

CHAPTER XIV.

EDUCATION AND CULTURE.

HISTORICAL BACKGROUND.

Not much evidence is to be found in contemporary or later historical or literary works to denote the type and extent of educational institutions prevalent during ancient and mediæval Monghyr. As elsewhere, education in the Hindu period especially after the advent of great Shankracharya was more or less in the hands of religious institutions and the men associated with them. Enlightened Brahmans and priests who were custodians of monasteries, *maths* and temples were charged with the duty of imparting education. Hiuen Tsiang in the seventh century A. D. had visited parts of Monghyr and mentions that the "manners of the people are simple and honest. There are ten Buddhist monasteries with about 4,000 priests, and a few Brahmanical temples occupied by various sectaries". On the basis of this it can be presumed that the incidence of education in the hands of Buddhist priests and the Brahmans of the temples must be high.

It does not appear that there was any regular system of education in the ancient or mediæval Monghyr sponsored by the State, although the State did give patronage to learned persons and institutions of learning. The *gurus* or *pandits* for the Hindus and the *fakirs* and the *maulvis* for the Muslims used to teach at their own place or residence. Usually they were of a superior learning and seekers after knowledge used to come to their house, enjoy free board and lodge and be taught. Such men were usually supported by the itinerant gifts of the State dignitaries and zamindars. *Pathshalas* and *maktabs* used to be normally attached to temples and mosques, as the case may be and were charged with imparting primary and a somewhat higher standard of education. The mosques and *khankahs* were liberally endowed with by the kings and their grandees. During middle ages Bihar became the preaching ground of the *Sufi* saints and there is proof that Shah Maula of Maulanagar in Monghyr district and his brother-in-law Ghulam Maula had great influence beyond the limits of Bihar. In village Lakhisarai there is a mausoleum of the famous saint Makhdum Shah who was famous for his learning. Nearby Monghyr fort there is a tomb of Mulla Muhammad Sayyad Ashraf, a poet and the preceptor of the princess Zebunnissa. It is understood that Mulla Muhammad Sayyad Ashraf attracted disciples from beyond the limits of Monghyr.

At the beginning of the nineteenth century, however, it appears that general education had not made much headway. From the account of Francis Buchanan who surveyed this part of the country in 1810-11 it appears that the incidence of education in Monghyr was not very encouraging. The education of the zamindars and the

other landholders had been rather neglected. The Arabic and Persian literatures were encouraged by some enlightened Muhammadans. "In Shuryagarha" Buchanan had mentioned "two brothers, Golam Mortuja and Golam Hosyn, who have a large free estate, have endowed a *mudursah*, and employ a Maulvi to instruct youth in Arabic and Persian literature. The two men affect an uncommon sanctity of manners, and avoid strangers; nor do I know what proficiency the person employed by them has made in his studies.

"Muhammad Hayat, of Bhajuya, near Gogri has an endowment, and instructs seven youths in Arabic, Persian and the *Koran*. He as usual takes no fee, and gives food to such of his pupils as choose to avail themselves of his liberality. He is *Kazi* for an extensive district, and has hired an assistant to enable him to instruct the youth. It was alleged that his knowledge of Arabic, is not profound, and that an interpretation of an inscription, with which he favoured me, was not accurate."

The reaching of the Hindu sciences, viz., grammar, law and metaphysics was not much encouraged. Francis Buchanan offered warm tribute to an astronomer of Monghyr as he had said "OneGauridatta Pathak of Mungger, the most sensible man that I have been able to find in that vicinity as an assistant, constructs almanacks". The *Ramayan* of saint Tulsidas was widely read than understood. "I am told" he said "that of sixteen people who read it, two may understand it completely, four may understand a great many words, but are ignorant of so many, that they do not know the meaning of any one sentence. Among the Brahmans and higher classes are some who understand the meaning, although they cannot read any character. This is the case with all the women, who understand the poetical knowledge; for none of the female sex have been instructed to read. The other books in the poetical language that are in most common use, are Harishchandra Lila, giving an account of a Raja named Harishchandra, the Bhagwat of Lalach Halwai, mentioned in my account of Puraniya; and the Rasvihar, also mentioned in some account. These three are more easily understood than the Tulsi Dasi, and even the vulgar understand a considerable part of Harishchandra Lila."

The Record Room of the Commissioner, Bhagalpur Division contained more than a hundred official English correspondence volumes that have been recently removed to the Central Archives of Bihar at Patna. Some of these letters throw light on the system of vernacular education that was set on foot by the Government of Bengal in the forties of the last century. They chiefly deal with the primary vernacular education that was then prevalent in the districts of the Revenue Division, Bhagalpur, which at that time comprised Bhagalpur, Dinajpur, Malda, Monghyr, Purnea and Tirhoot. Dr. K. K. Basu of Bhagalpur has made some research into the history

of vernacular education in mid-nineteenth century in Monghyr district. It appears that the Government communique issued by the Under-Secretary to the Government of Bengal and dated the 18th December, 1844 sanctioned the formation of village schools in the several districts of Bihar, Bengal and Cuttack. It further stated that the measure was a pilot experiment and if it proved successful steps might be taken to increase the number of schools by asking and securing funds from the Government of India.

As a preliminary step, Bhagalpur Division was to have 17 schools in its different districts. Bhagalpur having three, Dinajpur, Monghyr, Purnea and Tirhoot each having the same number and Malda having two. In view of their local position and extent of population, Monghyr, Sheikhpura and Teghra were considered to be suitable sites for the establishment of vernacular schools in the district of Monghyr. At first the school was started at the Sadar station, Monghyr, and on a later date at Sheikhpura, but for want of co-operation on the part of the public no school could be started at Teghra.

It was more to his official position than to any generous spirit on the part of the respectable residents of the station that the Collector of Monghyr could induce them to provide funds for the erection of suitable school house. The total amount of subscription collected was Rs. 623-8-0 of which a sum of Rs. 229 was the result of the letters that the Commissioner of Bhagalpur had addressed through the Collector of Monghyr to the principal zamindars of the district. The highest donation of Rs. 30 was received from the zamindar of Gidhaur, who styled himself "Raja", and even this paltry sum was offered "in such an offensive manner as to render the acceptance of it quite disagreeable". Out of the great number of wealthy merchants, trades people and landed proprietors of the place, very few came forward in support of proposition. The money that was subscribed for was mostly given by parties connected with the courts.

The school that was started at Monghyr in the month of June, 1846 was located within the fort and was rented at Rs. 4 per month. It was opened with 12 students and a teacher on a monthly salary of Rs. 20. Shah Yahid-ud-din who was to work as a teacher, had received his education at the hands of Moulvi Muhammad Hanif of Muftachowk, Bhagalpur, and taught arithmetic, geography, history, Arabic, Persian and Urdu languages.

In the course of the year, when the school was started the number of boys increased to 36 and the average monthly attendance was 25 or so. Very few students paid the monthly tuition fees, with the result that fees collected in the first year amounted to Rs. 1-6-0 only. If tuition fees were demanded from the pupils, their parents withdrew them. In fact, the latter did not feel grateful for the opportunity of getting cheap instruction for their boys. On the contrary, they had a notion that the Government desired to force

education upon the people. The higher caste people had aversion to get education through the medium of Hindi or Urdu and had a liking for Persian and Arabic and thought that those languages alone could bring knowledge. They were, therefore, unwilling to incur any expenditure or to burden themselves with any pecuniary charges connected with the Hindi or Urdu education imparted in the newly started vernacular schools. Further, the respectable people were opposed to the system of mixing together the sons of wealthy persons with those of poorer classes in the schools.

The people of Sheikhpura also, like most of the people of Monghyr, were not favourably disposed towards the vernacular system of education. They likewise, disliked any contact of their wards with the boys of inferior caste, and believed that if instructions were imparted to the lower classes they will go astray.

The school bungalow at Sheikhpura was completed in July, 1848. The sum of Rs. 500 spent for its construction was raised by public subscription. At first, Moulvi Abdul Ahud, a man of respectable family, residing in Bhagalpur district, was appointed the school master. He was well acquainted with Nagri and Urdu. The next incumbent was Sheo Sahai, who effected much improvement in the school. The Sheikhpura school, however, did not survive for a long time. Like its sister institutions in the other districts of Bihar, it died an untimely death surviving only for a period of four years or so.

In December, 1849 the Government contemplated converting the vernacular schools into additional *zillah* schools. In March, 1852 the control of the vernacular schools was transferred from the Saddar Board of Revenue to the Council of Education established in Calcutta. And two years later the Educational Despatch of 1854 brought to an end all the vernacular schools by appending them to the secondary schools that had been established in the districts.

Regarding progress of education W. W. Hunter mentions in the Statistical Account of Monghyr in 1877 that "the progress of education in Monghyr has not been so rapid as in some other districts. The number of Government and aided schools was eight in 1856-57, 11 in 1860-61 and 15 in 1870-71; showing an increase of only seven schools in the whole period of fifteen years. The increase in the total number of pupils was proportionately less in the same period, being from 439 to 627". The oldest school in the district is the Government English School, Monghyr (now Zillah School) which was founded in 1854. The education of the district got great impetus with the introduction of Sir George Campbell's scheme in 1872. Under the scheme, grants were given in aid of schools hitherto unaided and many of the indigenous rural schools called *pathshalas* were absorbed into departmental system. Thus in the year 1874-75, shortly after the introduction of the system of

giving grants-in-aid to schools, there were 229 schools in the district attended by 6,675 pupils. By 1881-82 the number of schools had risen to 2,755 and of pupils to 30,403; but there was a falling off in the next decade, the number of schools in 1890-91 being 1,497 and pupils 25,536. The year 1898 witnessed the opening of the Diamond Jubilee College (present R. D. and D. G. College). The next ten years witnessed an improvement, the returns for 1899-1900 showing 1,608 schools with an attendance of 32,737, but next year, largely owing to the outbreak of plague, the number of schools decreased to 1,301 and of scholars 25,738. The total number of institutions in 1909-10 rose to 1,413 with 36,708 pupils, in 1914-15 being 1,619 schools with 43,306 pupils, in 1919-20, the number of schools was 1,813 with 53,385 pupils and in 1924-25 it rose to 1,988 schools with 62,393 pupils.

The general educational progress of the district for the last 25 years has been steady. It marked an all-round improvement in the number of institutions and enrolment in recognised institutions for boys and girls in the district. Statement I at the end of the chapter will give figures for institutions and scholars. The statistics show that the number of schools for general education both primary and secondary and the number of scholars in them have been slowly but steadily rising till 1951-52.

After 1951-52 the development schemes for the expansion and improvement in the State were drawn up and most of them were sanctioned. With the advent of the Five-Year Plans the execution of the schemes were accelerated as substantial financial aid was available to the State from the Centre for the development schemes. The success of the schemes was also due to the educational consciousness of the masses after attainment of Independence. At the close of the year 1956-57 the number of schools for general education stood at 3,174 with a total enrolment of 2,01,649. The growth in the number of professional and special schools also showed remarkable progress and their number at the close of 1956-57 stood at 444 with an enrolment of 14,026. The special schools which constitute of Sanskrit *tols* and *madrasas* did not attract many students since the teaching in them was of unilateral character and their products have restricted avenues for employment. To make such oriental schools more diversified the State had launched a scheme of opening of Sanskrit high schools and one such State-managed school had been established in Monghyr proper.

GROWTH OF LITERACY.

The census figures of 1901 show the percentage of literate males and females as 5.8 and 0.2 respectively; in 1911 these figures were 7.7 and 0.4 respectively; in 1921 they stood at 9.4 and 0.6 respectively and in the year 1951 to 18.5 and 4.3 respectively. The total number of literate males and females during the year

1951 were 2,65,418 and 60,817 as against a population of 14,34,824 males and 14,14,303 females. The following statement gives the number of literates and of persons who have passed any institutional examination, academic, vocational or technical :—

Educational standard.	Persons.	Males.	Females.
Literate ..	3,26,235	2,65,418	60,817
Middle schools ..	29,560	25,289	4,271
Matriculate ..	12,071	10,166	1,905
Intermediate ..	3,033	2,780	253
Degrees or Diplomas—			
Graduate ..	1,460	1,279	181
Post-Graduate ..	306	289	17
Teaching ..	522	464	58
Engineering ..	49	49	..
Commerce ..	47	47	..
Agriculture ..	39	39	..
Veterinary ..	16	16	..
Legal ..	146	146	..
Medical ..	382	346	36
Others ..	366	361	5
Total ..	3,74,232	3,06,689	67,543

From the statistics it is apparent that in the technical branches of education, like Engineering, Law, Commerce, Agriculture and Veterinary women seem to take no interest. The chief avocation for educated women appears to be that of teachers and doctors.

COMPARISON WITH THE STATE.

The educational facilities available in the country as a whole in 1951 provided for 40 per cent of the children in the age-group 6—11, 10 per cent in the age-group 11—17. In Bihar, however, the percentage of pupils at school at the age-group 6—11 was 27.3 per cent, of age-group 11—14 11.5 per cent and of the age-group 14—17 5.6 per cent. In Monghyr the number of children of the age-group 6—11 reading in primary stage comes to about 36.1 per cent. At the end of 1955-56 it was estimated that Monghyr district would have an estimated population of nearly 29,87,958. Calculating at the rate of 12.5 per cent and 6.66 per cent of this total population the number of school-going children of the age-group 6—11 and 11—14 in the district will be about 3,73,493 and 1,99,197 respectively.

Education of the girls was previously confined to primary stage due to want of facilities afforded to them at their native places. In

1931-32 there was only one middle school for girls in the district with an enrolment of 64 girls. In 1941-42 the number of such middle schools rose to four and one high school at the district headquarters was opened. The table below gives the comparative figures of institutions for girls and their enrolment during the years 1951-52 and 1956-57 :—

Year.	High schools		Middle schools (including senior basic schools).		Primary schools.	
	Schools.	Scholars.	Schools.	Scholars.	Schools.	Scholars.
1	2	3	4	5	6	7
1951-52 ..	3	579	7	1,912	183	8,860
1956-57 ..	4	797	11	1,169	222	10,629

The above figures do not include those of girls reading in schools for boys. Their number in boys' schools is also considerable. Co-education is coming more into vogue. Out of the abovementioned institutions two high schools, four middle schools including one senior basic school for girls are State-managed.

The total expenditure over girls' education amounted to Rs. 1,93,501 in 1951-52 and Rs. 2,72,101 in 1956-57.

In matters of opening of new middle and primary schools under the Five-Year Plan periods it has been decided that 25 per cent of the units sanctioned in a particular year must be reserved for opening girls' schools or improvement of present girls' schools. To promote girls' education the Education Department has also made provisions for the award of special scholarships and stipends to poor and meritorious girls (besides other scholarships) reading in recognised schools.

EDUCATION OF THE SCHEDULED CASTES, SCHEDULED TRIBES AND OTHER BACKWARD COMMUNITY.

The following table gives data in connection with the progress of special schools for these classes of students :—

Year.	Number of schools.		Enrolment.		Total expenditure.
	Boys.	Girls.	Boys.	Girls.	
1	2	3	4	5	6
Schools for Scheduled Castes.					Rs.
1947-48	12	..	366	16	3,016
1951-52	13	..	505	57	5,032
1956-57	37	..	1,168	240	16,649

Year.	Number of schools.		Enrolment.		Total expenditure.
	Boys.	Girls.	Boys.	Girls.	
1	2	3	4	5	6
<i>Schools for Scheduled Tribes.</i>					Rs.
1947-48	..	75	1,476	53	15,453
1951-52	..	73	2,100	117	34,500
1956-57	..	73	2,098	130	34,119
<i>Schools for Backward Muslims.</i>					
1947-48	..	..	..	..	..
1951-52	..	26	836	181	8,945
1956-57	..	26	774	269	13,511

There is no special school for Backward Hindu Community. Besides the above enrolment the number of students in general schools numbered 11,088 including 149 girls in 1956-57. Students belonging to the above classes and to Backward Hindu Communities are awarded special scholarships and book grants from the Welfare Department. The number of awards and the amounts awarded are given below:—

Class of students.		Number of awards.		Expenditure.		Total awards and expenditure.
		Boys.	Girls.	Boys.	Girls.	
1		2	3	4	5	7
				Rs.	Rs.	Rs.
(1951-52).						
Scheduled Castes	Stipends ..	497	162	..	..	659
	Book grants					
Scheduled Tribes	Stipends ..	11	..	..	..	11
	Book grants					
Backward Muslims.	Stipends ..	124	7	..	..	131
	Book grants					
Other Backward Communities.	Stipends ..	9	..	..	..	9
	Book grants					

Class of students.	Number of award.		Expenditure.		Total awards and expenditure.	
	Boys.	Girls.	Boys.	Girls.		
	2	3	4	5	6	7
			Rs.	Rs.		Rs.
	(1956-57).					
Scheduled Castes {	Stipends ..	112	367	84,318	16,778	479 1,01,096
	Book grants	261	..	2,610	..	261 2,610
Scheduled Tribes {	Stipends ..	85	9	6,376	567	94 6,943
	Book grants	..	..	..	..	
Backward Muslims {	Stipends ..	240	58	15,531	1,602	298 17,133
	Book grants	53	..	522	..	53 522
Backward Hindus {	Stipends ..	271	71	43,880	10,234	342 54,414
	Book grants	..	..	..	..	

There are also general scholarships for which selected pupils of middle and primary schools compete. There are 54 scholarships awarded by the District Board for boys and girls termed as lower primary scholarship valued at Rs. 3 per month tenable for two years. Formerly Government sanctioned 14 upper primary scholarships valued at Rs. 4 per month in the district. Since 1956 the number had been increased to 29 and the value to Rs. 10 per month; these are tenable for two years. Similarly the Government had increased the number of middle scholarships from 11 to 22 and had increased the value from Rs. 12 to Rs. 15 per month.

Besides there are merit-cum-poverty scholarships numbering 168 for reading in VI to XI class at the rate of Rs. 10 for middle school and Rs. 15 for high school.

GENERAL EDUCATION.

Primary Education.

Formerly primary schools were mainly 'stipendiary' schools; but as time passed on it was felt that the effective way of increasing efficiency of these schools, was to bring them under the direct management of local bodies. The following gives the number of such schools managed by local bodies during the years 1941-42,

1951-52 and 1956-57. (No figures are available for 1931-32 as the records were reported destroyed during the 1934 Earthquake.)

Year	Number of schools under direct management of local bodies.			State-managed.			Grand Total.
	Boys.	Girls.	Total	Boys.	Girls.	Total.	
1	2	3	4	5	6	7	8
1941-42	299	17	316	..	..	..	316
1951-52	866	43	909	13*	1*	14	923
1956-57	1,137	61	1,198	..	..	..	1,198

The above figures go to show that the pace of bringing primary schools under the management of local bodies for the sake of efficiency was much quickened during the last decade. The total number of schools including the State and local bodies in 1931-32 was 1,426 for boys and 179 for girls, in 1941-42, 1,542 for boys and 189 for girls, in 1951-52, 1,742 for boys and 183 for girls and in 1956-57 there were 2,160 boys' schools and 222 girls' schools. The number of pupils in 1931-32 were 46,972 boys and 4,260 girls, in 1941-42, 60,217 boys and 5,836 girls, in 1951-52, 96,828 boys and 7,906 girls and in 1956-57 there were 1,09,146 boys and 27,914 girls.

During the First Five-Year Plan there had been great improvement in the primary education. The number of primary schools had increased considerably, upgrading of lower primary schools into upper primary schools had been effected in sufficient numbers, funds had been sanctioned for the construction of new buildings and renovation of existing ones. The scale of salary of teachers had been considerably upgraded.

The scheme of appointment of lady teachers in primary schools was sanctioned and qualified ladies had been appointed in primary schools.

According to the announcement of the State Government in 1949, education up to primary stage was made free throughout the State. To compensate the loss of fee-income the scale of pay of teachers was revised and higher scales were fixed.

Compulsory Primary Education had been introduced in the Monghyr Municipality since 1939. The percentage of boys attending

* There were junior basic schools now converted into senior basic schools.

school in the municipal area as compared to the children of school-going age comes to about 93 per cent. To ensure proper attendance and enrolment Attendance Officers have been appointed. The figure of 93 per cent probably errs on the side of exaggeration and inflation of figures.

There had been a corresponding increase in the number of teachers. In the year 1956-57 there were 3,886 teachers as against 3,503 in 1951-52, 2,648 in 1941-42 respectively. Untrained teachers are gradually replaced by trained ones and the department sanction appropriate funds for the increase in expenditure on this account. The scheme of Short-Term-Training Course had also been introduced so that untrained teachers of middle and primary schools serving for 7 years or more may avail of the opportunity and get themselves trained. This course has a duration of five months and is held in the only Senior Training School at Haveli Kharagpur once in a session and 50 teachers are deputed. While undergoing training these teachers get their full pay and allowances and the extra cost involved on appointment of substitutes in their places is borne by the department.

Middle Schools.

The growth of middle schools has recorded a steady progress. There were only 37 middle schools in 1924-25. At the end of 1956-57 their number had increased to 258 including 10 middle schools exclusively for girls. The control of middle school was entirely transferred to District Board in 1925 but after the promulgation of the Amending and Validating Local Self-Government Act in 1954, the District Superintendent of Education in the district had been made responsible for the control, management and payment to middle and primary schools in Board area in consultation with the Chairman of the District Board.* The control of such schools by local boards of the respective subdivisions thus ceased to exist. A District Education Fund was opened in which the contribution of the District Board and Education Department were pooled together and expenditure incurred. A District Planning Committee was set up with the Collector as President and the District Superintendent of Education as Secretary and members nominated by the Education Department. The Committee was made responsible for the opening of new schools, appointment of teachers and other work relating to the expansion of middle and primary schools in the district.

The number of middle schools mentioned above also include three such schools which are centrally managed; two of them are

* The District Board is now vested in the State Government. There is a Special Officer for the Board who functions as the Board.

located at Jamalpore and one at Jhajha. The management of middle schools in 1956-57 stood as follows :—

			Boys.	Girls.
Centre managed	..	..	3	..
State managed	..	..	..	3
District Board managed	..	..	41	..
Municipal managed	..	..	3	1
Aided	..	..	127	6
Un-aided	..	..	74	..
Unrecognised	..	..	4	..
Total			252	10

The enrolment in the secondary schools stood at 48,401 boys and 4,141 girls at the close of 1956-57.

The teachers employed in these schools numbered 2,265 out of which 944 were trained and 1,321 untrained and the expenditure from all sources on these schools figures at Rs. 26,98,450 including Rs. 7,80,392 from State Funds at the close of 1956-57.

During the Five-Year Plan period scope has been provided for the improvement of middle schools (including basic schools), opening of new schools, intensive craft-teaching, construction of teachers quarters and renovation of school buildings. Untrained teachers are being replaced by trained teachers and the scale of pay of teachers has been raised.

Secondary Education.

The number of high schools in 1924-25 was only five. In 1931-32 it rose to 12 for boys only, in 1941-42, 21 for boys and one for girls and in 1951-52 the number increased to 59 for boys and three for girls. There were 85 such schools for boys and four for girls in 1956-57, including two post basic or *Sarvodaya* high schools at Haveli Kharagpur in Sadar subdivision and Lathlath in Jarhul subdivision. The figure includes one Centrally managed Railway High School at Jamalpore. During the First Five-Year Plan two high schools were selected as multi-purpose schools, six high schools were given grants for library and four schools received grants for improved teaching of science. Besides the above specialised grants many schools received subsidies for building construction. In the Second Five-Year Plan period it is envisaged to convert two high schools into higher secondary schools besides sanctioning improvement grants to other deserving institution of this category.

Basic Education.

At the beginning of 1950 Government took up the expansion of basic education on a wide scale. Twenty-nine junior basic schools, two post-basic schools (now *Sarvodaya* schools) and one senior training school were opened under the direct management of State Government. Some of the old primary schools were converted into basic schools and some new basic schools were also started. The junior basic schools established in 1950 have all been upgraded to senior basic schools by 1956-57. Encouragement was given and sufficient units were sanctioned by the department for the opening of non-Government basic schools at places where the local public was ready to satisfy the requisite conditions. The following table will show the number of basic institutions at the close of the year 1956-57 :—

Kind of Institutions.	Manage-ment.	Number of schools.		Roll.		Teachers.		Direct expenditure.	
		Boys.	Girls.	Boys.	Girls.	Male.	Fe-male.	Boys.	Girls.
1	2	3	4	5	6	7	8	9	10
								Rs.	Rs.
Post-Basic (<i>Sarvodaya</i>).	Govern-ment.	2	..	..	..	24	..	59,657	..
Senior Basic	Ditto ..	28	1	3,424	115	206	8	2,08,616	6,857
Senior Basic	Non-Govern-ment	4	..	637	..	26	..	12,968	..
Junior Basic	Govern-ment.	..	..	..	..	..	..	..	..
Junior Basic	..	87	..	6,023	..	215	..	88,163	..

University Education.

At present there are six degree colleges in the district affiliated to the Bihar University.

R. D. & D. J. College, Monghyr.—This college is one of the oldest and earliest instances of private enterprise in the field of higher education in the State of Bihar. Its establishment dates back to the year 1898. To commemorate the Diamond Jubilee of Her Majesty the Queen-Empress Victoria the citizens of Monghyr, at a public meeting, resolved to found a college by the amalgamation of the three local schools then existing (the Zilla School, Kameshwari Prasad Institute and the Victoria Jubilee School). In pursuance of

that resolution a college known as the Diamond Jubilee College was opened at the beginning of the sessions of 1898. Subscriptions were liberally made for the purpose of establishing the college. The annual income from this endowment amounts to about Rs. 1,900. The management was entrusted to a local committee, of which the District Magistrate was President. This committee was not the same as the joint committee to which the management of the Zilla School had been made over in 1891; but until 1905 there was an intimate connection between the school and the college, and the latter was largely supported by the diversion of profits made at the former. In 1905 Government resumed the direct management of the school, and the college was placed under the management of a joint committee, which includes the Principal of the college and members of the District and Municipal Boards, both of which bodies make an annual contribution towards its upkeep. Since 1905-06 the college has been shown as under Board management. Previous to that year it was shewn as an institution under private management. In 1899 there were 43 students on the college roll, but a virulent outbreak of plague in Monghyr in 1900-01 scared students away from the place. The running cost of the college during 1906-07 was Rs. 6,273. This was met as follows:—from District and Municipal funds Rs. 2,150, from fees Rs. 702, from endowments and other sources Rs. 3,421. The total cost of educating a student during the year was Rs. 418; the cost to public funds was Rs. 143. During 1906-07 the college received from the Imperial contribution a grant of Rs. 3,000 for the equipment of its laboratories. In 1908 there were 16 students on the rolls, viz., 10 in the first year class and six in the second year class.

All this is in great contrast to the present college. The present site of the college covering about 15 acres was acquired in 1920 and the foundation stone of the college building called the Prince of Wales building the main block at present, and of the Johnston Hostel, now housing the Tutorial Block and the Library was laid on the 18th February, 1921 by Lord Sinha of Raipur, the then Governor of Bihar and Orissa.* The building was formally opened on the 6th July, 1925 by Mr. J. A. Hubback, i.c.s., the then Commissioner of Bhagalpur Division. The college has from its earliest stage been aided on a deficit grant basis by the Government.

In 1946 a donation of Rs. 1,00,000 was made by the late Ramawati Devi. The donation was made for upgrading the college on the condition that the name of her husband the late Raja Devakinandan Prasad Singh be associated with the name of the college. The letters R. D. stand for Raja Devakinandan. The college at the beginning was affiliated to the Calcutta University up to the I. A. standard including Science subjects. The teaching of

* Lord Sinha was the first Indian Governor of a province under the British Rule in India.

science was discontinued in 1909. With the setting up of the Patna University in 1917 the college passed on to it as one of its affiliated colleges and then to the Bihar University in 1952.

From 1946 there was a rapid progress. The school section of the college so far attached to it was dropped and degree classes were started. The college is now affiliated up to the degree standard in all the three faculties of Arts, Science and Commerce with provision for Honours teaching in Hindi, History, Economics, English, Political Science, of Arts and Mathematics in Science and Arts and Honours teaching in Commerce.

There is co-education system. The total number of scholars in 1955-56 was 1,948 (boys 1,916 and girls 32), in 1956-57 it was 1,886 (boys 1,813 and girls 73), in 1957-58 it was 1,720 (boys 1,621 and girls 99). Thus there had been slight downward tendency in the strength of the students which was mainly due to the opening of other local degree colleges in the district. The number in girl students had shown increase. The strength of lecturers in the college in 1959 was 60 including the Principal. The huge strength of the students, the small number of teachers, want of hostels and various other causes have not, unfortunately, contributed much to the healthy development of the premier college in the district. There is not much of contact between the students and the teachers beyond the college hours—an unfortunate factor in almost all the large colleges in the State.

The college library contains about ten thousand books. There is no Research Section in the library.

Up to 1956 the college had no hostel building of its own and the boarders were housed in a rented house. But in the year 1957 the construction of a hostel named Shri Zakir Hussan Hostel has been completed in the college compound out of a benevolent donation of Rs. 1,44,000 made by late Shri Muzaffar Hussan, formerly inhabitant of Surajgarha, Monghyr and later a resident of Karachi, Pakistan in order to perpetuate the memory of his late lamented father, Shri Zakir Hussain. The hostel is a double storeyed building with a Superintendent's quarters providing an accommodation for 100 boarders. This is, however, a poor compensation.

* In connection with the R. D. and D. J. College a brief reference of late Shri Baidyanath Basu who served the college in the trying period from 1898 to 1919 has particularly to be made. He was appointed the Principal in the newly started Vidyasagar College in Calcutta in 1873 by Pandit Ishwar Chandra Vidyasagar. He resigned from this institution in 1892. The age restriction for entry into Government service was relaxed in his favour (he was at that time 46 years) and he was appointed a Professor of the Krishnanagar College. As the climate of Krishnanagar did not suit him he was transferred to Monghyr in 1893 as the Headmaster of the Monghyr

Zilla School. When the Diamond Jubilee College, Monghyr was started Shri Baidyanath Basu was selected for being the first Principal.

National Cadet Corps.—With the formation of the 9th Bihar Battalion N. C. C. with headquarters at Monghyr, the College N. C. C. Unit has been raised to a Headquarters Coy. and its strength of cadets having been raised from 148 to 176 and that of officers from 3 to 5.

Ganesh Dutta College, Begusarai.—The college was started in 1945. The principal donors were Shri Ram Charitra Singh, Ex-Minister, Shri B. N. Sharma of Begusarai and Shri Satya Narain Singh of Majhaul. The college is associated with the name of Shri Ganesh Dutta Singh who was an Advocate first at Calcutta and then at Patna High Court and was a Minister in Bihar for more than a decade. In the same year it got affiliated up to the Bachelor in Arts to the old Patna University. The college was affiliated up to the Intermediate standard in Commerce in 1947 and in Science in 1955. Now the college has obtained affiliation up to the degree standard in the faculties of Arts, Science and Commerce. With the bifurcation of the old Patna University in 1952 the college stands affiliated to the Bihar University. Honours affiliation has also been obtained in Hindi, History, Political Science and English.

The strength of students in 1959 was 1,865 out of which 14 were girls and the number of lecturers was 55. The college library contains 4,500 books. National Cadet Corps training is imparted to 46 cadets for "B" Certificate. The college suffers from the same type of defects as in R. D. and D. J. College, Monghyr. There is poor hostel accommodation and little of a proper tutorial system on the model of the British Universities.

The Jaiswal Archæological and Historical Society attached to the college has a Museum of statutes, coins, bronze and clay seals from Nowla Garh, a few miles from Begusarai. They are of great antiquarian value because they throw new light on Nowla Garh being a seat of the Pala Empire.

Kosi College, Khagaria.—The Kosi College at Khagaria was started in 1947 and was affiliated up to the Intermediate standard in Arts and Commerce in 1948 and up to the degree standard in Arts in 1949.

Kumar Kalika Memorial College, Jamui.—The college was started in 1955 and got affiliation in 1956 up to the Intermediate standard in Arts. The affiliation was further extended for Intermediate in Science in 1957. The strength of students in 1959-60 was 523 out of which two were girl students.

Shri Krishna Ramruchi College, Barbigha.—The college was started in 1955 and stands affiliated up to the degree standard in Arts. The principal donor of the college is Shri Mahesh Prasad Singh, the present Chairman of the Bihar Khadi Board. The

strength of students in the sessions of 1959-60 was 743 out of which four were girls. The college is associated with the name of the present Chief Minister of Bihar, Dr. S. K. Sinha and his late wife.

Kabir Moti Darshan College, Parbatta.—The college was established in 1956 and was named after its chief principal donor. It stands affiliated up to Intermediate standard in Arts to the Bihar University.

Apart from them a new college known as the Shramika College has been established in 1958 at Jamalpur. New colleges have been started at Barauni and Barhiya.*

PROFESSIONAL AND TECHNICAL EDUCATION.

Training of Teachers.

There were seven elementary training schools in the district in 1924 but three of these were abolished in 1928. Twenty pupil-teachers were admitted annually in those schools, which were of residential type. In 1949 under the expansion and improvement of elementary training schools the remaining four training schools were merged into two at Monghyr and Sheikhpura respectively and expanded. After the merger North Monghyr had no school and so one such school was opened at Shahpur in Begusarai subdivision in 1950-51. In the same year the nomenclature of E. T. Schools was changed into junior basic training schools. Thereafter the need of one such training school specially for females was keenly felt and one junior basic training school for females was established at Lakhisarai in the Sadar subdivision. All the four junior training schools are now managed by the State Government. Besides these State-managed schools, one private training school existed at Ramgunj Sansarpur in Khagaria subdivision since 1937-38. This institution is now in receipt of purchase of equipments from the Education Department and is an aided institution. Since the advent of the Second Five-Year Plan the expansion and improvement of training school for teachers had been given top priority. The improvements have been effected according to the present needs and the construction of hostel-blocks have been taken up in right earnest. Consequent of the improvements the number of admissions has been increased to 100 in male institutions and 50 in the female institutions. The qualification for admission into junior training schools for males is Matriculation passed except in the case of actual untrained teachers. Harijans and females may be admitted if they are middle passed. It is visualised that in the course of a year or two all these institutions will admit 200 trainees each. The duration of the training course is to be expanded to two years instead of one year.

* A girls' college in Monghyr has been started in 1958 through a substantial help from the Balmiki Rajniti Memorial Trust. Affiliation up to the Degree standard has been obtained in 1959. The college has purchased a big plot of land and through grants of University Grants Commission and the State Government proposes to have a building soon.

Besides the junior training school there is one senior training school at Haveli Kharagpur, admitting 100 Intermediate passed candidates for training as teachers. The duration of the course is two years.

It was found that a large number of untrained teachers with seven or more years of service at their credit were already employed in middle and primary schools. The policy of replacing untrained teachers by trained ones had been given effect to and the replacement of these untrained old teachers would have been suicidal for them. Consequently the scheme of Short-Term-Training Course with a duration of five months had been introduced. Under the scheme 50 untrained teachers are admitted to the Senior Training School, Haveli Kharagpur, every year. The teachers are admitted and paid their full salary while undergoing training. The extra expenditure involved in filling up their vacancies temporarily is met by the Education Department.

Technical Education.

The following institutions are imparting technical education in the district :—

Jamalpur Railway Technical Institute.—It was founded in the year 1867 as a night school for European and Anglo-Indian apprentices. In the year 1876 it got recognition of Government and received Government grants for its proper expansion. It imparted training to apprentices primarily with a view to have them employed in Indian Railways after successful completion of the courses. This institution is now under the direct management of the Central Government. The minimum qualification for admission is a pass in Intermediate examination. Boys admitted are given stipends and services in Indian Railways are normally available for successful trainees. The training of apprentices are of three kinds, e.g., special class apprentice, apprentice mechanic and trade apprentices. For the last two categories the minimum qualification for admission as apprentice mechanic is matriculation and lower primary for trade apprentice.

Commercial Schools.—There are two such schools giving training in shorthand and typewriting in Monghyr town. One of these is aided by the Education Department and the other is unaided.

Agricultural Training School.—There is an Agricultural Training School at Madhepura (Jamui) which was started in 1955. It is a State-managed institution which imparts training in Agronomy, Horticulture, Extensionology, Irrigation and Drainage, Plant Protection, Agricultural Engineering and Cottage Industries and Civics. An agricultural farm of 50 acres is attached

to this institution from 1959-60. The minimum qualification for admission in the school is Matriculation passed with mathematics. The total number of trainees in 1959-60 was 94 as against 81 in 1955-56. Up to the session of 1958-59 the course was of one year's duration and after passing from this school the students used to receive six months' higher training in extension work at any of the four Extension Training Centres of Bihar. From 1959 the school has been upgraded and the course of study has been of two years duration. The successful students are awarded Diploma in Agriculture and Animal Husbandry. It will be easy for a successful candidate to get a job in the Blocks or Development schemes.

Poly-Technical School, Monghyr.—The school is situated in Monghyr and imparts education in Arts and Crafts. There is also an Industrial School for girls at Monghyr where needle-work, knitting, weaving, tailoring and various other handicrafts are taught.

Ramshumaran Shilpasala, Ullao.—This institution was started at Ullao in Begusarai subdivision to commemorate the memory of the late Shri Ramshumaran Deva of Ullao. It is run by a trust and caters to the needs of orphans. It imparts training in weaving, tailoring, book-binding, fruit-gardening and carpentry besides general education up to the middle standard.

Ayodhya Shivkumari Ayurveda Mahavidyalaya, Begusarai.

This college was established on the 1st August, 1946, by late Shri Ayodhya Prasad Singh, who apart from donating five *bighas* of land and a sum of rupees fifty thousand, allowed a recurring allotment of the thirty per cent of his annual income for the management of the institution. The college is managed by three committees—(a) the Trust Committee headed by the widow of Shri Ayodhya Prasad Singh, (b) the Managing Committee of which the Subdivisional Officer, Begusarai is the *ex-officio* President, (c) the Advisory Body which includes some authorities on *Ayurveda*.

The session begins in July and the number of students is nearly 100. Examinations are conducted under the Ayurveda Board Examination of Government of Bihar for the Degree of Graduate in *Ayurvedic* medicines and surgery (G. A. M. S.). The college maintains a charitable dispensary.

The college library has about 1,000 volumes of books of Sanskrit language.

SPECIAL SCHOOLS.

Under the category of special schools come those institutions which impart education on oriental language, e.g., Sanskrit *tols* and

madrasas. In 1956-57* the district had 28 recognised Sanskrit *tols* and four *madrasas* with 873 and 300 students, respectively. The *tols* impart higher education in Sanskrit and the *madrasas* in Persian and Arabic. These institutions impart education on the traditional lines partly unsuited to the needs of modern life. Recently the re-organisation of oriental institutions has been taken up and the Sanskrit high schools have been established with changed course of studies with Sanskrit as the medium course of study.

According to the re-organisation scheme, the Rani Saraswati Sanatan Dharma Sanskrit Mahavidyalaya, Monghyr which was established in 1866 was taken over by the Government in 1954 and has been converted into Government Sanskrit high school. Apart from Sanskrit, the school now teaches all the modern subjects. The total number of students in 1959 was 68 including two girl students. The school library contains about 1,000 volumes of books.

Another important Sanskrit college is the Awadh Bihari Sanskrit College, Rahimpur (Khagaria). This was established in 1946. The college is named after its principal donor Shri Awadh Bihari Singh. It is managed by a Trust Committee. It teaches *Vyakaran*, *Nyaya*, *Sahitya*, *Jyotish*, *Ayurveda* and *Dharmashastra* up to the *Acharya* standard. Seventy-five students get a monthly stipend of Rs. 18 per month.

OTHER SCHOOLS.

Baidyanath Girls' High School.

This is the premier educational institution for girls in Monghyr district. It was sponsored through the munificence of the Goenka family of Monghyr. The school was later taken over by the Education Department and raised to the status of a higher secondary one. It is housed in a series of fine buildings within a compound wall and in the heart of the town. It has hostel accommodation for some of the teachers and students.

Balika Vidyapith, Monghyr.

This is a private institution and prepares girls for the different examinations of some of the National Universities in India and also for the Secondary School Examination Board as private candidates.

Balika Vidyapith, Lakhisarai.

This is situated in the Sadar subdivision. It was established in 1947. It is a residential institution where teaching is imparted on the old *Ashram* line. It is run by a Trust Committee which has Dr. Rajendra Prasad, the President of India as its President. It prepares girls for the different examinations of the National Universities as also for the Secondary School Examination Board as private candidates. It does not admit married girls and one of the conditions of admission of unmarried girls in the institution is that they should not marry till they continue their studies here. The strength of students in 1953 was 135 with 17 teachers.

Notre Dame Academy, Jamalpur.

It was established in 1950. It is an institution run by American Roman Catholic Mission. It imparts education according to the syllabus of Senior Cambridge Examination. It has also Kindergarten classes attached to it. In 1959 the number of students for boys was 96 and for girls 81. This Mission maintains a separate Kindergarten section at Monghyr which has 94 boys and 36 girls on the rolls. The two institutions have got fine buildings and are developing fast.

SOCIAL (ADULT) EDUCATION.

The mass literacy scheme was launched intensively in the year 1936 and mainly aimed at removing illiteracy amongst the masses. A social education centre is now not a centre where only the 3 Rs are taught but the illiterate masses are given rudimentary knowledge for a better living and occupation.

In 1953-54 the posts of the Social Education Instructors were sanctioned under the scheme under the head "Relief to Educated Unemployed". Under the scheme social centres were attached to selected high and middle schools and to private organisations. Social Education Instructors were deputed in the centres to work according to a scheme drawn up by the department. In schools the Instructors had to take up a few periods of theoretical classes in Social Studies and engage the students in practical social activities.

Two Community Centres for females have been sanctioned in the district in the year 1956-57. These are at Lakhisarai Junior Training School in Sadar subdivision and Kanhayachak Senior Basic School for Girls in Khagaria subdivision. A sum of Rs. 1,000 for each of the centres has been allotted for purchase of books, musical instruments and equipments for holding literacy and cultural classes.

PHYSICAL EDUCATION.

Physical education has been receiving greater attention after the introduction of revised syllabus for secondary schools. Almost all the high schools and a good number of middle schools have made provision for drill and organised games. Most of the high schools have got trained physical instructors in the staff. To achieve better result and organise games and physical education the department had sanctioned the post of a Deputy Superintendent of Physical Education in each district in the Upper Division of the Subordinate Education Service, one of whom has been posted in this district in the year 1956. The officer is in charge of organising games and physical activities in high schools, middle schools and basic schools in the district and pays special attention to the organisation and improvement of *Akharas* and *Vyamsalas* in town and villages which are recognised by the department and get subsidy.

Lately the scheme of holding sports festival had been introduced by the department. Under the scheme the festivals will be held on

subdivisional, district, divisional and on State levels. Selected athletes of the subdivision will take part in the District Sport Festivals, selected athletes of the district will take part in the Divisional Sports Festivals and finally the selected athletes of the Divisional Sports will take part in the State Sports Festival. The selected athletes undergo training and coaching for a week at district, divisional and State levels. The student athletes are paid for their fooding and journey expenses by the department besides other miscellaneous expenditures in connection with holding the sports.

AESTHETIC EDUCATION.

There is no special school in the district for teaching music, painting or teaching of other fine arts, although these subjects had been included in the syllabus for Secondary School Examination. Music has been introduced in girls' high schools.

AUDO-VISUAL EDUCATION.

In some of the high schools educational films are exhibited by private concerns permitted by the department. The students have to pay a nominal fee for the same.

LIBRARY AND LITERARY SOCIETIES.

During 1924-25 there was no sizable public library or literary centre in the district. After 1949 attention had been paid towards the development of village libraries. Under the scheme this district has a District Central Library which has been attached with Sri Krishna Seva Sadan Pustakalaya, Monghyr. It receives recurring and non-recurring grants annually from the department. It has also a children's library attached to it which is also subsidised by the department. The district has also a Circulating Library Van supplied by the department and attached to the District Central Library. The recurring and non-recurring expenditure in connection with the circulating library scheme is borne by the department and allotments are placed with the Secretary of the District Central Library every year.

As for the village libraries 484 libraries received subsidies to the tune of Rs. 12,750 as recurring grant and Rs. 35,000 as non-recurring grant in 1949-50. Later recurring grants were sanctioned and paid to deserving libraries on the recommendation of Subdivisional Library Committees. During the year 1956-57 389 libraries received subsidies out of the recurring grant of Rs. 25,870.

There is also an organisation known as Hindi Sahitya Parishad in the district. It holds annual session and celebrates *Jayantees* of distinguished writers of Hindi literature.

SRI KRISHNA SEVA SADAN.

On the eve of the Diamond Jubilee celebration of Dr. Sri Krishna Sinha, the present Chief Minister of Bihar, the people of

the district resolved to found a Sri Krishna Seva Sadan to commemorate the occasion in a proper manner. Accordingly the foundation stone of the Seva Sadan was laid on the 21st October, 1947 by the Governor of Bihar, Sri Jairamdas Daulatram. The *Pustakalaya* was inaugurated by Shree Madhava Shree Hari Aney, the then Governor of Bihar on the 29th March, 1949. After the completion of the building of Sri Krishna Seva Sadan it was inaugurated by Pandit Jawahar Lal Nehru, the Prime Minister of India on the 31st October, 1953. It is housed in a very fine building just outside the Monghyr fort.

The Sri Krishna Seva Sadan has several component sections, namely, the Sri Krishna Seva Sadan Pustakalaya, reading room, charitable dispensary, mobile library, child section, women section, spinning section, fine art centre, gymnasium and the Gandhian literature study centre. The Sri Krishna Seva Sadan Pustakalaya is one of the important libraries in the State. It has a rare collection of manuscripts and valuable books. Sri Raghubar Narain Singh made a donation of his books worth Rs. 1,50,000 on the eve of the celebration of the Diamond Jubilee. Recently Mahesh-Kamala Library had been added as a part of the Sri Krishna Seva Sadan which was inaugurated by Dr. Zakir Hussain, the Governor of Bihar on the 7th July, 1959. Dr. Sri Krishna Sinha, Chief Minister donated about twenty thousand volumes of books to start this wing. The Sri Krishna Seva Sadan is managed by a Board of Trustees.

A. C. C. AND N. C. C. UNITS.

These units are becoming very popular in colleges and high schools. All high schools excepting a few have got these units under trained teachers. The cadets have been greatly benefited by their participation in the units which had improved their tone of discipline and added to their mental, moral and physical developments. The cadets are paid for tiffin on parade days and washing charges for their uniforms. The Teacher Officer also gets remuneration at the end of year.

SCOUTING AND GIRL GUIDES.

Till 1942 there were two district associations, one under the Scouts Association and the other under the Hindusthan Scouts, running separately. In 1950 both the associations amalgamated at a higher level and accordingly they merged in the district also. It is now functioning as the Bharat Scouts and Guides Association. Since 1951 the district association has been holding Scout Master and Patrol Leader Camps to bring home to the children the motto of service to humanity and the country. Besides these the association has been running service camps on important occasions, e.g., *Durga Puja*, *Magh Mela*, *Kartik Purnima*, etc., rendering valuable services in controlling crowd, tracing out lost children and other social

services. The need of Scouting in schools cannot be underestimated. Almost all the high schools both for boys and girls, have Scout and Girl Guides Troops. This organisation has not yet fully developed in all the middle schools but some of them have introduced Scouting with advantage.

EDUCATION AND CULTURE.

Monghyr is centrally situated in the State of Bihar. It oscillated several times as we have seen before between the Empire of Delhi, kingdom of Bengal and States of Sasaram and Jaunpur. People of other countries used to come to Monghyr for various reasons. The river front encouraged wide export and import. The people of the Monghyr district gifted as they are by nature with imagination and receptivity of culture, imbibed from the new comers their best qualities and their distinctive cultural characteristics.

Buddha and Buddhistic culture had a great impact on Bihar. Unlike the sister provinces of the east, west and the south, Monghyr and for the matter of that Bihar has traces of Buddhistic culture which are noticeable even today. The simplicity of the people of Bihar in food, dress and manners, their unostentatiousness, plain living and high thinking are some of the marks of Buddhistic civilisation. The bulk of the population and particularly the higher caste people like Brahmins and Bhumihaar Brahmins were mostly vegetarians till late and not addicted to drink. Monghyr was one of the capitals of Bengal for sometime during Moslem period. The influence of Muslim culture in cooking, dress, manners of the *Rais* families, industries, education, etc., are quite apparent. The Christian missionaries and the English planters and business men had also left their marks. One of the earliest translations of Bible into Hindi was done at Monghyr.

The impact of several influences could clearly be seen in the observance of religious festivals. From Bengal they have taken the Durga Puja festival in the form in which it is performed at present in Bengal. The festival has now become a national festival of Bihar and is performed with great pomp by all nationalities in Monghyr.

During the decadence of Buddhism, Tantricism grew up into importance and its influence was spread by the cults of Heenajan, Bajrajana, etc.

Monghyr got a fair share of Tantric heritage. The Chandisthan temple of Monghyr town is a standing monument of Tantric influence in the district. On the banks of the river Ganga about two miles from main town, surrounded by natural beauty the temple of Chandi is built on a rock. In a subterranean dark cave of the hillock with a stone cauldron-shaped roof over which the temple stands one eye is inscribed on the wall, which is worshipped as the representation of Chandi. The loneliness of the place, the dark subterranean cave that is adjacent to the cremation ground of the

Hindus (*Mahasmasan*) stretching alongside the Ganga for over a mile till it reaches the first hamlet, the sacrifice of animals as a part of rituals of worship all unerringly indicate a Tantric origin. Formerly there was a small *Vedi* (platform) between two giant banyan or *Aswatha* trees and used to be pointed out to the pilgrim as the seat (*Asana*) of Raja Bhratrihari, brother of Vikramaditya, where he attained his *Tantric Siddhi* (salvation).

An interesting tradition attaches to the Karnachaura house in Monghyr town. It is so called because the highest point of the hill on which it stands is known by the name of Karanchaura, i.e., Karna's seat. These names are accounted for by a legend of Raja Karna, who is said to be different person from the well-known hero of the Mahabharat. Karna of Mudgalpuri (an ancient name for Monghyr) was contemporary of Vikrama, and an ardent worshipper of the goddess Chandi Devi. Every day he bestowed one-fourth maund of gold on Brahmans, and every night he visited the shrine of the goddess. There he cast himself into a vessel of boiling *ghee* and his flesh was devoured by the *joginees*. Pleased with his devotion, the goddess brought the fleshless skeleton to life by sprinkling water over it, and the resuscitated Karna, on rising up, found the *ghee* vessel filled with one-fourth maund of gold. This he bestowed on the Brahmans and again appearing before the goddess cast himself into the vessel of boiling *ghee*, and was again restored to life by Chandi Devi. At least, the fame of his continued liberality reached Vikrama, who came to Monghyr and became his servant. By close watching, Vikrama discovered the secret of the daily supply of gold, and having one night preceded Karna to the shrine of the goddess, threw himself into the vessel of boiling *ghee*, and being afterwards restored to life, cast himself into the vessel a second time and yet third time. His devotion pleased Chandi so much that she told him to ask for a boon, and on his claiming the secret of making gold, she gave him the *paras pathar* or philosopher's stone. When Karna visited the place shortly afterwards both the goddess and the vessel of *ghee* had disappeared. He then began to sell his property to make his customary gift to the Brahmans, until at last he had nothing left. When Vikrama asked him the cause of his dejection, Karna told him the whole story, and Vikrama at once gave him the touch stone (*Paras Pathar*). All this indicates influence of Tantricism.

Worship of Kali, the consort of Siva is very common in this district. At Lachuar, a village in Jamui subdivision, Maharaja Puran Mall built a *Kalibari* which is held in great reverence by the Hindus. The Maharaja of Darbhanga has constructed a *Kali Mandir* at Kharagpur. On the top of the Kharagpur hills near Jamalpur at a place known as *Kali Pahar*, a *Kali Mandir* had been constructed by a Bengali contractor. The worship of Kali is deep here. There are various other temples of Kali in different parts of this district.

From before Ruplal Jee's efforts to spread the gospel of Ramayana the shrines of Manipathal and Sitakund had been there to indicate the influence of Ramayan cult in Monghyr. The worship of Sri Ramjee is widely prevalent.

Jainism has also had hold in Monghyr. Bihar is the birth-place of Mahabir Swami the 24th Jain *Tirthankar*. There are different theories as to the birth-place of Mahabir Swami. Some hold it was at Lachuar village in Jamui subdivision. A large section of the Marwari and Agrawala communities follow Jainism. At Lachuar five miles west of Simaria in Jamui there is a large Jainee temple and *Dharmashala* built in 1874 by Sri Dhanpat Singh Bahadur of Mursidabad.

A large number of Hindus are *saivaites* and in this district the great *saiva* influence is indicated by a very large number of Shiva-Lingas and temples of Shiva, which are seen all over this district. Raja Sukdeo Singh, son of Bibikum Singh is said to have built at Kakeswar four miles east of Gidhour 108 temples of Shiva and one of Durga. From the history of the family of Gidhour it is evident that the Gidhour Raj family are *saivaites* and every transaction in this family is done in the name of Shiva and every document of the family bears the stamp of Shiva Sahi with the trident imprinted over it. Near Sheikhpura there is a hill at the top of which there is a temple of Shiva.

The history of Monghyr shows a large and varied contact with Europeans for a long time. There are a number of Churches belonging to different denominations in the town of Monghyr, besides several at Jamalpur. There is a beautiful Roman Catholic Church and educational institutions at Jamalpur. We have got a large Christian community in the district. There is a large number of Indian Christian population in Chakai area where there is a Christian medical mission working at Bamda since decades.

Some of the festivals deserve some mention as they are landmarks of the great cultural heritage of the district. Another great festival that Bihar seems to have received from Bengal is Saraswati Puja. In the district of Monghyr, in the outlying places as Sheikhpura, Barbiga, Barhayia and Gidhour these *pujas* are performed. The sweets offered as *Prasad* come both from Bengal and Bihar and show a blending of the two culinary art for sweets.

The Rathayatra of Jaggannath may be a contribution of Orissa to Bihar and Lord Jaggannath is established in temples in various places in Monghyr.

Bihar has adopted Ramlila festival as it is performed in the Uttar Pradesh. The culture of the western Shrikrishna Vaishnavism has a firm footing in Bihar and the principal Vaishnava festivals of

the west and Brindaban, namely, *Rasa*, *Dol* and *Jhulan* festivals are performed with great eclat throughout Monghyr district.

The influence of Mahratta culture is traceable in the Ganesh Puja, and Ganesh festival, which is performed in many parts of the district of Monghyr. At Barhayia and other places Ganesh Puja is performed starting from Ganesh *Chaturdasi* (*Chauth Chanda day*).

The *Surya* culture, that is, the worship of the sun is indigenous in Bihar and is popularly known as the *Chhat Parav*. In Monghyr it is considered to be the principal festival of the Hindus, and it is performed even by some Muslim women.

On the second day of this full moon after *Kalipuja* in Bihar, *Dwat Puja* is performed. This is Bihar's gift to other areas where the *Dwat Puja* is spreading fast. The worship of the image of Chitrugupta with great festivity is gaining ground. In Monghyr district it is performed by the Kayastha community with appropriate ceremony. Gaudiya Vaishnavism of Shri Chaitannya is gradually striking a firm footing in Bihar. Raja Shri Raghunandan of Monghyr has established at a great cost the temple of love where he has installed the idol of Chaitannya exactly as it is in Nadiya (Krishnanagar in West Bengal) and has richly endowed the temple, where all the festivities of the Gaudiya Vaishnav cult are observed. Gaudiya Vaishnavism is growing in popularity.

Rupkala Jee lived in Monghyr before he took *Sanyas* and we have got in Monghyr a Rupkala *Bhavan* where the followers of the cult meet and perform this festival according to Rupkala rites. Rupkala Jee's great contribution to the Hindu religion lies in his introduction of the doctrine of love of Vaishnavic cult to the worship of Rama-Sita.

In the southern parts of Jamui subdivision, the Santals and other aboriginal tribes still perform their *Dharmpuja* and one can see the mounds of earth in the corner of a room in their house, which is worshipped in the same way as their forefathers did. This trace of animism can be seen in other parts of Santal Parganas in Dumka district bordering on the district of Birbhum. In the town of Monghyr we have got two Sikh *Sangats*. Patna is the birth place of Guru Govinda.

The great preacher Keshab Chandra Sen came to Monghyr and preached Brahmoism and established a centre of Brahmo religion and culture. After his death a portion of his ashes was buried in the Brahmo Samaj *mandir* near the Sadar hospital at Monghyr town. In Jamalpur also his memory is perpetuated by a Mahalla called Keshabpur so called after his name. The great Hindu preacher *Paribrajak* Krishna Prasanna Sen sponsored the Arya Dharma Pracharini Sabha. Subsequently he and Shyam Charan Bhattacharya started in Jamalpur a Harisabha which is functioning right

along. Later he started the Sanatan Dharma Sabha at Monghyr which is still functioning and maintaining a fairly big Sanskrit college.

As early as 1877 a *jatra* party (opera party) on the lines of Bengali and Oriya *jatras* was set up in Monghyr which functioned for years and in the course of time developed into a theatrical club and bore the name of Marriott Club since changed into the name of Udayan Parishad after the declaration of Independence where theatrical performances are held. Other theatrical clubs have sprung into existence in this town and outside on similar lines. Another club on the above lines, but on a grand scale, namely, Garret Club was started. It has changed name and is now known as Lakshmi Vinod Parishad which caters to the intellectual recreation of the elite of the town by their display of histrionic arts. The old European club which had arrangement for various entertainments is in existence but has lost some of the previous popularity.

Pandit Panchanan Bhattacharya of the Arya Mission came to Monghyr and preached his interpretation of the Gita, as propounded by the late Pandit Shyama Charan Lahiri. His temple called the Sidhasram still exists in the town, where his followers meet. Another important cultural contribution to the town and the district is afforded by the Arya Samaj, who have got their own house where the doctrines of Swami Dayananda are preached. Apart from religion the Arya Samajists are doing yeomen's service regarding the *Sudhi* activity, intercaste marriage in the civil form, rescue and maintenance of helpless fallen Hindu women, etc.

It appears that sizable sections of Muslims have been residing in the different parts of the district from the dimmed past. Monghyr town being the capital for some time during the later Muslim rule encouraged the spread of Muslim culture. It is also a peculiar feature that many of the skilled families of gun-smiths were Muslims. Sheikhpura, Sikandra, Surajagarha, Hussainabad and Maulanagar are some of the outlying Muslim pockets where old Muslim families of culture and tradition lived and some of the descendants are still there.

The impact of Muslim culture is evident from the old mosques in different parts of the district and some venerated graves of Muslim *Pirs* and divines. One such Muslim divine was *Pir* Shah-Napha who had come to Monghyr from Persia. His grave at Monghyr was almost forgotten till Prince Danyal (1497) was supposed to have dreamt about it. Prince Danyal raised a vault on the grave within the Monghyr fort near the southern gate.

Monghyr had become the headquarters of the Bihar army of the Muslim rulers of Gauda. Qutub Khan remained in Monghyr till the death of Muhammad Shah, the last king of Bengal. Later Mahmud Adil Shah Sur had resided at Monghyr and in 1556 died fighting here against the Governor of Bengal. Humayun had met

Shershah's army at Garhi (Surajgarha) and there was a battle at Surajgarha. Sher Shah appeared to have visited Monghyr twice. These facts are being mentioned to indicate that the quartering of Muslim army on the soil of Monghyr district naturally brought in an impact of Muslim culture and tradition that left a definite mark on the social and economic life of the district. It has also to be mentioned in this connection that several Muslim saints of the Chisti order had lived in Monghyr and had disciples among both Muslim and Hindu communities.

MONGHYR IN CONTEMPORARY LITERATURE.

The great cultural heritage of Monghyr is also indicated by the references to Monghyr in contemporary literature, particularly in Bengali and in English. Bengal's contact with Monghyr has been intimate and since a long time. Bengal had obviously drawn a great deal of inspiration from the scenic beauty and the culture of Monghyr district. In this connection it may incidentally be mentioned that the famous Pala Emperor, Devapala and his officers and soldiers had come to Monghyr and the recent finds of copper plates and stone edicts are important source-materials for Monghyr's history. During the Muslim period the people of Bengal had a great opportunity to come to Monghyr district and settle in various parts. The Bengali poet Vijaya Ram Sen Visharad referred to Monghyr in his book "*Tirtha Mangal*" in 1769. Later the great dramatist of Bengal, Dinbandhu Mitra had given a beautiful description of Monghyr in his poetical work "*Surodhani Kabya*". The famous Bengali poets Nabin Chandra Sen, Baldeo Palit (of Patna) and the great novelists Bankim Chandra Chatterji, Ramesh Chandra Dutta, Sarat Chandra Chatterji, Prabhat Kumar Mukhopadhyay, Dwarka Nath Vidyabhusan, Nirupama Devi, Annada Shankar Ray, Saradindu Bandopadhyay, Bibhuti Bhusan Mukherji, etc., have given descriptions of Monghyr in some of their works.

Among the foreigners who had visited Monghyr and left some accounts, the first mention should be made of Hiuen Tsiang who visited portions of Monghyr in the first half of the seventh century A. D. and had left an account of Monghyr which he describes as *Hiranya Paurato*.

At the beginning of the seventeenth century A. D. one Nicolas Gref, a Dutch physician, had come to Monghyr and had left an account. Rev. H. Martyn had visited Monghyr and has given a description of Monghyr in a letter, dated November 17, 1806. He describes Monghyr and particularly Sitakund. Buchanan Hamilton, the great medico-geographer, who had been deputed by the British Government to compile a historical and geographical account of the country had visited Monghyr in the first decade of the nineteenth century and has given us an account which has now been published. Bishop Heber had visited Monghyr in 1823. In his book *Narrative of his journey through the Upper Provinces in India*, Chapter X,

Volume I published in 1827, he has given an account of Monghyr. In November, 1857 Honourable Emily Eden came to Monghyr and has left an account in the book *Up the Country*. Fanny Parkes visited Monghyr in 1836 and has left her impressions on the book *Wanderings of a Pilgrim*. Sir Joseph Hooker had also come to Monghyr and has given his impressions on Monghyr. Another book on the district is *Natural History, Sport and Travel*, by Edward Lockwood, a former Magistrate of Monghyr.

In this connection it may be mentioned that Monghyr has contributed a number of writers in Hindi. One of the living poets who has attained high literary fame is Shri Ramdhari Singh 'Dinkar'. His writings have made Monghyr district familiar to a vast circle of Hindi readers.

SANSKRIT CULTURE.

It may be mentioned that in spite of the present pattern of educational system there are still some places in Monghyr district where Sanskrit *Pandits* attract students. A cursory enquiry was made and it was found that there are quite a number of old families of scholars who carry on the paternal tradition and possess some extremely rare and valuable manuscripts. These families are Maithil Brahmins and there is no doubt that there was an intimate exchange of ideas between Mithila and Anga. The following list will give an idea of kind of learning that these old families could once be proud of :—

- (1) With Sri Bhagirth Mishra of Barauni, P.-S. Teghra—
 - (i) Treatise on Astrology of Harlal Mishra (about 184 years old).
 - (ii) Treatise on Astrology, author unknown—about 140 years old (both in Devnagri script).
- (2) With Pandit Diwakar Mishra of Barauni, P.-S. Teghra—
 - (i) Treatise manuscript on Nyaya Philosophy by Gadadhar, about 200 years old in Devnagri script.
 - (ii) Manuscripts of copies of part of the Veda written about 87 years old in Devnagri script.
 - (iii) Stotra by Prahladananda Charya of Jallundhur Vidya-pith Manuscripts in Devnagri script about 200 years old.
 - (iv) Tika Kirataryuni in Devnagri script, about 200 years old.
 - (v) Tika on Lavya Prakash by Mammet—in Devnagri script—about 200 years old.
 - (vi) Mundoponishada—200 years old.
 - (vii) Patanjali Yogasasha—200 years old.
- (3) With Sri Nokheylal Missir of Barauni, P.-S. Teghra—
 - (i) Bhrigu Samhita in Maithili script—Very old, on thick paper like *Bhojpatra*.

CENTRE FOR RESEARCH.

What the modern Monghyr lacked was a centre for study and research to keep up the flow of the rich heritage of culture. That has now been provided by the Shri Krishna Seva Sadan with thousands of books on various subjects, manuscripts, etc., and ample accommodation for study and research. A library of this type will be an acquisition in any part of the world. The blend of ideas and traditions that Monghyr boasts of is epitomised in the building itself with its constructive features, location and the spirit of service on the part of the donors. Recently about 20 thousand books have been donated by Dr. Shri Krishna Sinha to form a separate wing "Kamala-Mahesh Library".

STATEMENT I.

Comparative Statement showing figures of Institutions and Scholars at the end of last six period of five years.

Area in square miles—3,927.

Year.	Males.	Females.	Total.
1931	11,45,797	11,41,357	22,87,154
1941	12,84,084	12,80,460	25,64,544
1951	14,34,274	14,20,582	28,54,856

Kind of institutions.	1931-32.				1936-37.			
	Number of schools for—		Number of scholars.		Number of schools for—		Number of scholars.	
	Men.	Women.	Boys.	Girls.	Men.	Women.	Boys.	Girls.
1	2	3	4	5	6	7	8	9
High and Post-Basic Schools	12	..	2,912	..	14	..	3,754	..
Middle and Senior Basic Schools.	46	1	4,323	64	65	2	8,721	200
Primary and Senior Basic Schools.	1,426	179	46,972	4,260	1,407	173	51,780	4,700
Professional Schools	..	..	..	..	..	..	..	..
Special Schools	..	27	..	1,216	..	32	..	1,403
TOTAL	1,511	180	55,423	4,324	1,518	175	65,658	4,900
UNRECOGNISED INSTITUTIONS	209	13	5,286	295	177	10	5,627	246
GRAND TOTAL	1,720	193	60,709	4,619	1,695	185	71,285	5,146

STATEMENT I—*concl.*

EDUCATION AND CULTURE.

1941-42.											
1946-47.											
Kind of Institutions.				Men. Women.				Boys. Girls.			
Number of schools for—				Number of scholars.				Number of scholars.			
Number of				Number of				Number of			
schools for—				schools for—				schools for—			
Men. Women.				Men. Women.				Men. Women.			
Boys. Girls.				Boys. Girls.				Boys. Girls.			
Re-				marks.				Re-			
Number of				Number of				Number of			
scholars.				scholars.				scholars.			
High and Post-Basic Schools				High and Post-Basic Schools				High and Post-Basic Schools			
21	1	5,448	108	29	1	9,318	166	16	1	9,318	166
114	4	11,195	213	126	7	13,994	513	16	7	13,994	513
1,542	189	60,217	5,836	1,510	188	70,681	6,126	16	188	70,681	6,126
9	..	1,092	..	9	1	1,186	25	16	1	1,186	25
..	..	..	..	..	..	..	..	16	..	..	..
27	..	1,042	..	29	..	960	..	16	..	960	..
1,713	194	78,994	6,157	1,703	197	96,139	6,830	16	197	96,139	6,830
165	13	5,050	295	118	11	2,870	295	16	11	2,870	295
1,878	207	84,044	6,452	1,821	208	99,009	7,125	16	208	99,009	7,125
1951-52.											
1956-57.											
Kind of Institutions.				Men. Women.				Boys. Girls.			
Number of schools for—				Number of scholars.				Number of scholars.			
Number of				Number of				Number of			
schools for—				schools for—				schools for—			
Men. Women.				Men. Women.				Men. Women.			
Boys. Girls.				Boys. Girls.				Boys. Girls.			
Re-				marks.				Re-			
Number of				Number of				Number of			
scholars.				scholars.				scholars.			
High and Post-Basic Schools				High and Post-Basic Schools				High and Post-Basic Schools			
59	3	16,408	506	85	4	21,508	1,043	25	4	21,508	1,043
232	7	24,528	646	280	11	26,893	3,198	25	11	26,893	3,198
1,742	183	96,828	7,906	2,160	222	1,09,146	27,914	25	222	1,09,146	27,914
9	2	967	22	10	2	1,486	104	25	2	1,486	104
32	..	1,014	..	32	..	1,165	8	25	..	1,165	8
2,074	195	1,39,745	9,080	2,567	239	1,60,198	32,267	25	239	1,60,198	32,267
53	9	3,304	392	26	..	1,657	37	25	..	1,657	37
UNRECOGNISED INSTITUTIONS.											
GRAND TOTAL											
2,127	204	1,43,049	9,472	2,593	239	1,61,849	32,304	26	239	1,61,849	32,304

STATEMENT II.

Comparative Statement showing Institutions and Scholars by Management during 1941-42, 1951-52 and 1956-57.

Kind of Institutions.	State managed.				District Board managed.				Municipal managed.			
	Institutions for—		Scholars.		Institutions for—		Scholars.		Institutions for—		Scholars.	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
1	2	3	4	5	6	7	8	9	10	11	12	13
1941-42.												
I. High and Post-Basic Schools												
II. Middle and Senior Basic Schools												
III. Primary and Junior Basic Schools.												
IV. Professional Schools	..											
V. Special Schools	..											
Total—1941-42	..	..	..	..	..	..	..	..	..	..	..	..
1951-52.												
I. High and Post-Basic Schools	4	1	1,221	299	..	..	..	..	..	..	..	..
II. Middle and Senior Basic schools	18	2	3,024	235	39	..	4,984	..	..	..	..	..
III. Primary and Junior Basic Schools.	13	1	1,274	120	804	34	54,204	1,028	62	9	5,570	626
IV. Professional Schools	..	5	2	773	22	..	..	..	..	..	..	..
V. Special Schools	..	..	..	..	..	..	..	..	..	..	..	..
Total—1951-52	..	40	6	6,292	676	843	34	59,188	1,628	62	9	5,570 626
1956-57.												
I. High and Post-Basic Schools	3	1	916	475	..	..	..	..	..	..	..	..
II. Middle and Senior Basic Schools	28	4	3,424	466	41	..	5,949	..	3	1	335	59
III. Primary and Junior Basic Schools.	..	..	..	..	1,068	48	77,756	2,511	69	13	6,093	1,113
IV. Professional Schools	..	5	2	462	63	..	..	..	..	..	..	..
V. Special Schools	..	1	..	51	..	..	..	..	..	..	..	..
Total—1956-57	..	37	7	4,853	1,004	1,109	48	83,705	2,511	72	14	6,428 1,172

Figures not available.

Excludes one Central Managed Railway High School, Jamalpur.

STATEMENT II—concl'd.

Kind of Institutions.	Aided.				Unaided.				Total			
	Institutions for—		Scholars.		Institutions for—		Scholars.		Institutions for—		Scholars.	
	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.	Boys.	Girls.
1	14	15	16	17	18	19	20	21	22	23	24	25
1941-42.												
I. High and Post-Basic Schools												
II. Middle and Senior Basic Schools												
III. Primary and Junior Basic Schools.												
IV. Professional Schools	..											
V. Special Schools	..											
Total—1941-42	..	..	..	..	..	..	..	..	..	..	..	..
1951-52.												
I. High and Post-Basic Schools	52	2	14,544	207	3	..	643	..	59	3	16,408	506
II. Middle and Senior Basic Schools	107	5	13,920	451	68	..	2,600	..	232	7	24,528	646
III. Primary and Junior Basic Schools.	774	121	31,423	4,938	119	18	4,357	594	1,772	183	96,828	7,906
IV. Professional Schools	..	2	..	96	..	2	..	98	..	9	..	976
V. Special Schools	..	31	..	996	..	1	..	18	..	32	..	1,014
Total—1951-52	..	966	128	60,979	5,596	193	18	7,716	594	2,104	195	1,39,754
1956-57.												
I. High and Post-Basic Schools	48	2	14,382	244	33	1	5,912	78	84	4	21,210	797
II. Middle and Senior Basic Schools	131	6	13,315	654	74	..	3,280	..	277	11	26,303	1,169
III. Primary and Junior Basic Schools.	976	155	41,914	6,754	47	6	1,674	266	2,160	222	1,27,437	10,644
IV. Professional Schools	..	3	..	197	..	1	..	288	..	9	..	947
V. Special Schools	..	401	..	12,853	..	3	..	175	..	405	..	13,097
Total—1956-57	..	1,559	163	82,661	7,652	158	7	11,329	344	2,935	239	1,88,994

Figures not available.

STATEMENT III.

Comparative Statement showing number of Teachers (Men, Women, Trained and Untrained) working in different kinds of Institutions during 1941-42, 1951-52 and 1956-57.

1941-42.									
Kind of Institutions.									
Men.			Women.			Total.			I
Trained.	Un- Trained.	Un- trained.	Trained.	Un- Trained.	Un- trained.	Trained.	Un- Trained.	Un- trained.	
112	146	5	3	117	149	235	393	638	1
257	296	4	8	261	304	419	638	1,210	2
1,413	1,067	31	137	1,444	1,204	2,054	1,210	2,243	3
30	2	..	..	30	2	33	2	..	4
65	..	..	..	65	..	70	..	..	5
1,877	1,511	40	148	1,917	1,659	2,811	2,243	..	6
Total									
..	..	..	..	..	..	..	..	..	7
..	..	..	..	..	..	..	..	..	8
..	..	..	..	..	..	..	..	..	9
..	..	..	..	..	..	..	..	..	10
..	..	..	..	..	..	..	..	..	11
..	..	..	..	..	..	..	..	..	12
..	..	..	..	..	..	..	..	..	13
..	..	..	..	..	..	..	..	..	14
..	..	..	..	..	..	..	..	..	15
..	..	..	..	..	..	..	..	..	16
..	..	..	..	..	..	..	..	..	17
..	..	..	..	..	..	..	..	..	18
..	..	..	..	..	..	..	..	..	19
..	..	..	..	..	..	..	..	..	20
..	..	..	..	..	..	..	..	..	21
..	..	..	..	..	..	..	..	..	22
..	..	..	..	..	..	..	..	..	23
..	..	..	..	..	..	..	..	..	24
..	..	..	..	..	..	..	..	..	25
..	..	..	..	..	..	..	..	..	26
..	..	..	..	..	..	..	..	..	27
..	..	..	..	..	..	..	..	..	28
..	..	..	..	..	..	..	..	..	29
..	..	..	..	..	..	..	..	..	30
..	..	..	..	..	..	..	..	..	31
..	..	..	..	..	..	..	..	..	32
..	..	..	..	..	..	..	..	..	33
..	..	..	..	..	..	..	..	..	34
..	..	..	..	..	..	..	..	..	35
..	..	..	..	..	..	..	..	..	36
..	..	..	..	..	..	..	..	..	37
..	..	..	..	..	..	..	..	..	38
..	..	..	..	..	..	..	..	..	39
..	..	..	..	..	..	..	..	..	40
..	..	..	..	..	..	..	..	..	41
..	..	..	..	..	..	..	..	..	42
..	..	..	..	..	..	..	..	..	43
..	..	..	..	..	..	..	..	..	44
..	..	..	..	..	..	..	..	..	45
..	..	..	..	..	..	..	..	..	46
..	..	..	..	..	..	..	..	..	47
..	..	..	..	..	..	..	..	..	48
..	..	..	..	..	..	..	..	..	49
..	..	..	..	..	..	..	..	..	50
..	..	..	..	..	..	..	..	..	51
..	..	..	..	..	..	..	..	..	52
..	..	..	..	..	..	..	..	..	53
..	..	..	..	..	..	..	..	..	54
..	..	..	..	..	..	..	..	..	55
..	..	..	..	..	..	..	..	..	56
..	..	..	..	..	..	..	..	..	57
..	..	..	..	..	..	..	..	..	58
..	..	..	..	..	..	..	..	..	59
..	..	..	..	..	..	..	..	..	60
..	..	..	..	..	..	..	..	..	61
..	..	..	..	..	..	..	..	..	62
..	..	..	..	..	..	..	..	..	63
..	..	..	..	..	..	..	..	..	64
..	..	..	..	..	..	..	..	..	65
..	..	..	..	..	..	..	..	..	66
..	..	..	..	..	..	..	..	..	67
..	..	..	..	..	..	..	..	..	68
..	..	..	..	..	..	..	..	..	69
..	..	..	..	..	..	..	..	..	70
..	..	..	..	..	..	..	..	..	71
..	..	..	..	..	..	..	..	..	72
..	..	..	..	..	..	..	..	..	73
..	..	..	..	..	..	..	..	..	74
..	..	..	..	..	..	..	..	..	75
..	..	..	..	..	..	..	..	..	76
..	..	..	..	..	..	..	..	..	77
..	..	..	..	..	..	..	..	..	78
..	..	..	..	..	..	..	..	..	79
..	..	..	..	..	..	..	..	..	80
..	..	..	..	..	..	..	..	..	81
..	..	..	..	..	..	..	..	..	82
..	..	..	..	..	..	..	..	..	83
..	..	..	..	..	..	..	..	..	84
..	..	..	..	..	..	..	..	..	85
..	..	..	..	..	..	..	..	..	86
..	..	..	..	..	..	..	..	..	87
..	..	..	..	..	..	..	..	..	88
..	..	..	..	..	..	..	..	..	89
..	..	..	..	..	..	..	..	..	90
..	..	..	..	..	..	..	..	..	91
..	..	..	..	..	..	..	..	..	92
..	..	..	..	..	..	..	..	..	93
..	..	..	..	..	..	..	..	..	94
..	..	..	..	..	..	..	..	..	95
..	..	..	..	..	..	..	..	..	96
..	..	..	..	..	..	..	..	..	97
..	..	..	..	..	..	..	..	..	98
..	..	..	..	..	..	..	..	..	99
..	..	..	..	..	..	..	..	..	100

REMARKS.—Figures for the year 1931-32 is not available.

STATEMENT IV.

Comparative Statement showing figures of expenditure over different kinds of Institutions during 1931-32, 1941-42, 1951-52, 1956-57.

Kind of Institutions.		1931-32.				1941-42.			
		Govern- ment funds.	Local bodies funds.	Other sources.	Total.	Govern- ment funds.	Local bodies funds.	Other sources.	Total.
1		2	3	4	5	6	7	8	9
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
High and Post-Basic Schools	For men ..	..	..	..	1,26,971	38,111	..	1,72,863	2,10,974
	For women ..	..	..	..	..	3,600	..	6,490	10,090
Middle and Senior Basic Schools	For men ..	..	..	..	94,830	2,964	59,883	1,22,918	1,85,765
	For women ..	..	..	..	1,060	2,460	..	2,783	5,243
Primary and Junior Basic schools	For men ..	..	..	..	3,25,167	2,635	2,55,162	1,04,075	3,61,872
	For women ..	..	..	..	27,775	..	28,386	3,547	31,933
Professional Schools	For men ..	..	..	..	..	16,432	307	97,195	1,13,934
	For women ..	..	..	..	..	..	..	..	..
Special Schools	For men ..	..	..	..	1,27,040	4,664	..	17,317	21,981
	For women ..	..	..	..	..	..	..	..	..
Total of all kinds of institutions..	For men ..	..	..	..	6,74,008	64,806	3,15,352	5,14,368	8,94,526
	For women ..	..	..	..	28,835	6,060	28,386	12,820	47,266

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MONGHYR.

Kind of Institutions.		1951-52.				1956-57.			
		Govern- ment funds.	Local bodies funds.	Other sources.	Total.	Govern- ment funds.	Local bodies funds.	Other sources.	Total.
1		10	11	12.	13	14	15	16	17
		Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
High and Post-Basic Schools	For men ..	2,76,162	..	6,96,764	9,72,926	4,06,466	..	10,14,562	14,21,028
	For women ..	38,163	..	18,273	56,436	52,176	..	30,891	83,067
Middle and Senior Basic Schools	For men ..	1,96,710	4,75,360	3,31,866	10,03,936	2,72,130	4,02,149	4,54,827	11,29,106
	For women ..	27,094	1,825	4,826	34,645	49,620	2,628	11,001	63,249
Primary and Junior Basic Schools	For men ..	1,17,295	12,83,575	20,154	14,21,024	8,673	17,43,409	28,400	17,80,482
	For women ..	8,988	85,400	2,672	97,060	..	88,507	13,000	1,01,507
Professional Schools	For men ..	4,95,291	1,362	6,957	5,03,610	1,50,280	884	10,128	1,61,292
	For women ..	5,360	..	..	5,360	24,100	..	178	24,278
Special Schools	For men ..	58,026	..	35,422	93,448	59,214	..	39,120	98,334
	For women ..	..	..	..	..	..	..	..	..
Total of all kinds of Institutions	For men ..	11,43,484	17,60,297	10,91,163	39,94,944	8,96,763	21,46,442	15,47,037	45,90,242
	For women ..	80,505	87,225	25,771	1,93,501	1,25,896	91,135	55,070	2,72,101