run into debt, and as a result the major portion has been recently mortgaged to the Maharajadhiraja of Darbhanga to pay off debts."

Madhuban estate has now vested in the State after the abolition of zamindari. The fair held annually in the month of Asin and lasting for about 25 days continues to attract thousands of visitors. A very brisk trade is carried on during the *mela*. There is a large turnover of cattle trade.

The village, according to 1951 Census has a population of 4,385 persons and occupies an area of 984 acres. It has one Middle School, one Lower Primary School and a Library. The village has a police-station and a District Board Dispensary. It is a headquarters of the Community Development Block. It has also a combined posts and telegraphs office.

MADHUBANI.—A village in Sadar subdivision with a population of 3,648 persons according to 1951 census.

In 1934 a village uplift centre (*Gram Sevak Kendra*) was started at Madhubani, police-station Dhaka. When the great earthquake

visited this district that centre did useful relief work. There was encouragement for weaving and spinning. This centre has a big establishment and is teaching crafts to the villages besides spreading education on hygiene and social welfare. Blankets, woollen *chaddars*, etc., are manufactured by hands. At present *khadi* and wool work is going on besides local small schemes for village uplift. This centre is known as *Kala Sala*. There is a post office also.

MAINATANR.—A village in Bettiah subdivision which has a police thana. The population of the village is 1,280 persons according to 1951 census. It is the headquarters of a Community Development Block. It has a Lower Primary School.

MAJHAULIA.—A village in Bettiah subdivision. It has a police-station and a large sugar mill. The population of the village according to 1951 census is 867 persons; this population has been very much increased by the settlement of a colony of displaced persons. There is a dispensary, a Middle School, and a combined Posts and Telegraphs Office.

MEHSI.—The following is the description of this village in the old Gazetteer which has lost very much of its previous importance :—

“A village in the south of the headquarters subdivision situated 26 miles south-east of Motihari, near the main road from that place to Muzaffarpur and now the headquarters of a union board. The village is said to have been the Sadar or chief civil station in Champaran, when the East India Company first acquired possession of it, and a munsif's court was for a time located there : the remains of a court house and one of the European bungalows are still visible. The place is noted for a strong flavoured tobacco, the seed of which is said to have been imported by one of the European officers stationed there, and also for strong and durable carpets (*daris* and *satranjis*) woven by the local weavers. Under the Muhammadans the village was long the seat of a Muhammadan Kazi, and gave its name to the pargana of Mehshi, which was granted to one Mahrums Khan by the Emperor Akbar.

The name Mehshi is accounted for by a quaint legend. It is believed that there was a Hindu *sadhu*, by name Mahesh Koiri, whose distinguishing characteristic was that he lived solely on milk. One Halim Shah, a Muhammadan ruler, having turned *fakir*, came from the west to see the Hindu *sadhu*, and was astounded to see him extract milk from a heifer for his refreshment. Needless to say, the Muhammadan *fakir* was much impressed by Mahesh Koiri's accomplishment and caused the tract to be named after him. To this day the village contains a Hindu shrine and a Musalman *dargah*, which were built side by side under the express orders of Halim Shah, and all who would show honour to the one are asked to show equal honour to the other. Many miraculous feats are attributed to Halim Shah and his power to perform miracles is believed to have

remained even after his death. It is said that when a Kalwar once attempted to tap a date-palm near the *dargah*, in order to obtain the juice for the manufacture of intoxicating drink, which is forbidden to Muhammadans, blood flowed from the tree. There is also a tradition that there was formerly an inscribed stone at the gate of the tomb, with the magic aid of which thieves could be unerringly detected and stolen property recovered. Jang Bahadur, says the legend, removed this stone to Nepal, and when the saint remonstrated, promised to erect a cenotaph in his memory. This original *dargah* is a great place of pilgrimage, and an annual fair is held there, at which some thousands attend. It is visited by persons for all sorts of purposes, but mainly by those who desire to be blessed with children or who are suffering from some lingering disease."

Another story is current regarding the miraculous feats of *Data Halim Shah* and his disciple *Mahesh Rout* which runs counter to the narration given in the last *District Gazetteer of Champaran*. It is said that about 300 years ago one *Data Halim Shah*, also known as *Mirza Halim*, came to *Mehsi* which was a district headquarters during the Moghal period. He was a *fakir* and was accompanied by his brother's wife and his sister. He came to this place and met one *Mahesh Rout*. He was very hungry and thirsty and asked for milk. *Mahesh* on the *fakir's* direction brought a she-calf and to his great amazement saw that the she-calf began to give milk as soon as the *fakir* touched the back of it. The *fakir* drank the milk and thus quenched his thirst. *Mahesh* became attracted and turned a disciple of the *fakir*.

The news that the *fakir* was blessed with godly gift spread in the neighbourhood. People began to flock in large numbers and approached him for their troubles and ailments, etc. He used to give them some sort of *rakh* (ashes) which brought relief in some cases. During his lifetime he was highly respected and was the religious head of the local Muslims. He was also respected by the non-Muslims. His name travelled far and wide and several *fakirs* from distant places came to him as disciples. These disciples settled down and some of villages where they settled down were named after them, e.g., (1) *Alahlad Shah* settled at village *Zahladpur*, (2) *Ibrahim Shah* at *Ibrahimpur*, (3) *Khodabad Shah* at *Khodapur* and (4) *Shahbaz Khan* at *Mirzapur*. *Data Halim Shah*, his brother, his brother's wife and his sister died at *Mehsi*.

Data Halim is said to be a descendant from the *Tarbari* family to which *Taimoor* belonged.

The population of *Mehsi* according to 1951 census was 2,398 and the area of the village 153 acres. There is a combined Posts and Telegraphs office, and one Hospital with 6 beds run by the District Board. *Mehsi* at one time was more important than *Motihari*. It is now the centre of a cottage industry, namely, Pearl Button Industry. This industry was started in 1905. It is the headquarters of a

Community Development Block. Mehshi is an important station of the Muzaffarpur-Narkatiaganj section of the North Eastern Railway.

MOTIHARI.—Motihari is the headquarters of the district of Champaran, situated in $26^{\circ}-40'$ N. and $84^{\circ}-55'$ E. It is picturesquely situated on the bank of a lake (*man*) with contact with Gandak which has got silted up. The river at this point has left two horse-shoe bends, which originally formed the neck of a loop in its channel, and the town is situated on the north side of the western bend. These two lakes never entirely dry up, and the depth in the rainy season is over 20 feet in places; but in the hot weather there is not more than two to three fathoms of water at any point. The head of the loop towards the south has silted up and is now under cultivation. In the rainy season, water is let in from the Gandak river on the north by a canal constructed by the Motihari Factory and there is a small channel joining the two lakes, which keeps the water fresh. The western lake divides Motihari into two distinct portions. To the west formerly there were European residences now a congested town and to the east are the various public offices and the railway station, beyond which again are the old race course and the polo ground, no longer used as such. Adjoining the latter is the jail, erected about 50 years ago, on a standard plan, according to which the dormitories form the upper storey of the building, the basement of which contains labour wards. This has been housing the Munshi Singh College since 1945 and the jail is shifted to a newly constructed jail premise near the Police Lines. A *bund* or embankment was built some 55 years ago in order to connect the town with the court buildings, which are situated far from the station.

For a comparatively small population, Motihari is well-spread and distinctly divided into two portions, viz., New Motihari (Lauthaha Notified Area) containing most of the public offices, e.g., Court, Jail, Police Lines, Circuit House, Officers' bungalows, etc. In the older section of the town the markets are situated, one Meena Bazar built by Bettiah Raj on the pattern of the Meena Bazar at Bettiah, other shops and residential houses. There are only two well-defined slums in town, one by the side of the Johnpool and the other near the Gudri Bazar which is one of the oldest portion in the town. The slum at Johnpool habitates about 75 to 100 persons while the slum near Gudri Bazar consists between 300 and 500 persons. The persons are mostly menial staff of the Municipality and persons belonging to very low income group. They have thatched houses, some of them tend pigs and prepare baskets. The *mohalla* Chhota Bariyarpur comprising of mill area which has been added to the town is of recent origin and one of the busy centres of the town.

For a district headquarters Motihari has got a small population. Its population is less than that of Bettiah, the subdivisional headquarters of the same name, which is larger and more populous.

According to 1951 census the population of Motihari is 24,489 against 20,717 in 1941 thus gaining a net increase of 3,772. Out of the figure 24,489, 14,247 are males and 10,242 are females, both the sexes gaining an increase of 2,632 and 1,140 over 1941, respectively. The 1951 census shows that 4,492 persons are engaged in production other than cultivation, 5,550 in commerce, 706 in transport, 9,148 in other service and miscellaneous sources, 508 are non-cultivating owners of land, agricultural rent-receivers and their dependants and 4,085 are cultivators, cultivating labourers and their dependants.

Motihari has a municipality since 1869. There were 12 Commissioners, of whom two members were *ex-officio* and eight were nominated. Since 1923 there had been a change over when the board was constituted of 20 members, of whom 16 were elected, one was *ex-officio* and the balance were nominated. At present the Motihari municipality consists of 27 members of whom 22 are elected and five nominated including the *ex-officio* members. The Chairman and Vice-Chairman of the municipality are elected non-officials right from 1923.

The area of the municipality originally consisted of $6\frac{1}{2}$ square miles but now the municipal limits extend over an area of $7\frac{3}{4}$ square miles. The total length of roads within the municipal limits are 20 miles and 3 furlongs, of which excluding 6 miles 4 furlongs, the entire road length is owned and maintained by the municipality. Of the total mileage of municipal roads 11 miles 3 furlongs are metalled and the rest *katcha*. In 1956-57 the municipality maintained 24 Primary and 2 Middle schools. The Primary education is free and compulsory within the municipal limits since 1939. The municipality maintained 12 miles and 700 yards of drainage of which 12 miles are *pucca* and the rest are *kutchha*.

The main thoroughfares of the town are electrified. A water-supply scheme through pipe was sanctioned in November, 1954, the estimated cost of which is Rs. 11,54,000. Two water towers have already been constructed and one more is to be constructed. Half the amount of water-supply scheme has been met by the Government and the half amount has been given to the municipality as loan. The town is expected to get piped water-supply soon. There are also several tube-wells sunk by the municipality to supply drinking water to the citizen.

The detailed functioning of the municipality has been covered elsewhere in Local Self-Government chapter.

With the inception of the Motihari Zila School in 1869, the spread of modern education in the district including the town of Motihari began in right earnest. At present Gopal Shah Vidyalaya, Mangal Seminary and Girls' High School in addition to the Zila School serve the purpose of secondary and higher secondary education of the town. There is only one college in Motihari, viz.,

Munshi Singh College which was started in 1945. It now provides education in Intermediate of Arts, Intermediate of Science, Bachelor of Arts and Bachelor of Science and it has the benefit of co-education.

The earthquake of 1934 destroyed more than 60 per cent of the residential houses and made inhabitable at least another 20 per cent. So, almost the bulk of the structures of the town are built after 1934. Very few double-storeyed buildings are visible. Most houses are small, one storeyed and spacious. Big buildings are now being built after taking great care for the soil condition. The houses are brick-built, roofed and generally either white washed or yellow coloured. Persons belonging to higher income group have larger, better-built R. C. houses. Thatched houses are still in existence and are occupied by people belonging to low income group.

Motihari has not much of trade or banking. But most of the modern amenities, implements, utensils and vehicles for hire are available. Stationery shops are there. There are a few good book shops but they keep more of school and college books than books of general interest. There are a few restaurants and hotels of rather poor standard. The old town has some remarkably old giant trees.

For recreational purposes there are two cinema houses for public shows. Their location in the old town is more convenient for the cinema going people. There is a football ground and also a big open field, viz., Gandhi Maidan by the Police Lines at Lautaha area. A new Rowing Club has been opened in 1955. It has facilities for modern games. The Rowing Club was formally opened in the new building in 1958.

The climate of the town is normal. In the rainy season, however, it becomes damp and malarial. Summer is not so uncomfortable as in other towns of Patna or Bhagalpur Division excluding Santhal Parganas. Dust storms are rare in summer season. The cold season is very pleasant and a clear view of the snow-capped Himalayas is clearly seen from the town on sunny days.

The main vehicles for public conveyances are rickshaw and *tanga*, the first is drawn by man power and the other by horse power. Rickshaw has not only come to stay but tends to drive out *tanga* completely out of the market. There are 850 to 900 rickshaws in the town, whereas there are only 350 to 400 *tangas*. Buses go out in all the directions from Motihari town, e.g., to Muzaffarpur, Bettiah, Raxaul, Narkatiaganj, Bagaha, etc. The town is also served with a railway junction station on the North-Eastern Railways.

There is one Sadar Hospital on the road leading to the Civil Courts. It has got provisions for treating both indoor and outdoor patients.

Panch Mandir and Sahu Mandir are the oldest buildings of Motihari and both contain numerous idols of Hindu gods and

goddesses. They attract a large number of devotees every day. They are managed partly by subscriptions and partly by the income of oblations.

MOTIHARI SUBDIVISION.—The Headquarters Subdivision situated between 26°-16' and 27°-1' N. and 85°-30' and 85°-18' E. with an area of 1,528 square miles according to the census of 1951. The subdivision consists of an alluvial tract, in which the land is level, fertile and highly cultivated. The river Sikrahna, known in its lower reaches as the Budhi Gandak, traverses this tract from north-west to south-east. The soil in the portion to the north of this river, comprising an area of approximately two-fifths of the subdivision, is a strong clay known locally as *bangar*, yielding very heavy rice crops in years of sufficient rainfall or in localities where irrigation can be carried on. South of the river the soil is mainly a light sandy loam not so suitable for rice, but yielding good crops of maize and various cold weather crops, such as wheat, barley, mustard, linseed, etc.

Its population was 10,40,599 in 1901 as compared with 10,99,600 in 1891. Its population was 14,43,961 in 1951 as against 13,88,783 and 12,38,789 in 1941 and 1931, respectively. The density of the subdivision in 1951 comes to 944 per square mile as against 536 per square mile of its sister subdivision Bettiah and 713 per square mile density of the whole district. The headquarters is at Motihari and there are 1,276 villages.

NARKATIAGANJ.—See Shikarpur.

NAUTAN.—A village in Bettiah subdivision with a population of 7,319 persons according to 1951 census. Nautan has a Police Thana. The area is rather notorious for an incidence of goitre. It has an Anchal Office. It has one upper primary school and a lower primary school. It has a post office also.

NONACHAR.—The last *District Gazetteer of Champaran*, 1938, mentions—

“An old fort in the headquarters subdivision, situated on the north bank of the Sikarahna, five miles north-east of Motihari. The remains consist of an oblong mound, divided into four smaller sections by two roads running through it, one in each direction. At places where they meet, an ancient tank exists, which is now silting up. All the four sides of each of the four smaller sections seem to have been protected by walls which are covered with thick jungle. Local legend says that the fort is named after its former ruler, one Nonachar Dusadh, who is the hero of a quaint legend regarding the Subhegarh fort in the Muzaffarpur district. Subhegarh, it is said, was the palace of Raja Suhel De, who was the last of his race, having only one child, a beautiful daughter, named Subahi Devi. After her father's death, she was sought in marriage by many princes, but she

refused to marry any one, and at last only consented to marry a man who should be able to count all the palm trees in the fort. At that time the whole place was covered with palm trees, and the task of counting them seemed impossible. Many princes tried and failed, but Nonachar succeeded by first tying a piece of string round every palm tree, which is said to have occupied him some months; and when no tree could be found without a string, he took off all the strings and counted them. He then claimed the hand of the princess, but she was so overcome with shame at the thought of being married to a man of such a low caste that she prayed that the earth should open and swallow her up. Her prayer was heard, and the earth at once opened under her.

There has been no change in the site since the above description was published.

PADUMKAIR.—It is a village in the National Extension Block, Patahi I in the Sadar subdivision. This village appears to be of historical interest. Recently one old well has been dug out which has very old bricks.

Another tank with an area of 52 bighas is also supposed to be very old and was dug by one Shivi Raja who is supposed to belong to mediaeval age. There is also a report of a piece of land in this village in which a special variety of paddy is grown which gives taste of *ghee*. According to 1951 census it has a population of 2,875 souls.

PAKRIDAYAL.—A village in Sadar subdivision which is the headquarters of a Community Development Block (Patahi II). According to 1951 census this village has a population of 3,576 souls. It has one Senior Basic School, one Lower Primary School and a Library.

PARSA.—The last *District Gazetteer of Champaran* revised in 1932 has the following description :—

“A village in Bettiah subdivision contains an old indigo factory built sometime in the sixties; though indigo is no longer grown or manufactured, the concern owns the Pakri Sugar Mill, grows a considerable amount of cane and is a large *thikadar* under the Bettiah Estate.”

The present village has changed immensely. Pakri Sugar Mill has now changed hands and is known as Lauriya Sugar Factory. The present population of Parsa according to 1951 census is 312. There is a post office at the village.

PATAHI.—A village in Sadar subdivision. There is a police thana. According to 1951 census the population of the village is 3,913 souls. It is the headquarters of a Community Development Block. It has a High School, one Middle School and a Library. It has also a combined Posts and Telegraphs Office.

PATJIRWA.—A village in the Bettiah subdivision, situated 8 miles west of Bettiah. In the last *District Gazetteer of Champaran* published in 1938 it was mentioned :—

“The village contains a shrine of extreme sanctity, which is said to have been erected by a chief called Durbijja Singh, whose wife and children committed *sati* after he and his sons had been killed in a fight. From that time onwards, in order to honour his memory, it has been laid down that within the tappa of Patjirwa none should sleep on a *charpai* or build a house of masonry. With such awe do the natives regard this shrine that it is said that they will not, within the whole of that tappa, build any house of masonry; and the death of a former Subdivisional Officer of Bettiah, who committed suicide, is attributed to the fact that he had his tent pitched on the site of the shrine.”

This description, however, does not fit in now. There are several *pucca* houses at the village constructed during the last decade. It appears that owing to the changes of the course of the river Gandak people were averse to the construction of *pucca* houses before.

According to 1951 census the village has an acreage of 7,360 and the population is 7,297. There is an inspection bungalow at Patjirwa. It has a post office.

PEEPRAH.—A village with a past history in the headquarters subdivision about nine miles from Motihari. Peeprah factory was built by the Dutch and was sold to the Bettiah Estate, was vested in the State of Bihar by the abolition of zamindari. According to 1951 census the village has a population of 1,108 persons and an area of 313 acres. It contains a police-station, a high school and a post office. There is a colony of displaced persons from East Pakistan settled in the neighbourhood.

RAMNAGAR.—A village in the Bettiah subdivision situated 30 miles to the north-west of Bettiah. The village contains the residence of an ancient family of zamindars, who trace back their descent to Ratan Singh of Chitor, who migrated to Nepal, where he and his descendants carved out a small principality for themselves, Raja Mukund Singh, the sixth in descent from Ratan Singh, divided the territory over which he ruled among his four sons. Prithvi Pal Singh became the Raja of Butwal. Langi Singh, Raja of Makwapur, and Raj Singh was Raja of Rajpur, while another son, Burangi Singh is described as being Raja of “the mountains of Telhoni or Telahu”. It is from this Raja that the Ramnagar family is descended. Owing, it is said, to the oppression of the king of Nepal, the head of this branch took refuge in “the lowlands of the mountains of Tribeni” and established himself at Ramnagar, where the family have remained ever since. They own one of the largest estates in the district, including the Sumeshwar hills and the once valuable

PLACES OF INTEREST.

forests on them. The title of Raja was first conferred on Emperor Alam in 1676 and was confirmed by the British Government in 1860.

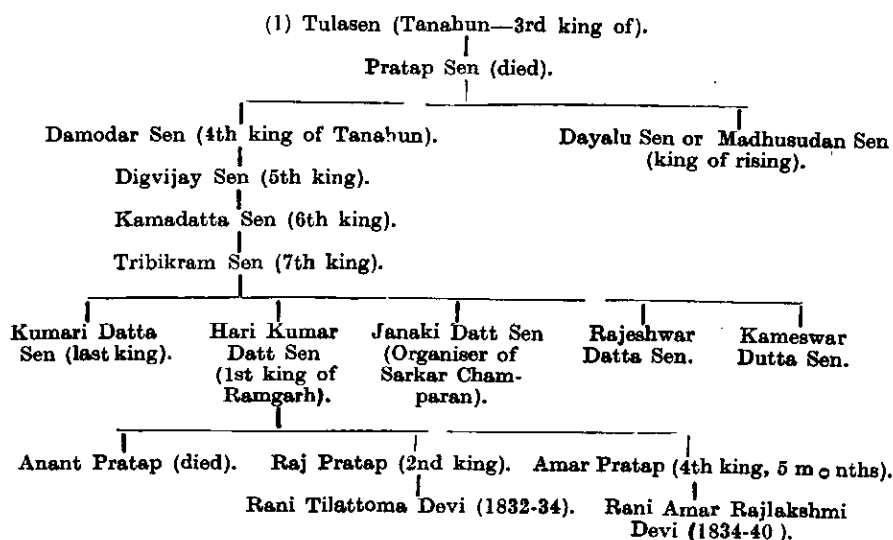
The late Raja having no sons adopted Shree Panch Mohan Bikram Shah *alias* Rama Raja during his life time. As he made three wills before he died, there has been a long dispute between the Rani, his widow, and the Rama Raja for possession of the estate. The case went up to the Privy Council and the Rani won it and is now in possession and lives at Ramnagar." (*Vide District Gazetteer of Champaran* revised by R. E. Swanzy in 1932.)

The estate had vested in the Government by the abolition of zamindari. The village has an area of 184 acres and a population of 1,457. It contains a police-station and an inspection bungalow besides the estate hospital with 6 beds. There is also one maternity centre. A Community Development Block has been opened with its headquarters at Ramnagar which has got a number of health centres. Improvement of the condition of the Tharus, a semi-aboriginal tribes is a special assignment of this project.

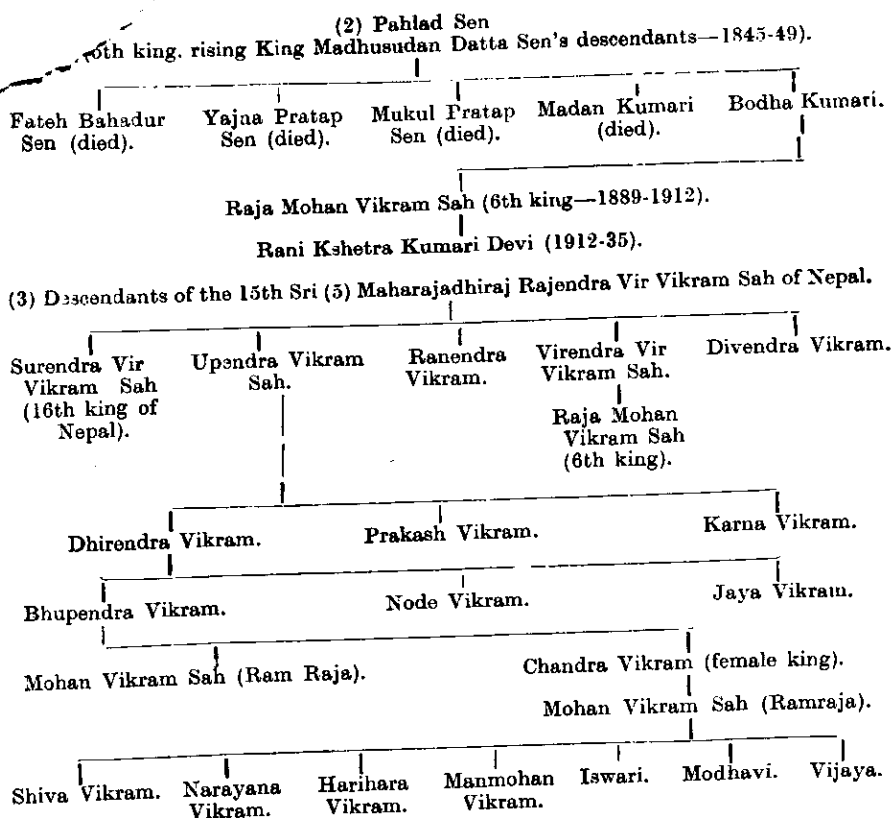
Harinagar Sugar Mill, one of the largest sugar mills in North Bihar, is situated at Ramnagar. The location of the Sugar Mill has encouraged a large seasonal fluctuation of population. The Sugar Mill runs a school.

Ramnagar has a combined Posts and Telegraphs Office and a Telephone Office. There is also an office of the Irrigation Division and the Tribeni Canal.

Genealogical table of Ramnagar Raj family.



CHAMPARAN.



Vide Champaran (Hindi) by Shri Bombahadur Singh Nepali 'Magan', published in March, 1939, Op. p. 146. (authenticity not vouched for).

RAMPURWA.—The following description occurs in the *District Gazetteer of Champaran*, published by R. E. Swanzy in 1938 :—

"A village situated near the village of Pipariya, 32 miles north of Bettiah and four miles to the south of the Sumeswar Hills, in the extreme north-east of the Bettiah subdivision. Less than half a mile to the west of the village, and near the eastern bank of a stream called the Harbora, is one of the edict pillars erected by Asoka, which was discovered about 30 years ago by Mr. Carlleyle of the Archaeological Survey of India. He learnt of its existence from some Tharus, who told him that, in the locality which they frequented in the Tarai there was a stone in the ground like the pillar at Lauriya, which they called Bhim's Lath. The Rampurwa pillar is similar to that of Lauriya Nandangarh in the dimensions of the diameter of the shaft at top, viz., $26\frac{1}{4}$ inches; it is impossible to measure the diameter of the base as it is buried in the ground much below the water level. As in the case of that pillar both the shaft and capital are composed of highly polished sandstone, and the capital has

a circular abacus ornamented with a row of geese pecking their food. It was originally surmounted with the figure of a lion, but this has disappeared, only the feet and part of the legs being left. The edicts on the pillar are, word for word, the same as those on the pillars at Lauriya Araraj and Lauriya Nandangarh. Its base, a shattered stupa, 6 feet high still stands *in situ*, midway between two low earthen mounds covered with brick fragments, evidently the remains of some Buddhistic monuments. The greater portion of the shaft now lies within a swamp, almost entirely under water, some 800 or 1,000 feet to the north of its base; evidently an attempt was made to remove it, but was given up on account of the difficulty and costliness of the task. Close to it stands the capital, which was disconnected from the shaft by Mr. Garrick in 1881, in order to take a photograph of it. These two masses of stone were connected by a solid bolt of pure copper, $24\frac{1}{2}$ inches long, both ends of which show that even in the age of Asoka era Hindus had discovered the destructive properties of iron when used as a fastening for stones. It is in contemplation to restore the fallen column to its original position. To the north-east and west of the pillar, there are the remains of some brick ruins buried in the ground.

The Tharus of the neighbourhood tell a curious story to account for the origin of the broken base of the pillar standing between the two mounds. They say that Bhim was carrying two loads of earth in two baskets suspended from a pole across his shoulder; when he reached this spot, the pole broke, and the two loads of earth consequently fell down on the ground on either side, and thus formed the two mounds; while the broken pole stuck in the ground in the midst, and became petrified, and thus formed the broken pillar. It has been suggested that the destruction of this pillar like the injury done to that at Lauriya Nandangarh, is due to some zealous followers of the army of Mir Jumla, which was then on its way back from Bengal after the defeat of Sultan Shuja, the brother of Aurangzeb. (*Reports, Archaeological Survey, India, Vols. XVI and XXII; Report, Archaeological Survey, Bengal Circle, 1901-02.*)

The present population of Rampurwa according to 1951 census is 584. There is a Roman Catholic Church and a small Christian colony. Rampurwa near the *terai* of Nepal attracts merchants from Nepal side. The incidence of health is rather poor in this belt. A certain amount of timber trade passes through Rampurwa. It has a Post office.

RAXAUL.—In the last District Gazetteer, Raxaul was described as a village in the extreme north-east of the district of Nepal frontier. It was mentioned that it contained a police-station and a railway station which was the junction of the Bengal and North-Western Railway and the Nepal Light Railway and that there were three rice mills and a large traffic from Nepal passed through this village.

It was further mentioned that there was a bungalow belonging to the Resident of Nepal and the town of Birganj, which is the headquarters of the Nepalese zila of Bara, is 2 miles away across the border. Raxaul is very much changed since the last District Gazetteer was published. It would not be proper to call the place a village any longer. In 1951 census the population was of 6,594 persons and the population has increased considerably since 1951 census. It is now the headquarters of an Executive Engineer of Irrigation Division and a Community Development Block besides being a thana headquarters. It has a combined Posts and Telegraphs Office, a cinema house and an aerodrome with a future.

Some of the Ranas, it is understood, had financial interest in Bengal and North-Western Railway when it was run by a Company and were keen to develop the trade and commerce of the area. They have been very successful about it. Trade and commerce have been increasing very rapidly in this sector. The Nepal Railway has also a station at Raxaul and forms an important link in the turnover. There are several rice mills at Raxaul. Very brisk trade is carried on in grains, cigarettes, timber, etc. The big aerodrome which is now under construction at a distance of about one and a half miles from the town is within the Indian territory. It is understood, when opened the airport will be on the map of international air traffic. In the last District Gazetteer it was mentioned that a medical mission had recently been established and had a fully equipped doctors and trained nurses. This institution has developed into a fairly sizeable hospital of about 100 beds and there are a number of qualified surgeons and physicians. The hospital is well equipped and carries out different operations. It is a very popular institution and people from even near Kathmandu come to this mission hospital for treatment. The hospital needs expansion. The Sisters and the Doctors present a very well-knit team dedicated to the service of humanity.

The recognition of the growing importance of Raxaul, which is situated on the border between India and Nepal, led to the formation of the Notified Area Committee. The Government notification no. 6964-L.S.-G., dated the 23rd August 1955, brought Raxaul within the purview of the Bihar and Orissa Municipal Act, 1922 by abolishing the previous Union Board and by constituting the Raxaul Notified Area Committee. The area over which the Raxaul Notified Area Committee has jurisdiction is about 3.58 square miles and is bounded on the north by villages Pantoka and Nepal, on the south by villages Kaurihar and Hardia, on the east by Tolas Sahadewa and Mahdewa of village Noneya and on the west by villages Chikani and Jokiari. The census report of 1951 shows that the population of Raxaul Bazar was 6,576 but the population has increased rapidly thereafter. According to a rough estimate, the population of Raxaul Notified Area at the beginning of 1950 should be about 10,000.

Raxaul is situated on the border between India and Nepal and has thus strategic importance. Since Raxaul is the principal gateway to Nepal, its international importance is on the increase. Raxaul has a flourishing trade and commerce, is an important junction for North Eastern Railway. The line from Sugauli to Raxaul and the line from Narkatiaganj to Samastipur meet at this place. Besides, Raxaul is the terminus of the Nepal Government Railway, the track of which runs from Raxaul to Amlekhganj in Nepal. Raxaul is well connected by road also and is thus served by a number of road transport agencies. The construction of the National Highway from Muzaffarpur to Raxaul has meant easy access to this place of growing importance.

To cope with civic needs of such a place, the Notified Area Committee is trying hard, but the task is by no means easy. In fact, Raxaul is very much in need of a comprehensive master plan for meeting this challenge and also to make it attractive to the large number of foreign tourists already pouring in that place every month, every year.

There is a high school at Raxaul and a telephone exchange office has been recently opened. The presence of a number of important Marwari families and dealers of many nationality connotes the growing commercial importance of Raxaul. With the roadway from Kathmandu to Raxaul being thrown open and the possibility of Nepal Light Railway being broadgaged in the near future, Raxaul is bound to have a very important and responsible future.

SAGARDIH.—The village Sagardih in the headquarters subdivision has a population of 1,750 according to 1951 census and occupies an area of 1,780 acres. It has a post office and a lower primary school.

Regarding the mounds situated close to the village of Sagardih the following account from the last District Gazetteer stands good :—

“The mound, which undoubtedly marks the remains of a Buddhistic stupa, is 37 feet high with a circular base nearly 200 feet in diameter; but it is now thickly overgrown with jungle, so that it is difficult to form an accurate idea of its original shape. The excavations made by General Cunningham have shown, however, that the stupa stands on a paved terrace raised 20 feet above the ground. He was of opinion that it was built over the remains of an older stupa which had become a ruin. Between the foundations, and in the very midst of the remains of the earlier stupa he found the roots of a palm tree still preserving their original upright position, from which he concluded that the ruins of the old stupa must have been overgrown with jungle before the mediæval stupa was built, and that the trees were cleared away and the ruins levelled to receive its foundations, leaving the roots of this single palm embedded in the bricks of the older stupa. From the general

appearance, as well as from the relative proportions of height and diameter, General Cunningham concluded that it must be a mediæval building, probably of the ninth or tenth century A. D. The former stupa must have been several centuries older, as a long time must have elapsed before it became so completely ruined that only its foundation was left, to be overgrown with palm trees. The great paved platform, 20 feet high and 175 feet in diameter on which the present stupa was erected, must date back to the same time. It was faced with a wall of brick all round, and as the bricks of this wall were all of the smaller size found in the later stupa, the wall itself is most probably of the same age.

The mound which is called Bhisā, i.e., simply the mound, is attributed to Raja Sagara, the solar hero, and is therefore also known locally as Sagargarh or Sagara's castle. It stands on an elevated piece of ground, 500 feet long by 300 feet broad, on the eastern bank of an oblong sheet of water called Gaya Pokhar. A short distance to the south-east there is a fine large tank 1,000 feet square which is called simply Pokhar or the tank, and sometimes Baudhdha Pokhar, a name which seems to point to the Buddhistic stupa close by. Its position in the midst of a vast plain of low-lying rice-fields is not an inviting one, as the country all round it must be wide swamp in the rainy season.

On the eastern embankment of the Baudhdha Pokhar, there is a small shrine of the *Gram Devata*, or village godling, before which the villagers make offerings of flowers and sacrifice a young goat or sheep. At the foot of the mound stands a small brick tomb of a Muhammadan saint, Ghulam Husain Shah, who is more commonly known by the name of Mallang or the madman. It is a small brick building only 13½ feet square, but it has 15 bighas of land attached to it, and is about 100 years old. A few hundred feet to the east there are two bridges on the high road, one of them with six piers and two abutments, built of materials taken from the old stupa on the mound 50 years ago, when the road was being made. There is no tradition connected with the Sagardih, except the common story told at many other places that travellers used to find cooking pots lying ready for their use, but an avaricious Baniya having carried off some on his pony, the cooking vessels have never been seen since. This probably dates back to the old Buddhist times when travellers received hospitality in the monasteries (*Reports, Archæological Survey, India*, Vol. XVI; *Report, Archæological Survey, Bengal Circle*, 1901-02)."

SANGRAMPUR.—It is a village seven miles from Gobindganj. It is a business centre and there is a District Board hospital. It has also a combined Posts and Telegraphs office. The name of the village is said to have been given after the name of Lava-Kusha's fight with Lord Ramchandra's army which is believed to have been fought out here. There is a mound near a pond at the place and it is believed

that the mound signifies the abode of Lava and Kusha. According to 1951 census it has a population of 7,551 souls.

SARAIYA GOPAL.—It is a village in the National Extension Service Block, Patahi I in the Sadar subdivision. There is a Dih called Kasturiya Dih in this village which is spoken of as being the site of an ancient town. There are some very old wells. There has been no excavation. It has a population of 2,806 souls according to the census of 1951. It has a post office.

SARAYAMAN.—Situated at a distance of about four miles to the west of Bettiah town, Sarayaman is a lake which is a beauty spot. The lake used to attract a large variety of birds, both residents and winter visitors. The water of the lake is supposed to have digestive value. The lake offers scope for boating and could be well-developed. There is a Forest Bungalow which is capable of improvement. In case tourism could be developed in Champaran district, and there is no reason why it cannot be done with plenty of wild flora, fauna and avifauna, Sarayaman could be made into an additional point of attraction.

SHIKARPUR.—With a railway station Narkatiaganj is a township about 25 miles north of Bettiah. In the last District Gazetteer Shikarpur was described as a large village. According to 1951 census the population is 6,576. Narkatiaganj, the railway station of Shikarpur, has the largest railway yard in Champaran district. The railway station is responsible for a big turnover of business in grains, sugarcane, timber, etc. A part of the trade and commerce is carried through roadways. The Swadeshi Sugar Mill, Ltd., Narkatiaganj has a daily cane-crushing capacity of 900 tons. Shikarpur is at the centre of a very fertile sugarcane tract. There is a police-station, a Sub-Registrar's Office, a District Board dispensary, a District Board dak bungalow and a Sanskrit school. It has also a combined Post and Telegraph Office. Shikarpur is the headquarters of an Anchal. There is a railway dispensary run by the Railway Authority at Narkatiaganj. The State Government runs a hospital with six beds, four for males and two for females. The incidence of goitre is rather high in this area.

SIKTA.—A village in Bettiah subdivision with a population of 3,212 souls according to 1951 census. It has a police-station. It is the headquarters of a Community Development Block. It has one Middle School, one Lower Primary School, a Library and a combined Post and Telegraph Office.

SINGHASANI.—The description in the last District Gazetteer was as follows :—

“A village in the headquarters subdivision seven miles to the north of Segauli, a short distance to the east of the Gadhi

river. Half a mile to the west of the village is a large mound, 130 feet long by 100 feet broad covered with broken bricks, to which the villagers give the name of Unchadih. This mound is believed to be the remains of an old fort, and has four larger mounds at the four corners, which may have been bastions but are more likely the foundations and towers. A road about 14 feet broad leads up to the north face of the mound, which contained the entrance to the fort. This road passes right through it and can be traced for nearly half a mile in a south-westerly direction; it is occasionally used by bullock cart-drivers travelling from one village to another with their wares. The villagers have no traditions concerning these remains, except that they mark a ruined fort. Mr. Garrick was of opinion, however, that 'the name of this village would almost show it to have at some remote period directly connected with royalty or the seat of Government. Perhaps a capital city once stood on this site, albeit, in the early history of India, there were such a plurality of petty chiefs governing small tracts of country that the existence of a throne (*singhasan*) did not always tell of a large city' (*Reports, Archaeological Survey, India, Vol. XVI.*)"

The population of the village has considerably increased. In 1951 census the village was recorded to have a population of 4,101 persons and an area of 2,710 acres. It has a post office.

SITAKUND.—A village in the headquarters subdivision situated near the Pipra railway station, ten miles to the south-east of Motihari and half a mile to the north of Madhuban on the Sikrahnna river. According to 1951 census the population is 302 and the area of the village is only 251 acres. But the importance of the village is in its ancient remains. The last District Gazetteer has the following about the ancient remains of Sitakund: "The village contains the remains of an ancient fort the shape of which is an irregular square, 450 feet long on each side, with large round bastions at the corners and in the middle of each face. The ramparts of the fort are formed of two separated brick walls with $8\frac{1}{2}$ feet of earth filled in between them; the outer brick wall is 10 feet thick, and the inner one 3 feet, so that the total thickness of the rampart is $21\frac{1}{2}$ feet. On the east, west and south there was a single entrance, and on the north there were apparently two gates; but the rampart on this face is nearly obliterated so that one can only make a guess at the position of the gates by the depressions on the edge of the mound. The brick walls are still from 10 to 12 feet in height, but they must have been much higher originally; as the earthen rampart is generally about 20 feet in height, the whole height of the rampart with its parapet could not have been less than 30 or even 35 feet. In some places, on the west and north, there are traces of a moat. Altogether the Sitakund fort must have been a place of some strength when guns were unknown, and the thick lofty walls could only be attacked by escalade.

Inside the fort is a holy tank, to which the name Sitakund peculiarly applies as Sita, the wife of Rama, bathed there. It is a deep circular pond surrounded by brick walls with four ghats leading down to it. A great *mela* is held there on the Rāmnavami when several thousands of pious Hindus assemble to do honour to Rama and Sita. There are several temples and shrines round it; the principal temple, which stands near the western side of the tank, is a white-washed building with octagonal turrets at the four corners and a domed roof. It enshrines 8 well preserved images, viz., images of Surya, Hanuman and Vishnu, an image of Ravana, with 20 arms and 10 heads, five of which only are shown on the carving; another of Mahishamardini or Durga in the act of killing a buffalo demon; and two images of Ganesh, one seated with four arms and one dancing with eight arms. On the southern rampart of this fort, close to the middle bastion, there are two small places of worship under trees, one dedicated to Garh Devi and the other to Baran Bir; the former is a tutelary goddess of the fort, and the latter a deified ghost or the spirit of a man who met a violent death. On the top of the western rampart, immediately opposite the principal temple, and under the shade of a magnificent tree, there is a small terrace called *Jogi-ka-baithak* or the hermit's seat; and in the northern part of the fort there are a few tombs (*samadhi*) of Hindu ascetics (*jogis*). (*Reports, Archaeological Survey, India, Volume XVI.*)

SUGAULI.—A growing township now has been described in the last Gazetteer as follows: "A village in the headquarters subdivision nearly half-way between Bettiah and Motihari, is the headquarters of a union board and contains a police thana, a District Board dispensary, a District Board bungalow and a railway station. It has considerable historical interest as it is the place where the Nepalese treaty of 1815 was signed, and was the headquarters of General Ochterlony during the last Nepalese war. Cantonments were built there after the Nepalese war and were occupied in the Mutiny of 1857 by the 12th Regiment of Irregular Horse, commanded by Major Holmes. As soon as the first symptoms of unrest appeared in Bihar Major Holmes declared for prompt and vigorous repression but up to the last he had complete confidence in the loyalty of his own men. This confidence was misplaced and he and his wife were murdered one day in July when they were out driving.

The remaining Europeans at Sugauli were all murdered except one little child. Traces of the cantonments may be seen to this day. A bund was built to protect them from inundation and near the banks of the river are a few remains of the Colonel's bungalow and the outline of his compound. Also there are traces of the officers' mess house and further away of the lines. There are villages near but none actually on the site which gives the impression of being a silent and haunted spot. Not far beyond the place of the Colonel's bungalow is a ruined palace built as a summer residence by one of

the Maharajas of Bettiah, also a wonderful old well, which is very well preserved. There is also a fine temple standing in its own grounds on the banks of the Sikrahna.

There is a small cemetery on the road from the ghat. According to the census of 1951 the population is 9,106. There is now a big Sugar Mill, namely, the Sugauli Sugar Works, Limited, Sugauli with a daily cane-crushing capacity of 900 tons and has double sulphitation plants. There is a combined Post and Telegraph Office at Sugauli. It is the headquarters of a Community Development Block.

SUGAON.—It is a village within police-station Sugauli in the Sadar subdivision with a population of 5,739 according to 1951 census. It has a post office. It is said that this village Sugaon five miles from Sugauli was once the capital of Tirhut. The Emperor Tughlak had appointed one Kameshwar Thakur as ruler of the area. His son Bhogeshwar Singh succeeded him. The family reigned for over 300 years. Shiva Singh was the most famous of all the rulers of his family. He fought with the king of Delhi and made himself independent in 1402. But after a lapse of three years he was over-come by Emperor Tughlak and was imprisoned. His wife seeing no hope of his return became *Sati*.

SUMESWAR.—The following description occurs in the last revised *District Gazetteer of Champaran* :—

“A fort in the Bettiah subdivision, situated on the summit of the Sumeswar hills, at a height of 2,884 feet above sea level. The fort which stands on the edge of a sharp precipice, is now in ruins, but its remains are well defined, and reservoirs cut out of the solid rock, in which water was stored for the use of the inhabitants, can still be seen; a temple bell of remarkably sweet tone, which is an object of considerable veneration, also hangs in the ruins to the east of the fort. From the ridge upon which Fort Sumeswar is situated, a magnificent view of the snows and of the intervening valleys and low hills situated in Nepal can be seen; the ridge here forms the boundary between Champaran and Nepal. An inspection bungalow has been erected about 200 feet below the crest of the ridge, and residents of the district occasionally reside there when they require change of air, as the temperature ranges about 10° lower than in the plains.”

Sumeswar is a beauty spot. The natural scenery, the avifauna and the botany of the area should attract the visitors. Unfortunately the place has not been as much publicised as could have been done. If tourism could be developed in Champaran district, Sumeswar will be an object of interest. The ascent to the top of Sumeswar is interesting and commands excellent views. There is an old temple of Shiva in a dilapidated condition which stands on the top of Sumeswar. This temple is visited by quite a large number of

pilgrims in different seasons. Sumeswar is in the Tharuhat area where the Tharus, a semi-aboriginal tribe have been acculturated in the last few decades. The area is of interest to the anthropologists as well.

THAKRAHA.—A village in Bettiah subdivision with a population of 3,050 souls according to 1951 census.

TINKONI.—It is a village under police-station Adapur where remains of old buildings and some bricks have been found. It is said that in the remotest past there existed a palace of Rani Behula. There has been no proper excavation by which probably more relics would have been found. It has a population of 3,414 souls according to the census of 1951. It has a post office.

TRIBENI GHAT.—The last District Gazetteer has the following description :—

“A beautiful spot in the extreme north-west of the district, where the Great Gandak first touches British territory. One side of the *ghat* is in Tribeni village in Nepal and the other side in the village of Bhainsalotan in British India. There is a rough but very picturesque road leading to it, which crosses the Tribeni canal at Sidhao and passes the old police outpost of Harnatanr. This road is used by bullock carts. About a mile and a half downstream from the *ghat* are the headworks of the Tribeni canal, and the P. W. D. dispensary and Inspection Bungalow, which are reached by a very narrow but beautiful motor road along the canal bank. The name Bhainsalotan means the buffaloes wallow and is apparently derived from the fact that the place used to be the haunt of the wild buffaloes of the Terai. The view from the canal sluice gate, of the river, and the mountains is really most beautiful.

“The name Tribeni means the three rivers, and is derived from the fact that three streams unite here soon after they quit the hills, viz., the Great Gandak, the Panchnad and the Sonaha. The place is considered sacred on this account, and also because it is believed to be the site at which the fight commenced between the Lords of the forest and the water, Gaj and Garah, the elephant and the crocodile. According to the *Srimat Bhagbat*, there was in olden times a vast lake round the Trikut hill, which had, as the name implies, three towering peaks, crowned with dense forest and infested by wild animals. In this lake lived a crocodile of enormous size; and one day when a huge elephant came with a herd to bathe there, the crocodile caught him by the leg and tried to drag him into deeper water. The struggle continued for thousands of years, all the crocodiles and elephants joining in the contest. At last, the elephant, beginning to weaken, prayed to the Supreme God, Hari, to help him. His prayer was heard, and Hari saved him from the grip of the crocodile in the presence of Hara and other gods. According to Hindu mythology, the crocodile had in a previous life

been a Gandharva chief, named Huhu, and the elephant, a king of Pandya, Indradyumna by name. A short way up the picturesque valley of the Gandak is the traditional site of the battle, where the people still point with awe and wonder to some deep holes in the limestone, some of which are the exact shape of the foot of an elephant, while others resemble the imprints of an alligator's foot. These curious holes are probably due to the action of water churning round some hard stone embedded in the limestone; but the people believe that they were made by the Gaj and Garah in the soft mud when the fight began, and then were turned into hard stone and will remain for ever. A large fair is held at the point where the Panchnad and Gandak meet at the time of *Magh Sankranti* in February when a temporary village of grass huts springs up on a broad expanse of shingle in the river bed, and thousands of villagers flock in to bathe and trade. The site of the fair is half in Nepal and half in British territory, and an iron post marks the boundary. On the opposite side of the river in Tribeni itself a brisk trade is also carried on during the fair, one of the most conspicuous features of the *bazar* at this time being piles of Nepalese oranges brought down for sale.

"At the point where the District Board road ends there is a temple built by the Bettiah Raj looking down upon the stream, and also the remains of an old traffic registration station. On the other side of the Panchnad are a Nepalese shrine and a police outpost in charge of a havildar. The Great Gandak forms the boundary between the two Nepalese Commissionerships of the Eastern and the Western Tarai, and the outpost on the other side of the Panchnad is under Birgunj while the outpost at Tribeni is under Butwal. A little way up the Panchnad, opposite the point where the Sonaha comes down, is a small shrine dedicated to Sita, as there is a tradition that it was here that Sita watched the fight between Rama and his sons Lava and Kusha. The beds of these two streams present some scenes of great natural beauty. A narrow limpid stream wanders from side to side between the shingle; on both sides the banks rise to a height of 50 to 100 feet covered with vegetation and crowned with leafy trees; and all round are hillocks with a thick growth of *sabai* grass.

"Passing along the narrow bed of the Kalapani, an ominous name given to a stream which flows into the Panchnad a short distance below its confluence with the Sonaha, we come to a hill, on the top of which are the remains of the plinth of an old bungalow, now almost inaccessible through the growth of weeds and creepers. All round are dwarf trees, the leaves of which seem strangely familiar, for this is all that remains of a tea garden which Mr. Gibbon, Manager of the Bettiah Raj, tried to start many years ago; the place is now the home of sambhar and occasionally of tigers and leopards. Both the Panchnad and the Sonaha wash down small fragments of

gold, and it is a common sight to see gold washers working at curious little dams of land in the beds of both streams."

Much of the sylvan beauty of Tribeni *ghat* has disappeared in the last two decades. The jungles near about Tribeni *ghat* used to attract rhinoceros, and bisons only some years before. Man's hunger has cleared jungles and brought lands on the margin under the plough. The *jhils* near about Tribeni *ghat* and the bed of Sone used to be visited by thousand of birds in the winter season. Due to indiscriminate shooting, drying up of the river bed, disappearance of all the *chaurs* meaning loss or protection and natural environs for the avifauna we do not get even a fraction of the visitors now.

Tribeni *ghat*—By a head-sluice on river Gandak at Bhainsalotan the surface-water of Gandak river is diverted through channel for irrigation. There had been a proposal for throwing a weir across (anicut) the Gandak and take much more volume of water. Nepal owns half of the river Gandak. The proposal has been renewed in Gandak Project. There will be a subsidiary canal on both sides of the river. One set of channels will run through Nepal on the other side of the river. Nepal has agreed to the Gandak Project which has now been taken up.

TURKAULIA.—It has been described in the last District Gazetteer as follows : "Which was one of the largest indigo concerns in the district, is now a Bettiah Raj circle. A deed of July 12 1816 records the purchase of Turkaulia by Mathew Moran and Henry Hill from William Wood, indigo planter of Mirzapur. The factory remained in the possession of the Hill family for over a hundred years, e.g., until it was sold to the Bettiah Raj in 1927-28." Turkaulia has since vested in the State of Bihar due to the abolition of zamindari and the vesting of the parent estate of Bettiah. The population of Turkaulia according to 1951 census is 4,430. There is a combined Post and Telegraph Office and a Lower Primary, Urdu Lower Primary, Middle and High Schools. It is the headquarters of a Community Development Block.

APPENDIX FOR PLACES OF INTEREST.
List of colonies for displaced persons already set up in the district of Champaran.

Families covered	Name of the colony.	Area of land.	Agri.	Non-agri.
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18	1	Majharra ..	..	..	482.82	119	..
6	2	Sirtia ..	..	..	215.62	62	..
8	3	Bairya ..	..	..	274.65	60	..
23	4	Lalsaraya ..	..	..	688.23	141	..
..	5	Harpur ..	..	..	299.16	52	..
..	6	Sirgulah ..	..	..	372.42	83	..
..	7	Parsauni ..	..	..	1,003.93	219	..
..	8	Parsa ..	..	..	947.66	168	..
..	9	Chautarwa ..	..	..	593.00	141	4
..	10	Dudhaura ..	..	..	145.38	35	..
2	11	Materia ..	..	..	153.28	34	2
..	12	Pachrukha I	..	..	63.24	15	..
..	13	Pachrukha II	..	..	194.35	25	..
..	14	Bhirbharia	..	..	219.89	42	..
..	15	Biranchi ..	..	..	825.06	162	2
1	16	Dumri ..	..	..	229.97	52	1
..	17	Laxmipur	..	..	99.35	23	..
..	18	Semra ..	..	..	435.34	112	..
..	19	Belwa Mokari	..	..	181.20	42	..
..	20	Sirsa ..	..	..	296.34	70	..
..	21	Dhekha ..	..	..	197.69	47	..
..	22	Hanumanagarh	..	..	437.88	124	..
..	23	Kothia Punas	..	..	107.71	25	..
Total ..					8,464.17	1,833	64

List of colonies for displaced persons proposed to be set up in the district of Champaran.

No. of families to be rehabilitated.	Area of land.	Name of colonies.	
		Agri.	Non-agri.
136	70	2. Barwakala	..
27	10	3. Kaulapur	..
13	13	4. Parsaunibajl	..
..	..	5. Sekhsunia, Phulwaria and Oderwa	..
18	..	6. Dumri (Bauwari)	..
..	..	7. Tilajpur ..	..
..	..	8. Dhokraha ..	..
..	..	9. Shilwapurba	..
..	..	10. Kamta Rajpur	..
550	..	11. Pipra ..	..
..	..	12. Dumri ..	..
..	..	13. Gaunaha ..	..
..	..	14. Basamanpur	..
..	..	15. Bariarpur ..	..
..	..	16. Surajpur ..	..
..	..	17. Rulahi I ..	..
..	..	18. Rulahi II ..	..
..	..	19. Dharmaha	..
..	..	20. Basatpur	..
..	..	21. Jhakraha ..	..
..	..	22. Pachrukha	..
Total		6,939.75	..

Melas.

[illegible]

1. Bettiah ..	36	41,600	8	14,959
2. Sitka ..	11	6,049	9	4,956
3. Bagaha I ..	11	9,748	4	1,755
4. Lauriya ..	15	5,120	2	3,060
5. Ramnagar ..	2	7,233	4	700
6. Shikarpur ..	21	34,594	8	7,145
7. Dhanaba ..	10	1,513	1	130
8. Siddhawan Bagaha II	9	2,644	2	350
9. Puner ..	12	7,128	1	1,400
10. Motihari ..	19	19,251	2	85
11. Adampur ..	22	23,427	2	10
12. Mehsi ..	11	2,728	1	5,600
13. Chakia ..	40	14,517	5	2,645
14. Tukawali ..	15	8,485	2	134
15. Dhaka ..	10	8,435	1	1,645
16. Chauriya ..	3	7,480	2	16
17. Patahi ..	5	2,431	1	325
18. Pakrivedyal ..	10	1,986	..	..
19. Arara] ..	41	7,558	8	1,463
20. Sugauli ..	11	4,347	4	153

Railway stations in Champaran.

(Trunk line.)

Muzaffarpur-Narkatiaganj Section—(1) Mehshi, (2) Chakia, (3) Pipra, (4) Jiudhara, (5) Motihari, (6) Semra, (7) Sagauli Junction, (8) Majhowlia, (9) Bettiah, (10) Kumarbagh, (11) Chanpatia, (12) Sathi, (13) Narkatiaganj Junction.

Samastipur-Narkatiaganj Section—(1) Gurhauwa Halt, (2) Kendwa Chinpur, (3) Ghorasahan, (4) Chauradano, (5) Adapur, (6) Raxaul Junction, (7) Bhelwa, (8) Sikta, (9) Marjadwa Halt, (10) Gokhale, (11) Narkatiaganj Junction.

(Branch line.)

Raxaul-Sagauli Chord—(1) Sagauli Junction, (2) Ramgarhwa, (3) Masnadih, (4) Raxaul Junction.

Bhikna-Thoree-Narkatiaganj—(1) Bhikna Thoree, (2) Gaunaha, (3) Amolwa, (4) Narkatiaganj Junction.