

CHAPTER XVIII

PLACES OF INTEREST

Athmalgola.—A village in the Barh subdivision, on the Patna-Mokameh road, with a station on the main line of the Eastern Railway, 304 miles from Calcutta. Population (1961): 815 (i.e. 406 males and 409 females)*. This was one of the original colonies of invalidated sepoy, established in the eighteenth century for the protection of the principal lines of communication.

Aungari.—Situated three miles south-east to Ekangarsarai in Bihar subdivision. A very old village. Population (1961) : 2,190 persons (males 1,146 and females 1,044). A place of pilgrimage for Sun-worshippers who visit its Sun temple and the adjacent tank, particularly in the month of *Chaitra* to observe *Chhath*. The temple is of recent construction but the image of *Surya* and other statues and carvings on stones are estimated to be of post-Pala period.

It has two primary, a middle, a high school, a Sanskrit Pathshala, a public library, a rural health centre, five homoeopathic practitioners, an allopathic practitioner, five Vaidyas and one multipurpose co-operative society.

Baikatpur.—Situated on the banks of the Ganga, 5 miles east of Fatwa and one mile north of Khusrupur Railway Station of Eastern Railway. Population (1961): 6,187, i.e., 3,236 males and 2,951 females. The mother of Raja Man Singh, Akbar's Viceroy, died at this place, and the foundation of the village is traditionally ascribed to the Raja. It has a temple of Lord Shiva which attracts large number of devotees, particularly on the occasion of Shivaratri.

It has two primary schools, a Sanskrit Pathshala, a public library, a homoeopathic practitioner, a multipurpose co-operative society and an industrial co-operative society.

Bankipur—See Patna
Bargaon—See Nalanda

Barh.—Headquarters of the Barh Subdivision, situated on the Ganga in 25°29' N. and 85°43' E. and on Patna-Mokameh Highway. Has also a station on the Eastern Railway, 40 miles from Patna and 299 miles from Calcutta, and is a centre of considerable trade in country produce, both by rail and river. Manufactured jasmine (*chameli*) oil in the past.

*District Census Handbook (Patna), 1961, Part I, p, 88

The quarter known as old Barh, contains an old Shiva temple called the temple of Amar Nath. The name of the town is perhaps derived from the fact that it stands on a spot liable to the flood (*barh*) of the Ganga. The river takes a sharp turn to the north-east here, and when it rises in flood, over flows its banks. Within living memory the place has been so deep under water that residents of two-storeyed houses have had to step into boats from the upper floor*.

Barh is frequently mentioned by the Muhammadan historians in their account of the last days of Muhammadan rule. It saw the passage of more than one army through it owing to its position on the line of march from Bengal. The Afghans and Marathas marched here in 1748 to meet Ali Vardi Khan after the sack of Patna, and encamped near the town. Ali Vardi, after halting at Barh, delivered an attack on the flank of their entrenched position, carried it, and sent the Afghans flying. Next morning the battle of Rabi Sarai, 25 miles from Barh, completed their defeat and ended the campaign. According to *Sair-ul-Mutakharin*, the Nawab Mir Kasim Ali stayed at Barh in 1763 on his way to Patna from Monghyr just before the massacre there, and had his prisoners, Jagat Seth and his brother Sarup Chand Seth, the great bankers of Murshidabad, put to death and their bodies exposed to birds and beasts of prey, so as to prevent their being burnt according to Hindu custom. When the British army halted at Barh on their march to Patna at the end of 1763, they found the bodies buried in one of the houses there.

The town has a municipality, its area being 4.50 square miles with 2,778 occupied houses and population (1961): 18,808 (10,133 males and 8,675 females). It has the courts and offices of the Subdivisional Magistrate, Civil Courts consisting of the courts of a Sub-Judge and a Munsif, Block-cum-Anchal Offices, other offices of various Government departments such as Agriculture, Co-operative, etc., a degree college and a cinema house.

Bhagwanganj.—A village in the south-east of the Danapur subdivision, situated a few miles south-east of Bharatpura. It contains the remains of a stupa, which has been identified with the Drona Stupa mentioned by Hiuen Tsiang. According to his account, eight kings divided the relics of Buddha after his death, and the Brahman Drona, who distributed them, took the pitcher with which each portion had been measured and returned to his own country. He then scrapped the remaining relics from the vessel and built a stupa over them. Afterwards Asoka opened the stupa, took the relics and the pitcher away, and built a new stupa there. The stupa at Bhagwanganj is a low circular mound

*J. Christian: *Names of Places in Bihar*, *Calcutta Review*, Vol. XCII, 1891

30 or 40 feet in diameter and about 20 feet high, built entirely of large bricks set in mud. Not far from the stupa flows the Punpun river. Along its banks, near a small village about two miles from Bhagwanganj, are the remains of a stone and brick temple about 40 feet square ; and a mile and a half further north along the Punpun is a large mound about 45 feet square and 25 feet high, which marks the remains of another shrine. A few mis-shapen stones and fragments occupy the summit of the mound, and are devoutly worshipped, with libation of milk and other offerings, by the Muhammadans of the adjacent village Bihta (this Bihta should be distinguished from the village with a station on the railway 25 miles to the north). Tradition ascribes these mounds and others close by to a Muhammadan saint named Makhdum Shah*.

Bharatpura.—A village in Bikram Block of the Danapur subdivision, sixteen miles south of Bihta. Population (1961) 2,418. Seat of a branch of the family of Chaudhri Ajab Singh. The village derives its name from Bharath Singh, who is described in the *Sair-ul-Mutakharin* as Zamindar of Arwal and Masaurha, though he was actually uncle and guardian of the minor Raja Bahadur Singh. Bharath Singh built here a fort and palace in the middle of the eighteenth century. (Also see Dharhara).

Bihar.—Headquarters of the subdivision of the same name, situated in 25°11' N. and 85°31' E., on the Panchana river. Population (1961) 978,145, i.e., 497,691 males and 497,691 females†. It is connected with Bakhtiarpur and Rajgir by Eastern Railway, and contains the usual subdivisional offices.

The town has a very ancient history. In the ninth century A.D., it became the capital of the Pala kings, and Gopala, the founder of the dynasty, built a magnificent *vihara* or monastery there. The present name of the town still preserves the memory of this great Buddhist monastery, but formerly its name appears to have been Udandapura or Otantapur. Tradition ascribes that before the Muhammadan conquest, it was called Dand Bihar or Dandpur Bihar from the great number of *dandis* or religious mendicants who gathered there; but this name is clearly a corruption of Udandapura Vihara. On the eve of Muhammadan conquest the city was sacked, the monastery burnt, and the Buddhist monks slain by Bakhtiyar Khilji; but Bihar was the place of residence of the Muhammadan Governors until 1541, when Sher Shah rebuilt Patna, which, says the *Tarikh-i-Daudi*, "was then a small town dependent on Bihar, which was the seat of the local Government.... Bihar was from that time deserted and fell to ruins ; while Patna became one of the largest cities of the Province". The expression that Bihar fell into ruins seems an

*Reports Arch. Surv Ind., Vol. VIII

†District Census Handbook (1961), Part I, Patna, p. 8

hyperbole of the chronicler. In fact it continued to be enriched with buildings by the Muhammadans, and its sacred tombs were for many centuries places of pilgrimage. It is rarely mentioned, however, by the Muhammadan historians until the days of the decline of the Mughals.

It was sacked by the Marathas in the time of Ali Vardi Khan; and in 1757 Mir Jafar Khan paid it a visit, of which an account is given in the *Sair-ul-Mutakharin*. The Emperor Sah Alam made Bihar his headquarters in 1763; and it was near here, at Siwan (Bara Khurd) that he was decisively defeated by Carnac.

The town, which is known as Biharsharif, owing to its many tombs of Musalman saints, still retains traces of its former importance as a place of Muslim pilgrimage. It consists principally of one long narrow street with numerous lanes and alleys leading from it. In all directions are seen Muhammadan tombs, the smaller of brick, the larger of squared and carved stones taken from ruined Buddhist or Brahmanical buildings. To the north-west of the town there is a long isolated hill, called Pir Pahari, having on its northern face a precipitously steep cliff and on its southern face an easy slope in successive ledges of rock.

Bihar contains numerous remains, of which the most ancient is a sandstone pillar, 14 feet high, bearing two inscriptions of the Gupta dynasty. The upper inscription is of Kumara Gupta's time (413—455 A.D.); the lower one apparently belongs to his son and successor Skanda Gupta (455—480 A.D.). This pillar used to lie inside the old fort but it now stands on a brick pedestal opposite the Court-house. It was placed there, upside down, by Broadley, a former Subdivisional Officer, who had it inscribed with a list of the local officers and some gentry of Bihar.

One of the most interesting monuments of Bihar's past history is the fort, which is now in ruins, though traces of its walls and ramparts still remain. The ground on which it stands is a natural plateau, extending over 312 acres, raised considerably above the level of the surrounding country. In shape, the fort resembles a large irregular pentagon 2,800 feet from north to south and 2,100 feet from east to west; it was surrounded by cyclopean wall, 18 to 20 feet thick and 25 to 30 feet high, composed of gigantic blocks of stone quarried from the neighbouring hill. Along these ramparts were circular bastions, the northern gate being flanked by tall towers; and the whole site was surrounded by a great moat 400 to 600 feet wide, which has long since been brought under cultivation.

Inside the fort there are many mounds marking the site of old buildings, but for many years excavations were carried on for the sake of the bricks found there. The remains still existing consist of the ruins of a smaller Muhammadan fort and buildings, of Hindu temples, and

of the great *vihara* or Buddhist monastery. In the centre is the *dargah* or tomb of Kadir Kumaish, which is of modern date, but is composed almost entirely of the remains of the ancient *vihara*, while its pavement is made up of ancient *chaityas* and pillars. The custodians of the shrine guard them with jealous care, and receive fees for permitting persons suffering from toothache and neuralgia to touch them in the hope of effecting a cure. To the north of the fort, in a plain called Logani, there are traces of another *vihara*; and a little to the east of this plain is the *dargah* of Makhdum Sah Ahmed Charamposh with an ancient gateway, 11 feet high and 7 feet broad, which, tradition says, once served as the entrance to the great *vihara* in the old fort. It is covered with delicate carvings, some of which have been chiselled off, and Persian verses, expressing moral and religious precepts, engraved in their place. A mile away from the fort towards the banks of the Panchana are the remains of several Buddhist buildings, the sites of which are now only marked by heaps of bricks, from which it appears probable that the old city of Bihar lay along the banks of the river and between the fort and the hill.

This hill, which is called Pir Pahari*, is about one mile to the north-west of the town. At its summit is the *dargah* or mausoleum of the saint Mallik Ibrahim Bayu, round which are ten smaller tombs. It is a brick structure surmounted by a dome and bears inscriptions showing that the saint died in 1353. Another great *dargah* is that of Makhdum Shah Sharif-ud-din, also called Makhdum-ul-Mulk, who died here in 1379; the inscription over the entrance shows that his tomb was built in 1569. This tomb, which stands on the south bank of the river, is held in great veneration by the local Muhammadans, who assemble here on the 5th day of *Sawan* to celebrate the anniversary of his death. The *Chhoti Dargah* is the shrine of Badruddin Badr-i-Alam, a famous saint of Chittagong, who settled in Bihar, and died there in 1440.

The Jama Masjid was built in the time of Akbar by Said Khan, Governor of Bihar from 1595 to 1601, who is said to have had a predilection for eunuchs, and one of the 1,200 whom he possessed, Ikhtiyar Khan, his *vakil*, was the builder of this mosque. Another mosque, that of Habib Khan, an Afghan of the Sur clan, was built in 1637 almost entirely of Buddhist materials.

Among more modern monuments may be mentioned some Christian tombs outside the northern gate of the old fort. Two of the tombstones with inscriptions in the Armenian character were taken to the Indian Museum in 1891, and examination showed that they bear the

*One of the oldest tombs in Bihar is that of Saiyid Ahmed Pir Pahar, with an inscription of the year 1336 F. S. Translations of this and other inscriptions will be found in *Blochmann's History of Bengal*, J. A. S. B., Vol. XLII, Part I, 1873 A. D.

dates of 1646 and 1693. In the town itself, among the old structures, there is a huge old inn (*sarai*), erected towards the end of the 19th century, which is called the Bayley Sarai after Steuart Bayley, Commissioner of Patna from 1872 to 1877. It consists of two large blocks of buildings, enclosing spacious courtyards ; and in front of it is an elaborately designed clock tower. There is a curious structure, formerly a Muhammadan nobleman's summer house, which is called *Nauratan* from its containing nine chambers, one in the middle, one at each corner and one at each side. These chambers are arched with brick and the inner walls are painted; but the lowness of the roof and the smallness of the doors detract from the general effect*.

It has a municipality, extending over an area of 7.50 sq. miles. The length of the town is nearly two miles, but the breadth is rather insignificant. Apart from the old buildings, the subdivisional office, hospital, blocks, labour establishments and other offices, buildings of two cinema houses and a number of cold storages may be mentioned. The depot of the State Road Transport Corporation as also road-side garages have come up. There are two colleges, namely, Nalanda College and Kisan College and four high and higher secondary schools. The town is, however, growing up in a haphazard manner extending to the east in the direction of the railway station on the broad-gauge line and on the west by Bihar-Jehanabad Road.

Bihta.—Situated nine miles south-west of Danapur and five miles south of Maner, it is a station on the Eastern Railway. It contains an inspection bungalow, a police-station, a block, a college and a high school. A large annual fair is held there on the occasion of the Shivaratri. It has a sugar mill and possesses a modern Air-port.

Biswak.—A village in Islampur police-station. Population (1961): 1,050 persons (i.e., 527 males and 523 females). Formerly enjoyed reputation as producer of scented rice known as Patna rice in English homes abroad. It has a collection of fine statues dating back to the Pala period, the important ones being those of Shiva-Parvati, Lakshmi-Narayan and Buddha.

Danapur.—Headquarters of the Danapur subdivision, $3\frac{1}{2}$ miles from the Danapur Railway Station. The population (1961); 50,217. It is also army headquarters of Bihar and Orissa sub-area. The original cantonments were built in 1967. The town, with the subdivision, is under a Subdivisional Officer, while the cantonments are under the control of the army. The town is noted for its excellent cabinetware and furniture. Danapur contains no buildings of historical interest. There is a

*A. M. Broadley ; *The Buddhistic Remains of Bihar*, J. A. S. B., Vol. XLI, 1872 ; Reports Arch. Surv. India, Vol. I, VIII and XI ; Reports Arch. Surv. Bengal for 1901-02.

college named B. S. College and four high schools including one run by the Central Government.

Dharhara.—A village in the Danapur subdivision, on the Bihta-Paliganj Road. Population (1961): 1,025 persons, (i.e., 545 males and 480 females). This is the seat of a branch of one of the most ancient Bhumi-har Brahman families of the district, descended from Chaudhri Ajab Singh, brother of Raja Kanchand, Zamindar of Arwal-Masaurhi. The last of the descendents of Raja Kanchand to hold that estate was Raja Jaswant Singh, who died without heirs, and after the death of his widow, what was left of the estate was divided between the sons of Mansaran Singh, great-grandson of Ajab Singh and ancestor of the Dharhara and Bharatpura branches of the present family, and Dalip Singh, grandson of Ajab Singh, ancestor of the Babus of Sehra.

Digha.—A village of historical antiquities on the Ganga, $5\frac{1}{2}$ miles northwest of Bankipur, on the Danapur Road. Population (1961); 16,613. On the west of the village houses were built in the eighteenth century for officers of the Danapur Brigade, including the "noble habitation erected for the General Commanding the station"*. Below it was the house of the Nawab Vizier of Oudh, Saadat Ali Khan, where he was accustomed hospitably to entertain the officers of Danapur before his elevation to the *masnad* in 1797. Half a mile from the General's house on the Danapur side, on the south of the road was the old building of Digha Farm which Bishop Heber described in his memoirs†.

Till the partition of India, it acted as terminus for the large steamers which came up from Goalundo (now in Pakistan) and the starting point for the smaller steamers of the feeder services to Barhaj and Buxar. Here also connection was established between the Eastern Railway (now North-Eastern Railway) on the north of the river by means of a steamer plying between Digha and Pahleza. Now, the old site has silted up and the steamer station has permanently been located at Mahendru Ghat about $1\frac{1}{2}$ miles to the east. The river-borne trade has also considerably declined due to lack of navigational depths of the Ganga during most of the year and also because of the loss of market in East Pakistan and keen competition by road and rail. The most dominant scenes on the landscape of present Digha are the brick kilns during the dry season. The 'Digha' *langra* (mango), a famous delicacy, is exported in large quantity‡.

* *Voyages and Travels*, Vol. 1, p. 174

† *Journeys in India*, Vol. I, p. 326 •

‡ The expanding habitations have eliminated a good many mango orchards and this posed a serious threat to this industry.

Fatwa.—A small town in the Barh subdivision. Population (1961): 11,823 ; area 1.47 sq. miles. Situated at the junction of the Ganga and Punpun, seven miles east of Patna City. It is situated on Patna-Ranchi National Highway and has a station on the Eastern Railway, a police thana, an inspection bungalow, a telephone exchange, voice broadcasting, Patna and a National Extension Block. A narrow gauge railway Fatwa-Islampur connects it with the southern most part of the district. Large bathing festivals are held here at the Junction of the Punpun and Ganga; at one of these, the *Baruni Dwadasi*, held in the month of *Bhado* to commemorate the incarnation of Vishnu in the form of *Vaman* (dwarf), large number of pilgrims assemble. The Punpun at this point attains a width of about 100 yards enclosed within high steep banks.

Fatwa, lying on the direct line of march from Bengal, witnessed a good deal of fighting in the last days of Muhammadan rule. In 1748 Ali Vardi Khan defeated the allied force of Marathas and Afghans, numbering over 50,000 men, at Rabi Sarai on the west side of the Punpun near the present railway station. In 1760 another battle took place at Mohsinpur (Masimpore), a village north-west of Fatwa between Shah Alam's army and a force under Ram Narayan and Captain Cochrane, which ended in the complete victory of the former, Dr. Fullarton being the only English officer who escaped.

Fatwa has an important geographic location being connected by roadways, railways and waterways. It is served by two railway systems, the Eastern Railway and the Fatwa-Islampur Ligh Railway. Both the railway systems have their stations at Fatwa. The Lightt Railway section from Fatwa to Islampur is of the length of 28 miles. So well situated Fatwa serves as an excellent satellite town for Patna.

It appears that at one time Fatwa was a much more important trade centre for the export of silk and sodium-nitrate (*sora*). It used to be a large silk weaving centre. At that time Fatwa was located on the side of the main current of the river Ganga, but the main current has shifted its course about 15 years back. The Indian General Navigation Steamer Company had a steamer service on Ganga and Fatwa was an important steamer *ghat* station. A large quantity of foodgrains used to be exported and imported through the steamer services. Owing to the change of the main current of the river Ganga, this steamer *ghat* was closed down, ultimately leading to the closure of the steamer service also.

Fatwa is now important for trade in *khesari dal*, *masoor dal*, *chhena* (a milk product), mustard oil, fish, cart wheel, handloom cloth, etc. These commodities are exported from Fatwa to places in Assam, Kerala and Uttar Pradesh besides Patna, Jehanabad, Sasaram and other towns in

Bihar. Commodities like *khesari*, *masoor*, medicines, mill-made cloth, soap and other consumer goods, kerosene oil are imported into Fatwa both for wholesale and retail sale. Fatwa was once famous for its hand-pounded *masoor dal* which had an extensive market in Bihar and other Provinces. This has now been replaced by a demand for the machine-processed *masoor dal* of Fatwa in Bengal, Assam and other districts of Bihar. *Khesari dal* processed in Fatwa has a good sale in the State of Kerala. It is peculiar that the bulk of the *dal* processed in Fatwa goes to other Provinces.

The incidence of education and literacy is fairly high. The town has one higher secondary school, one girls' middle school, two upper primary schools, two lower primary schools and one Sanskrit Mahavidyalaya. There are three libraries, namely, Vishvabandhu Pustakalaya and Sansthan, Vani Pustakalaya and Prabhat Pustakalaya and also a small art gallery.

The town has a police-station, a telephone exchange, a voice broadcasting radio centre, silk centre, an inspection bungalow and the office of the Block of the same name.

Ghosrawan.—A village in the Bihar subdivision situated seven miles south-west of Bihar. Population (1961): 3,836 (*i. e.*, 1,937 males and 1,899 females). Site of an old Buddhist settlement, of which the remains are marked by several mounds. Only two of these are of any interest, one a small but high mound crowned with the temple of Asa Devi, and a great mound close to the village, which is believed to be the ruin of a Buddhist temple called *Vajrasana vihara*. An inscription found here records the building of a temple by one Vira Deva, who, it says, was patronized by king Deva Pala and was appointed to govern Nalanda. He then built a *vihara* for the reception of a *Vajrasana* or adamant throne, a building so lofty that the riders in aerial cars mistook it for a peak of Kailasa or Mandara. The mention of Deva Pala shows that the temple was erected in the latter half of the ninth century. To the south of the village there is a ruined mud fort with a low mound on its eastern side; and inside the village is an open space called Singhuahani, where the sculptures found in the great mound have been collected together. The small temple of Asa Devi contains another collection of sculptures, and to the south-east of this a few more have been placed in a small shrine of Durga. A quarter of a mile due west of the great mound there is a large tank 500 feet square called Sahu *Pokhar* or Seth *Pokhar**. The inhabitants of this village distinguished themselves by rising in 1857.

*Reports Arch. Surv. Indis, Vol. I. *The Buddhistic Remains of Bihar*, by A.M. Broadley, J. A. S. B., Vol. XLI, 1872.

Giriak.—A village on the Panchana river, 13 miles south of Bihar, on Patna-Ranchi National Highway. Population (1961): 1,649 (i.e., 848 males and 801 females). A place of archaeological interest.

The rugged hills rising immediately to the west of the village have been identified as the Indrasilaguha mountain of the Chinese pilgrims, Fa Hian and Hiuen Tsiang, which is sacred to the Buddhists as containing the cave in which Buddha answered the 42 questions of Indra, the lord of the Devas. Opposite the village, on the western side of the Panchana, on the northern range of the Rajgir hills are remains of an ancient *stupa*, and a little to the west of this tower, on a higher level, is an oblong terrace covered with the ruins of several buildings, the principal of which would appear to have been a Buddhist monastery.

Ascending from the bed of the Panchana river, which washes the eastern foot of the spur, an ancient walled-up road, still traceable in many places along the steep scarp, leads up to the ruined *stupa* known as Jarasandha's seat or throne (*baithak*), which occupies a commanding position on the eastern end of the ridge, and is visible from a great distance. This structure is a solid cylindrical brick tower 28 feet in diameter and 21 feet in height, which originally stood about 55 feet high when surmounted by a dome; it was erected probably about 500 A.D. The Buddhist legend is that there was formerly a Buddhist monastery on the hill. The monks, forbidden by their religion to take animal life, had been for some days without food, when a flock of geese passed overhead. One of the monks cried out, "To-day the brotherhood have no food. Oh noble beings, take pity upon us". Thereupon a goose fell down dead at his feet; and the monks, overcome with pity, built a great *stupa* on their monastery, the *Hansa Sangharama*. Local tradition, however, connects the tower with the name of Jarasandha, the pre-historic king of Magadha who is said to have used it as a garden-house.

Close to the *stupa* are the remains of a large water reservoir, and about 100 yards to the south-west the ridge culminates in a small summit up to which a broad flight of steps leads. This summit was once covered with the buildings of the monastery, and massive terrace walls on the west can be seen through the jungle. The position of these remains corresponds so closely to that indicated by Hiuen Tsiang for the *stupa* of the goose and the *vihara* behind it, that their identity with the structures seen by the Chinese pilgrim can scarcely be doubted. The ridge, continuing further to the west, gradually rises again and forms at a distance of about 400 yards a second summit covered with large rocks. Descending from this point on the southern face of the ridge towards the valley which separates the two ranges of the Rajgir hills, one reaches the small cave known as Gidhadwari, the position and appearance of which corresponds exactly to the cave which we find mentioned in Hiuen Tsiang's account as the scene of Indra's interrogation of Buddha. The

cave itself shows no trace of human workmanship, but at its entrance, which is reached by scrambling over some precipitous ledges of rock, there is a small platform, about 20 feet in length, supported by a wall of old masonry. According to the popular belief this cave, which is 10 feet broad and 17 feet high at the mouth, communicates with Jarasandha's tower, but there is only a natural fissure running upwards for 98 feet.

Among other remains may be mentioned an extensive mound of ruins half a mile long on the east side of the Panchana, with a small mud fort in the middle of it, and the remains of two paved ascents on the river side and of three more on the opposite side of the mound. To the north-west skirting the northern slope of the hills is a long embankment, called the Asurenbandh, enclosing a large sheet of water. This embankment is connected with a curious popular legend. It is said that Jarasandha had a great garden close to this tower which he built as his *baithak* or throne. One year the garden was nearly destroyed by drought, and Jarasandha is said to have promised the hand of his daughter and half his kingdom to any one who would water it in a single night from the Ganga. The chief of the Kahars, Chandrawat, undertook the task, and built the great embankment called Asurenbandh to bring the water of the Bavan Ganga to the foot of the hill below the garden. This river, which flows into the Panchana near Giriak, is considered part of the Ganga. The Kahars then began lifting the water with swing buckets in successive stages. The work was all but completed, and Jarasandha was in despair at having to marry his daughter to a Kahar, when a *pipal* tree came to his rescue, and, assuming the form of a cock, crowed loudly. Thereupon, the Kahars thinking it was morning and fearing the king would take vengeance on them for presuming to seek the hand of his daughter, fled in terror as far as Mokameh. The bread-cakes and balls of rice which they took to sustain them in their work were left behind in their wild flight, and may still be seen on the hill turned to stone*. Since then there has been a good deal of charge in the village. There is no trace now of the mound of ruins and mud fort referred to above. They are said to have been washed away by the floods of river Panchana.

At present (1969) the village has a Block-cum-Anchal office, a police-station, a dak bungalow, a hospital, a homoeopathic dispensary, a veterinary dispensary, a multipurpose co-operative society and a middle school.

Hilsa.—A village in the Bihar subdivision on the banks of the river Kattar, 15 miles south of Fatwa, with which it is connected by a metalled road, by which runs the Fatwa-Islampur Light Railway. According to local legends, the name of the place appears to have been derived from one Hilsa Deo, a powerful magician. Population (1961) : 6,881 persons.

*Patna District Gazetteer (1924), pp.210-212

It has a police-station, inspection bungalow, block and revenue offices, six primary schools, a middle school, a high school, a *maktab*, a Sanskrit Pathshala, a degree college and has a large market, where trade in grain and oil-seeds is carried on. An annual fair is also held here.

The *dargah* or shrine of Shah Madari at Hilsa is a place of pilgrimage. It is a simple, square brick building, covered by one dome, and containing seven tombs, of which the westernmost is said to be that of the saint. An inscription over the gate, the date of which corresponds to 1543 A. D., tells us that in the time of Sher Shah the tomb of Miran Saiyid Juman Madari was repaired by order of Mian Sheikh Alam Adam Shah Juman Madari, at the expense of Daria Khan Zangi, an officer of the Royal bodyguard. The original building thus appears to be older than 1543 A.D., but it cannot have been much anterior, as Shah Madar, the founder of the Madari order, to which the saints mentioned in the inscription belonged, is said to have been a contemporary of Ibrahim Shah of Jaunpur, who reigned from 1400 A.D. Another inscription refers to the building of a mosque near the *dargah* by a person called Riza. Its date corresponds to 1604 A.D., and it is of some historical interest as it refers to Jahangir, who is called Shah Salim, as the reigning king. His father Akbar was still alive at that time, but Jahangir was already in open rebellion against him, and had struck coins, with the name Salim, of which numerous specimens exist. The mosque built by Riza is no longer in existence and the present one is an insignificant modern building*.

Islampur.—A village on Fatwa-Islampur Road, and also a railway station of Fatwa-Islampur narrow gauge light railway. Population (1961): 8,588 persons (*i. e.*, 4,323 males and 4,265 females).

It has historical ruins including sites of buildings and mango gardens of a late local Muslim aristocrat. To the south of the village is a tank with a modest temple of the Sun on its bank where the *Chhath* festival is celebrated. The statues of the Sun kept inside the temple are probably of the later Pala period. It has a Block and Anchal office, a police-station, five primary schools, two middle schools, two high schools, a *maktab*, a Sanskrit Pathshala, three public libraries, a hospital and a rural vaccination centre.

Jagdishpur Kaptia.—A village in the Biharsharif subdivision situated 3 K.M. south-west to Nalanda. An ancient and artistic statue of large sized Buddha is installed here. Some stories of Buddha's life have been engraved upon a pillar erected beside the statue. Tradition says that Kandinya, Buddha's disciple, lived in this village†.

*Report Arch. Surve. Ind., Vol. VIII and XI, Report Arch. Surve Bengal Circle, for 1901—09

†Dr. R.P. Sharma: *Girivraj Rajgriha*, p. 204

Jalpura.—A village situated on the bank of river Son about 6 miles south-west of Paliganj in Danapur subdivision. A health resort and picnic spot. Population (1961): 1,068 persons (i. e., 541 males and 527 females). It has an inspection bungalow maintained by the Irrigation Department.

Jethuli.—A village about 12 miles east of Patna, on Patna-Bakhtiar-pur Road. Population (1961): 2,821 (i. e., 1,469 males and 1,352 females). It contains two Muhammadan tombs, namely, *Kachchi Dargah*, i. e., tomb of Shihasud-Din Jagjaut, father of Kamalo Bibi of Kako, father-in-law of Makhdum Yahia of Maner, and grandfather of Makhdum Sharif-ud-Din of Bihar and *Pakki Dargah* i. e., tomb of Shah Adam Sufi. It is a place of pilgrimage for Muslims, visited by devotees every Thursday. An annual fair is held on the 24th day of the month of *Zikad* to commemorate the death anniversary of Pir Jagjaut. The village has two primary schools, two modest public libraries, two homoeopathic practitioners and two Vaidyas.

Maner.—It is a large village of historical antiquities, situated in the extreme north-west of Danapur subdivision, 17 miles west of Patna on Patna-Arrah Highway. At 1961 census it returned a population of 3,332 persons (1,693 males and 1,639 females).

Some centuries ago it was situated on the confluence of the rivers Ganga and Son* and the river Saryu (present Gogra) joined it from the north. In those days Maner used to be a commercial centre with considerable riparian trade. The remains of an old time fortress on the bank of the old channel of the Son reminds one that Maner was a strategic point in ancient times. It appears as if it were the western gate of Pataliputra in the Mauryan times.

As regards the name, Maner, some people say that it is an abbreviation of the original name 'Maneyar Pattan' literally meaning a shining town**. In view of the prosperous trade it enjoyed in former times, this epithet may perhaps be well-deserved. Ferishta mentions it as having been founded in the mythical times of Firoz Rai†. It used to be a proud privilege in those days to call oneself as 'Maneri'‡.

*See, Rennell's map of 1772. Now the river Son has migrated some six miles towards the west, leaving its old channels as witnesses of its westward movement. The Ganga has also moved about four miles towards north.

**Bhuvaneshwari Dayal : *Monograph on Maner* (1967)

†*Patna District Gazetteer*, 1924, p. 216

‡A survival of that tradition is to be found even in remote places of Pargana Maner, e. g., near about Bikram some people are known as "Maneri Bhumihars" a village near Bikram is known as Maner-Telpe.

It was also a centre of learning. It is said that grammarian Panini and also Bararuchi lived and studied here. A temple of goddess Katyayani seems to have existed here. The temple itself was destroyed by Muhammadan conquerors, but the remains of the lion-pedestal of the goddess can still be seen near the local inspection bungalow*. Some years ago a *Shivalinga* was found in the compound of the local Government hospital. It is preserved in the premises of local Saraswati Sadan Library**. Tradition ascribes that Panini worshipped this *lingam*.

According to Muslim tradition King Maner was the ruler in the 12th century when a saint named Hazarat Momin Arif came here from Yemen (Arabia). He was followed by Maulana Syed Shah Mohammed who settled here after defeating the local Hindu king. Subsequently Bakhtiar Khilji completed the conquest of this place in about 1198 A.D. It is Maner where Islam got its first footing in the Province of Bihar†.

Maner contains two well-known Muhammadan tombs, that of Shah Daulat or Makhdum Daulat, known as the *Chhoti Dargah*, and the other that of Sheikh Yahia Maneri or Makhdum Yahia, called the *Bari Dargah*. Makhdum Daulat died at Maner in 1608, and the erection of his mausoleum was completed in 1616 by Ibrahim Khan, Governor of Bihar and one of the saint's disciples; the date is recorded in an inscription expressing the pious wish, "May it remain for ever safe like Heaven". The building is an exceptionally fine one, with walls containing carvings of great delicacy and high finish. It stands on a raised platform, and at each corner rises a slender tower of graceful proportions; it is crowned by a great dome, and the ceiling is covered with carved inscriptions from the Koran. Every detail of it is characteristic of the architecture of Jahangir's reign, and it is by far the finest monument of the Mughals in Eastern India. Inside the compound is a mosque also built by Ibrahim Khan in 1619, while a fine gateway bearing an older inscription, the date of which corresponds to 1603-04 affords access to the north‡.

The tomb of Yahia Maneri lies in a mosque to the east of a large tank, with masonry walls and *ghats*, and pillared porticos jutting out into it, which is connected with the old bed of the Son by a tunnel 400 feet long. The tomb is situated in an enclosure half filled with graves and ancient trees, on the north and west of which are a three-domed mosque and some quaint little cloisters built by Ibrahim Khan

*Bhuvaneswari Dayal, *op. cit.*

***Ibid.*

†Maulana Sayed Shah Naimul Haq Saheb 'Maneri': *Monograph on Maner* (1959)

‡This monument is in the tradition of the architecture at Fatehpur Sikri (Uttar Pradesh) representing a fusion of Hindu and Muslim architectures. The roof has still stray bits of bluish coat of polish, which was a speciality of the Moghul architecture, but has become lost during the passage of time.

in 1605-06. Yahia Maneri was born at Maner, and died here in 1290-91 A.D., he was a member of a celebrated family of saints, being the father of Makhdum Sharif-ud-Din of Bihar, son-in-law of Sheikh Shihab-ud-Din, whose shrine is at Jethuli, and the brother-in-law of Bibi Kamalo, a female saint of the Gaya district. This tomb is not so imposing as Shah Daulat's mausoleum, and there is nothing very remarkable in its structure; but it has been from a very early date a place of pilgrimage, being visited among others by the Sikandar Lodi and Emperor Babar (1529-30); the pargana of Maner is sometimes called, after the saint, Maner-i-Sheikh Yahia. The site where the tomb stands was formerly occupied by a Hindu shrine, which the Muhammadans destroyed*.

Of the other monuments none call for special mention except the tomb of Tingur Kuli Khan situated on the bank of the tank to the south-east of the bungalow. Tingur died in 1575, and his tomb is now in a ruinous state, the canopy and pillars lying in broken fragments, but a stone with an inscription still remains**.

At present (1969) it is headquarters of Maner Block and also police-station; it has a dispensary, an inspection bungalow, a multi purpose higher secondary school and a *bazar*. There is also camping ground for troops, situated in a large mango orchard adjacent south to the inspection bungalow.

Mukti Laddoo and *Tajkhani* are famous sweets of this place. It is said that local *halwais* learnt the secret of preparing these sweets from the cook of Emperor Shah Alam, who camped here. Among the antiquities, besides the remains of the fort referred to above, a copper plate with inscription in Pali, said to have been given to a local Brahman by the successors of King Jayachand and also an old tamarind tree opposite the local higher secondary school may be mentioned†.

Mokameh.—A town in the Barh subdivision, it is situated on the Patna-Barauni National Highway by the river Ganga. It is also an important station on the Eastern Railway, 283 miles from Calcutta and 55 miles from Patna. It is served by road, rail and waterways and has thus an important geographic location. The Rajendra Setu over the Ganga links North and South Bihar and West Bengal adding incidently to the commercial importance of Mokameh. The old ferry station at Mokamehghat has therefore died a natural death.

* *Patna District Gazetteer*, 1924, pp. 215-16

** *Ibid*, p. 216

† *Bhuvaneshwari Dayal* : *op. cit.*

It is a trading centre for foodgrains. It has also modern industries, e.g. Britannia Wagon Manufacturing Co. (P), Ltd., Co-operative Spinning Mills and Bata Shoe Company (P.) Ltd. The manufactured goods are exported all over India and some items like leather, even abroad. It has also small industries, e.g., ice making factory, *dal* mills, cold storage plants, cinema, etc. Population (1961): 35,743* (18,739 males and 17,004 females) with 5,702 households. Area 5.60 square miles. It has a Notified Area Committee, a Block-cum-Anchal office, police-station, Government and Mission hospital, inspection bungalow, headquarters of home guards, offices and quarters of Barauni Oil Refineries, Central Government grain godown, two high schools and a degree college.

Politically Mokameh is very conscious. It boasts of prosperous land-owning classes which have provided leadership to it since long.

Mokameh provides a pleasant synthesis of socio-cultural forces. Its base continues to be feudal with love for litigations, money-lending by landed aristocracies and lavish decorations, traditional music and feasts on festive occasions such as marriage when the well-to-do *vie inter se* to excel each other; but a cosmopolitan society is also coming up. It consists of people from various nationalities such as British, Czechs, Russians, Rumanians, who are employed in modern industries and the missionaries coming from different parts of the world who add to composite culture. The rural economy is gradually giving way to modern economy with all its sophistications and subtleties, but there is admirable synthesis between them. While many among the local gentry participate in the Rotary dinners, the foreigners also relish the local festivities and social functions.

Nalanda.—Situated on 25°33' latitude and 85°27' longitude, about 8 miles south-west of Biharsharif and 2 miles from Nalanda Station of Eastern Railway. Connected by road with Biharsharif and Rajgir. It extends over an area of 2½ square kilometre and abounds in old mounds, tanks, ruins of old sites and numerous statues. The present habitations are spread over the villages of Burgaon, Begampur, Jagdishpur and Kapatia. Apart from being a site of the most famous of the Buddhist monasteries in Magadha, Nalanda is also a shrine of Jains. It is also a sacred place of Hindus, who visit its Sun-temple and observe the *Chhat* festival on the banks of the tank at Burgaon, both in the months of *Chaitra* and *Kartik* to offer oblations to Sun-god.

Antiquity.—The history of Nalanda begins about 600 B.C. This place is referred to frequently in the Jain and Buddhist sculptures.

*District Census Handbook of Patna, 1961, Part 1, p. 194

The Chinese travellers, Itsing and Hiuen Tsiang in the 7th century A.D. and Tibetan traveller, Dharmaswami in the 13th century have left details about Nalanda. Besides, the Tibetan Lama, Taranath, has referred to Nalanda in details in his *History of Buddhism*. The archaeological remains of Nalanda since the 5th century A.D. provide positive evidence of its antiquity. In course of the excavations of the ancient sites of Nalanda, valuable records have come to light. Besides, Nalanda is mentioned in the following:—

- (i) Inscription on a statue of the reign of Aditya Sen (c. 672-73 A.D.) discovered at village Shahpur near Biharsharif. This refers to the installation of a statue in Nalanda Mahavihar.
- (ii) A copper plate inscription of Pala King Deva Pala (c. 815—856 A.D.), which was promulgated from Mudvagiri (Monghyr). This mentions grant of five villages in the district of Rajgir to Nalanda Mahavihar by Deva Pala on the request of King Baliputra Deva of Sumatra. (This was discovered in course of the excavations at Nalanda and relates to the thirty-ninth year of the reign of Deva Pala).
- (iii) Inscription on a statue of Tara discovered at Hilsa (district Patna), relating to the 35th year of the reign of Deva Pala. This refers to Bikshu, Manjushri Deva of Nalanda.
- (iv) Inscription of King Deva Pala discovered at village Ghosrawan (district Patna). This refers to the appointment of Vira Deva to look after Nalanda.
- (v) Inscription of Rajya Pala (c. 911—935 A.D.) on a column of the Jain temple at Burgaon (Nalanda).
- (vi) Inscription on the statue of Bagishwari discovered by Cunningham in 1862 at Nalanda. This refers to the installation of this statue in the first year of the reign of King Gopal II (c. 935—992 A.D.).
- (vii) The Nepal manuscript of *Asta Sahasrika Prajnya Paramita*, which was copied at Nalanda in the 6th year of the reign of Mahi Pala I (c. 992—1040 A.D.).
- (viii) A stone inscription of Mahi Pala I issued in the 11th year of his reign. This refers to the destruction of Nalanda through fire and its re-construction.
- (ix) The manuscript of *Asta Sahasrika Prajnya Paramita*, prepared at Nalanda during the reign of Rama Pala (c. 1014—1126 A.D.) and kept in Bodalian Library.
- (x) A copy of the above book prepared during the later half of the reign of Govinda Pala (c. 12th century A. D.) and kept in the Royal Asiatic Society Library.

Name.—Hiuen Tsiang has referred to a tradition according to which this place assumed the name 'Nalanda' because of the residence of Nagananda here. But he has also mentioned that Buddha in his previous birth was the king of this place and on account of his benevolence this place was called Nalanda which means one capable of giving unlimited gifts (i.e., Na+ Alam+ Da)*.

Hiranand Shastri, however, is of the opinion that Nalanda is derived from the word Nala because lotus grew profusely in this locality. Thus Nalanda meant a place which could give plenty of lotus Nala. The name Nalanda has come down since very ancient times. It was current in the 6th century B.C. when Buddha and Mahavira were alive. In Mahasudassan Yatak, Nala has been mentioned as the birth place of Sariputra, chief disciple of Buddha. The Buddhist scripture Mahavastu has mentioned Nalanda as the birth place of Sariputra. According to A. Ghosh, all these variations, namely, Nala, Nalak, Nalagram and Nalanda referred to one and the same place. In the Jain scripture, Sutrakritang, Nalanda has been referred to as a satellite of Rajgir, containing hundreds of houses. In the Kalpasutra of Bhadra Sabu also Nalanda has been mentioned as a suburb of Rajagriha, where Mahavira spent 14 *Chaturmas* (i.e., rainy season). In course of itinerary, Buddha also visited Nalanda several times and preached sermons**.

Discoveries.—Among the numerous discoveries in course of the excavations of Nalanda the following may specially be mentioned:—

- (i) In the early part of the 19th century, Buchanan Hamilton discovered some Hindu and Buddhist statues near village Burgaon.
- (ii) In the third quarter of 19th century, Alexander Cunningham identified the present ruins with the site of ancient Nalanda and this was followed by excavation extending over a period of about 20 years by Indian Archaeological Department which unearthed 16 gigantic buildings including 11 *Vihars* and five temples.
- (iii) A statue of Bodhisatva discovered in a square temple in north-east corner of the main stupa. This is preserved in the Nalanda Museum.
- (iv) A statue of Nagarjun discovered in a small temple in the south-east corner of the main stupa. This is also preserved in the Nalanda Museum.

*See, S. Beal : *Buddhist Records of the Western World*, London (1906), Vol. II, p. 167
Nalanda based on this derivation does not fully express the desired meaning.

**See, *Pali Tripitak*

- (v) Sculpture at the foot of the statues in Chaitya no. 14.
- (vi) Sculpture on the walls in *Vihar* no. 7 depicting human beings, *kinnars* engrossed in playing instrument, Siva-Parvati, Kartik, Kuver and others.
- (vii) A statue of Marichi outside the excavated area, north of Chaitya no. 14.
- (viii) Ancient statues kept on the banks of the tank in village Burgaon and the Sun-temple.
- (ix) A huge statue of Buddha in village Jagdishpur about two miles to the north-east of the excavated area.
- (x) A good many statues made of stone, bronze, lime-plaster terracottas. Inscriptions on stone, copper, bricks and earthen seals. Decorated earthen seals and iron goods of daily use. The collection of bronze statues has a unique place in the field of art. Their influence on artistic bronze work in Nepal and the countries of south-east Asia is profound.
- (xi) Copper plates of Samudra Gupta (4th century A.D.), Dharma Pala (8th/9th century A.D.), and Deva Pala (9th century A.D.).

- (xii) Stone inscriptions of Yajno Varma Deva (8th century A.D.) and Vipulashvi Mitra (12th Century A.D.).

The inscription of Deva Pala refers to a gift of a village in the district of Gaya and that of Yajno Varma Deva to many gifts by Malad for the temple at Nalanda constructed by King Baladitya. The inscription of Vipulashvi Mitra gives details of construction of a *vihar* at Nalanda by him.

- (xiii) Numerous terracottas and seals inscribed with "Nalanda Mahavihariya Arya Vikshu Sanghasya".
- (xiv) A Dharma Chakra over an inscription, having deer on either side.

This was royal emblem of the Pala kings and bears witness to the first sermon of Lord Buddha at Sarnath.

- (xv) Some seals of kings and other authorities as well as important personalities of ancient times.
- (xvi) Coins of Gupta Emperor Kumar Gupta I, Narsimh Gupta, King Shashanka of Bengal (620 A.D.), King Bhoja I of Gurjar Pratihara (835—885 A.D.) and Raja Govind Chand (1114—1155 A.D.).

All these are preserved in the Nalanda Museum*.

*See, Madhuri Saxena : *Monograph on Nalanda* (1967)

Nalanda University.—"Burgaon", wrote Broadley, who excavated at Nalanda in the seventies of the 19th century, "has been identified with that Viharagram on the outskirts of which more than 1,000 years ago, flourished the great Nalanda monastery, the most magnificent and most celebrated seat of Buddhist learning in the World. When the caves and temples of Rajagriha were abandoned to the ravages of decay, and when the followers of Tathagata forsook the mountain dwellings of their great teacher, the monastery of Nalanda arose in all its splendour on the banks of the lakes of Bargaon. Successive monarchs vied in its establishment; lofty pagodas were raised in all directions; halls of disputation and schools of instruction were built between them; shrines, temples and topes were constructed on the side of every tank and encircled the base of every tower; and around the whole mass of religious edifices were grouped the 'four-storeyed' dwellings of the preachers and teachers of Buddhism". The monastery of Nalanda, the Oxford, as it has been called of Buddhist India, was a centre from which Buddhist Philosophy and teaching were diffused over Southern Asia; and it continued to be a great Buddhist University till the Muhammadan conquest in 1199 A.D.

The history of Nalanda as an educational centre may be taken to about 450 A.D. Fa-Hian who visited Nalanda in 410 A.D. has not given any account of its educational activity. For the development of this Buddhist University, the Gupta kings donated villages and money. Probably Kumar Gupta I (414—455 A.D.), Tathagata Gupta, Narsingha Gupta Baladitya (466—472 A.D.) and Buddha Gupta (475—500 A.D.) had each established a *vihara* here.

The excavation of Nalanda has brought to light big *viharas* and temples. There were many subjects taught in this University, such as Grammar, Law and literature. Though it was a centre of Mahayan Buddhism, the Hinayan Buddhism, *Vedas* and Philosophy were also taught.

According to Hiuen Tsiang, the Chinese pilgrim of the seventh century, who himself resided here for some years, it contained numerous temples, pagodas and shrines and was the home of 10,000 monks, renowned for their learning, who spent their lives in the pursuit of wisdom. There appears to have been a stiff Entrance or Matriculation Examination. "If men of other quarters desire to enter", says Hiuen Tsiang, "the keeper of the gate proposes some hard questions; many are unable to answer and retire. One must have studied deeply both old and new books before getting admission. Those students, therefore, who come here as strangers have to show their ability by hard discussion; those who fail, compared with those who succeed are as seven or eight to ten."

Excavations.—The remains of Nalanda include a range of massive brick ruins, running north and south of the great stupas attached to the monasteries. A hundred yard east of the stupa mound, and running parallel to them, is a maze of *viharas*, the original courtyards of which may possibly be traced in the square patches of cultivation set in a debris-strewn area of 1,600 by 400 feet. Detached mounds further afield mark the sites of temples, while individual sculptures scattered all over the site testify to Nalanda's former greatness. General Cunningham was of opinion that he met with the finest sculptures in India at this site; and it is probable that a considerable portion of the best sculptures now in the Museum at Calcutta came from here. On the south of the monastery according to Hiuen Tsiang, there was a tank in which the dragon, or Naga Nalanda used to dwell. Cunningham identified this tank with the existing small tank called Kardigya Pokhar, which corresponds in position with the pool of the Naga.

Dr. Spooner in 1916 began systematic exploration of the site, which was continued by J.A. Page of the Archaeological Survey of India. The most important discoveries have been in the opening up of two of the monasteries, one of the stupas and a temple.

Site no. 1.—The monastery in which the work of exploration was most completely carried out measures 205 feet by 168, the wall is 6½ feet thick, which is increased by a foot on the western side. Eight different strata have been discerned as the site was cleared, indicating that from time to time, as the monastery was destroyed by fire or collapsed from faulty workmanship, new structures were erected on the ruins of the old*. The lowest stratum cleared, which is probably that of the oldest building on this site, is apparently of the sixth or seventh century A.D. The entrance to this monastery lay through a great portico 50 feet by 24, resting on pillars, the bases of which are still left *in situ*. Facing this portico across the great courtyard was a chapel containing a colossal image of Buddha, of which fragments have been found. The courtyard was surrounded by cloisters, within which were the sleeping chambers of the monks, which have been opened up on the south and east sides of the building. In the north-west corner of the courtyard is a well, seven feet in diameter.

When the original monastery fell down and was rebuilt, the monks, instead of clearing all the debris, smoothed it down and made a new ground level. They had to clear away a certain amount of debris to reach the courtyard well, which appears to have been utilised for every successive building on the site. The wind blowing dust upon the outside debris converted it into a great mound of earth, the height of

*Unmistakable traces of burning are evident and in places charcoal was discovered.

which must have been increased from time to time as partial clearance was made of the inside of the site. Thus the level of the courtyard came to be below the outer ground level, and a grand staircase was built leading down to the courtyard. In the third or fourth building on the site two structural 'caves' of brick were erected. These chambers have corbelled entrances; but the roofs are vaulted, apparently in imitation of the rock-cut caves at Barabar; the work is certainly pre-Muhammadian, and is one of the earliest arches in India. In the late buildings the great gateway of the chapel or sanctum was blocked in the middle by masonry, on either side of which was left a small door.

In the entrance to the monastery Pandit Harananda Sastri discovered a copper-plate inscription of Shri Devapaladeva, the third sovereign of the Pala dynasty, bearing a date equivalent to 891 A.D. The inscription records the grant of five villages in the Gaya and Rajagriha districts for the upkeep of the Nalanda monastery and the provision of comforts for monks and *bhikshus* arriving there from all quarters, made at the request of the king of Sumatra, Shri Balaputra Deva, apparently in return for an equivalent grant in that country*.

Site no. 1A.—Overlapped at its north-eastern corner by the monastery already described is another monastery, which is entered on the north through a pillared portico, of which only the bases of the columns now remain, and a vestibule. The plan of the monastery is a rectangle containing the usual monks' chambers on each side, with the addition of what may possibly have been a shrine in the centre of the south side. An open pillared veranda ran originally round the rectangular panels. In the centre are two parallel rows of hearths, seven in number, connected by a common duct of corbel construction about two feet high. This feature occurs again in the eastern veranda. Pandit Harananda Sastri thinks that it might have been used for preparing drugs, and that the building may have been a medical seminary or *Bhishak-sala*. In the north-east corner of the court is an octagonal well, which on clearance yielded a number of earthen vases. Heaps of decayed rice and oats were found in two chambers on the east, which appear to have been used as store-rooms. In other rooms on the north several copper and stone images of Tara, Avalokitesvara, Maitreya and Buddha were discovered, perhaps an indication of the saints favoured by individual monks. A flight of steps rises between two of the rooms on the north, probably to afford access to the veranda roof.

Site no. 2.—The temple.—Immediately east of the monastery quadrangle ascribed to Baladitya by Cunningham, the four sides of a ruined

**Of.* The present Burmese and the Japanese Buddhist Monasteries at Rajgir are as a symbol of international amity and goodwill.

stone temple, square in plan, were uncovered during the excavation in 1916. The entrance to the temple was up a low flight of steps on the east. The centre of each facade is relieved by a slight projection; but the feature of special interest is a dado of 211 sculptured panels over the exterior base moulding, showing a great variety of sculpture. It appears that this building was a later structure erected over an older brick building; and as the panels of the plinth are assigned by Dr. Spooner to the sixth or seventh century A.D., it would appear that these materials were taken from an older building and utilised in the decoration of this temple.

Site no. 3—Stupa.—The high stupa at the south end of the range of mounds running parallel to the range of monasteries is the *Vihara-A* of Cunningham, described as being 33 feet high, and about 70 feet thick at the top. This he would identify with the stupa mentioned by Hiuen Tsiang as marking the place where Lord Buddha dwelt for three months explaining the law of the gods. In the course of excavating the stupa three different integuments of new masonry, each completely enclosing the previous one, were brought to light. It appears that the builders did not wait for the ruin of the older structure before renewing it, but enlarged the stupa by a new masonry facing, leaving intact the Buddhist figures in stucco, on the face of the original solid structure. It also appears that the stupa had four towers abutting on to the corners. Each successive addition appears to have followed the original plan; and to give suitable support to the additional masonry to be erected, a square framework of encasing walls was built on each side, the casing then being filled in to form a solid core for the enlarged stupa*.

The main stupa stands surrounded in the court by a large number of smaller stupas, built one over the other on the same spot, sometimes twice or thrice. As the main stupa increased in size, the level of the original court generally rose, and many smaller stupas are found in several places half or completely buried in the various floors which have been unearthed. At present three distinct levels of the stupa-court can be seen. The first, the existing general level; the second, a stratum some three feet higher revealed by two prone fragmentary stone pillars lying where they had fallen to the right of the entrance and almost coincident in level with the very late brick platform on the west; and the third, about four feet below the first, at the south-east corner of the stupa. A factor having an important bearing on the chronology of these levels is the existence of a paved drain which originates in the courtyard of monastery no. 1 A and enters the stupa-court at this latter place, indicating that all the three levels referred to above are

*A plan is given in the Report of the Archaeological Survey, Eastern Circle, 1919-20.

attracted scholars and students from the south-east Asian countries, such as, Thailand, Laos, Vietnam, Burma, Cambodia, as also from Ceylon, Nepal, Tibet and Japan. This Institute is situated by a tank, south to the old sites of Nalanda University and is residential in character. It has a well-stocked library containing valuable books and manuscripts on Buddhist Philosophy in Tibetan, Chinese and Japanese languages. Besides, it has a good collection of books on general topics including Science. This Institute is affiliated to the Magadha University and has awarded Ph.D. degrees in Pali and Buddhist Philosophy to a number of students. Among other notable achievements of this Institute, the publication of the entire Triptak in 41 volumes in Devanagari character may specially be mentioned.

To commemorate the visit of Hiuen Tsiang to Nalanda, a research memorial named after him has been under construction about a mile to the north-east of the ancient sites of Nalanda. Its architecture is in the tradition of a pagoda. It has been proposed to establish a Research Institute in this building to promote the study of ancient Chinese scriptures. In 1957 Dalai Lama presented to Government of India the relic of Hiuen Tsiang to be enshrined here.

later than the monastery no. 1A, which by then had fallen to ruin and was finally deserted; for it is improbable that a domestic drain would be carried through the sacred enclosure of the stupa-court, especially when it could without apparent difficulty be diverted clear of it to the south.

From this stupa a long trench running north some 1,500 feet up to the high mound locally known as Autalidharahar was dug by Dr. Spooner, which brought to light the remains of numerous small stupas, and several shrines and brick pavements. The excavation yielded very few finds, the only thing worth recording being a seated figure of Avalokitesvara, found towards the southern end of the trench. If we may identify them with Hiuen Tsiang's description, the high mounds lying in the middle and at the northern extremity of the range of stupa mounds over which the trench was carried, were 200 feet and 300 feet high respectively. The latter of these Cunningham identifies with Baladitya's temple which according to the Chinese pilgrim, closely resembled the temple of Buddh Gaya. This last, in its present form, however, is actually only about 170 feet high. The colossal statue of the ascetic Buddha called Batuk Bhairava set up in an enclosure near the foot of this mound was, it would seem, originally enshrined in the temple itself. Another statue of Buddha in the *bhumisparsa-mudra* has also been set up nearby. It is attended by a standing figure on each side, and has two flying figures with garlands overhead. The names of them all are inscribed, the attendants being Arya Vasumitra and Arya Maitreya, and the flying figures Arya Sariputra and Arya Maudgalyana, the two principal disciples of Buddha, who being Arhats, possessed the power of flying through the air. It is to be remarked that an encasing wall on the south side of Baladitya's temple can still be seen, providing another instance of the practice of enlarging an original structure. On the south and west sides, a little lower than this, a plinth has been disclosed with a dado containing at least two series of panels, one above the other, and originally decorated with low pilasters of well-carved pot and foliage design enclosing the representation of a stupa*.

Post-Independence Era.—In 1951 the State Government established at Nalanda an Institute named Nava Nalanda Mahavihara with a view to revive the cultural tradition of the ancient Nalanda University and for international links, particularly with the Buddhist countries. This Institute imparts Post-Graduate teaching in Pali and Buddhist Philosophy. Besides students from various parts of India, it has

*See, Cunningham : *Ancient Geography of India*, pp. 468—471
Arch. Survey Report, Eastern Circle, 1901-02, 1915—16, 1919-20, 1920-21;
Nalanda Excavations by J. A. Page (J. B. O. R. S., March, 1923)

towards Danapur in the west and also towards the south. At 1961 census it recorded a population of 3,64,594* and covered an area of 22.33 square miles. As we have seen in foregoing pages Patna is one of the most ancient cities of the world. It was the capital of Maurya and Gupta empires. After remaining in obscurity for about a millenium it revived its old glory in the times of Sher Shah, with the construction of the fort in 1541 A.D. and thereafter continued to be the provincial capital of Mughals till 1765. In 1912, on creation of the Province of Bihar and Orissa, Patna was again restored to its old status as the capital of Bihar**.

From tourist point of view, Patna can be divided into three sectors, namely, West, Central and East.

Western Sector.—The new capital, seat of the State Government, is situated in this portion and occupies an area of about three square miles, west of the Buddha Marg (old Patna-Gaya Road). It is traversed by the main line and Digha branch line of the Eastern Railway, and an old bed of the river Son meanders through it in a serpentine course, draining it to the Ganga through the present Boring Canal. The layout of the new capital was done by the architect, J.F. Munnings. Its main feature is the c

Secretariat.—East of the Raj Bhavan at the other end of King George's Avenue is the Secretariat building, the largest one in the capital, being 716 feet long and 346 feet in breadth. Initially, there were 105 rooms on the ground floor and 93 on the first floor, accommodating thirty offices and five hundred clerks. However, during the Second World War, the balconies and corridors were converted into improvised rooms for the newly created offices, which rather marred the beauty of this building. The most prominent feature of this edifice is the clock tower, initially 178 feet high, resting on a base fifty feet square*. The thickness of the masonry at the base is 3'4" tapering to 1½ feet at the top where there is a balcony open on all sides, from which an excellent view can be obtained of the capital area and of the surrounding country. There is a fine garden inside the campus.

Council Chambers.—The Council Chambers, completed in 1920, lie on the east of the Secretariat. It was designed by A.N. Millwood in a free Renaissance style, in keeping with the Secretariat building which lies behind it, and is built like the rest of the new city in brick and plaster. The Council Chambers measuring sixty feet by fifty, extend through both floors of the building, with a gallery on the level of the upper floor for visitors and representatives of the Press.

Martyr Memorial.—It is cast in bronze and mounted on a pedestal and is installed about a furlong to the east of the eastern gate of the Secretariat as a solemn tribute to the seven students who symbolised the patriotic aspirations of the youth for the emancipation of the country and became martyrs in police firing on 9th August 1942 near the spot in their attempt to hoist the national flag† on the Secretariat building.

Hardinge Park.—The Hardinge Park is located in between the Secretariat and the Patna Railway Station, over-looking a depression on its north, supposed to be an old bed of the river Son some centuries ago. It is named after Lord Hardinge, a former Viceroy and Governor-General of India to commemorate his visit to Patna in 1913 after the creation of the Province of Bihar and Orissa, of which he was the architect. The Government of the day gave 25 acres of land, where the park is located and also a sum of Rs. 20,000 to erect

*During the 1934 earthquake, part of this tower fell down

†This was the 'tri-colour' which was adopted as National Flag of India, after Independence of the country in 1947, spinning wheel in the centre being substituted by Ashok Chakra.

a statue of Lord Hardinge in this park. Herbet Hampton, a British sculptor, was commissioned to make a life-size statue of Lord Hardinge. The 5 tonnes bronze statue, 18 feet high including the pedestal, cost £4,000* in 1915 and was installed in the park subsequently at a ceremony. The column had also a bust-size relief bronze figure of Lady Hardinge and two plates, one symbolising justice between man and man and the other showing sympathy to suffering humanity**. The park has fine beds of flowers, corners and groves, ornamental trees, fountains and small pools containing coloured fishes. Its eastern annexe has a children's park where a toy train is provided for amusement and recreation of children.

High Court.—The High Court, off the Bayley Road, facing west, is a fine piece of architecture. It has a magnificent marble staircase at the main entrance and fine lawns and gardenst.

Sadakat Ashram.—It is situated in Digba, on Patna-Danapur Road and in pre-independence days guided the freedom movement in Bihar. It is associated with the memories of Mahatma Gandhi, Dr. Rajendra Prasad, Maulana Mazharul Haque and other leaders.

Patna Museum.—It is a public museum, situated on the Buddha Marg and possesses some of the rare exhibits††.

Central Sector.—This roughly extends east of the Buddha Marg to the end of the campus of Patna University. The important points of tourist interests are :—

Gandhi Maidan.—It spreads over an area of about 64 acres. It has now modern railings and a four feet wide foot-path all around inside with parks and flower beds and fluorescent lighting. This open space is virtually the "lungs" for the crowded central parts and is frequented by walkers. Large public meetings, celebrations connected with the Republic and Independence Day and exhibitions are also held here. On the north-east corner of the *maidan* is the Anglican Church of the Holy saviour built in 1857.

*Then equivalent to Rs. 84,000

**On 12th April 1967 the statue was dismantled at a ceremony and taken to Patna Museum for preservation.

†See, *Patna High Court* (1967), Supplement to this Gazetteer for details

††For details see, the caption under Museum in the Chapter on Education and Culture. There is also a private collection of antiques, pieces of fine arts etc., owned by H. L. Jalan and stored in his Quila House, Patna City.

Golghar.—This historic monument originally built as a granary is a unique type of architecture. It is now used as a Government grain godown. There is an adjoining park having an area of about 6 acres.

Gandhi Museum.—It is located on Ashok Rajpath at the north-western corner of Gandhi Maidan and contains pictorial and other records showing the association of Mahatma Gandhi with Bihar.

Patna College.—The house in which the Patna College was initially located is a Dutch building of 18th century, by the banks of the Ganga towards the northern extremity of the present campus of the college. Early in the 19th century Buchanan remarked about this house that it would have been a fine piece of architecture if it had not consisted of two orders, namely, *Doric* capitals in the columns of the lower storey and *Ionic* in the upper; but it was the best private residence which he saw in Patna*.

Gandhighat.—It has been constructed on the river Ganga behind Bihar College of Engineering as a memorial to Mahatma Gandhi whose ashes were immersed on the confluence of Ganga and Gandak in 1948. 30th of January, the day on which he died is observed with solemnity at this spot. A panoramic view of the Ganga is visible from here. A fine garden adds to the dignity of the place.

Eastern Sector.—This extends up to the eastern limit of Patna City**.

Hindu Shrines.—Badi Patan Devi at Maharajganj, Chhoti Patan Devi at Patna City and the Brahmasthan as also Agam Kuan near the Gulzarbagh Railway Station are most popular. It is said that *Moti Brahma*, a preceptor of *Sanatan Dharma* and a contemporary of Ashoka lies buried at the *Brahmasthan*.

Jain Shrines.—Mausoleum of Jain Saint Sitoolbhadra and the temple of Sudarshan Swami, both at Kamaldah near Gulzarbagh Railway Station are noteworthy.

Sikh Shrines.—Harmandir is one of the most sacred places of the Sikhs, built at the spot where Guru Govind Singh, their tenth and the last Guru was born in 1666. It is said that

*Patna District Gazetteer, 1924, p. 180

**Also see Hindu Shrines in "People" chapter of this volume

the place where the holy Harmandir now stands, was originally the "*Haveli*" of one Salis Rai Jowhri who after his conversion at the hand of Guru Nanak, transformed his mansion into a *Dharmashala* where he carried on the work of propagation of Sikhism entrusted to him by his initiator. The first documentary reference to this temple is available in the letter of the 9th Guru, Tegh Bahadur, written from Monghyr to his followers at Patna. It contains instructions of the Guru to his devotees to make provisions for his family, left in Patna, in a spacious building so long as the Harmandir was not completed. Mullah Babahani, the author of *Mirat-ul-Ahwal Jahan Numa*, who was at Patna at the end of 18th and early 19th century writes: "Over the birth place of Guru Govind, the Sikhs have raised a public edifice, made it a place of power and strength, and call it Harmandir. It is also known as "*Sangat*" and is held in great esteem and veneration. They (*i.e.*, the Sikhs) have made it a place of pilgrimage." The original building of the Harmandir has since undergone many changes. The present temple is made entirely of marble. The sacred and historic relics that have been preserved here consist of Shri Guru Granth Sahib, also known as 'Bade Sahib', containing the signature of the 10th Guru written with the point of arrow; "Chhabi Sahib" oil painted picture of Guru Gobind Singh when young; the 10th Guru's cradle; a small sword; a round earthen pellet; his ivory shoes; four iron arrows; a wooden comb; two iron 'Chakra'(quoits); a small *Khanda*" (two edged sword); a small iron 'Chakri'; one iron *Baghnakh Khanjar*; Guru Tegh Bahadur's sandal-wood shoes; three wooden spinning looms of Kabir; and the most important from the historical point of view, a book containing the *Hukumnamas* (or letters) of the 6th Guru, Hargobind, his son Baba Guruditta, the 9th Guru, Tegh Bahadur, Guru Govind Singh, and his consorts.

Other Sikh shrines are Gurudwara; Gaighat, Guru Ka Bagh, Malsalami, Gurudwara Govind Ghat and Maini Sangat*.

Muslim Shrines†—*Sher Shah's Mosque*.—This was built by Sher Shah during 1541—45 and is located in Haziganj. Its architecture is in bold, masculine Afghan style.

Patthar-ki-Masjid.—This is situated in Sultanganj and was probably built by Mahabat Khan, a general of prince Parwez Shah,

*For details see *The Image of Patna, op. cit.*

†*Ibid.*

son of Jahangir, and Viceroy of Bihar and Bengal, in 1626. It is so known because it is entirely built of stones. An inscription on the eastern face of the mosque recounts that it was built from the stone and wood of a fort and temple dismantled at Manjhaulia.

Mulla
Siradman Mosque
REBUILT IN
1248 A.H. BY
ZULFIQAR ALI

Mir Afjal's Mosque.—Behind the present buildings of the Bihar College of Engineering, there is a small but beautiful mosque bearing an inscription which recounts that Farrukhsiyar performed public worship to the Almighty here. It was in Mir Afjal's garden where he was enthroned.

Christian Shrine.—The church of the Blessed Virgin Mary is situated at Padri-ki-Haveli, after which a *mahalla* is also named in Patna City. The cathedral faces the Ashok Raj Path with its very tall Ionic columns. Its foundation stone was laid on 18th October, 1772 and it was formally opened on 8th December, 1779. It was designed by Tiretta, a Venetian architect and built by Capuchin Father Joseph of Rovato. Its interior is considered to be of Corinthian style. There is a Cathedral bell, large but cracked, bearing the inscription : "BAHADUR SAH PRITI NARAENREGIS NEPAL FILIUS DONO DEDIT ANNO 1782" (a gift from Bahadur Sah Priti Narayan, son of the Maharaja of Nepal, 1782).

Kumhrar.—The excavation sites of Kumhrar are situated on Patna by-pass road, off Gulzarbagh Railway Station. Among the exhibits Mauryan monolithic stone pillar is noteworthy.

Pawapuri.—Pawapuri or 'Appapapuri' as described in Jain scriptures is situated at a distance of 8 miles from Biharsharif and 58 miles from Patna off the Patna-Ranchi Road. One has to travel a mile from the main road to reach the Pawapuri temples. Even now, to the north of the temples are situated two thickly populated villages, namely, Pawa and Puri.

Pawapuri is a very important place of Jain pilgrimage in India because here, 2497 years ago, the 24th and the last Jain Tirthankar (preacher) attained *Nirvana*. Like Lord Buddha, Lord Mahavira was also a prince and at the age of 30 years, he renounced the world and became an ascetic. During the '*Chaturmas*'* the Jain monks and nuns have to stay at one place and educate the local masses. Lord Mahavira was also staying at Pawapuri during this period and on the night of 15th *Kartik*, a *Dipawali**night, he passed away at the age of 72 years.

*Four months of rainy season beginning from *Asarh* and lasting till *Kartik*

At the place where Lord Mahavira breathed his last, a temple has been constructed which is known as '*Gaon Mandir*'* or village temple. From this place, his body was taken to another place for cremation. It is said that on account of large assemblage of people who came to take his ashes, the place became a ditch and during rainy season, water accumulated there. Immediately after his *Nirvan*, a temple was constructed there and this temple is known as '*Jal Mandir*'. Situated in the midst of a big lake, which has an area of 84 bighas and is full of lotuses, this marble temple is an object of great architectural beauty. In the moonlit night, it looks picturesque and serene. There are numerous fishes in the lake which are fed by the priests and pilgrims and, as usual in Jain shrines where no living beings are killed, they are never molested by man.

Between *Thal Mandir* and the lake there is a circular mound which rises by four successive broad steps or stages, up a platform 32 feet in diameter. On this there is a small terrace 8 feet in diameter containing the foot prints of Lord Mahavira. The whole work is called *Samosaran* where on a mound Lord Mahavira is said to have set to preach to his followers, who were seated in concentric circles around him. A new *Samosaran* was built in the year 1957 to the east of the Digambar *Dharmashala* which is about one mile away where an image of Lord Mahavira has been placed.

The '*Prashasti*' or the stone inscription which is of the year 1632 A.D. shows that the temple was renovated during the reign of Emperor Shah Jehan. On the occasion of the Dipawali pilgrims from all parts of India in thousands come to Pawapuri to pay respects and offer prayers to Lord Mahavira.

Besides these two temples, Mahatab Bibi temple, *Samosaran* temple and Digambar Jain temple have also been constructed.

Lord Mahavira, before his '*Nirvan*' delivered his last sermon under an Ashoka tree. The place is at a distance of about one mile from the *Jal Mandir*. A new marble temple depicting the Lord delivering his last sermon has been constructed and is visited by a large number of tourists.

There is a Swetambari *Dharmashala* where pilgrims are given free fooding and lodging. In the midst of the *Dharmashala*, there is a temple of Lord Mahavira.

There is a Digambar Jain *Dharmashala* to the east of the lake and three *Dharmashalas* in front of the lake just on the next side of the road†.

*Also called *Thal Mandir*

†I. C. Suchanti: *Monograph on Pawapuri* (1967)

Phulwarisharif.—It is situated about four miles west of Patna and 11 miles south of the railway station of the same name. The population (1961) is 12,262 persons (6,519 males and 5,743 females).

It is a centre of Islamic culture. Since the thirteenth century the Sufi saints, Hazarat Makhdoom Ashique, Makhdoom Shah Allahadad and Hazrat Makhdoom Enayat visited this place from time to time and preached their philosophy. From 1360 A.D. Makhdoom Syed Rasti settled in this village to preach Islam. The *Khanquah* was founded by Hazrat Makhdoom Shah. In 1750 A.D. Navab Quasim Ali Khan, the Subedar, issued a *parwana* for daily expenses of the *Khanquah* but the *Sajjada Nashin* is said to have declined this offer. In 1751 A.D. Emperor Shah Alam also came to this *Khanquah* and sought blessings. It is also said that Raja Ram Mohan Roy learnt Persian in this *Khanquah*. It has produced many scholars of Islamic culture and religion, who worked under Mughal Emperors and also British Government. It is said that this is the only *Khanquah* University in India which gives free education and provides free boarding and lodging to *Yatim* boys.

An *urssharif* in the memory of Prophet Mohammed is held in the month of *Rabi-ul'-aual*, i.e. on 10th, 11th and 12th days according to Muhammadan calendar when the sacred hair of the Prophet is shown to the visitors. About one lakh Muhammadans from India and abroad assemble here on that occasion and get free meals from *Khanquah*.

At present (1969) the village has a high school, a middle school, a *maktab*, a Block-cum-Anchal Office, a police-station, a cycle factory and a cotton spinning mill.

Punpun.—A village in the sadar subdivision, eight miles south of Bankipur, on the Punpun river. It has a railway station on the Patna-Gaya line, a police-station and a dispensary. The pilgrims to Gaya particularly from Nepal begin here the ceremonies incidental to their pilgrimage. It is incumbent on them to bathe here and shave their heads preparatory to performing *Sraddha*, i.e. funeral rites for their ancestors at Gaya.

Rajgir (Rajagriha).—It is situated 14 miles south-west of Bihar-sharif, on the terminus of the branch line starting from Bakhtiarpur of the Eastern Railway and connected by *pucca* road with Patna and Gaya. It has a population (1961) of 9,033 (i.e., 4,821 males and 4,212 females)*.

Rajgir was known in ancient times by more names than one of which mention may be made of Vasumati, Brihadrathapura, Girivraja,

*District Census Handbook of Patna, 1961, Part I, p. 9

Kusagrapura and Rajagriha. The name Vasumati, found in the Ramayana probably owes its origin to the mythical King Vasu, a son of Brahma, to whom the foundation of the city is traditionally ascribed. The name Brihadrathapura, met with in the Mahabharata and the Puranas, is reminiscent of King Brihadratha, a forefather of the famous Jarasandh and the progenitor of a dynasty. The physical conditions of the area comprising the city, viz., the hills encircling it almost on all sides, have given it the name Girivraja. The fourth name Kusagrapura is found in the itinerary of Hiuen Tsiang and in the Jaina and Sanskrit Buddhist texts. Hiuen Tsiang says that it means 'the city of superior grass' and has reference to the fragrant grass growing all round the city. More probably, however, it owes its origin to King Kusagra, the successor of Brihadratha. The name Rajagriha or 'the royal abode' is an appropriate designation of a place that remained the capital of Magadha for centuries*. Hiuen Tsiang, however, implies that this name was strictly applicable only to new Rajagriha to the north of the hill-girt area**.

Rajgir is a sacred place of pilgrimage for Hindus, Jains and Buddhists. A religious fair is held here every third year during the whole month of *Malas* when millions of Hindus bathe in the hot springs at the holy *Kund*.

The Jains also regard this place as sacred on account of its being the birth place of their twentieth Tirthankara Muni Surata†. According to the Jain tradition the hills that encircle Rajgir are Vipula, Ratna, Uday, Swarna and Vaibhar, and all of them have Jaina temples on their tops. Mahavira, the last of the Jaina Tirthankaras, passed fourteen rainy seasons at Rajagriha and its suburbs of Nalanda. He had many rich supporters at Rajagriha; and it is interesting to note that the Jains too claim Bimbisara and Ajatasatru as votaries of their faith. Both Digambar and Svetambar Jains have their separate organisations to look after their pilgrims who visit Rajgir throughout the year. They maintain their respective *Dharmashalas* and congregation halls. The Digambar Jain temple is a fine piece of architecture.

Rajagriha was an important centre of Buddhism too. Buddha lived in different locality of this city, but his favourite resort was the Griddhakuta or the Vulture's peak. There are two Buddhist monasteries at Rajgir, one under the control of the Burmese monks just outside the north-eastern gate of the inner fort and the other under the Japanese monks inside it, not far from the *kund*, both having temples and rooms to accommodate their visiting devotees. The Japan-Bharat

*The capital was removed to Pataliputra by Ajatasatru, c. 500 B.C.

***Rajgir* by Muhammad Hamid Kuraishi, revised by A. Ghosh, (1958), p. 8.

† *Ibid*, p. 2.

Maitri Sangh sponsored the construction of a 160 feet high *Shanti Stupa* (peace pagoda) on the top of the Ratnagiri Hill, the foundation stone of which was laid by Dr. S. Radhakrishnan, the then President of the Indian Republic, on 5th March, 1965. This is estimated to cost 16 lakhs of rupees and scheduled to be completed during 1969. An international meditation centre is also under construction near Griddhakuta. The Venuvana was a favourite place of Buddha. A large size statue of Buddha was installed here in 1966. It has a fine garden and a tank, usually full of lotus.

The archaeological monuments of Rajgir consist of extensive stone fortifications of old Rajagriha, the stone walls of the citadel of new Rajagriha, Maniyar Math, the Sonbhandar caves and the cities and remains of a number of stupas, monasteries, caves, shrines, etc. Fahien says that Ajatasatru, son of Bimbisara and a contemporary of Buddha, built a fort outside the hill-girt area. Hiuen Tsiang, on the other hand ascribes the building of new Rajagriha to Bimbisara himself, though he is assured of the alternative tradition making Ajatasatru responsible for it.

Rajagriha can be divided into three parts, namely, Rajgir town, inner fort containing *kund* and Venuvana area and the hills. Apart from the hot springs, Maniyar Math and Sonbhandar caves, the other places of interest are Bimbisara jail, Jarasandh-ka-Akhara, Pippala stone house, Griddhakuta and Venuvana.

Rajgir, which had continued to be a sleepy hollow over centuries, woke up on the eve of the *Buddha Mahaparnirvan* (i.e., 2500th birth-anniversary of Lord Buddha) in 1956 when the Buddhist pilgrims from all over the world, in course of their visit to places of pilgrimage in India, visited Rajgir and Nalanda. The State Government in collaboration with the Government of India improved communications by replacing the old narrow gauge rail by broad gauge line and linking Rajgir with Patna and Gaya by *pucca* road. Electricity and filtered water are now supplied to the township. The inner fort area, which had nothing except small inspection bungalow maintained by the District Board, a rest shed of the P.W.D. and two old *Dharmashalas* with thatched roofs grew up into a cluster of magnificent buildings to accommodate the visitors. A modest market was also set up near the *kund* to cater for the needs of tourists and pilgrims.

Outside the fort area there is now a high school, a teachers' training school and a degree college. Besides, there are also primary and middle schools. Near the railway station a tourist home has been constructed by the State Government. At the extreme northern end of Rajgir, Block-cum-Anchal Office is located. Inside the *bazar* the

Notified Area Committee for Rajgir has its office. A police-station, a dispensary and a post and telegraph office are situated in the *bazar* area. Near the site of the old Rajgir Railway Station there are two hotels where tourists, usually from Bengal, stay.

There is a landing pad for helicopters on the top of Griddhakuta hill and also another down the valley close to the Venuvana. At present (1969) an aerial ropeway to carry pilgrims to the top of Ratnagiri Hill *via* a station midway at the Griddhakuta is under construction.

Pilgrims come to Rajgir not only from various parts of India, but also from Sikkim, Bhutan, Tibet, Burma, Ceylon and Japan. Thus on account of the cosmopolitan nature of Rajgir, many languages are spoken here. The Hindus attach much sanctity to a bath in the Saptadhara Kund, particularly during the month of *Malmas*. The temples on the hills are sacred to Jains while Griddhakuta is a shrine to Buddhists.

For over half a century modern tourism has also become popular inasmuch as the hot waters of the *kund* which contain medicinal properties, have attracted people afflicted with gout, rheumatism, dyspepsia, pain in joints, skin diseases and so on, who return home more or less cured of their ailments due to the radio active waters. Besides, the climate of Rajgir is salubrious to tone up health in a short time. The hills and valleys of Rajgir are ideal for climbing and exploration. During cold weather groups of students studying geography and geology in various Universities camp at Rajgir for training. Besides, socio-educational organisations such as youth hostels, scouts and girl guides hold their camp here. The bulk of modern tourists, however, come from Bengal.

The only local product worth mention is palm *gur* manufactured out of the juice of palm trees which are in plenty in the locality. Also *neera* beverage is getting popular.

The area around Rajgir has potential in dairy farming and cattle can be maintained throughout the year because of the availability of grazing facilities in the hills and valleys and also plentiful supply of water*.

Apart from Hindus, Jains and Buddhists, Muslims and Sikhs also attach religious sentiments to Rajgir. But there has been perhaps no occasion of religious strife among them except when the Muslims claimed a right to bathe in the *kunds* of Rajgir which the Hindus resisted successfully in the law courts†.

*The only disquieting feature observed occasionally is short supply of water in the *kunds* in summer when some *kunds* also dry up. It is said that due to the paucity of rains this phenomenon occurs.

† *e*, Patna High Court, Supplement to Patna District Gazetteer, 1967, *Rajgir Kund* *etc.*

Taxies regularly ply between Bakhtiarpur and Rajgir. The State Road Transport Corporation runs buses regularly between Patna and Rajgir and also between Gaya and Rajgir. It has a bus depot and a rest shed for passengers.

There are about 10 *Dharmashalas*, a rest house, a number of two-roomed flats and dormitories maintained by the Public Works Department, one inspection bungalow and one dak bungalow maintained by the District Board, one Forest Rest House, and another rest house of the Eastern Railway. There is also one youth hostel with spacious camping ground under the control of the local Block Development Officer. These are moderately priced. Besides, there are a number of private houses, rooms and different types of hotels and restaurants, which provide living accommodation. About 50 houses of the *pandas* also give shelter to pilgrims. *Suraj Kund* house and *Gaurakshini* also provide accommodation. Private landlords usually exact rent during the season between November and February. There is a tourist office maintained by the State Government opposite the *kund* to guide the tourists and also give them touring facilities.

Silao.—A village, 12 miles south-west of Biharsharif on Bihar-Rajgir-Gaya road. Population (1961) : 3,549 persons (i.e., 1,800 males and 1,749 females).

Formerly *basmati* rice* noted for its sweet fragrance was grown in the Beswek pargana where Silao is situated and this place acquired a reputation for the excellence of its *chura* (flat rice) as also its *khaja* (a sweetmeat). People have now given up cultivation of scented paddy perhaps because it is not economic to grow it and thus the *chura* of Silao may just be a ghost of its predecessor, but the fame of its *khaja* still survives.

The foundation of Silao is ascribed to Vikramaditya and the excellence of the *khaja* and *chura* to Halwais of consummate skill settled here by him, whose descendents now carry on the trade. This tradition is explained by the fact that Silao is contraction of Vikramasila, the name of one of the most famous of the Buddhist monasteries in India. From the Tibetan chronicles we know that this monastery was a great seat of learning in the 11th century when it was ruled over by Afishad or Dipankara Sri Jnana, who had been proclaimed Dharmapala or Buddhist hierarch of Magadha. He left it at the invitation of the king of Tibet and succeeded in reforming the debased form of Buddhism then prevalent in that country†.

*Known as Patna rice on the dining table in English homes

†*Patna District Gazetteer* (1924), p. 23

The village is situated in a fertile region where at least two crops are grown annually. Due to developed communication and better marketing facilities crops, specially cash crops like potato and onion, fetch the best price to the growers and thus add to the prosperity of the people. The numerous visitors to Rajgir are ready customers for its *khaja*, which indeed is also an economic asset to the village.

It contains two tombs and a mosque with numerous inscriptions in Persian and Arabic characters. The mosque is of the ordinary kind, without cloisters attached. It is built of stone and mortar, and the floor in front is paved with stone. The whole of the stone was obtained from Hindu or Buddhist buildings. The pavement is indeed one mass of imbedded pillars, and proves that the buildings destroyed to furnish the profusion of materials must have been numerous and extensive.

Telhara.—A village in the extreme south-west of the Bihar sub-division, situated about 4 miles west of Ekangarsarai and 13 miles south-east of Masaurhi Railway Station on a narrow strip of land between the Kattar and Son, two branches of the Phalgu river. Population (1961): 2,916 (males 1,478, females 1,438). Telhara has been identified with Tailadhaka, the first place visited by Hiuen Tsiang in the seventh century on his journey from Patna. It contained a great Buddhist monastery, a magnificent pile of buildings in which were four courtyards with numerous arcades and pavilions, lofty towers and pagodas. Here 1,000 monks devoted themselves to study, and the learned from distant countries flocked to its halls. The site of this splendid structure is now marked by a number of mounds, one of which is called the Bulandi or high mound. To the east of the village is a large mosque with a platform composed almost entirely of pillars and stones quarried from the ancient Buddhist buildings. The ancient name of the place, Tailadhaka, is found written in characters of the Pala time (800—1200) in an inscription on one of the stones now used as a lintel over the door. The Sangi Masjid or stone mosque, as it is popularly called, was built on the site of a Buddhist temple, and nearly all the graves dug round it have yielded either figures, pillars, or portions of cornices and mouldings. Outside the doors of the mosque is a second enclosure containing the *dargah* or tomb of Saiyid Yusuf Ekbal, a Muhammadan saint who lived in Telhara about 250 years ago. Both mosque and *dargah* stand on a high mound, which apparently is the site of some Buddhist building. Some remarkably fine Buddhistic sculptures have been found in the village.

As late as the beginning of the nineteenth century, Telhara was a large town containing about ten thousand inhabitants. Early in the present century the village consisted of a straggling line of houses

and shops running from east to west, but nearly a third of them were unoccupied and falling to decay. It bears the signs of a period of prosperity which has long since passed away. The ruins of a fine bridge of five arches still span the now nearly dried up course of the Son. Tradition has it that Lord Buddha used to go this way from Rajagriha to Pataliputra.

At present (1968) there is a high school, a library-cum-cultural centre and also a modest *bazar* in the village.

Tetrawan.—A village 10 miles north-east of Giriak and 7 miles south-east of Biharsharif. Population (1961): 5,014 persons (i.e., 2,484 males and 2,530 females).

The village contains several mounds marking the sites of old Buddhist buildings, and there are two great sheets of water, the Dighi Pokhar on the north and the Balam Pokhar on the south. Between the two is a ruined fort surrounded by a moat standing on a low mound of ruins. Numerous Buddhist sculptures have been discovered here. "Tetrawan", observes Broadley, "must have been a monastery of no ordinary importance and its position is even preferable to that of Bargaon"*.

There is a great image of Lord Buddha which is 10 feet in height. The village around it is well watered and consequently fertile. Groves of trees surround it on all sides. From the towers of the monastery, the hills of Giriak, Biharsharif and Parvati are distinctly visible and the banks of the Balam tank are still covered at all times of the year with luxuriant verdure. This lake at sunset would even now charm every lover of the picturesque and the effect must have been still more striking when thousands of recluses from the stately monastery which rose on its bank left their meditations at evening time to adore and incense the colossal Buddha which they had erected on its northern shore and dedicated "to the greatest of all purposes"†.

At present (1967) the village has two primary schools, one senior basic school, two libraries, two allopathic dispensaries, three multi-purpose co-operative societies and a Gram Panchayat. It has also a grain mart.

**Girivraj Rajagriha* by Dr. Ram Prakash Sharma, p. 202

†*Patna District Gazetteer* (1924), p. 235