

CHAPTER XVIII.

PLACES OF INTEREST.

ALAULI.—A village in the Khagaria Police-station, in Khagaria Subdivision with an area of 1,311 acres, and a population of 4,838 persons, according to 1951 census. It has a post office, a lower and an upper primary school and a State dispensary here. It is the headquarters of an *Anchal-cum-Development Block*.

ALIGANJ.—It is about eight miles away from Sikandra on the Sikandra-Nawada pitched road and a revenue office is located here. There is a district board dispensary with a Medical Officer. The Veterinary Doctor of Sikandra Veterinary Hospital also pays a visit once in a week. There is a primary school, library, a high school and a post office with registration facilities. The village has an area of 915 acres and a population of 2,442 persons, according to 1951 census.

BAHADURPUR.—A village on the north-west boundary of Khagaria subdivision, situated close to the boundary of the Darbhanga district. It contains the residence of a well-known family of this district. According to the family chronicles, its founder was one Lakshmi Sah, who came here from Rajputana and acquired a grant of land extending, it is said, from Manjhaul to Mohraghat. The area of the estate was about 53,600 acres, and the rent-roll was about Rs. 1,40,000. The estate has now vested in the Government. It has a post office with registration facility and a State dispensary.

BAHARAMPUR.—A village in Bachhwara P.-S. in the Begusarai subdivision with an area of 404 acres and a population of 719 persons, according to 1951 census. A mosque said to have been built during the time of Iltutmish, the Sultan of Delhi attracts attention.

BAKHTIYARPUR.—A village in the extreme north of the Khagaria subdivision, with a railway station, called Simri-Bakhtiyarpur, on the Mansi extension of the North Eastern Railway. It contains a police-station and district board bungalow, and is the headquarters of Simri-Bakhtiyarpur *Anchal*. It contains an old Muhammadan family known as the Chaudhris of Bakhtiyarpur. The following sketch of its history has been prepared from an account furnished by the family :—"The founders of the family are said to have been two brothers, Sheikh Golan and Sheikh Achhay Siddiki who came from Jaunpur in 1009 F. (i.e., about 1600 A. D.), and married the daughters of two brothers, Chaudhri Farid and Chaudhri Hafiz, who then held *tappas* Salimabad (*pargana* Ballia), Simri, Kachaut and Hamidpur. Chaudhri Farid, it is said, offered to give them a grant of *tappa* Simri and shares in the other *tappas*, if they cleared the jungle and brought the land under cultivation. This they did, destroying the wild beasts which then infested the country. Subsequently a dispute arose with the neighbouring

zamindar of Nisankpur Kurha, and this led them to go to Delhi and obtain a royal charter (*farman-shahi*) from Shah Jahan.

According to the family records, the estate was held by the descendants of the brothers, of whom there is nothing of interest to record until 1126 F., when it passed to Gulam Muhammad. The latter had some difficulty in retaining possession of it owing to the aggression of one Deo Karan Singh Dundia of Tirhut. Gulam Muhammad brought a complaint before the Nawab of Monghyr, Sarmast Ali Khan, who, pleased with his address, offered him a writer's post (*kalamdan munshigiri*), granted him the *sanad* of the estate, and himself defeated Deo Karan Singh. Gulam Muhammad appears to have become a member of the court of the Nawab, and when he visited the Emperor, accompanied him to Delhi, making over charge of the estate to his brother Gulam Ali, who in his turn handed it over to his brother Hedayat Ullah. The latter had to meet the same kind of trouble as Gulam Muhammad, being attacked by one Rup Narayan Singh, who tried to seize *pargana* Pharkiya. Hedayat Ali succeeded in ousting him, but was soon afterwards treacherously killed. Rup Narayan Singh then looted his residence and destroyed the old *sanads* and *farmans* granted to his family. Gulam Ali subsequently recovered the estate under the orders of Ali Vardi Khan. In 1194 F. (1791 A. D.) Chaudhri Muhammad Ali moved the family residence from Simri to Bakhtiyarpur, where his descendants still reside."

The estate of the Chaudhris has now vested in the State. According to 1951 census it has an area of 1,985 acres and a population of 4,479 souls. It has a post office, one lower primary and one upper primary school, a library and a district board inspection bungalow. The railway station is now known as Simri-Bakhtiyarpur on the North Eastern Railway. It is a full-fledged police-station now and not an outpost as mentioned in the old Gazetteer. It is now the headquarters of Simri-Bakhtiyarpur *Anchal-cum*-Development Block.

BAKHRI.—It is a village in Begusarai subdivision with an area of 1,479 acres and a population of 2,065 souls according to 1951 census. It is the headquarters of a police-station and an *Anchal-cum*-Development Block. It has a district board inspection bungalow, post office and a lower primary school.

BALLIA.—The village is in Begusarai subdivision with an area of 3,458 acres and a population of 4,088, according to 1951 census. It is a police-station and is the headquarters of an *Anchal-cum*-Development Block. It has a dispensary managed by the district board. There are one lower and one upper primary school and a library too. It has also a post office.

BAMDAH.—"A village in Chakai *thana*, four miles north of Chakai. It contains a station of the United Free Church of Scotland Mission to the Santals, the site of which was chosen by the late

Dr. James Dyer of that mission, when he visited the place from Pachamba in 1878. A lease of seven acres was obtained, and in 1880 two preachers took up their residence in some mud huts, the construction of a bungalow being commenced in 1884. Since that year the work of the mission has developed considerably. The Rev. J. M. Macphail, M.D., began to reside at Bamdah in 1890; in 1894 a hospital was built, and by the end of 1900 a church with a handsome belfry was erected. The enlargement of the hospital was undertaken as soon as the church was completed, when an operating room was provided, constructed on modern principles. At the same time additional ward accommodation was provided by building a new dispensary and consulting room; and more recently the hospital has been enlarged and a small bungalow has been added for the accommodation of private patients. Three thousand and four hundred operations were performed at the hospital in 1923, of which 2,890 were eye operations, including 1,426 for cataract. Mrs. Macphail, L.R.C.P., L.R.C.S. (Edin.), has assisted in the work at Bamdah since 1898; and a son, Mr. Ronald M. Macphail, M.B., M.Ch., was appointed an additional member of the mission in 1924.

The educational* work of the mission is also important. There are 64 schools connected with the mission, of which 62 are village schools, more than half of them being night schools. Six hundred and sixty-four boys and 294 girls were enrolled in 1923.*"

The above account has been taken from the last *District Gazetteer of Monghyr*. There is still the missionary hospital at Bamdah doing very useful service. Bamdah has one lower primary and one upper primary school. According to 1951 census it has an area of 685 acres and a population of 755 persons. There is a post office with registration and savings bank facilities.

It is also the *halka* headquarters, the primary unit of the revenue administration in charge of a *Karamchhari* apropos to the decentralisation programme of administration. It is also the headquarters of Bamdah *Gram Panchayat*. A revenue *tahsil kutchery-cum-inspection* bungalow is under construction. A weekly *hat* is held on every Tuesday.

BANAILI RAJ.—An extensive estate in the districts of Monghyr, Bhagalpur and the Santal Parganas. The founder of the family which owns this estate was Hazari Chaudhri, a *tahsildar* of the Passara Raja of Purnea, who about 1780 A. D., acquired by purchase *pargana* Tirakhurda in that district. His son, Dular Singh, acquired property in Monghyr, Bhagalpur and Malda about the year 1800 A.D., and on his death, after some litigation, the estates were divided equally* between his two sons, Raja Bidyanand Singh and Kumar

* An account of the mission will be found in *Santalia*, by Dr. Macphail who is also author of *The Story of the Santal* (Thacker, Spink and Co., Calcutta).

Rudranand Singh, grand-father of the Srinagar Kumars. Raja Bidyanand Singh subsequently purchased *Mahalat* Kharagpur, and in 1851 was succeeded by his son, Raja Lilanand Singh Bahadur, who also added to the estate by purchasing Chandpur Husain and *taluk* Khajuria. Raja Lilanand Singh died in 1883, and was succeeded by his son, Raja Padmanand Singh Bahadur. He also left a minor son, Kumar Kalanand Singh and a posthumous son, Kumar Kirtyanand Singh, on whose behalf a suit was instituted in 1888. It ended in a compromise decree, under which Kumar Kalanand Singh and Kumar Kirtyanand Singh were to be owners of 9 annas of the Banaili Raj, while Raja Padmanand Singh kept the remaining 7 annas. In 1903 Kumar Chandranand Singh, son of Raja Padmanand Singh Bahadur, brought a suit against his father for partition and other reliefs, which also ended in a compromise decree, under which the son was declared to be owner of $3\frac{1}{2}$ annas share and Raja Padmanand Singh owner of the remaining $3\frac{1}{2}$ annas share. Subsequently, however, in September 1905, Raja Padmanand Singh Bahadur transferred his rights and interests to his son Kumar Chandranand Singh, who died in the year 1908, leaving a widow Srimati Chandrabati *alias* Gangabati. After she succeeded to the 7 annas share, she was declared a disqualified proprietress on her own application; and the Court of Wards is in possession of the 7 annas share on her behalf. The Court of Wards has again given lease of the 7 annas estate for twelve years from 1324 F. S. to the proprietors of the 9 annas share, who are the principal creditors of the 7 annas estate.

In 1919 the title of Raja Bahadur was given to Kumar Kirtyanand Singh, who had been a member of the Provincial Legislative Council for the last sixteen years. Kalanand Singh, who also had the title of Raja Bahadur, died in 1922; and was succeeded by his two sons, Kumar Ramanand Singh and Kumar Krishnand Singh. The two Kumars and Raja Kirtyanand Singh Bahadur are now in possession of the whole estate, which is managed jointly.

The bulk of the Banaili Raj property in this district forms part of *Mahalat* Kharagpur, an extensive estate on the revenue roll of Bhagalpur bearing tauzi number 445. It consists of the following *parganas* :—(1) Sahroi, (2) Lakhanpur, (3) Kherhi, (4) Sakharabadi, (5) Parbatpara (including *tappas* Lodhwa, Simraon, Dighi, etc.), (6) Wasila, (7) Godda, (8) Hazar Takhi, (9) Amla-Motia, (10) Handwe (including a *ghatwali* held by the Rani of Handwe), (11) Chandan Katoria, (12) Jahangira and Masdi, (13) Dharahra, (14) Abhaipur, (15) Singhaul and (16) Danda Sakhwara. *Mahalat* Kharagpur, together with *parganas* Kajra and Haveli Kharagpur and the Lakshmipur estate in the Santal Parganas, originally formed part of the territory held by the Raja of Kharagpur, of whose family history an account will be found in the article on Kharagpur. When Raja Rahmat Ali Khan fell into arrears of revenue, in 1840 *Mahalat*

Kharagpur, with the *ghatwali* of Handwe, was sold and purchased by Raja Bidyanand Singh, grand-father of the present proprietors of the Banaili Raj, and by Balnath Sahu of Bhagalpur, who in 1841 transferred his share to Raja Bidyanand Singh Bahadur. Since then there have been constant disputes and litigation in connection with this *mahal*, especially with the Darbhanga Raj, which in 1848 purchased at a sale for arrears of Government revenue Haveli Kharagpur, which is surrounded by *Mahalat* Kharagpur. There has also been much litigation concerning the *ghatwali* tenures, the results of which have been mentioned in Chapter X. Most of those tenures have now been converted into *mukarari istamrari* tenures, and only a few, including the *ghatwali* of Handwe in the Santal Parganas and Kakwara in the Banka subdivision of Bhagalpur, retain their *ghatwali* character. The estate has now vested in the State. The Banaili house has always been a great patron of education, art and culture.

BARAUNI.—It is a village in Begusarai subdivision with an area of 2,938 acres and a population of 15,557 souls according to 1951 census. It has a lower and one upper primary school. A college has been opened in 1959. The locality is fast growing into a vital industrial pocket of India with the establishment of an oil refinery thermal plant, iron works and other ancillary work. It has a post and telegraph office and a district board inspection bungalow. It is also the headquarters of an *Anchal-cum-Development* Block. The opening of Mokameh Railway and Road bridge across the Ganga near Barauni has placed it on the map of a prosperous State of Bihar in the near future. The Railway Junction has grown up to an enormous importance and it now links the narrow gauge North Eastern Railway with the broad gauge Eastern Railway. The place is on the way of becoming urbanised and industrialised within a few years. North and South Bihar have been brought closer by the bridge. Barauni Station has also linked up Bihar with Assam and West Bengal much closer.

✓ The place is not without a historical interest. Several old images have been found at Barauni include one Surya image of remarkable craftsmanship. This Surya image is preserved at the Jayaswal Archaeological and Historical Society Museum, G. D. College, Begusarai. Standing on a lotus pedestal, the image is highly ornamented and holding full blown lotus. All the peculiarities of a Surya image are there. The two legs are booted and naturally the foreign influence is perceptible. The image is wearing a sacred thread too. Various items in the structure of the image weigh more in favour of its being placed in between the Gupta and the Pala period. The body is carefully modelled with considerable regard to realism and the same commendations may be shown on the attendant. The prominent *Kirtimukha* conveys supreme reality (Bulletin no. 4. JAHM and Museum, G. D. College, Begusarai). It is also reported that there are some Brahmin families who possess manuscripts of

Bhrigu Sahmita—at Barauni, and do a lucrative business by reading horoscopes with the help of the copies of *Bhrigu Samhita*.

BARBIGHA.—It is a big marketing centre and a growing township in the Sadar subdivision with a population of 10,230 souls according to 1951 census. There is one State dispensary and a missionary hospital and also a Block Medical Unit at Barbigha. It has one degree college opened a few years ago. The birth place of the present Chief Minister of Bihar, village Maur is within a mile from Barbigha. It is the headquarters of a police-station and the *Anchal-cum-Development* Block. It has a combined post and telegraph office. There is also an inspection bungalow.

BARIARPUR.—It is a growing village in the Sadar subdivision with an area of 2,968 acres and a population of 1,596 souls according to 1951 census. It is the headquarters of a police-station. There are a post office, one lower primary and one upper primary school and a library. It has a railway station on the Eastern Railway.

BATIYA.—This is also the headquarters of revenue *halka* No. XI of Sono *Anchal*, and of a Sectional Officer of Public Works Department. There is also an Ayurvedic Charitable Dispensary run by Santhal Pahariya Mandal, Deoghar. It is also the headquarters of the newly organised *Mandal* of the Congress Party. It is also a big exporting centre for vegetables, particularly bean. There is a post office with registration powers.

BEGUSARAI TOWN.—The last *District Gazetteer of Monghyr*, (1926) mentions: "Headquarters of the subdivision of the same name situated in 25°-26' N. and 86°-9' E. about five miles to the north of the Ganges. The town is situated at a distance of about half a mile from the railway station, and the Tirhut Road runs east and west through it. This is an old road shaded by an avenue of interlacing trees, which in the main follows the course of the railway; but it has fallen into disuse to a great extent since the latter was constructed. Approaching Begusarai from the east along this road, the first building met with is a dak bungalow with four rooms, erected on a low-lying piece of land at a distance of about half a mile from the town itself. A tablet let into a pillar of the verandah shows that the flood of 1904 rose to a height of nearly three feet above the plinth. Half a mile beyond the bungalow, on the outskirts of the town, lies the subdivisional office, a small building with an upper storey. The building is situated in a fine compound, in which mango trees grow in profusion; and the Munsif's court, schools, hospital, *thana*, and local board offices are situated close by. Just beyond the Subdivisional Officer's compound to the north is a fine tank fringed by palm trees, at the south-west corner of which is a small temple, where Kayasths worship.

The town contains two mosques and three temples, but none of these has any features of architectural interest, and the *bazar* itself

is much the same as other Bihar bazars. Half-way through the latter is the *sarai*, from which the town presumably derives its name. It consists of an open space surrounded by tumble-down shops and lodging-houses. Beyond the *sarai* the town opens out, the avenue of trees is seen again, and presently on the western skirts of the town we get a glimpse of pleasant bungalow, seen through an avenue of bamboos.* This is the Begusarai Factory, better known locally as Harrakh, which was built by Mr. James Hennessy in 1863, and is now the property of Babu Khub Lal Singh. There is a thriving grain market with several godowns at the southern extremity of the town, and to the east and south-east are extensive mango groves."

The population of the town, according to the census of 1921, was 9,062 as against 15,141 in 1951. Within three decades the town has gained a population nearly twice as large. It shows the importance of the town which has been growing rapidly. It was made the headquarters of the subdivision by a notification dated the 6th January, 1870. It has all the usual subdivisional offices. It is a big trade centre. Its importance is all the more becoming obvious due to the establishment of basic industries in the subdivision in and around Barauni.

The town has the following main *muhallahs*: Bagaha, Monghyrganj, Pokhariya, Chattipur, Bishanpur, Kalishha, Muhammadpur, Ratanpur, Hemra, Harrakh, Gachhitola, Nauronga, Mirganj, Teliapokhar, Surlidnagar, Miachak and Sarai. They are very closely populated. The roads are narrow and uneven. The shops are scattered all along the town.

The main imports are grains, cloth, coal and stationery goods, etc. The main exports are chillies, castor seeds and maize. Begusarai has a number of Central and State officers and their offices included offices of S. D. O., Civil (*Anchal*), S. D. O., Public Works Department, S. D. O., Projects, S. D. O., Public Health Engineering Department, S. D. O., Waterways, S. D. O., Tube-well, S. D. O., Animal Husbandry, S. D. O., Education, S. D. O., Electricity, Superintending Engineer, Public Works Department, Additional Superintendent of Police and Deputy Superintendent of Police, S. D. O., Revenue, S. D. O., Agriculture, Inspector of Industries, Inspector of L. I. C. (Life Insurance Corporation), State Bank branch, Welfare Inspector, National Savings Supervisor, Superintendent of Central Excise, Inspector, Central Excise, Anti-Malaria Officer, District Public Relation Officer (North Monghyr), Deputy Inspector of Schools, Judicial Magistrate, Munsif-Magistrates (2), Sub-Judge, Sub-Registrar, Assistant Engineer-in-charge, Minor Irrigation, *Anchal Adhikari* (Begusarai), Assistant Civil Surgeon and Lady Assistant Surgeon. It has also a railway station on the North Eastern

* The above account was contributed by the late Mr. H. R. T. S. Parrott, I.C.S., formerly Subdivisional Officer of Begusarai.

Railway which connects the town with Delhi in the north and Gauhati in the east and also with the South Bihar through Ganga Bridge. There is a landing ground near the town.

The educational institutions in the town include G. D. College, the Ajodhya Shivkumari Ayurvedic College, Girls' College, B. P. H. E. School, Baidyanath Collegiate School, Mahanth Bishunpur H. E. School and Omar Girls' High School and seven middle schools. There are also several lower primary schools managed by the Notified Area Committee.

There are a number of temples and mosques in the town including Sri Mahant Mahabirdas Ji Ka Mandir, Kaliasthan temple, Tehrinath temple; Kapuristhan temple, Sarai, mosque for Muhammadans. Baripokhar a big tank is used for immersion of idols and its embankments provide space for on-lookers and performers of festivals like *Chhat*. There is a park named Surhid Park near the railway station and a cinema hall. The main library in the town is Swarna Jyanti Pustakalaya, established in 1945-46. The main clubs are Officers' Club, Town Club and Subdivisional Sports Association.

The town has electricity and limited pipe water-supply. There is a Notified Area Committee constituted in 1950. This committee does the work of a municipality within a limited scale. The town has had a lopsided growth and is over-congested. With the development of Barauni as an industrial centre Begusarai will have more importance. The slum areas are interspersed into better class dwellings. It may ultimately become the headquarters of a district.

A large number of the town dwellers are well-to-do and belong to the middle class professions like lawyers, teachers, doctors, etc.

BEGUSARAI SUBDIVISION.—The north-western subdivision of the district lying between 25°-15' and 25°-47' N. and between 87°-47' E. It has an area of 715 square miles with a population of 7,93,942 as against its population of 5,86,199 in 1921. There were in 1921 755 villages including Begusarai against 695 inhabited villages and towns including Begusarai (15,141), in 1951. Teghra is the most populous town though the headquarters town is Begusarai. It is in the North Monghyr on the other side of Ganga. To its north and west lies the Samastipur subdivision in the district of Darbhanga. To its east is its sister subdivision of Khagaria and to the south flows the river Ganga with its numerous *ghats*. The alluvial plains of the subdivision is well known for the richness, fertility and productiveness of its soil and is one of the most densely populated areas in North East India. Fringed by the river Ganga on the south, the subdivision can claim to be extensively served by the natural waterways of river Burhi Gandak, Balan and Bagmati and also by the vast natural lake known as the "Kabar Tal" having an area of over 18,000 acres. The river Burhi Gandak winds from

north-west to south-east of the subdivision in big loops and in recent years it has been the cause of much sorrow in the shape of high floods. The river Bagmati cuts through only small portion of the Bakhri *thana* to the north-east.

Embankment.—The subdivision which came into existence in 1870 has been the growth of a network of embankments from its very early days. One of the two oldest embankments is the Monghyr Bundh which runs along the left bank of the Baya river and protects a large part of Teghra and Bachhwara *thanas* from inundation. To the south of Begusarai lies the famous Gupta Bundh which is an old zamindari embankment strengthened and repaired after the flood of 1889 by late Sri Ashutosh Gupta, the Subdivisional Officer of Begusarai from 1888–1890. The embankment is about 13 miles long starting from near Garhara and terminating near village Saidpur below Samho to the south-east of Begusarai. After the severe flood of 1934-35 a retired *bundh* (popularly known as “Ring Bundh”) in the shape of a ring from village Kaithma to village Lakho was constructed mainly to protect Begusarai town from the ravages of the Ganga. An important system of embankment along the rivers Burhi Gandak and Balan, known as “Musmara Prabandha Mohanpur Embankment” was constructed by Government in the Waterways Department in the years 1950-51.

The richness of the soil allows several crops to be grown all round the year. The main food crops in the southern, eastern and western parts of the subdivision are wheat and *makai* while paddy is grown in some portion of the northern part, the remaining portion being wheat-growing. Sugarcane is the main cash crop in the north and a large part of the Bakhri and Bariarpur *thanas* are the reserved area of the New India Sugar Mills at Hasanpur Road situated on the border of the subdivision on the north-east. The main cash crop in the remaining part of the subdivision is chilli which in good years can be very paying.

Communication.—As in other parts of North Bihar, rail and road communication is comparatively undeveloped in the subdivision. The railways which came to Begusarai in the year 1900 are of metre gauge and the main line passing through the subdivision joins Monghyr Ghat on the east to Barauni and then passes to the west through Teghra and Bachhwara into the Hajipur subdivision. A branch line joining Salouna Railway Station of Bakhri *thana* to Khagaria on the east and Rosera on the west serves the north-eastern part of the subdivision. The most important roads of the subdivision are two, namely, (i) the Begusarai-Sagi Road which starts from Begusarai and passes through Bariarpur *thana* into the district of Darbhanga, is now partly tarred and is motorable. It is about 27 miles long and needs a bridge over the river Burhi Gandak at Siuri Ghat to make it an uninterrupted highway to the north, (ii) the Tirhut Road which runs from village Samastipur in the east to

Teghra in the west, cutting the subdivision into two halves and forming its most important highway. The extension of this road up to Monghyr Ghat on the east and beyond Bachhwara on the west to make a national highway is in progress.

Except for the Rajoura-Sisouni Road, the Tiltrath Road, the Bhagwanpur Kothi Road, the six miles of roads in Begusarai town and a few other small district board roads, there is no other *pucca* road in the subdivision, the villages being served by *katcha* roads which are mostly unmotorable during the rainy season. The total mileage of *pucca* road is 78 and that of the *katcha* road is 507. There is a small landing ground at Ulaio which, though unserviceable during the rainy months remains busy during the winter and summer seasons. The riverways of this subdivision are not much used for traffic but grains are imported through the river Burhi Gandak from the east and several points like Monghyr Ghat, Madhurapur, Simaria Ghat on the river Ganga remain busy in exchanging passengers and goods with the south.

The subdivision is well served with postal facilities there being no less than 10 sub-post offices at Begusarai, Barauni, Teghra, Bachhwara, Manjhaul, Garhara, Shri Ram Press, Lakhminia, Ulaio and Suhridnagar respectively and 106 branch offices scattered in the subdivision. There are telegraph offices at Bachhwara, Barauni, Begusarai, Bakhri Bazar, Teghra, Manjhaul and Lakhminia. The public call offices are located at Begusarai, Teghra, Barauni, Manjhaul Ulaio and Suhridnagar. There are two Telephone Exchanges at Begusarai (opened on 26th March, 1958) and Teghra (opened in early 1959).

People.—With about 8 lacs of men and women the subdivision which has a total area of 715 square miles can be considered to be very thickly populated. The predominant section of the people are the Bhumihaar Brahmins who are zealous and painstaking cultivators having great attachment to land. Some fine specimens of manhood can be seen in villages like Barhariya, Madhurapur, Bihat, Ramdiri who, alas, are also well known for their habit of litigation and occasional turbulence. The people speak Hindi of a dialect which can be said to be a mixture of Maithli and Magahi.

Administration.—For administrative purposes the subdivision is divided into six *thanas*, namely, Begusarai, Teghra, Ballia, Bariarpur, Bakhri and Bachhwara, of which Bakhri and Bachhwara came into existence after 1942. The chief executive and revenue officer is the Subdivisional Officer who is assisted by other Magistrates and Circle Officers. A large number of zamindaries has been taken over and the Land Reforms Department in running the vested estates is fast coming of its own. The work of the Land Reforms Department is in charge of a Deputy Collector in charge of Land Reforms who is assisted by several Circle Officers, Circle Inspectors and *Karamcharis*.

The net collectable *jama* of the department is nearly 12½ lacs in the subdivision. The *Katcheries* of the ex-zamindars have been taken over by the Government and most of them have been renovated for holding the offices and a portion is usually set apart for the temporary occupation of the touring officers.

With the separation of the judiciary and the executive in the year 1951, the criminal case work of the Executive Magistrates has decreased, but there has been an enormous increase in their work in other ways specially as a result of numerous welfare activities of the State. There is a sub-treasury in charge of a Sub-Treasury Officer. On the judicial side there is a Sub-Judge, three Munsifs, two Munsif-Magistrates, two Judicial Magistrates and six Honorary Magistrates. The people of the subdivision are well known for their litigious temperament and the courts are kept busy. A new court building has just been built for the Sub-Judge and an extension of the S. D. O.'s court building is under way. There are two Sub-Registrars, one at Begusarai and the other at Teghra. In the police department the subdivision shares an Additional S. P. and a D. S. P. with Khagaria subdivision and has an Inspector of Police of its own. There are six police-stations, viz., Begusarai P.-S., Balia P.-S., Teghra P.-S., Bachhwara P.-S., Bariarpur P.-S. and Bakhri P.-S. within this subdivision. The police-stations are under the charges of respective Sub-Inspectors. There are altogether six police out-posts including two in the town of Begusarai in the subdivision, each under one Sub-Inspector of Police. The Railway Police is under the Superintendent of Railway Police, Samastipur.

There are also an S. D. O. of the P. W. D., an S. D. O. of the Waterways Department, an Inspector of Excise (Provincial), a Superintendent of Central Excise, a Grow More Food Officer, a District Publicity Organiser, a Deputy Inspector of Schools, an Inspector of Weights, and an Inspector of Live-stock posted to the subdivision. Very recently a Government Silk Farm has been opened under an Assistant Superintendent and the farm is acquiring land for increasing its activities. A very old institution, the *Gram Panchayat*, has been brought into the administration in a new garb under the Bihar Gram Panchayat Raj Act of 1947 in line with the general policy of decentralization of the administration. So far 155 *Gram Panchayats* have come into existence. They are all notified and in 143 *Gram Panchayats* out of the total, elections have been held. Ten *Gram Panchayats* have so far been entrusted with rent collection work since 1955-56.

The subdivisional town had a union committee up till the year 1950 when it was converted into a Notified Area Committee with the Subdivisional Officer as its Chairman. There used to be a Local Board with a Chairman, Vice-Chairman and members. The district board has now been vested in the Government and a Special Officer has been put in charge of the District and Local Boards since 1959.

There are nine dak bungalows spread all over the subdivision, viz., at Begusarai, Ballia, Pārihara, Bakhri, Garhpura, Bariarpur, Teghra, Nao Kothi and Bachhwara. There is a sub-jail with the Civil Assistant Surgeon as its Superintendent. There is a provincialised subdivisional hospital at Begusarai. The Civil Assistant Surgeon is a salaried doctor of the State Government. There is also a Lady Assistant Civil Surgeon attached to the Subdivisional Women's Hospital. There are half a dozen other hospitals in charge of medical officers run by the district board spread over the different parts of the subdivision. There are three veterinary hospitals, viz., at Manjhaul, Teghra and Begusarai.

The headquarters town of this subdivision is Begusarai which is also the most populous and largest town of the subdivision. The details of the town has been discussed separately. The other townships are Teghra (17,255) and Phulwaria (12,446).

The subdivision is fairly well served with educational institutions, there being a full-fledged degree college, known as Ganesh Dutt College in Begusarai town, the Ajodhya Shivkumari Ayurvedic College, about 15 H. E. schools, 63 M. E. schools, 164 U. P. schools, and 268 L. P. schools. Recently (1959) colleges have been started at Barauni and Balia villages. There is also a basic school in Begusarai town. Some more basic and traditional schools are going to be established through State aid. Another institution of importance is the Rai Bahadur Ramsumiran Shilpshala and Anathnidhi of Ulao which is managed by a trust and gives shelter and education to poor orphans. Happily the institution has passed its infancy and is now well established.

Beauty Spots.—A natural beauty spot of the Begusarai subdivision is at Bariarpur. There is a vast natural lake known as "Kabar Tal" which is about eight miles in length and two miles in breadth and surrounds the famous Jaimangla Garh. Very little remains of this old fort except an ancient temple which houses goddess Jaimangla and attracts a large number of worshippers on certain days of the year. Jaimangla Garh which is noticed elsewhere is a site of historical importance. Kabar Tal abounds in fish and birds of various species. The Kabar Tal was an ideal bird shooting ground and a large number of *shikaris* used to visit it every year plying up and down the lake on the narrow *dinghis* of the local *mallahs*, in pursuit of their sport. Unfortunately the *Tal* does not attract many of the previous species of avifauna. Indiscriminate shooting has led to a decline.

The subdivision does not provide any facility for big-game shooting. The gangetic *diara* abounds in blue bulls and wild pigs which are a pest to the cultivators and *shikaris* have come to the rescue of the farmers to save their crops from the ravages of these animals.

Mention must also be made of the ancient fort of Naula Garh lying in Bachhwara *thana*. Naula Garh has been noticed separately.

Industries.—The subdivision was covered by a network of indigo factories of Europeans till the indigo industry itself died a natural death. Some of the important factories owned by Englishmen were at Majhaul, Bhagwanpur, Daulatpur, Agapur and Harakh. The main occupation of the people of this subdivision is agriculture. The *mallahs* and *gorhis* of Bariarpur specially of the Kabar Tal area do a lot of fishing and bird catching, the catch being usually exported to big cities. There is no other industry of importance. The potter community of Mansurchak was once well known for their skill specially in painting earthenware, but the industry is in decay and only four potter families remain as the sole evidence of this flourishing community.

Fairs and Melas.—Some religious fairs and *melas* are held at Semaria Ghat on the occasion of Kartik Purnimasi, Baisakh Purnimasi and Magh Purnimasi, at Monghyr Ghat on the occasion of Purnimasi days and the Durga Puja *mela* at Begusarai, Teghra and Purihara. Non-religious *melas* are held at Sanghaul, Mansurchak and Bajitpur. Purnimasi is a full-moon day.

Health.—The health of the subdivision is good and the climate fairly bracing. Plague used to be a scourge in Teghra, Bakhri and Ballia *thanas* but the vigorous anti-epidemic measures of the Government in the past four years have banished this menace from the area and no case of plague has been reported since 1950. The health affairs of the subdivision are in charge of an Assistant Health Officer and his staff employed by the District Board, under the general supervision of the Subdivisional Officer. In the town of Begusarai, the Notified Area Committee has its own health staff to look after the health of its over 44,000 townsmen.

Natural Calamities.—As in most other subdivisions of North Bihar, flood is one of the woes of the people. Formerly the flood from the Ganga was a terror for the people of South Begusarai, the worst known Ganga floods being of the years 1904, 1906, 1916, 1923 and 1935. The areas affected by the Ganga flood are the *diaras* of Teghra, Ballia and South Begusarai. The strengthening of the Gupta Bundh in the early years of this century and the construction of a ring *bundh* have now made the Begusarai *thana* comparatively safe from the Ganga flood. The floods in rivers Burhi Gandak and its tributary Balan have also caused damage from time to time but it is only during the last three years that the flood has been of great intensity and duration and has created a problem for the Irrigation Department. Government are thinking of a big scheme of flood control in North Bihar. Begusarai subdivision also is expected to benefit from it.

Development Projects and Welfare Work.—The State has now taken up some big development projects in this subdivision as part of the Five-Year Plan and they are nearing completion. Mention may be made of the National Extension Service and Community Development Blocks which have been opened at eleven places, e.g., Begusarai, Chitrapur, Cheria, Bariarpur, Khodawondpur, Bakhri, Balia, Sahebpur Kaund, Teghra, Barauni, Bachhwara and Bhagwanpur. These places have also been treated as the headquarters for respective *Anchals* and *Halkas* simultaneously. The scheme of lift irrigation in South Begusarai through tube-wells run by electricity is fast nearing completion. Drainage of Kabar Tal has been completed by 1954-55 and about 7,500 acres have been brought under paddy cultivation. The construction of a power house for the tube-well irrigation and supply of electricity to the town of Begusarai has been completed and the town is supplied with electricity since 1955-56. The supply is also augmented by supply from D. V. C. (Damodar Valley Corporation) and some villages are also getting electricity for domestic use and industries. It is also gratifying to note that the northern leg to the Mokamah rail-cum-road bridge is in this subdivision at Simaria. When this very important means of communication will be fully utilised and the development schemes are completed this subdivision may well become one of the most prosperous areas in the State and portions will be highly industrialised. Barauni area has a big prospect as it is expected that a power house, a thermal plant, a refinery and other industrial projects will be sited in the locality. The newly opened road-cum-railway bridge between Mokamah and Barauni has brought North and South Bihar much closer to each other. It has also brought the State of Assam and certain parts of West Bengal closer to the North India. People from Delhi travelling by train to Assam will now save more than 24 hours by travelling from Delhi to Amingaon via Mokamah, Barauni, Katihar and Siliguri.

BHADURIA-BHUR.—A hot spring about two miles from Rishikund, on the other side of the Kharagpur range of hills, not far from the village of Dariyapur in the Jamalpur *thana*. The name means the cleft of Bhaduria Hill, and the spring is much cooler than the Rishikund spring, of which it is locally believed to be a branch. It emerges at the foot of the Bhaduria Hill from among masses of quartzite rocks, accompanied by a free discharge of gaseous bubbles, devoid of smell and uninflamable. The water is drunk by men and cattle. Its temperature as recorded by Colonel Waddell in March, 1890 was 98.5° F.

BHIMBANDH.—A village in the Sadar subdivision, within the Kharagpur police-station with an area of 4,137 acres and a population of 287 according to 1951 census. It is situated about 12 miles southwest of Kharagpur and four miles north of Guddih. Close to the village are some hot springs, called *Tatal-pani* (*Tapta-pani*) which

are by far the finest in the district. The last *District Gazetteer of Monghyr* published in 1926 quoted Captain Sherwill who gave the following account of these springs:—"The first spring is situated about 300 yards to the north of the village immediately under a small detached hill named Mahadeva, from whose base the water issued in a fine stream at a temperature of 147° Fahrenheit. A few hundred yards farther to the north, at the foot of the hornstone hill Damadama, we came upon a region of hot springs. Hot water appeared to be spouting from the ground in every direction; the principal springs, of which there are eight or ten, had uniform temperature of 145°, all rising within a space of about 300 yards square. Across numerous hot streams are, of course, many foot-paths used by the cultivators round about Bhimbandh, but nowhere at the point of crossing did I find the water above 120°, and even that temperature made the men and women hurry across the stream when fording from bank to bank. To our European skins the heat of 1.0° was intolerable, nor could any of the party walk coolly across any of the fords at that temperature without being severely scalded though not blistered. Luxuriant crops of rice are raised by the aid of the hot streams, large fields being fed by the water, but at a reduced temperature by leading it in devious courses to the cultivated land. The united waters of all these hot springs are conveyed away by the small stream called the Man."* Not far off is a small pool of cold water under an over-hanging rock in that river, called Bhimkund, which is sacred to Bhim and is visited by pilgrims.

These springs, rising at about 300 feet above sea-level are the principal source of the Man itself. The highest temperature recorded by Dr. Buchanan on the 21st March, 1811, was 150°. Sherwill in September of 1847, Waddell in January of 1890, and Schulten in August of 1913, observed temperatures of 147°, 146.2°, and 148° respectively; but Mr. V. H. Jackson considers that there are twelve sources in the Mahadeva group and at least nineteen in the Damadama group; and the hottest of them may not have been observed; readings taken between 1912 and 1919 varied from 145.5° to 146° in the Mahadeva, and from 148° to 148.8° in the Damadama series.

Buchanan noticed that water of the Man, near the springs, was warmer than the atmosphere; and in one place where bubbles were rising in the stream his thermometer registered 98°. Mr. Jackson has traced this to a second series of hot springs along the course of the river, commencing immediately below the Bhimkund and extending for more than a quarter of a mile before the outflow of the first series is reached. Their position varies to some extent from year to year after the rains; but when they can be observed above the stream level their temperature is fairly uniform, though not higher than

* Capt. S. R. Sherwill, *The Kurrukpoor Hills*, J. A. S. B., Vol. XXI, 1852.

✓ General Cunningham identified the Mahadeva Hill with one mentioned by Hiuen Tsiang in the seventh century A. D. as the site where Buddha overcame the Yaksha Vakula. Hiuen Tsiang describes the place as a small solitary double-peaked hill, or, according to another translation, a hill "with successive crags heaped up", situate on the western frontier of Hiranya Parvata, a tract held by recognized authorities to coincide the approximately with the hilly portion of this district. To the west were six or seven hot springs, the water of which was extremely hot. Colonel Waddell has shown, however, that there are good grounds for doubting this identification, and that the natural features of the country do not agree with the description of the Chinese pilgrim. He points out that the hill is not on the western but the southern frontier of Hiranya Parvata; and that the hot springs are not to the west of the hill, but actually upon the hill itself and on its eastern and north-eastern slope. There are no remains of any kind except those of a small brick shrine about four feet square housing a *linga*; there is no history of there ever having been any remains; and the situation is so remote that had they ever existed, it is scarcely possible that every trace of them would have been swept away.*

There is now a well-planned forest bungalow with modern conveniences.

✓ BIRPUR.—It is a village three miles from Tiltrath Railway Station in the Teghra P.-S. It is about 12 miles away on the north-west of Begusarai. In this village in 1958 while reclaiming an old tank under the Hard Manual Scheme people came across valuable historical relics and religious idols of exquisite craftsmanship said to belong to the Pala period. The important finds include Nandi—4½ feet in length and 2½ feet in height (in sitting posture), dancing Ganesh on his *Vahana* rat, three images of Vishnu is one of the images the *Kirtimukh* is missing, Narsingh, and Navagraha, all in polished blackstone. Mr. Johnston noticed in 1918 a Sun image at Birpur. After that images of Lokeshwara, Kali and Nava Durga were found in and around the village from beneath the earth. All of them are in excellent condition and almost all of them are now being worshipped by the villagers from far and near and temples have been built over these idols. Big rectangular bricks have also been found. A proper scientific excavation may yield further and fuller account about the spot's antiquity.

BURHU (BURHIYA).—It is a growing town with a population of 20,752 souls according to 1951 census. It is famous for its fertile strip of land, known as *Bhurhiya tal*. The people are rich and robust in health. One college has been opened in 1959 in this town. It is the headquarters of a police-station and the *Archal-cum-Development Block*. It has a combined post and telegraph office and

* L. A. Waddell, *Discovery of Buddhist Remains at Mount Uren in Mungir (Monghyr) District*, J. A. S. B., Vol LXI, Part I, 1892.

one district board inspection bungalow. The place is fast growing into a prosperous urban area. The township has roads both *pucca* and *kachha*. There are public conveyances available. The place is supplied with electricity from Damodar Valley Corporation.

CHAKAI.—The last *District Gazetteer of Monghyr*, 1926 mentions the following regarding its historical associations:—"A reference to the survey map will show an entry of a fort called Hastings Fort against Chakai. Little is known about its history, but Mr. F. Bradley-Birt, I.C.S., has kindly contributed the following note on the subject:—"It is not clear how this fort came to be known as Hastings Fort. The villagers do not know it by that name, but as the Sarkari Garh or Fatehgarh—the Fort of Victory. It has been generally supposed that the name commemorates the Marquis of Hastings. There is nothing, however, to associate him in any way with this fort, and it must undoubtedly have been in existence considerably before his time. It was apparently built by Captain Browne, the first representative of British rule in this corner of the district, whose name is still remembered by all the people round. I found an old man there whose grand-father was one of the sepoys with Captain Browne at the time the fort was built. It is quite probable that the name of Warren Hastings, the greatest Englishman of the day in India, should have been given to the fort, and there being no evidence, so far as I can discover, to connect it with the Marquis of Hastings. I think this may be taken as one of the few places outside Calcutta that still perpetuates the name of the first great Governor-General. Of the fort itself nothing remains but the bare outline, which can still be traced in mound and trench. Close by is another fort, supposed to have been the native one, of yet vaguer outline, with an open space still known as the Chandmari (rifle range) beside it."

Captain Browne held charge of the Jungleterry (Jungle Tarai) district, in which this tract was then included, from 1774 to 1779, his duty being to introduce peace and settled government. According to local tradition he was opposed by the *ghatwals*, and their opposition led to the construction of the fort at Chakai. The villagers assert positively that the fort facing the inspection bungalow is the native fort, and that the ruins near the *thana* and north of the bungalow are all that remain of the British fort. Local tradition also says that he was buried at Chakai, but his tomb, if it exists, cannot be distinguished from the Muhammadan tombs scattered about."

A Community Development Block has since been started at Chakai with all its activities and ramifications. A veterinary dispensary is also under construction. It is also the headquarters of an *Anchal-cum-Development* Block. There is a post office with registration and Savings Bank facilities and one missionary hospital. It has a population of 860 persons, according to 1951 census.

CHAUTHAM.—The last *District Gazetteer of Monghyr*, 1926 mentions the following :—“A village in the north-east of the Monghyr subdivision, situated at the junction of the Baghmati and Tiljuga rivers, about 15 miles north-east of the town of Monghyr. It contains the residence of an old Kshattriya family known as the Babus of Chautham. According to the family tradition, they are descended from Murar Sahi, who, with his brother Jorawar Sahi, was in the service of one Raja Kanchan. The estate of the latter having been taken by the Mughal Emperor Akbar, the two brothers returned to their home near Delhi and rendered good service to the Emperor. They were rewarded by the grant of two zamindaris, Godhna Manjhi (also called Chirand Chapra) in the Saran district, and *tappa* Chautham in this district. Jorawar Sahi took possession of the former and Murar Sahi of the latter, which he enjoyed till 986 F., i.e., 1578 A. D. He then lost his life in a battle against one Saiyad Sahi, and all the females of his family, for fear of ill-treatment, set fire to the house and were burnt to death. One son, Ram Sahi, however, escaped, and going to Delhi, had the zamindari restored to him. The estate, it is said, was originally covered with jungle, which the founders of the family cleared.” The population is 3,858 according to 1951 census. There is the office of a Block Development Officer. There are Schools and Post Offices.

DEOGHAR.—The last *District Gazetteer of Monghyr*, 1926 mentions the following :—“A small hill in the south-east corner of the Monghyr subdivision, situated about ten miles south of Kharagpur close to the Sangrampur Road. It is composed of giant boulders piled one on top of another, and on its summit is a temple known as the temple of Ochnath, which is dedicated to Siva. The people of the neighbouring villages come here on the 14th day of Phalgun (February) to worship the god, and on this occasion there is a fair lasting for three days. Buchanan Hamilton 100 years ago described the hill as a very picturesque rock of granite. ‘On its summit is a small temple, to which none of my Hindus would ascend, although they were very desirous, and although a Moslem *lascar* showed them the example; but the precipice is tremendous, and the ladders were very bad.’”

GANDOGHAT.—It is about 12 miles north-east of Jhajha and one mile east of Borwa Tahsil *Kachery*. There is a minor fall surrounded on all sides by beautiful hills covered with sylvan grandeur of tall trees like Sal and Asan. About 25 years back the place used to attract a huge gathering to have blessings of a Swami named Raghubir Swami whose place of meditation *chabutra* a platform is still intact at the peak of the hill.

About two furlong of the falls, there is a place covering an area about four acres, which gives a peculiar rebounding echo when trod upon or patted upon the ground by the hill.

GIDHESHWAR.—About eight miles south of Jamui, there is a place Gidheshwar. The genesis of the name is from the mythology that the tough fight between Jatayu the bird and Ravan who was stealing Sita took place at this particular place and that after the fight, Jatayu breathed his last at the spot. Whatever the fact may be, it is a fact that even now-a-days this steep and high hill is the abode of a large number of vultures.

There is also a temple of Lord Shiva. It is said that the temple was built by one Harinandan Prasad, *Tahsildar* of Khaira Estate. He previously found the Shiva *Linga* lying at a place in course of a survey, which he was doing as an *Amin*. However, at the time of installation when some earth was dug up around the *Lingam* for raising up it was found to be fixed up on a well built platform tied up with iron walls and bolts. A *mela* is held every year at the time of Shivaratri and Maghi Purnima.

It is also the head work of the Gidheshwar Pyne. It was started in the year 1952.

There is also a rest house building of the Waterways Department. The headquarters of the Kaira *Anchal-cum-National* Extension Service Block is located at Baribagh, i.e., Gidheshwar.

GIDHAUR.—The last *District Gazetteer of Monghyr* (1926) contains the following:—"A village and police-station in the Jamui subdivision, situated nine miles south-east of Jamui and one mile from the railway station of the same name. Population (1921) 1,859. It contains the residence of one of the oldest of the noble families of Bihar, the founder of which was Bir Bikram Sah of the Chandel sect of Chandrabansi Rajputs. The earliest account of his ancestors represents them as holding a small estate called Mohaba in Bandelkhand, and being overcome by Prithwiraj, the last Hindu emperor of Delhi. Subsequently, they were driven out by the Muhammadans in the 11th century, and won for themselves three principalities, viz., Bijaigarh, Agorhi-Barhar in the Mirzapur district, and Bardi in the present Rewah State. A few generations later Bir Bikram Sah, a younger brother of the chief of Bardi, left his home under the direction, it is said, of the god Shiva, and set out with a large following to the shrine of Baidyanath at Deoghar. Bir Bikram Sah found the country in the possession of aboriginals, said to have been *Dosadhs*. Then he overcame, killing their chief Nagoria; and the pool in which the Rajput victor washed his bloody sword is known to this day as the Khandwa Pokhar, i.e., the pool of the sword. He appears to have been the first Rajput invader of this part of Jharkhand, or the forest land, and after the lapse of six centuries the family which he founded is still wealthy and influential.

Their original home was at the foot of the hills, where the remains of an old stone fort and other buildings may still be traced in the scrub jungle; and close by the remains of a large fort called Naulakhagarh, described later in this chapter. In time their territory

extended further west into more fertile country. The son of Bir Bikram Singh, Sukhdeo Singh, is said to have built at Kakeswar, four miles east of Gidhaur, 108 temples to Siva and one dedicated to Durga. The eighth in descent, Puran Mal, established himself at Lachhwar (q. v.), sixteen miles west of Gidhaur, and built in 1596 the great temple of Baidyanath, a Sanskrit inscription in which refers to him as *nripati*, or king of men. After his death the property was divided between his two sons, the partition being explained by a quaint legend. It is said that a bard of Delhi came to Puran Mal, and recited some wonderful verses in praise of the Raja. When the time came to reward the bard, he declined to take any remuneration except the "philosopher's stone" (*paras*), which has the power of turning iron into gold. Puran Mal had no such stone, but one day, when he happened to be turning up some earth with a knife, the knife at once turned into gold. The Raja at once saw that the earth must contain the *paras*, and digging it up, gave it to the bard, who took it to Delhi. There he proclaimed his good fortune, and was sent for by the Emperor. The bard said that he would show the stone only in a boat, and it was arranged that the Emperor should sit in one boat and the poet in another. The latter then asked the Emperor to stretch out his sword, and, having touched it with the stone, threw the stone into the river. The sword was turned into gold, and the Emperor was convinced of the truth of the story. As the stone was lost, the name of the donor of the stone was ascertained, and he was directed to come to Delhi.

Puran Mal had died in the meantime, and his two sons Hari Singh and Bisambhar Singh ruled in his stead. The former was taken to Delhi and, being unable to produce another such stone, was sent to prison. While Hari Singh was in jail, Bisambhar Singh succeeded to the *gadi* and became sole master of the estate. Hari Singh, after some time, pleased the Emperor by his skill in archery and was given the *pargana* of Bisthazari. When he came, however, to take possession, he found Bisambhar Singh installed. An amicable settlement was therefore made between them. Hari Singh obtaining 9 annas of Gidhaur *pargana* and 7 annas of Bisthazari, while the rest was retained by Bisambhar Singh. The former was the ancestor of the Gidhaur Maharaja and the latter of the Kumar of Khaira. Another and more reasonable account is that Hari Singh was kept at Delhi as a hostage for the good conduct of Puran Mal, but otherwise the story of his return and of the amicable settlement with his brother is the same.

Dulan Singh, the fourteenth Raja, received high honours from the Musalman Government, and the title of Raja was confirmed by a *farman* of the Emperor Shah Jahan, which still exists, bearing date the 21st Rajab 1068 A. H., corresponding to A. D. 1651. In the struggle between the sons of Shah Jahan he took up the cause of Dara Shekoh, and the family still possesses a letter from the latter thanking

the Raja for his help, besides a letter from Prince Shuja asking for his aid. After the English assumed the government of Bengal and Bihar, Raja Gopal Singh, the nineteenth in descent, was for a time deprived of his estates, but afterwards recovered possession. The title of Raja was granted by the British Government in 1856 to his descendant Jaimangal Singh in recognition of his services during the Santal rebellion of 1855; and in 1861 he was granted an estate yielding a rental of Rs. 3,000 per annum to be held rent-free during his life-time, in acknowledgment of the services he rendered during the Mutiny of 1857. Subsequently, he was granted the title of Maharaja in 1865 and was made a K. C. S. I. in 1866; while the title of Maharaja Bahadur was made hereditary in the family in 1877 on the occasion of the assumption by Her Majesty Queen Victoria of the title of Empress of India. He was succeeded by Maharaja Siva Prasad Singh, and the present head of the house is Maharaja Chandra Mauleshvar Prashad Singh Bahadur.

The Government revenue paid by the estate is reported to be about Rs. 20,000, and the income about Rs. 2,50,000. After the accession of the late Maharaja Bahadur Sir Rameshwar Prasad Singh much was done to improve the village of Gidhaur, and it now contains a brick-built bazar, a good school and a charitable dispensary. The old Srivilas palace has been modernized, and a new palace called the Sukhnivas has been built. A clock tower, built to commemorate a visit of the Viceroy, Lord Minto, was opened in February, 1909.

The estate has now vested in the State. Gidhaur is also a *Halka* headquarters. There is one sugar mill just near the Gidhaur Railway Station. A well furnished guest house is here maintained on the pattern of dak bungalow by the Maharaja of Gidhaur. There is a post office in direct mail connection with the Railway Mail Service.

GOGRI.—The last *District Gazetteer of Monghyr*, 1926 mentions the following :—“A village in the Monghyr subdivision situated on the north bank of the Ganges, about 15 miles north-east of Monghyr. It is a station on the steamer route from Patna to Goalundo, and is connected by a road, four miles long, with the Maheskund railway station on the Hajipur-Katihar extension of the Bengal and North-Western Railway. The village contains a police-station, middle English school, dispensary, post-office and inspection bungalow, besides the estate offices of some influential zamindars. It is an important trade centre, being the main outlet for *pargana* Pharkiya. Grain is the chief article of export, but fish are also exported in fairly large quantities. The village was formerly situated some miles to the west, but the old site was washed away by the Ganges some years ago, when a flood of that river carried away the southern portion of the embankment which protects the place. The embankment has recently been raised and strengthened by the district board,

and it has now been brought under the Embankment Act after it has been remodelled."

It is now in the Khagaria subdivision and not in Monghyr subdivision as mentioned in the last Gazetteer. It has got now a pitched road from Maheshkhunt. This is also the headquarters of a Community Development Block. There is a Union Committee. The village is now fast developing culturally and politically and is likely to assume the shape of an urban area in near future. There is a post office.

HALSI.—It is a village about eight miles on Sikandra-Lakhisarai Road. It is a growing village having a police ex-beat office and weekly veterinary dispensary. It has been decided to locate the headquarters of *Anchal-cum-National Extension Service Block* at Halsi. The village has a post-office with registration facilities.

HASANPUR.—The last *District Gazetteer of Monghyr*, 1926 mentions the following:—"A hill in the Monghyr subdivision, situated close to the village of Jaynagar a little to the south-east of Lakhisarai. Tradition states that there was a fort on this hill built by Indradyumna, the last Hindu king of Magadha, and that he buried his treasure here. Remains of buildings constructed of brick and stone have been found here, and in the vicinity there are the foundations of other old buildings, cut stones and idols. A fuller description of the hill and its neighbourhood will be found in the article on Jaynagar. It is possible that this is the small solitary hill with a high double peak or with crags piled one above another, which Hiuen Tsiang mentions as the place where Buddha overcame the demon Vakula."

HUSAINABAD.—The last *District Gazetteer of Monghyr*, 1926 mentions the following:—"A village in the south-west of the Monghyr subdivision, situated three miles south of Sheikhpura. It contains the residence of one of the oldest Muhammadan families of the district, which traces back its descent to Makhdum Sheikh Shams-ud-din, surnamed Faryad Ras Kurraish-ul-Hashmi, a Saiyid of the family of the Prophet Muhammad. According to the family tradition, he was born in Turkey, but having come to India with his uncle Kazi Rafi-ud-din, who held the office of *kazi* under the Sultan of Turkey, settled in Oudh and died there in 780 A. H., i.e., about 1373 A. D. His son Sheikh Manjhan Shahid was murdered while on a journey to Bihar, and thereupon his widow, with her two sons Sheikh Mustapha and Sheikh Junaid, settled at Sheikhpura. After the death of Sheikh Mustapha, several of the family migrated to Patna, where their descendants still reside; but about 1836 A. D. two of the family, Muhammad Yahya Khan and his son-in-law Fida Ali Khan left Patna and returned to this district, where they settled at Husainabad. The present representatives of the family are called Nawabs by courtesy, this title having been enjoyed by their ancestors,

some of whom were distinguished personages. Two of them, Nawab Shab Khan and Nawab Fida Khan, who met their death during the Maratha raids, were, it is said, *Wazirs* of the Emperors of Delhi; and it is claimed that the office of *Wazir* was hereditary in the house. The family was granted an *altamgha jagir* by the Emperor Aurangzeb, and Shah Alam gave Nawab Ali Ibrahim Khan a robe of honour, the appointment of Shah Hazari and the title of Amin-ud-daula Aziz-ul-Mulk.

Ali Ibrahim Khan, the most distinguished member of the family, is frequently and prominently referred to in the *Sair-ul-Mutakharin*, where he is described as 'the illustrious and high-born Khan, the beneficent, munificent, excellent, learned, sincere and valiant'. He appears first to have won the favour of Ali Vardi Khan, who invited him to Murshidabad with other persons, distinguished for their birth, rank, learning and talents, and granted him a large pension. Subsequently, he became a trusted courtier of the Nawab Mir Kasim Ali Khan, to whom he proved a good counsellor. He tried to dissuade him against his disastrous expedition into Nepal and also to prevent his engaging in war with the British. It was he who advised against the Nawab stopping the boat laden with arms on its way to Patna which formed a *casus belli*; and later, after the defeat at Udhua Nullah, in vain urged him to release his English prisoners or at least send the women under escort to the British army under Major Adams. After the defeat of Mir Kasim at Patna, Ali Ibrahim Khan remained faithful to his master, and there is an amusing tale of his diplomatic conduct when a quarrel took place between the Nawab and his ally Shuja-ud-daula, the Nawab Vizier of Oudh. Mir Kasim Ali, apparently to bring shame on the latter, assumed the dress of a *fakir*, and Ali Ibrahim Khan, being asked to persuade him to assume his proper dress, appeared before him wearing only a shirt and a pointed cap in place of his usual turban. After this, when Shuja-ud-daula imprisoned Mir Kasim Ali, and his followers deserted Mir Kasim, Ali Ibrahim Khan alone remained loyal, showing then, as on other occasions, a fidelity uncommon in those troubled times. It is said that when asked why he still clung to Mir Kasim in spite of the way in which the latter maligned him, his manly and dignified answer brought tears to the eyes even of the mean-spirited Nawab Vizier.

After the battle of Buxar, when Mir Kasim fled northwards, Ali Ibrahim Khan retired to Murshidabad, and thence-forward was largely involved in palace intrigues. He was appointed *Diwan* to the Nawab Mubarak-ud-daula, and subsequently espoused the cause of Muhammad Reza Khan and effected his release from prison. He fell out, however, with the latter, and was ruined by a palace intrigue. Subsequently, he was offered high offices by the Nawab, Muni Begam and the Governor-General, but declined them all. Later, however, we find that he accompanied Warren Hastings when he went

to Benares in 1781; and that after the repression of the rising of Chait Singh, Warren Hastings granted him a *khilat*, confirmed the title of Amin-ud-daula Aziz-ul-Mulk, which had been granted to him by Shah Alam, and made him Judge of Benares. Further details of his life will be found in the *Sair-ul-Mutakharin*, which gives an amusing account of his character and ways, of his knack of making extempore verses, of the taste and elegance with which he wore his clothes and turban, of the urbanity of his manners, and of his successes as a lover.

The brother of this nobleman was Ali Kasim, of whom there is little to record, except that, when in 1781 Warren Hastings made his well-known visit to Benares with Ali Ibrahim Khan to bring Chait Singh to reason, Ali Kasim Khan met them at Monghyr, entertained them on a lavish scale, and accompanied them to Patna. His son, Muhammad Yahya Khan, moved from Patna to Husainabad, and the next head of the family was his nephew and son-in-law Fida Ali Khan. The latter earned the thanks of Government for furnishing information regarding the movement of rebels in the Mutiny of 1857, while his son Nawab Ali Khan was made a Khan Bahadur, and granted a certificate in recognition of his conduct as an enlightened and loyal zamindar and of the service he rendered in the famine of 1874." The population is 2,419 (1951). There is a post office.

INDPE.—The last *District Gazetteer of Monghyr*, 1926 mentions the following :—"A village in the Jamui subdivision, situated four miles south of Jamui and two miles north of Khaira. It contains the remains of a large fort attributed by local tradition to Indradyumna (called locally Indradaun), who is believed to have been the last of the Pala kings. The following account of the remains, as they were a century ago, is given by Dr. Buchanan :—"The work is pretty extensive, the fort being a square of about 1,650 feet. The rampart of brick has been about 10 feet thick, and the ditch about 15 feet wide, so that neither could have been intended for any serious resistance to any army; but they were sufficient to guard against surprise or insurrection. The east face is rather irregular, being bent in south from the gate, which is not exactly in the middle, as is also the case with the western gate. In the northern and southern faces are no gates. Before the eastern gate are two heaps of bricks, that have been considerable buildings. Within the outer fort has been a citadel. To the left of the passage between the outer gate and that of the citadel, entering from the east, are two considerable heaps of bricks: that nearest is said to have been a temple of Siva, and a Priapus still remains. On the right, towards the north-east corner of the outer fort, are three very considerable heaps, surrounding four smaller. Towards the south-west corner of the inner fort, on its south side, is another heap; and these are the only traces of buildings in the outer fort.

On entering the citadel from the east, you have on the left a mound, which from its great height is by far the most conspicuous part of the whole building. It is said to have been a place (*chandini*) to which the Raja repaired to enjoy the freshness of the evening air; and this tradition is confirmed by the remains of a small terrace of brick, as usual in such places, that has been built on the top of the mound. The mound is, however, so very great a member of the whole, that I rather suspect it to have been a solid temple of a Buddha; as we know that the Rajas of this part of the country, immediately previous to the Muhammadan invasion, were of that sect. Beyond the mound is the royal palace, as it is called, raised on a lofty terrace 220 feet long by 110 wide. Traces remain to show that this terrace has been occupied by three apartments, where probably the Raja sat in state, while his family was lodged in wooden buildings, that have left no trace. The brick buildings in the outer fort, and without the eastern gate, were probably public offices, and the officers and domestics of the family were perhaps accommodated in buildings of no durability sufficient to leave traces that are now observable."

The great mound referred to in this account marks the remains of an old stupa measuring 125 feet in diameter at its base by 35 feet in height. The base is now broader than it was owing to the accumulation of debris, but the diameter of the mound is 65 feet at a height of only 20 feet from the base. It stands within an irregular enclosure of two walls and has a deep shaft sunk from the top. The place was clearly an extensive settlement, and many mounds still remain which would repay exploration.

In fact, Mr. Beglar, who visited the place in 1872, says that he can "confidently assert that a careful and thorough examination of the mounds, and especially of the great tope, will prove a great acquisition to the present meagre knowledge of ancient Indian structures".

JAMALPUR.—A town in the Monghyr subdivision, situated six miles south of Monghyr and 299 miles from Calcutta, at a height of 173 feet above sea-level. The town, which is picturesquely situated at the foot of the Kharagpur Hills, owes its development to its being the headquarters of the Mechanical Department of the East Indian Railway. The workshops were first established here in 1862. The place was at one time the headquarters of the Engineering, Traffic and Locomotive Running Departments; but these Departments have been removed to Calcutta. The workshops are among the largest in India, covering an area of 133.12 acres, of which 35.70 acres are roofed over.

Achievements of the Workshop.—Jamalpur Workshop was credited with complete erection of 452 Engines during the first ten years after its establishment and by 1873, 306 of these engines were

running on the line and the rest were either under repairs or kept as standbys. The boilers, wheels and axles and other major components were obtained from abroad but the minor component parts required for periodical overhaul were mostly manufactured in the Workshop. It would appear to be a fairy tale now if the incomparably low price, at which engines were purchased at that time were told. It is seen that in 1865, 67 passenger engines and 135 goods engines complete with tenders were purchased at a total cost of Rs. 64,94,000 inclusive of loss on exchange.

Railway Colony—starting construction of.—By 1868 the total strength of subordinate staff requiring accommodation at Jamalpur reached the figure of 336 for whom 132 rooms were constructed at a cost of Rs. 1,76,000 the figures include 12 men then employed at Monghyr. The Railway Colony at Jamalpur, it appears, was already in the making by 1865. For construction of roads in the Colony for "comfort, health and convenience of Railway servants" the Government sanctioned a capital grant of Rs. 5,000 (non-recurring) through the Commissioner of Bhagalpur Division, as Government's share for the scheme of construction of roads executed by the Railway. Shortly after the scheme was completed the Jamalpur Municipality was ushered into existence and the Railway started paying municipal taxes in respect of its holdings from 1868.

For long 38 years, since its establishment the Workshop had only steam as motive power to drive the machineries installed in it. Unfiltered water required for shop purposes used to be pumped from Monghyr by steam pumps in two stages into the tank, popularly called the North Tank. Drinking water for the Colony used to be drawn from the wells sunk in the compounds. It was in 1900 that the electrical power was first in evidence, being generated in a small power house installed in a building 130 feet long and 12 feet wide and 30 feet high equipped with 3 "U" type Bellies compound steam engines. In course of time steam was gradually replaced by electricity to serve as motive power to run the machineries. The different manufacturing processes having been considerably facilitated by electricity newer kinds of machines were gradually purchased and installed in the Workshop.

Electricity solved another vital problem of supply of drinking water to the residents in the Railway Colony, replacing as it did, the steam pumps with which water used to be pumped from the river Ganga. This supply was more oftener than not quite inadequate to the requirements of unfiltered water for shop use and was not available for use for drinking purposes. Gradually the arrangements for drinking water-supply was wonderfully improved with electricity being used for pumping purposes resulting in a considerable increase in output. The present arrangements are unique in that water from Ganga at a distance of six miles is first pumped by the electrical

pumps installed on a pontoon, on to the reservoirs situated on the top of the hill near Jamalpur at a height of about 300 feet and after proper treatment there supplied to the residential buildings down below. These reservoirs were constructed in 1912 and opened by Sir Edward Gaite, the then Lieutenant-Governor of Bengal, Bihar and Orissa.

Construction of Engines, etc.—Besides erection and periodical overhaul of engines the Workshop is credited with the construction of engines, boilers and tenders. The following table will show the construction of such articles undertaken and completed from time to time :—

- (i) 99 tenders were constructed between the years 1885 and 1913.
- (ii) 216 smaller classes of engines were constructed during the 24 years from 1899 to 1923. Of the major components required for these engines, only two items were purchased from abroad and the rest either fabricated or reclaimed from old and unserviceable stock; of the latter special mention may be made of the most important component, i.e., wheel centres cast locally in the shops.
- (iii) 103 boilers were constructed in the shops between the years 1910 and 1926.

Training of Technical Personnel.—Up to 1914, i.e., the year in which the first world war broke out, all posts in the superior and subordinate supervising cadre used to be filled in by covenanted foreign personnel and Anglo Indians. When during the war many of such people left the country on active service abroad the necessity for training Indians to fill in such posts was first felt by the then Administration. After the cessation of hostilities arrangements were taken in hand to draw up a scheme for technically training suitable Indian candidates who might eventually fill in the posts in the above two cadres of the technical branch of the railway. It, however, took long five years for the scheme to be perfected and from 1925 regular recruitment of approved candidates for technical training in the Workshop was commenced. Before 1925 there were a few Indians recruited for such posts but the *modus operandi* followed in such recruitment was desultory as it varied from time to time. The Railway Technical School at Jamalpur, which had been opened a few years before for imparting technical education to the trainees, was placed on a firm and more rational basis in 1925 with a well balanced curriculum for technical education of the apprentices being introduced. The Technical School by now has turned out quite a large number of Mechanical Engineers, who are filling in posts, in both Class I and Class III services of the Railway. The technical fineness of the products of this school is at par, if not above, with that of their confreres turned out by the Universities in the Country.

On 1st January, 1925, the management of the Railway was taken over by the State and the task of framing policy governing recruitment, conditions of service of the employees and other cognate matters came within the purview of the Legislative Assembly. This transfer of management was marked by a wholesome change towards progressive betterment of the service conditions of the employees. The erstwhile distinction, which was invidious in nature, existing between the European and Indian staff in regard to pay-scales, leave and other emoluments were levelled up in 1928-29 and a common pay-scale was finally introduced in 1934 which had however come into force from July, 1931.

Present Lay-out of the Workshop.—The shops are at present spread over an area of 133.12 acres properly fenced round, of which 35.70 acres are roofed over. There are altogether 28 constituent shops subdivided into three distinct categories to facilitate the manufacture of the component parts of and repairs to Locomotives, particulars of which are given below :—

(i) Finishing Shops	11
(ii) Manufacturing Shops including Foundries and Rolling Mill.	14
(iii) Tools and Tinplate Shop, Insp. Finishing and Manufacturing.	3

Manufacturing Shops.—In the manufacturing group, the two Iron Foundries and one Brass and White Metal Foundry cast all ferrous and non-ferrous engine components and other articles required for use by the Railway the most important of the ferrous materials cast are the D/O plates and the engine cylinders. Almost 90 per cent of the E. I. Railway's needs in respect of D/O plates and almost 100 per cent needs in respect of cylinders of the E. I. Railway and other Indian Railways are met by the materials fabricated in these shops. The Rolling Mill turns out re-rolled ferrous bars of different sections required for use in the Workshop. It would, however, be very interesting to note that many tons of non-ferrous bars were also re-rolled in this Rolling Mill during the war years to meet the needs of the various Ordnance Factories. The Bolt and Nut Shop turns out bolts and nuts required by the different departments of the Railway. The casting and finishing of a 60-ton Anvil Block of the Chittaranjan Locomotive Works in 1950 in this Workshop has been acclaimed to be a land-mark in this history of Indian Foundries casting heavy materials.

Finishing Shops.—In the Finishing Shops the different engine components fabricated in the Manufacturing Shops are properly machined and made ready for use. Besides these, materials required for consumption by other departments are also finished for use. The efficiency of the operations done in these shops is very aptly illustrated by the fact that there was not a single rejection by the Ordnance

Factory at Kirkee from the stock of 3 inches Trench Mortar Bombs manufactured and finished in these shops at a rate of 50,000 per year during the last war. The precision and finish with which these articles were manufactured were really praiseworthy. The periodical and intermediate repairs to Locomotives are carried out by the Shops in the Finishing Group. During the ninety years of their eventful life, in which considerable changes have taken place towards improvement, these constituent shops have treated and overhauled at a very modest estimate, approximately 30,000 engines coming for periodical hospitalisation with major ailments in their constitutional set up. But the total annual engine outturn at times reached the peak of 400 engines. The total number of engines treated for minor ailments through intermediate repairs during this period is in the neighbourhood of 11,000. The cost of overhaul of engines is in the vicinity of Rs. 10 lakhs a month. This is, however, no small an achievement specially in view of the fact that this rate of outturn was uniformly maintained during the two most critical periods once in 1934 after a divine visitation in the form of the terrible Bihar Earthquake and the other in 1947 after the political upheaval resulting from the unfortunate partition of the country and the resultant interchange of staff. But credit goes to the workers, who with grim determination under the able leadership of those above them, rose equal to the occasions and warded off the calamity which might have otherwise proved fatal, to this beloved concern of theirs, which has given them bread for generations. The Eastern Railway Mechanical Workshop at Jamalpur has thus turned the corner round and is now on its way to further progress.

Motive Power.—The motive power for running the entire series of component shops is supplied by the Railway's own Electrical Power House of the capacity of 8,300 K. W. transmitted through 911 Nos. of Motors of 9,468 H. P. situated within the four walls of the Workshops. The electrical energy was first harnessed for industrial operation in the year 1900. Two German Walter & Co. Water Tube Boilers are under installation to replace two drum and two three drum B. & W. Water Tube Boilers. This will considerably increase the quantity of electrical energy now being generated.

Duty Hours.—The duty hours observed in these shops are from 7 to 11 hours (morning spell) and from 12 noon to 16 hours (afternoon spell) with an hour's break from 11 hours to 12 noon on week days and from 7 hours to 12 noon on Saturdays. The administrative offices observe duty hours as from 10 to 17 hours with half an hour's break from 13 to 13.30 hours on week days, and from 8 to 12 hours on Saturdays.

Strength of Personnel—both Workshops and otherwise.—The daily number of staff employed is now a little over 14 thousand including all classes of staff.

Accommodation for Staff.—The Workshop at Jamalpur is pre-eminently situated in a rural area although the small township growing round it possesses modern amenities of life, e.g., water-supply and electricity. There are only 752 units of Railway quarters of different types available at the station, whereas the total number of staff of Mechanical, Electrical, Accounts, Stores, Medical and Engineering Departments is in the neighbourhood of 16,000. Out of this total number for about 11,000 workers of all Departments, who are residents of the outlying villages, free transport is provided by the Railway by three Workmen's Trains plying between Jamalpur and three railway stations two of which are situated at a distance of 19 and 15 miles each way and the other at a distance of six miles only.

Hospital.—A fully equipped hospital including a modern X-Ray plant is maintained by the Railway to cater for the needs of the staff. The hospital provides for 120 beds and its operation theatre is equipped with modern appliances in view of Jamalpur being an industrial town. The main hospital is situated in ideal environments at the foot of a hill, not very close to the Workshop, and is efficiently managed. The total cost per bed during 1950-51, including charges for supervision was Rs. 2,235.

Educational Facilities.—There are at present four Railway schools run at the cost of the Railway for education of the children of the employees up to the High School standard. Total number of students reading in these four schools is in the vicinity of 1,000. Besides ten non-railway schools in the area adjoining Jamalpur are receiving annual financial aid from the Railway.

There has also been opened a degree college at Jamalpur, viz., the Jagjivan Ram Sramik Mahavidyalay, with a bulk financial contribution by the Railway authority.

Sports and Pastimes.—Besides the two Railway institutes which provide for outdoor and indoor recreations for staff, the Jamalpur Sports Association, which is a premier sports organisation in the State of Bihar, conducts all kinds of sports for its members and holds annual sports meets.

Welfare Organisation.—The Welfare Organisation always maintains a personal contact with the workers and settles their grievances quickly with the result there has not been any major labour trouble in the recent years. There is a well-run canteen.

Co-operative Stores.—There are two properly registered co-operative stores run by the Railway workers, one of them was established in 1892 and the other in 1942.

Humanitarian Work done by the Staff and the Administration.—The terrible earthquake of 1934, besides taking a toll of 23 lives in

the Workshop, the station and the Colony, caused an extensive damage to the Railway property. Quite a number of residential buildings and the brick-built structures in the Workshop area were razed to the ground and those left still standing were in no way secure for habitation. The destruction thus caused, led to an elaborate scheme for reconstruction of both station and office buildings and residential quarters having to be very quickly undertaken by the Railway. The entire scheme was pushed through to completion in an inconceivably short period of four years. The residential quarters constructed in the post-earthquake scheme are all provided with the two essential amenities, viz., filtered water-supply and flush-privies—the superior types of quarters are besides electrically fitted. Supply of electricity to the rest of the quarters is at present engaging the serious attention of the Railway Administration.

The morale of the Railway workers, had never before been put to a harder test than during the difficult days immediately following the earthquake, when they rose to a man to relieve the distress of the sufferers irrespective of whether they were Railway workers or otherwise. The community spirit of the Railway workers got an excellent impetus under the stress of this appalling disaster. The Railway Administration sanctioned an advance of Rs. 33,000 to their 5,000 affected workers as a measure of immediate relief.

Similarly during 1947, after the unfortunate partition of the country, the local administration with the help of a band of social workers amongst the employees arranged for a wonderful reception of the 751 refugee employees with their families coming from the old N. W. and B. A. Railways. Care was taken to ensure that maximum comfort was afforded to the unfortunate persons. The refugee staff on arrival at this station were supplied free meals at the cost of the Railway for first three days and housed in an old military camp properly remodelled for habitation with primary amenities of water-supply and electricity. The Railway Administration also gave employments to quite a large number of unattached refugees.

✓ **JAIMANGALGARH**—Is a site of historical and archæological importance, twelve miles north of Begusarai. On an excavation of the site a number of relics belonging to remote past have been unearthed. They were found when an old tank 300 feet long and 100 feet wide was being excavated for public use. The western bank of the tank cuts through the outer wall of the settlement site. Three rows of wooden posts—five posts in each row and each at a distance of $7\frac{1}{2}$ feet are to be seen approximately in the middle of the tank. In addition to this two outer posts—one in the left and other in the near—are also visible.

On exploration terra-cottas, glazed ware, an iron sickle and other articles were found.

A proper excavation has not yet been done. On the evidence of the finds it would not be unreasonable to suggest that the site belongs to the Post-Sunga Age. Jaimangalgarh also yielded in December, 1955 a hoard of coins out of which only 3 silver coins could be procured. Most of these coins (of the hoard) belonged to the Tuglug period.*

JAMUI.—Headquarters of the subdivision of the same name situated four miles south-west of the Jamui Station on the main line of the East Indian Railway. It has a population of 11,594 persons according to 1951 census. The town is connected by a good tar macadam road with the Jamui Railway Station, which consists for the most part of one long street forming a continuation of the Mallepur Road. On either side lie the shops and dwellings of the grain merchants and other shopkeepers, while minor roads branch out at right angles, leading to the non-trading parts of the town and to the residences of the professional classes. The bridge gulfing the Kiul river lying in between Jamui and Mallepur gave way due to high floods in the year 1949. A new bridge has now been constructed.

On approaching Jamui from the railway station, the first public buildings met with are the Co-operative Bank, the High School, the Subdivisional Office and the Subdivisional Magistrate's residence, masonry buildings of the ordinary kind. On the opposite side of the road is the Munsif's court. About a quarter of a mile within the town, in a clear open space, stands the police-station. Immediately behind it is the sub-jail and behind this again is the charitable dispensary, which was completed in 1874. In front of the *thana* compounds stands the Gilani Girls' M. E. School which was established in the year 1939. The name of the school was given after the name of the then S. D. O., M. S. G. Gilani. There is also a high school for boys. The other public buildings* in this town are the Excise warehouse, the Sub-Registrar's Office, the Mukhtears' Association building and the Local Board Office, and a veterinary dispensary. There are also the offices of the Grow More Food Officer, the P. W. D. S. D. O., the S. D. O., I/C Waterways Division and the Excise Inspector, recently started and located in rented house. There is a Union Committee at Jamui. In a building with a fairly big compound situated in front of the S. D. O.'s residence on the other side of the road is located the office of the Congress Committee, Jamui and inside it there is a public library with a beautiful collection of books called the Gandhi Adhyayan Mandal. A children's park has been established in the year 1950 and is situated on the eastern side of the S. D. O.'s court compound. To the adjacent east of the children's park is the well-furnished District Board Dak Bungalow. There is a deep tank by the side of the

* Vide Bulletin no. 4, March, 1959, JANS and Museum, G. D. College, Begusarai, edited by Prof. R. K. Choudhury.

children's park which was desilted in the year 1951 with a view to provide labour to the poor section of the mass who were in distress due to the scarcity conditions then obtaining in the subdivision. There is a landing ground three miles to the south-west to Jamui. Jamui is a rainfall recording station. Although it lies within the great gangetic rice plain, the town shares in the slope of the country from Chakai and the Hazaribagh plateau northwards. This circumstance and the proximity of the Kiul ensure excellent drainage and render it one of the healthiest places in the district. To the south of the town is an extensive old fort called Indpegarh, already described in this chapter.

Jamui as a town has now made much improvement in spite of the insanitary roads and a number of *kutchas* buildings on the main road. There is a first grade college at Jamui and a number of educational institutions. There is a provincialised State hospital in charge of a Civil Assistant Surgeon and there is also a Lady Assistant Civil Surgeon. A number of Government offices have been located at Jamui. There is facility of petrol pumps on the main roads and motor vehicular traffic has become very heavy. There are now a number of passenger buses connecting Jamui with Monghyr and other important places in the district. Opposite the Dak Bungalow is a maidan which is commonly known as Nehru Maidan, as Pandit Jawaharlal Nehru, the Prime Minister of India, had addressed from this maidan.

Jamui has a certain amount of commercial importance for grains and timber. There is an electric power house.

JAMUI SUBDIVISION.—The southern subdivision of the district lying between 24°-22' and 25°-7' N. and 85°-49' and 86°-37' E. with an area of 1,276 square miles. At the time of census of 1901 it comprised an area of 1,593 square miles and its population was 5,51,227 as compared with 5,53,917 in 1891. The Sheikhpura *thana* which then formed part of it has since been transferred with the Barbiga Outpost to the Monghyr subdivision and the population of the Jamui subdivision as it constituted in 1925 was 3,70,695 and according to the census of 1951 it came to 5,33,079. This subdivision is the least densely populated part of the district, supporting only 419 persons per square mile owing to the fact that in the south it merges in the Chotanagpur plateau and contains large area of jungle. It contains 1,538 villages one of which Jamui is its headquarters. There are five police-stations in this subdivision, viz., Jamui, Lachhamipur, Sikandra, Jhajha and Chakai. There are police beat houses at Chandermandih, Simultala and Charkapathal each under the charge of a Sub-Inspector of Police.

JAYNAGAR.—A small village in the Monghyr subdivision situated close to the Lakhisarai Railway Station. This place is said to have been the stronghold of a Hindu chief of Magadha, called

Indardaun, who, according to local legend, was defeated by a Muhammadan called Makhdum Maulana Nur, whose tomb is at Khagaul, half a mile to the north of the railway station. Indardaun has been identified with Indradyumna, the last of the Pala kings, who was conquered by the Muhammadan invaders under Bakhtiyar Khilji.

The name Jaynagar belongs properly to the position on the south, to which Indradyumna is said to have retired after his defeat by the Muhammadans. The position is formed by two short ridges of small rocky hillocks running parallel from west to east, the opening to the west being closed by an earthen rampart, and that to the east by what were massive works, but are now mere mounds. Between the ridges there are two long parallel mounds, which have every appearance of being—as the people say they are—the ruins of the houses of a street or *bazar*. On the top of the northern ridge there was once a building of some kind, probably a stupa, and on the southern ridge there are the foundations and part of the walls of a small monastery. The walls have large dressed stones on both faces, and there are quantities of bricks lying about the ruins, as well as on a spur below the monastery, which was levelled to form a terrace for building. To the west and south of the hills there are many fine tanks. According to the people, there are *atharah-ganda-pokhar*, or “eighteen four, i.e., seventy-two tanks”. On the north-west there is a fine sheet of water, upwards of a mile in length from north to south, which has been formed by embankments extending from the western end of the northern ridge. Jaynagar is believed to be the most southerly portion of a city, which once extended for four miles along the bank of the Kiul river. General Cunningham points out that it corresponds in position with the Lo-in-ni-lo of Hiuen Tsiang, which lay 200 li, or 33 miles, to the west of Hiranya Parvata, i.e., Monghyr, and he considers it probable that the Chinese syllables may be only a faulty rendering of Kiul.

Close to the top of the northern ridge the villagers say that Indradyumna had his treasury, which was sealed with a magic seal; but all that can be seen is plain, smooth rock, perhaps artificially smoothed. It is said that Indradyumna had a trusted warrior, whom he raised to the highest posts, until at least he asked for the hand of his master's daughter in marriage. The king was very angry, and had a cavern made in which he placed all his treasure. When all was safely stowed away, the king invited his general to see his treasury, and when he unsuspectingly went in, let fall the trap door and sealed it with a magic seal. It was not long before he suffered for thus killing his best general; for the Muhammadans came down and drove him a fugitive from place to place, until he was obliged to fly to Orissa. His last place of refuge is still pointed out—a natural cavern on the top of southern ridge. [Reports, Arch. Surv. Ind., Vol. III, pp. 159-160; Vol. VII, pp. 118-119.]

JHAJHA.—A railway station on the Eastern Railway situated in the south-east of Jamui subdivision at a distance of 20 miles from Jamui. It is a growing township and has a population of 10,466 according to 1951 census. The original name of this place was Nawadih but to prevent confusion with other places having similar names, the Railway authorities named the station "Jhajha". It is an engine changing station having a big yard for goods traffic. The railway staff are provided with quarters. There is a railway dispensary with two doctors of the rank of Assistant Surgeon. A lady health visitor is also posted here for the benefit of the staff. Sanitation of the railway colony is looked after by the railway authorities and is managed by a committee consisting of railway officials. There are two clubs for the recreation of the staff. A power house has been installed for the supply of electricity to the railway colony and the station. There is an Anglo-Indian School and M. E. School. A H. E. School is run in the M. E. School building in shifts. With the growth of this station the general population has also increased. There is a fairly big market outside the railway colony area called Jhajha Bazar. There is a police-station, a district board dispensary, a district board dak bungalow, a Forest Range Office and Office of the Central Excise Inspector here. A Circle Officer who is of the status of Junior Civil Service, is also stationed at this place. It is a big centre for *biri* manufacture and about 30,000 people residing in the far flung areas of Jhajha *thana* get employment in manufacturing *biris* at and around Jhajha. There is a Union Committee outside the railway area to look after the sanitation of the local people.

KABAR TAL.—A lake in the north of the Begusarai subdivision, about eight miles in length and two miles in breadth formerly flowed through the north of the district. It is of no great depth in places, and a portion generally dries up in time to allow rice to be sown broadcast in May, the crop being reaped from boats in November. The water, except where it is very deep, is covered with a thick growth of tall reeds, which give shelter to numerous water fowl, so that the lake is one of the best shooting grounds in the district. It also swarms with fish, and is an important source of the fish supply of the people.

There is an island in the lake known as Monkey Island, from the number of monkeys which frequent it. The island is a sacred spot; and when the Permanent Settlement was concluded in 1793, not only was it allowed to remain revenue-free, but Government made a yearly grant for the express purpose of feeding the monkeys and keeping alight a lamp which burnt day and night in a small temple on the island. This grant was continued until 1852, when it was discovered that the light had been extinguished and the monkeys had not been fed, the money being misappropriated by the priests. The grant was accordingly withdrawn. Palm trees abound

on the island, but they are never tapped, for the people believe that they would yield blood instead of toddy.

The temple above mentioned is a small shrine dedicated to Jaimangala, another name for the goddess Durga or Bhavani, a painted figure of whom may be seen in the niche opposite the low door in front. The building is believed to be very ancient, and considerable sanctity attaches to it, pilgrims coming to it from distant parts, especially during the Durga Puja. It is also visited by villagers from the neighbourhood on Tuesdays and Saturdays, these being auspicious days. This is the only temple on the island, which is overgrown with jungle and traversed only by rough tracks. Badly burnt bricks may be found here and there, and a number of cannon balls have been found, so that it is probable that the island was originally a fort. This hypothesis is rendered more probable by the fact that the place is known as Jaimangalgarh, i.e., the fort of Jaimangala. It is situated four miles east of Cheria Bariarpur and twelve miles north of Begusarai.

KHAGARIA TOWN.—A fast growing town in the Khagaria subdivision with subdivisional headquarters, is situated on the river Gandak at a distance of about three miles from its junction with the Ganga. In 1921 census, it returned a population of 9,521 souls as against 10,050 in 1951 census. It is an important trade centre, a large proportion of the chillies and grain exported from the north and north-west of the district, and from the Darbhanga district passing through it. Merchants from far and near corners of India have come and settled down here. The town has a station on the North-Eastern Railway, which passes over a large bridge of seven spans, with a waterway of 650 feet constructed over the Gandak about $2\frac{1}{2}$ miles to the west. There are several Government offices, post and telegraph office, a degree college, police-station, district board bungalow and a subdivisional hospital. Fish, cheese, grains and chillies are exported from Khagaria.

KHADIGRAM.—About ten miles away from Jamui on the Jamui-Monghyr Road in village Numer is situated the Khadigram in the valley of two hills. It is the headquarters of the Akhil Bhartiya Sarva Sewa Sangh and a reputed Bhoodan training centre.

This is one of the centres where Gandhiji's philosophy of life is being pursued. The centre is now in charge of Shri Dharendra Nath Mazumdar. Khadigram is a new name for village Numer. The population of Numer according to 1951 census is 1,765.

There is a post office with registration facilities.

KHAIRA.—The last *District Gazetteer of Monghyr*, 1926 mentions the following:—"A village in the Jamui subdivision, situated five miles south-east of Jamui. It contains the residence of one of the leading zamindars of the district, who belongs to a branch of the family of the Maharaja Bahadur of Gidhaur. The legend

accounting for the separation of the two branches has already been given in the article on Gidhaur, and it will be sufficient to state that the founder of the family is said to have been Hari Singh, the eldest son of Puran Mal, Raja of Gidhaur. Hari Singh was kept at Delhi, presumably as a hostage for the loyalty of his father. On the death of the latter, his younger brother was installed as Raja, and, on his return, Hari Singh agreed to accept a portion of the estate. The original seat of the ancestors of both families appears to have been at the foot of the hills near Khaira, where the remains of an old stone fort and of other buildings may still be traced in the jungle. Close by and in better preservation are the remains of a large masonry fort known as Naulakhagarh (q. v.), the erection of which is by local tradition ascribed to Sher Shah, but which may once have been the seat of the family. The late head of the family, Ram Narayan Singh, received the title of Raja Bahadur from Government. Kumar Guru Prasad Singh, son of Raja Bahadur Ram Narayan Singh, sold the estate in January, 1919, to a syndicate of which Rai Bahadur Baijnath Goenka was the principal member. The sale was impeached by the younger brother of Kumar Guru Prasad Singh, on the ground that the estate was inalienable by custom. The litigation has not yet (1925) come to an end; but Kumar Baijnath Singh has failed, in the court of the subordinate judge of Monghyr and in the Patna High Court, in his attempt to have the sale set aside." The estate has now vested in the Government.

There is a post-office with registration facilities.

KHARAGPUR.—It was once a place of some importance, of which the last *District Gazetteer of Monghyr*, 1926 mentions the following :—"A village in the Monghyr subdivision situated close to the eastern flank of the Kharagpur Hills, 25 miles south-east of the town of Monghyr and 12 miles from the railway station of Bariarpur. Population (1921) 2,189.* Historically Kharagpur is one of the most interesting places in the district. According to tradition, the surrounding country was originally held by an aboriginal race, called Khetauris, who were ruled by 52 chiefs. Three Rajput brothers, named Dandu Rai, Basdeo Rai and Mahendar Rai, took service with Raja Sasanka, the Khetauri Chief of Kherhi, a small principality, ten or twelve miles south-east of Monghyr. In the course of the wars in which they engaged, they collected a large following of Rajputs; and at last, when strong enough, rose in the night on their master, murdered him and his family, and assumed his power. They then entered on a series of successful contests with the neighbouring chiefs, and are credited with conquering all the 52 Khetauri chiefs. The eldest of the three brothers was Dandu Rai, and he passed on the chiefship to his son, Rup Sah.

* The population according to 1951 census is 7,549. It is the headquarters of a Block Development Officer and there are post-offices and schools.

Coming to historical times, tradition relates that the ruling chief in the time of Jahangir was Sangram Sah, who was summoned to Delhi to do homage to the Emperor. He refused to obey the summons, and his disobedience led to the advance of a punitive force. Sangram Sah took up a strong position in the defile of Markan; but one of his soldiers went over to the enemy's camp, and agreed to assassinate him in return for a large reward. Coming up while Sangram Sah was praying, the traitor shot him through the head. This act of treachery, however, had little immediate result, for Chandrajot, his widow, so valiantly resisted Baz Bahadur, the leader of the Mughal troops, that, at last despairing of success and wishing to end a contest with a woman, he proposed an armistice. This being agreed to, Baz Bahadur persuaded the Rani that she should go to the Imperial Court and obtain the Emperor's favour, offering to intercede for her. When the Rani arrived at Delhi, her son Toral Mal was thrown into prison, but Baz Bahadur succeeded in obtaining his release.

Toral Mal was induced to change his religion and become a Musalman, being given the name of Rozafzun. The daughter of a noble was given him in marriage, and afterwards a cousin of the Emperor himself. He was advanced to the rank of *mansabdar* of 3,000 horse, while the command of 2,000 horse was given to each of his children, Bihruz Shah and Abdul Shah. Eventually Toral Mal returned to Kharagpur with his wife, leaving Abdul as an hostage at Delhi, and died about A. D. 1635. The Mughal historians give a different account of the career of Toral Mal, or to give him his Muhammadan name Rozafzun.

He was succeeded by Bihruz Shah, who according to the chronicles of the family, added to the already large estate, being rewarded for his services in the Kabul war by the grant of *chakla* Midnapore, in which he built a town and named it Kharagpur. Of his successors there is little of interest to record till the time of Muzaffar Ali, who fell under the displeasure of the Nawab Kasim Ali. A military force being sent to dispossess him, he fled to Ramgarh, whence he was induced to return in the hope of a reconciliation; but on his arrival at Monghyr, he was seized and kept a prisoner. On the downfall of Kasim Ali, Muzaffar Ali obtained his liberty, but did not recover his property, which was placed in charge of an *amil* or manager.

Dr. Buchanan Hamilton gives some further details regarding the history of the family. Muzaffar's son, Faiz Ali, having appealed to the British Agent at Patna, the property was restored to him, but an *amil*, Abu Talib, was left at Kharagpur to protect the interests of the Company. This officer soon accused the Raja of turbulence; and he was again deprived of all authority, his house plundered, and his family thrown into prison, but he himself escaped into the jungle fastnesses of a rebel hill chief, Jagannath Deo.

The Raja now sent an agent to Murshidabad, and complained to Muzaffar Jang, who issued orders to Shitab Rai, the Governor of Bihar, to see justice done. On this, Faiz Ali and the other members of the Raja's family were released from prison, and Abu Talib recalled. That officer, knowing the fate that awaited him, took poison; and his whole wealth was secured by Shitab Rai, who restored nothing to the family, but sent another officer, who allowed the Raja no more authority than before. The Raja then sent his son and his *diwan*, or minister, with another complaint to Murshidabad, but on the way they met Shitab Rai, who sent the son back and persuaded the *diwan* to accompany him to Calcutta. The Raja, believing that the latter had betrayed him, sent another agent, Rudra Mohan by name, to Calcutta, who gave security, and obtained an order that the management of the estate should be restored to the Raja.

About this time the house of the *kanungo* of Kharagpur was robbed, and the *amil* immediately charged the Raja with the crime, which his family of course denied. The charge, however, was believed by Government, and a European subaltern, Mr. Clerk, with two companies of soldiers, was sent to punish him. The Raja retired to the forests, but deputed his son to meet the officer. When the young man came within a day's journey of the troops, some *ghatwals* informed Mr. Clerk that he was not alone, and intended to fight. Thereupon the English soldiers marched by night, and, surprising the party, killed many, but the Raja's son made his escape. After this, Mohan Singh, a Rajput *ghatwal*, informed Mr. Clerk where the Raja was concealed, and the force advancing suddenly caught him and sent him to Patna, where he was put in irons. In 1770 he petitioned against the *ghatwals* and the *amil*. They were called before Shitab Rai, their accusations declared groundless and the Raja released from prison, but ordered to remain at Patna. A few years later (1774–9), Captain Browne appears to have administered the tract in the extreme south as part of the Jungleterry after the Raja had been ousted from his property. In 1781, however, Warren Hastings ordered the estate to be restored to the Raja Kadir Ali.

Kadir Ali was succeeded by Ikbal Ali Khan, after whom came Rahmat Ali, the last of the family who was Raja of Kharagpur. In 1839 he fell into arrears of revenue, in consequence, he alleged, of embezzlements by his agents at Monghyr, who had quite enough money in their possession to pay the Government demand. The whole of his great property, except Haveli Kharagpur, was sold on the 29th January 1840; and Raja Bidyanand Singh of Purnea and Balanath Sahu became the purchasers. In 1845 the remaining estate of the Raja met with a similar fate, being purchased by the Maharaja of Darbhanga. Rahmat Ali Khan died in 1852, and was buried at the entrance of his Imambara. Some descendants of Rahmat Ali are still living in reduced circumstances.

The Kharagpur Raj was at one time a great principality extending from the south of Monghyr to the south of Bhagalpur and the Santal Parganas, and marching with the northern boundary of the territory held by the Birbhum Rajas. Kharagpur itself contains few remains to attest the former greatness of its Rajas. There is, however, a ruined palace built by Raja Bihruz, adjoining which is a three-domed mosque picturesquely situated on the river Man. A marble slab in one of the walls shows that it was built in 1068 A. H., i.e., 1656 A. D. during the reign of the Emperor Shah Jahan. Three miles from Kharagpur there are two temples and two tanks standing opposite to one another on each side of the road leading to Tarapur. The place is said to have been a hunting seat of the Rajas of Kharagpur while they were still Rajputs. The temples and tanks on the south of the road are ascribed to one of the Rajas, and those on the north to Chandravati, one of the Ranis. They are accordingly known as *Rajarani Talao*.

Kharagpur is now perhaps best known for a large reservoir constructed fifty years ago, when the Kharagpur estate, with the rest of the property of the Maharaja of Darbhanga, was under the management of the Court of Wards. It is formed by a dam built, two miles west of Kharagpur, across the Man river, which at this point debouches through a narrow gorge in the hills. To the south-west the gorge widens out into a valley hemmed in on all sides by low but abrupt hills, and here a large reservoir has been formed by the accumulation of the river water and of the drainage from the hills and valleys. This reservoir irrigates about 18,000 acres and forms a beautiful lake, which, according to Mr. Lockwood, rivals the renowned lakes of Killarney.

About a mile or two above the dam is a picturesque waterfall, called Panchkumari or the five princesses. In the neighbourhood is a hill also called Panchkumari, a name explained by the following legend. It is said that the five daughters of the Raja of Kharagpur took refuge there when their father was taken prisoner to Delhi. Being unable to escape from their Muhammadan pursuers, they killed themselves by jumping from a precipice, preferring death to dishonour. At the foot of the hill is a spot where the Rani is said to have committed *sati* on hearing that the Raja had been put to death at Delhi.

About $2\frac{1}{2}$ miles south-west of the Panchkumari fall, not far from Karmantari village, is a group of hot springs known as Lakshmikund, which emerge from crevices in rocks on the west side of a narrow torrent bed, some distance above and not far north of the lake, into which they discharge. These springs, which were not noticed by Buchanan, are most conveniently reached from Kharagpur, eight miles to the north-east, by taking a boat across the lake. On the 1st of November, 1917, Mr. V. H. Jackson found that the temperature of eight of the eleven principal outflows was over 146°, while the

temperature at the largest was 151.3° , which is higher than the maximum temperature recorded in the Bhimbandh or Janamkund groups, which these springs closely resemble. As at both of the latter groups of springs, there is another series of springs lower down, which are distinctly cooler.

KHARAGPUR HILLS.—The last *District Gazetteer of Monghyr*, 1926 mentions the following :—“A range of hills situated immediately to the south of Monghyr town, and so called after the town of Kharagpur, which lies at the foot of the hills to the east. These hills, which are an offshoot from the northern face of the Vindhya Hills, measure 30 miles in length, with an average breadth of 24 miles. Although the group lithologically resembles the Vindhya Hills, it contains within its valleys, and on some of its higher peaks, rocks of a much softer nature, such as quartzite, chlorite schist, hornblende, etc. In the interior are several valleys, precipices, hot springs, hill torrents, quarries and a few villages. The hills nowhere rise to a greater height than 1,628 feet, which is the height of the high table-topped hill 13 miles south of Monghyr, named Maruk. They gradually converge towards Monghyr town, where they dip under the Ganges, in the bed of which there is an outcrop of bare quartz rock. A small hill, named Pirpahar, about three miles east of the station, forms the most northerly point of the hills, which terminate in a perpendicular bluff overhanging the old bed of the Ganges.”*

KIUL.—About the place the last *District Gazetteer of Monghyr*, 1926 mentions the following :—“A village in the Monghyr subdivision, situated 34 miles, by rail, from Monghyr, on the eastern bank of the Kiul river. The river is spanned by a fine lattice girder bridge of 9 spans of 150 feet each, and there is a large railway station, Kiul being a junction of the loop and chord lines of the East Indian Railway with the South Bihar Railway. The village is small, uninteresting and modern, owing its creation to the railway; but the neighbourhood has some interest to the archæologist on account of the remains which have been found. To the south is the small village of Kowaya, which appears to have been built upon part of an ancient city, for the land is a succession of undulating mounds abounding in old bricks and broken images. On the bank of the river, close to the hamlet called Brindaban, there is a conspicuous mound, upwards of 30 feet in height, which evidently marks the remains of a solid brick stupa. It was excavated by General Cunningham, and a depth of 6 feet, or 25 feet above ground level, a small chamber was uncovered, which contained a relic casket of pale yellow steatite in the shape of a stupa, and a small figure of Buddha of the same material. Inside the casket was a small golden box containing a fragment of bone, and a broken silver box of the same shape and size with a green glass head. General Cunningham

* Captain S. R. Sherwill, *The Kurrukpoore Hills*, J. A. S. B., Vol. XXI.

conjectured that the building was of late date, i.e., not earlier than the 9th or 10th century A. D., and this supposition was confirmed by a subsequent discovery. On the eastern face of the mound a small arched chamber was unearthed, and the bottom were 200 or 300 seals of lac. On the western side a smaller chamber was discovered, in which were four bronze images, a steatite image of Buddha, and a large earthenware jar filled with lac seals, of which altogether 2,700 were counted. These seals on examination were found to be of four different kinds and were presumably the official seals of a monastery located here. The characters of the writing showed that they were engraved in the 10th or 11th century A. D. This mound appears to have been made a quarry for bricks, but a portion still remains, and close by is another mound, which apparently marks the site of an old monastery. General Cunningham has conjectured that Kiul may be an altered form of the name which Hiuen Tsiang has handed down as Lo-in-ni-lo.*

Kiul now is one of the main railway junctions in Bihar. The main line connects Calcutta and Delhi. The loop line takes off from here and runs to Sealdah Railway Station (Calcutta) connecting Jamalpur (for Monghyr), Bhagalpur, Sahebganj and Pakur in Bihar. The South Bihar branch runs from Kiul to Gaya connecting Sheikhpura, Warsaliganj, Nawadah, etc. The railway station has a waiting hall, refreshment room, bookstall, etc. The number of railway porters runs beyond one hundred. Kiul handles transshipment of goods by the railway. The recent opening up of Barauni by a rail-cum-road bridge from Mokameh enhances the importance of Kiul. The 1951 census population of Kiul is 1,715 and has a good number of Railwaymen. There are post-offices and schools.

KUNDAR.—It is a place about six miles from Jamui and about two miles west from Mallehpur. It is the head work of Lower Kiul Valley Canal System under construction. The population is 1,002 according to 1951 census.

KUNDGHAT.—It is about six miles away in the south of Sikandra and one mile from Lachhuar. There is a temple of Kundeshwari Devi which is held sacred by the Jains. Presently it is the head work of the Kundghat scheme which has been completed. It is a part of village Mathurapur. •

KHAGARIA SUBDIVISION.—The subdivision of Khagaria, the north-eastern portion of the district of Monghyr, is situated between 25° 15' and 25° 50' north latitude, 86° 20' and 86° 54' east longitude. It extends over an area of 752 square miles and according to the census of 1951 has a population of 5,84,625 persons.

Formerly the district of Monghyr, the most westerly district of the Bhagalpur Division, consisted of only three subdivisions, namely,

* Reports, Arch. Surv. Ind., Vol. III, pp. 156—8.

Sadar, Jamui and Begusarai, but in the year 1944, a new subdivision of Khagaria was created in order to cope with the manifold problems which beset the administration of the State particularly because of the various difficulties arising out of a lack of easy means of communications.

The entire subdivision is situated to the north of the Ganga, in the north-eastern sector of the district. The subdivision is bounded on the north by Bangaon of Madhepura *thana* of Saharsa district, on the west by Rosera *thana* of the district of Darbhanga as well as Begusarai, on the south by the Gandak as well as the Ganga and on the east by Kishanganj *thana* of the district of Purnea and *thana* Bihpur of the district of Bhagalpur.

Except on the south which is bounded by the Gandak and the Ganga, all the boundaries on the other sides are artificial.

This subdivision is an extensive plain formed by the rich alluvial soil brought down by a number of rivers and streams, such as the Ganga, the Gandak, the Bagmati, the Kamla, and the Koshi. The Ganga forms the southernmost boundary of the subdivision in three *thanas*, namely, Parbatta, Gogri and Khagaria. Between the Ganga and the Gandak there is a *diara* land, known as Rahimpur Diara with 22 *tolas*, which form an extensive plain of fertile soil which is always affected by the two rivers. The southern portion is divided by the North Eastern Railway which runs through the whole of the subdivision from the western end to a few miles east to the Pasraha Railway Station. At a distance of a few miles from Khagaria flow the Bagmati with its undulating course passing through the low-lying portions of the *thana* and going across the *thana* of Choutham and then ultimately falls near Choutham in the Ghaghri which is an important tributary of the Koshi. The Kamla and the Koshi and their branches flow through the northern portion of Bakhtiarpur and form the main channel of Ghaghri. From Badla *ghat* to Koparia on the N. E. Railway line the low-lying lands are swampy and are flooded during the rains. These rivers have comparatively narrow channel and enter this subdivision from the east and the north. Immediately after a heavy fall in the Sub-Himalayan tracts from which they debouch they frequently overflow their banks and submerge a considerable area under water.

During the recent years an embankment was constructed on the southern side of the Bagmati from Bahadurpur on the extreme western side up to Malpa at a cost of about Rs. 3,80,000 extending about 43 miles in length. The construction was completed in the year 1952. During that year the *bandh* proved very useful to the people of the area as it prevented the water flowing through the Bagmati from travelling towards the places to the south of the river. The result was that a vast area of land between the N. E. Railway line on the south-west and the Bagmati on the north-east could be

saved from the devastating floods and causing thereby a very satisfactory production of maize and paddy crops. The area thus covered was about 25 miles in length and 5 to 6 miles in breadth.

Formerly before the construction of the *bandh* this area had become very swampy and the people could not get a good yield of crops but during the year 1952 the yield was quite satisfactory and gave a great relief to the agriculturists. Unfortunately, however, the *bandh* proved to be useless during the succeeding years 1953, 1954, 1955, 1956 and 1957. Wide breaches occurred on the Kalwara *Bandh* in the district of Darbhanga in 1953 and owing to some faulty arrangements in the Begusarai subdivision, flood water entered into the area from the west and the south. Flood water also with considerable force rushed into the area from the north-western side as a result of which some breaches were caused on the Bagmati *Bandh* at certain places. The result was that practically the whole of Khagaria *thana* lying between the Bagmati *Bandh* and the railway line was severely affected. Large-scale flood relief had to be taken up.

The year 1954 proved no exception. Flood water came throughout the area in spite of the Bagmati *Bandh* although the breaches had been repaired just prior to the advent of the rains.

The flood havoc was repeated in 1955 by a breach in the Bagmati embankment at Jagia when about 15,000 acres of ripening maize and Kheri crops were washed away from the protected belt.

The year 1956 saw a breach in the Rosera-Parihara embankment over the Gandak near Mirzapur in Begusarai subdivision and water rushing eastward through the Kabar lake found its ultimate exit in the low-lying lands of the Khagaria P.S. within the embankment and thus the standing crops were once again washed away. During the current year (1957) a breach in the Bagmati embankment occurred only 5 miles to the north of the Khagaria town near the Etwa sluice gate flooding about 10,000 acres of land holding maize and paddy crops. Thus we find that breaches here and there have become a recurring feature.

In the southernmost portion of the subdivision which is covered by Parbatta *thana*, the Ganga flood used to be an annual affair. The water used to travel from the Ganga up to the southern portion of the railway line laying under water a vast area of land. The people of these tracts were, therefore, accustomed to cultivate the lands only for *rabi* crops and not for any *bhadai* crop. But there also a very strong embankment, namely, Gogri-Narayanpur *Bandh* has been constructed recently by the Irrigation Department of the Government of Bihar as a result of which the whole of Parbatta *thana* has been completely saved from the floods of the Ganga. To drain out the water from this area some sluice gates also have been constructed on this *bandh*. Unfortunately, however, the Irrigation Department has not paid any attention to the construction of any

sluice gate in order to receive some flood water of the Ganga. The soil, therefore, is losing progressively every year its power of productivity. The fields do not get the silt of the Ganga which they used to receive every year on account of the floods. The result is quite apparent. The yield per *bigha* has gone down. Crop pests, weeds and grasses have proved a nuisance to the agriculturists. The soil has become harder. The cultivators, therefore, have now discovered that agriculture as an occupation has become very costly while the productivity has declined to a considerable extent. Here too, a breach about two miles in length occurred during the year 1956 between Salarpur and Bharatkhand washing away about 50,000 acres of standing *bhadai* crops in Parbatta and Gogri police-stations south of the railway line. Along with the damage to crops, whole village of Mathurapur and part of Khajraitha went into bed of the river Ganga as a result of severe erosion. A retired line of the embankment was constructed during the current year (1957) and the erosion continued during this year as well and a large number of houses in Khajraitha and Bharatkhand have again been swallowed by the Ganga. There is no sign of the Ganga receding its course and experts in the Waterways Departments are again seriously considering a second retired line on the Gogri-Narayanpur embankment.

But it must be mentioned here that some sluice gates should be constructed in order to take inside the area sufficient quantity of water during the high floods so that the lands may receive some deposits of silt in order to increase the productive capacity of the soil of the protected areas.

The lands to the east of the railway line of the Bakhtiarpur *thana* at places are swampy and liable to floods. In case, however, of immediate flood in the streams the peasants expect a rich harvest of paddy as some flood in the initial stages of the growth of the paddy plants has always proved quite useful.

The Ganga touches this subdivision at its southern extremity in *tolas* of Rahimpur and leaves this subdivision at village Lagar on the south-eastern point covering about 35 miles in this subdivision. Touching Rahimpur *Tolas* it comes in the southern tracts up to Mansi and from there it flows towards the south of Nayagaon and then it goes up to Lagar on the southern point near Agvani Dumaria where lies a famous temple of Ajgaibinath Mahadeo which stands in the midstream of the Ganga on a small hillock in the district of Bhagalpur. This temple is a centre of attraction as the people every year during the festivities visit the temple to have a *darshan* of Mahadeo and to offer *pujas*, particularly during the Shivaratri festival.

The Gandak flows through the southern extremity of this subdivision. The present headquarters of this subdivision known as Khagaria is on the northern bank of the Gandak. The town of

Khagaria itself is situated in an area about $\frac{1}{2}$ mile in width and $1\frac{1}{2}$ miles in length on the northern bank of the Gandak. The river known as Burhi Gandak runs due south along the north-western boundary of the Begusarai subdivision for a distance of about eight miles from near Rosera in the Darbhanga district. It then turns to the east entering the district of Monghyr at a village Akaha, and follows a winding course through the Begusarai subdivision until it flows into the Ganga. It is navigable all the year round, for the large boats. Throughout the year there is a *ghat* known as Khagaria Ferry *Ghat* at the river which connects the two areas on both sides of it through a regular ferry which is settled by the District Board, Monghyr.

The Kamla known as the Tiljuga and its lower reaches, the Ghaghri, flow to Choutham where it receives the water of the Bagmati and the united stream then flows to Bhagalpur under the name of the Ghaghri. This river is also navigable by boats of considerable size all the year round.

The Ghaghri, which is known as one of the main branches of the Koshi, flows causing devastations by overflowing its banks during the rains. The other streams also receive water from the Koshi and flow in the low-lying swampy lands in the southern portion of this subdivision. On the bank of the Kamla there is a very famous place known as Katyayani Asthan. It is known as the bed of the Goddess. Katyayani, who is worshipped twice a week by a large number of people who visit the place and offer their *pujas* in the shrine.

Formerly the vast portion of land between the railway line and the three streams, namely, the Bagmati, the Kamla and the Ghaghri and the various streams, as the Maria river and the Maitha river used to abound in marshes. Even the Farkia *thana* which used to be filled in annually by the streams but now because of the construction of the *bandhs* known as the Bagmati and the Gogri-Narainpur *Bandh*, a vast portion of it has been brought under cultivation and protected from annual floods. There are, however, still such tracts in the Bakhtiarpur and the Khagaria *thanas* which abound in marshes. They are also full of fish and form one of the cheap sources of the fish supply. Rice is sown on the edges of the shallow marshes and the deeper ones are frequented during the cold season by wild fowls, geese, ducks and waders in extraordinary numbers. Even today near Shakarpura we get varieties of birds. In the estate of Bakhtiarpur also there are tracts of land where birds are found in plenty.

While there is no forest of Sal or other large trees in this subdivision, one cannot fail to notice the evergrowing jungles of Kash and Pater in the northern areas in the belt of the Koshi and its tributaries. At most of the places there are luxuriant gardens of mango and lichi for which the subdivision is mostly famous. At

Khagaria there are a large number of varieties of mango and *lichi* orchards and a large number of mango and *lichis* are sent outside for sale.

In the whole subdivision there is no hill. No mineral is found in this subdivision.

There are plenty of Babool trees in this subdivision. Neem, Sirish, and Sisho trees are planted usually on the roads and on the border of the fields. In *chours* of the flooded tracts, the tree which is found luxuriantly growing is Iser, being widely used as fuel and giving abode to a variety of birds of prey. Palm trees, including both the palmyra and the date-palm are found in plantations round the villages; but they are not so common as they are in the southern part of the district, where during the hot months, thousands of gallons of toddy are consumed by thirsty public and yield revenue to the Government. Among other fruit trees may be mentioned the *Jamun*, *Bel*, *Kathal*, *Lemon*, *Bair*, *Kela*, *Guava*, *Papita*, etc.

Wild animals, such as boars are occasionally found in the northern part of Bakhtiarpur. Nilgais are found in the Rahimpur *Diara* and also in the Bakhtiarpur and Choutham *thanas*. Tiger is now scarce but occasionally some of them travel from the northern part of Supaul jungle. Birds are seen in a large number in the various *chours*, particularly in areas visited by the Koshi, the Kamla and the Bagmati. Snakes are also found in the river basins in a large number. Fish are abundant because of the rivers and the *chours*. Khagaria is an important place for exporting fish to outstanding places. *Rohu*, *Kabai* and *Tengra* are particularly known. Crocodiles used to be found in the Koshi and Kamla but their number has greatly dwindled because of the devastation caused by hunters.

The climate of this subdivision in the southern part is good but is moist and a little unhealthy in Bakhtiarpur and in the northern portion of Khagaria and Choutham *thanas*. It may be said to form a medium between the dry parching heat of the up country and the close moist atmosphere of the south valley of Bengal. The seasons are the same as in other parts of Bihar. The summer begins towards the middle of March and continues up to the end of June.

The rainy season begins towards the end of June. The heat is often intense but is very favourable during the rains because of low humidity.

The average rainfall of Gogri and Jamalpur is about 52.46 inches while that of Bakhtiarpur is 44.09 inches. The whole of Bakhtiarpur, northern portion of Khagaria and Choutham are malarious. The climate is, however, healthy and pleasant in Parbatta, Gogri and the southern part of Khagaria *thana*. The cold weather is quite pleasant though we get cases of malaria in the northern tracts.

The territory now included within the subdivision of Khagaria does not possess any historical site of importance. It is said that

the entire area was *Dahnal*, affected by floods of the Ganga, the Gandak, the Kamla and the Bagmati and the Koshi and that because of its physical situation any site of importance must have been washed away. According to the history commonly known in this part, it is said that during the time of Emperor Akbar, Raja Todarmal had been entrusted with the duty of making a survey of the entire area but as he failed to do it he advised that this area should be excluded, in other words, he adopted the policy of *Farak Kiya* and that is why the area is known as 'Pharkiya Pargana'.

The first census of the district of Monghyr, it appears was taken in 1872, when its population was 18,14,638. During the next nine years it rose by 8.5 per cent; the number returned at the census of 1881 being 19,69,950. There was a further increase by 3.3 per cent during the next ten years as the population in 1891 was 20,35,021. At the census of 1901 it was found that the population had increased to 20,68,804 or by 1.6 per cent. A slightly higher rate of increase was shown in 1911 when the population was 21,35,000. There was a certain decrease of 4.92 per cent during the year 1921 when the population came down to 2,29,955. Now today in the year 1951 the population of the district was 28,50,656. During the 30 years, therefore, between 1921 to 1951, it seems the population rose from 20,29,965 to 28,50,656, that is by about 8,20,691. Gogri *thana*, which was formerly the whole of Khagaria subdivision contained in 1921, 4,12,798 roughly, whereas, according to the census of 1941, the population of this subdivision was 4,90,035. In 1951, the population was 5,84,625. The population of this subdivision, therefore, rose during the last 30 years by 1,71,827. The density works out to 777.42 per square mile. This increase appears to have been recorded in spite of the attacks of cholera, plague, fever and other diseases which took heavy toll in the previous years. This increase also may be due to the movement of a large population for grazing their flock in the Pharkiya *thana* of this subdivision every month during the months of January to May. Even people from the district of Darbhanga, Muzaffarpur and Bhagalpur visit this tract for the grazing of the cattle and for cultivation. A class of cultivators known as Dohatbars also are seen during the cultivating season. These people own lands also and actually reside in other districts. They may be called non-resident cultivators. Difference between them and the local people often arises leading to agrarian disputes. Sometimes it is found that these Dohatbars also bring with them cattle from their own districts in order to cultivate the lands without any difficulty.

The language prevalent at present in the subdivision is Hindi bordering on Maithli. Marwari is spoken by the Marwari class of merchants, while the number of Bengalees is very small. Formerly there used to live Bengali merchants in Khagaria, but the number has considerably declined. Urdu is also prevalent among the

Muslims but actually there is not much difference between Hindi and Urdu in the language spoken by the people. The Muslims, of course, use Urdu script. Kaithi is also prevalent particularly in the records of *Zamindari* Sheristas as well as in the lower courts.

Communications in this subdivision are not only unsatisfactory but are beset with various difficulties.

The North Eastern Railway runs through the subdivision in the southern and the middle sector. It passes through Shahebpur Kamal, which is in Begusarai subdivision and then enters in Khagaria. The next three stations on the main line are Mansi, Maheshkhunt and Pasraha. Narayanpur which falls just after Pasraha is in the district of Bhagalpur but the jurisdiction of Khagaria extends to a considerable distance as far as the distant signal of the Narayanpur Railway Station.

There is another branch line shooting off from Khagaria and passes through Olapur, Imli and Salouna. The last station Salouna is actually in Begusarai subdivision but it is quite near the extremity of Khagaria *thana*. A branch line also shoots off from Mansi up to Saharsa and passes through Badlaghat, Koparia and Bakhtiarpur. All these three stations are within the jurisdiction of Khagaria.

The Mansi-Saharsa branch line, however, is dislocated during the rains on account of heavy floods. Formerly the trains did not move between Katyani Asthan, a place just about $1\frac{1}{2}$ miles to the north of Badlaghat Station up to Koparia. A considerable distance about 6 miles long, had to be covered by boats. These days this gap has been narrowed down to half mile only. This disruption of communications during the rains causes immense difficulties to the people who have to pass through that route. Tourings by train become impossible. During the last few years, the Government of Bihar in the Revenue Department sanctioned a railway trolley for flood relief operations and it was placed at the disposal of the Subdivisional Officer. This trolley was the only means of communications, as one could go right up from Khagaria to Bakhtiarpur by trolley although it took about 3 to 4 hours in covering 22 miles.

Except these railway tracts, the other means of communications is road. But the roads are in very bad condition in this subdivision. The only metalled road of which this subdivision can be proud of, is 22 miles long Maheshkhunt-Aguawani Ghat Road which is still under construction and a gap of about 4 miles between Pipra and Karna is expected to be completed soon. The construction of two link roads—one linking this road to Gogri Bazar and the other linking this road to Maheshkhunt Bazar are alongside in progress. The other important road which is nearing completion is Khagaria-Parihara-Bakhri Road which is 18 miles in length, 13 miles falling in Khagaria police-station and rest in Bakhri police-station of

Begusarai subdivision. The other important landmark in road development of the subdivision will be made with the contemplated taking up of the construction of National Highways linking Muzaffarpur-Mokamah Ghat with Assam. The road passing through Sahebpur Kamal, Monghyr Ghat, Khagaria, Mansi, Maheshkhunt and Pasraha will be passing through the heart of the subdivision. Other roads are *kutchha*. The roads lying to the north of the railway line are at very many places breached by flood water and, therefore, they have to be repaired immediately after the months of November and December every year. Sometimes serious injuries to the roads which are already *kutchha* are caused by the floods in the flood-affected areas.

Even in the area bounded by the railway line on the north and the embankment on the west, south and east in Gogri and Parbatta *thanas*, the roads are far from satisfactory. One cannot go from Pasraha to Parbatta by road during the rains although this area is free from flood. The only reason is that the low-lying lands pass through an area which get water of the surroundings. The roads are *kutchha* and it becomes absolutely impossible for any vehicle to pass through these places. The road between Khagaria and Mansi is very important. The District Board Dak Bungalow and the Koshi College as well as the new jail and the Agricultural Farm are situated just by the side of it. Travelling by a motor vehicle is by itself a difficult affair. As the wheels move, volumes of dust rise up and make it impossible for the occupants to breathe easily. It is a sight to see the people alighting from the motor vehicle who have to cover even a short journey on these roads. It is difficult to recognise the occupants who are covered by dust from top to toe. This element of dust on the roads is also responsible, as could be gathered from the Medical Officers, for the outbreak of various diseases. The thin particles find their way straight into the throat, the eyes and the nose. The construction of roads is, therefore, very necessary as it will also ensure a high standard of public health in the subdivision.

The roads in Khagaria Bazar are also far from satisfactory. None of them are *pucca* or coal-tarred. During the summer one can find smoke and dust throughout the Bazar and it becomes very difficult to breathe easily. The Notified Area Committee wanted to construct good roads but they had no money. People should, therefore, realise that unless they join their hands in the payment of the taxes it will be impossible for the Notified Area Committee to construct the roads.

The other means of communications during the rains is boat. During the summer also in deep channels like the Gandak and the Koshi and others the boats ply. If the entire area is flooded, as it was flooded during the year 1954, the means of communications during the rains at least become easier as it is possible for a man to go by boat.

There is no air field in the subdivision. The nearest air field is at Begusarai.

A public telephone call office has been opened in the Khagaria Post Office and some private telephone connections have been established at the residence of private individuals including the residence and the office of the Subdivisional Officer.

The entire subdivision depends merely on agriculture with very little of small industries. Spinning by *Charkha* was introduced at certain places, namely, Bakhtiarpur in Bakhtiarpur police-station, Kanhaiyachak in Parbatta police-station, Gogri in Gogri police-station and Khagaria in Khagaria police-station. The centres at Khagaria did not attract a wide notice but the spinning centre at other places could attract a number of spinners. Kanhaiyachak has become justly famous for *khadi*. There are a large number of ladies who have made it their sole occupation. In Bakhtiarpur there is an *Ashram*, named Gandhi *Ashram* where spinning is greatly encouraged. Even this spinning has not been widely prevalent. Weaving of cloth at Gogri-Jamalpur could provide a number of people and this has become a source of livelihood to them. They are still carrying on this trade. They purchase mill yarn and by mixing the *khadi* as well as mill yarn, they produce cloth of good varieties. This industry has become popular in that *thana*. There is not much of small industries in the rural areas of the subdivision. Musahars carry on some work with bamboo and some cultivators do some sort of work, like *sutli* making. Pot-makers manufacture earthen pots and derive their livelihood from that trade. In some places boatmen ply boats but they are not fully engaged during the whole year, except the rainy season. Carpenters, cobblers and blacksmiths are also found in some villages. The only small industry, which has earned a good name among the people is *ghee* making, which is carried on in this subdivision on a large scale. This is entirely due to a large number of she-buffaloes being reared in the Pharkiya *Pargana*. Many good cultivators send their cattle to the Pharkiya *Pargana* for pasturage. Khagaria is famous for *ghee* making and in the Bazar a good trade has sprung up. There are certain firms in Khagaria, Mansi, Badlaghat and Pasraha, which send *ghee* to distant places.

• There is absolutely no literature on palm leaves nor there is any record to that effect. A vast portion of this subdivision lying to the north of the railway line is annually inundated by floods and therefore, highly cultured and educated people do not cherish the idea of residing in the villages in those parts. There is no history of any palm leaf literature available.

No record of any painting has been found. In the rural areas, however, some artists are found of crude execution. Sometimes on mud walls one would find pictures of animals or of goats, etc., but they do not show any developed stage of art.

Melas are usually held on the occasion of Hindu religious festivals, particularly in Dasahara and Kali Puja. In Khagaria, every year *melas* are held on the occasion of the last three days of Durga Puja performed in the month of Aswin. *Melas* of similar nature are held also in Alouli, Bakhtiarpur, Gogri and on a small scale at Katyani Asthan. Katyani Asthan attracts a large crowd owing to its historical sanctity.

During the Kali Puja *melas* are also held at Bhatkhand, Bakhtiarpur and Khagaria. These *melas* are of the usual type. One can find small shops of sweetmeat, cloth, articles of daily use in the life of the villagers. Some entertainments, like Jhulwa, Taramanchi, Kathghorwa and some magic shows are the usual features. Fruits, vegetables and articles of luxury, laces for hair dressing for women, small musical instruments for children, etc., are also brought for sale. Some political workers also establish their stalls for making publicity in favour of their parties.

For several years, Khagaria has been famous for its Gopastmi *mela*, which is held just after *chhath* in the month of Kartik. This *mela* is held near about the Goshala and attracts a very large crowd from various parts of the subdivision.

There is a very old temple, known as Ajgaibinath Mahadeo temple quite near the Agvani *ghat* in the Parbatta *thana*. On the occasion of Maghi Purnima as well as Shiva Ratri there is usually a large congregation of men and women at the *ghat* who go to the Shiva temple to offer their *pujas*. Usually on such occasions, the boatmen have a brisk trade. Sometimes accidents also occur.

Folk songs of Maithili are prevalent throughout the Khagaria subdivision. If collected, these songs would form a good piece of literature. Snake worship is not widely prevalent except in the cases who follow the Behula worship of snakes. The worship of Behula is not much prevalent in this part. Tree worship is prevalent among all sections of the Hindu community.

In order to inculcate among the cultivators, a number of research spirit and awakening to the modern methods of agricultural and small industries and to let them know what were the latest discoveries, an Agricultural and Industrial Exhibition was organised with the help of the non-official gentlemen of Khagaria sometime in the month of November, 1952. The exhibition was held on a large scale and various departments of the Government of Bihar, like Public Health, Agriculture, Veterinary, Silk Institute of Bhagalpur, Jail Department of Bhagalpur and Monghyr, Publicity, Fishery, Cottage Industries, Agriculture Section of Sabour had taken part in it and they exhibited not only the articles but also gave shows and delivered lectures in order to educate the people in the latest methods of agriculture and small industries. In addition to these, shops from various parts of the country had arrived on the occasion. This exhibition proved extremely attractive for about ten days. Light

entertainments were also provided. The exhibition was formally opened by the Chief Minister of Bihar.

In 1953 the Second Agricultural and Industrial Exhibition was held on a bigger scale. Various departments of the Government had sent their representatives to the exhibition. The exhibition was held for about a fortnight. It was formally opened by the Finance Minister, Sri Anugrah Narayan Singh and visited by Dr. S. K. Sinha, Chief Minister and Sri Ram Charitra Singh, Irrigation Minister. The articles put up for exhibition attracted a very wide notice and proved extremely educative to the people in general. Various sections relating to Agriculture, Veterinary, Public Health, Cottage Industries, Jail and others showed how the Government were doing their best to improve the living conditions of the people in general. The Publicity Department gave film shows almost every evening.

Such exhibitions have proved very useful and it would be really encouraging to the people if they are organised in future for their enlightenment.

LACHHAUR.—A village in the Jamui subdivision, situated about five miles west of Simaria and four miles south of Sikandra. It contains a large Jain temple and *dharma-sala* built in 1874 by Rai Dhanpat Singh Bahadur of Murshidabad, for the benefit of Jain pilgrims, who visit some places in the adjacent hills. The nearest are three miles south of Lachhaur and are marked "Muth Boodhroop" and "Muth Purusnath" on the Indian atlas sheet. They are two small shrines picturesquely situated in the valley between two parallel ranges of hills. In each of these shrines is a small statue of Mahavira, one of which dates back to Sambat 1505, while the other appears to be older. The temples themselves, however, are of recent date.* Some Jains hold Lachhaur to be the birth place of Mahabir Swamin, the 24th *Tirthankar* of the Jains.

Lachhaur is said to have been several centuries ago the residence of Puran Mal, Raja of Gidhaur, who built the temples mentioned in the account of Simaria. On the outskirts of the village there is a temple dedicated to Kali, which is maintained by the Gidhaur Raj. A large fair is held here during the Kali Puja festival. The population of Lachhaur according to 1951 census is 1,569.

LACHHMIPUR.—Lachhmipur, a large village under the police-station of the same name has been made the headquarters for an *Anchal* since May, 1956. A National Extension Service Block was started in the month of October, 1955. The dispensary there has since been provincialised. Nazari Forest Beat House is only half a mile off. There is a post-office with registration powers and savings bank facilities. The population according to 1951 census is not given in the District Census Hand-book. There is a Block Development Office and a post-office.

* Report, Arch. Surv. Bengal, 1902-3.

LAKHISARAI.—Now a growing township with a population of 17,329 according to the 1951 census, in the Monghyr subdivision, situated on the western bank of the Kiul river, 35 miles by rail from Monghyr. It is now connected by road with Monghyr. About its historical associations the last *District Gazetteer of Monghyr* mentions the following :—

“The village contains the *dargah* or mausoleum of Makhdum Shah, in which is a loose slab of basalt containing an inscription of the Bengal Sultan Rukn-ud-din Kaikaus. The slab is broken into two pieces, and most of the letters of the king's name are lost; but the fact that the name begins with Ruknuddunya and ends with the letter's, combined with the date, is sufficient to raise this identification beyond doubt. The only other known inscription of this king, which is inside the *dargah* of Maulana Ata at Gangarampur in the Dinajpur district, bears the same date, viz., the 31st Muharram 697, i.e., 19th October 1297 A.D. The inscription has no connection with the *dargah* where it now lies, as it refers to the building of a *Jama masjid*.

There were also formerly extensive Buddhist remains near Lakhisarai, but very little has escaped destruction. Several brick mounds can be traced along the Kiul river to the south of Lakhisarai, and some years ago numerous ancient statues are said to have existed there. They have almost all been carried away and the brick mounds generally have been made level with the ground. Some fine Buddhistic statues found here may be seen in the Indian Museum*.”

Lakhisarai has now got some local industries like vermilion and paint manufactories, etc. The town is electrified and there are possibilities for development of small industries in this town. In the last decade a very large number of *pucca* houses has been constructed. It has a combined post and telegraph office, schools, library and an inspection bungalow.

MAHESBARA.—Is a village in P.S. Manjhaul. During the last few years hoards of coins and a very unique inscription of the time of Ruknuddin Kaikaus were discovered. This inscription is dated 1291-92 A. D. and is unique and is one of the earliest Muslim inscriptions of Bihar. The population according to 1951 census is 2,574.

MALLEPUR.—Besides the railway station of some importance Mallepur has got an agriculture training school and farm and a ceramic factory. * There is also a charitable dispensary after the name of Srimati Lalita Devi, wife of Shri Shyama Prasad Singh, Chairman,

* Reports, Arch. Surv. Bengal, 1902-3.

Legislative Council, Bihar. The dispensary has also got the provision of maternity benefit. The ceramic factory is first of its kind in the State and it has been reinstated by a liberal grant of Bihar. The factory produces cups, saucers, tea-sets and electrical goods. There is a telegraph office, one public call office and the post-office is in direct main connection with Railway Mail Service. There are schools for boys and girls and a library. The population according to 1951 census is 4,695.

MANSI.—This is an important railway junction on the N. E. Railway situated just after Khagaria towards Katihar side. This is also headquarters of an Engineering district of railway. There is a branch line from Mansi going towards Saharsa and Supaul and connects Murliganj. This railway junction has assumed greater importance since the establishment of full-fledged district headquarters at Saharsa. It was noted previously for notorious criminals. Mansi is fast developing into a township. The railway station handles a good outturn of trade and commerce. There is a telegraph office, one public call office and the post-office is in the direct mail connection with the Railway Mail Service. The population is 350 (1951). This, however, was an underestimate as investigation shows.

MALNIPAHAR.—A hill in the Monghyr subdivision, situated in the Kharagpur Hills about seven miles north-east of Bhimbandh. There are several springs, known as Janamkund, at the bottom of the hill, which form the source of the Anjan river. One spring, which issues at all seasons of the year directly from a crevice in the rock, is apparently that of which the temperature was tested by Buchanan in 1811. Mr. V. H. Jackson, making tests at different seasons, has found that its temperature varies from 147.2° to 149° . A second series of springs, the existence of which was suspected by Buchanan, was discovered in 1912. These occur along the bed of the Anjan for about 150 yards, at a quarter of a mile from the source. Their highest temperature yet observed is 140° .*

MARUK.—A hill in the Monghyr subdivision, situated in Kharagpur Hills 13 miles south of Monghyr. The following account of the hill is quoted from an article on the Kharagpur Hills by Captain Sherwill :—

“A rough and steep scramble brought us to the summit of Maruk, a table-topped hill of 1,600 feet elevation, from whence we had a splendid view of Monghyr Station and town, 13 miles to the north of us; of the country beyond the Ganges for nearly 100 miles; of the Ganges winding through the highly cultivated plains of the districts of Patna, Monghyr and Bhagalpur; a good view

* *Eastern India* II, 199; Jackson, *Patna College Magazine*, Vol. III, 1909, pp. 1—8 and 54—8.

of the Rajmahal Hills to the east, distant 70 miles, and of the jungles at our feet. Clouds shut out the view of the Himalaya mountains, which a few days before we had seen from Monghyr in the plains, spread out in a vast panoramic view, their snowy sides tinged with the beams of the rising sun. The summit of this mountain is about a quarter of a mile in length and a few hundred yards in breadth, perfectly level and covered with a matted and tangled jungle of bamboos, mimosa, catechu, and *sakhua* trees. The spot from its elevation deserves to have a house or two erected on its summit, where invalids from Monghyr would, during the great heats of summer, find relief from the difference of temperature. Looking north and down into the jungle large bare masses of quartz rock are seen protruding through the surface of the country and overtopping the highest trees. The ferruginous clay-like laterite at the summit of the mountain is excavated into natural caves highly polished by the frequent visits of the long-tailed monkeys which abound in the woods in these hills.

"On the summit of this mountain we fell in with several of the gigantic yellow webs of the epeirae spider, which are as remarkable for their strength of web as they are for the variety of their forms and colours. The present specimens are red and black, of a formidable size and very active. Some of the webs we found stretched across our path measuring from 10 to 20 feet in diameter, in the centre of which the spider sits waiting for his prey. The webs from their great strength offered a sensible resistance when forcing our way through them; in the web of one of the spiders we found a bird entangled and the young spiders, about eight in number, feeding upon the carcass. The bird was, with the exception of his legs and beak, entirely enveloped in web, and was much decomposed; the entwined web had completely pinioned the wings of the bird so as to render his escape impossible. The bird was about the size of a field lark and was near the centre of the web; the old spider was about a foot above the bird; we secured, measured and bottled him. His dimensions were six inches across the legs; he was armed with a formidable pair of mandibles".*

The origin of the name Maruk is not known, but it is probably so called after the *maharuk* tree (*Ailanthus excelsa*). An ideal picnic spot but hardly used.

* *The Kurrukpoore Hills*, J. A. S. B., Vol. XXI.

MAULANAGAR.—A village in the Monghyr subdivision situated about half a mile east of Surajgarha, six miles north of the Kajra Railway Station, and 18 miles west of Monghyr. The traditional account of the origin and history of the village is as follows :—Formerly the place where Maulanagar now stands was covered by jungle. In the eighteenth century A.D. a saint, named Shah Nazim-ud-din Ali, happened to come to Surajgarha where his brother held the post of *Kazi*, and attracted by the solitude of the place, determined to pass the remainder of his life there. He took up his abode below a large tree on the bank of a lake, and people from all quarters began to visit him and beg that he would intercede with God for them. To one and all the saint humbly replied : ‘Go. Maula (God) will do you good’. The people of the neighbourhood, therefore, called him Maula Shah, and the place where he had settled Maulanagar. Here he was visited by Ali Vardi Khan, when he was marching northwards past Surajgarha on one of his frequent expeditions. Hearing of the fame of the saint, Ali Vardi Khan came to him, and, like the poor villagers, begged that he would pray to God for success in his campaign. The saint complied with his request, and as usual said : ‘Go. Maula will do you good’. The saint’s prayer was answered, and Ali Vardi Khan returning from a successful campaign, made him a grant of two *mahals*, viz., *pargana* Abhaipur and *taluk* Mustafanagar. The grant he at first refused, but at length consented on condition that its proceeds should be used for charitable purposes.

This tradition is confirmed by the *Sair-ul-Mutakharin*, which mentions Shah Maula among the saints of Bihar, and says that he passed his days in poverty giving his little all to feed passing wayfarers and the poor. “But Haidar Ali Khan, who commanded Ali Vardi Khan’s artillery, made application to that Prince for his bestowing on that holy man* the small *pargana* of Kajra. The request was granted with the best grace in the world, so that the general one day sent a *sanad* for it. Now the estate is enjoyed by his descendants, i.e., by the relatives of his wife, who all live comfortably upon the produce of it.”* Shah Maula was succeeded by a kinsman and his brother-in-law named Shah Ghulam Maula. He was, it is said, a minister of Nadir Shah, king of Persia, and accompanied him in his invasion of India (1739). Instead, however, of following Nadir Shah back to Persia, he came on a visit to Shah Maula, and having become his disciple was appointed as his successor. The present *Sajjada-nashin* of Maulanagar, Saiyad Shah Sami Ahmad, is his descendant.

The family traces back its descent to Saiyad Ahmad, a saint of Medina, and a champion of Islam, and gives the following account of its history. The son of Saiyad Ahmad, Shah Bagh, having been sent by Sikandra Lodi (1488—1517) to punish certain marauders who were ravaging this part of the country, settled and died in the town

* Raymond’s translation, II, 175.

of Bihar; and his descendant was Shah Ghulam Maula the second *Sajjada-nashin* of Maulanagar. The village contains a *khankah* or Muhammadan religious institution, to which are attached a mosque and *madrasa* and the tombs of the *Sajjada-nashins*. The property of the endowment consists mainly of *pargana* Abhaipur with an area of 20 square miles, the largest revenue-free tenure in the district, which brings in an income of about Rs. 32,000 per annum. Besides this, there are revenue-paying estates consisting of *taluk* Mustaphanagar and Islampur with an annual income of Rs. 8,000. The income is expended in maintaining the *khankah*, mosque and *madrasa*, in feeding the poor and maintaining wayfarers, and in supporting the family and relatives of the *Sajjada-nashin*. Maulanagar is a *tola* of Salempur the population of which is 3,924 according to 1951 census.

MONGHYR SUBDIVISION.—It is the headquarter subdivision with an area of 1,16,809 square miles. The population of the subdivision was 8,74,611 in 1901 as compared with 8,70,755 in 1891. The subdivision previously comprised of the present Khagaria subdivision also. The population of subdivision is now 9,37,204. It contains nine towns, Monghyr, Jamalpur, Sheikhpura, Barbiga, Lakhisarai, Burhee, Kharagpur, Tarapur, Surajgarha. Monghyr and Jamalpur have municipalities and there are Notified Area Committees in Lakhisarai and Burhee.

In this subdivision on the western-southern side in Kharagpur police-station the Santhals and Koras live near the hills and in Mufassil police-station near Dharahra Hills up to Kajra Hills the Santhals and Koras inhabit. In the southern side of Tarapur there are also some Santhals. The other inhabitants are as found in other parts of the country.

There are the following ten *thanas* :—

- (1) Monghyr Town police-station.
- (2) Mufassil police-station.
- (3) Jamalpur police-station.
- (4) Kharagpur police-station.
- (5) Tarapur police-station.
- (6) Surajgarha police-station.
- (7) Lakhisarai police-station.
- (8) Burhee police-station.
- (9) Sheikhpura police-station.
- (10) Barbiga police-station.

There are three main rivers in the subdivision: The Ganga enters the subdivision in the Burhee police-station at Kishunpur and leaves the subdivision near Ghorghat in the Mufassil police-station. The Ganga divides the Mufassil police-station in two parts at two places. The Kiul enters the subdivision in Lakhisarai police-station near Gorhi Pachan and again joins the Harohar at Sarjichak in the

same police-station. The Harchar flows only in Burhee police-station entering the subdivision at Rakshartal near Lakhisarai and joins the Ganga a little beyond Ramchandrapur.

Hills.—There is a barren hill range in Sheikhpura. There is no shrubbery on this hill range and the Sheikhpura town is situated at the toe of this hill. The Kharagpur Hill Range is about 34 miles long and 2 miles in width. The area is full of jungle and with plenty of wild animals like leopards, bears, deer and occasionally tigers. The area is full of hot springs. The most noteworthy of it and picturesque is Bhim Bundh where the Forest Department have constructed a rest house with sanitary fittings. There are also some cold springs. The next hill range is Dharahra Range in Mufassil police-station. This is also about 30 miles long. The lands on the foot of the hill are fertile and are irrigated by the water which comes from the hills.

Lakes.—The only and a big lake is the Kharagpur reservoir which is popularly known as Kharagpur Lake. This is in the midst of picturesque surroundings. The Waterways Department have constructed canals for irrigation. Unfortunately this beautiful lake is being silted up.

Springs.—There are some famous hot springs in this subdivision among which besides Bhim Bundh are Sitakund, Rishikund, Rameshwarkund, Singhrishi and a natural waterfall Panch Kumari.

There is a legend about Sitakund. It is stated Sri Sitajee had undergone here her fire ordeal. The water of this *kund* is boiling hot. There are also several petty springs there. Sitakund area was renovated by Sri Manohar Das of Banaras more than a century back. This area was again renovated through the munificence of Sri Sri Prakasa of Banaras, now Governor of Bombay. A tablet was opened in 1956 at the *kund* recalling the work of Sri Manohar Das in a public meeting presided over by Dr. S. K. Sinha, Chief Minister, Bihar and attended by Sri Sri Prakasa who was then Governor of Madras.

Singhrishi.—The legend says that Singhrishi who married the sister of Sri Ram Chandra had his Ashram here. It is situated at the foot of the hill. The approach is difficult. The surrounding is full of beautiful natural scenery. It is in Surajgarha police-station near Kajra.

Rishikund.—A hot spring in the Monghyr subdivision situated about six miles south of Sitakund at the head of a picturesque little valley between two ridges of the Kharagpur Hills. It has been made a place of worship and a reservoir, about 140 feet square, has been built to collect the water. The bottom is in some places sandy, in others rocky; and the water seems to issue all along the western side from numerous crevices in the rock. Bubbles rise from the whole extent of the pool near the hill, and where the gas issues from among

sand, it forms cavities like minute craters. According to observations taken by Buchanan on the morning of the 8th April, 1811 the thermometer in the air stood at 72°; in the water where it issued from the crevice of a rock, it rose to 110°, and one of the cavities to 114°.

Rameshwar Kund.—It is situated in Kharagpur police-station and on the north-west corner of the Kharagpur Lake. The legend goes that during the Muslim invasion one of the Generals camped at this site and dug the earth for water and accidentally a hot water spring came out.

Haha Punch Kumari.—It is on the western side of Rameshwar Kund. It is a waterfall coming from the hills with straight drop. The natural scenery is beautiful. This fall is named after the five girls of Hindu Raja of Kharagpur whose daughters committed suicide by jumping from the hill top to escape capture by the Muslim invaders.

Melas.—At Rishikund at Kharagpur police-station every year in the *Malmas*, a big *mela* is held which has a religious sanctity.

At Deogarah in Kharagpur police-station there is a hill. On the top of the hill is Sheo Mandir. A big *mela* is held in Fagun on Shivaratri day and it continues for three days.

At Rangnath in Kharagpur police-station also a big *mela* is held at Shivaratri day for two days.

At Rangnath in Tarapur police-station a big *mela* is held on Shivaratri day and it continues for five days. This village is situated on the road to Bhagalpur.

In Monghyr town *Dashara Mela* is held on a gigantic scale and about a lakh of people congregate here on the occasion from different parts of the district.

At Kastaharinighat in Monghyr town on Maghi Purnima day a big *mela* is held.

At Sitakund in Mufassil police-station every year a big *mela* is held on the occasion of Maghi Purnima. It is stated that it is held since the days of Ram.

NAULAKHAGARH.—A ruined fort in the Jamui subdivision situated seven miles south-west of Jamui and three miles south-west of Khaira. The fort, which is picturesquely situated at the foot of the Khaira Hills, is square in shape and is enclosed by thick walls made of unhewn stones and filled with cement. At each corner there is a round tower, and there are four gates, one leading through each wall. The northern entrance appears to have been the principal one being defended by an out-work. Inside steps lead up to the top of the walls, and outside, there is bastion on each side of the

four gates. The length of each wall is about 250 feet, but they have fallen down in many places. The fort was probably a stronghold of the Gidhaur Raj when its seat was at Khaira, but popularly it is ascribed to either Akbar or Sher Shah. It is said that after it was finished, the Emperor ordered a cannon to be taken up to the top of a peak in the adjacent range of hills, and, as it was found that the shot fell within the fort, it was abandoned as untenable. The same legend is told about the fort of Shergarh in the south of the Shahabad district, and it is said that the two forts are so similar that they may safely be put down to the same period. There are no traces of buildings inside, and the tradition may therefore be true that the place was given up immediately after it had been built, as it was not considered sufficiently strong. It may have, however, been built merely as a hunting lodge, for it lies just at the foot of several high hills, still covered with thick jungle. The name Naulakhagarh is said to have been given to the fort because nine lakhs of rupees were expended on its construction. Naulakha is however a common name for anything big, e.g., a mango grove supposed to contain nine lakhs of bricks, etc. (Reports, Arch. Surv. Ind., Vol. III, 1878; Report, Arch. Surv. Bengal Circle, for 1902-03.)

NARHAN ESTATE.—An estate situated in the districts of Darbhanga, Muzaffarpur, Monghyr and Patna, with an area of 57,282 acres. In Monghyr district 84 villages belong wholly or in part to the estate, forming a compact block in the *parganas* of Bhusarhi, Naipur and Imadpur. Of these sixty villages, covering an area of 30,359 acres, and containing a population of about 28,500 persons, belong entirely to the estate. The estate is so called because the family residence is at Narhan, a village lying just within the district of Darbhanga, close to the Monghyr boundary. The proprietress Rani Rajnit Kuer, was invested with the title of Rani in 1920, in recognition of her activities in carrying out works of public utility, of which the most notable in this district is the Forest Bridge over the Burh Gandak at Phaphaut. The estate has now vested in the Government.

NAGI DAM.—The dam's site is situated about five miles in north-east in *tola* Chhuchhuneria of village Barajore. It is the headquarters of the Nagi Dam scheme. The scheme envisages an expenditure of rupees thirty lakhs. It is a storage dam having provision of canal. The work had started in 1952.

NONGARH.—A village in the Jamui subdivision, situated on the west bank of the Kiul river about 11 miles south-east of Lakhisarai. The village derives its name from a great mound called Nongarh, which is 40 feet in height and 200 feet in diameter at the base. It is a solid mass of well-burnt bricks, each 12 inches by 9 inches by 2 inches and was evidently an ancient Buddhist stupa. It was excavated by General Cunningham, who sank a shaft from the top downwards and discovered, seven feet from the top, a small

chamber containing three small clay stupas, and below that another chamber with eight more stupas of clay, besides a broken statue bearing the remains of an inscription in early characters of the first century before or after Christ. The statue is made of the red-spotted sandstone of the Sikri quarries near Mathura, and the treatment of the drapery, fitting close to the figure, is the same as that of the Mathura statues, of the same age. Excavation was continued by Mr. Beglar, who unearthed, 19 feet lower down, some fragments of an arch of brick, built edge to edge, and an even brick floor which appears to have been the floor of the sanctum of a small temple.

The results of his exploration are described by Mr. Beglar as follows:—"It would appear that there once existed here a small temple facing north; that in course of a time this temple fell to ruin and became a low mound above 12 or 13 feet high; and that subsequently on this mound a stupa was built. There is nothing to show the age of the stupa beyond a small model stupa found by General Cunningham in the relic chamber." Judging from this, it is not probable that the stupa is so old as the first century before or after Christ; but the existence of the mutilated red-stone statue, with its inscribed characters, shows that there was some sort of religious building here as early as the beginning of the Christian era. As it is clear that the stupa was built on the ruins of the temple below, and as the stupa is clearly not of the period about the beginning of the Christian era, the temple on whose ruins it stands must be considered of the same age as the inscribed red-stone statue, viz., of the first century before or after Christ. Having no doubt myself that the temple was certainly as old as the statue, which according to General Cunningham, dates to the first century before or after Christ, it follows—(1) That the true arch was known and used in India at that time. (2) That although the principle of the true arch was known, it was, so far as yet positively known, built invariably of bricks edge to edge, and not face to face as our modern arches. (3) That the use of mortar, lime and *surkhi* was known. (4) That fine lime plastering was known and used at that early period. From the mutilated statue it appears to me idle to speculate as to the deity to whom the temple was dedicated, whether Buddhist or Brahmanical; the probabilities are in favour of its being Buddhist.

About 200 feet to the east of the stupa there are the remains of a monastery, of which about half has been carried away by the river. General Cunningham was at one time inclined to identify Nongarh, also called Longarh, with the Lo-in-ni-lo or Louyara of Hiuen Tsiang, as the names are very nearly the same, while the only two buildings which the pilgrim mentions, a monastery and a great stupa, correspond with the only two ruins now existing at Nongarh. In these respects Nongarh corresponds with the Lo-in-ni-lo of Hiuen Tsiang; but he also mentions a large lake, and as this no longer exists, it corresponds

with the pilgrim's description is imperfect. Elsewhere General Cunningham identifies Lo-in-ni-lo with Kiul. (Reports, Arch. Surv. Ind., Vol. III, pp. 160-2, and Vol. VIII, pp. 118-20.)

NURPUR.—A village in Teghra P.S. in the Begusarai subdivision, with an area of 179 acres and a population of 1,177 souls, according to 1951 census. There is an old mosque with an inscription referring to Miran, son of Mirzaffar.

PARBATTA.—This village figures prominently in the last freedom movement of 1942. At present it is the headquarters of a full-fledged N. E. S. Block and a police-station. Recently a market has started developing in this village. A college has also been started which has already been affiliated up to the I. A. standard. The place is also noted for a number of spinning organisations. The population is 1,295 (1951).

PHARKIYA PARGANA.—This *pargana* was once an important feudal centre during the Mughal regime. Its part has been recorded in the last *District Gazetteer of Monghyr*, published in 1926 in the following manner :—“A *pargana* in the north-east of the Monghyr subdivision, with an area of 506 square miles, comprised mainly within the Gogri *thana*. This tract formerly belonged to an ancient family of zamindars, of whose history little is known except what was collected in 1787 by Mr. Adair, the Collector of Bhagalpur. It is said to have been inhabited by a lawless tribe of Hindus of the Dosadh caste, who made constant depredations in the neighbouring country. At last towards the close of the 15th century the Emperor of Delhi sent a Rajput, named Biswanath Rai, to restore order, a task which he successfully accomplished. He then obtained the grant of a zamindari in this part of the country, and the estate developed on his posterity without interruption for ten generations. The annals of the family, however, after the first quarter of the 18th century, are a record of little but bloodshed and violence, affording striking evidence of the state of Government and society that preceded the English conquest of Bengal. In 1730 Kunjal Singh, who then held the estate, was treacherously murdered by a Chakwar, named Ruko Singh, who plundered the country. Next year Narayan Dat, the brother of Kunjal Singh, obtained possession, but was soon after confined for arrears of revenue in the defaulters' prison at Patna; and in his absence Paspas Rai and Rupnarayan, Rajas of Tirhut, appear successively to have had possession of the *pargana*, but whether by authority or force is uncertain. Narayan Dat at length obtained his release and re-established himself in the zamindari, which he held until A. D. 1742 when he was killed at Patna by one Izzat Khan, who seized his property.

A short time afterwards, Bhawani Singh of Kharagpur defeated Izzat Khan in battle, and took possession of the property. He set up a right of inheritance through descent from the original grantee, and

leaving his brother Kalian Singh in charge, resided at Patna. Hardat Singh, the legitimate descendant of Narayan Dat, denied this pretension, and in 1757 submitted his claims to Waris Ali Khan, *amil* of Bhagalpur. Before the case could be brought to issue, news arrived of the recall of Waris Ali; and the same night Hardat Singh, fearing that the appointment of a new *amil* might prove an obstacle to his suit, assembled his adherents, and having procured admission into the defaulters' prison, where Kalian Singh and his brothers were confined, put them all to death, and took possession of the property in dispute. Such a proceeding was liable to punishment, even under the Mughal Government, Hardat Singh had no hesitation in avowing his crime; and without being called to any account for it, was suffered to remain in possession of the zamindari until A. D. 1766, when Waris Ali Khan, being again *amil* of Bhagalpur, drove him out to make room for Mukam Singh, a relative of the murdered Kalian. Next year, however, it was thought proper to dispossess the latter and restore Hardat Singh, who continued in possession down to A. D. 1790.

In the early years of 19th century one Buniad Singh was the principal zamindar of this *pargana*, having, it is said, 176 villages covering an area of 74,038 *bighas* and assessed to a revenue of Rs. 17,432. The whole of this estate was sold up for arrears of revenue in 1798, but the price obtained did not cover the amount of the arrears. Buniad Singh was accordingly put in jail and so far as can be ascertained, he remained there for several years. In the meanwhile, Bhuttan Singh, who had purchased a portion of the estate assessed at Rs. 12,126 was also sold up in 1802, and another speculative purchaser took his place. The only property left to Buniad Singh consisted of waste lands not assessed to revenue but included in this settlement; their lands had been put up to sale, but no one would bid for them. The reason for this failure to pay land revenue appears to be that it was a matter of no little difficulty for the zamindar to collect his dues in such an area of swamp and jungle, while his position was not improved (by the fact that the estate included large areas on which the only rent realizable was a tax on animals, that were brought then, as now, to graze in the jungle and prairie grasses)."

At the time of the publication of the last *District Gazetteer of Monghyr* the greater portion of the estate was then the property of Babu Kedarnath Goenka and Babu Deonandan Prasad. The *pargana* has now been distributed between police-stations Khagaria, Gogri, Chouthan and Simri-Bakhtiyarpur. It has now vested in the State. It does not consist of only jungle and swamp. There is now very little swamp and jungle left, the major portion having been converted into culturable land.

✓ **PURAGHAT.**—It is a village in P.-S. Manjhaul where ancient coins were procured. About the antiquity of these coins one may

consult Prof. R. K. Chaudhury's article in Bulletin no. 4, March 1959, J. A. H. S. and Museum, G. D. College, Begusarai.

RAJAONA.—About the historical association of this village, the last *District Gazetteer of Monghyr* mentions the following :—

“A village in the Monghyr subdivision situated two miles north-west of Lakhisarai. This village has been identified by General Cunningham with Lo-in-ni-lo, a place visited by the Chinese pilgrim Hiuen Tsiang in the 7th century A. D., which possessed a monastery and stupa erected by Asoka, with a lake 30 *li*, i.e., five miles in circuit, lying 2 or 3 *li*, i.e., rather less than half-a mile, to the north of the stupa. The only place which suits this special description of Lo-in-ni-lo is Rajaona, which is situated near the junction of the Kiul river with the old Ganges or Halahar. It still possesses a large sheet of water to the north, which is supplied by the overflow of the Halahar, direct from the Ganges. The position must have been a favourite one, as the mounds of ruins showing the foundations of both Buddhist stupas and Brahmanical temples extend for four miles along the western or left bank of the Kiul river with a varying breadth of from 1 mile to 1½ mile. At the northern end is the large village of Rajaona, and at the south the fortified hill city of Jaynagar, with a lake to the north-west, about three miles in circuit. Between Rajaona and the railway station is the small village of Khagol, which possesses the *dargah* of a great saint named Pir Mukhdum Maulana Nur, who is said to have defeated Indardaun or Indradyumna, the last Raja of Jaynagar.”

Rajaona is a village surrounded by numerous mounds and was one of the *mahals* of *Sarkar Monghyr* in the time of Akbar. The ruins have furnished several miles of brick ballast to the railway. There used to be numerous Buddhist statues and sculptures here, but nearly all have been carried off to different temples and the Indian Museum. Some statues still exist at an ancient mound called Raghugarh, viz., Ganesa, Harihara, Durga, Vishnu, the seven mothers, the nine planets, etc., as well as a few imperfect Buddhist figures, but most of them have been taken away. (Reports, Arch. Surv. Ind., Vol. III, pp. 151–6, and Vol. XV pp. 13–15). The population is 421.

RAMPUR.—It is a village under P. O. Lakhisarai. In this village three broken and inscribed images of Buddha have been found. Tentatively these images could be assigned to the Pala period. They are all in black stone.*

* Bulletin no. 4, March 1959. JAHS and Museum, G. D. College, Begusarai.

SANGHOUL.—A village under P. O. Ullao has yielded a number of historical and archæological finds including the figure of *Apsara*, a broken female figure in black stone and a broken inscribed image of Buddha.*

SIKANDRA.—A village in the Jamui subdivision, situated 13 miles west of Jamui, 18 miles south-east of Sheikhpura and 15 miles south-west of Lakhisarai. It contains a police-station and district Board bungalow, and also the *dargah* of a saint called Shah Muzaffar. This is an ordinary brick tomb in a small open enclosure inside the courtyard of a mosque. The legend is that Shah Muzaffar was king of Balkh in Turkistan, but gave up his kingdom and became a *fakir*. He came to India and made his way to Bihar, where he became the disciple of a famous saint called Shah Makhdum Sharif-ud-din. The latter ordered him to go to Sikandra, where there was a terrible demon, who every day devoured one of the villagers. This demon he subdued, and then performed a *chila*, i.e., remained fasting in fervent devotion for 40 days. Sikandra was formerly the headquarters of the Jamui subdivision, and a number of roads converge upon it.

Sikandra is now an *Anchal* headquarters and National Extension Service Block has been started. There is a veterinary dispensary and a Forest Beat office. It is connected with Lakhisarai, Sheikhpura and Nawada by pitched road. There is a post office in the direct mail connection with the Railway Mail Service. In 1951 census the population was recorded at 3,321 souls. There is a Circle office.

SONO.—A village with a market, a post office and a middle school, Sono has become the headquarters of the *Anchal-cum*-National Extension Service Block. There is a high school. From this place two roads start, one to Simultala and another to Jamui via Mangohandar. The population is 1,843 as shown in the District Census Handbook (1951). There is the office of a B. D. O. and a post office.

SIMARIA.—The last *District Gazetteer of Monghyr* mentions the following regarding the place and the legend associated with it :—“A village in the Jamui subdivision, situated 7 miles west of Jamui and about half-way between that place and Sikandra. Close to the Jamui-Sikandra Road is a group of six temples in a rectangular compound surrounded on three sides by water of a large tank. The principal temple enshrines a *linga*, while inside the minor ones there are, among other images, several Buddhistic statues. One, a large statue of Buddha, has an inscription on its pedestal containing the name of the donor, one Thakkura Buddhasena, and the Buddhistic creed very ungrammatically written. The temples are maintained

* Vide: Bulletin no. 4. JAHS and Museum, G. D. College, Begusarai March, 1959, edited by Prof. R. K. Chaudhury.

by the Maharaja Bahadur of Gidhaur, and are said to have been built some centuries ago by his ancestors. There is an interesting legend connected with the largest and oldest which was built by Raja Puran Mal. Puran Mal, who lived at Lachhaur, five miles to the west was a faithful servant of god Mahadeo and everyday used to ride to Baidyanath to worship in his temple. The god, pleased with his devotion and wishing to save him the trouble of going every day to Baidyanath, appeared to him in a vision and told him that he would find an emblem of his divinity, in other words, a *linga*, under a potter's wheel in the village. Over this he was to build a temple at which worship would be as effective as at Baidyanath. The Raja unearthed the *linga*, and the temple which he built over it was called Dhaneshwarnath or Mahadeo Simaria. This legend explains the fact that the officiating priests at the temple are not Brahmans but members of the low caste of Kumhars or potters. According to their own account, the *linga* Dhaneshwar was unearthed by their ancestor. The Buddhist images are now worshipped as Lakshmi Astabhuj, Parvati, Bhairo and Sandhya. Mahadeo Simaria is considered to be a place of considerable sanctity, and pilgrims on their way to Baidyanath make a halt there to bathe the *linga* with water from the Ganges, which they bring for that purpose".

SHEIKHPURA.—The last *District Gazetteer of Monghyr* mentions the following about the place and the legend associated with it:—"A village in the extreme south-west of the Monghyr subdivision with a station situated on the South Bihar Railway. Population (1921) is 11,937. It is an important centre for the grain trade and for the manufacture of *hookah* tubes, and contains a district board bungalow, police-station and dispensary. Sheikhpura has been identified by General Cunningham with a village visited by the Chinese pilgrim Hiuen Tsiang in the seventh century A. D. Hiuen Tsiang, after leaving the Gaya district, arrived at a large and populous village to the south of the Ganges, which possessed many Brahmanical temples ornamented with fine sculptures. There was also a great stupa built on the spot where Buddha had preached for one night. 'Both distance and direction point to the vicinity of Sheikhpura, a position which is confirmed by the subsequent easterly route of the pilgrim through forests and gorges of mountains'. There are very few ancient remains except a fine tank, two miles west of the village, called Mathokar Tal, on the bank of which there is a *dargah*, said to be the tomb of one Mathokar Khan. But as the site is said to have been originally occupied by a temple of Kali, and as the tank is still called Kali Mathokar, the name is probably only a contraction of Mathpokhar, or the temple tank, the full name having been Kali-math-pokhar, i.e., the tank of the temple of Kali.*

About three miles to the east, near a place called Pachna, there is a pass over the hills called Goalinkhand to which an interesting

* Reports, Arch. Surv. Ind., Vol. XV, pp. 12-13.

legend attaches. The Emperor Sher Shah, it is said, was always fond of Monghyr because it was there that he obtained an early success which formed a stepping stone in his career. Once when marching to quell a rebellion in Bengal, he stopped a week in the fort during the month of Baisakh, the best time of the year for hunting. The Governor had made preparations for a hunt in the jungles near the Sheikhpura Hills; and much to the surprise of his courtiers, the Emperor, on coming to the line of elephants drawn up, ordered the *mahaut* to give him the reins. The astonished *mahaut* replied that an elephant was guided not by reins but by an *ankus*, where upon Sher Shah, jumping down, mounted his horse and rode off. The courtiers were astonished and while some admired his courage in wishing to control an elephant by reins, others exclaimed at his whimsical temper, while others murmured that the *jagir* of Sasaram could still be smelt through the perfume of the throne of Delhi. In the meantime, the Emperor was wandering by himself in disguise, making the acquaintance of his subjects like Harun-ul-rashid. Among others he met an old *goalin* or milkwoman of Sheikhpura, who watered his horse and gave him milk to drink and some pulse to eat. While he was conversing with her, one of his followers, Mian Sulaiman, who had been searching for him, came up and addressed him as Emperor. He asked her what he could do for her to repay her kindness, and she then replied that the best thing he could do would be to make a straight road over the hills to save her and the villagers from the tedious track round them. The Emperor promised to make a road, and was as good as his word. He would not, however, let it be named after himself, but called it Goalinkhand, or the milkwoman's road."

According to 1951 census it has a population of 15,785 persons. It is now a fast developing township. There is a combined post and telegraph office. It has several old Muslim families of culture.

SIMULTALA.—The last *District Gazetteer of Monghyr*, 1926 mentions the growth of this locality in the following manner :— "A village and railway station on the Chord line of the East Indian Railway, 217 miles from Calcutta. It is just over 1,000 feet above sea-level, and its healthy climate and picturesque surroundings have made it a popular health resort with Bengalis. It is situated on undulating ground, partly gravel and partly sand, and owing to the slope is rapidly drained. To the north and west are pretty little hills of diverse shapes; and the climate is always cooler than in the low alluvial lands of the district. The following history of the place is quoted from a report sent by the District Officer. Until 1894 Simultala was an obscure village and, besides the railway quarters, contained only one bungalow, the property of Babu Sarāt Chandra Mitra, Professor in the Presidency College. This bungalow appears to have been built by Mr. Smith, who had a mica business in the neighbourhood, and after the death of Mr. and Mrs. Smith came

into the possession of the zamindar, Thakur Ranjit Narayan Singh of Telua, from whom Babu Sarat Chandra Mitra acquired it over 20 years ago. In 1894 Mr. Surendra Nath Banerji, Editor of the *Bengalee*, came with his family to Simultala and occupied this bungalow. He saw the advantages of the place as a sanatorium and health resort; and next year two Bengali gentlemen persuaded the Thakur of Telua to grant a *mokarari* lease of the elevated site near the railway station known as the Ridge; others soon followed suit and acquired sites. The first masonry house was built in 1897, and a number of others were erected in the next ten years. At present there are about 50 substantial houses in the station, all belonging to Bengali gentlemen and a few are being added every year. A charitable dispensary was opened twenty years ago, chiefly through the exertions of Mr. S. P. Sinha (now Lord Sinha) and is maintained by public subscriptions. There is a post office and a mosque for Muhammedans also built by public subscription. Simultala has a wide reputation among the Bengali community as a sanatorium for the cure of malarious fevers and diseases of the lungs, and many people come here for a change, the season beginning about the month of October and continuing till the close of the cold weather. There is no *bazar* at the place, the residents and visitors have to get their supplies from the *hats* held twice a week at Telua three miles off, or from the *Bazar* at Jhajha or from Calcutta".

The description of Simultala needs a change. A large number of well-built houses had been constructed and till the days of the price control measures after the Second Great World War, Simultala used to attract a large number of visitors twice in the year. Calcutta doctors used to prescribe a change at Simultala for recouping health. The price control measures scared away the visitors and during this period there was a certain amount of criminal activities. The high prices of the essential commodities made the employment of the caretakers and *malis* of the houses rather expensive. A visit to Simultala now has a depressing effect because it shows lakhs and lakhs of rupees lying waste in beautiful untenanted houses falling into disrepairs. Another cause of the decline of Simultala was the opening up of good roads connecting Chotanagpur and North India and motorists no longer visit this place being quite close to Calcutta.

The result that there is practically no *bazar* even now and people have still to depend on the *hats* for their supplies. An improvement of Simultala could only be done if some offices are opened there. A move on this direction has started.

It is also now the headquarters of the revenue *halka* and a *Gram Panchayat*. The Forest Beat Officer has been upgraded for afforestation division of the Forest Department. Recently a charitable dispensary has been started with a qualified doctor by the Monghyr District Board since January, 1957. There is also a grain *gola* for

the welfare of the aboriginal Harijans. There is also a Government poultry farm, supervised by a Government Poultry Supervisor. It is connected with Chakai with a sixteen miles long Muram and Macedam road on which Rajya Transport ply daily.

About four miles away in the south-west corner of Simultala there is one Haridiya fall which serves as a sight scene place for the changer coming to Simultala. There is a post office in direct mail connection with the Railway Mail Service. The population of Simultala according to 1951 census is 451 which is an under-estimate.

SITAKUND.—A village in the Monghyr subdivision situated four miles east of the town of Monghyr. It contains a hot spring known as the Sitakund spring, which is so called after the well-known episode of the *Ramayana*. Rama, after rescuing his wife Sita from the demon king Ravana, suspected that she could not have maintained her honour intact, and Sita, to prove her chastity, agreed to enter a blazing fire. She came out of the fiery ordeal unscathed, and imparted to the pool in which she bathed the heat she had absorbed from the fire. The hot spring is now enclosed in a masonry reservoir and is visited by large numbers of pilgrims, especially at the full moon of Magh. The water is beautifully clear and limpid, and sends up numerous bubbles from its rocky bed. The temperature of this spring varies in a remarkable manner, just as described in 1765 by Tieffenthaler:—"The water retains its great heat for about eight months; from the vernal equinox to about the summer solstice, which is the season of greatest heat in these countries, it is less burning and becomes lukewarm".

The earliest exact measurements were made in 1811 by Buchanan who wrote: "I visited this spring first on the 7th April, a little after sunrise. The thermometer in the open air stood at 68° F., and in the hottest part of the reservoir where many air bubbles rose it stood at 130°. The priests said that about eight days before it had become cooler, and that the heat would gradually diminish till the commencement of the rainy season. I visited the spring on the 20th April at sunset, the air having been hot all day and parching the thermometer in the air stood at 84°, in the well it rose to 122°. On the 28th April I visited it again a little after sunset, the wind blowing strong from the east, but not parching. The temperature in the air was at 90°; in the well it only rose to 92°. The water still continued clear; but soon after, owing to the reduction of the heat, and the natives being in consequence able to bathe in the well, the water became so dirty as to be no longer drinkable by an European. Indisposition for some time prevented me from being able to visit the place; but in the beginning of July, on the commencement of the rainy season, the water, in consequence that month a native sent with the thermometer found at sunset that of the return of the heat, became again limpid; and on the 26th of

it stood in the air at 90° , and in the water at 132° . In the evening of the 21st September, the thermometer stood in the air at 88° in the cistern at 138° , and the number of air bubbles had very evidently increased". When Sir Joseph Hooker visited the place on April 1st, 1848, he found the temperature to be only 104° , and Colonel Waddell recorded a drop from 137° to 136° between the 11th of January and the 5th of March, 1890. He adds: "I find on enquiry from the priests at Sitakund that the water still becomes slightly cooler in early summer, but since forty years ago it has never become so cool as to permit of bathing, and they endeavour to make a miracle of this by saying that the annual cooling of the pool ceased immediately after the visit of a certain Mahratta Raja".*

Various explanations of this phenomenon have been suggested, such as "deep-seated thermo-dynamic action", and variations of underground volcanic activity, or of the conductivity of the earth's crust when dry or when soaked with rain; but Mr. V. H. Jackson considers that the real reason is simply the variation of flow of the spring itself during the rainy season and for some months afterwards, the spring flows sufficiently strong to keep the whole volume of water in the reservoir nearly at its own maximum temperature, which is about 139° . Later on as the influence of the monsoon wanes, the spring noticeably slackens off, and the water in the tank naturally cools more and more, until the flow is renewed by the next rainy season. During the hot weather following an unfavourable monsoon, the spring may practically dry up altogether. This probably happened in 1811, judging from Buchanan's observations, and it certainly occurred after the failure of the rains in 1908, during the hot weather of 1909, when the reservoir was cleaned out and repaired.

Close to the Sitakund spring there is a Hindu temple; and to the north is a reservoir of cold water known as the Ramkund; while to the west there are three more pools called, after the three brothers of Rama, Lakshmankund, Bharatkund and Satrughnakund. About 300 yards north-west from Sitakund there is a spring on the bank of a pond in the Muhammadan village of Barde; but it is not worshipped, and it is only visible as a surface spring in autumn and winter. Observations taken in January showed that it had exactly the same temperature as Sitakund, viz., 137° F. but in March no spring was visible and on digging down two feet the temperature of the water only registered 103° F. There is another hot spring about one-third of a mile south-east from Sitakund, which emerges at the base of the small quartzite hill of Bhainsa, at its southern end. When visited by Colonel Waddell in March, 1890 it was a sluggish spring, with a temperature of 102° , but in October of 1917, Mr. V. H. Jackson found three small pools, the hottest being at 118.7° . The spring is usually submerged under two or three feet

* Some hot springs in South Bihar, J. A. S. B., 1890.

of water during the rainy season. The water is only drunk by cattle and no sulphuretted smell is perceptible. Yet another hot spring was found close to Sitakund about thirty years ago and is named Phillipskund after the then Collector, Mr. Phillips. From this spring Messrs. Kellner and Company obtain their supply for the manufacture of aerated water. An observation taken in February, 1908 showed the temperature of the water to be 131° or only 1° less than that of Sitakund. In September of 1909 and October of 1912 and 1917 its average temperature was 134.7° , or 3.5° lower than that of Sitakund.

Early European travellers have left interesting accounts of the Sitakund spring. Mr. Twining, who visited the place in 1794, remarked that the water was often sent down to Calcutta for the use of persons about to undertake a long sea voyage, and that if put in bottles it would preserve its tasteless purity for more than twelve months. Bishop Heber also stated that some persons in Calcutta drank nothing else, while Sir Joseph Hooker observed that "the water, which is clear and tasteless, is so pure as to be exported copiously, and the Monghyr manufactory of soda-water presents the anomaly of owing its purity to Sita's ablutions". An interesting account is also given in the *Wanderings of a Pilgrim* by Fanny Parkes, who came here in 1836. She describes how, a few years before her visit, an artillery man attempted for a wager to swim across the basin, and although he succeeded in getting over, it was necessary to convey him to a hospital, where he died within a few hours from the effect of the hot water.*

SRINGIRIKH.—One of the peaks of the Kharagpur group of hills, situated 20 miles to the south-west of Monghyr. The hill is named after the famous Rishya Sringa of the *Ramayana*, who performed a *yajna* sacrifice at the instance of King Dasharatha in order that the latter might have offspring. It is a much frequented place of pilgrimage especially on the Sivaratri day in February. There is a spring here in a gorge among the hills, which issues in six or seven places from below a high cliff of quartzite and forms a considerable stream lower down. A small reservoir has been constructed at the foot of the cliff, and is used for bathing. It is believed to have miraculous properties, the story being that whoever goes into it, whether child or adult, short or tall, finds the water only waist-deep. The water is hardly lukewarm. Colonel Waddell recorded 90.5° F. in January of 1890, whereas Mr. V. H. Jackson found the temperature to be 86.7° F in March and 87.1° F in October of 1909. There is also a temple dedicated to Mahadeo, a small square structure, about 15 feet high, with a pyramid over it. It is said to have been built about thirty years ago by a Marwari, to whom

* Please also see Sitakund under Springs on page 506. A recent renovation by Sri Sri Prakasa, now Governor of Bombay and the State Government of Bihar has improved the place.

children were born after he had worshipped here. The emblem of the deity enshrined in the temple is an ordinary *linga* brought from Banaras by this Marwari. Another *linga* lying outside is said to have been the image originally worshipped. Several years ago the story goes, a mad man removed it from the temple and threw it into a stream, and it was discovered only after a long search. Near it is a female figure, about four feet high, carved in relief on black stone, holding in her hands two long flowers which give support to two small elephants. The smaller female figures, carved on the same block, stand at the two lower corners on either side of the bigger image. These images are probably Buddhistic but are now worshipped by Hindus, the bigger image as Parvati, the smaller ones as Gaura and Sandhya. General Cunningham states that he found several figures here, both Buddhistic and Brahmanical and two inscriptions, one of which was Buddhistic.* The temple is about six miles from Kajra Railway Station, but is more easily accessible from Mananpur Railway Station, eight miles to the south-west. An ideal place for hiking or picnic but seldom used.

SURAJGARHA.—The last *District Gazetteer of Monghyr*, 1926 records the following:—A village in the Monghyr subdivision, situated on the southern bank of the Ganges 25 miles from Monghyr. The place is believed to be one of the oldest in the district, and tradition stated that it is so called because it contained the fort of Raja Suraj Mal, who ruled until the Muhammadan conquest. A decisive battle was fought closeby in 1557 between Bahadur Shah, King of Bengal, and Muhammad Shah Adli; Professor Blochmann has located the battle-field at the village of Fatehpur four miles to the west. Later, we find that Ali Vardi Khan halted here, and it is said that the place was the headquarters of a Muhammadan Kazi. There are no remains, however, of any interest, as the Ganges has swept away a large portion of the old village. There was formerly an old Fort but only a small portion of its enclosure is now left. It is reported that about 60 years ago the encroachment of the river laid bare an underground room with a shelf, on which were some old turbans, that crumbled into dust when touched. Surajgarha also used to be an important emporium, but most of its trade has been diverted by the railway. At the foot of a tree close to the ferry ghat are several images, both Brahmanical and Buddhistic. One is a big Shiva *linga* evidently of recent date; another is a figure of Buddha sitting. Two are images carved in relief on black stone of some god resembling in some respects Buddha, but holding in his four hands the *sanka* (conch), *chakra* (disk), *gada* (club) and *padma* (lotus), which are usually found with the Hindu god Narayan. One is about three feet high, the other is about half that height. *The bigger of the two is surmounted by what is known as a *chalchitra* in which are carved figures of some animals and birds;

* Reports, Arch. Surv. Ind., Vol. XV, pp. 19-20.

and near the bottom of the smaller one are two female figures, one holding a chowrie, the other a guitar. Population is 3,323 according to 1951 census. It has a thana, school and the headquarters of a block.

TELWA.—Previously the seat of local and lord (Thakur) Telwa has become the Halka headquarters of Revenue Administration. It is four miles away from Simultala in the south-east corner connected with Simultala and Chakai by *hatcha* roads. A *hat* is held twice a week here. It is a centre of grain market of this locality. There is also a Girls' L. P. School.

UREN.—The last *District Gazetteer of Monghyr* (1926) mentions: A village in the Monghyr subdivision situated close to the railway three miles west of Kajra station. It contains several Buddhistic remains, which were first discovered by Colonel Waddell, who identified the site with the place where Buddha converted a Yaksha king called Vakula. It is described as follows by Hiuen Tsiang :—"On the western frontier of the country of I-lan-na-po-fa-to, to the south of the river Ganges, we come to a small solitary mountain with a double peak rising high.* Formerly Buddha in this place rested during the three months of rain, and subdued the Yaksha Vakula (Yo-c'ha Po-khu-10). Below a corner of the south-east of the mountain is a great stone. On this are marks caused by Buddha sitting thereon. The marks are about an inch deep, five feet two inches long, and two feet one inch wide. Above them is built a stupa. Again to the south is the impression on a stone where Buddha set down his *kiun-chi-kia* (*kundika* or water vessel). In depth the lines are about an inch, and are like a flower with eight buds (or petals). Not far to the south-east of the spot are the foot traces of the Yaksha Vakula. They are about one foot five or six inches long, seven or eight inches wide, and in depth less than two inches. Behind these traces of the Yaksha is a stone figure of Buddha in sitting posture, about six or seven feet high. Next, to the west, not far off, is a place where Buddha walked for exercise. Above this mountain top is the old residence of the Yaksha. Next, to the north is a foot trace of Buddha a foot and eight inches long and perhaps six inches wide and half an inch deep. Above it a stupa is erected. Formerly when Buddha subdued the Yaksha, he commanded him not to kill men nor eat their flesh. Having respectfully received the law of Buddha, he was born in heaven. To the west of this are six or seven hot springs. The water is exceedingly hot".

Colonel Waddell claims that Uren satisfies the above description. After showing that its position corresponds with that given by the Chinese pilgrim, he writes: "Of the hill itself no more

* Beal notes that a passage might be translated "There is a small solitary hill with successive crags leaped up".

concise description could be given than that contained in Beal's translation, viz., a small solitary hill with successive crags heaped up." The hill is also "a small solitary mountain with a double peak rising high". "In appearance, the hill literally satisfies both the original and alternative descriptions." As regards the details mentioned by Hiuen Tsiang, Colonel Waddell points out that there is a tradition that the hill was formerly the abode of Lorik, famous in the folklore of Bihar, and identifies the residence of the Yaksha Vakula with what the villages call his house (*Lorik ka ghar*). This is a somewhat flat area on the top of the hill, below the south-east side of the summit, and is surrounded on three sides by vaguely columnar rock, slightly suggestive of rude walls. "In regard to the name of the Yaksha, viz., Vakula, which in modern Hindi becomes Bakula, it is remarkable to find the local survival of this name and the awe in which it is still held. Immediately behind Uren is the mouth of a pass which leads into the wild Singhol Hills; and the pass and the hills beyond were the retreat of bandit till long after the Muhammadan invasion. The older banditti are popularly alleged by the villagers to have been cannibals, and their raids are still spoken of by the lowlanders here with dread. These highland aborigines were formerly called *rakshas* or 'demons' by the plains-people, and the oldest settlement of these *raksha* or *yaksha* tribes is about five miles beyond the mouth of the pass, and is called Bakura—which is identical with the name of the '*Yaksha*' given by Hiuen Tsiang—l and r being interchangeable. It is a common practice to name villages after their founders: thus, Bakura village—'the village of Bakura'. And so great was the dread inspired by this Bakura, that he is even now worshipped by the semi-aborigines of the plains (the Dosadhs and Goalas) at a shrine in the village of Jalalabad, about eight miles east from Uren, under the name of Ban-Bakura Nath or the "Savage Lord Bakura". His image is in basalt and represents a squat muscular man in a semi-sitting posture. He has a large sensual head, thick lips and curly hair, which later is fastened in a coil with a scimitar-shaped dagger, as with the aborigines in the Bharhut sculptures".

To the north of this spot is a footprint in the rock and five yards above it a mound of bricks which may mark the remains of a small *stupa* as described by Hiuen Tsiang. The impression made on the rock by Buddha's *lota* and the footprints of the Yaksha, which were known to the villagers as Lorik's *lota* mark and footprints, have been destroyed by blasting and the colossal statue of Buddha has also disappeared; but in the spot mentioned by Hiuen Tsiang, Buddha's promenade can still be seen, viz., a narrow level tract between two long massive shoulders of rock. "Before the great accumulation of debris had taken place, the rocks on either side must have stood up like walls and bounded a rocky lane—a most suitable promenade for the great ascetic, affording an outlook only to the distant hills and overhead the sky."

Further details will be found in Colonel Waddell's article *Discovery of Buddhist Remains at Mount Uren in Mungir (Monghyr) District* (published in the journal of the Asiatic Society of Bengal, Part I, 1892); and it will be sufficient to say that he rests the identification of the Uren Hill with the hill described by Hiuen Tsiang on the geographical position and physical conformation of the hill: the actual presence and co-existence of all the numerous and specialized remains and rock markings noted by Hiuen Tsiang; the very numerous votive Buddhist statues and *chaityas*, and the thousands of names carved on rock, indicating a sacred place of Buddhist pilgrimage; the survival of the old tradition recorded by Hiuen Tsiang that the hill top was the abode of a demon, the fact that his abode and footprints and the *lota* mark are still pointed out; and the survival of the name and the worship of "the Savage Lord Bakura".

Running out from the northern base of the Uren Hills is a small flat and somewhat rocky spur, on the northern extremity of which is situated the village of Uren. Occupying the north-eastern portion of this spur and adjoining the base of the hill, is a terraced area of broken bricks, fragments of Buddhist statues and hewn stones, locally known as the fort of Indradaun. Indradaun, or Indradyumna, was the reigning king of Magadha at the time of the Muhammadan invasion, and he is believed to have been one of the Pala dynasty, which was Buddhist. The whole appearance of the place seems to justify the belief that the so-called *garh* or fort was originally a Buddhist monastery. It seems to have been an almost solid mass of brick buildings, and it contains numerous fragments of Buddhist statues and rough-hewn lintels and door-jambs.

The following descriptions of the remains still extant is given by Dr. Bloch, Superintendent, Archaeological Survey, Eastern Circle: "They consist principally in tracings of *stupas* and other religious marks or emblems, which are found in a great number all over a small granite hill to the south-east of the village. The design of those stupas agrees so closely with the well-known type of the latter period of Buddhist architecture, that they cannot be much anterior to the time of Hiuen Tsiang's visit, if they are not even later. A great many of the tracings probably have been destroyed by stone-cutters, who still seem to use this small hill as a quarry: others have become very indistinct, as also has been the fate of a few rock inscriptions. A collection of statues is found a little to the west of the hill, close to the village. They were all Buddhist, with the exception only of one Gaurishankar and one Agni. I did not see many of the statues and inscriptions mentioned by Dr. Waddell. Probably the villagers have taken them away to their houses, where, I was told, a great many ancient statues are now kept and worshipped. Excavation here, as suggested by Dr. Waddell, probably would meet with great opposition on the part of the villagers, and with very

little result. The largest mound, and probably the site of various monasteries and temples, is now covered by the modern village of Uren".*

Proper excavations may still yield antiquities. It is a pity this apparently ancient village has not received much attention of the modern historians.**

* Report Arch. Surv. Bengal Circle, 1902-03.

** Also see Col. D. G. Crawford's some notes on Monghyr in *Bengal Past and Present*—July-October, 1908 and Edward Lockwood's *Natural History Import and Travel*, a copy of which with brittle pages is available in the National Library, Calcutta. Lockwood was a Magistrate in Monghyr. (P. C. R. C.)