

CHAPTER XVI.

PLACES OF INTEREST

Amarpur.—Amarpur is a township in Banka subdivision of Bhagalpur district and is the headquarters of a police station. The village is situated at a distance of about 13 miles from the Subdivisional headquarters and is connected with a metalled road. The village is connected with the district headquarters, Bhagalpur, by two roads—(i) *via* Akbarnagar and (ii) *via* Banka. The distance *via* Akbarnagar is about 30 miles and that *via* Banka is about 44 miles. The road *via* Akbarnagar is partly metalled and partly unmetalled and buses ply the whole length of this road only during the dry season. The road *via* Banka is an all-weather road and buses ply on it throughout the year. The nearest railway station is Akbarnagar of Eastern Railway at a distance of about 20 miles.

The area of the village is 313.89 acres. It is bounded on the north by village Dumrawan, on the south by village Khenichak, on the east by village Mohammadpur and on the west by village Banahara.

A comparative statement of population of this village as enumerated in the census of 1951 and 1961 is given below:—

				1951	1961
Number of occupied houses	..	..	..	370	480
Male population	..	..	..	1,113	1,274
Female population	..	..	..	1,038	1,213
			Total	2,151	2,487
Male literates	..	..	..	352	508
Female literates	..	..	..	24	100
			Total	376	608

One point that is remarkable is that though there has been an increase of 110 in the number of occupied houses the increase in the number of inhabitants is 336 only, a fact which could not be accounted for by the people of the village.

Though the literacy amongst males has increased by less than 50 per cent, the literacy amongst females stands now at four times the previous figure. This is due to the fact that besides the Lower Primary Girls' School there is co-education in the Upper Primary

School in the village. There is one Lower Primary School for boys, one Lower Primary School for girls, one co-educational Upper Primary School and one Middle School in the village. There is one *Madrasa* and one *Maktab* also in the village. Besides these institutions, there is one library which is at present closed due to the differences in the managing committee.

There are two dramatic clubs, *viz.*, (i) Azad Hind Dramatic Club and (ii) Amarpur Dramatic Club. The village has a flourishing football team. The village has two temples, four *Thakurbaris*, one *Durga Asthan*, two *Kali Asthans*, one mosque and one *Idgah* where *Id* prayers are offered.

The population may be divided into the following castes in order of population—(i) Suri, (ii) Goldar, (iii) Kasera, (iv) Koiri, (v) Chamar, (vi) Muslim, (vii) Halwai, (viii) Gowala and (ix) Dom. The main occupation of the people is—(i) business and small-scale industries and (ii) cultivation. The small-scale industries are pottery, *biri* making, metal work, jewellery, *Gur* and *Bhura* making. Of the article manufactured, *Gur* and *Bhura* are exported to Burdwan and Howrah and brass utensils to other places. The crops grown in the village are paddy and sugarcane. The village has four industrial co-operative societies dealing with four small-scale industries. The village has a number of private medical practitioners. The village has a *Gram Panchayat*, a block office and sub-post office. There is one District Board dispensary and one high school situated at village Dumrawan at a distance of 2 miles from the village.

Besides the permanent shops there is a *hat* which is held on Wednesdays and Fridays. *Melas* are held in the village on the occasion of *Sarswati Puja* in the month of *Magh*, *Durga Puja* in the month of *Aswin*, *Kali Puja* in the month of *Kartik*. A big *mela* is held on the occasion of *Muharram* as well.

The village is much congested and the incidence of sanitation is very poor. Cholera as an epidemic broke out in August, 1961 causing a large number of deaths. The village was visited at this time and had a deserted appearance and people were very panicky.

Amhara Bundh.—It is an irrigation project in a picturesque setting, formed by constructing a huge earthen dam across the gap between two chains of hills through which rivulet used to flow. It is a very big reservoir of water and irrigates several thousand acres of land in Belhar *Thana*. This irrigation project was constructed by the Banaili Raj, a picnic spot.

• *Banaili Raj (Bhagalpur)*.—Regarding Banaili Raj it may be mentioned that it was a estate situated in Purnea, Malda, Monghyr and Bhagalpur. The estate derived its name from

Banaili, a village in pargana Haveli in Purnea district. It contained the residence of the founder of the estate and continued to be the family headquarters until the late Raja Lilanand Singh Bahadur moved to Deorhi Ramnagar, a few miles distant from Banaili and thence to Deorhi Champanagar. Deorhi Ramnagar was the seat of his eldest son, Raja Padmanand Singh Bahadur, and Deorhi Champanagar of his two younger sons, Kumar Kalanand Singh and Kumar Krityanand Singh.

Sir William Hunter in his Statistical Accounts of Bengal (Volume XV, Monghyr and Purnea, page 17) gave an interesting account of the Muhammadan Rajas of Kharagpur. It appeared that the original holders of this estate were of Kshetouri caste who held not only this estate and its dependencies but also the estates of Barkour and Manihari in Santhal Parganas district and in fact, according to traditions, there were fifty-two Kshetouri chiefs in this part of the country.

The founder of the Banaili Raj family was Hazari Choudhury, who acquired by purchase, about 1780 A. D., *pargana* Tirkharda in Purnea district. His son, Dular Singh, was a Government Kanungo in Purnea in about 1790 and acquired property in Monghyr, Bhagalpur and Purnea in about the year 1800 A. D. And on his death, after some litigation, the estates were divided equally between his two sons, Raja Vedanand Singh and Kumar Rudranand Singh, grand-father of the Srinagar Kumars.

There was litigation between them, which resulted in the division of the property into two equal parts—one part being given to Raja Vedanand Singh, and the other part to Kumar Rudranand Singh.

In Bhagalpur district it originally included the Lakshmipur estate consisting of properties in the district, but before 1840 A. D. (in consequence of the recommendation of the Sadar Diwani Adalat) the Lakshmipur estate was severed from the parent estate of Mahalat Kharagpur and was formed into a separate estate paying revenue directly to the Government instead of paying the same through the Zamindar of Mahalat Kharagpur.

Raja Vedanand Singh subsequently purchased Mahalat Kharagpur in 1851, was succeeded by his son Raja Lilanand Singh Bahadur, who also added to the estate by purchasing Chandpur Hussain and Taluq Khajuria. Raja Lilanand Singh died in 1883 and was succeeded by his son Raja Padmanand Singh Bahadur, leaving a minor son, Kumar Kalanand Singh, and a posthumous son, Kumar Krityanand Singh. In 1888 a suit was instituted by the Kumars Kalanand Singh and Krityanand Singh, the minors through their mother, Rani Sitabati in the court of District Judge of Bhagalpur, which ended in a compromise

decree, under which Kumar Kalanand Singh and Kumar Krityanand Singh were declared to be owners of nine annas of the Banaili Raj and Raja Padmanand Singh of the remaining seven annas.

In 1903, Kumar Chandranand Singh, son of Raja Padmanand Singh Bahadur, brought a suit against his father for partition and other relief, which also ended in a compromise decree, under which the son was declared to be owner of a $3\frac{1}{2}$ annas share and Raja Padmanand Singh owner of the remaining $3\frac{1}{2}$ annas share of the Banaili Raj. Subsequently, however, in September 1905, Raja Padmanand Singh Bahadur transferred his rights and interests to his son Kumar Chandranand Singh, so that the owners of the Raj were Kumars Kalanand Singh and Krityanand Singh to the extent of nine annas and Kumar Chandranand Singh to the extent of seven annas. The Collector of Bhagalpur was appointed receiver under the orders of the District Judge of Bhagalpur, and he gave Kumars Kalanand Singh and Krityanand Singh a lease of the entire seven annas share for 12 years from 1311 to 1323 *Fasli*. The seven annas share was involved in debt to the extent of about 50 lakhs of rupees, the nine annas proprietors Kumar Kalanand Singh and Kumar Krityanand Singh being their principal creditors. The Court of Wards took charge of the seven annas share on behalf of Kumar Chandranand Singh, who was declared a disqualified proprietor on his own application, but the actual management of the entire Banaili Raj had been in the hands of the Kumars Kalanand Singh and Krityanand Singh since 1904. The rent roll of the entire State was about 14 lakhs a year, and the revenue and cesses payable annually were Rs. 2,56,244. In addition to this Rs. 17,445 were payable to superior landlords on account of rent.

The Banaili Raj has been one of the premier zamindar families in Bihar not only for the extent of the estate but also because of the generous patronage the family has given to the cause of Art, Literature and Culture. The Banaili Raj has sponsored a number of educational institutions, libraries, etc., in Bhagalpur district and elsewhere. The Tej Narain Banaili College in Bhagalpur is an instance. The family has produced several writers in English and Hindi and for some time one of the family members edited a Hindi magazine "Ganga" which was of a high standard. The family has also given liberal donations to various cultural societies and literary writers. Sports have received their particular patronage. Some of the members had encouraged *Shikar*, polo and other sports by taking active part in them. Krityanand Singh was a keen *Shikari* and his books in English on *Shikar* give us a glimpse of the fast declining wild life in Bihar. The house has also patronised oriental learning and culture and has sponsored a number of *tols* and *Makhtabs*.

Since the passing of Bihar Land Reforms Act, 1950, this Raj has been vested in the State. *

BANKA SUBDIVISION

The Subdivision has an area of 1,199 square miles and a population of 5,87,760 (1951 Census), the number of persons per square mile being 496. In 1901 the population of Banka Subdivision was 4,33,499. This statistics shows that the population increased in the period of fifty years upto 1,54,261. According to the census of 1961, the population is 6,88,776 (3,47,040 males and 3,41,736 females). The total number of literate persons are 1,11,890, i. e., 91,824 males and 20,066 females.

Incharge of the administration of the subdivision is an officer either of the Bihar Civil Service (Executive Branch) or the Indian Administrative Service. He is assisted by two Sub-Deputy Collectors, at least one of whom is a Magistrate of the First Class who remains incharge of the subdivision during the absence of the Subdivisional Officer. As most of the time of the Subdivisional Officer is usually taken up with criminal work and in emergencies such as flood or scarcity, the brunt of the work of putting into operation the remedial measures falls on him. The Deputy Collector is incharge of Land Reforms and revenue matters. The Subdivisional Officer is under the administrative control of the District Magistrate.

With the taking over of the zamindaries, Government have stepped into the shoes of the landlords and have, therefore, undertaken the work of Irrigation on a large scale. Two Circle Officers, both Sub-Deputy Collectors, have been posted solely for the work of Minor Irrigation and zamindari abolition. The Subdivisional Officer has to be incharge of these two departments also.

The Subdivisional Officer is also responsible for the execution of all planning schemes in the district and as the head of the subdivisional planning committee it is his duty to co-ordinate the function of all the nation-building departments of the district. As the Chief Executive Officer of the subdivision he is responsible for maintaining law and order and the smooth running of administration at the subdivisional level.

The separation of judiciary from executive has been introduced in the subdivision of Banka since 1957. The judicial powers are vested in the Munsif-Judges.

*Also see old *Gazetteer of Bhagalpur* by J. Byrne (1911)—pages 157 to 162 and old *Gazetteer of Purnea* by O'Malley (1911)—pages 183 to 185.

The last District Gazetteer of Bhagalpur, 1911, by Mr. J. Byrne, mentioned that there were 12 Honorary Magistrates at Banka. But now there are two Honorary Magistrates at Banka. One Honorary Magistrate holds First Class power and another Second Class power.

After independence was achieved in 1947, the character of the administration has been undergoing a great change. Briefly the State has assumed the role of a Welfare State. Development work and projects were introduced. More agrarian reforms came in adding to the work of the Subdivisional Officer.

The Subdivisional Officer of Banka had the following gazetted officers under him on the 31st March, 1961:—

- (1) Deputy Collector incharge Land Reforms and Development—1.
- (2) Sub-Deputy Collector—1.
- (3) Judicial Magistrate—1.
- (4) Munsif Magistrate—1.
- (5) Honorary Magistrates—2.
- (6) Anchal Adhikari-cum-Block Development Officers—7.

Gram Panchayat.—The Gram Panchayat plays an important role in the general administration of subdivision. The Bihar Gram Panchayat Raj Act, 1947, was passed in 1947. The Act was put into operation in Banka subdivision from 1949. The Gram Panchayat is entrusted with multifarious powers and functions. It undertakes planning and construction of roads, wells and works necessary for the villages. The Panchayat is to organise a voluntary force to check crime and to give protection. The Panchayat is vested with judicial powers but the Panchayat is enjoined to try to bring about a compromise first and only if it fails in bringing about a compromise to decide a case.

Generally a Panchayat is formed in an area with a total population of 2,000 persons. Normally a number of villages falling within a radius of two miles is grouped together under one Panchayat. The Gram Panchayat is headed by a *Mukhiya* who is assisted by an executive committee consisting of 13 to 15 members elected on the basis of adult suffrage. The executive committee controls the annual budget and acts as a check on *Mukhiya*. The *Mukhiya's* post has become coveted one in the village economy and it seldom goes uncontested.

There is a panel of 15 Panches or members which has a head known as the *Sarpanch*. The chief job of the *Sarpanch* is to preside over the Gram Cutchery meetings and to try cases, with the help of two Panches who are selected by the contesting parties.

The official Gram Panchayat consists of a *Mukhiya* and an executive committee responsible for general administration and a Sarpanch and member *Panches* for administration of criminal and civil justice. They are empowered to try petty criminal cases and petty civil suits. At present there are 165 official Gram Panchayats in Banka Subdivision.

Incidence of crime.—The incidence in Banka subdivision is quite high. The number of petty crimes such as thefts and burglaries have no doubt increased during the post-war years because of very high prices and the drought which affected this subdivision during the years of 1950 and 1951. Some special types of crimes which need particular mention, were those connected with 1942 movement.

The political upheaval of 1942 did not leave this subdivision untouched. In fact, Banka played a very important role.

The hills, dales and the almost impenetrable jungles in the southern and western portions of the subdivision offered safety and shelter to those who rose in revolt and were known as "*Siaram Dal*" and "*Parsuram Dal*" and the military and pickets stationed at Banka and other places in the interior appeared to be powerless against their depredations. For some time at least, it appeared as if Government had lost their hold over Banka subdivision. Among the acts of violence committed by angry mobs, mention may be made of the burning down of Amarapur and Belhar Police Stations, Chandan outpost and Sambhuganj, Belhar and Bhitia Inspection Bungalows. Bridges and culverts on roads were either damaged or totally dismantled.

There is one Deputy Superintendent of Police at Banka who is the administrative head of the Police department of Banka subdivision. He is assisted by Sub-Inspectors of Police. The relation of the Police with the public appeared to have shown some distinct signs of improvement during the year 1960. The people in general have more or less appreciated the actions taken by the Police in detecting the crimes, in maintaining the law and order, etc. The approach of the Police towards public has definitely changed and now the people think the Police to be one of the limbs of the same body and extend co-operation whenever so required. The crime position of this subdivision as a whole remained static when compared with previous years. When the dacoity situation is compared with the figures of previous years, i. e., 1957, 1958 the same in the year 1960 has shown much improvement. There were 72 dacoities in the year 1957 and 31 in the year 1958 but in 1960 only 24 dacoities. This improvement is mainly because of the detection of old and new gangs, some outstanding arrests of notorious criminals and a more purposive and studied exercise of surveillance on the active criminals.

Banka subdivision used to have outposts at Bhatkund, P.-S. Dhoriya, Panjwara, P.-S. Banka, Chilkore, P.-S. Rajaun, Chandan, P.-S. Katoria, Phulidumar P.-S. Katoria and Khesar, P.-S. Belhar. At present only one outpost is running, out of these posts, at Phulidumar. Chandan is now a full-fledged police station.

Subdivisional Election Office, Banka.—The Subdivisional Officer is the subdivisional Election Officer and for day to day work he is assisted by the Second Officer. The Subdivisional Officer is the Electoral Registration Officer and Returning Officer.

There are altogether four Assembly constituencies, namely, Banka, Dhoriya, Amarpur and Katoria. Katoria constituency is a double member constituency, one for Scheduled Caste and one for the general.

There are two parliamentary constituencies in Banka Subdivision, namely, Banka and Dhoriya. The Banka constituency consists of whole Assembly constituency excluding Dhoriya constituency, Deoghar and Jasidih. The Commissioner is the Returning Officer.

Co-operative Department.—The Circle Office, Banka, was started on 1st October 1958 and is under the control of the Assistant Registrar, Co-operative Societies, and its divisional head is the Deputy Registrar, Co-operative Societies, Bhagalpur Division, Bhagalpur. The Registrar, Co-operative Societies, Bihar with his headquarters at Patna is the administrative head of the co-operative department.

At present there are six blocks in this circle which is functioning in a full-fledged manner. There is one Co-operative Inspector and one local Auditor, Co-operative Societies, posted by the department in each Community Development Block and the general area is looked after by the Central Co-operative Bank Limited. Besides these, there are seven local Auditors, six Co-operative Extension Supervisors, five Managers of Vyapar Mandal Co-operative Societies and other staff help the Assistant Registrar in development work. The main aim of the Co-operative Department is to look after the proper functioning of the Co-operative Societies.

There is one branch office of the Bhagalpur Central Co-operative Bank Ltd., under the Assistant Manager. The entire function of the Bank is under the management of the Board with the Chairmanship of the Subdivisional Officer, as ex-officio. The Honorary Secretary is the executive representative of the Bank.

The progress achieved by the Co-operative Societies will be apparent from the statistics for 30th June, 1956 to 30th June, 1960 noted below:—

Type of Co-operative Societies.			Total number of Co-operative Societies upto 30th June 1956.	Total number of Co-operative Societies upto 30th June 1960.
1. Credit Co-operative Societies	..	..	58	57
2. Multipurpose Co-operative Societies	..	..	220	298
3. Weavers' Co-operative Societies	..	..	12	12
4. Co-operative Stores	..	..	4	4
5. <i>Vyapar Mandal</i> Co-operative Societies	..	..	2	5
6. Large sized M. P. C. S.	..	..	1	4
7. Graingolas	..	..	2	2
8. Oilmen's Co-operative Societies	..	..	Nil	19
9. <i>Tar Gur</i> Co-operative Society	..	..	Nil	1
10. Milk Union Co-operative Society	..	..	Nil	1
11. Blacksmith Co-operative Societies	..	..	Nil	2
12. Brass metal Co-operative Society	..	..	Nil	1
13. Pottery Industry Co-operative Societies	..	..	Nil	4
14. Forest Co-operative Society	..	..	Nil	1
15. Hand-pounding Co-operative Societies	..	..	Nil	9
16. <i>Gur Khandsari</i> Co-operative Societies	..	..	Nil	9
17. Farming Co-operative Societies	..	..	Nil	7
18. Tassar Co-operative Industry Societies	..	..	Nil	2
19. Carpentry Industry Society	..	..	Nil	1
20. <i>Gramodyog</i> Co-operative Society	..	..	Nil	1
21. <i>Rangai-Chhapai</i> Industry Co-operative Society	..	..	Nil	1
22. Tailors Industry Co-operative Society	..	..	Nil	1

The total number of membership is 16,262 on 30th June 1960 as against 6,554 on 30th June, 1956. The total amount of share capital is Rs. 3,08,278 on 30th June, 1960 as against Rs. 45,660 on 30th June, 1956.

Animal Husbandry Department.—The Subdivisional Animal Husbandry Officer, Banka, with his headquarters at Banka is incharge of the Animal Husbandry Department in the Subdivision. He is under the administrative control of the District Animal

Husbandry Officer, Bhagalpur with his headquarters at Bhagalpur.

The Subdivisional Animal Husbandry Officer is assisted by seven Extension Supervisors and eight Touring Veterinary Assistant Surgeons who are posted in each block, namely, Katoria, Baunsi, Amarpur, Banka, Dhoraiya, Barahat, Chandan and Belhar.

To improve the local breeds of cattle, the two schemes, namely, bull distribution and artificial insemination are in operation.

(a) *Bull distribution*.—This scheme was started in First Five-Year Plan and also has been taken up in the Second Five and Third Five-Year Plans. Under this scheme Haryana bulls are distributed in each block and Rs. 10 is given to each bull-keeper per month for the maintenance.

(b) *Artificial Insemination Scheme*.—An Artificial Insemination Centre was opened at Banka on the 5th April, 1957. Besides this, three sub-centres were also opened in 1957 at Amarpur, Rajaun and Baunsi. One Livestock Overseer remains in charge of the main centre at Banka and stockmen look after the sub-centres.

Eradication of Rinderpest.—Under this scheme it has been decided to eradicate rinderpest disease by vaccinating all the heads of cattle.

Fodder Development.—To encourage the farmers for fodder growing, seeds and cutting of different types of fodder are distributed to the farmers free of cost.

Cattle shows.—To encourage the cattle owners for improving their livestock one cattle show in each block is organised once in a year, and one district cattle show in a year.

Registration Office.—There is an office of the Sub-Registrar at Banka under the control of the Subdivisional Officer. The District Sub-Registrar is the administrative head of the Registration Department under the immediate control of the District Magistrate. The Inspector-General of Registration, Patna, is the head of the Department.

The Subdivisional Sub-Registrar assists the Subdivisional Officer in supervising the work of the Sub-Registry office in the subdivision. The total number of documents of all sorts presented for registration in 1950 was 10,127 and in 1951 it was 14,817. The bonds

executed by loanees obtaining various kinds of Government loans for agricultural purposes form a fair percentage of such documents, in these two years which were years of drought and scarcity.

The statistics below would show the number of documents registered, receipts and expenditure of the Banka Subdivision from 1950 to 1960 :—

Year.				Documents registered.	Receipts. Rs.	Expenditure. Rs.
1950	..	..	..	10,127	63,591	11,958
1951	..	..	..	14,817	85,357	18,322
1952	..	..	..	10,344	64,547	13,057
1953	..	..	..	9,092	57,435	12,705
1954	..	..	..	9,286	57,738	13,280
1955	..	..	..	9,207	54,086	12,299
1956	..	..	..	9,683	57,061	12,079
1957	..	..	..	12,183	69,141	14,607
1958	..	..	..	13,295	73,768	17,336
1959	..	..	..	13,271	82,614	17,082
1960	..	..	..	13,689	89,891	16,737

Jail Department.—The Medical Officer of Banka Hospital is the administrative head of the Sub-Jail, Banka. He has been deputed by Government as part-time Superintendent of Jail. Under the Medical Officer one Assistant Jailor, two head warders and eight warders are working. But the warders are posted or transferred by the Superintendent of Jail, Bhagalpur and the Assistant Jailor is under the direct control of Inspector-General of Prisons, Bihar.

The Sub-Jail at Banka whose capacity is 72 but it has usually a larger population of prisoners. There is no industry in this sub-jail and only under-trial and short-term prisoners are kept in the sub-jail. After conviction prisoners are sent to Central Jail, Bhagalpur.

Public Works Department.—The headquarters of Banka P.W.D. Subdivision was transferred from Baunsi to Banka in 1955. The Subdivision is under the charge of Subdivisional Officer, P.W.D. with his headquarters at Banka. He is the administrative head of the Subdivision. He has to supervise the execution of the scheme, look after the work of the Assistant Engineers and Overseers and to control the expenditure and give payment to the contractors.

Since this subdivision started functioning at its Banka headquarters, Banka-Amarpur, Amarpur-Shatkund and Banka-Katoria

Roads were transferred from District Board to Public Works Department. Banka-Amarpur Road, twelve miles in length was improved in years 1955—57. About 800' long causeway costing about Rs. three lakhs was constructed over Orhani river which is an object of exhibition, so far as its technique of construction, alignment and site are concerned. Later on Amarpur-Shakund Road, twelve miles long was also improved but about one mile could not be done due to difficulties in acquisition of the land in that strip.

Between years 1958—61, Banka-Katoria Road (20 miles) was also improved. Prior to this road, Katoria thana was rendered an island during rainy season. This road by connecting Katoria and its vicinity with Banka and consequently Bhagalpur and other places has played a very important role by bringing a new phase to it.

The P. W. D. of Banka Subdivision has taken over two big building projects, namely, Banka Government Girls High English School and another thirty-bedded hospital building. The first one is nearing completion and the second one is in progress.

The soil of Banka is the worst type of black soil. It has been observed that there are big cracks in the soil and the crack goes up to 6' to 7' depth below the ground level. In spite of this no cracks or any type of failure was observed in the building constructed by P.W.D. This indicates an advanced and successful use of technique in the design, planning and construction of buildings.

Education Department.—The Education Department of the Banka Subdivision is controlled by the Subdivisional Education Officer with his headquarters at Banka. He is under the direct control of District Education Officer with his headquarters at Bhagalpur.

There is one Deputy Inspector of Schools in Banka Subdivision under the Subdivisional Education Officer. Below the Deputy Inspector of Schools there are twelve Sub-Inspectors of Schools in the subdivision, each of whom is responsible for the educational activities in his respective circle. There is one Deputy Inspectress of Schools in Banka subdivision to help the District Inspectress of Schools in her activities regarding girls education in the district. She is under the direct control of District Inspectress, Bhagalpur.

There are fourteen recognised High Schools, three Secondary High Schools, fifty-six Middle Schools, six hundred and forty-two Lower and ten Upper Primary Schools running under the supervision of Subdivisional Education Officer, Banka. Besides these, there are ten basic schools, one college and one Government girls middle school running in Banka subdivision. There is one physical training school, Banka which is under the direct control of District Education Officer, Bhagalpur.

Stamps.—There is no Sub-Treasury Officer at Banka but the Second Officer of the Banka Subdivisional Office is in charge of Sub-treasury office. The Subdivisional Officer is the head of the Sub-Treasury Office.

The revenue from the sale of stamps is an important source of income to the State Government.

The statistics of receipts from sale of stamps from 1957 to 1961 are the following:—

Years				Receipts	
				Rs.	
1956-57	..	..	..	..	1,12,125
1957-58	..	..	..	..	1,28,205
1958-59	..	..	..	..	1,41,915
1959-60	..	..	..	..	2,23,616
1960-61	..	..	..	..	2,35,317

There had been a tremendous increase in revenue derived from stamps which is about 50 per cent in four years.

Forest Range Office.—The Forest Range Offices of Banka Subdivision are placed under the Range Officers with their headquarters at Banka and Katoria. The two Range Officers, one at Banka and another at Katoria are under the direct control of the Divisional Forest Officer, Deoghar with his headquarters at Deoghar.

Banka and Katoria Ranges were established in 1946. Both ranges have done good progress in their work. Banka Range consists of 94 square miles demarcated area. Katoria Range consists of 70 square miles demarcated area. There are four beats, namely, Banka, Laxhmipur, Vitiya and Belhar and there are twenty-five sub-beats under Banka Range. Sub-beats are looked after by Forest Guards.

The afforestation work is not done by Banka Range but the Katoria Range manages the afforestation work.

Agricultural Department.—The Subdivisional Agriculture Officer, Banka is the administrative head of the department. He is under the administrative control of the District Agriculture Officer, Bhagalpur with his headquarters at Bhagalpur. The Director of Agriculture is the administrative head of the Agriculture Department at the State level.

The Subdivisional Agriculture Officer is assisted by a team of subject matter specialists in Engineering, Marketing, Plant Protection, Horticulture, Well-boring and Fishery. Their job is to co-ordinate

the result of research from laboratories to the farmers in the fields and to train the village level workers and Agricultural Extension Supervisors in different blocks on latest findings of research for disseminating them. The Subdivisional Agriculture Officer controls the activities of the Agricultural Extension Supervisors working in eight blocks of the Banka subdivision. In Banka Subdivision there is an Agriculture Engineer, Well-boring Supervisor, Agriculture Inspector, Horticulture Inspector and a Fishery Nursery Supervisor for fishery development work.

The agricultural programme is executed through the Agricultural Extension Supervisors and village level workers posted in Blocks.

Demonstrations are frequently held in the Block area. The cultivators are taught the improved methods of cultivation advocated by the department under the supervision of District Agriculture Officer. Field demonstrations of standing crops are held during every season. The actual demonstration of improved method of cultivation is exhibited in every famous *mela* of the district.

The Subdivisional Agriculture farm is situated at Jagatpur and has an area of 30 acres, where experiments and trials are done. In the year 1960-61 Sambhuganj Block was converted into Community Development Stage I and Dhoriya into Pre-Extension Block from Agriculture Extension Block. In April, 1960, Agriculture Extension Blocks, Barahat and Belhar were opened with five village level workers and Agricultural Inspector in each block.

Industry Office.—The Industry Department is under the charge of Subdivisional Officer, Banka. There is one Inspector of Industries at Banka with his headquarters at Banka. He helps the Subdivisional Officer in every respect. There are Industrial Extension Supervisors who are posted in each Community Development Block of the subdivision.

The Banka Subdivision is not industrialised. About 90 per cent of the population still depends on agriculture. There is one *Dori Kendra* (carpet centre) at Banka and one Tailoring centre at Jagatpur, P.-S. Banka. The Subdivisional Officer, Banka, has given money on loan to villagers for the development of Cottage Industry. Some persons have taken loan for shoe factory, tailoring and poultry, etc.

Malaria Department.—The Malaria Department was established at Banka in the month of February, 1959. The Anti-Malaria Officer, Banka is the administrative head of the circle with his headquarters at Banka. He is under the administrative control of the Chief Malaria Officer, Patna with his headquarters at Patna.

The Anti-Malaria Officer is assisted by Assistant Anti-Malaria Officers at Banka, Katoria, Jhajha and Lakshmipur. Besides them

there are 20 Malaria Inspectors and 20 Malaria Field Workers under the guidance of Anti-Malaria Officer. There are four sub-units, namely, Banka, Katoria, Jhajha and Lakshmipur under the jurisdiction and supervision of Anti-Malaria Officer, Banka.

D. D. T. is also being used by the Malaria Department. It has brought about a desired effect to a very great extent.

Excise Department.—There is an Inspector for this department at the head of the administration at the subdivisional level. He is under the direct control of the Superintendent of Excise, Bhagalpur. The Superintendent of Excise is under the administrative control of the Deputy Commissioner of Excise.

The Banka Range has been divided into two circles, namely, Banka and Katoria. There are three Sub-Inspectors in this range, one for Banka circle and one for Katoria and one for ware-house which is at Banka proper.

Excise duty is levied on country spirit, *ganja*, *bhang* and *tari*. Country spirit is the best source of income of Excise Department.

Physical Aspects

Location.—The subdivision Banka has a total area of 1,194 square miles. It is bounded on the north by Bhagalpur, on the east by Godda, on the south by Deoghar and Dumka and on the west by Monghyr. The total population of this subdivision according to the census of 1951 was 5,87,760. According to the census of 1961, the population is 6,88,776 (3,47,040 males and 3,41,736 females) having 1,29,891 households. The total number of literate persons is 1,11,890, i.e., 91,824 males and 20,066 females.

Topography.—The greater part of this subdivision consists of alluvial plain and the whole subdivision is almost hilly. The plain area is drained by a number of rivers which emerge from hill ranges. During the rains they swell up and they flow swiftly but in dry season some of them are dried and some of them dwindle into small streams.

Hill.—This subdivision is full of hills and they are famous for their importance. The important hills of this subdivision are Mandar, Jesthaur and Jharna. There is a long chain of hills from Jesthaur hill to Chandan from where Chandan river flows. This hilly range presents a very beautiful picture to the travellers. This area is full of jungle.

River System.—The rivers, which flow through this subdivision, originate from the hills. The rivers generally flow from south to north. The important rivers of this subdivision are Chandan,

Barua, Katoria, Orhani and Cheer. Among them the Chandan is most important.

The river Chandan rises from the southern hill of the subdivision which is known as Chandan hill. It enters into the subdivision from south-west and flows northward and meets Ganga at Bhagalpur. It brings too much sand and erodes its banks very swiftly. The Barua river rises somewhere at Jhajha in the district of Monghyr. It also meets Ganga.

Climate.—The climate of Banka subdivision is very healthy. There is no local disease of the subdivision.

The year can be divided into well marked seasons—the cold weather lasts from November to middle of March, hot weather from mid March to June and rainy season from June to October. Generally rain ends in early October but sometimes monsoon continues till the end of this month. July and August are months of heavy rains but they are fairly cool. During the months of April, May and June the atmosphere becomes stuffy and uncomfortable due to the heat of the sun.

Fauna.—Tigers, leopards, buffaloes, deer, nilgai, and wild pigs as well as game birds are found in quite large number in the jungles of the subdivision. The southern and western part of the subdivision are full of jungles. It has the reputation of one of the best shooting places in Bihar.

Fish.—The river Chandan at rainy season contains Katla, Tengra, Garai, Mirca, Pothia and other small fish. Hilsa and Rehu are very scarcely found in this river. Fish is not found in this subdivision in sufficient quantity. Generally all rivers are dried up in summer season.

General.—At present there are eight police-stations, namely, Banka, Rajaun, Belhar, Chandan Dhoraiya, Katoria, Baunsi and Sambhuganj.

The headquarters of the subdivision is Banka town. The Chandan river flows through the eastern side of the town which remains dry for the most part of the year. A branch of Chandan river passes through the middle of the Banka town. It is fed by Chandan river and the rain water and it works as the drain of the town.

Banka-Belhar unmetalled road (20 miles) passes through the town. This town has two high schools for boys and one Girls' High School and several Government houses. The town is small but it is quite neat and clean. There is *Dari Kendra* (Carpet centre) in the town. There is a Government hospital.

Maithil Brahmans predominate in the subdivision forming about 70 per cent population. The other castes are Rajput, Mohammadan, Kadar, Goala, Santhal, Teli, Koiri and Mushar.

In this subdivision houses generally are built of mud and bamboo splits with tile and straw roofing. Some of these houses display a great aesthetic sense and look attractive. Use of corrugated iron sheets for roofing is increasing day by day. People have also started constructing *pucca* houses in the mufassil areas as well.

The people are very hardy. It is mainly a paddy-growing area. Their staple food is rice, *dal* and vegetables. *Murhi* (fried rice), *Gur*, *Chura*, curd and *Ghughani* (boiled Gram) constitute their favourite tiffin. Use of *Biri* tobacco, Pan or betel and *Supari* is very common. People are very fond of sweets.

In this subdivision many famous weekly *hats* are held namely, Bara hat, Banka hat, Nawada hat and Shyam Bazar hat. In these weekly hats consumers' goods and livestock are sold. Barahat is famous for rice because businessmen come from Bengal and Santhal Pargana to buy rice and paddy. Bara hat is held on Tuesdays and Fridays in the week.

Banka.—Mr. J. Byrne, in District Gazetteer of Bhagalpur, 1911, mentions :—

“A village situated on the Chandan river in 24°—53' N and 86°56' E, headquarters of the subdivision of the same name in that part of Bhagalpur district that lies south of the Ganges. In 1901 the population of the village was 1,091. It contains the usual subdivisional offices and court, a munsifi and a subsidiary jail with accommodation for 12 prisoners.”

There have been fundamental changes in Banka since Mr. J. Byrne's days. Banka has expanded enormously and is now a beautiful town in the district of Bhagalpur.

Banka is situated on the bank of river Chandan in the east and Orhani in the west. There is a one mile long strong bridge on Chanda in river which connects Banka to Bhagalpur. Its population according to the census of 1961 is 12,514 (6,612 males and 5,902 females). The total number of literate persons are 3,951, i.e., 2,822 males and 1,129 females. It has got a police-station of the same name. At present there are 2,304 houses. Many of the houses are shared by more than one family.

The original people of Banka are Maithil Brahman, Muslims, Kadar, Marwaris and Shuris. They speak Maithili and Hindi.

dialect. When the town grew, people from different districts of Bihar came down to work here and settle.

The town is at the junction of roads from all sides—(i) Banka-Deoghar Road, (ii) Banka-Amarpur Road, (iii) Banka-Sambhuganj Road, (iv) Banka-Katoria Road. Banka-Deoghar Road connects Bhagalpur to Bengal and other roads also connect Bihar, Bengal and Uttar Pradesh respectively. Buses and trucks ply on these to distant places with passengers and commodities. In Banka there is no road which bears the name of the leaders or none of the prominent persons of Banka.

Banka *hatia* is held on Mondays and Thursdays in the week.

There are three lower primary schools, two upper primary schools, two high schools for boys and one for girls. In recent years, Durga *Puja* and Sarswati *Puja* of school children surpassed all the other festivals for popularity. One Degree College has been established in 1959 by Pandit Bali Ram Sharma. There is Physical Basic Training School at Banka where there is provision for co-education. There is one Public Library, namely, Kshama Devi Pustakalaya and one Bar Library. The Bar Library is meant for pleaders. In this library all reports of High Courts of India are available.

There is one Government hospital. Another new hospital is under construction just near the present hospital. Banka has a Community Development Block. The Government of Bihar have a scheme to supply electric power very soon. Electric poles and other preparations in this connection have already started.

Baunsi.—The last District Gazetteer of Bhagalpur, 1911 by J. Byrne, mentions as follows:—

“A village in the south of the district situated near the base of Mandar hill in 24°48' N., and 87°2' E. The population in 1901 was 649. The numerous buildings, tanks, large wells and stone figures found for a mile or two round the base of the sacred hill show that a great city must once have stood here. The people of the neighbourhood say that it contained 52 markets, 53 streets and 88 tanks. According to local tradition on the night of Devali festival a large building (the ruins of which still exist, and the walls of which contain an immense number of small holes, evidently intended to hold *Chiraghs*, or small native lamps) was formerly illuminated by a hundred thousand of these lights, each householder being allowed to supply only one. How or when the city fell into ruin is not known though popular tradition ascribes its destruction to Kalapahar. A Sanskrit inscription on a stone triumphal arch seems to show that the city was in

existence less than 300 years ago. After the destruction of the temple of Madhusudan on Mandar Hill, the image of the god was brought to Bausi where it now remains. Once a year, on the Pous Sankranti day, the image is carried from Bausi to the foot of the hill, and is swung on the triumphal arch above referred to. About 50,000 pilgrims assemble at this festival from all parts of the country, to bathe in the sacred tank at the foot of the hill, and a fair is held which lasts for 15 days."

Due to lapse of time since J. Byrne's days there had been some fundamental changes in Bausi. It has a good market and a Railway station of Eastern Railway. The area of this village is 507 acres and the number of houses is 1,060. The population of this village according to 1951 census is 5,309 (2,691 males and 2,618 females). The total number of literate persons is 530, i.e., 400 males and 130 females. The incidence of literacy seems to be very low. Mostly people of this village are engaged in cultivation, production other than cultivation, commerce, transport and miscellaneous occupations.

Bausi is now the headquarters of a block of the same name which has done progress in development work. This village, thana number 419 is under the jurisdiction of a police-station of the same name. The village has one post office, one lower primary school, one upper primary school, one middle girls' school and one middle school for boys, one high school, a State dispensary and a library.

This village is going to be electrified. Since the functioning of a block of the same name, the villagers have been much benefited by the construction of borings, tube-wells, irrigational wells and *pucca* wells.

Bausi *mela* is very important in Bhagalpur district. It is held in the month of January at the time of *Makar Sankranti* to which visitors come from all over India. The fair lasts for about a month. Bausi *Hatia* takes place on Saturday and Wednesday in a week. The villagers come to buy and sell their commodities.

Kharakhra.—A village in the Banka subdivision situated at a distance of 23 miles south of Bhagalpur. The Barahat Railway station of the Eastern Railway is in this village. Barahat station is at a distance of 3 miles east from the village. A metalled road runs from this village to Barahat station which is connected with Bhagalpur-Dumka Road.

The Railway line runs from Bhagalpur to Mandar Hill. The village is connected with Bhagalpur, both by rail and metalled road (Bhagalpur-Dumka Road).

It is said that long ago this village was in the shape of *Khandhar* (ruins). After some time people used to live here and began to call it '*Kharahra*' in place of *Khandhar*.

It has a middle school, a Government lower and upper primary school and library. It has also a post office and a drama *bhawan* which has been constructed by the villagers and it has a beautiful site. Late Satish Chandra Jha of this village was shot down in the movement of 1942 in front of the old Secretariat, Patna. A library is running in the village by the name of late Satish Chandra Jha.

The village is under the jurisdiction of Barahat *Anchal* and its police-station is Banka. The population of this village is 1,048 and the number of houses 500. The population of this village according to 1961 census is 2,789 (1,326 males and 1,463 females). The total number of literate persons is 893, i.e., 568 males and 325 females.

The village is mostly populated by Maithil Brahmins and Mohammadans, where there is good mutual relation between them. Maithil Brahmins are very religious minded. It is learnt that every family keeps one of the rooms specially reserved for the deity where the members of the family particularly females do religious performance daily.

Mandar Hill.—Regarding the old history of this place, last District Gazetteer of Bhagalpur, 1911, by J. Byrne, mentions as follows :—

"This hill is about 700 feet high and is situated about 30 miles south of the town of Bhagalpur, in 24°50' N and 87°4' E. The hill which consists of a huge mass of granite overgrown near the summit with low jungle, is very sacred in Hindu mythology; the sacred places are being described in the Mandar Mahatma, a portion of Skanda Puran. The oldest building are two temples now in a ruin near the top of the hill, approached by steps down out of the rock. There are attributed to Raja 'Chhatra Sen' of the Chol Tribe, who lived before the time of the Muhammadans. They are two inscriptions and rude carvings on the rock, and numerous small artificial tanks have been cut in the side of the hill. The largest of these, known as the Sita Kund tank is 100 feet long and 500 feet wide and is situated in front of the ruins of the oldest temple at a level of 500 feet above the surrounding plain."

Since 1911, a lot of materials and information have been collected in connection with Mandar hill. The following is a summary of what has been collected :—

Mandar hill is situated at a distance of three miles from Mandar Hill Railway Station, the terminus of Bhagalpur-Mandar hill branch of the Eastern Railway and is one mile distant from Bhagalpur-Dumka Road.

At the foot of the hill there is a tank called *Papbarini* and from the vicinity of the tank three routes lead to the top of the hill. One of the paths which is much used originates from a little to the east of big bare stone near the tank. On this path stairs have been cut out of the stone. It is said that these stairs were cut under the orders of a king named Ugra Bhairab. A few yards up this path there is a beheaded idol of either Durga or Kali. A little higher up there is a small idol on a small pillar. This idol is taken by some as of Mahabir, others take it as the Sun god. Higher up there is another very big idol having three faces and ten hands and is said to be the idol of Mahakal Bhairab.

A little higher but in close proximity to this idol there is a small idol of Ganesh. Further higher up but very near to this Ganesh *murti* there is an idol of Sarswati which is about two feet high. All these idols are on the right side of the person going up the hill. Near the idol of Mahakal Bhairab and just by the side of stairs there are some inscriptions in three lines.

On the way up hill there are two parallel very thick lines running round the hill. The lines are at a distance of about six feet from each other and look as if a motor car with grooved tyres has passed over the hill. The story goes that this hill was bound with a serpent and the sea was churned with it at the time of *Samudra Manthan*.

Higher up the path gets very steep and dangerous and people have to be very careful in moving along this path. This difficulty has been to some extent met by means of stairs cut in the stone. going up towards the east of these stairs there are some inscriptions which are not distinct. Above these inscriptions there is another idol with eight hands said to be the idol of Sarswati. A little above this idol, two paths appear both leading to a place called a cave temple of Narsingh Bhagwan. There is a tank called Sita Kund by which one of these paths passes. The other path passes by another called *Sunkh Kund*. Near Sita Kund there are three tamarind trees

in the shade of which the pilgrims rest and prepare and take their meal. The cave temple is carved out of the hill and the roof is so low that people cannot stand up in it. This temple is situated on the brink of Sita Kund. Near this cave temple there is one small *Ashram* constructed of bricks and stones, but appears to be empty these days.

On the summit of the hill there are two small temples. One of them contains six marks of the human feet. People say that two of these marks, represent the feet of Vishnu, two of them of Saraswati and two of Laxmi.

On the peak of this hill there are two temples occupied by Jains, and are used by them as a place of pilgrimage where large numbers of Jains congregate.

The hill contains many relics of archaeological interest. At the foot of the hill there are a number of ruined temples said to be destroyed by Kala Pahar.

Legend about the tank called Papharini.—There was a king in Karnatak who came and took bath in this tank on *Makar Sankranti* day and was cured of the disease from which he was suffering. Some say that the disease was leprosy. The tank has thus gained a reputation for disease curing by bath in it on *Makar Sankranti* day. People collect here in large number to take bath on that day every year. The bath lasts from 4 in the morning till 12 noon. On that very day people collect to have a *Darshan* of Madhusudan Bhagwan and a *mela* is held. The deity who left this hill due to the destruction of its temple by Kala Pahar and went away to Baunsi is brought to this place on elephant from Bounsi and worshipped and then taken back to Bounsi. Besides *Makar Sankranti* people bathe in this tank on *Mekh Sankranti*, solar eclipse, lunar eclipse, *Bhado Purnima*, *Kartik Purnima* and *Maghi Purnima* days. People of the locality consider this tank as sacred as the Ganga. There is a decent dak bungalow belonging to the Forest Department near this tank.

There is one educational institution called Mandar Vidyapith just at the foot of the hill.

• One peculiarity of this hill which is remarkable is that it is one single piece of massive said to be granite stone.

The scenery as it appears from the top of the hill is superb. The tanks surrounding it, the fields and the two rivers, the Chir and the Chandan look very beautiful.

Bhagalpur Town.—This town is situated on the bank of Ganga river and is the administrative headquarters of both Bhagalpur district and Bhagalpur Division. The total population of the town according to 1951 census was 1,14,530 whereas according to the provisional figure of 1961 census the population is 1,43,944.

Dr. Buchanan Hamilton's description of Bhagalpur town had been referred in W.W. Hunter's "A Statistical Account of Bengal" (Vol. XIV, published in 1877, p. 80) as follows:—*

"Bhagalpur, the chief town and administrative headquarters of the District, is situated on the right or south bank of the river Ganges, in 25°15' north latitude, and 87°02' east longitude. The records do not show when the town was declared the Headquarters Station, but it cannot have been later than the year 1771. At the beginning of the century the population was estimated at between 25,000 and 30,000 souls. In 1869, the experimental Census gave the following results:—

Number of houses 10,087; population, males 29,428, females 30,794, total 60,222; average number of souls per house 5.97. The regular census of 1872 showed a still further increase of the population. The results then ascertained were as follows:—

Hindus, males 26,065, females 24,608—total 50,673; Muhammadans, males 8,670, females 9,785—total 18,455; Buddhists, males 19; christians, males 201, females 141—total 342; "others", males 66, females 123—total 189. Total of all denominations, males 35,021, females 34,657—total 69,678. Bhagalpur has been constituted a municipality under Act III of 1864."

"Historically there is little of interest in the annals of Bhagalpur till the latter Musalman times. Colonel Franklin, indeed, has endeavoured to prove that this town is the site of the ancient Palibothra of geographers, a thesis principally supported by the allegation that the Chandan is a river presenting many of the characteristics of the Erinaboas, on the banks of which Ptolemy states that Palibothra stood. It is certain that Palibothra must have been situated somewhere in Behar and near the Ganges; but there seems to be insufficient reason to doubt the common identification with Patna city."

The town of Bhagalpur is occasionally mentioned when Akbar's troops marched through it, while invading Bengal in A.D. 1573 and 1575. In the second Afghan war, Man Singh made

*A Statistical Account of Bengal, Vol. XIV, by W. W. Hunter, 1877 (PP. 80—84)

Bhagalpur the rendezvous of all the Behar contingents, which in A.D. 1591 were sent thence over Chutianagpur to Burdwan where they met the Bengal levies. The united army then invaded Orissa. In the *Ain-i-Akbari*, that is the third volume of the *Akbarnamah*, Bhagalpur is mentioned as the chief town of *mahal* or *pargana* Bhagalpur, which was assessed at 4,696,110 *dams* equal, at the rate of 40 *dams* to one Akbarshahi rupee, to 117,403 rupees. Subsequently, Bhagalpur was made the seat of an Imperial faujdar, or Military Governor. We learn from the *Padishahnamah* that in A.D. 1639 this office was held under Shahjahan by one Atish Khan Dakhini. About the beginning of Aurangzeb's reign there lived a certain Shaikh Razi-ud-din, regarding whom the *Maasir-i-Alamgiri* has the following note:—

“Shaikh Raziuddin, who belongs to the gentry of Bhagalpur of Behar, a very learned man, and one of the compilers of the *Fatawa-i-Alamgiri*—the great Muhammadan code of law—received in 1669 a daily allowance of three rupees. He was distinguished for his eminent attainments in various sciences, was a good soldier, a good collector, and an excellent companion. Through the influence of several nobles at Court, he received a *mansab* of one hundred, and was in course of time, with the assistance of his patron, Hasan Ali Khan, raised to the rank of an Amir, and received the title of Khan”.

Near Bhagalpur is Champanagar, where there is the mausoleum of a Muhammadan saint. The inscription states that it was built in 1622-23 by Khwaja Ahmad Samarkhandi, *Faujdar* of sarkar Mungir. Another place of interest as a Muhammadan shrine is the tomb of the *pir* Shah Janga Shahnabas, on a hill to the west of the Station, below which a very fine tank has been excavated.

The heretical sect of the Oswals have, in the western *mahallas* of the town, two remarkable places of worship, remnants, Dr. Buchanan Hamilton thinks, of the religion which prevailed during Government of the Karna Rajas. One, erected by the great banker Jagat Seth, is a square building two storeys high. Each storey consists of an apartment surrounded by a narrow open gallery, and the upper storey is covered by a dome. The stairs are in the thickness of the wall. In the lower apartment are small images of white marble, representing the twenty-four Thirthaankars of the Jain religion, sitting cross legged, and resembling the images worshipped by the Buddhists. The *pujaris* are the only people of the sect who reside at Champanagar. Many pilgrims, especially from Marwar in the west of India, are said to frequent these temples. The other place of worship belonging to the Jains is at Kabirpur, at no great distance from Champanagar. In the neighbourhood it is usually called Vishnu Paduka, or the feet of Vishnu; but this name is used only by the vulgar, and both Brahmans

and Jains agree that the object of worship here represents the feet of the twenty-four deities of the Jains. The emblem of the deity is very rudely carved, and represents the human feet.

The following account of the Karnagarh I have taken from Dr. Buchanan Hamilton. The hill, or rather plateau, formerly contained the lines of the Hill Rangers embodied about 1780 by Cleveland. It continued in their possession till 1863, when they were, disbanded and it is now held by a wing of a native regiment. "The ruin is exactly in the same style with that in Purniah which is said to have been the house of Kichak, contemporary with the Karna Raja, to whom this work is attributed; this is, it consists of a square rampart without works, but surrounded by a ditch. There is no cavity within the rampart, the ruins have been sufficient to fill up the whole space, which is still very high. The ropes are now cantoned on the ruins, which are finely adapted for the purpose, as they are dry level, and of abundant extent, both for quarters and for a parade. The people in the vicinity pretend that this Karna was the half-brother of Yudhishtira by the mother's side, and the style of the ruin is rather favourable to their opinion. This opinion is also adopted by Major Wilford in his account of the Kings of Magadha; where he mentions that this person, taking part with Jarasandha, the opponent of his brother, was rewarded with a small kingdom, called after his own name Karnadesh which long continued to be enjoyed by his descendants. In one place Major Wilford mentions this kingdom as coinciding with the present area of Bhagalpur District; but in others it is considered as the same with the Anga, or the western parts of Birbhum. Perhaps the kingdom of Karna may have included both territories. All the Brahmans of the District, however, that I have consulted concerning this Karna Raja, disallow the idea of his being the contemporary of Yudhishtira and consider him as a prince who attempted to seize on the throne of Vikram. As, however, there have been many Vikrams and many Karnas, all usually confounded together by the Brahmans, I shall not pretend to determine the discordant opinions. I need only remark that the princes of Champa named Karna, were in all probability, of the Jain religion, as Vasupujya, the twelfth great teacher of that school, was born at their capital, and as the monuments of that religion are the only ones of note in the vicinity. It must, however, be allowed that on the ruin at Karnagarh there are two small temples, one of Siva and one of the Parvati—two gods of the Brahmans; each of which is provided with a *pujari* of the sacred tribe. These in the vicinity, although still tolerably entire, are attributed to Karna. Even allowing to this all due weight, the opinion of the heteroxy of Karna, which I have mentioned, need not be relinquished, as the Jains admit not only of the existence, but also of the worship of all the Hindu *devatas*.

"The landholders of the district have erected a monument of brick to the memory of Mr. Cleveland. It is a lofty building place

in a conspicuous situation to the east of the Government offices, amongst the houses of the European residents. It consists of a Hindu pyramid surrounded by a heavy Grecian gallery, and lies in the centre of a plot of wooded land, which is now being fenced in with an ornamental iron railing. A monument of stone was sent by the court of Directors from England, and has been placed in front of the house which Cleveland occupied."

Bishop Heber visited Bhagalpur district, in 1824-25. His journal, Volume I has a lot of stray references to Bhagalpur town and to the district. He mentions that although Bhagalpur was well situated and was said to be one of the healthy stations in India, it was much infested with snakes. The District Judge and Magistrate was Mr. Chalmers, who had lent the Circuit House (a bungalow provided in each of the minor stations for the District Judges when on their circuits) to a missionary, Archdeacon Corrie. The Corries were investigating into the possibilities of an Evangelical Mission. Heber mentions that the first School at Boglipoor had been inactivity for more than 18 months. He mentions that one Colonel Franklin was studying the idols of Brahminical and Buddhistic origin for writing a book. There are also stray references to Bhagalpur in the letters of Warren Hastings to his wife.

Captain Sherwill, the Revenue Surveyor, in his Geographical and Statistical Report of the district of Bhagalpur (1869) mentions:—*

"The most remarkable objects in the pergunnah are, first the town and station of Bhagalpur. The town is a miserable straggling collection of huts, extending over four miles of ground cut up and divided by fields, gardens, plantations, and numerous roads, the whole plan resembling an uninhabited forest rather than a town. Chumpanaggur and Luchmeegunje two large contiguous towns, lie immediately to the west of the old Karrungurh fort, and form a portion of the town of Bhagulpoor; these towns are filled with weavers, traders and dyers, and have numerous markets. Nathnaggur, another large town lying a little to the south of the two former towns, is also full of gram-dealers, traders and markets and is highly populous. Kurrungurh, a high raised mound nearly two miles in circumference, is the site of the cantonment of the Baugulpoor Hill Ranges; it is a high dry spot, commanding a fine view of the river Ganges. Or appears to have been originally built upon a Kunkur bank though much raised by ruins, rubbish, pottery and earth, a section lately cut in making a road up to the foot showed remains of pottery to the depth of ten or twelve feet; according to Buchanan, the fort appears to have been

*Extract from the book Geographical and Statistical Report of the District of Bhagalpur, (1869) p. 14.

built by the Kuna Rajas. At Chumpanaggur, which is at the extreme west of the town, are the remains of Jain temples."

It will appear that in 1869 Bhagalpur was not very important while Nathnagar and Champanagar had not only a large population but a sizeable trade and commerce. Apparently, the growing importance of Nathnagar and Champanagar led to the spread of the town towards the east and Bhagalpur as Sherwill describes as consisting of huts started developing. The location of the *fouzdari* and *Dewani Adalats* in Bhagalpur accelerated the growth of Bhagalpur as a town and in a few decades Bhagalpur became much more important than Nathnagar and Champanagar.

Byrne, the writer of old Gazetteer of Bhagalpur mentions "The chief town and administrative headquarters of the district and division of this name; situated on the right bank of the Ganges in 25°15' N; and 87°0' E. Bhagalpur railway station on the East Indian Railway, is distant from Calcutta 265 miles by rail and 326 by river. Bhagalpur figures more than once in Muhammadan chronicles of the 16th century. Akbar's troops marched through the town when invading Bengal in 1573 and 1575. In Akbar's second war against the Afghan king of Bengal, his general, Man Singh, made Bhagalpur the rendezvous of all the Bihar contingents which in 1592 were sent thence over Chota Nagpur to Burdwan where they met the Bengal levies before the united army invaded Orissa. The town was subsequently made the seat of an imperial *fouzdar* or military governor. The town contains two monuments to the memory of Mr. Augustus Cleveland, sometime Collector of Bhagalpur district, one of brick, erected by the landholders of the district, the other of stone sent out by the Court of Directors of the East India Company from England. Within the town and its neighbourhood (at Champanagar) are some interesting Muhammadan shrines, and two remarkable places of worship, belonging to the Jain sect of Oswals, one of them erected by the great banker of the last century, Jagat Seth. The Karangarh plateau near the town formerly contained the lines of the Bhagalpur Hill Rangers organised by Cleveland in 1780.

"The population at the four censuses was 1872, 65,377; 1881, 68,238; 1891, 69,106; 1901, 75,760. The growth is due mainly to a great development in the export trade in agriculture produce, which has led to the opening of a second railway station and to great extension of the accommodation provided for goods. On the south, moreover, the municipal limits have been enlarged. Of the population in 1901, 70 per cent were Hindus and 20 per cent Musalmans, while there were 333 Christians and 118 Jains. The town contains the usual public buildings consisting of the criminal, revenue and civil courts, central jail, arts college, dispensary with 70 beds, Lady Dufferin hospitals and a new Victoria Memorial hospital,

a hideously ugly building. The jail has accommodation for 1,964 prisoners and the chief industries carried on are the manufacture of blankets and carpets, cane work, furniture making, carving oil pressing, grain grinding and rope making.

"Cerebro-spinal fever has been practically ending in the central jail since 1887. The disease appears to be commonest among prisoners employed on dusty forms of labour, in the garden and on road making.

"The Jubilee college, built by Babu Tej Narain Singh, a Zamindar of the town in 1887, was raised to a first grade arts college in 1890.

"Bhagalpur was constituted a municipality in 1864, and the board now consists of 22 commissioners, of whom 14 are elected. The area within municipal limits is 9 sq. miles. The town is a very healthy one with a natural system of drainage and a filtered water-supply, which was extended in 1896-97 to the suburbs of Nathnagar and Champnagar, a loan of 3 lakhs being taken from Government for the purpose."*

Since Byrne wrote Bhagalpur has had a lot of changes. The town has also been described in the text on Local Self-Government which may be seen. The great earthquake of 1934 affected the town but not as ruthlessly as some of the other towns of Bihar. One good result of the earthquake was a new look to the Government buildings that had to be reconstructed or had to be built anew. Being the headquarters of the administrative division of the district, a large number of Government Offices are located here. They include the offices of the Divisional Commissioner, District Magistrate, Superintending Engineer, Executive Engineer, Regional Deputy Registrar of Co-operative Societies, Income-tax Assistant Commissioner, Income-tax Officer, Commercial Taxes Superintendent, Assistant Commissioner of Labour, Employment Exchange, etc. There are six first grade colleges, namely, T.N.B. College, formerly known as T. N. Jubilee College, Marwari College, Sundrawati Mahila College, Ayurvedic College, Teachers Training College, and Sabor Agricultural College. The old school of Engineering is functioning and an Engineering College has been started in the premises of the old school of Engineering at Barari. A Law College has also been started. Besides, Sanskrit College and Leela Deep Narain Technical School have been started at Nathnagar and Barari respectively. Recently Bhagalpur University has been established. There is a Blind School at Bhikhanpur where handicrafts (manual) are taught such as wastepaper basket, baskets and paper baskets. There are also a large number

*Extract from old District Gazetteer, Bhagalpur written by J. Byrne (p. 163 to 164).

of high and other standard schools for both boys and girls. There is a municipality looking after the sanitation and water supply of the town. The Electric Supply Company has had expansion owing to the development of the town. The town has become much more congested in the last few decades but there are still houses with a few *kathas* of land as their compound. There is a big grain market at Mirjanhat where thousands of maunds of grains are transacted everyday. There is a big cloth market at Sujaganj where cloth worth about rupees ten crores are transacted every year. The town also contains a *Goshala* where about one thousand animals are kept and there is a big milk production. About 10 maunds of milk are supplied to the people daily in the town. The different localities like Naya Bazar, Adampur, Khanjarpur, Sujaganj market and Bhikhanpur have had the addition of a very large number of good buildings.

While a large number of Government and residential buildings of modern type have been built, there are still hundreds of thatched houses in Bhagalpur town especially in the slum areas. As a matter of fact mention may be made of the slum areas at Mundichak, Ishakchak, Tatarpur and south part of Nathnagar.

The town is now well connected by rail, road, water and airways. It is served by three railway stations, namely, Bhagalpur, Nathnagar and Sabour. Recently, a large number of State Transport and private passenger buses have been running through Bhagalpur connecting the town with places like Sultanganj, Akbarnagar, Shahkund, Tarapur, Amarpur, Shambhuganj, Asarganj, Banka, Katoria, Jagdishpur, Sonoula, Colgong, Ghogha and Pirpainty. It has also a good road connecting Monghyr and Dumka the two other district headquarters. There is an aerodrome for small planes. The main roads in the town are now metalled and tarmacadamised. The conveyance vehicles are passenger buses and *rickshaws*. The familiar *Tamtams* are also available in the town. There are now quite a number of private cars but there are no taxis available.

Regarding accommodation it may be mentioned that the town has a Circuit House, Dak Bungalow, Station Club and *Dharmshalas*. There are also a number of cheap roadside eating houses and tea shops which offer temporary accommodation. It is understood daily at least 1,000 full meals are served at these roadside restaurants. There are a few hotels of average standard. There is no youth hostel.

The State Hospital has been expanded. There is a Nurses' Training School by the side of the Sandy's compound. A State library, namely, *Bhagwan Pustkalaya* and an institute known as Kala Kendra are coming up now for developing study, music and other arts. There are four Cinema houses and daily markets

in various parts of the town. The Post office along with the Telegraph and Telephone offices have had great expansion recently.

As regards industries mention may be made of one small aluminium factory, two big flour mills, two big oil mills, two rice and three *dal* mills, two iron foundries, several soap factories, several cloth printing factories, one dyeing and washing factory, three ice factories, one big and two small hosieries, hundreds of power looms and thousands of handlooms.

Bhagalpur is renowned for mangoes such as *Zardalu*, *Langra* and *Gulabkhas*. It is also famous for green vegetables and fish.

There is a big Central Jail where blankets and carpets are prepared. Bhagalpur is famous for silk and it has one silk institute at Nathnagar where silk is produced and sent outside the country also.

From recreational and cultural point of view it may be mentioned that the town has one public garden, viz., Lajpat Park and two private gardens, namely, Sunderban and Himmat Singh Garden besides libraries, cultural associations etc.

For historical importance it may be mentioned that the town has an ancient Burhanath temple on the bank of the river Ganga in Jogsar Mahalla, Jain Mandir at Champanagar, Mayaganj *Gufa*, Karnagarh at Nathnagar, Mulnachak Mosque, Murtuza Sahib's Dargah and Kumari Bibi's tomb etc. There is a *Jhaoh Kothi* near Dak Bungalow where the Lieutenant Governor came and stayed when Bihar, Bengal and Orissa were in one State.

The wide stretch of open land known as Sandy's compound is a landmark in Bhagalpur city. There are only 3 pucca structures on the compound till now. One of the structures is the Circuit House, the second one is a mausoleum in front of the Circuit House raised to commemorate Cleveland referred to elsewhere and the third house is now occupied by the Bhagalpur Club. Recently a part of Sandy's compound has been taken over for constructing some of the court buildings. A portion of the compound has been temporarily fenced where football matches are held. A portion of the open land is also used for physical training of the police constables. There are also a number of football grounds in this compound. The area is largely used for constitutional walk by the local gentry.

The Sandy's compound comprises of three *mouzas*, Khanjarpur, Kelabari and Adampur. The total area of the compound is 101.75 acres. From the old records it appears that one Mr. Formula was the owner of the land of Sandy's compound in 1803. He conveyed the entire land to one Mr. Wentee from whom in 1805 the land

came to Mr. Armstrong. Shri Lakshmi Narain Banerjee of Kalighat of Calcutta purchased the entire compound on 16th March 1809 from Mr. and Mrs. Armstrong. Mr. Sandys who was once the Judge of Bhagalpur was allowed to live in the house built in the compound free of rent and as Sandys continued to live for a long time the compound came to be known as Sandys' *Kothi* or Sandys' compound.

In 1906 the entire land of this compound was acquired under Land Acquisition Act, 1894 and under declaration no. 2090, dated the 16th July 1906 published at page 139, part I of the *Calcutta Gazette* of 18th July 1906 and possession was taken. A sum of Rs. 59,517-9-11 was paid by cheque no. 60/5901, dated the 31st January 1907 to the proprietor and tenants of *mouza* Kelabaree for an area of 48.59 acres of land, and Rs. 22,782-15-8 by cheque no. 60/5902, dated the 30th January 1907 to the proprietors and tenants of *mouza* Khanjarpur for an area of 34.91 acres of land. These prices incidentally indicate the price of the best building sites in Bhagalpur at that time.

After taking possession of the compound the Collector made it over to P.W.D., Bhagalpur on the 20th February 1907. The Executive Engineer, Bhagalpur re-transferred the land of Sandys' compound to the charge of the Collector, Bhagalpur as *khas mahal* vide his letter no. 11074, dated the 27th October 1923.

The following chart will show the variation of population in Bhagalpur town from 1901 to 1961 :—

Town.	Year.	Persons.	Variation.	Percentage of variation.	Net variation (1901—61).
1	2	3	4	5	6
Bhagalpur	.. 1901 ..	75,760	..	..	..
	1911 ..	74,349	—1,411	1.86	..
	1921 ..	68,878	—5,471	7.36	..
	1931 ..	83,847	+14,969	21.76	..
	1941 ..	43,259	+9,407	11.22	..
	1951 ..	1,14,530	+21,276	22.83	..
	1961 ..	1,43,994	+29,464	25.73	68,234

Bhat Kundi—Location and boundaries.—It is a village in the south of Bhagalpur district, at a distance of 28 miles. It is 6 miles north of Banka, the subdivisional headquarters of the village and four miles west from Bhagalpur-Dumka Road. The nearest railway station of Eastern Railway on Bhagalpur-Mandar Hill branch is Punsia, five miles east from the village.

The village is bounded on the north by a small hill named Ajit Nagar Hill at a distance of one mile, under the jurisdiction of Rajaun Police Station. To the south of this village is Galatu village at a distance of 3 miles, on the east river Katoria and on the west river Chandan. This river is very dangerous at the time of flood.

Origin of the name.—The name of this village Bhat Kundi indicates that it is the store of rice. It has very fertile land for paddy crops.

Topography.—The village is surrounded by hills on two sides, i.e., North and West. The land is plain. The soil is *kewal* and very productive. The village is greatly affected during the rainy season.

The flood of river Chandan affects the villagers. During rainy season it becomes difficult to cross river Katoria which flows at a distance of 2 miles east from the village.

The population of this village according to 1961 census is 1,964 (959 males and 1,005 females) having 378 households. The total number of literate persons are 481, i.e., 341 males and 140 females. The incidence of literacy is not low in comparison with other villages of Banka subdivision. The houses are mostly mud built with straw roofing. There are also brick built houses, but their number is only 10. The brick built houses belong to big cultivators or Government servants who are mostly Maithil Brahmins. The mud built houses with tile roofing belong to small cultivators and thatched houses belong to landless and poorer section.

The village has a Post Office, a Senior Basic School with about 100 students and 7 teachers, one Primary School with 150 students and 8 teachers and one Lower Girls' School with 40 students and two teachers. There is one public library containing about 1,200 books. It is not running in a good condition because villagers are not very library-minded. The average number of books issued daily is 4.

Languages, etc.—The language spoken by the people of this village is Maithili.

Social life.—The inter-caste relations are very good and there is very little bickering on account of caste and creed distinction except at the time of election. The Hindus are guided in matters of inheritance by the Hindu custom. The people are generally monogamous. The Hindus are not in favour of giving equal share to daughter.

Occupation of the people.—The main occupation of the people of the village is cultivation. There are about 100 persons holding services outside this village. Cultivators produce mainly paddy, wheat, barley, *Jawar*, *bajra* and gram. The income of the village from service holders is about two thousand per month. There are about 7 houses of *kumhars* (potters) who make utensils etc. of clay and meet the requirements of the village. The landless labourers do manual labour in fields and in schemes sponsored by Government, such as construction of roads, bunds, etc.

Trade.—Only a few persons are engaged in trade and that is in miscellaneous goods. There are only two *Kirana* shops in the village. The villagers sell their agricultural produce at Barahat, the big market of grain in the district of Bhagalpur. Barahat is about seven miles from this village.

Transport.—Though the Chandan river is near the village but there is no boat traffic. The river is dangerous during the rainy season due to swift current. There is no suitable communication for the villagers. Only bullock-carts are used for transport.

Education.—Nearly 30 per cent of the population of the village is literate. There are 20 matriculates, 129 I.As., 11 B.As. and 22 trained graduates in the village.

Food habits.—Rice, bread, *chura*, curd and fried rice are the staple food articles of the people. Rice is generally taken along with pulses and vegetables. The vegetables are generally grown in the village.

Cultural activities.—A '*Kirtan Mandal*' is in the village where religious songs are sung. There is a Community Hall where villagers gather in every evening and discuss village problems and country problems. Besides these associations there are other meeting places at which the people of this and other places get a chance of meeting each other.

Gram Panchayat.—There is a statutory Gram Panchayat in the village. But the *Mukhiya* is of another village. They take their cases firstly to *Mukhiya* and then to Court if the case is not settled.

The village is under *Banka Anchal*.

Bhitia.—There is a big lake here and good for angling and bird shooting. It is situated on the Banka-Belhar Road about twelve miles west of Banka town. The place has a Dak Bungalow which commands a good scenery. A picnic spot.

Bihpur.—A village in Sadar subdivision situated at a distance of one mile south of the railway station, Thana Bihpur Junction of North Eastern Railway. It is bounded on the north by North-Eastern Railway line, on the south by village Bikrampur, on the east by Babhangama village and on the west is P.W. Road no. 14.

The village is the headquarters of Bihpur Anchal and Police Thana (no. 59). The area of the village is 2,314 acres. The population of this village according to 1951 census was 4,796 (2,497 males and 2,299 females). The total number of literate persons was 752, i.e., 613 males and 139 females.

The village has a mixed population, consisting of agriculturists, businessmen and service holders, but the agriculturists predominate. The main castes are Mohammadan, Kayasthas, Brahman and Harijan.

The village has a Post Office, a Dak Bungalow, a Sub-Registry Office, a Multi-purpose Co-operative Society, a State Dispensary with six indoor beds and a Veterinary hospital.

The main crops are maize, *arhar*, *jawar* and *Bajra*. The yield of maize is about 7 to 9 maunds per *bigha*. Bihpur pottery is popular although there are only about 7 families of potters. They make *Surahis*, *Ghailas*, pots, etc., and send them to various places within the district and outside. Fried rice (*Chura*) and curd form the main diet besides rice and wheat. This is a growing village with a number of grain, sweetmeat, betel, tea and tailoring shops. Hair cutting saloons are coming in. There is also a flour mill.

There is a proposal of Government to pass Barauni-Assam oil pipe line through the northern side of the village. The village is liable to be inundated by floods of Ganga and Kosi rivers and the village is protected by some *bundhs*.

The village has a High School with about 200 students and 9 teachers. There is a Senior Basic School with about 250 students on its roll. One Primary School, one *Maktab* and a Sanskrit Pathshala were established in 1940 by a *Mahanth* of the village. In this *Madhusudan Sanskrit Pathshala* there are about 25 students at present (1961) and two teachers. The High School of the village is also built by the help of the *Mahanth* of the village. A library named as *Veena Pustakalaya* was established in 1960 which is in the office of *Kausal Kala Mandir*. There are about 200 books and some news papers in the library.

The villagers send their agricultural produce to Naugachia and Bhagalpur. At present (1961) there is no *gola* in the village and the villagers want to sell direct. Agricultural produce mostly maize is sent to Chapra, Muzaffarpur, Katihar and other places. The National Highway road is under construction which passes through the northern side of the village. The village *hat* is held on Thursdays and Sundays in the week. Well boring schemes have been taken up to provide irrigation facilities.

A *Kali Puja Mela* takes place in October. About 2,000 people come from all over the district and outside the district to see the *mela*. A *Mangan rah dargah mela* which takes place and continues for four days is very famous. This *mela* is attended by a large number of Muslims from different parts of Bihar, West Bengal and Uttar Pradesh.

There is a statutory Gram Panchayat in the village. Villagers take their cases firstly to Mukhiya and then to court if the case is not settled. There is a Community Hall where villagers gather every evening.

Colgong Town.—Colgong is a small town on the bank of the river Ganga 19 miles east of Bhagalpur town. It is the headquarters of Colgong Development Block. The total population according to 1951 census was 7,515 whereas according to the provisional figure of 1961 census the population is 9,879.

Dr. Buchanan Hamilton's description of Colgong town had been referred to in W.W. Hunter's "A Statistical Account of Bengal (Vol. XIV, published in 1877, p. 85)" and is as follows :—

"Colgong (Kahalgao) situated within the *Pargana* of the same name in 25°15' 55" N. latitude, and 87° 16' 51" E. longitude, is the second largest town in the district. It was one of the places enumerated at the time of the experimental census of 1869, with the following results. Number of houses 956, population males 2,386, females 2,463, total 4,849; average number of inmates per house 5.07. In 1872, the regular census showed that the population has increased, the number being returned as follows :—Hindus males 2,167, females 2,000; total 4,167. Muhammadans—males 515, females 549, total 1,064. Christians—males 5, females 3, total 8. Total of all denominations, males 2,687, females 2,552, grand total 5,239. Colgong has for many years past been a town of great commercial importance, owing to its being easily accessible both by railway and river. But during the past twelve months (1875) a large number of traders, chiefly Bengalis, have left it, in consequence of a great diversion of the main stream of the Ganga, which formerly flowed just under the town, but has now entirely receded.

The former channel of the river is at present occupied by a broad bank of loose sand, across which it is very difficult to bring heavy merchandise.

"The only fact of historical interest connected with Colgong is that Mahmud Shah, the last independent king of Bengal, died there in 1539 A.D. After his defeat at Behar, he had fled to Gaur, and when that place was invested by Sher Shah, he took refuge with the Emperor Humayun at Chunar. In his absence his capital was stormed and sacked, and his two sons murdered by the Afghans. He had advanced with the Emperor as far as Colgong to attack Sher Shah, who was posted in force at the lines of Teraijorh and Sikligali, when he heard these fatal tidings, by which he was so much affected that he died after a few days' illness.

"Colgong has been created into a township under Act VI of 1868. The Municipal Committee, by whom its affairs are managed, consists of ten members of whom nine are non-officials, eight being natives."*

Byrne, the writer of old Gazetteer, Bhagalpur mentions :—

"A town situated on the south bank of the Ganges in 25°16' N., 87°14' E. Population (1901) 5,738. Colgong is a station on the East Indian Railway 245 miles from Calcutta and of some commercial importance. Mahmud Shah, the last independent king of Bengal, died here in 1539 after the sack of Gaur. There is a rock temple of peculiar style which formerly contained several fine specimens of sculpture, and the place appears to have been visited by the Chinese pilgrim Hiuen Tsiang. In later times it was notorious as the resort of *thugs*. Colgong was constituted a municipality in 1869, and the municipal board consists of 11 commissioners nominated by Government. The area within municipal limits is 0.6 square mile".**

Since Byrne wrote Colgong has had many changes. Regarding the origin of the name "Colgong" there are different stories. One story is that Colgong derives its name after the sage *Durbasa* who was famous for bad temperament, i.e., *kalaha*. That is why it was famous for the name of *Kahalgaon*. Colgong was famous for the *Ashram* of sage *Durbasa* which is still in existence in *Kashri hill* about four miles north-east of Colgong town. Some say it was the abode of a *Kohol Muni* and so it was called *Koholgaon* which was changed to Colgong. Another story is that the Britishers named it Colgong because the place was the abode of the *Kols*.

* *A Statistical Account of Bengal*, Vol. XIV, by W. W. Hunter, 1877, p. 86.

** Extract from *Old District Gazetteer, Bhagalpur*, by J. Byrne (p. 164).

Colgong is bounded by Gangaldei and Kashiri hills towards the north, Kowa rivulet on the south and Sah Kumari hill and *Uttarbahini* Ganga towards the east and west respectively. The loop line of the Eastern Railway passes through it. The total area of the town is $\frac{3}{4}$ th square mile.

The town has been originally sited on high land and has now extended. It is a place of commercial and trade importance. The commodities like maize, Jaggery, oil-cake, oilseeds, linseed, castor seed and also fish are exported to Dumka, Darbhanga, Siliguri, Calcutta and places in Uttar Pradesh, etc. The town contains about 20 grain stockists (Arhatias), 30 wholesale, 60 retail sale dealers and about 40 shops to sell the articles. The area grows a good quantity of sugarcane the juice of which is converted into jaggery. It is a big market for jaggery (*gur*). Jaggery is sent to various parts of India from Colgong.

The town is inhabited by Hindu and Muhammadan communities. There are twenty castes in the town and the Marwari and Mallah communities hold the largest majority in the town. The number of Rajputs, Bhumihars, Kurmis and Kayasthas is not so large.

The general economic condition of the people is fairly satisfactory. People of the town broadly belong to three categories. They are poor and landless, farmers and farmer-*cum*-merchants. The condition of the landless labourers and the poor fishermen is rather wretched. They take loans from big Marwaris at exorbitant rate of interest. They are unemployed for two to three months every year.

The economic condition of ex-zamindars, big farmers and farmers-*cum*-merchants is to some extent better. The Marwaris are financially sound. They have all the amenities of life, lands, cattle, big pucca houses and cash money. They carry on a brisk trade in wheat, maize, linseed and jaggery and make much money out of it.

The incidence of education and literacy is rather poor. The people of Colgong do not appear to pay much attention to education. The town has four lower-*cum*-upper primary schools, one middle and one high school only. The town has a large number of businessmen. But they are not so enthusiastic to give adequate education to their children. It is understood that not more than 6 per cent of the people are educated.

About 40 per cent of the total population are engaged in trade and commerce. The chief commercial classes are Agarwals, Choudhury, Marwaris and Baniyas. Marwaris have big mills. Baniyas are usually petty traders in cloth and grains. The principal export are grains and pulses, oil and other articles. There is one oil mill, named Gauri Oil Mill. The town is not electrified. These traders

have played an important role in enhancing the importance of trade and commerce.

The civic affairs of the town are managed by a municipality established in 1869. The municipality is divided into 8 wards and is composed of 10 Commissioners out of which 8 are elected and 2 nominated. The number of tax-payers in 1959-60 was 1,351 representing 13.6 per cent of the population residing in the municipal area.

The roads maintained by the Board extend over 12 miles and are maintained at an average annual cost of Rs. 3,253. Most of these roads are metalled and black topped roads. The roads have been provided with 91 kerosene oil lamps. The condition of most of the roads is not so good.

As regards water-supply of the town it may be mentioned that the Board maintains three tube-wells and three hydrants and the water work is now supplying 30,000 gallons per day. The supply is not adequate.

Regarding accommodation for the visitors it may be mentioned that there is one Inspection Bungalow of the District Board and two *Dharmshalas*. There are also a number of cheap road side eating houses and tea shops. There is no tourists' bungalow.

From medical and public health point of view the town is backward. The town has a State Dispensary and a branch of anti-malaria centre. The town has four Allopathic, seven Homeopathic and four Ayurvedic practitioners, which is quite insufficient for a population of 9,897. There is no sewerage system within the town and there is a general lack of sense of sanitation. The Government maintains a veterinary dispensary in the town. There is a public library named Sharda *Pustakalaya*, to which the municipality gives an annual grant of Rs. 50. There is no fire service maintained by the municipality. A *hat* is held in the town twice in a week, i.e., on Tuesdays and Saturdays.

There is a burial ground for the Muslims maintained by the municipality. There is one cremation ground for Hindus.

The townsmen are political minded. The poor and *Harijan* community are exploited politically by the well-to-do people. There appears to be a class of people who hang round the local officers with selfish motive.

Colgong is probably one of the oldest religious and trade centres in Bhagalpur district. It commands a picturesque scenery and has a good climate. There are three hills on an islet in the river at Colgong. In one hill there is one *Ashram* known as

Tapas Ashram. About seven students get their education including fooding and lodging. There is one hill where there is a Sadhu living known as Santi Das. A case has been launched against the *Sikh Sadhu* of third hill. The dispute is between the Muhammadans and the Hindus. The Muhammadans claim that the rock temple is not a temple but a tomb whereas the Hindus claim it to be a Budha temple. Parties have been restrained by Court order from going over the hill now.

The only rock hewn temple in Bihar is to be found on this islet. It is considered a specially holy place by the Hindus, because the river takes a sudden bend to the north here. There is a remarkably large house on a hillock to the east of the town. This house belonged to the Indigo Planters who had a good Indigo trade in the past. The house now belongs to a Bengali family who held extensive zamindari once in Colgong.

Colgong used to attract visitors before. Mrs. Warren Hastings cruised to Bhagalpur from Calcutta and her boat almost capsized at Colgong near the three hills in the river. Colgong on Ganga had a more important role as a trade-centre before the Railways came in.

Tourism could still be developed in Colgong because of its scenery, climate and good health. The area is somewhat like stretches of Santhal Parganas.

Dumraon.—Dumraon lies a mile north of the village of Amarpur.

It is within Amarpur block. It has an area of 952 acres with 463 houses according to 1951 Census. The total population is 2,584 out of whom 387 males and 210 females are literates. The village has a lower primary school, upper primary school, a high school, a library and a hospital. It has also a veterinary centre.

Regarding the history of the village Byrne in the old Gazetteer of Bhagalpur (1911) mentioned that it was about a mile or more in circumference, and consisted entirely of a wall of mud surrounded by a deep ditch. The only approach to the fort was by seven large gates which was tolerably high, but in most places it was scarcely more than two or three feet above the ground, while at some points it had entirely disappeared. It was within this fort that the last Kshetauri Raja fell fighting for independence against the Muhammadan invaders. Tradition relates that, being besieged and finding himself unequal to the contest, he resolved to abandon his capital and fled at night with the little band of his remaining followers. There is hardly any trace of the fort, however, left now and the legend associated with the fort is being completely forgotten and very few persons of the place are aware of it.

Gangania.—The village is situated in Sultanganj P.-S. in the Sadar subdivision of Bhagalpur district. The village is one mile

from Gangania railway station of Eastern Railway. It is about 23 miles from Bhagalpur on the Bhagalpur-Sultanganj-Monghyr Road. It has an area of 3,080 acres. It is bounded on the north by the river Ganga, on the south by the railway line and village Manjhili, on the east by villages Jahanjira and Mosehri and on the west by village Ghorghat.

The village is divided into two parts, eastern and western, by the river Belharni. The eastern part is also called Fatehpur. There was a bridge on the river which connected the two parts but it has been damaged and a new one is being constructed (1961).

During the rainy season the Ganga brings in flood in the area. But as the village is inhabited only by the side of the road, communication is not difficult though flood water enters most of the houses.

Nothing definite is known about the origin of the name of the village but some people say that as previously the main current of Ganga flowed through the site, the place came to be called Gangania.

A comparative statement of the population of this village as enumerated in the censuses of 1951 and 1961 is given below :—

			1951	1961
Number of occupied houses	..	..	535	524
Male population	..	..	1,134	1,766
Female population		..	1,204	1,734
Total			2,338	3,500
Male literates	..		220	495
Female literates	..	..	21	84
Total			241	579

The comparison makes a curious reading. There has been a decrease of 11 in the number of occupied houses while the population has increased by 1,162 that is 49.3 per cent. This is rather intriguing. The increase in the number of males being 632 and in females 530. Literacy has shot up by 275 that is by 125 per cent above the figures of literacy in 1951 amongst males and 300 per cent amongst the females. There has been comparatively a marvellous increase in literacy specially amongst females during these 10 years. It is doubtful if the figures are correct.

The village has a mixed population of caste Hindus, Harijans and Muslims. The Dhanuks preponderate followed by Harijans.

The number of caste Hindus is comparatively very small while there are only 9 Muslim families.

Though Brahmans form a small minority in the village they are the most influential and rich people and are the most educated amongst the population. They have *pucca* houses also. Next in importance come the Bhumihars whose number is smaller even than that of Brahmans. In spite of these facts the *Mukhiya* of the village is a Dhanuk and the Sarpanch a Bhumihar.

Only 25 per cent of the population cultivate their own lands. The remaining 75 per cent are landless and carry on cultivation on *batai* system or serve as labourers in Jamalpur railway workshop. Only the Brahman and Bhumiar families have some of their members in service mostly under the Government.

The soil of the village is alluvial and productive. The main crops are gram and maize.

The educational facilities in the village are provided by one co-educational Upper Primary school and one Lower Primary school specially meant for *Harijans*. There are two libraries, one Gandhi *Pustakalaya* and the other Shri Krishna *Pustakalaya*.

There is an extra departmental post office in the village. The village has been provided with electric light on the roads and provision has been made for the supply of electricity for domestic purposes also but connection with the power house for domestic or industrial purposes has not yet been given. There is no medical facility in the village and the nearest place with medical aid is Sultanganj at a distance of about 6 miles.

There are four *Thakurbaris* and four *Shivalas* (for worship of Shiva) in the village. There are about 15 shops for miscellaneous goods, one cloth shop and four tea and betel shops. Three *melas* are held in the village (i) one on the occasion of *Dasehra* in the month of *Asin*, (ii) one on the occasion of *Kali Puja* in the month of *Kartik* and (iii) one on the occasion of *Saraswati Puja* in the month of *Magh*.

The village has a *Gram Panchayat* having 18 members including the *Mukhiya*. The *Panchayat* is held in its own *pucca* building.

There is one artificial insemination centre.

Jagdishpur.—Jagdishpur is situated about 9 miles south from Bhagalpur railway station on the Bhagalpur-Dumka metalled Road. The physical configuration of the village is plain and the soil is fertile. It has about 500 occupied houses with a population of about 3,000 in 1961. According to 1951 census, it contained 466 dwelling houses with a population of 2,060 (1,049 males and 1,011 females). The incidence of literacy was very poor as the total number of literates was only 234 males and 11 females or about 10.7 per cent of the total population. The area of the village was 883 acres.

The village has a mixed population, consisting of agriculturists, businessmen and service holders. But the agriculturists have predominance in population in the village. The main castes are Goala, Surhi, Bania, Dosadh, Jolaha, Chamar, Tanti, Brahman and Kayastha.

Before the abolition of zamindari it belonged to the Zamindar of the Mahashaya family of Bhagalpur. After the abolition of Zamindari it came under the direct control of the State. It has a gram panchayat office, a post office, a provincialised dispensary, a library, a primary, a middle and a high school. Co-education is prevalent in all the above mentioned schools and the number of girls on the rolls of the schools has recently increased. From local enquiry it appears that the incidence of literacy has stepped up from about 10 per cent in 1951 to about 20 per cent in 1961.

So far as the economic condition of the village is concerned it may be mentioned that the acreage of culturable land in the village in proportion to the population is inadequate.

The majority of the cultivators has very small holdings which will be evident from the following table :—

(This table is based on 40 persons interrogated.)

1 to 5 bighas.	6 to 10 bighas.	11 to 15 bighas.	16 to 20 bighas.	21 to 30 bighas.	31 to 40 bighas.
8	6	1	1	2	1

From the above table it is apparent that more than 50 per cent of the villagers have very little cultivable land. Among landless inhabitants, the number of the landless labourers is predominant. So far as the holding is concerned it is apparent from the above table that the number of small holdings is greater than the big holdings. The small holding is not economical and that is why a good number of small cultivators had spoken in favour of the consolidation of holdings. The economic condition of the small cultivators is not satisfactory as they could not meet the bare expenses of their life from their lands. Their economic status is somewhat similar to the landless labourers but in one respect the fortune of the landless labourers is better due to two-weekly *hats* held in the village. In these two *hats* the labourers earn sufficient to meet the bare necessities of life.

Paddy is the principal crop of the village. Both *Bhadai* and *Aghani* paddy crops are grown. But the acreage of the *Aghani* crop is larger than the *Bhadai* crop. Maize is the next crop in importance.

The acreage under this crop seems to be also large. In *Rabi* crops *khesari* has predominance. It is sown broadcast in the paddy field in the month of September and October. But the yield is reported to be very poor being 2 to 3 maunds per *bigha*. The yield of paddy is reported to be on average 7 to 9 maunds per *bigha*. The yield of maize is also similar to paddy. In the absence of irrigation the acreage under the double crops is practically negligible. (Wheat, barley, and other *rabi* crops have very small acreage.)

It is reported that the acreage of double crops can be considerably increased provided there had been irrigation facility. The chief sources of irrigation are two bundhs, namely, Morari and Gatari which are now in dilapidated condition for want of repair. Before the abolition of zamindari these bundhs were regularly repaired by the zamindar with the assistance of the villagers. In the case of minor breach or in case of major breach, the expenses were entirely borne by the zamindar. But since the abolition of zamindari these two bundhs have never been repaired and the breaches are annually widening due to annual inundation. It is reported that several complaints were lodged to the Irrigation Department and to the Collector.

There is a *kirtan mandali* in the village where villagers assemble and recite *Bhajans* and *Kirtans* once in a week.

There was no contest in the last election of *Mukhiya* or the Gram Panchayat. But this does not show there is no faction. He tendered his resignation from the *Mukhiyaship* due to non-co-operating attitude of the villagers.

Surhis have influence over the Panchayat due to their majority and better economic condition. It is reported that the election had been uncontested mainly due to predominance of Surhis in the village.

Jesthournath hill.—It is a hill on the western bank of the Chandan river about seven miles north-west of Banka. There is a temple of Lord *Shiva* at the foot of the hill and is said to be about two hundred years old. Every year on the day of *Shivratri* a fair is held there.

Karnagarh.—Karnagarh is a plateau at a distance of about three miles from Bhagalpur junction railway station and about half a mile from Nathnagar railway station. It is easily approachable by Bhagalpur-Sultanganj Road. Karnagarh is within the Bhagalpur municipality and is under the jurisdiction of Nathnagar police-station.

It is bounded on the north by village Narga, on the south by Nathnagar market, on the east by mohalla Nasratkheni and on the west by mohalla Champanagar.

J. Byrne in the 1911 edition of Bhagalpur District Gazetteer mentions that Karnagarh derived its name from Karna a pious Hindu king of olden times and the plateau which is locally known as the *kila* or fort is believed to be the site of one of the historical and famous pre-Buddhist forts. He further writes, "Several bastions and the ditch in the west can still be made out. In modern times it formerly contained the lines of the Hill Rangers, body of troops raised from among the hill people by Mr. Augustus Cleveland, Collector of the district, in 1780, for the pacification of the lawless jungle tribes. The corps was disbanded in 1863 on the reorganisation of the native army. For some time afterwards it was held by a wing of a native regiment, but Bhagalpur has long since ceased to be a cantonment.

"The only objects of interest are Sivaite temples of some celebrity. These consist of four buildings (*maths*), with square bases and the usual pointed pinnacles. One is several hundred years old, the others being modern buildings. Numbers of Hindus, though not usually worshippers of Siva, pay their devotions here on the last day of the month of Kartik. The temples contain several of the so-called seats of Mahadev or Siva, one much prized being made of stone from the Narbudda said to have come from the marble rocks near Jubbulpur."

The bastions mentioned in the above extract have now almost disappeared but the ditch still continues. During the rains the ditch gets filled with water which flows into the river Ganga. During the rains some people collect and screen the sand for recovering gold.

On the plateau of Karnagarh stand (i) Constable Training School, (ii) Shri Jitendra Narain Ashtang Ayurvedic College with its attached hospital, (iii) Vidyasagar Smarak Sanskrit Vidyalaya, (iv) Uch Prathmic Vidyalaya, (v) Mithilesh L. P. School, (vi) Nathnagar Police-station, (vii) A Catholic Church, (viii) Five temples of *Shiva* attached to each other with 22 idols and (ix) Municipal water tank for supplying drinking water.

The plateau is mainly occupied by the Constable Training School and its attached parade and play ground, barracks, office and quarters. Only a small portion of the plateau is occupied by the other institutions mentioned above.

The Constable Training School provides training for Police Havildars and Constables, Excise Assistant Sub-Inspectors and Constables and Havildars and Constables of Jail Department.

Shri Jitendra Narain Ashtang Ayurvedic College imparts instruction in the Ayurvedic system of medicine. It has a hospital attached to it.

Vidyasagar Smarak Sanskrit Vidyalaya and Uch Prathmic Vidyalaya, Nathnagar are situated in the same two storeyed building on the plateau, the upper storey being occupied by the Vidyasagar Smarak Sanskrit Vidyalaya and the ground floor by Uch Prathmic Vidyalaya, Nathnagar. The building belongs to

Sanatan Dharma Rakshani Sabha. The *Sabha* charges a rent of Rs. 35 a month from the municipality for the Uch Prathmic Vidyalaya, but it charges no rent from the Sanskrit Vidyalaya.

The Mithilesh L. P. School, a municipal school is located in a barrack of the Police Training School.

The Nathnagar Police-Station has been temporarily located in one of these barracks but a separate building for it is being constructed in Nathnagar proper.

The site of Karnagarh occasionally yields old relics, like statues, stone-railings, etc. It is said that quite a large number of statues have been removed by curio hunters.

Kharik.—Kharik is 3 miles south from Kharik railway station of N. E. Railway. The village is divided in *tolas*, namely, Kharik Bazar, Raingarh, Ketta, Shivaghar and Usmanpur. On the east of the village is Gote Kharik village, on the west is Telghi, on the north N. E. Railway line and on the south is Khairpur.

So far as the origin of the name of the village is concerned it is said that formerly this area was *diara* and it yielded straw in plenty and hence it was called Kharik.

The village is under the jurisdiction of Naugachhia *Anchal* and Naugachhia police-station and the thana number is 47/1. According to 1951 census, it contained 1,369 dwelling houses with a population of 7,209 (3,667 males and 3,542 females). The total number of literates was 961 (871 males and 90 females).

It has a mixed population consisting of agriculturists, businessmen and service holders. But the agriculturists have predominance in population in the village. The main castes are Bhumihar Brahman, Marwari, Mohammadan, Goala, Potter, Bania and Halwai.

The village has a Post Office, Veterinary Sub-centre, Carpentry centre, *Tel Utpadak Khadi Sahyoga Samiti*. Weavers' Co-operative Society and an outpost of Naugachhia Police-station.

There are two high schools, two primary schools, one *Maktab* and one *Madrassa* in the village.

The main occupation of the people of the village is cultivation. Cultivators produce mainly maize, castor-seed, Jawar, Bajra and paddy. The yield of maize is about 7 to 10 maunds per *bigha*. There are about 15 families of potters who make utensils of clay. There are about 10 families of shoe-makers who manufacture shoes. There are about 20 miscellaneous and about 10 cloth shops in the village.

There are about 10 big grain-golas in the village which fulfil the demand of grains of Naugachhia, Bihpur, Katihar, Chuprah, Calcutta, Bhagalpur and Muzaffarpur, etc. There is a proposal of Government to pass Barauni-Assam oil pipe line through the northern side of the village. There is a flour mill in the village.

So far as the trade is concerned about 100 persons are engaged in it and in miscellaneous goods. Maize and castor is the main product of the village. They send the stuff to Calcutta and Naugachhia. For maize Naugachhia is the main market.

There is a statutory Gram Panchayat in the village. There are four libraries in the village, namely, Nirmal *Pustakalaya*, Sarswati *Pustakalaya*, Rahmania library and Bal-Brind *Pustakalaya*. Besides, there are two centres for physical development and two centres for development of music in the village.

Lachmipur.—A village situated about 16 miles south-east of Banka, commands a lovely view being surrounded by rivers, hills and forests. Formerly it was the seat of the *Thakurs* of Lachmipur having an extensive zamindari with an income of about 3½ lakhs per year. The estate, has, however, been taken up by the Government under the Land Reforms Act. Lachmipur has a cool climate even in summer season. It had a Sanskrit College which was shifted to Deoghar.

Laudia, Lakhpura.—It is situated at a distance of 30 miles from Bhagalpur and is on Bhagalpur-Panjwara Road which takes off from Bhagalpur-Dumka Road at a distance of 5 miles from this village. It is 12 miles east of Banka the subdivisional headquarters of the village and 10 miles from Godda, a subdivisional town of the district of Santhal Parganas towards the west. The nearest railway station is Panjwara Road railway station of Eastern Railway on Bhagalpur-Mandar hill branch.

The village is bounded on the north by villages Jasopatra and Habatpur, on the south by village Sabalpur, on the east by villages Kachmachia, Baida Chak and Aphra, on the west by villages Bela and Bhawanandpur.

It is said that long ago there was a king who had one lakh villages in his possession. As this village happened to be the last one in enumeration it was called Lakhpura and the adjoining village was called Laudia and the two villages taken together are called Laudia Lakhpura. There does not appear to be any basis for the claim for the place because this is a clear afterthought.

The lie of the land is plain. The soil is *Kewal* and very productive. The village is liable to flood during the rainy season when the river Sukhania is in spate. But flood is a boon for the village and not a calamity for the flood water irrigates the fields. The village has an area of 980.50 acres.

On a local survey it was found that the village had a population of 2,056 inhabitants consisting of Brahmins, Rajputs, Harijans and other Backward communities. There is not a single Muslim resident in the village. The language spoken by the people is called *Chhikachhiki*, a dialect of Maithili.

The village has 385 houses of which only 39 are brick-built and the rest are mud-built with straw or tiled roofing.

The main agricultural produce of the village are paddy, wheat, barley, maize, gram, *khesari*, *rahar* and mustard.

There is one high school, one boys' U. P. school, one girls' U. P. school and one girls' middle school in the village. The medium of instruction in these schools is Hindi. Nearly 33 per cent of the population of the village is literate. There are some 25 graduates in it. But co-education does not appear to be popular for only one girl reads with boys in the local high school. There are three libraries in the village. The libraries are:— (i) Gandhi *Pustakalaya*, (ii) Shri Rastriya *Pustakalaya* and (iii) Shri Bhawani *Pustakalaya*. There is one State Dispensary, a Post Office, a *Natya Kala Mandir* and a Gram Panchayat in the village.

A small mela is held in the village on each Tuesday in which people come from the adjoining villages to sacrifice goats in the *Kali* temple of the village. The annual mela called *Bhandara* is also held in the village on the first Tuesday of *Magh* which generally falls in January.

Madangiri Bundh.—An irrigation project constructed by Banaili Raj by erecting a huge dam across a gap between the two hills. It has a big reservoir of water and irrigates about twenty villages in Belhar police-station.

Mathurapur.—Mathurapur village in Sadar subdivision has a Railway Station of Eastern Railway. It has an area of 1,487 acres and according to the census of 1951 its total population was 1,654 (861 males and 793 females) with 219 households.

The village is under the jurisdiction of Colgong police-station and Colgong block. The railway station is named Shiva Narayanpur. Shri Shiva Narayan Ram, an ex-landlord has established a *hat*, Shiv Narayanpur *hat* near the station which is held on Mondays and Fridays. There is another *hat* in the village called Mathurapur *hat* which is held on every Saturday. It is a cattle *hat*.

The village has a large water-logged area known as Bhorang *jheel*. The lake has small jungles and bushes and attracts winter birds, and is a good shooting and picnic spot. Game birds, wild boars and blue bulls are occasionally found.

The village has a post office, a higher secondary school, a primary and a middle school. There is co-education in the middle school. There is one public library containing about

2,000 books. There is a veterinary hospital, a Government dispensary and also a private dispensary in the village.

The population may be divided into the following castes (in order of population):—

- (i) Chandel Kurmi, (ii) Santhal, (iii) Chamar, (iv) Dusadh, (v) Mohammadans, (vi) Dhobi, (vii) Jaiswal Kurmi, (viii) Pasi and (ix) Mehtar.

The main occupation of the people is cultivation. Some are engaged in grain business or in the making of *gur* from sugarcane juice.

Nagarpara.—Nagarpara is situated about 5 miles west from thana Bihpur junction. The nearest railway station is Narayanpur which is about 3 miles south from the village.

The village is under the jurisdiction of Bihpur *Anchal* and under the Bihpur police-station. According to 1951 census it contained 679 dwelling houses with a population of 3,855 (1,821 males and 2,034 females). The total number of literates was 854, i. e., 721 males and 133 females.

It has a mixed population consisting of agriculturists, businessmen and service holders. The agriculturists predominate. The main castes are Rajput, Brahman, Dusadh, Chamar, Bania, Barber and Giri Gosai.

The village has a post office and a Multipurpose Co-operative Society. There is a primary school, a middle school, and a Teachers' Training School. The entire expenditure of Teachers' Training School is borne by the State Government. The Government gives stipend of rupees 20 to every trainee. There are two libraries in the village, namely, Mithila Mahila *Pustakalaya* and Udho *Pustakalaya* (1937). The Mithila Mahila *Pustakalaya* (1948) is an organisation run by the ladies. About 75 women are members of the library.

There is a statutory Gram Panchayat in the village. But the Mukhiya is of another village. They take their cases firstly to Mukhiya and then to court if the case is not settled.

Nathnagar.—It is a congested part of Bhagalpur town covering Municipality Ward numbers 6 and 7. It has an area of 2.51 square miles. Nathnagar railway station of the Eastern Railway serves this area. The Bhagalpur-Sultanganj Road passes through it.

It is said that in ancient times a Maithil Brahman saint named Nathmal took his abode at this place and gradually

a village grew up at this place which was called Nathnagar after his name.

According to the figures supplied by the Bhagalpur Municipality on the basis of the census held in 1961, there are 5,187 household with a population of 32,560 persons of whom 17,403 are males and 15,131 are females. The number of male literates is 8,760 while the number of female literates is 3,545. The literacy amongst males comes to 50 per cent while amongst females it is only 2 per cent. The majority of the population belongs to muslim weaver class engaged in silk spinning and weaving. Most of the silk known as Bhagalpur silk is spun here. Silk spinning and weaving form an important cottage industry of Nathnagar. There is a Government Silk Institute for imparting training in silk industry.

Nathnagar has one important college named Tej Narain Banaili College. It is a constituent college of Bhagalpur University. There is one higher secondary school named R. B. Sukhraj Roy Higher Secondary School, two secondary schools, viz., (i) Gurukul *Parveshika Pathshala* and (ii) Girls' High School. There are two middle schools and 17 primary schools teaching through the medium of Hindi and one primary school teaching through the medium of Urdu. It has a District Board dispensary named Budhiya Dispensary, one veterinary hospital, one library, one Hindu *Anathalya*, one Muslim orphanage, one cinema hall named Jawahar Talkies, one *Anchal* office and four boring stations for supply of drinking water.

Besides these there are two Jain *mandirs*, two Hindu temples, one *sthan* for Nagpuja, three Thakurbaris and 5 mosques. As the Jain *mandirs* are considered sacred places by the Jain community, they are visited by the Jains from distant places between the months of October and March. The Behula *mela* to commemorate Sati Behula on the occasion of Nagpuja takes place in the month of *Srawan*. On the Sankranti day of *Srawan* a big *mela* is held at Nathnagar. Jhulan festival is also held in every Thakurbari of Nathnagar.

Nathnagar grows a huge quantity of green vegetables. There are some large mango orchards which grow a large variety of mangoes.

Naugachia.—According to the Census Rules a town means a place having Municipality, Notified Area Committee or Cantonment or a place which has been declared to be a town. The concept of a town in 1961 census is slightly different. Any place with a population of more than 5,000 persons, with density of more than 1,000 persons per square mile and if at least 75 per cent

of adult male population is engaged in non-agricultural occupations fulfils the conditions of being a town.

Naugachhia has been declared a town in 1961 census and it also fulfils the above conditions, of being a town. It has been reported that this town has been named after a *tola* named Naugachhia *tola*. It is situated 69 k.m. north-east of the district headquarters on the other side of the river Ganga. It contains a Police-Station, a Notified Area Committee and a District Board Dak Bungalow and is the headquarters of Naugachhia Development Block.

Naugachhia is bounded by the villages Makhotakia and Nawada on the north, villages Saidpur and Pakra on the south and villages Gopalpur and Manoharpur towards the east and west respectively. Naugachhia has a railway station on the North-Eastern Railway. It is densely populated. Its population is approximately 8,707 according to the provisional census report of 1961. The total area of the village is 5 sq. miles with 1,200 occupied houses. It is a place of commercial and trade importance. The commodities like maize, jute, wheat, linseed, castor seed, etc., are exported from here to Chapra, Muzaffarpur, Darbhanga, Purnea, Siliguri. The town has about 8 *arhatias*, 20 whole-sale dealers, 60 retail-sale dealers and about 55 shops to sell the articles. There is a branch of State Bank of India.

The town is inhabited by Hindu and Muhammadan communities. The Hindu community consists of about twenty castes. The Marwaris and Banias form the largest majority in the town. The number of Rajputs, Bhumihars, Kayasthas and Kurmis is not so high.

As regards other castes, viz., Dhanuk, Dhobi, Kahar, Pasi, Dusadh, Chamar, Gwala, it may be mentioned that they are not in majority. Most of them are employed as labourers. The Muhammadan community is in a minority from population point of view. Some of them are tailors, while others have gone outside the town in service.

The lands are fertile.* The main crops are wheat, maize, *arhar*, linseed, castor seed, etc., which are exported to other districts of the State, and fetch a large amount of money from outside. In dry season, the cultivation of melon and water-melon is done on a large scale and the poorer classes derive benefit from it. Maize is the main cash crop.

Though there are ten primary schools, one girls' middle school, one high school and one college, namely, Gajadhar Bhagat College yet the percentage of students reading from Naugachhia

town is comparatively very small. Again it may be mentioned that the area is occupied with business class of people. Their guardians are not enthusiastic to give adequate education to their children. Hardly 5 per cent of the people are educated.

A few years back all the prostitutes of this town had their habitation in the heart of the town. There has been an organised effort to separate them. Especially the authorities of Notified Area Committee with the help of police helped the people to root out prostitution. Now-a-days the number has declined. The abolition of zamindari and the economic deterioration of the hitherto cushioned moneyed class has visibly affected the economic condition of these women. Drinking and gambling are discouraged.

As regards trade and commerce it may be mentioned that about 25 per cent of the population is engaged in trade and commerce. The chief commercial classes are Agarwals, Agraharis, Marwaris and the Baniyas. Marwaris are well known and form an enterprising commercial community. They have played an important role in enhancing the importance on trade and commerce. They are both bankers and traders. Baniyas are usually petty traders in cloth and grains and they are the people that usually have the groceries as well as the familiar *pan-wala's* shop at street crossings.

The principal imports are rice, paddy, gram and other food-grains from Purnea, Arrah, Patna and Punjab, etc. The exports are maize, wheat, jute, linseed, etc.

The grain and fish trade are of particular importance. Even at the worst time when crops fail and prices rise the Marwaris and Baniyas have merely to buy large stock of grains at a higher price. The main trade routes of the town are the waterways and railways.

From the communication point of view this town is backward. About two miles of *pucca* and three miles of *kucha* roads are maintained by Notified Area Committee. The Notified Area Committee has not been able to provide good source of water supply to the people of the town. The town contains about 300 *pucca* wells which is the only source of water supply. There is a telephone exchange having about 45 connections. The town is not yet electrified.

From medical and public health point of view the town is most backward. The town contains a branch of Anti-Malaria Centre, a hospital where six indoor beds have been provided. There are five Allopathic, five Homeopathic and three Ayurvedic practitioners in the town which is quite insufficient for a population

of about 8,707. There is no sewerage system within the town and there is a general lack of sense of sanitation. Lavatory does not exist excepting in the houses of well-to-do people and the problems of clearing the lavatory is becoming rather acute.

Patharghatta hill or Bateshwar-Sthan.—J. Byrne in the old Gazetteer of Bhagalpur (1911) mentions:—

“Hill in the Bhagalpur district, Bengal, situated on the banks of the Ganges in 25° 17' and 25° 22' N. and 87° 12' and 87° 16' E. On the northern side of the hill are some rock sculptures dating prior to the 7th or 8th century A. D. They are known as the Chaurasi Muni (84 sages) but are supposed to represent scenes from the adventures of Krishna and Ram. The hill also contains five caves, in the most important of which, the Bateshwar cave, bronze and silver relics have been discovered.”

Since then more data have come in. Patharghatta hill (commonly known as Bateshwar-Sthan) is situated at a distance of 6 miles north-east from Colgong railway station of Eastern Railway.

A century ago this place was known as *Silasangama* and was said to be the confluence of the rivers Kosi and Ganga at the foot of the hills. The range of the Bateshwar or Patharghatta hill proceeding from a point approximately a quarter of a mile to the east of the Ganga gradually attains its peak at the water's edge, and terminates abruptly like a “bluff”.

Half way up the hill on its western and northern facets are caves known as *Guhasthanam*; some of them have cut stone doors; one cave is three-roomed and much affected by age and the axe. There is another spacious cave cut into the rocks to the east of the Bateshwar temple; one below the *Chowrasi munis* and another called *Pathalpuri*, at the same level as the *Chowrasi munis* facing north. There is a narrow passage which is blocked by collapsed rocks.

The mound at the top of the Bateshwar hill contains ancient remains. Its eastern flank is reduced to a deep trench and it is said that many ancient relics have been removed. Many stone and bronze images have been excavated here which are believed to belong to the Pala and Gupta periods.

• There is a temple of Mahadeva on the hill at Bateshwarnath. This temple is of recent times. At the time of *Shiva Ratri*, a *mela* is held and about 10,000 visitors come from all over India to offer *puja* to Mahadeva.

The location of the Patharghatta or Bateshwar-Sthan on the north flowing Ganga (*Uttar Bahini*) is said to faithfully match the description in *Uttar Purana*. It is said that Acharya Kampilya of the Bauddha Tantra School re-incarnated as Dharmapala, the famous Buddhist King built the monastery (809 A. D.) and with it the University. It cannot be said yet with certainty that Vikramshila University was actually sited here.

Even a casual visit to Bateshwar-Sthan would impress one with the idea that the area is very ancient. The caves, the cut stone doors, caverns and the carvings support the theory of a huge monastery and a place of study. The mound on the top of the "bluff" (Bateshwar hill) contains ancient structural designs. Some of the relics salvaged from here were presented by the Late Shri H. C. Ganguly of Colgong to the Patna Museum. These include image of Buddha, Avalokitesvara and not strangely enough an old time canon and a sword. The last two suggest that the *Vihara* was later converted by the Muslims into a fort.

The trenches exposed terminals of walls built of ancient bricks resting on long stone beds suggesting divisions of the structure into cells. Large and flat bricks have been found similar to those found in Nalanda in Patna District and at Nandargarh in Champaran District.

The department of Archaeology had excavated a very small fraction of the site and the clearance had exposed deep foundations and a monastic lay-out comparable to that at Nalanda. The investigation of the entire area is expected to yield valuable finds. The entire area is rich in traditions and antiquities. Some of the stones and bronze images have been identified to belong to the Pala and Gupta period. Some of them are:—Dhyani Buddha, Buddha in *Bhumisparsa Mudra*, crowned Buddha on a double pedestal over lotus on the sides, a lion in the middle with *Bodhi* leaves, Ganga on Makara, Manasa, Tara, Surya, Kali, etc. Some of the finds of this area are in worship in village Tadvā near Pirpainty. There are rock carvings at Bateshwar-Sthan and friezes. One of the stones portrays the Sishupala *Badha* episode. Here we find Krishna on *Garuda* with outstretched wings throws a discus through Sishupala's neck and severs his head rolling over and hundreds of horror stricken faces in the background. Another scene is Krishna holding the hill in his finger tip (*Govardhan Dharan*). Another frieze shows the *Gopis* manipulating the churner.

An investigator, Shri L. K. Mishra, Secretary of the Bateshwar-Sthan-Vikramshila *Raksha Samiti*, Colgong, also thinks that the area was also the headquarters of a Government and a military base. According to him this was one of the *Jayaskandhavaras* a temporary capital and was one of such of the Pala

kings, Dr. R. C. Mazumdar traces Bateshwar-Sthan to be one such on the basis of a manuscript *Tirtha Mangal* preserved in the Bangiya Sahitya Parishad in Calcutta. A copper plate grant of Gopala II (sica 940-60 A.D.) was issued probably from Vata-parvatika, i. e., modern Bateshwar hill. This was discovered at village Jajilpara in Malda District of undivided Bengal. Its facsimile and a translation from the sanskrit text appeared in the Bengal Journal of "Bharatvarsa" of Shravan, 1344 B. S. The original plate was then in B. R. Sen Museum at Malda.

The last battles between the Sena and the Pala Kings occurred in this region. The Palas were defeated and Ballala Sena proclaimed his father-in-law Butto Krishna Mitra, King of Magadha (Bangiya Kayastha Kula Panjika).

According to Nagendra Nath Basu, Prachya Vidya Maharnava Buto Krishna Mitra erected a *Shiva* temple to commemorate the event, at this place.

A stone block in possession of Shri L. K. Mishra is with incised 8/9th century character and the text in Sanskrit salvaged from ruins speaks of a dedication "to God Batteshvara celebrated in the fourth quarter of the *Punarvasu nakshatra* on the second *tithi* of the bright half of Asadha : " the year is illegible.

The mound from which this inscription was recovered has a layout of a massive structure. As one or two *Shaiva* features were found, this site was presumably a *Shiva* temple site. The foundation is deep and covers over half an acre of an elevated plot at the foot of which is a large disused tank. By the side of this mound is a *Shivalingam* in a temple which certainly is not modern. The *Shivalingam* of fine black stone and in excellent preservation is 16.1/4" in diameter. Further research and actual excavations alone can finally decide whether this was the temple erected by Butto Krishna Mitra.

Of the two principal *Shivalingam* at Batesvarnath, one in the temple and the other in the hollow of a *vata* tree, the latter probably has a greater antiquity, noticed as it has been in the Uttar-Puran.

The region is not without the landmarks of the Mohammadan penetration into Bengal which, further research may confirm, first commenced here. Interspersed here and there and in the central parts of the ruined area are Muslim structures. A stone-built mosque is in fair preservation; one is crumbling away; there are some very old graves in a single line; a couple of mausoleums are crumbling away; and the tomb of Mohammad Shah, the last king of Gauda (A. D. 1539) which has been protected.

The village in the neighbourhood of Patharghatta hill, Oriup, Antichak, Nawada, etc., can still yield valuable finds. The non-official committee referred to before has done a pioneering work and a systematic exploration by the Archaeological Department is now necessary. Recently, the Department of Ancient Indian History and Culture of Patna University has carried out certain excavations at village Antichak with a view to determine the ancient site of Vikramshila University. The excavations were done in 1960 and 1961 and have disclosed different periods of habitation. The natural structure exposed and the antiquities reiterate that the site was probably the remains of a large monastery. The number of Buddha images of stone and terracottas have been discovered. Some inscribed seals and *Votiva stupas* have also been found. The script of the inscription appears to belong to the Pala-Sena period.

It may be mentioned here that a number of antiquities of this area are preserved in the Patna Museum. Some of them are black stone figure of Tara, a black stone of Bodhisattva, Avolokitesvara preaching *Mudra* with five Dhyani Buddhas at the back, one side Tara, and another a male figure, a black stone image of Surya, black stone Sakti, Kartikaya, etc. They have all been identified to be of the medieval period.

It may be mentioned here that the references of Fahian and Hieun-Tsang to an ancient site which was identified by General Cunningham with a place near Monghyr may not be the last word of it. General Cunningham had not looked into the ruins at Bateswar-Sthan. Hieun-Tsang mentioned that on the western boundary on the bank of Ganga there is a solitary hill with rocks near about and *Bhagwan* Buddha lived for three months there during the rains and there he suppressed Vakula. Earlier Fahian had mentioned "Proceeding from Patliputra 13 *Yojans* along the right bank of Ganga Fahian arrived in the extensive Kingdom of Champa where he saw *stupas* whereupon the Buddha had stayed." This distance is approximately 144 modern miles, but the deviation in the course of the Ganga may account for the difference. Later researches and excavations may be awaited for a more authoritative conclusion.

In recent years the Bengal Potteries had taken lease of the clay mine at Bateswar-Sthan and had been working there. This led to a series of litigation and intervention by the administrative authorities.

Pirpainty.—Pirpainty village in Sadar subdivision is 30 miles east of Bhagalpur. It has a railway station, a police-station, an Inspection Bungalow, a Post Office and is the headquarters of Pirpainti Development Block. It is bounded by Ganga in the north and east and by a hill range in the south and west. Its population

is near about 3,600. The total area of the village is 5 square miles with 600 occupied houses. It is a place of commercial and trade importance. The commodities like jute, wheat, linseed, castor seed, etc., are exported from here to various parts of the State. When Pirpainti is connected by the metalled road with Godda (under construction) it will have more of business. Pirpainty enjoyed a good turnover of river borne trade which, however, has had a decline owing to the shifting of river Ganga about three miles from the village. Pirpainty exports a lot of milk Products.

The town is inhabited by Hindu and Muhammadan communities. The Hindu Community consists of about fifteen castes. The number of Rajputs, Bhumihars, Kayasthas and Kurmis is not so high. The village is rather crowded and present insanitary condition.

The village has a *Madrassa*, a lower school, an upper primary school, a middle school and a high school. There is no separate teaching arrangement for girls. The incidence of literacy is poor.

From the communication point of view this village is more backward. Almost all the roads are *kutchra* roads.

There are agriculturists, businessmen, landless labourers, *bidi* workers. The general economic condition of the ordinary agriculturists is not good. The economic condition of the landless labourers is very poor. They are mostly engaged during agricultural period. Some of them are engaged by the businessmen and some of them drive *ekkas* (light vehicles drawn by a single pony).

It is remarkable that in this village there are almost 800 or more *bidi* makers, some of whom are women. They are paid Rs. 1.62 for every one thousand *bidis*. *Bidis* are sent outside the village. The businessmen are generally well off.

There is a *Kali* temple and a *Mahadeo* temple in the village. From medical and public health point of view the village is most backward. The village has a State Dispensary, private Allopathic, Homoeopathic and Ayurvedic practitioners.

A description of Pirpainty as it was about 136 years back will be found in Bishop Heber's Journal, Vol. I, page 199, "Peer Pointee is at the foot of a detached hill. There were some eminences beyond it and that we were not entering another so complete plain as that enormous one which we had traversed. Peer Pointee, Father or St. Pointee, was the name of a Mussulman saint, less picturesquely situated, stands on a little cliff about the river, with some fine bamboos hanging over it".

Bishop Heber was taken round the base of the hill and found a number of relics.

Puraini.—The village Puraini is situated at a distance of 7 miles south of Bhagalpur on the Bhagalpur-Bounsi Road. The village is

also served by Bhagalpur-Mandar Hill branch line of the Eastern Railway. The railway station is very close to the village.

Village Dustani Baijani on the north, Nooruddinpur and Augari in south, Sarath in east and Salimpur in west are the villages which bound the village Puraini.

As to the origin of the name of the village it is said that a washerman named Puran Dhobi lived in the village Modanchak which is close to it in ancient time. One night he dreamt that the piece of stone on which he washed clothes should be taken to such a place where its weight considerably decreased and this would be the central place of the village. He did accordingly and the village in which he kept the stone was called Puraini after his name. It is believed that the same stone is lying in a village mosque. The washerman had changed his religion and become Muslim.

The population according to 1951 census is 5,390. It is said that the Muslims form about 73 per cent of the present population. The area of the village is about 2,305 acres and the number of households is about 1,300. The cultivated area is about 1,400 acres. The rest are sandy tracts. The village is thickly populated. This is a very big muslim village consisting of 26 *tolas*. The village is divided into three different *Gram Panchayats*. The sanitary condition is far from satisfactory. The houses are mostly *kuchcha* with thatched and tiled roofs. A handful of houses are *pucca*. On the whole, the houses are in a very delapidated condition and present a deplorable look. There are three *kuchcha* roads and many narrow lanes in the village. There is no medical facility in the village and most of them have to go to Jagdishpur dispensary at a distance of 3 miles. The water of the village wells excepting 4 is generally hard and saline. There is only one pond in the village where the inhabitants take their bath. The village is endowed with innumerable palm trees and the villagers are mostly toddy drinkers. The village has an extra departmental post office having no savings bank or telegram facilities.

The village is susceptible to floods during the rainy season when the river Chanan is in spate. It causes heavy damage to the village. It sweeps away crops and damages houses. Cattle are the usual victims of the floods.

The village has no high or middle school but has one U. P. school, two L. P. schools for boys, two L. P. schools for girls and one lower basic school for boys. There are three private *Madrassas* where religious education is imparted. The percentage of literacy is very low.

The general economic condition of even the so called big agriculturist is not satisfactory due to the regular floods in the river Chanan. The weavers are very poor. They have no money to purchase yarn and weave independently. They have to depend for the yarns on the *Mahajans* of Bhagalpur and make over the finished cloth

to them. They simply get the wages of their labour. They are very fine weavers and their finished *Tassar* cloths are of good quality. The village is famous for *Tassar* weaving. This cottage industry is a fine example of joint venture by family members.

The village is important for *biri* product. Not only men but also women engage themselves inside the four walls of their houses in manufacturing *biri*. The *biri* workers get Rs. 1.62 per thousand as their wages. They also are economically poor.

The village also owes its importance due to its business in hide and skin. These are sent to different leather factories and those engaged in the trade draw handsome income. The village has different kinds of shops such as *kirana* shop, sweet meat centre, cloth shop, foodgrain shop, tea and betelstalls. The businessmen are economically well off. Except Saturdays and Tuesday, everyday is a market day.

A cattle market is held on every Friday. Cattle of different varieties are brought here from different villages. The village is famous for its cattle market.

The village has 7 mosques and no temple. Muharram is very enthusiastically celebrated. Both the communities participate open-heartedly in the festival.

Rajapokhar.—It is a small village on Bhagalpur-Dumka Road about twenty-one miles from Banka. It has a small Dak-Bungalow with a beautiful scenery alround. The hills, forests, waterpools, and a rivulet in the vicinity of the Dak Bungalow make it a picnic spot. Used to be a favourite spot for *shikar*.

Sabour.—Sabour is a village and police-station in the Sadar subdivision of Bhagalpur district. It is about 7 miles east of Bhagalpur town and is connected with it by Bhagalpur-Ghogha metalled road. It is served by Sabour station of Eastern Railway also.

Sabour has an area of 918.41 acres and is bounded on the north by villages Chouka and Rajindipur, on the south by Eastern Railway line, on the east by village Khankita and on the west by village Jhurkhuria.

A comparative statement of the population of this village as enumerated in the censuses of 1951 and 1961 is given below :—

			1951.	1961.
Number of occupied houses	..	..	679	1,010
Male population	..	..	2,149	2,756
Female population	..	..	1,923	2,637
Total—Population			4,071	5,393
Male literates	..	..	711	1,035
Female literates	..	..	300	249
Total—Literates			1,011	1,284

No definite opinion about incidence of literacy can be formed, because of the shifting male and female population of the village which consist mostly of employees and their families and students of the Agriculture College, and no separate figures were available for the permanent residents of the village. However, certain facilities for education have been provided in the village in the shape of one Co-educational Higher Secondary School and one L. P. School for girls. The Agriculture College is located in this village and has its college buildings and hostels in it, but its staff quarters, its agricultural land, its gardens and inspection bungalow are located to the south of the railway line.

The area occupied by the Agriculture College and its appendages is beautifully planned and well looked after. It is worth seeing. The village inhabited by the permanent residents stands in strong contrast to this area. In the village proper though there are *pucca* houses and educated people, there is no good arrangement for sanitation and the lanes and bye-lanes are *kachcha* and become muddy and waterlogged during the rains.

The main occupation of the villagers is cultivation and Government service. The main agricultural productions are maize, wheat and vegetables, and the main fruit crop is mango. The village is provided with a cold storage plant for storing mangoes and vegetables. The production of vegetables is more than sufficient for the locality and they are exported to Calcutta and Bhagalpur. *Biri*-making, mat-making, shoe-making and carpentry are the main cottage industries in the village.

There are two *Thakurbaris* but there is no mosque in the village proper. Two *melas* are held in the village, one on the occasion of *Diwali* and the other in the month of *Chait*. There are four market days in the village, viz., Sunday, Tuesday, Thursday and Saturday.

The village is inhabited by Maithil Brahmans, Muslims, Kayasthas, Kahars, Chamars, Washermen, Carpenters, Barbers, Dusadhs and Telis. These castes have been arranged in this list in the decending order of their numbers. Of these castes, Maithil Brahmans are not only the largest in number but also are the best-educated of the lot and are employed in high positions in Government service.

To provide for medical, cultural and social amenities there is one State dispensary and one Veterinary dispensary, one social education centre, four libraries, one Drama *Mandali*, two *Kirtan Mandalis* and one youth league.

The village has a Sub-Post Office with banking, telegram, and telephone facilities. There is a block office and a *Gram Panchayat*.

The village may now be called a suburb of Bhagalpur as it has constant direct contact with Bhagalpur through rail, buses, rickshaws and *tamtams*. Sabour will soon develop into a satellite town of Bhagalpur.

Sadar subdivision.—The Sadar subdivision of Bhagalpur has a total area of 292 square miles covering 59,865 acres. It has 115 villages and 4 towns, namely Bhagalpur, Sultanganj, Colgong and Naugachhia. Previously according to 1951 census there were only two towns, namely Bhagalpur and Colgong.

The Sadar subdivision is bounded on the north by Katihar and Madhipura subdivisions of the districts of Purnea and Saharsa respectively, on the east by Sahibganj and Godda subdivisions of the District of Santhal Parganas, on the west by portions of Monghyr District and on the south by Banka subdivision of Bhagalpur District.

The total population of the subdivision according to the two last censuses are :—

		Total population.	Males.	Females.	Rural.	Urban.
1951	..	8,41,309	4,32,846	4,08,463	7,19,264	1,22,045
1961	..	10,26,352	5,31,126	4,95,226	8,51,949	1,74,403

The total urban population of the four towns, mentioned before comes to 1,74,403 and forms 16.7 per cent of the total population.

Out of the total population of Sadar subdivision indicated, there are 5,31,126 males and 4,95,226 females. There are 1,81,637 households. The percentage of literates is small and counts only 3,29,788 out of which 1,78,528 are males and 1,51,260 are females.

The subdivision is divided into two parts by the river Ganga which flows from west to east. The smaller part lies to the north of river while the larger part is to the south. The bulk of the subdivision has alluvial plains except portions in Colgong Pirpainti and Shakhund area where there are small hillocks. The main rivers of the subdivision are Ganga, Kosi, Chandan, Badua and Garua. The smaller rivers, namely, Sukhanja, Gahira and Bhaina merge from the hill area of the Santhal Parganas and get sudden but short living floods in the rainy seasons. There is no jungle now in Sadar subdivision. Big games are not available. Blue-bulls or *Nil Gai* are often seen in Akbarnagar and Sultanganj areas damaging crops. A large variety of fish are available in the rivers and in the tanks.

There are two Municipalities in Sadar subdivision, namely, Bhagalpur and Colgong while there are two Notified Area Committees for Naugachhia and Sultanganj. The main crops, trade and commerce, industry, schools and colleges, etc. of Sadar subdivision have been described elsewhere.

The following places in the Sadar subdivision have got historical importance, namely, Antichak, Shahkumari hill, Khairai hill, Ajgaibi Nath and Bateswarnath.

Antichak is in Colgong P.-S. and it is about six miles from Colgong town. Old relics are found here which are said to be of Bikramshila University. It is reported that recently a seal of Bikramshila University has been excavated and the matter is under investigation.

Shahkumari hill is a hillock just on the east of the railway line at Colgong. There is a plinth on the hillock said to be of Mughal period.

Khairi hill is near Shahkund. There is a Shiva *Linga* on the top of the hill. A temple is under construction. A *mela* is held here on every Monday throughout the year.

Ajgaibi Nath is a Shiva temple in the islet of the river Ganga at Sultanganj. It is at a distance of about $1\frac{1}{2}$ miles from the Sultanganj railway station.

Bateswarnath is a Shiva temple situated at a distance of about six miles from Colgong. The temple is situated on the Bateswar hill. A *mela* is held during *Maghi Purnima* in which thousands of people congregate.

The Subdivisional Officer, Sadar is the head of the civil administration of the Sadar subdivision and he is directly under the administrative control of the District Magistrate. The headquarters of Sadar subdivision is located at Bhagalpur which is also the district and divisional headquarters and as such the Sadar Subdivisional Officer has the advantage of closer supervision from the District Magistrate. There are 14 police-stations, namely, Bhagalpur Kotwali, Mojahidpur, Nathnagar, Sabour, Jagdishpur, Colgong, Sonhaura, Pirpanti, Shahkund, Sultanganj, Naugachhia, Bihpur and Gopalpur. Out of these the first three are within Bhagalpur municipality. Sabour, Jagdishpur, Sultanganj, Shahkund and Sonhaura police thanas are connected with Bhagalpur town by all weather metalled roads. The thana headquarters of Colgong and Pirpanti are not connected with Bhagalpur with all weather metalled roads. They are, however, connected by rail and fair weather roads. There is a metalled road from Bhagalpur to Colgong intersected, however, by three channels (Ghogha Nala, Tirmohan and Koa Nala) where there is provision of ferry service during the rainy season. The thana headquarters of Naugachhia, Bihpur and Gopalpur are connected with Bhagalpur by steamer and rail.

There is complete separation of executive and judiciary in this district. As such the Sadar Subdivisional Officer's functions are:—

- (i) His judicial function has already been described in the chapter, "Law, Order and Justice".

- (ii) He is in charge of the administrative and development work of his subdivision under the control of the District Magistrate. He is in charge of law and order of his subdivision.

The Sadar subdivision has got 11 *anchals*. The *Anchal* is an unit for revenue administration and for development work. Each *Anchal* has been placed under a Gazetted officer who is called Block Development Officer -cum- *Anchal Adhikari*. He is normally of the rank of Deputy Collector or Sub-Deputy Collector.

An *Anchal Adhikari* or the Block Development Officer has to do all the revenue and development work of an *Anchal*. He is the head of his office and works under the Subdivisional Officer and the District Magistrate. He is both the drawing and disbursing officer of funds for his *Anchal*. He has got a staff of gazetted and non-gazetted officers under him to look after the revenue or development work. He is vested with the powers of a Magistrate, Second Class to maintain law and order in his *Anchal*.

Shahkund.—Shahkund owes its name to a big tank 1,300 feet by 600 feet on the northern edge of which is a grave of a Shah Saheb (Muslim saint). Evidently Shahkund means the tank of the Shah Saheb.

The revenue village Kasbakherhi is in Sadar subdivision. There is no separate revenue village by the name Shahkund. It is the headquarters of a Police Station and a Block Office. The village is situated at the foot of a hillock called Kherhi Pahar. Remnants of old buildings and old temples are found on Kherhi Pahar and in its vicinity. There is a theory that Kherhi Pahar was the site of the ancient Vikramshila University.

It is at a distance of about 8 miles from Sultanganj and also from Nathnagar and 6 miles from Akbarnagar the nearest railway station of the Eastern Railway. The village is connected by metalled roads from Bhagalpur, viz. (i) *via* Akbarnagar and (ii) *via* Banks. In between Shahkund and Akbarnagar there is a rivulet named Chanan. During rainy season it was difficult to cross the river. A bridge has been constructed now.

According to 1951 census the population of the village is 878 out of which 418 are males and 460 females. There are 89 literates out of which 85 are males and 4 are females. The percentage of literacy comes to 10.7 per cent. The village has an area of 672 acres and 158 occupied houses.

Recently a large number of ancient relics consisting of broken statues, pieces of railings, etc., have been found in a well. The discovery supports the theory that Shahkund has an ancient tradition and probably an excavation will yield valuable results.

There is a theory that Shahkund area was the site of the capital of Sasanka, one of the Bengal kings, circa 600 A.D. Although this

is not established, there can be no doubt about the rich past of the area. A visit to the hill Kheri *Pahar* shows that on the highest point there is a circular opening in the mound lined with bricks like a well about 15' across. Surrounding the well is an area of building foundations and plinths which suggest that there might have been a palace or a temple here. Lower down on the slope a flat stone face occurs with inscriptions. At the foot of the hill standing upright is an image of Nrisingha 2½ feet tall, hewn out of black rock and in good preservation. This image is a benign figure, four arms holding a conch, a discus, a mace and a lotus respectively. The image came out while a well was being dug and has been left under a small temple which was built. A Lakshmi image was also recovered from the ruins and it is now being worshipped. There are similar images with various forms which have been taken out from this area and are, now in worhsip. Some of them are said to have got inscriptions.

Some of the images taken out of the Kheri hill were taken to Ranagaon where there is a group of temples. The images from the Kheri hill taken to Ranagaon include an eight armed Durga, a four handed Vishnu in standing posture, a Buddha in *Padmasana* and in *Bhumisparsa Mudra* (touching the earth), a Ganesha and a Tara. All these images are in black stone, wonderful in execution and in a state of good preservation. The Tara recovered from the Kheri hill now in worship in Ranagaon is indeed a great find from its very delicate execution.

There are also a number of abandoned silted ancient tanks at Shahkund—an inseparable feature of an ancient site. Among the collections of old damaged antiquities, there is a female figure in a reclining pose on a couch with head gracefully resting against a raised ground. An exactly similar piece was found in the ruins of ancient Gauda. Fragments of pottery and stone beams and rafters are also found.

Shahkund is particularly famous for the large number of *Shiva lingas*. There is a group of a few near the Shahkund dispensary and one of them has a rare feature of a number of miniature *Shiva lingas* around its body.

Simra.—This village is mainly populated by the Santhal aboriginals and falls under the jurisdiction of Baunsi P.-S. and its thana number is 450. It is about 37 miles south from Bhagalpur and 4 miles west-south from Baunsi and Bhagalpur-Dumka Road. It is about 11 miles south of Banka, the subdivisional headquarters of the village. An unmetalled Baunsi-Deoghar Road *via* Jamdaha runs in the north side of the village.

There are 36 houses in the village out of which 6 houses belong to goalas and 30 belong to Santhals. Thus it can be said that this is a Santhal village. The houses of goalas are situated separately at a distance of one furlong.

According to the 1951 census, the population of this village was 161 (72 males and 89 females) containing 32 houses. The total number of literate persons was 16, i.e., 10 males and 6 females. According to the census of 1961, the population of this village is 196 (99 males and 97 females) containing 36 houses. The total number of literate persons is 42, i.e., 30 males and 12 females. The area of this village is 469 acres. It is under the jurisdiction of Baunsi *Anchal*. The villagers have been much benefited by the *pucca* wells.

The Santhal is an aboriginal tribe of Bihar. This tribe is mainly found in Santhal Parganas of this State. A number of Santhals came from Santhal Parganas in search of livelihood and migrated to this village. Some of them have become settled agriculturists in course of time while some of them are engaged as agricultural labourers or cultivators on *Bataidari* system. They have a separate language, which is called 'Santhali'. The boys of this village speak Maithili dialect fluently. The villagers talk in Hindi with unknown persons. This is the impact of culture.

Home life.—The villagers (Santhals) have arranged their houses in two rows, north and south. Their houses are built of mud and thatched roofing, which are spotlessly clean and tidy. Every now and then they prepare a thick liquid mixture of cow-dung and blackish yellow soft soil and paste it over the floor and the walls of their houses. It makes the walls and the roof appear like plastered one.

In some of the houses of richer and reputed Santhals there is provision for a sitting place or paved courtyard. Late Shri Peroo Manjhi, M.L.A. has a separate guest house. There is no drainage system in the village. A few tile roofed houses are also in this village. The number of rooms depends upon the economic condition of the family. The well-to-do among them have got *Chawkie* (four footed wooden bed) for their sleeping accommodation and for offering it to the guests but mostly use *mat*.

They are very particular about sanitation and keep their houses very neat and clean. They also display artistic painting on the walls of the house. The Santhal houses are quite distinct from the other houses. The dwellings generally have no arrangement for latrine. Both the males and females go out in the fields.

The Santhals of this village sell hen, *ghce*, cow-dung-cakes and curd, etc. in market. In this they differ from the Santhals of Purnea who do not sell poultry etc.

Dress.—Their dresses have undergone a change. The males formerly used to wear a *langoti*, i.e. a piece of cloth and the upper portion generally remained uncovered. The females used a *putli* only to cover her lower portion. i.e., from the waist to ankle. But the males now use clothes like the non-aboriginal inhabitants. But some of them wear their original dress, namely, *panchi* or *langoti*. The women-folk use a long piece of cloth and a blouse to cover their breasts. They kept their breasts uncovered before but now they feel embarrassed and cover them.

The women of this Santhal village have been very much attracted by the present fashion. About seven girls are reading in middle school and they wear *sari*, blouse, *underwears* and *chappal*, etc.

Ornaments.—They use ornaments but they call them by a different name, which is similar to the Santhals of Purnea district. The ornaments generally used by them are Khaggas, Sakkam, Katurprai, Madan har (ring), Bank (used in foot), Hansuli, etc. The ornaments are generally made of silver.

Marriages are mostly performed among the Santhals of Simra village by negotiation but marriage by kidnapping or by forcing vermillion, by elopement and by service are also in practice.

Superstition.—The Santhals of this village are also superstitious like their brethren in Santhal Parganas and Purnea. They believe in ancestral worship. They also believe in witchcraft and regard an outbreak of any disease in a virulent form as a result of witchcraft. They immediately contact *janguru* (their priests who are supposed to have the power to combat the black magic of the witch) and ask about the reason of the outbreak. They with the help of their power disclose the name of any women to be responsible for the disease. If the matter is confirmed, the witch is sometimes badly beaten and turned out from the locality.

Bithlaha is practically out of practice in Simra village. The Santhals of this village maintain a very good relation with their non-aboriginals.

Panchayat.—The Panchayat consists of *Manjhi* and *Pranik* who may be described as the President and Vice-President respectively while there are two other executives known as *Jog Manjhi* and *Jog Pranik*. These members of the Panchayat try their best to settle criminal or civil matters between themselves.

Sonhaura.—A village in sadar subdivision, 10 miles south of Ghogha station of Eastern Railway. The village is on a metalled road from Ghogha.

There is an unauthentic story that the name of the village has taken after a rich Mohammadan villager Sanah Ulla. The majority of the villagers are Mohammadans. The Hindus of the village belong to various castes as Brahman, Blacksmith, Tel Goala, Dhobi, Potter, Dosadh, etc.

The village is the headquarters of Sonhaura *Anchal* in the police thana bearing the same name (No. 435). The area of the village is 1,070 acres. The population of this village according to 1951 census was 768 (404 males and 364 females). The houses are mostly mud built. There are also some brick built houses.

The village has a number of educational institutions, namely a Madrasa Sulemania School, a *Muktab* of middle standard, a girls' primary school and a high english school for boys. There is a Post Office, a State dispensary and a class I Veterinary hospital.

The main occupation of the people of the village is cultivation. The main crops are paddy, maize, Jowar and Bajra.

The village *hat* meets twice in the week on Monday and Fridays. There is a statutory Gram Panchayat in the village. There is an Executive Committee with a Mukhiya.

Suja Sikargarh.—There is a remnant of an old building situated on the south of Rajaun Police-Station. It is said that Shah Sujah used to stay here for hunting and this fact has given the name.

Sultanganj.—J. Byrne in the Old Gazetteer of Bhagalpur (1911) mentions:—

"Village in Bhagalpur district, Bengal, situated close to the Ganges, near a railway station of the same name, in 25°15'N. and 86°45'E. Population (1901) 4,410. Sultanganj is conspicuous for two great rocks of granite, one of which on the river bank is crowned by a Musalman mosque. The second and larger one is occupied by a temple of Ghaibinath Siva, and is a place of great holiness in the eyes of Hindus, and few persons of position pass the place without making offerings to the idol. The river here impinges on a stone cliff and this is believed to be the scene of the loves of the river nymph and the god Siva. Close to the railway station are extensive remains of Buddhist monasteries, where a number of figures have been exhumed, and nearby is a fine old stupa. Served as it is by rail and river the town is a flourishing mart.

"The tradition runs that a devotee or Sanyasi named Harinath, who had forsaken the pleasures of the world, dwelt here at one time. He used, at vast trouble, to make pilgrimages to the shrine of Baidyanath, near Deogarh until, at length, the god informed him in a dream that he would have no further occasion to go so far, as on

his return to this island rock he would find an image here to which he might address his prayers. He found the promised idol awaiting him at Sultanganj, and founding a convent of devotees, he became its first *mahant* or abbot. This could not have occurred at a very remote period, as Digambar, the *mahant* in Dr. Buchanan-Hamilton's time, stated that he was the thirteenth who had enjoyed that dignity, to which no young man can hope to aspire. The place does not seem to have risen into great reputation until lately as Ananta, the *mahant* at the beginning of the last century, is said to have erected most of the buildings that now exist. Almost everyone who comes to bathe at Sultanganj visits the temple, and carries up a vessel of water to pour over the image. In order to render the ceremony more efficacious, some of the worshippers carry the water to summit of the spire and dash it from thence. The *mahant* acknowledges no *guru* or superior. In the rainy season the community have little communication with the main land, the stream at that season rushing past with great violence; but during the fair weather a large number of the neighbouring Hindus receive instruction there. Almost every Hindu of position who passes up or down the river in fair weather makes offering here."

Since Byrne wrote Sultanganj has had a lot of changes.

It is said that in ancient times Sultanganj being the abode of the sage Jahnu, was a very famous place. Being the *Ashram* of a sage, it must have been a popular seat of learning and students must have received learning and erudition under the able guidance of the learned sage.

The hill that contained the *Ashram* of Jahnu *Muni* is still existing in the mid stream of the Ganga and at present the famous *Shiva* temple of Ajgaivinath is situated on the very summit of it. The origin of the temple is shrouded in mystery. According to legend lord *Shiva* took here a bow known as Ajgav and so the place came to be known as Ajgaivinath. It is commonly said that Kalapahar failed to demolish Ajgaivinath temple but he could destroy the *Parvati* temple on the neighbouring hill and built a mosque there. Formerly, this hill must have been bigger and spacious. The high floods and the constant strong currents of the Ganga must have worn away the decaying granite rocks of the hill. The present village Jahangira to the west of Sultanganj still keeps alive the memory of the *Ashram* of Jahnu *Muni*. The name of Jahangira appears to be the distorted form of Jahnugiri (the hill of Jahnu) or Jahnu *griha* (the abode of Jahnu)*

*In Heber's Journal, Vol. I, there is a pencil sketch of the temple and the mosque on the rocks under the caption of Jahangira. Bishop Heber's Journal, Vol. I (pp. 199-215) has ample references to Bouglipore (Bhagalpur). His visits were in 1824-25 (P.C.R.C.).

In ancient times Sultanganj formed part of the well-known Anga State. In the days of the *Mahabharata*, Karna, the sixth brother of the five *Pandavas* ruled in Anga. The capital of the State was Champa the present Chamapanagar situated at a distance of three miles to the west of Bhagalpur. King Karna had his castles at Champa (modern Champanagar) and Jahnugri (modern Sultanganj). The two elevated mounds at Nathnagar close to Champanagar and Sultanganj called Karnagarh at both the places remind of the site of Karna's castles. Very recently Karnagarh area of Sultanganj has been turned into Krishnagarh as Kumar Krishnanand Singh of Banaili has constructed an attractive building over this site.

Secondly during the rule of Pala and Sena Kings (from 730 A.D. to 1199 A.D.) Sultanganj rose to prominence and Dharmapala the first king of the Pala Dynasty is said to have laid the foundation of the Vikramshila University at Sultanganj. This claim is, however, not substantiated.

During the rule of the Mauryas, Guptas and Palas many works of art and architecture were raised at Sultanganj. The area has yielded ancient relics like *stupas*, seals, coins, terracotta and Hindu and Buddha images. Many carvings can still be seen in the Sultanganj hills. A number of small images along with a copper image of Lord Buddha about seven feet high were excavated here. A Buddha image found in Sultanganj is now in Birmingham Museum.

Dr. A. L. Basham, in his book, "The Wonder that was India" mentions in connection with the Sultanganj Buddha as follows:—

"The use of bronze images in worship seems to have been specially prevalent among Buddhists. The Sultanganj Buddha was found in Bihar, one of the great centres of Buddhism, where one of the two great medieval schools of metal sculpture arose, under the patronage of the Pala kings. Pala bronzes are so numerous that there is no doubt that they were mass-produced. They were exported to South-East Asia, where they are still found, and to Nepal and Tibet, where they provided prototypes for indigenous schools. These images are characterized chiefly by delicacy of design and ornamental detail, and deep religious inspiration is usually lacking. The earliest Nepal bronzes, which go back to our period, are less ornate in design, but are gilded and set with semi-precious stones, and give an impression of great brilliance and smoothness."

A large number of antiquities discovered from Krishnagarh at Sultanganj have been preserved in Patna Museum. They indicate a very high standard of Hindu religiosity and culture. The fact that some of the images and other antiquities are Buddhistic

reiterates that the area was very important from Buddhistic point of view as well. Most of the antiquities have been identified with the medieval period. Some important antiquities of Sultanganj in Patna Museum are:—

- (1) Mukhalyyam, height $9\frac{1}{4}$ " of black stone with face of a male.
- (2) Buddha in *Bhumisparsa Mudra*, height 8" broken, inscribed, in black stone.
- (3) Buddha in a preaching pose seated on a lotus upheld by a *nag*, broken height $9'' \times 6''$ in black stone inscribed.
- (4) Black-stone torso of a dancing figure height $8\frac{1}{2}'' \times 7''$.
- (5) Black-stone torso of a seated preaching Buddha figure height $4'' \times 2''$.
- (6) One black-stone *mukhalinga* height $1'' \times 1''$.
- (7) Upper half of a black stone *prabha torana* of a Buddhist image arch consists of three decorated bands of floral decorations. Centre of the arch is occupied by a *kriti mukha* flanked by two flying *Gandharvas* and two panels containing *Bodhisatva* figures. In the corner is a temple with a mutilated *Bodhisatva* figure, measurement $1'6\frac{1}{2}'' \times 1'5'' \times 5\frac{1}{4}''$.
- (8) Torso of a black stone figure of *Bodhisatva* with seated Buddha figure height $2'7'' \times 1'4\frac{1}{4}''$.
- (9) Head of a stone figure of *Bhairab* height $1'3'' \times 11''$.

A number of old gold ornaments and coins found in Sultanganj have also been preserved in Patna Museum.

The present Murli hill of Sultanganj situated just on the bank of Ganga contains a Gupta inscription along with several Hindu and Buddha images. This hill has got a mosque at its summit said to have been erected by Bakhtiyar Khilji's son Ikhtiyar Muhammad Khilji, the destroyer of Nalanda and Vikramsila, towards the close of the twelfth century A.D. Most of the images carved in the aforesaid Murli hill are said to have been disfigured by Kalapahar, the chief assistant and military commander of Daud Khan, the ruler of Bengal, who revolted against Akbar in 1573 and continued his resistance till his defeat and death by the imperial forces near Rajmahal in 1576.

Through various vicissitudes Sultanganj continued in importance in the later centuries. It is peculiar that a place which has the famous *Shiva* temple known as Ajgaivinath which is quite old should have a name which has a clear muslim impress. It is all the more so when it is remembered that Ajgaivinath temple is one of the three famous *Shiva* temples in Bihar, the two other being Bashukinath and Baidyanath temples in Santhal Parganas. Even now Hindu devotees are seen footing the road and cover these three

temples for the worship of Lord *Shiva*. The riverine location of Sultanganj added to its importance. Sultanganj has the advantage of Monghyr on one side and Bhagalpur on the other and continued to be an important centre for river-borne trade. Large cargo boats loaded with merchandise used to anchor at Sultanganj. In recent times river steamers had Sultanganj as an important halting station. In the early part of British administration European merchants, writers and British soldiers used to be prescribed river cruises by the doctors for convalescence. We have records of such convalescence cruises coming to Colgong, Sultanganj and Monghyr. Governor's wives and other European ladies who could afford used to come down to these places by boat. Even when European indigo planters thrived there used to be *kothis* in this area. Sultanganj does not appear to have had a decline.

According to the census of 1951, Sultanganj had a population of 4,212 (2,244 males and 1,968 females). According to 1961 census the population is 11,823 (6,157 males and 5,648 females). Out of this population 3,450 are literates (2,652 males and 798 females).

According to the previous Census rules a town was a place with a Municipality, Notified Area Committee or Cantonment or a place which has been declared to be a town. A town according to 1961 census is any place with a population of more than 5,000 persons, with density of more than 1,000 persons per square mile and if at least 75 per cent of adult male population is engaged in non-agricultural occupations.

The town now has a cosmopolitan population consisting of various Hindu and Muslim communities. The business community is more prominent. The Marwaris, Agarwals and the Gwalas form the majority in the town. The number of Rajputs, Bhumihars and Kayasthas is negligible. The population of Kahar, Dusadh, etc., find ample occupations either in the agricultural fields or in the mills. There is also a good percentage of landless labourers and cultivators with land. Sultanganj has quite a few flourishing business houses.

Sultanganj is noted for its trade and commerce in rice, pulse, oil, cloth and other foodgrains. There are a number of big mills and *golas* out of which two are quite important namely, Shiva Parwati Mill and Suraj Oil Mill. There are more than twenty large grain *golas*.

There are a large number of temples, *thakurbaris* and *dharm-shalas*. It has got three charitable hospitals and dispensaries. There is a Homoeopathic dispensary and a Veterinary hospital as well.

Sultanganj has got a police-station, a sub-post office, a telegraph and telephone connections, a branch of State Bank of India, other banks, an inspection bungalow and a number of Government offices. It is the headquarters of a Block Development Officer. There are two public libraries, dramatic clubs, a sport's association, a *pucca* stage and a cinema house. The local Murarka family has sponsored a number of philanthropic and educational institutions. There are a number of primary schools for both boys and girls, one High English School, one Government Sanskrit High School and one Degree College known as Murarka College.

The local affairs were at first under the Union Board which has been recently substituted by a Notified Area Committee. The town is fast becoming congested and a Notified Area Committee may not be able to cope with the requirements. The large number of pilgrims visiting the town annually, the business interests, the expansion of educational facilities, railway and road communications, etc., are bound to bring in a very rapid expansion and development of the town.

The Inspection Bungalow is located by the side of the river Ganga and commands an excellent view. Sultanganj has possibilities of being developed as a tourist centre. At present there is difficulty of getting casual accommodation. A youth hostel or a cheap tourist's dormitory will be useful to develop this place.

Tarar.—A village in sadar subdivision, 3 miles south of Ghogha railway station and connected with it by a metalled road.

The area of the village is 916 acres. The population of this village according to 1951 census is 2,283 (1,150 males and 1,133 females).

The village has a Post Office, three Primary Schools, a High School established in 1938. The incidence of education is high. At present (1961) there are about 70 matriculates, 5 I.As., 10 B.As. and 8 M.As. in the village and about 100 persons are service-holders. There is a District Board dispensary and a Veterinary Sub-centre hospital.

There are three libraries in the village, namely, *Shanti Pustakalaya*, established in 1952 which contains about 600 books, *Ravindra Samitee Pustakalaya*, established in 1945 and *Jugantar Pustakalaya*, established in 1940 which contains about 350 books.

A big irrigation scheme, Sonhaura Tarar Canal was constructed in 1953 and this irrigates a very large area of several villages. A *Hat* is held two days, i.e., Wednesdays and Sundays in the week.

There is a statutory Gram Panchayat in the village.

Tilakpur.—It is said that the village Tilakpur owes its name to the fact that previously the villagers professed *Vishnu Dharma* and applied *tilak* on their fore-heads and hence the village began to be called Tilakpur.

The village is in Sultanganj P.-S. in the Sadar subdivision of Bhagalpur district. It is served by the Maheshi Halt on the Eastern Railway, but as most of the trains running on this line do not stop at this halt the villagers have to use Sultanganj Railway station at a distance of about 4 miles from the village. This village is situated on a district board road at a distance of nearly half a mile from the main P. W. D. road from Bhagalpur. People generally utilise bus services for their short journeys to Bhagalpur and Sultanganj. The distance of the village by road from Bhagalpur Railway station by road is about 13 miles.

The area of the village is 2,636 acres and is bounded on the north by the river Ganga, on the south by village Rashidpur, on the east by village Maheshi Rabichak and on the west by village Nausopur.

A comparative statement of population of this village as enumerated in the censuses of 1951 and 1961 is given below :—

			1951.	1961.
Number of occupied houses ..			311	283
Male population ..			1,141	1,219
Female population ..			1,072	1,219
TOTAL—POPULATION			2,213	2,438
Male literate ..			201	438
Female literate ..			7	202
TOTAL—LITERATE			208	640

One thing noticeable about the number of occupied houses is that even though the number of occupied houses in the village increased by 28, still 30 families had to shift from the village to the neighbouring village of Nausopur, evidently due to paucity of land for house construction in Tilakpur. It is probably due to this migration of people from this village increase in population is negligible. There has been an increase in the figures for male literacy by a little more than 100 per cent. There has been a tremendous increase in female literacy. The increase in female literacy is due to the fact that besides the U. P. Girls' School and Girls' Teachers Training School with its practising schools there is co-education in Middle School and High School in the village. The number of institutions is as follows :—

Middle School—1, Girls U. P. School—1, Girls' Teachers Training School with the attached practising school—1, High School—1, and one Library. The special feature of the Middle school is that a museum is attached to it for the study of specimens by the students.

The population of the village consists of caste Hindus, Harijans and Muslims.

The soil of the village is sandy and alluvial and produces maize, wheat and paddy.

The population consists mainly of cultivators. The rest are landless labourers who till land on *batai* (share-cropping) and also work as labourers in Jamalpur Railway Workshop.

The village has an Extra Departmental Post Office. It has a Co-operative Society also called Tilakpur Multi-purpose Co-operative Society.

The village has a building named *Gandhi Ghar* established by *Gandhi Smarak Nidhi*. It is a *pucca* building consisting of four rooms, one hall and two verandahs. The *Gandhi Ghar* has popularised *Charkhi* (spinning wheel). It distributes cotton to the villagers and purchases yarn from the spinners once a week. This gives employment to the women folk who thus become earning members of the family.

- There is one artificial insemination centre.

The village took a great share in 1942 Movement through Shri Sia Ram Singh of this village. He took a prominent part leading a party organised by him during the "Quit India Movement" of 1942.

The village has got no medical facility and no market in the village. The inhabitants have to travel for medical aid to Sultanganj at a distance of about four miles. The village is provided with electricity for domestic purposes.

There are two *Thakurbaris*, two temples and a *Durga Asthan* in the village. On the occasion of *Ram Navami* in the month of *Chait* a *mela* is held in the village every year.

The village has a *Gram Panchayat* also. The *Panchayat* office has no building of its own and is held in the library building.

Vikramsila.—The University of Vikramsila was founded by King Dharmapala in the latter part of the 8th century A.D. It was situated on a hill on the right bank of river Ganga. Regarding the exact identification of this place, there are different views. Some identify it with Sultanganj in Bhagalpur district; according to other views it is identified with Silao, near Baragaon in Patna district; or with Patharghatta hills in Bhagalpur district, or with Keur near Hulasgunj and in line with Nalanda. But the villages in the neighbourhood of Patharghatta hills Oriup, Antichak, Nawada etc., in the district of Bhagalpur yield valuable finds and they rather indicate that this was the area where Vikramasila Univeristy was located. A local non-official committee has done some pioneering work and a systematic exploration by the Archaeological department is now necessary. Recently, the Department of Ancient Indian History and Culture of Patna University has carried out certain excavations at village Antichak with a view to determine the ancient site of Vikramasila University. The excavations were done in 1960 and 1961 and have disclosed different periods of habitation. The natural structures exposed and the antiquities discovered reiterate that the site was probably the remains of a large monastery. A number of Buddha images of stone and terracottas have been discovered. Some inscribed seals and *stupas* have also been found.

King Dharamapala who founded the University had generously endowed it with his munificent grants. The University buildings

made provision for the maintenance of 108 residential professors and also for a number of non-residential professors, pilgrims and other members of the staff. A big *vihara* (monastery) was constructed in the University quarters, and it was protected by strong walls. In the centre there was a big Buddhist temple, surrounded by 108 smaller temples. The affairs of the University were entrusted by King Dharamapala to one very eminent and learned scholar who was also highly religious. The controlling authority which administered the affairs of the Vikramasila University also looked after the Nalanda University near Patna.

It is said that on the walls of the University buildings there were painted images of learned *pandits* some of whom were the products of the University and some were professors. Six Colleges were affiliated to this University, and each of them had a staff of 108 professors. The central hall of the University had six gates. Each of these gates was guarded by scholars who were known as gate-keepers. Distinguished scholars of the Vikramasila University went to foreign countries, particularly to Tibet where they were respectfully invited to give the benefit of their learning and scholarship.

Buddha Jnana Pada, the first President or Chancellor of the University developed the study of *Mantra* and *Vajrayna* and his works which are lost in Sanskrit are yet preserved in the Tibetan languages. His specialised subject is said to have been taught in this University only. Among the other subjects that were taught in this University were Grammar, Metaphysics, Logic and Rituals.

There were several learned scholars in this University. They were Kamalakulisa, Narendra Srijuana, Dana Rakshita, Abhayan Kara Gupta, Subha Kara Gupta, Sunaya Kasri, Dharama Kara Santi and Sakhyasri Pandit.

Even though the account of the Vikramasila University is not available in the same manner and with the same details as we have of the Universities of Nalanda and Valabhi, we are in a position to collect sufficient information from the Tibetan accounts and the biographies of Vikramasila scholars who had gone to Tibet and spread the message of Buddha. Vikramasila University, according to the account of *Tabakat-i-Nasari*, was completely destroyed. It is believed that it was destroyed by the Muhammadan invader, Bhakhtiyar Khilji, in about 1202 A.D. At that time, Sakhyasri Pandita of Kashmir was its Chancellor. He had subsequently gone to Tibet.

Vikramasila University after flourishing for a period of 400 years fell to the fury of an invader and was completely destroyed.

This description of Vikramsila University is given here in case the site is identified with Patharghatta hill area for which there appears to be cogent reasons.*

*A list of some books on Bhagalpur district available in National Library, Calcutta is as follows:—

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