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Bihar District Gazetteers

GAYA

REVENUE RECORD OFFICE
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By

P. C. ROY CHAUDHURY, M.A., B.L.,
Special Officer, Gazetteer Revision Section,
Revenue Department, Bihar, Patna.

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PREFACE.

The last District Gazetteer of Gaya by Mr. L. S. S. O'Malley, I.C.S., was published in 1906. The book was reprinted in 1919 without any changes in the contents.

O'Malley's book had 19 chapters as follows:—

Physical Aspects; History; Buddha and Bodh Gaya; The Gaya Pilgrimage; The Popular Religions; The People; Public Health; Agriculture; Natural Calamities; Irrigation; System of Rent Payment; Rents, Wages and Prices; Occupation, Manufacture and Trade; Means of Communication; Land Revenue Administration; General Administration; Local Self-Government; Education; and Gazetteer (Directory). Some detailed statistics were published separately.

The preface of Mr. O'Malley to both the editions of the book was as follows:—

> " I desire to acknowledge my deep obligation to Mr. C. E. A. W. Oldham, I.C.S., Director of Agriculture, Bengal, and formerly Collector of Gaya, for the great assistance he has given in the preparation of this volume. I am indebted to him for placing at my disposal a collection of papers relating to Gaya, for revising the proofs, and many valuable suggestions ".

The present book is a completely re-written edition. I have, however, liberally quoted from O'Malley. O'Malley's Gaya Gazetteer shows his deep scholarship and intimate knowledge of local details. But the passage of time, particularly in the last two decades, has brought about such basic and phenomenal changes in almost every sphere of life that a re-written Gazetteer from a slightly different angle of vision was necessary.

The plan of contents followed in this book does not basically differ from the plan followed by O'Malley. It was thought more advisable to print the statistics as an appendix to the book and not separately.

A book like this could only be produced by the pooling of resources and personal observation. A mass of literature had to be looked into. The National Library (Calcutta), the National Archives (New Delhi) and Mannu Lal Library (Gaya) had kindly allowed me free access to many rare books and documents in their possession. My contact with the district of Gaya for about two decades in various official capacities has been particularly useful.

I am obliged to the collaborators, officials and non-officials, and particularly to Dr. S. C. Chatterji, F.N.I., of Patna University, Dr. Sunil Chandra Roy and Sri Adris Banerji of the Department of Archæology, India and Prof. A. C. Kashyap, M.A., of Gaya College for certain chapters. Shri P. C. Singh, Senior Deputy Magistrate, Gaya has allowed me the use of his excellent photos.

Under orders of the Government, Sri Bishundeo Narayan Singh, who was once the District Magistrate of Gaya and Dr. Keshava Prasad Sinha, M.L.A., had looked into the drafts and gave me valuable suggestions. The drafts had also been looked into by the late Dr. Anugraha Narayan Sinha, Minister for Finance. Dr. Anugraha Narayan Sinha came from Gaya district. I am grateful for the very encouraging remarks he made to me about the drafts some weeks before he passed away. I am also grateful to Sri Krishna Ballav Sahay, who as Minister for Revenue had taken keen interest in the work and had given me valuable guidance.

The excellent source materials in the Old English Correspondence Volumes of the nineteenth century in the Record Room of Gaya and elsewhere have been utilised for this work. The study of the Old Correspondence Volumes in Gaya Record Room has been followed by the publication of a separate write-up as Gaya Old Records. That volume forms a sister volume to this Gazetteer and may be useful as a source material for the future research workers.

My thanks are also due to Mr. S. N. Chatterji, Superintendent of Secretariat Press, Gulzarbagh, Patna and his staff for taking personal interest in printing the text and the photos.

PATNA:
The 13th September, 1957. } P. C. ROY CHAUDHURY.

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DISTRICT GAZETTEER OF GAYA.

CHAPTER I.

PHYSICAL ASPECTS.

Location.

The district of Gaya lies between 24° 17′ and 25° 19′ north latitude and 84° and 86° east longitude and has a total area of 4,766 square miles. It is bounded on the north by the Patna district, on the east by Monghyr and Hazaribagh districts, on the south by Hazaribagh and Palamau districts and on the west by the river Son. The administrative headquarters of the district is located at Gaya which is the chief town of the district and is almost centrally located. The total population of the district according to 1951 Census is 3,070,499.

Gaya formed parts of Bahar and Ramgarh districts till 1865. When the Bihar subdivision was transferred to the Patna district in that year, a new district known as the district of Gaya with Gaya as its headquarters was created.

Origin of Name.

The name Gaya according to Bhagwat Purana owes its origin to a demon king Gayasur who dwelt in the town in the *Treta Yuga*. But according to Vayu Purana Gaya was the name of a demon whose story has been described in the chapter on History.

Gaya is one of the holiest spots for the Hindus and hardly a day passes when there is no Hindu pilgrim to offer *pindas* in the Gaya *kshetra* or *dham* as it is called. Situated seven miles south of Gaya town is Bodh Gaya, the most holy place for the Buddhists. Buddhists from different countries visit the spot almost daily. It is at Bodh Gaya that Lord Buddha achieved *nirvan* or enlightenment.

Topography (Physical Divisions).

The district of Gaya is broadly divided into two distinct physical units. The south is a region of broken undulating country merging into long ranges of hills, with a wide belt of brushwood jungle at their base. Much of this tract is high and barren and incapable of much cultivation; the soil has poor crops and the population is sparse. These high lands project into the alluvial plains to the north as spurs from the Chotanagpur plateau. The greater part of the district, however,

consists of the flat alluvial plain mentioned above which comprises the whole of Jahanabad subdivision and the northern portions of the headquarters, Aurangabad and Nawada subdivisions. This wide alluvial plain of the north forms part of the Gangetic depression with alluvial deposits of immense depth and is broken here and there by groups and low ranges of hills or isolated peaks arising abruptly from the level country at their feet. They gradually disappear the further north one goes, and the Jahanabad subdivision is almost entirely a level plain. The whole of this tract is drained by a number of rivers, which debouch from the southern hills and follow, more or less, in parallel courses towards the Ganges or Ganga river. During the rains they are subject to violent floods; and as the general slope of the country northwards is comparatively rapid, they flow swiftly when in floods, but in dry season they dwindle into trickling streams or lines of pools in the midst of long expanses of sand. The alluvial plain is protected from drought by a wonderful system of indigenous irrigation consisting of *ahars* (reservoirs) and *pains* (channels). It is, therefore, a region of great fertility when compared with the southern part of the district and is comparatively densely populated.

The northern portion, which is highly cultivated and extensively irrigated, was in very early times a civilized country and the home of Aryan races; it was part of Magadh, the nucleus of the first great empire in India and the centre of Buddhism for many centuries; in later years it was the arena of the conflicts of contending armies. The south was for long the shelter of aboriginal tribes and did not yield to the advance of civilization till a later period in the history of the district. It was comparatively untouched by Buddhism. It is still thinly peopled and has a small percentage of cultivated lands.

Geology.

The impact of the Himalayan compression caused a series of through faults in the northern part of the Chotanagpur plateau and down warping in the southern. The Gangetic alluvium now fills up this ' foredee ' between the Chotanagpur plateau and the Himalayan mountains. The northern and central parts of the district are occupied by this Gangetic alluvium, but older rocks rise above its level, chiefly in the south and east. The hilly tract of Chotanagpur gradually descends to the plains of South Bihar and outliers are found in both Gaya and Patna districts. The Gidhour Hills, which lie across the southern boundary of Gaya and Monghyr are composed of Dharwars, including micaceous and ferruginous schists so highly metamorphosed by intrusive coarse pegmatitic granites that they yield workable mica. The Rajgir Hills in the north-eastern part of the district are mainly quartzite and slate and very barren because of the lack of forest conservancy. The Vindhya rocks, spreading beneath the Son, but gradually overlaid by alluvium and volcanic rocks of the porcellanic group of the same formation, occur in a belt in the west of Gaya about Nabinagar.

The older rocks of the south and east are composed for the most part of a foliated gneiss, consisting of a great variety of crystalline rocks forming parallel bands and known in the geological nomenclature of India as the Bengal gneiss, a subdivision of the Archaean system which contains the oldest rocks of the earth's crust. Scattered at intervals amidst the Bengal gneiss, there are in the east of the district several outcrops of another very ancient series, resembling that described in southern India under the name of Dharwar schists, and constituting another subdivision of the Archaean system. Owing to the predominance of massive beds of quartzite, these beds stand out as abrupt ridges, the principal being the long range stretching from near Bodh Gaya to Rajgir and the hills in the south-east of the district. The well-bedded quartzites form the steeply inclined ridges and isolated hills, the best example of which is the Brahmayoni Hill in the vicinity of the town. Not only are these rocks everywhere altered by ' regional metamorphism ' caused by the great pressure that has thrown them into close-set synclinal and anticlinal folds as expressed by the elongated shape of the ridges, and high dips of the strata with the inducement of slaty clevage, but they have further been affected to a great extent by ' Contact Metamorphism ' from the intrusion of great masses of granite and innumerable veins of coarse granitic pegmatite, by which the slates have been further transformed into crystalline schists. In its more massive form the granite is relatively fine-grained and very homogeneous, and it weathers into great rounded hummocks that have suggested the name of ' donegneiss ', by which it is sometimes known, though the term ' dome-granite ' would be more appropriate. But it is the narrow sheets of the same intrusive group where they cut across the metamorphosed schists as excessively coarse granitic pegmatites that are of most practical importance on account of the mica which they contain, the south-east corner of the district being situated in the middle of the rich mica-bearing belt of Bihar. The Rajgir Hills, consisting of slaty schists and quartzites are less metamorphosed, but contact effects are well seen in the Maher Hill, and in the detached spurs forming the south-western continuation of the Rajgir range near Gaya, where idols and utensils are extensively wrought from the soft serpentinous rock of the converted schists.

The central and northern portions of the district, which are now occupied by the Gangetic alluvium, are dotted with remnants of Dharwar rocks and this leads us to think that this portion must have been a region of Dharwar Hills, forming the cover of the batholithic intrusion. But due to age-long denudation it was eroded. Later the alluvium of the Ganges was deposited on their eroded surface, but the high hills remained exposed and rose abruptly like islands above a sea of alluvium.

Hill System.

In the midst of alluvial ocean are dotted here and there islets of Archaean rocks of small hill ranges which are the outcrops of the

Chotanagpur plateau. The most remarkable of these long low outlying ranges are the Ganjas, Bhindas and Jethian ranges, which extend from near Bodh Gaya north-eastward for a distance of 40 miles with only two breaks and rises at the Hadia Hill to a height of 1,472 feet. The other ranges seldom exceed 1,000 feet and few of the isolated peaks are of any great height, the highest being the Maher Hill which rises to a height of 1,606 feet. Of the hills that are isolated and scattered the most noticeable are the Barabar Hills, the Hasra, Pahra and Chirki Hills, the Brahmayoni Hill and a host of others.

The view from the Brahmayoni Hills at Gaya presents a striking picture of a low land country dotted with hills. On a clear day in the rains one could see the rugged ravines and rocks overlooking Gaya to a country green with crops and groves of palm trees, with hills rising on all sides from the level plain. The town of Gaya has a ring of hills round her, the Ramshila Hills (715 feet) on the north, Katari Hill (454 feet) on the west, and Brahmayoni Hill (793 feet) on the south. To the north-west of the town is the Pretshila Hill (873 feet). About fifteen miles to the north of the town can be seen the outline of the Barabar Hills (1,023 feet) and close by them the solitary peak of Kauwadol. Kauwadol is a huge perched boulder and according to the legend it rocks even when a crow sits on it. All these hills are bare of vegetation and have apparently suffered destruction at the hands of natural and human agencies. The Barabar Hills, however, are covered with open scrub. To the south-east is a long range of red rock stretching to the north-east and sinking to the plain near Bodh Gaya. This range is not very high but further east the hills are higher reaching to a maximum of 1,606 feet in the Maher Hills. To the west the landscape shows the imposing contours of the Pahra Hill (1,192 feet) and beyond it one detached hill succeeding another as far west as Dwarpar Pahar (917 feet) and Ranidih Pahar (897 feet).

The hills on the southern border of the Gaya district are merely the northern scraps and outliers of the Palamau and Hazaribagh plateaus. The lower plateau of Hazaribagh (over 1,000 feet) forms an undulating tableland with many high peaks, some of which are near about 2,000 feet sloping down on all sides till it reaches the *ghats* (step-like descend) in the north above the plains of Gaya (Sherghati and Rajauli). The southern edge of the Gaya district which is cut up by a number of ridges and spurs projecting from the Chotanagpur plateau, attains an altitude of more than 1,800 feet in a few places, the Durva Sahi and Mahabar Hills in the Nawada subdivision being respectively 2,202 and 1,832 feet above sea level; the former is the highest hill in the district. Other notable hills in the south which are the outliers of the Chotanagpur plateau are Murgara Pahar (1,349 feet), Satgharwa Pahar (1,145 feet), Bazari Pahar (1,359 feet), Loharowa Pahar (1,114 feet), Songa Pahar (1,000 feet), Harla Pahar (1,033 feet), Thari Pahar (1,189 feet), Gidha Pahar (938 feet) and Charkahi Pahar (1,010 feet) in the Sadar subdivision, Sringirikhi (1,850 feet) in the Nawada subdivision and Pawai, Dugul and Pachar

Hills in the Aurangabad subdivision. It is said that the old saints like Durvasa, Lomas, Gautam and Sringi lived on the hills in Nawada subdivision and it is after them that the hills are known as Durvasarhi, Lomasgiri, Gotmi and Sringirikhi.

The appearance of the different hills furnishes some striking contrasts. The hills on the southern edge of the district are completely covered with a soft clothing of vegetation, chiefly of *sal*, *kend* and other trees. On the hills scattered over the remainder of the district, the vegetation has gradually been cut down or lost owing to the erosion of the clay and the rocks and the boulders are in many cases left completely bare. The effect is almost equally picturesque as the hills stand out in rugged bareness. They are strangely different in colour and form. Some like the Barabar Hills are composed of giant black boulders piled one above the other leaving great caverns beneath; others, like Maher, are of red rock, much weathered, with rounded side and easy slopes, and others again, like the Jethian range, have steep rocky sides mounting to a knife like ridge at the summit.

Waterfalls.

As the hills in the south slope down to the plains of Gaya in the form of step-like arrangements several picturesque waterfalls are noticeable, the most beautiful of which are the falls of the Mohana and the waterfall at Kakolat in the long ridge running from east to west ten miles south of Nawada. In this connection it may be mentioned that while the higher plateau surface of Hazaribagh extends over different types of rocks with varying resistance and the rivers are shallow and flat-bottomed, the lower plateau is deeply dissected with rugged surface and the rivers pass through narrow gorges and defiles in many places. The lower plateau and hilly country is heading towards maturity in its present cycle of erosion. Here the rivers have steep gradients and many waterfalls. The Mohana, draining the northern slope of Hazaribagh plateau, flows through a long and narrow gorge from below its confluence with Garhi about three miles north-west from Itkhori. It is nearly six miles long with a fall of 100 feet at some distance within the gorge. The falls of the Mohana are just beyond the border of the district, but can easily be reached from Kahudag. The first fall at Tamasin is situated at the head of a deep valley, where the river plunges abruptly down a high steep face of black rock into a shady pool below and then dashes down a gloomy gorge of strangely contorted rock; the lower falls at Hariakhal present a scene of more placid beauty, as here the river, issuing through a picturesque glen glides down a sloping slide of red rock into a still large spur surrounded by high wooded banks. At Kakolat a hill torrent, from the Mahabar Hill (1,832 feet) tumbles down a long series of cascades, buried in thick woods and extending far up the side of the hill till it makes a final leap over a precipice some 90 feet high near the foot of the crag, and then hurries down over a rock-strewn bed to the plains below.

River System.

Since the high lands lie in the southern and low lands in the northern parts of the district, the rivers take their rise in the highland of the Chotanagpur plateau and flow from south to north in almost parallel courses. On account of the seasonal character of rainfall the streams suffer from a lack of perennial supply of water in them, and hence they are turbulent and devastating during the rains but are reduced to tiny rivulets winding in tortuous course over wide sandy beds soon after the rainy season is over. The rivers of the district are the Son, Poonpoon, Adri, Madar, Dhawa, Morhar, Jamuna, Phalgu, Paimar, Dhadkar, Tilaiya, Dhanarji and Sakri. All these rivers flow from south to north towards the Ganges but it is the Son and Poonpoon alone that are able to reach the Ganges or Ganga; others are used up before joining the Ganges or Ganga in the network of *pain* or artificial water channels used for purposes of irrigation or their water is collected in a huge lake in the Barh subdivision of the Patna district. These rivers are very useful from the agricultural point of view during times of scarcity of rainfall. Some of the rivers like Poonpoon, Dhawa, Jamuna and Paimar rise below the hills and have, therefore, deep clayey beds though in hilly portion of their courses their beds are rocky and their banks steep. During the rains these rivers are so swollen and turbulent that they carry down with them enormous quantity of fine sand and gravel which are deposited lower down. Their beds are thus raised and a large area of land used to be inundated with flood water on either side but much of the flood water is now diverted into small *pains* or *ahars* which are used for irrigation purposes. The sudden rise and fall of water level in these rivers is remarkable. After heavy rain in the hills they become swollen torrents but they fall as rapidly as they rise and become fordable again within a few hours. Their beds are so sandy and the current is so rapid that within a few months, sometimes within a few weeks after the rains stop, they are almost dry and for the rest of the year they are reduced to tiny streams.

The Son.

The most important and principal river of the district is the Son which rises near the sources of Narbada and Mahanadi in the elevated plateau of Central India near Maikal Hills. It traverses a course of nearly 325 miles through a hilly tract until it enters the Gangetic valley opposite Akbarpur in Shahabad district. It then runs almost straight to the north for about 100 miles through the plains of South Bihar until it finally joins the Ganges or Ganga a few miles north-west of Maner which is about 20 miles west of Patna.

The Son forms the western boundary of the district and nowhere enters the district although there is evidence to show that its previous course was a little to the east of its present course and that it joined the Ganges as far east as Futwa in Patna district. The river first

touches the district opposite Akbarpur about 400 feet above sea level, and then passes Barun, Daudnagar and Arwal and then leaves the district.

After entering its valley stage the river attains a great width and all through its journey along the western boundary of the district the river is nowhere less than two miles wide and in places the width extends to three miles. Another peculiarity of the river is that on its eastern bank there is heaped up an enormous quantity of sand due to the prevailing westerly winds during the hot weather season with the result that the eastern bank becomes a sort of natural embankment for many miles. Another characteristic noticeable in the river is its meagre stream of water at ordinary times as compared with the enormous breadth of its bed, its vast size and its paroxysmal violence during floods. In April or May the river presents a wide stretch of drifting sand with an insignificant stream of water meandering from bank to bank. But in the rainy season, and specially after a storm has burst on the plateau of Central India, the river presents a great contrast. It drains a hill area of 2,300 square miles and the entire rainfall of this enormous catchment basin requires to find an outlet by this channel and after heavy rain the river rises with incredible rapidity. The river frequently proves unable to carry off the total flood discharge and the flood waters rush down so violently as to spill over its broad bed and occasionally cause disastrous inundations in the low-lying plains on either side. These floods are, however, of short duration, hardly lasting for more than three to four days and the river quickly sinks to its usual level.

The Son receives no tributary of any importance from the point where it enters the district until it joins the Ganges or Ganga. Several small rivers join the Son in its earlier hilly tract including the river Koel which comes from the south-east and joins the Son in Palamau district. As mentioned before the Son does not enter the district and after passing Barun, Daudnagar and Arwal leaves the district. At Barun there is a massive masonry dam on the river which supplies a head for the Son and from where waters are distributed east to the Gaya and Patna districts and west to Shahabad. The river can be crossed at many points during the dry season but ferry boats generally ply for eight months in the year. Below Akbarpur the slope of the river becomes very gentle but the presence of rocks and rapids above Barun effectually stop river traffic. Navigation is carried on in the lower reaches of the river but it is of little commercial importance because it is rendered dangerous by the violence of the floods during the rainy season and during the rest of the year navigation is not possible for any but small boats owing to the small depth of water. Bamboos and timber are floated down the river bound into rafts specially when there is sufficient water in the river but it becomes a tedious process during the dry weather.

The Son has a historical interest. It is probably identical with the Erannobas described by Megasthenes as the third river of India

after the Indus and the Ganges and that it used to discharge its water into the latter river. The word Erannobas appears to be a corruption of the Sanskrit ' Hiranyabahu ' or golden-armed, a name formerly given to the river and apparently derived, like the name Son (the river of gold), from the golden colour of the sand it brings down in flood when it flowed far to the east and joined the Ganga near Futwa in Patna district, and the ancient town of Pataliputra (modern Patna) was situated at its confluence. The old course of the river may still be traced across the district in a sandy depression forming a number of *jhils* (lakes) in the rainy season. From Daudnagar it flowed north-east as far as Son-bhadra on the river Poonpoon. From this place it followed the present course of the Poonpoon being joined by the Morhar river about four miles to the west of Jahanabad and then flowed to the north, finally joining the Ganga at Futwa. The Son has gradually receded westward and made fresh channels for itself. In some old documents Nadi, a village in the Arwal Thana, is described as Nadi on the bank of the Son. This village is now ten miles from the river on the edge of one of the channels. Traces of old course of the river were noticed by officers engaged in the construction of the Patna-Gaya canal, one of which was used in laying out its line. Old river beds have also been found between Bankipur and Dinapur. It was also mentioned by Mr. Twining, the then Collector of Shahabad in 1801-04 that in his time the river broke through the eastern bank in high flood and flowing along what was recognized as its old channel had inundated the cantonment of Dinapore.

The Poonpoon.

Another river is the Poonpoon which flows to the east of the Son and almost parallel to it towards the Ganga. This is the only river flowing through the district which retains water throughout the year. The Poonpoon rises in the lower reaches of the highlands of Palamau district. Leaving the highlands the Poonpoon flows almost north after entering the Gaya district and passes Nabinagar, a little to the north of which place the river takes a slightly north-easterly course and continues flowing in north-easterly direction until it crosses the boundary of Gaya district and enters the Patna district. The river receives several small feeders on its right bank all coming from the south. They are Ram Rekha, Barki, Batane, Adri, Madar and Bilaro. These streams dry up in the hot weather and even when full the greater part of their water seldom reaches the Poonpoon because several artificial channels disperse their water over the fields. The water of the Poonpoon is extensively used for irrigation by the adjacent villages and it is dammed at several places for this purpose, the principal Bandhor dam being at Kussreh in the Jahanabad subdivision.

The Poonpoon has other tributaries also besides those mentioned above, but they do not join her in Gaya district. One of these is Morhar which rises in the Hazaribagh plateau and flows northward past the villages of Raniganj and Imamganj after which it takes a

north-easterly turn until it reaches the town of Sherghati where the Grand Trunk Road is carried over it on two fine bridges spanning the two arms into which it here divides. A little to the north of Sherghati the two arms join into one for some distance when again it bifurcates. The main stream is known as the Morhar and the other is known by the name of Sorhor river far commonly known as Burhi. A little south of Tekari the two streams again join into one, but after passing Tekari it is again divided into two branches, one the Morhar flowing in a northerly direction to the district of Patna, while the other, the Dardha, flows by Jahanabad, and during the rainy season floods a large tract of country round that place. Some high land to the north forces the excess of water to disperse itself over this part of the district and it only reaches the Poonpoon during high floods. The next stream, the Jamuna, which rises within the district flows from the south almost parallel to the Morhar between Gaya and Tekari; then turns east, passing the Patna-Gaya road at Makhdumpur and flows on beyond Tehta when it twists back and joins the Dardha at Jahanabad.

The Poonpoon is believed to be a sacred river for the Hindus and it is the duty of the pilgrim on his way to the holy city of Gaya for performing *sradh* to shave his head on its bank and bathe in its water. Pilgrims offer *pindas* also on its bank near the Poonpoon station on the Gaya-Patna railway line.

The Phalgu.

The Phalgu is another river which flows south to north through the heart of the district. It is formed by the junction of the Nilajan and the Mohana some two miles below Bodh Gaya. They are the two large hill streams which take their rise in the Hazaribagh plateau. Both these rivers are very turbulent on their entering the plains of Gaya as they are subject to high floods. The Mohana enters the district about 20 miles to the south-east from Gaya town. The Nilajan enters it about 11 miles south from Gaya. The two streams which are about 300 yards wide unite near Mankosi village, about 5 miles south of Gaya town, and then the united stream is known by the name of Phalgu which flows on to the north, passes the town of Gaya where it attains a breadth of over 900 yards. The Phalgu here impinges on a high rocky bank on the steep side of which are many *ghats* leading down to the river bed, while above high water is the Vishnupada temple with many minor shrines and the houses of the Gayawals. It then runs in a north-easterly direction for about 17 miles; and opposite the Barabar Hills it again divides into two branches, one, the Phalgu, flowing in a northerly direction while the other, the Mohana, in a north-easterly direction. Both these branches enter the Patna district after flowing for a few miles and here again they are divided into numerous branches and their water is taken to several canals and *pains* for irrigation purposes. The river Phalgu is thus hardly able to reach the Poonpoon, although one of its branches falls into the branch of the Poonpoon called Dhorja in Patna district.

The Phalgu like the confluent streams of the Mohana and Nilajan is subject to high floods because of the destruction of forests in its catchment area. During the rains the water level rises very high and almost touches the road and railway bridges at Gaya; but at other seasons of the year it is nearly dry and dwindles to an insignificant stream wandering through a wide expanse of sand dotted here and there with stagnant pools. Steps are being taken however by the State Government of Bihar to minimise the danger from its floods by constructing dams and weirs on the river. A great part of its water is diverted for the purpose of irrigation and is distributed among the fields by a series of irrigation channels, the most important of which is the Jamuawan *pain* opposite the Barabar Hills which has converted the whole area into rich paddy fields.

The river Phalgu is respected by the Hindus for its sanctity and the portion of its course flowing by Gaya is held sacred by the Hindus. It is the first holy site visited by the pilgrim and here he makes his first offerings for the soul of his ancestors. According to the Gaya Mahatmya, the Phalgu is the embodiment of Lord Vishnu himself. One tradition states that it formerly flowed with milk and another states that Sita offered *pinda* on its bank to Dasarath, the father of Rama.

To the east of the Phalgu the district is drained by a number of parallel rivers of which the chief are the Dhadhar, Tilaiya, Dhanraji, Khuri and Sakri. The Dhadhar also rises in the Hazaribagh plateau, enters the plain in Gaya district and flows in a northerly direction until it reaches Majhwe Hill from where it takes a north-easterly direction and is crossed by Gaya-Nawada road and Gaya-Kiul railway line. After flowing for a few miles it is joined by the Tilaiya river from the south which has its source in the southern hills of Gaya district. The united stream is known as the Punchaneh river and this also flows in a north-easterly direction parallel to the Jathian Range and Rajgir Hills. After a few miles of its course the Punchaneh is joined by the combined streams of the Dhanraji and Khuri near Madhuban village on the border of Gaya and Patna districts. The Sakri river enters the Gaya district near Gobindpur in the Nawada subdivision and flows west through a gap between two hills. After crossing the hills it takes a northerly direction and flows on until it leaves the Gaya district and enters the Patna district about two miles east of Giriak and joins Punchaneh lower down. All these rivers have many meanders in their courses through the plains. They have all broad sandy beds and their width varies from 384 feet to 1,050 feet. They are extensively used for irrigation.

As all the rivers of the district are hill streams coming as they do from the Palamau and Hazaribagh plateaus, they are liable to high floods during the rains. It is with the intention of checking their floods and utilising their waters for irrigation that the State Government of Bihar have several schemes of constructing bunds or dams on these rivers. Some of these schemes have already materialised while work is in progress in others.

CLIMATE.

Temperature.

The district of Gaya enjoys a continental monsoon type of climate owing to its great distance from the sea. Summers are very hot and winters cool. In summer the maximum temperature for a day has been noticed to rise as high as 118.5° (10th June, 1947) and 117° (12th June, 1931) and in winter the minimum temperature recorded so far has been 38.9° (8th January, 1874) and 40° (18th January, 1913). But such differences of temperature are exceptional and occur very rarely. The average annual temperature rises to 105° in June and comes down to 47° in December; but the following table shows that the lowest mean temperature is 62.5° in December and highest mean is 96° in June in one particular year.

Table showing maximum, minimum and mean monthly temperature.

Months.	Max.	Min.	Mean.	Months.	Max.	Min.	Mean.
January ...	76.3°	55.0°	66.6°	July ...	91.0°	79.0°	85.0°
February ...	81.3°	56.2°	68.5°	August ...	89.0°	74.0°	81.5°
March ...	93.0°	61.0°	77.0°	September ...	89.0°	76.0°	82.5°
April ...	105.0°	76.4°	90.5°	October ...	87.2°	68.0°	72.6°
May ...	108.0°	82.0°	95.0°	November ...	79.3°	62.7°	71.1°
June ...	107.0°	85.0°	96.0°	December ...	75.5°	49.5°	62.5°

From the above table it can also be deduced that the annual mean temperature is 92.3° and the annual range of temperature is 33.5°.

Based on observations from 1881 to 1940 by the Government Meteorological Department of India the mean maximum and mean minimum monthly temperatures are as follows :—

Months.	Max.	Min.	Months.	Max.	Min.
January ...	82.9°	45.1°	July ...	99.6°	74.9°
February ...	90.0°	48.8°	August ...	95.4°	74.8°
March ...	102.0°	57.2°	September ...	95.8°	73.8°
April ...	109.0°	67.6°	October ...	94.4°	63.5°
May ...	112.1°	71.5°	November ...	88.6°	52.5°
June ...	110.8°	74.2°	December ...	81.8°	46.1°

The above table indicates that Gaya has great extremes of temperature. Mean temperature varies from 64° in January to 92.5° in June. The temperature rises generally to 105° in summer but 110° is not unusual.

The year can be divided into well marked seasons—cold weather season lasting from November to the middle of March, hot weather season from mid-March to mid-June and rainy season from mid-June to October. Generally October is not a rainy month but sometimes monsoon continues till this month and the last spell of rain (*hathia*) does come during this month although its failure is not uncommon.

In the cold weather the days are bright and warm and the sun is not too hot. The maximum temperature during the day rarely exceeds 75°. As soon as the sun has set, the temperature falls and a fire is a comfort. The minimum temperature during this season rarely goes below 49°. The district enjoys a long cold weather which commences early in November and ends with the close of March when hot weather sets in with strong west winds which lasts up to the end of May.

In the hot season Gaya is very unpleasant. The intensive heat of Gaya seems to be due partly to the sands of the Phalgu and partly to the arid and bare rocks of the surrounding hills. There is a severe dry heat. Temperature rises to more than 110° as the summer season advances until the middle of June when the monsoon bursts from the Bay of Bengal and the temperature is brought down below 100°. Nights are sometimes very uncomfortable and hot winds, generally known as *loo*, continue blowing from mid-day to a little before mid-night. Dust storms are also common. When the *loo* gives place to an east wind by the middle of June the air is moist and enervating and the heat is extreme.

Humidity.

During summer the humidity is much lower than during other months owing to the hot and dry westerly winds prevailing in this period and averages only 41 per cent. With the approach of the monsoon season the air slowly becomes more charged with moisture and humidity remains steady at 80 to 84 per cent throughout July and August. In September when fine weather alternates with the cloud and rain of the monsoon humidity is lower and it gradually falls and reaches a minimum of 70 per cent in November. There is then a slight increase partly because of the unsettled weather caused by the cold season disturbances. The following table gives a picture of the average relative humidity monthwise based on observations from 1881 to 1940 :—

January—66 per cent.	July—78 per cent.
February—63 per cent.	August—80 per cent.
March—36 per cent.	September—78 per cent.
April—25 per cent.	October—71 per cent.
May—39 per cent.	November—67 per cent.
June—56 per cent.	December—70 per cent.

If, however, humidity chart for one particular year is examined it gives a slightly different picture as is evident from the following table of humidity of Gaya for 1948 :—

Mean Humidity.

January—76 per cent.	July—78 per cent.
February—59.5 per cent.	August—87.5 per cent.
March—55 per cent.	September—84 per cent.
April—38.5 per cent.	October—61.5 per cent.
May—54 per cent.	November—65 per cent.
June—62.5 per cent.	December—41 per cent.

Winds.

By far the most prevalent winds are from the east and west. From the beginning of January to the end of March the west winds usually prevail; from thence to the middle of June the east and west winds are nearly balanced. From that period to the end of July the east winds prevail. From the end of July to the end of August the west winds prevail. From thence to the end of October the east winds return and finally from that period to the beginning of January the east and west winds are nearly balanced. But to be more precise and brief it can be said that the winds are westerly from October until May and a marked change takes place with the commencement of the monsoon which enters from the Bay of Bengal. The flow of the moist winds from the Bay of Bengal is northwards over the plains of Bengal but afterwards they turn to the west owing to the barrier interposed by the Himalayan range. After the passage of the cyclonic storms easterly and south-easterly winds set in and continue with but little interruption until the middle of September when westerly winds again become common. The west winds are injurious to vegetation and if strong early in the season injure the crops of wheat and barley. They dry up the juice of palms. Easterly wind is more helpful for juice to the palms.

Rainfall.

The district receives more than 90 per cent of its total annual rainfall from the monsoon during the rainy season which lasts from the middle of June to October. During the months from November to May, fine dry weather prevails, with an almost entire absence of clouds and rainfall and only a fraction of an inch of rain falls monthly. The commencement of the rainy season is marked by the bursting of the monsoon, the time and date of which is rather uncertain. In normal years the monsoon breaks in June and the heaviest rainfall occurs in July and August varying from 12.1 inches in the former to 11.8 inches in the latter month. From the middle of September the monsoon current begins to fall off in strength; and if the westerly winds are stronger than usual, the storms coming inland from the Bay of Bengal recede eastwards and rainfall is consequently deficient. The rainy season

comes to an end with the fall of ' *hathia* ' rain, generally in October which is very beneficial for the rice crop and preparation of land for *rabi* sowing and the failure of this rain results in a poor harvest of rice and also *rabi*.

The following table gives an idea of distribution of rainfall normals monthwise for a number of places in the district of Gaya. The figures indicate rainfall normals in inches extending over a period varying from 25 to 70 years :—

Station.	Jan.	Feb.	Mar.	Ap.	May.	June.	July.	Aug.	Sep.	Oct.	Nov.	Dec.	Annl.
Aurangabad	0.71	0.76	0.49	0.27	0.84	5.82	13.28	14.48	7.57	2.21	0.43	0.22	47.08
Gaya ..	0·72	0.85	0.49	0.24	0.93	6.45	13.21	13.75	7.50	1.92	0.49	0.18	46.73
Nawada ..	0.66	0.84	0.44	0.30	1.28	5.82	11.07	11.90	6.75	2.03	0.35	0.17	41.61
Jahanabad	0.64	0.78	0.39	0.22	1.08	5.55	11.49	12.84	7.38	1.95	0.44	0.17	42.93
Arwal ..	0.63	0.85	0.37	0.18	0.87	5.26	12.60	11.83	7.48	1.88	0.37	0.31	42.63
Daudnagar	0.75	0.86	0.39	0.18	0.78	5.42	13.23	14.26	7.48	1.94	0.53	0.22	46.04
Sherghati	0.74	0.88	0.54	0.19	0.79	5.64	10.97	12.52	7.82	2.11	0.49	0.19	42.88
Nabinagar	0.81	1.07	0.66	0.35	0.50	5.21	11.43	13.27	6.39	1.61	0.56	0.16	42.02
Rafiganj ..	0.71	0.79	0.41	0.30	0.63	5.01	13.21	16.00	7.75	1.93	0.43	0.19	47.36

From the above data it can be safely inferred that the district receives an average annual rainfall of 44.96 inches. The stations selected in the above table are such that they represent almost every corner of the district and they all go to show that the rainfall is almost evenly distributed in every part of the district. There is, however, slightly greater rainfall noticeable in the southern and south-western sector of the district which is probably due to the hilly and forested nature of the region. From the above table it is also clear that out of the 44 inches annual rainfall of the district nearly 40 inches fall during the rainy season, i.e., from June to October. Other months of the year have hardly an inch of rainfall. January and February are cold weather months and they have nearly two inches of rainfall from the western cyclones which originate in the Mediterranean Sea during this period. This rain is beneficial for *rabi* crops provided it is sudden and is immediately succeeded by sunshine but two or three days of cloudy weather with drizzling rain entirely cause withering of the crop of wheat.

The above table gives an idea of average rainfall spread over a number of years which indicates constancy but from a study of the following rainfall statistics of Gaya town it will appear that the rainfall is uncertain and variable even in one season from year to year.

Rainfall in inches of Gaya recorded at Gaya Hospital.

Months.	1945.	1946.	1947.	1948.
November to February ..	2.92	0.76	2.86	1.65
March to May	0.86	2.92	0.58	0.53
June to October	45.80	49.66	26.69	52.11

There is great variation between the monthly rainfall and normal rainfall of Gaya district as is apparent from the following statistics :—

	Monthly rainfall (inches).	Normal rainfall (inches).
March, 1951	0.42	0.47
April, 1951	0.27	0.26
May, 1951	0.05	0.87
June, 1951	6.40	5.46
July, 1951	10.61	12.48
August, 1951	8.32	13.50
September, 1951	4.77	7.58
October, 1951	1.09	1.94
November, 1951	0.01	0.50
December, 1951	Nil	0.20
January, 1952	0.02	0.74
February, 1952	0.36	0.96

Botany.

The alluvial country which forms the greater portion of the district presents in its botanical features a great contrast to the hilly tracts to the south. In the former sugarcane, poppy, rice and a great variety of other food-crops are extensively grown; the area under cultivation is bare or dotted over with clumps of bamboos and mango orchards; while the villages are frequently surrounded by groves of palmyra (*Borassus flabelliformis*) and date palm (*Phoenix sylvestris*). Numerous more isolated examples of *Tamarindus*, *Odina*, *Sapindus* and *Moringa* also occur, associated with which one frequently finds in village shrubberies *Glycosmis*, *Clerodendron*, *Solanum*, *Jatropha*, *Trema*, *Streblus* and similar semi-spontaneous and more or less useful species. In the rice-fields which cover the low-lying lands, the usual weeds of such localities are found, such as *Ammannia*, *Utricularia*, *Hygrophila* and *Sesbania*. Elsewhere a dry scrub jungle is sometimes met with, of which the principal species are euphorbiaceous shrubs, *Butea* and other leguminous trees, and various examples of *Ficus*, *Schleichera*, *Wendlandia* and *Gmelina*. The grasses clothing the drier parts are generally of a coarse character, such as *Andropogon contortus*, *aciculatus*, *annulatus*, *foveolatus* and *pertusus*, *Aristida adscenscionis*, *Tragus racemosus*, *Iseilema laxum*, various *Anthistrioe*, and *sabai* grass

(*Ischoemum angustifolium*) . Throughout this tract the mango (*Mangifera indica*), Pepal (*Ficus religiosa*) and banyan (*Ficus indica*) are common, the other principal trees being the *bel* (*Aegle marmelos*), *nim* (*Melia azadirachta*), *siris* (*Mimosa sirissa*), *sisu* (*Dalbergia sissoo*), jack-fruit tree (*Artocarpus integrifolia*) and red-cotton tree (*Bombax malabaricum*).

In the hills a different class of vegetation is met with. The solitary peaks and ranges, which break the surface of the level plain in the heart of the district, have been almost entirely denuded, but they are still clothed to some extent with low thorny scrub-wood and masses of cactus, which make the ascent by any but frequented paths a tedious process. On some of the hills such as the Barabar Hills, there are a number of flowering shrubs and creepers, and after the rains the rocks are covered with graceful festoons of spiraea. Further south the cultivation is less extensive, the groves of palms near the villages are larger, and the bush jungle is more plentiful; it becomes a long belt of brushwood under the hills, stretching from east to west, and studded in places with a number of stately trees, sole survivors of a former forest, which give it a park-like appearance. It rapidly passes into a submontane forest, extending up the slopes that lead to the edge of the tableland of Chotanagpur, and resembling in many of its features the forest clothing the foot-hills of the Himalayas. This forest consists of stunted trees of no great height or girth, and it yields no timber of any size. But it is the main source from which the fuel-supply of the district is derived, and it is also rich in jungle products, from where the denizens of the jungle obtain a livelihood. The *kend* (*Diospyros melanoxylon*) yields the ebony of commerce; lac is obtained from the *palas Butea frondosa*); *tasar* silk-worms feed on the *asan* (*Terminalia tomentosa*) tree; and the long coarse *sabai* grass is made into a strong twine. Perhaps, however, the most useful of all the trees which clothe the hills and the undulating slopes at their base is the *mahua* (*Bassia latifolia*) which yields food, wine, oil and timber, and affords the lower classes a ready means of subsistence in times of dearth.

The work of afforestation has been taken up in the district of Gaya by the Forest Department as there had been a ruthless destruction of the forest in the past few decades. The Forest Department have also taken up the question of giving a forest belt and afforest the bare hills round the town of Gaya.

Fauna.

The carnivora of the district comprise tiger, leopard, bear, hyaena, wild dog, wolf and other smaller species. The ungulata are represented by *sambar* (*Cervus unicolor*), spotted dear (*Cervus axis*), barking deer, *nilgai* (*Boselaphus tragocamelus*), antelope, gazelle, four-horned antelope and wild pig.

Tigers (*Felis tigris*) inhabit the jungles of the southern ranges bordering on Hazaribagh and Palamau. They are not very numerous,

but wander a great deal; one or two, however, used to be always met with in certain favoured localities, such as Nawadih near Kauwakol, Dubaur, Singar, Dhanwa, Dhangain, Pinra near Sherghati and Delho-Kachanpur near Deo. But they have now become scarce owing to the thinning of the jungles. Leopards have also become almost extinct and have gone over to the thicker jungles of Palamau and Hazaribagh.

Hyaenas (*Hyoena striata*) are very common, almost every trap-rock hill holding one or more. They do not as a rule do much damage, living chiefly on carrion, but they occasionally carry off goats and dogs. Bears (*Ursus melursus*) are also common in all the jungly tracts along the hills and jungles; and many instances are known of their attacking wood-cutters and mauling them terribly. Wild pigs (*Sus cristatus*) swarm in some of the hills, such as Maher and the range running from Giriak to Mora Tal near Bodh Gaya, and are the cause of heavy damage to the *raiyats'* crops. They come down nightly in great numbers, and no efforts to scare them away have any effect. The thick thorn-hedges which the *raiyats* put round their crops afford no protection against their ravages, as the pigs go through these without hesitation and even firing off of guns only moves them from one patch to another. They are literally a scourge to the villages lying under these hill ranges, and during the time the rice crop is ripening each plot has to be guarded by night watchers. In these two ranges they multiply exceedingly owing to the fact that there are none of the larger carnivora, except a few leopards, to keep their number down. The larger hills to the south have camparatively few wild pigs, owing to the number of wild dogs and tiger.

Sambars (*Cervus unicolor*) are not very plentiful, and are only found on the higher ranges along the southern boundary. Their horns run to a very fair size, an ordinary head being over 30 inches. Spotted or *chital* deer (*Cervus axis*) are only found in certain localities, and are not very numerous. They are steadily on the decrease, as they are largely shot by local *shikaris* over water in the hot season. Barking deer (*Cervulus muntjac*) are rare, but are occasionally met with in the jungles of the southern hills. Four-horned antelopes (*Tetracerus quadricornis*) are also rare. They frequent the same localities as barking deer, and are generally met with when beating for or stalking *sambar*. *Nilgais* (*Boselaphus tragocamelus*) are only common in a few localities, such as the big grass *chars* of the Son river, but two or three are found here and there along the foot-hills of the southern range. Antelopes or black *bucks* (*Antelope cervicapra*) were formerly very numerous, all the high cultivated *tanr* lands holding big herds, but they are now fast disappearing. Gazelles or ravine deer (*Gazella bennetti*) were once fairly numerous along the broken ground at the foot of the southern hills.

Game Birds.

The game birds of the district consist of jungle spur and pea-fowl, grey and black partridge, common rain, button, bustard and bush quail, and sand grouse (*Pteroclurus exustus* and *Pterocles fasciatus*). Lesser

floricans are occasionally seen, and one great bustard has been shot. Two varieties of geese are found, the grey-lag and bar-headed, and among ducks the red-headed and white-eyed pochard, pintail and gadwall are most numerous. Widgeons are rare, but the spotted-bills breed in the *chars* of the Son river. Besides these, the following are found: the shoveller, ruddy sheldrake, common blue-winged teal, whistling teal, cotton teal, and the comb duck, the last three breeding here. Snipes of four varieties and golden plovers are met along the Son, and kulans (*Grus communis*) and demoiselle cranes (*Anthropoides virgo*) frequent the same locality. One Siberian crane (*Grus leucogeranus*) was shot some years ago. Most of the usual waders are met with.

The following are the birds recorded in the district of Gaya :—

Jungle Crow (*Corvus macrorhynchos*), House Crow (*Corvus splendens*), Treepie (*Crypsirina vagabunda*), Grey Tit (*Parus major*), Jungle Babbler (*Turdoides somervillei*), Common Babbler (*Turdoidesa caudata*), Red-vented Bulbul (*Pycnonotus cafer*), Red-Whiskered Bulbul (*Pycnonotus jocosus*), Collard Bushchat (*Saxicola torquata*), Redstart (*Phoenicurus ochrurus*), Brown-backed Robin (*Saxicoloides fulicava*), Dhayal (*Copsychus saularis*), Grey Shrike (*Lanius excubitor*), Wood Shrike (*Tephrodornis pondiceriana*), Small Minivet (*Pericrocotus peregrinus*), White-bellied Minivet (*Pericrocotus erythropygius*), Large Cuckoo Shrike (*Coracina Novae-hollandiae macei*), Black Drongo (*Dicrurus macrocercus*), Tailor Bird (*Orthotomus sutorius*), Ashy Wren-Warbler (*Prinia socialis*), Golden Oriole (*Oriolus oriolus*), Black-headed Oriole (*Oriolus xanthornus*), Grey-headed Myna (*Sturnus malabaricus*), Black-headed Myna (*Sturnus pagodarum afghanorum*), Common Myna (*Sturnus tristis*), Bank Myna (*Acridotheres ginginianus*), Pied Myna (*Sturnus contra*), Baya (*Ploceus philippinus*), Red Munia (*Estrilda amandava*), House Sparrow (*Passer domesticus*), Swallow (*Hirundo rustica*), Wire-tailed Swallow (*Hirundo smithii*), White Wagtail (*Motacilla alba dukhunensis*), Large Pied Wagtail (*Motacilla madraspatensis*), Grey Wagtail (*Motacilla cinerea*), Tree Pipit (*Anthus hodgsoni*), Paddyfield Pipit (*Anthus novae-seelandiae rufulus*), Golden-backed Woodpecker (*Dinopium benghalense*), Crimson-breasted Barbet (*Megalaima haemecephala*), Papiha (*Cuculus varius*), Koel (*Eudynamis scolopaceus*), Crow-Pheasant (*Centropus sinensis*), Lesser Crow-Pheasant (*Centropus benghalensis*), Rose-ringed Parakeet (*Psittacula krameri*), *Nilkanth* (*Coracias benghalensis*), Patringa (*Merops orientalis*), Pied Kingfisher (*Ceryle rudis*), Common Kingfisher (*Alcedo atthis*), Grey Hornbill (*Tockus birostris*), Hoopoe (*Upupa epops*), Batassia (*Cypsiurius parvus batassiensis*), Barn Owl (*Tyto alba*), Scops Owl (*Otus scops sunia*), Spotted Owlet (*Athene brama*), Pondichery Vulture (*Torgos calvus*), White-backed Vulture (*Pseudogyps benghalensis*), Scavenger Vulture (*Nephron percnopterus*), Red-headed Merlin (*Falco chiquera*), Brahminy Kite (*Haliastur indus*), Pariah Kite (*Milvus migrans*), Shikra (*Accipiter badius*), Sparrow-Hawk (*Accipiter nisus*), Blue Rock Pigeon (*Columba livia*), Spotted

Dove (*Streptopelia chinensis*), Ring Dove (*Streptopelia decaocto*), Red Turtle Dove (*Streptopelia tranquebarica*), Painted Sandgrouse (*Peterocles indicus*), Spotted-billed Pelican (*Pelecanus philippensis*), Little Cormorant (*Phalacocorax pygmaeus*), White-necked Stork (*Dissoura episcopus*), Openbill (*Anastomus oscitans*), Little Egret (*Egretta garzetta*), Cattle Egret (*Ardeola ibis*), Pond Heron (*Ardeola grayii*), Night Heron (*Nycticorax nycticorax*), Nukta or Comb Duck (*Sarki diornis melanotus*) and Brahminy Duck (*Tadorna ferruginea*).

Fish.

The Son contains *buali*, *tengra*, *bachua*, *rohu* and other small fish, and *mahseer* and *hilsa* are said to pass up when the river is in flood. The large tanks are stocked with *rohu*, *naini*, *katla*, etc. The fish-eating alligator or *garial* is common in the Son, as well as the *mugger* or snub-nosed crocodile, which also haunts large deep reservoirs in one or two localities.

CHAPTER II.

HISTORY.

Gaya and its Antiquity.

The history of Gaya has a unique place in the evolution and development of Hindu civilisation. Gaya presents, as the evidence now available goes to prove, the history of the pre-Aryan India as well. In this tract, many civilisations arose and disappeared leaving behind distinctive marks on the land and its habitation. The pre-historic India has been resuscitated and it has been shown that India wrote her history in river valleys as the Indus valley civilisation and various discoveries in the Narmada and Tapti rivers prove it. Scholars are of opinion that even the Gangetic valley must have had numerous centres of urban civilisation the like of which we find in the Indus valley. Gaya with its environs has various marks and imprints of river valley civilisation. The Itavan village in the subdivision of Nawada presents a unique feature of the kind, for there, on the river Joba, we find remains of the river valley civilisation. If a careful excavation is made probably something may be found to corroborate this statement.(1)

Besides the imprints of the river valley civilisation, we find in the hilly tracts of the district of Gaya various signs of the habitat of the indigenous people. Even today, the people inhabiting those localities talk of the Kola people who formerly lived there before the advent of the Aryans.(2) Some terracotta figures, discovered at various places in the district of Gaya and other districts of Bihar, indicate the existence of a pre-Aryan civilisation. " Gaya was occupied in pre-historic times by aboriginal races, whose power is still attested by the remains attributed to them, the traditions of their rules and the names they gave to places while their descendants are still found in considerable numbers in the hilly tracts to the south of the district. "(3) Down to the time of Manu, Magadha has not been included in the list of the Brahmanistic land. Gaya was a part of Magadha. Magadha remained, it is interesting to note, outside the pale of Aryadom for a long time. Rig Veda does not mention the word ' Magadha '. Instead the word ' Kikata ' has occurred once, which has been in the later works used as a synonym of Magadha. It appears, therefore, that the Kikatas were the people inhabiting Magadha when the Aryans were trying to spread themselves eastwards. In Atharva Veda, Magadha and Vratya are closely associated and the scholars have suggested that Magadha

(1) The village Itavan lies in between the branches of the river Joba near Akbarpore in the Nawada subdivision.

(2) A place about a mile south of the Brahmayoni Hill is especially noted for Kola region, where signs of Kola civilisation are still apparent.

(3) L. S. S. O.' Malley, Gazetteer of the Gaya District, p. 21. See also Dravidians and Kolarian Places—names in Mirzapore, Shahabad and Gaya by the the Rev. Hahn, Journal of the Asiatic Society of Bengal, Vol. LXXII, Part III, no. 2, 1903.

was a centre of the Vratya or Kikata civilisation. We also come across the same reference in the Nirukta(4). Even Baudhayana, a writer of the sixth century B. C., calls the people of Magadha as non-Aryans. It has been proved beyond doubt that Magadha became aryanised later than its western neighbours, the Kasi and the Kosala.

The word ' Vratya ' or ' Kikata ' is a general epithet given to the non-Aryan people of Magadha, but as has been suggested above, there were many races inhabiting this area, for the indigenous people or the aboriginals are of different types and character differing in physical appearances and social habits. It is not the proper place to present a detailed account of these people. Suffice it to say, the district of modern Gaya, even today, has various races apart from the Aryans, which have influenced each other considerably. Anthropologically and sociologically, we can prove that there was a general policy of give-and-take among the Aryans and the non-Aryans during the course of many past centuries, with the consequence that now we talk of Hindu civilisation as a whole permeating the entire tract of the Gaya district, though even today there do exist many races inhabiting the hilly areas.

The Word ' Gaya ' and its Importance.

The antiquity of Gaya and its name is a matter of conjecture. The Vedas, the earliest record of India, do not mention this name. As said above, the earliest reference to Gaya is found in the Nirukta. But the much later works like the Ramayana and the Mahabharata do mention it copiously. The Codes (*Samhitas*) of Yajnavalka, Vasistha and Atri do recognise Gaya as a place where the offering of *pindas* is gratifying to the manes. From ancient times, the Hindus have been worshipping spirits, etc., the practice which was and is still prevalent among the indigenous people of India. When the aryanisation took place, the Aryans, too, took many a custom prevailing among the non-Aryans. The worship at the Pretasila and other offerings to the ancestors by the Hindus speak much of this and prove the statement regarding the policy of the give-and-take of the Aryans made above.

In the religious history of India Gaya occupies a unique place; it is one of the great places of pilgrimage. According to the religion of the Puranas, which is the modern religion of the Hindus of India, it is incumbent on every Hindu to visit Gaya and make offerings for the souls of his ancestors. This type of sanctity of Gaya is recorded in the Gaya Mahatmya, which forms part of the Vayu Purana and is given in the abridged forms in the Agni and Garuda Puranas(5). The

(4) समारोहणे विष्णुपदे गया, कोऽसि।

(5) Hara Prasad Shastri: Journal of the Bihar and Orissa Research Society, 1928, p. 380.

कुरुक्षेत्र-गया-गंगा-प्रभास पुस्करणि च। तीर्थो येतानी पञ्चानि श्राद्धकाले भवन्तीह।

It was probably at the end of the ninth century when there was a revival of Hinduism due to the efforts of Sankracharya that Gaya was given a place among the five spots of Northern India sacred to manes as mentioned in the above *sloka*.

Gaya Mahatmya mentions that " a great demon, named Gaya Asura, performed a rigid penance for a thousand years. The gods, anxiously, fearing that they could give no sufficient recompense for his piety, came to him and asked what reward he wanted; his request that he might be the holiest of all things was granted, with the consequence that all he saw or was touched by him went to heaven. Yama, the god of hell, finding that he was monarch of an empty realm, appealed to the gods. They persuaded Gaya Asura to allow a sacrifice to be performed on his body. The sacrifice (*yajna*) was accordingly performed, but the demon was not yet laid. Yama then brought a sacred rock from his home, which he placed on the demon's head, and all the gods sat on his body; still the demon moved. At last Vishnu was called in. He struck Gaya with his club and removed with his blow all his fatigue and pain. Gaya Asura begged as a last boon that the gods should abide for all time on his body, and that this should be the holiest of spots within the limits of which all men might obtain salvation by offering *shradha*. His prayer was granted, and his body became the holy ground of Gaya. "

The above summary of the legend recounts the religious significance of the place and tells us that it obtained the name " Gaya " from the *asura*, Gaya. Dr. Rajendra Lal Mitra(6) interpreted the legend as an allegory of the triumph of Hinduism over Buddhism, and the Vishnupada as an object of worship of the Buddhists appropriated by the Hindus. Dr. Mitra points to the similarity between the character of Gaya Asura and the practice of Buddhism as it appeared to the Hindus. He argues " that the benevolent demon, like the Buddhists, made salvation too easy a matter, and was, therefore, an enemy to Brahmanism, while the followers of Buddha were as pious and self-mortifying as the Asura, and like him did away with Brahmanism and all sacrifice. "

Here, too, it has been held that the story of the struggle points to a religious strife between the Brahmanism and Buddhism, which ended in a compromise, the latter religion not being rooted out, but incorporated in Brahmanism.

Gaya, One of the Oldest Existing Cities of the World.

Gaya presents a nucleus of several religions and their effects. We have noted that formerly in pre-historic days, the place was a seat of the Vratya civilisation. The city of Gaya is one of the oldest existing cities of the world. The first structure of the buildings, the foundation-bricks of which can easily be seen if we go along the Phalgu river and mark the mounds of the old Gaya, probably belongs to the Vratyas (Kikatas), the original inhabitants of the place, marking a definite phase of the river valley civilisation and an urban culture. Secondly, the place was later on, due to the give-and-take policy of the Aryans completely aryanised and a fusion of Aryan and non-Aryan faiths took

(6) Dr. Rajendra Lal Mitra, LL. D., C. I. E., Buddha Gaya: Ch. II.

place. Spirit worship became prevalent which was destined to go down centuries before Buddha's religion found a specific recognition among the inhabitants. The succeeding ages were swept by the teachings of Buddha. Side by side Jainism also flourished and left its distinctive marks on the land. Thirdly, during the wake of the Puranika Hinduism or neo-Brahmanism after the patronage of the kings of the Gupta dynasty and when Buddhism, due to its followers' conflicting notions, degenerated, the land saw another phase when Buddhism was supplanted by thinkers like Sankaracharya and his followers. Hinduism got the upper hand and since then the place had the association of the old Hindu religion (i.e., Brahmanism) and its various ideologies expressed in the Puranas and the Smritis. Thus the city recorded in its environs the imprints of the Vratya, Aryan, Buddhist, Jaina and neo-Hindu civilisations. Today, Gaya records a fusion of faiths. The political history of Gaya was writ large in its religious moorings and settings.

So far we have seen that from remote antiquity, Gaya has been enjoying a unique place in the cultural history of India. Its important role lay in the religious and cultural spheres not in the political or administrative ones.

The Different Characteristics of the Southern and Northern Portions of Gaya.

The district of Gaya was created in 1865 out of the portions of the old districts of Ramgarh and Bahar. The district has two distinct portions. Dr. Grierson(7) writes: " To the present day, the Gaya district is composed of two tracts—northern and southern, with very distinct characteristics. The northern half of the district together with the Patna district is known as Magaha, a corruption of Magadha, and is well irrigated and fertile. The southern half which still locally bears the name of Ramgarh, commences about ten miles south of Gaya town, and is still imperfectly irrigated and covered with forests. Magaha represents the ancient Magadha which received Aryan civilisation from the north and west, and was the area from which Buddhism spread over India. Ramgarh has received such civilisation as it has got in latter years, from the south and south-west. Magaha to the present day is a Buddhist country. It is covered with ruins of temples and in frequent fields Buddhist images are turned up by the plough. Buddhism never seems to have penetrated Ramgarh.* Indeed, during the time of Magadha supremacy that country must have been a dense forest inhabited only by wild tribes and by a few solitary hermits. The country is dotted here and there with rude forts which local tradition attributes, and no doubt rightly attributes, to the Kols or wild aboriginal tribes in Central India. In later years, clearances were effected in it

(7) Dr. Grierson: Notes on the District of Gaya, pp. 3-4.

*This observation of Grierson was obviously made before the Buddhist relics at Itkhori in Hazaribagh district were found (P. C. R. C.)

by enterprising immigrants from Rajputana, who were the ancestors of such Rajputa families as those of Deva and Chandragarh. By them the south of the district has been brought into civilisation, but this " Zila Ramgarh " saw no Buddhist civilisation and has no Buddhist remains. Magaha is Buddhist, ancient, half cultivated and sparsely populated. "

The above description of Dr. Grierson indicates the difficulty of giving a connected history of the district as a whole. Doubtless, there are ample materials and direct and indirect evidence recorded so far for the history of Magadha, but the southern portion of the district of Gaya has no records to its credit until comparatively recent times. The Muslim historians have not taken any notice of Ramgarh; only it has been named as Jharkhanda, i.e., the jungle tract—a vague term given to the territory extending from Birbhum and Panchet to Ratanpura in Central India and from Rohatasagarh in Shahabad to the frontier of Orissa. Thus we see that the northern part of the district of Gaya has a long record of hoary antiquity whereas the southern part has no records to give any definite account. In spite of this circumstance, an attempt can be made to reconstruct the history of the Gaya district.

Political History: The Ancient Period.

We have seen that Gaya was occupied in pre-historic times by aboriginal tribes and races, which gave place to Aryan immigrants at a later period than in the adjoining tracts to the north-west, and Magadha, a country roughly corresponding to the modern districts of Gaya and Patna, continued to be inhabited by non-Aryan tribes at a time when Tirhut (Tirabhukti of the Gupta times) was under Aryan sway.

Magadha and its Antiquity.

Magadha came under the pale of Aryan civilisation long after it had enjoyed the gifts of Vratya civilisation and much later than the other portions of Northern India. The authentic history of Magadha begins with the sixth century B. C. but legends refer to dynasties ruling here much earlier. As the probable home of the non-Aryan Kikatas, who were noted for their wealth of kine, it was a coveted prize of the Aryan invader who, however, could not Brahmanise it thoroughly even in the period of the Kalpa Sutras. It came to possess a mixed population. The Brahmanas and Kshatriyas coming to the land were spoken of in a derisive tone as *Brahma-bandhu* and *Khatra-bandhu*, that is, so called Brahmanas and Kshatriyas. It has special relations with the Aryans outside the pale to whom the name Vratya was given in the Vedic canon(8).

Magadha had an unprecedented history, culture and civilisation in its palmy days. Gaya was a special part of it, and, therefore, naturally

(8) Drs. R. C. Majumdar, H. C. Roy Choudhury and K. K. Dutta: An Advanced History of India, pp. 77-78.

Gaya can doubtless boast of its past. As has been said before Magadha came into prominence from the sixth century B. C. The last Tirthankara of Jainism and the founder of Buddhism, Mahavira and Buddha respectively, had their prominent religious and philosophical excursions in this great land of Magadha. The former spent the greater part of his life here and breathed his last at Pava (Pavapuri) near the modern town of Biharshariff in the Patna district. The latter in search of supreme knowledge (*sambodhi*) sat at the feet of great scholars of Rajagriha and finally attained the supreme knowledge at Bodh Gaya which acquired since then a unique significance in the religious history of the world and, therefore, Gaya attached another importance to it and became a famous city in the whole Buddhistic world. The Buddhist book Mahavagga refers to the famous three Kasyapa brothers, viz., Uruvela Kassapa, Nadi Kassapa and Gaya Kassapa. These Kassapa (Kasyapa) brothers were known as Jatilas and had 1,000 followers. The Buddhist sources tell us that the festivals associated with them used to attract millions of pilgrims every year. In Magadha the first two Buddhist councils (*sangiti*) were held, one at Rajagriha and the other at Pataliputra, a later capital of the Magadh empire. Magadha was the centre of Jainism and Buddhism for ages and Nalanda and Odantapuri became later on famous seats of learning. Thus we find that the Gaya district as a famous part of the Magadha dominion enjoyed a unique privilege of being a centre of religious, intellectual and cultural associations. Later on for centuries together with the ascendency of Magadha, Gaya must have played a significant role, especially during the time of the Guptas and the very many dynasties that established their rule over there. In the following sections we give a brief account of the same.

The Saisunaga Dynasty.*

As the religious exploits of Lord Buddha, who finally attained the supreme knowledge at Bodh Gaya (Buddha Gaya), were in his earlier days of penance and also later on associated with the Magadha land, it is not out of place here to deal with the history of Magadha very briefly. In the Puranika lists the earliest dynasty which can claim historical reality is that known as the Saisunaga, from the name of its founder Sisunaga who was apparently the king of a petty state, corresponding roughly with the present Patna and Gaya districts; his capital being Rajagriha (Rajgira), among the hills not very far from the modern district of Gaya. Nothing is known about his reign; and the second, third, and fourth kings are likewise mere names. The environs of Gaya practically emerges into the light of history in the time of Bimbisara (*C* 545 B. C.), the fifth of his line. Bimbisara was an able king. He annexed Anga by defeating Brahamadutta and " launched Magadha into that career of conquest and aggrandisement which only ended when Asoka sheathed his sword after the conquest of

*According to the recent researches Bimbisara and Ajatasatru were of Haryanka line, not of Saisunaga dynasty and Saisunaga dynasty begins from Udayi. (P. C. R. C.).

Kalinga (9) ". He may be regarded as the real founder of the Magadha imperial power. He was the first to extend the frontiers of Magadha which hitherto was a petty state corresponding roughly with the present Gaya and Patna districts, " but the real interest of his reign is that it synchronised with the preaching both of Vardhamana Mahavira and of Buddha ". Bimbisara maintained friendly relations and strengthened his position by matrimonial alliances with the more powerful of the neighbouring states, taking one consort from the royal family of Kosala and another from the influential Lichchavi class at Vaisali. He sent his doctor Jivaka to Chanda Pradyota of Avanti when the latter was suffering from jaundice, and received an embassy from King Pukkusati of Gandhara.

Gautama Buddha.

During his reign, according to the Lalita Vistara Gautama Buddha came from Rajagriha to Gaya at the invitation of its inhabitants, who were good Brahmanas and spent some time in contemplation on the rocky crest of Gayasirsa (the Brahmayoni Hill), before he passed on to Bodh Gaya. Here he underwent the memorable spiritual experiences at the end of which he attained enlightenment. Much of his life was spent in this district after he began his mission, and it contains many of the scenes of his earliest preaching. His great contemporary, Mahavira, who was nearly related to the royal family of Magadha, also spent many years of his ministry within the limits of the Magadha kingdom, and then he succeeded in gathering large followers of monks who were afterwards known as Jains.

Ajatasatru.

Bimbisara is said to have been killed by his son Ajatasatru, who seized the throne. The crime involved him in war with the King of Kosala, whose sister was the wife of Bimbisara. The war apparently ended in favour of Ajatasatru and he retained the disputed territory of Vasi. He then passed on to the conquest of Vaisali (Basarh), the capital of the Lichchavis in Tirhut. The Jain Saint, who was a near relative of Ajatasatru passed away very soon after the close of Bimbisara's reign, and early in that of Ajatasatru; while the death of Gautama Buddha occurred not much later. From the time of Ajatasatru the whole country from the Ganga to the Himalayas appears to have acknowledged the suzerainty of Magadha.

Udayi.

There is a controversy with regard to the immediate successors of Ajatasatru. According to the Puranas, Darsaka was his immediate successor, but the Buddhist and the Jain writers assert that Udayi was his son and successor. It was Udaibhadra, who being afraid of Avanti's aggression transferred the Magadha capital to Pataliputra on the

(9) Dr. K. K. Dutta: Introduction to Bihar, p. 6.

confluence of the Ganga and the Son (the river Hiranyabahu or Erannabose of the Greek writers) where Ajatasatru had constructed a fort as a base of operations against the Lichchavis. The history of Magadha is obscure after Udayi. His successors were Aniruddha, Mudna and Nagadasaka—all incapable and parricides. The citizens being indignant banished the last ruler and raised a minister (*amatya*), Sisunaga by name, to the throne who was succeeded by Kalasoka or Kakavarna, whose reign is memorable for the second Buddhist council held at Vaisali. It was he who finally transferred the capital from Girivraja to Pataliputra. Kalasoka was succeeded by Bhadrasena who signalised his reign by building many *stupas*. The last ruler of this dynasty was overthrown by Mahapadma Nanda who became the founder of a new dynasty known as the Nanda dynasty.

The Nanda Dynasty.

Mahapadma Nanda was a great conqueror. There is an echo probably of his conquest in the famous Hathigumpha inscription of Kharavela of Kalinga, where we read how Kharavela took back an image removed to Magadha by king Nandaraja. Tradition recorded in late Mysore inscriptions affirms that his rule extended up to Kuntala in the southern part of the Bombay Province and the north of Mysore, and it is perhaps confirmed by the existence of a place called Nau Nanda Dehra (Nandar) on the Godavari in the Deccan. It is difficult to state whether the late tradition is historically true. Historians regard Mahapadma Nanda as the first historical paramount ruler of India. He was succeeded by his eight sons who ruled one after another, the last being Dhananda, who was ruling at the time of Alexander's invasion. The Greek historians speak of the might and wealth of this Nanda King whose fame made the armies of Alexander retreat from India. The dynasty of Mahapadma Nanda was, however, soon overthrown by Chandragupta Maurya, who began the rule of the illustrious dynasty known in history as the Maurya dynasty.

The Maurya Dynasty.

Traditions affirm that Chandragupta Maurya was a scion of the Maurya (Moriya) clan at Pipphalivana and he was helped to execute his projects by Chanakya, the famous politician and the writer of the celebrated book on Politics " Arthasastra ". He started a line of kings, who are famous as the Mauryas in the Indian history. Asoka the Great, whose emblem makes the insignia of Indian Republic today, was the grandson of Chandragupta Maurya.

Chandragupta.

Chandragupta Maurya foiled the attempt of the Greek King Seleucus and liberated the north-western part of the country from Macedonian (Greek) yoke. His reign was marked by splendid conquests and his empire extended beyond the Magadha limits and the whole of northern India and large parts of the peninsular India were

brought under his sceptre. Chandragupta carried his victorious arms up to Podiyil Hill in the Tinnevelly district. His rule extended, thus, up to North Mysore in the Deccan, Saurastra in the west, Hindukush and some portions of Afghanistan in the north-west and the Magadha dominions in the east. He ruled for about 24 years. He established an efficient system of administration with the assistance of his Guru Kautilya (Chanakya). The detailed account of his administration can be inferred from the Arthasastra and Megasthenes' ' Indika ' found now only in the forms of quotations in the writings of the Greek historians.

Asoka.

Chandragupta Maurya was succeeded by his son Bindusara (*Circa* 302 B. C.) about whose reign nothing significant is known. He was succeeded by his son Asoka the Great (*Circa* 273 B. C.) whose reign is considered to be " one of the most glorious epochs in the history of humanity ". Asoka's first thirteen years were spent in expanding and consolidating the empire. His last war was with the Kalinga which proved to be a " turning point " in his career as a king. Thereupon the Maurya policy underwent a momentous transformation, *digvijaya* giving place to *dharmavijaya*, for the loss of lives in the Kalinga battle greatly shocked Asoka and he felt remorse and embraced Buddhism. Henceforth royal activities were directed to develop cordial and social relations and religious toleration among various groups. The entire administrative machinery of the Maurya State began to be mobilised in propagating true spirit of *dharma*, religious toleration and welfare of the people, not only in the Maurya empire but also outside its boundaries, even to the distant Hellenistic Kingdom of Syria, Albania, Cyrena, Egypt and Macedonia. Ceylon and Burma received the cultural and religious missionaries of Asoka. The emperor established philanthropic institutions in those foreign countries. Traditions assert that Mahendra, son of Asoka, went to Ceylon. From his seat at Pataliputra, the greatest of the Kings, Asoka, sent out the first royal missionary of international peace and co-operation to different parts of the world, an act which the present world is still dreaming of. With the reign of the Great Asoka Gaya again comes to prominence. Overcome with remorse at the horrors of the conquest of Kalinga, as has been said before, Asoka became a Buddhist and signalised his adherence to that religion by constructing a temple and monastery at Bodh Gaya, and by the deepest veneration for the sacred tree under which Buddha had obtained enlightenment. Under his patronage Buddhism spread far and wide, and one of the most notable events of his reign was, so far Gaya is concerned, transplanting a branch of the Bodhi tree in Ceylon.

After Asoka, there is nothing significant to note regarding the rule of his successors who were quite incapable to carry the behests of their predecessors. The last king of the Maurya dynasty, a weak prince named Brihadratha, was treacherously assassinated by his commander-in-chief Pushyamitra Sunga.

Barabar and Nagarjuni Hills.

The history of the Mauryas would not be complete without a reference to the Barabar and Nagarjuni Hills where we find imprints of their benevolent activities. Details of these two hills and the caves therein will be found in the chapter on Directory.

Pushyamitra Kharavela, Mitra Kings and Huvishka.

After the *coup d'etat* in about 185 B. C. Pushyamitra Sunga founded the Sunga dynasty which ruled Magadha and India for some time, but " failed to arrest the centrifugal forces which had full play " till the advent of the Guptas on the scene. Eminent historians like Drs. Smith, Jayaswal and Professor Dubreuil are of opinion that Kharavela of Kalinga was a contemporary of Pushyamitra Sunga and had invaded " Magadha twice and defeated its king in the battle of Gorathagiri (the Barabara Hills), harassed Rajagriha and approached Pataliputra ". But this view is challenged by Drs. Majumdar and Roy Choudhury. After this we have very little knowledge of the history of Magadha down to the time of Huvishka, who is believed by the great Indologist General Cunningham to have furnished funds for the building of the great temple of Bodh Gaya (10). A gold coin of this king was found among the relics deposited in front of the Diamond throne. Whether the temple was built during the reign or not, it appears certain that Gaya was a part of the Kushana dominions which extended as far north as Kashmir and the Punjab. After the Sungas we pass on to the reign of the Sungabhritya Kanvas, which has nothing as yet to say regarding the Gaya region. Contemporaneously probably to the Kanvas or a bit later we come across the reign of the Mitra rulers, about whom we do not have any definite information except the fact that they were connected with the Gaya region, and their names have been inscribed on the old stone railings at Bodh Gaya. We have to take note of two kings, Kausikiputra Indragnimitra and Brahmamitra, whose names loom large in some of the short inscriptions on the old stone railings at Bodh Gaya recording it to be a memorable erection of female piety. As their surnames indicate, they must have belonged to a Mitra dynasty, which probably rose into power in Magadha after the disruption of the Kanvas. It is not till the rise of the Gupta Empire that we find the next mention of Gaya in connection with the foundation of a splendid monastery at Bodh Gaya about the year 330 A. D. as we shall see just now.

Gupta Dynasty.

Gaya enjoyed the same religious peace and serenity in cultural advancement during the Gupta rule, for the Guptas were the most tolerant rulers and allowed the adherents of other religions to go their own way, though they were themselves the staunch supporters of Bhagavatism, i.e., Brahmanism. Here we shall not go into details

(10) General Cunningham: Mahabodhi, p. 31.

about the achievements of the Gupta emperors. We shall do well to confine our attention to only things appertaining to Gaya and its environs.

The second great ruler of the Gupta dynasty, Samudragupta is especially famous in the history of Gaya for the communication that went between him and the King of Ceylon in about 330 A. D. Meghavarna, the King of Ceylon, one of whom is said to have been his brother, had sent two monks to do homage to Diamond throne and visit the monastery built by Asoka to the east of the sacred tree at Bodh Gaya. The strangers, perhaps by reason of sectarian rancour, met with scant hospitality and on their return to the island complained to the King that they could not find any place in India where they could stay in comfort. King Meghavarna recognised the justice of the complaint, and resolved to remedy the grievance by founding a monastery where his subjects, when on pilgrimage to the holy place, should find adequate and suitable accommodation. He accordingly despatched a mission to Samudragupta laden with the gems, for which Ceylon had always been renowned, and other valuable gifts, and requested permission to found a monastery on Indian soil. Samudragupta flattered at receiving such attentions from the distant power, was pleased to consider the gifts as tribute, and gave the required permission. The envoy returned home, and, after due deliberation, King Meghavarna decided to build a monastery near the holy tree. His purpose was solemnly recorded on a copperplate and carried out by the erection of a splendid convent to the north of the tree. The building, which was three storeyed in height, included six halls, was adorned with three towers, and surrounded by a strong wall thirty or forty feet high. The decorations were executed in the richest colours with the highest artistic skill, and the statue of Buddha cast in gold and silver, was studded with gems. The subsidiary *stupas* enshrining relics of Buddha himself were worthy of the principal edifice. In the seventh century when Hiuen Tsiang visited it, this magnificient establishment was occupied by a thousand monks of the Sthavira school of the Mahayana and afforded ample hospitality to pilgrims from Ceylon. The site is now marked by an extensive mound(11).

The Chinese Pilgrim Fa Hian.

The Chinese pilgrim, Fa Hian who(12) visited India (405—411 A. D.) in the time of the most benevolent imperial Gupta, Chandragupta Vikramaditya, has left a glowing tribute to the prosperity of Magadha under the Gupta dynasty. The towns were the largest in the Gangetic plain, the people were rich and prosperous,

(11) Dr. Vincent Smith: The Early History of India (Second Edition, 1908), p. 372. The synchronism of Meghavarna with Samudragupta, discovered by M. Sylvain Levi from a Chinese work, has been discussed by Dr. Smith in the paper on Gupta Chronology. The inscriptions of Mahanaman at Bodh Gaya (Indian Antiquary, 1902, p. 192).

(12) Beal's Buddhist Record of the Western World.

emulating each other, in the practice of virtue, charitable institutions were numerous, rest-houses were provided for travellers on the highways, and the Buddhist monasteries were liberally endowed. The city of Gaya, we are informed by the pilgrim, " was empty and desolate, the holy places of Bodh Gaya, six miles to the south, were surrounded by jungle ". But at Bodh Gaya there were three monasteries, the priests of which were supplied by the people with all that they could desire.

The Maukharies.

The Maukhari rulers were also connected with the Gaya region. The Maukhari chieftain Anantavarman installed a beautiful image of the god Krishna in one of the Barabar Hill caves, the Lomasa Rishi cave, which was originally a cave—dedication of Asoka the Great, for the accommodation of the Ajivika ascetics(13). He also installed Hindu images in the Nagarjuni Hill caves which were dedicated to the Ajivikas by the King Dasaratha. These installations prove the fact that Maukharies were ruling over the Gaya region also(14). The Meharauli posthumous iron pillar inscription of Chandra records the pious act of a powerful King named Chandra consisting in the setting up of a lofty standard of the divine Vishnu on the Vishnupada Hill. Unfortunately the inscription is undated, but some scholars are of opinion that it belongs to the Gupta period and probably the King Chandra is Chandragupta Vikramaditya of the Gupta dynasty. The importance of the inscription lies in the fact that it at once presupposes the existence of a Vishnupada giri or hill bearing the foot-print of Vishnu(15).

Hiuen Tsiang's Accounts of Gaya Mahabodhi and its Environs.

During the reign of Pushpabhuti Harshavardhana (606—648 A. D.) another Chinese pilgrim visited India and his accounts are more detailed. This celebrated pilgrim Hiuen Tsiang remained in India between 630 and 645 A. D. and recorded observations more or less minute about every place he visited. According to him, the people of Magadha highly esteemed the pursuit of learning and respected the religion of Buddha profoundly. Magadha contained 50 monasteries with 10,000 priests most of whom followed the Mahayana but there were also 10 *deva* temples belonging to numerous sectaries of different persuasion. From this it appears that the land had recovered from the onslaughts and the savage persecution of Sasanka, King of Bengal, who was a bitter opponent of Buddhism and had dug up and burnt the Bodhi Tree, destroyed the convents and scattered the monks, carrying his ravages up to the foot of the Nepalese hills. The change of which Hiuen Tsiang speaks, appears to have been due to the benevolent power of Harshavardhana, who was a devoted adherent of Buddhism and a

(13) Barabar Hill Cave Inscriptions of Anantavarman, of Fleet Corpus Inscriptionum, Vol. III, pp. 221—223.

(14) *Ibid*, Vol. III, p. 141.

(15) Barua: Gaya and Buddha Gaya, Bk. I, p. 158.

liberal patron of its institutions. From the account of the Chinese pilgrim it appears that Buddhism flourished in the country of Magadha and that Gaya was crowded with splendid Buddhist shrines and peaceful monasteries. At Gunamati, one of the first places in Gaya visited by Hiuen Tsiang, which has been identified with a spot in the south of Dharavata, there was a magnificient monastery containing 50 Buddhist priests; and south-west of this was the richly endowed convent of Silabhadra, standing by the side of a single sharp crag like a *stupa*, a description which clearly points to the peak of Kauwadol. Thence the pilgrim went to Gaya which he describes as well defended, difficult of access and thinly populated, but containing 1,000 Brahmanas, highly respected by the people everywhere, who were exempted by the King from services as vassals. On his way to Bodh Gaya he made a detour to Pragbodhi, where he saw the *stupas* erected by Asoka to commemorate all the spots trodden by Buddha, and then at Bodh Gaya itself he offered worship at the Bodhi Tree. The temple was surrounded by a vast number of *stupas* and minor shrines. The great monastery was occupied by more than a thousand monks of the Sthavira school of the Mahayana, who afforded ample hospitality to the monks of Ceylon; and the tree itself was visited on each anniversary of the *nirvana* day by the princes of different countries and by a pious multitude numbering tens of thousands, who bathed its roots with scented water and perfumed milk. Hiuen Tsiang then crossed the river (Niranjana) and went to Bakraur, where there was a *stupa* set up in honour of the scented elephant Gandhahasti, of which the remains still exist; and after leaving the place he marched north-west in the direction of Rajagriha, passing on the way Kukkutapadagiri (modern Kurkihara), Yashtivana (Jethian) and the warm springs of Tapobana.

The accounts of Hiuen Tsiang are complete and very minute. In giving details of the Mahabodhi temple and its courtyard he has been very particular. He measured the distances or *stupas* and located each and everything worth mentioning with measured lengths and today we are in a position to know the positions and the sizes of famous monasteries and *stupas* that existed in the courtyard of the Great Temple. General Cunningham has very minutely studied the details of the pilgrim's accounts and has presented a scientific history of the Mahabodhi temple and its environs.

Pala Period.

The Palas of Bengal were devout Buddhists and a number of inscriptions at Bodh Gaya from the times of Gopala and up to Mahipala (*Circa* 988—1038) record the dedication of various statues of Buddha. Northern India had relapsed into anarchy after the death of Harshavardhana (648 A. D.), Pataliputra fell into ruins and each small potentate carved out a kingdom for himself. During these anarchic days Kings from far and wide tried to engulf Magadha. The Rashtrakutas from the Deccan were excited and their western rivals, the Pratiharas brought under control the whole of North India from

the Punjab to Gujrat and the Palas' dominions in the east. Inscriptional evidence proves the fact that a large portion of Bihar, including at least Gaya and Hazaribagh districts, the whole of Tirhut and North Bengal as far as Paharapur came to be occupied by the Pratiharas. But after a lull for some years the Palas recovered their power and regained the Gaya district (*Circa* 935—992). Under the Pala King Mahipala Gaya district formed a part of his dominion. Gopala, the first important ruler and founder of the Pala dynasty erected a great monastery at Bihar which took the place of Pataliputra as capital. Under Gopala's successor Magadha became a great centre of missionary enterprise, sending out emissaries to spread the faith over Central and Eastern India and even outside its borders. Not the least notable result of his activity was the revival of Buddhism in Tibet where Atisha, who had studied under the Abbot of the Bodh Gaya monastery, succeeded in reforming Lamaism on a Buddhist model which afterwards became the yellow-cap sect, and now the State Church holds the entire secular government of the country. Atisha died in 1052 near Lhasa and " the rock sculptures near his tomb show that he and his followers strove to reproduce in this northern climate the surroundings of their monasteries in Gaya ". Lt.-Col. Waddell writes, " The rock sculptures bore abundant evidence that Atisha and Indian monks of his class had been in this locality. For the carvings covering the rounded shoulders and cliffs, along the roadside were more in the Indian style, whilst the contour and general appearance of those dark belichered rounded granite hills reminded one forcibly of similar hills in the Buddhist holy land round Buddha Gaya whence Atisha came. "[16].

Due to the missionary activities of Asoka, Kaniska and other rulers in the beginning, the fame created by the pilgrimage of Chinese travellers Fa Hian, Hiuen Tsiang and others, the new interest in Buddhism taken by the Pala Kings, the glory of the sacred Buddhist sites in Gaya spread far and wide and pilgrims not only from all parts of India but even from far off countries of China and Burma began to repair to Gaya. The Palas were tolerant. During their rule Brahmanism also flourished and Gaya, the old place of pilgrimage, attracted Hindus as well as Buddhists. Later on the Gaya town and its environs were adorned with a number of temples erected to the Sun God, Gadadhara, Siva-Parvati and other Brahmanistic gods and goddesses.

Muhammadan Period.

The conquest of Subah Bihar by Muhammad-bin-Bukhtiyar Khilji (1197 A.D.) is an epoch-making event in the history of Bihar. The monasteries and universities of Uddandapur, Nalanda and Vikramsila were ruthlessly sacked and monks slain. According to the fifteenth century Tibetan chronicler Taranath, Bukhtiyar on this occasion also erected a fortress on the site of Uddandapur as a mark of his victory. The combined intolerance and rapacity of the Muslims sounded the

[16] Lt.-Col. Waddell's Lhasa and its mysteries.

death knell of Buddhism, the popular religion of Bihar. Occupation of this important strategic region led to the conquest of Lakhnauti (Bengal) and Bihar and Bengal were temporarily united by Bukhtiyar Khilji. The successors of Bukhtiyar Khilji practically negatived the authority of Delhi due to pre-occupation of Iltutmish. Iltutmish twice invaded Bengal and made Bihar a separate province under a Governor as a drastic measure to curtail the power of the Governor. But the arrangement lasted till his death. An inscription found at Baridargah, Biharshariff, dated 640/1212, ascribes the regal title of Tughan Khan, the then Governor of Bengal and makes no reference to the reigning king of Delhi*.

The old District Gazetteer of Gaya has mentioned that after the conquest of Bihar by Bukhtiyar Khilji Gaya passed under Muslim rule and its history is merged in that of the Subah Bihar, of which it formed an important part.(17) But recent researches have thrown some light about the early Muslim occupation of South Bihar. It is true that the ravages of the Muslims wrought against Buddhist monasteries of Uddandapur (Vihar), Nalanda and Vikramsila almost forced Buddhism to disappear from its birth-place, but Muslim hold on Magadha (South Bihar) was never extensive. The conquest of Bukhtiyar only temporarily eclipsed the Hindu rulers of South Bihar. The dominant feature in the period following Iltutmish's death was the recovery of Hindu military energy. His work was virtually nullified in South Bihar. There is evidence to prove that to the south independent princes surviving the Sena-Gahdvala dominion held sway. Tibetan chronicler of the fifteenth century assigned them insignia of *pithipatis*, which is also supported by an inscription discovered round Bodh Gaya, far into the thirteenth century and describes them as vassals of the Turks.†

In Bodh Gaya itself are records inscribed by the ruling chiefs of Kama (Kumaon) and Sapadlaksha, whose dates suggest a continuous occupation of the district by the Hindus up to, at least, the reign of Balban. Asokacalla, the king of Kama, his brother and his priests figure in these inscriptions in the years La-sam 51/1170-71, 74/1193-94 and the year 1813 of the *nirvana* era, which according to Fleet, should correspond to 1270 A.D.(18) The old District Gazetteer, Gaya (1906) ostensibly corroborates on the basis of the accomplished work of these Hindu rulers. Not only that early in the reign of Mahmud in the very citadel of Muslim power, the Governor of Bihar Kuret Khan lost his life in repelling what was evidently a siege.(19) But recognition of Balban's suzerainty is implied by the inclusion of his name (written Birubana) in a Sanskrit inscription of a resident of

*Cunningham Reports, XV, p. 45.
† Ray: Dynastic History, Chap. I, p. 939.
(17) District Gazetteer, Gaya, 1906, p. 22.
(18) Journal of the Asiatic Society of Bengal, Vol. V, p. 658.
(19) Minhaj, p. 259.

Gaya, named Banraj, dated in V.S. 1325/1268 A. D. which runs thus :—" *Tatparena Turushka rajena Birabunena* ".(20).

If credence is to be placed into the bardic annals recounting Rajput attempts in the thirteenth or fourteenth century A.D. to free Gaya and other holy places from the Turks, direct annexation of the district by the Mewar Rajput must be presumed, which seems highly improbable.(21) Balban's declared policy of defensive consolidation would accord, at least, only with an acknowledgement of his paramountcy, most probably, as the Tibetan account asserts, from the *pithipatis*. Thus it might be applied with great logic that Bukhtiyar's victory only conferred the early Muslims the ' *de jure* ' sovereignty, but not ' *de facto* ' mastery over South Bihar, at least up to the reign of Balban.

Muslim Saints.

The comparative peace and prosperity owing to the defensive consolidatory policy of Balban ushered in a new era in the history of Bihar. It was during this time that the saints of Islam who excelled the Hindu priesthood and monks in active piety, energy and foresight began proselytising on a wide scale not so much by force as by the fervour of their faith and exemplary character. They lived and preached among the low class Hindus in the grip of superstition and social repression. These new converts in rural areas became a source of additional strength to the Muslim Government. By destroying temples and monasteries the Muslim warriors of earlier times had only appropriated their gold and silver; but the sword could not silence history, nor carry off their immortal spiritual treasure, wherein lay rooted Hindu idolatry and Hindu nationalism. The saints of Islam completed the process of conquest, moral and spiritual by establishing *dargahs* and *khanqahs* deliberately on the sites of these ruined places of Hindu and Buddhist worship. Hindus who had been accustomed for centuries to venerate these places easily transferred their allegiance to the *pirs* and *ghazis*. The result of this rapprochement in the domain of faith ultimately created a more tolerant atmosphere which kept the Hindus indifferent to their political destiny. Perhaps the most notable example of the invasion of the sites of Hindu worship by Muslim saints is the transformation of the Sringi Rishi Kund into the Makhdum Kund at Rajgir, and the translation of the miracle-working Buddha of the Devadatta legend into a venerable Muslim saint, Makhdum Sahib. Among the fourteenth century Muslim mystic Sufi saints Ahiya Maneri and Shaikhuddin Bihari made a great headway in mediæval Bihar for the cause of Islam. Bihar became the preaching ground of the prominent Chisti and Qadri orders of Sufism.

(20) Cunningham: Archaeological Survey Report, Vol. III, p. 127.
(21) District Gazetteer, Gaya, 1906, p. 23.

So far the Gaya district is concerned no systematic spade-work has been done to trace the history of the early Muslim Sufi saints. Here it is not out of place to mention that as a result of long association and the increase of the converted Indo-Muslim community as well as of the liberalising reform movements spread out over several centuries, the Hindus and Mohammadans had come to be considerably influenced by one another's thought and customs, and mutual toleration was taking the place of mediæval uncompromising fanaticism. The best specimen of this Hindu-Muslim rapprochement is found in the *dargah* of Chand Haji or Chand Saudagar at Dariyapur Parvati which got mention in the reports of General Cunningham and Dr. Grierson. It is said that the burial ceremony of Chand Haji was performed by a Hindu *fakir*.(22) Recently some material documents, including *farmans* and *sanads*, *parwanas*, official letters and *mahzarnamas* have been found in a village Amthua or Umata, about seven miles east of Jahanabad, which mainly deal with the Mughal period. The manuscripts of the materials are preserved in the Oriental Public Library, Patna. Within a walled enclosure on an elevated ground to the north of the village there are five old tombs which are situated in a row and were apparently built at one and the same time. These are reputed to be of " Haji martyrs ". To the south of this, at a place where a *Karbala* was built later, there stood a Shershahi mosque erected at time when the great Sur had not assumed the sovereignty of India, though he had become the *de facto* ruler of Bihar. This is evident from a dated epigraph incised on a stone slab measuring 8″ × 35″ having unmistakably Hindu decorative motifs on its back. Another walled enclosure contains numerous old brick-built tombs, including those of certain persons mentioned in the documents examined, namely, Shaikh Muhammad Chisti, etc. An interesting *sanad* bearing the seal of " Jafar Khan Banda-i-Badshah Alamgir 1079 A.H. " mentioning Khidmat Guzur Khan, a Minister and Lashkar Khan, a Governor of Bihar, and conferring properties in *pargana* Bhilawar for repairing mosques and expenses of the *Khanqah* and maintenance of Bibi Rabia. Zainab Khadija and Daulat shows that they were descendants of Zubdat-ul-Wasilen Shaikh Muhammad Chisti. Fazil Qadri, a descendant of the founder of Qadri order, Badr Alam Qadri, a descendant of Abdul Qadir Gilani and Sayed Abdul Haq are mentioned in the tombs. What is more gratifying is that two scholars of Amthua were invited to Delhi by Emperor Aurangzeb and appointed members of a syndicate of celebrated theologians for compiling an authoritative work on Muslim Jurisprudence called Fatwa-i-Hindia or Fatwa-i-Alamgiri. Mulla Muhammad Shafi was descendant of Abdul Qadir Gilani, the founder of the Qadri order of Sufism. He came to Ghazni *via* Sirhind and Delhi to Bihar in the fourteenth century during the life of the celebrated saint scholar of Bihar Shariff, Mukhdum Sharfuddin Yahiya Maneri. Mulla Shafi was a great scholar and pious saint.

(22) Grierson: Notes on Gaya.

Mulla Muhammad Faiq was descended from Qudwatus-Salikin Makhdum Budd Sufi who has been mentioned, among others, in a *farman* of Jahangir, dated *Zulqada* 1033 A.H./1623. Budd Sufi was also a resident of Amthua and a book written by him about the devotional practices of the Qadri order is available. All the *farmans* from Shahjahan to Muhammad Shah were issued for granting *madad-i-massh* to the saints and scholars of Amthua.

There is an interesting account of Sheikh Muhammad Ali during the time of Dariya Khan Lohani, the powerful Governor of Bihar under the Lodis, who at first paid no heed to the frantic appeals of the Sheikh for the help as his whole family had been done to death by the order of Jiwan, the Kol chief of the wild tracts of modern Aurangabad subdivision for preaching Islam among his tribes. Sayed Muhammad Qadri had come all the way from Baghdad in 846-47 A.H. with a few followers to preach Islam, and if possible to secure the redress of the grievances of Sheikh Muhammad Ali, then a pilgrim at Mecca. Dariya Khan ordered a *Khusk* or villa to be built for the Qadri saint at a place which was once known as " Narahna ".

After the demise of Balban, Sultan Nasiruddin retained the province of Bihar and appointed Firuz Aitgin, the Royal (Balbani) Mamluk as its Governor. But it is a reasonable guess that Firuz Aitgin of Bihar had already become semi-independent and he seized the Government of Bengal after the death of Kaikus. Sultan Shamsuddin Firuz Shah entrusted the Government of Bihar to one of his sons Tajuddin Hatim Khan. There are two inscriptions of the time of Firuz from Bihar, dated respectively 709 and 715 A.H. bearing the name of Firuz Shah as sovereign and that of Hatim Khan as Governor.

Though we get no inscription of the founder of the Tugluq dynasty, we have two important ones of his son and successor, Muhammad Bin Tugluq, namely, the beautiful Sukunat inscriptions of Bihar Shariff. These inscriptions show that the province of Bihar was again detached from Bengal about the thirties of the fourteenth century. The *malfuzat* of the renowned saint of Bihar mentions one Zainuddin Majdul Mulk as the *mufti* or Governor of Bihar, and tells us that emperor Muhammad Bin Tugluq sent through Majdul Mulk a " Bulgarian Carpet " for Sarfuddin Ahiya Maneri, and also ordered the former to set aside a *Jagir* from Rajgir for the upkeep of *Khanqah* which he had to build for the convenience of the saint's devotion.

There is an inscription on black basalt in the shrine of Bibi Kamalo at Kako (Gaya) which tells us the names of Firuz Shah's successors, Muhammad Shah, his son, and Mahmud Shah, his grandson. Now we reach to the next phase, the Muslim period in Bihar when it was under the Sarqi kings of Jaunpur. Their inscriptions range between the years 805 to 892 A.H. It appears that the Jaunpur kings had given *Jagirs* to Pathan chiefs and Rajput and Bhumihar Brahmans also got considerable influence.

But Bihar under the Afgans, Nuhanis (Luhani), Formulis, the Surs and Kararanis asserted itself against both Delhi and Bengal, and under the Surs it was soon destined to dominate the whole of India. Sher Shah's mosque inscription of Amthua (Gaya) which no longer exists is important for its two dates 935/1528-29 and Sunday, 22 Shaban, 942 (1535), as the accession of Sher Shah to the throne of Delhi occurred in 947 or 1540. " *Dar Ahd-i-Bandagi* Hazarat Ali Sher Khan *Wald* Hasan Sur " is written on the inscription. Though virtually master of Bihar, he had not yet assumed the sovereignty of India.

In the beginning of Akbar's reign until 1563, North Bihar, with its capital at Hajipur, was directly governed by the Sur of Bengal, while South Bihar, with its main seat in the town of Bihar Shariff, was in the hand of a Kararani Afgan, named Mian Sulaiman.(23) On the assassination of Jalal Shah Sur, the Kararanis became supreme over the whole of Bihar and Bengal. Sulaiman with the help of his brother, who had conquered Bengal, not only united the two provinces under one rule but also conquered Orissa. The recalcitrant attitude of Daud, the successor of Sulaiman compelled Akbar to take stern attitude against the former and Akbar personally conquered Bihar in August, 1574.

The Afgans were only scotched but not killed. A mighty upsurge ensued in the district of Gaya by the forcible expulsion of Arab Bahadur, the Agent of Munim Khan(24) from the fort of Maher(25) (Gaya) by the two Afgan nobles Haji and Ghazi. The stern attitude of Muzaffar Khan Turbati succeeded to quell the disturbance temporarily only to rise again.

After the transfer of Muzaffar Khan Turbati in Bengal in 1577 a fresh and formidable insurgence began in Bihar due to the disaffection of the military commanders. On the receipt of the news Akbar sent Raja Todar Mal for suppressing the rebels. Dalpat Shahi, the Raja of Bhojpur, supported the Muslim rebels. There is mention in the Akbar Nama (page 472) that Todar Mal reached the town of Gaya on the 15th Mihr or 27th of September, 1580. The rebels being unable to maintain their ground, moved on and halted at the town of Bahira or Sherghati. It was in the vicinity of Sherghati that Masum, the leader of the rebels, despite the paucity of his troops, took advantage of the careless and over confident attitude of the imperialists, turned back, and suddenly attacked them at night.(26) Ultimately the rebels, despite their initial advantages, were worsted and Shahr-i-Bahira or Sherghati was occupied. Soon the Garhi-pass was occupied and Raja Todar Mal

(23) Bihar in Journal of Asiatic Society of Bengal, 1875.

(24) Ain-i-Akbari 318. Abul Fazal says that Munim Khan was given *jagir* in Bihar.

(25) Maher is about ten miles to the south-east of Gaya, in the modern survey map.

See also Beames's map, Journal of the Asiatic Society of Bengal, 1885.

(26) Tawarikh-i-Akbari, 353.

was in a position to send a report that the whole of South Bihar as far as Garhi(27) had been re-annexed to the empire.

By the time Khan-e-Ajam had joined Raja Todar Mal at the end of September, 1580, the rebels had left Bihar and fled to Bengal. But instead of leading an expedition to that province in pursuit of the fugitives the imperialists decided to restore peace and order and consolidate their position in Bihar. On the 8th Abar or 20th October, 1580, the whole country(28) from Shahr Bahira or Sherghati to Rohtas was made over to Mohib Ali Khan and Syed Muzaffar and the historian, Mir Masum Bhakkari, were sent along with him. On that day the armies halted at Gaya in the neighbourhood of Raj Garha where Mohammad(29) Baha Dost came and joined Khana-e-Azam with two hundred of his followers who had broken with the rebels. The concerted action of Raja and Khan made Bihar clear of the rebels by the end of 1580.

Raja Todar Mal left Bihar and went back to Delhi near about the 5th September, 1581. Khana-e-Ajam continued to govern Bihar and was assisted by Hakim Human and Hakim Ali who were sent in October, 1581 to serve as *Sadars* in the north and south of the province. Kuar Man Singh was sent to assume the Governorship of Bihar where he and his uncle Raja Bhagwan Das had been granted fiefs in December, 1587. The Kuar got the title of Raja on the death of his uncle. Abul Fazal(30) says that " Raja Man Singh administered the province of Bihar well and the refractory became obedient." Prince Daniyal, and Prince Salim, the heir apparent, figure prominently in the history of Bihar at the end of the sixteenth century.

During the reign of Aurangzeb Bihar was under Subahdar Daud Khan who subdued the Raja of Palamau in 1663 A.D. and founded the city of Daudnagar as a mark of his victory. After the death of Daud Khan Shamsher Khan was appointed the Governor of Bihar who died in 1712 A.D. His tomb at Shamshernagar (Gaya), which was erected during his life time, is one of the principal monuments of the mediæval Bihar.

The Mughal Subahdars.

The later Mughal emperors transferred Bihar again to the province of Bengal which was ruled semi-independently by Nawab Nazims through Deputy Subahdars. These Subahdars played significant roles as local chieftains when the central control slackened. Alivardi Khan, the Deputy Subahdar of Bihar under Shuja-ud-daula, tried to subdue the local potentates whose independence had become a menace to the

(27) Ain-i-Akbari, II, 352 Tawarikh-i-Akbari, simply says that the *Garhi* was captured, 353.

(28) Akbarnama, 475.

(29) Akbarnama, 476.

(30) Akbarnama, 873.

ruling power. Riyazu-s-Salatin mentions in this connection " Invading the tracts of Sundar Singh, Zamindar of Tekari and Namdar Khan Muin, who, sheltered by dense forests and rocks, had not cared for former Nazims, had neglected to discharge the duties of loyalty, and had never paid the Imperial revenue without coercion. Ali Vardi Khan set about chastising them, subdued their tracts completely, levied the revenues from them to the fullest extent, and reduced them to thorough subjection. And similarly punishing other insolent rebels, Ali Vardi Khan placed the ring of submission on their ears ". This testimony proves the fact that Gaya was frequently overrun by contending armies during the troublous times which fully engulfed the Mughal Empire and paved the way for the establishment of the British power.

Powerful Zamindars.

During these uncertain times the district of Gaya underwent many governmental and fiscal vicissitudes and was parcelled out into many zamindaries and a number of powerful zamindars grew up, keeping the small standing armies as was done by the barons of the feudal age in Europe. The Raja of Tekari was paramount in the centre of the district, Kamgar Khan and his brother Namdar Khan in Narhat and Samai in the east, Vishnu Singh, the zamindar of Siris and Kutumba in the west and the Raja of Ramgarh in the south. The Ramgarh Raja became so powerful that the Viceroy of the province had scarcely any control over him. To curb his power an expedition was sent against him in 1740 headed by the father of the author of the Sairul-Mutakharin and assisted by the zamindars of Siris, Kutumba and Sherghati as well as the Raja of Tekari. The Ramgarh fort was subdued and the allied forces advanced far into the hills, but this expedition was abandoned in consequence of the bewildering news that the turbulent Maharattas were marching through the hills in order to swoop down upon Bengal. During these days of bickerings amongst the zamindars on the one hand and the ruling power on the other, Gaya suffered a lot. Balaji Rao in 1743 marched through it on his way to Bengal at the head of 50,000 horses. It is said, he levied contributions forcibly. Ahmad Khan, the grandson of Daud Khan (the founder of Daudnagar) holding the *parganas* of Anccha and Goh ventured to withstand Balaji Rao. He shut himself up with his family, his troops and all the merchants and moneyed-men of the place in the fort of Ghausgarh which he had built and fortified close to Daudnagar. The Maharattas sacked and burnt the town. Ahmad Khan had to pay a fine of Rs. 50,000. Thence forward the Maharattas passed through Tekari, Gaya and Manpur without any opposition.

Raghoji Bhonsle's Invasion.

The second sally of the Maharattas under Raghoji Bhonsle took place in 1745. This was because Raghoji wanted to rescue some Afghan followers of Mustafa Khan, the rebellious general of Alivardi Khan who

had taken refuge in the hill near Sasaram after their defeat near Jagdishpur. It is said that the Maharattas on their march sacked and plundered the town of Tekari and all the adjoining territory, after which they crossed the Son and did not visit Gaya again till after they had effected a junction with the Afghans.

Shahzada Shah Alam's Invasions.

After these Maharatta skirmishes the district of Gaya enjoyed peace for some years. Only one notable incident took place. Rama Narayana, the Deputy Governor of Bihar, led an expedition against Vishnu Singh of Siris and Kutumba on his refusal to pay any revenue after Siraj-ud-daula's death and annexed a considerable strip of territory. But Gaya was again involved into serious fighting. The Shahzada, the imperial prince, who afterwards became the Mughal emperor Shah Alam, invaded Bihar in order to establish his claims to the province which had fallen to the lot of the Bengal Governor during the decline of the central power. Kamgar Khan of the Gaya district joined him and became quite important in the Bihar politics of the day. Shah Alam was repulsed by the English, the *de facto* rulers of Bengal, near Barh. When he became shortly afterwards the Mughal emperor after his father's assassination, he fell back on the Gaya district, where he and his army reigned without opposition from Daudnagar to the environs of Bihar. The author of Sair-ul-Mutakharin writes : " Having nothing to subsist upon but what he found in the fields and among the farmers of the flat country, both himself and his cavalry and cattle would have been exceedingly distressed had he sojourned for any length of time in one place; in such a case he would have suffered for want of grain and for everything requisite for an army. His authority was not acknowledged, and he was obliged to live by rapine and plunder, just as if he had been in the country of some stranger ". The Raja of Tekari suffered a lot on account of the long stay of Shah Alam and the assistance he got from Kamgar Khan. Afterwards he had to come out of his fortress and was captured by 1,000 Mughal horses sent by Kamgar Khan.

The Battle of Manpur (January 15, 1761).

At length Shah Alam had to give battle to the English troops under Major Carnac with the allied troops under Miran, the son of the Nawab Mir Jafar Khan and the Governor Rama Narayana. The battle was fought at Manpur in Gaya on the right side of the river Phalgu. On the side of the Mughal emperor there were also some soldiers headed by a French adventurer Monsieur Law who had taken service with the Indian powers after the capture of Chandarnagar and had joined the emperor with a small train of artillery. The battle was decisive and Shah Alam along with Kamgar Khan broke and fled away. Monsieur Law remained to the last and afterwards surrendered to Major Carnac. Shah Alam came to terms and was escorted to Patna where he

conferred formally the viceroyalty of Bihar, Bengal and Orissa on Mir Kasim Ali. In the year 1764 Mir Kasim Ali was defeated at Buxar for he had revolted against the English supremacy over him and had taken definite stand. After his defeat the English became the master of the lower provinces of Bengal.

The administrative history of early British rule in Gaya district from after the grant of *diwani* in 1765 up to the great Movement of 1857 followed more or less the same pattern as in the other districts of Bihar. The dual Government of Clive led to a lot of oppression, corruption and distress. The position was further aggravated by a terrible famine in 1770 which had affected the district of Gaya as well. In 1770 a change was made in the system of administration by the establishment of a Revenue Council in Patna. Most of the present district of Gaya continued to be in Sarkar Bahar with its headquarters at Gaya. The administrative set up at Gaya, however, was linked up with the Revenue Council that was set up in Patna since 1770. The administration of revenue collection under the Council was unsatisfactory and in 1781 a change was made in the system. The Council was abolished and the farm of whole of Bihar province was taken by Rai Raiyan Kallian Singh, son of Shitab Rai. The subordinates who were employed for collection of revenues were extremely unsympathetic to the cultivators. The rulers were more inclined to get as much revenue as possible from the *raiyats*.

There was a set of powerful zamindars all over the district who were more or less exercising the authority of petty rulers. They were also in their turn quite oppressive on the tenants. They maintained their own band of soldiers or *lathials*. It is significant that in Rennel's map of South Bihar the zamindars of Narhat-Samai and Siris-Kutumba are specially shown as if they were semi-independent estates. These zamindars were potential source of disturbance, occasionally helping the British rulers and occasionally trying to undermine them. Kamgar Khan of Hasua died in 1764 but Waris Ali Khan, the last survivor of the brothers of Hasua, who had been expelled from Kharakdiha on the British occupation of Chotanagpur remained in possession of the family estates in Bihar proper to which Iqbal Ali Khan, son of Kamgar Khan succeeded in 1778. In Siris-Kutumba Narain Singh, nephew of Bishun Singh, had succeeded to the zamindari. He was, however, ousted from the direct management of the estate in 1778 owing to default in payment of revenue. During the revolt of Chait Singh in 1781 Iqbal Ali Khan of Hasua and Narain Singh of Siris-Kutumba showed active sympathy for him. But they were routed. Iqbal Khan's estates in Rajgir and Amartha were granted to Ali Ibrahim Khan for his help to prevent Patna massacre in 1763. Iqbal Ali Khan died in 1800 leaving no legitimate descendant.

In July, 1787 the office of the Revenue Chief was abolished and Thomas Law became Collector of the district of Bahar. This district

with headquarters at Gaya, as mentioned before, included the area now covered by the districts of Patna and Gaya with Japla and Belonja and included the *parganas* up to the river Kiul. One of the administrative problems of Thomas Law was to keep in check the powerful zamindars of the district. Thomas Law conceived the scheme of making permanent settlement with the village *maliks*.

There were obvious advantages to be gained by making them zamindars; their *malikana* would be added to their zamindari allowance as security for their taking pains to avoid default. Moreover, since these *maliks* possessed a prescriptive title anterior to that of the Mayi family, a permanent settlement with them would effectively keep out Iqbal Ali Khan. The aggressions of the Mayi family were comparatively recent; the memory of Kamgar Khan was still vivid, and Iqbal Ali Khan's rebellion had occurred only six years before. The local officers might well view with some concern the possibility of this family's return to power. Apart from these considerations, Thomas Law pointed out the advantages to be expected from a permanent settlement; as that the temporary farmer neglected irrigation works, whereas a permanent proprietor might be expected to take an intelligent interest in his estate. From the beginning of 1788, Law was indefatigable in urging the adoption of a permanent settlement, and although the Board of Revenue disapproved of his scheme, the Court of Directors in 1792 made his settlement permanent, complimenting him on his activity, knowledge and humanity—in thus bringing into view the advantages of a permanent settlement. Law's settlement was undoubtedly of great importance in the development of the scheme for the permanent settlement of these provinces because while others were hesitating, doubting, and finding difficulties in every plan proposed, Law not only boldly prepared a plan but promptly carried it into effect.

The permanent settlement was made in 1793 and along with other districts it had brought in its train both its good and evil in Gaya district as well.

The uncertainty of the times and the sense of insecurity which prevailed often tempted the outsiders as well as the powerful rivals within the district to cross sword with the zamindars and the Company's servants in Gaya district. The Mayis tried to dispossess Choudhury Bhelun Singh, ancestor of the Raja of Amawa. Bhelun Singh was able to successfully resist the Mayis when they tried to dispossess him of his *milkiats* which he had purchased in Malda *pargana*. The incursions of the Maharattas were a constant nightmare. It is said that several times the scare of the Maharattas made the Gayawals of Gaya town raise high walls and devise protective measures for the town. But there is no record to show that the Maharattas had actually invaded Gaya. Highway robbery and dacoity were rampant during this period. It was not possible to check the incidence of crime in the

unwieldy Sarkar Bahar from the headquarters at Gaya. In 1825 this led to the creation of a new district in Patna. The name of the district of Bahar was changed to that of Gaya in 1865.

Unfortunately there has not been much study of the social and economic history of this interesting period when the British administration was being consolidated. Communications were extremely difficult as mentioned before. Crime was very common. There were scattered European planters who were interested in the cultivation of opium and indigo. There was a large scale export of these articles to the factories in Patna. The journals of Buchanan's tours (1811-12) in South Bihar also contain his memoirs regarding the district of Gaya and give us descriptions of the various places that he visited.* Unfortunately Buchanan Hamilton does not appear to have had much interest in the administrative history of the district.

Some descriptions of the district from Buchanan Hamilton's report will be of interest. Buchanan's opinion of the roads in the district was by no means high. He described Jahanabad as a large country town. He had visited Kurta (Kurtha), Kauwadol and Barabar. He had given lengthy descriptions of the relics he found at Barabar and Nagarjun. He had mentioned about the narrow, dirty and crooked streets of Gaya town. He had given a vivid description of Vishnupada temple. His description of Gaya is quite interesting. He noticed two gateways with a street between and attributed them to Mrs. Seton, one with Register and the other with Judge. He found the town of Gaya more than half of a mile from north to south and somewhat less from east to west.

He mentions that *tasar*, indigo, catechu and cotton used to be grown. He mentions one Mr. Christian having encouraged the sowing of indigo.

Buchanan found some Buddhist monasteries in different places of the district. He had observed that the *purdah* system was not as strict in Gaya as he found in Bhagalpur.

The main administrative problem during this period was to consolidate the administration and the activities of the early administrators in various departments. Before this consolidation could take place came the Great Movement of 1857, commonly described as the Sepoy Mutiny.

The British Period.

The Movement of 1857.

In the previous paragraphs we have seen that during the last days of the Mughals and the Nawabs of Bengal the English had sufficient opportunity to occupy Bengal dominions including Bihar. After the

*Bihar and Orissa Research Society Journal, Vol. VIII, Pts. III & IV, 1922.

English had established their rule in India nothing significant happened in respect to Gaya till the Movement of 1857 described by the British historians as the mutiny. During this Movement Gaya played an important role. Even since the commencement of the convulsions in Upper India, there had been indications of an unquiet spirit pervading all classes of the people. In the city itself the fiction that the bones or blood of swine and oxen had been mixed with flour of the bazar was industriously disseminated, and attempts were made to corrupt the Sikh soldiers who were posted there, and to win them over to the rebel cause. There was, however, no overt act of hostility, and the disturbances only began with the abandonment of the station. The Collector of Gaya, Mr. Alonzo Money reported on the 28th of July, 1857 that the mutiny of Dinapur had thrown Gaya into a ferment, but there was nothing to be afraid of the towns-people, as they were surrounded by a new and strong police, and had a wholesome dread of the 45 English and 100 Sikhs. This Collector was confident enough of his power and strategy and was prepared to meet anybody of the rebels under 300 or 350 about two miles from the town, and had no doubt of giving them a good thrashing. He received a message on July 31, from the Commissioner of Patna informing him of the defeat of Dunbar's party near Arrah and saying that everything must now be sacrificed to holding the country and the occupation of a central position. He was ordered to proceed forthwith with the treasure to Patna. He called the residents under his charge and informed them of the order and at six that evening he started with his troops leaving Gaya under the charge of the Daroga and the Subahdar of the *najib* guard. He had no carts to take away the treasury containing seven lakhs of rupees. When they had gone three miles off from the town Mr. Money and Mr. Hollings, officers of the Opium Department decided to come back to save the Government property. But Mr. Money came back alone sending the party away to Patna. He found the city quiet and no harm whatsoever was done to the Government property. The towns-people and the Gayawals expressed their joy on his return and promised every help. But not much help was received from the Gayawals. Money decided once more to go away with treasury with the help of the detachment of the 64th stationed at Sherghati. On the 1st of August it transpired that the soldiery at Dinapur had mutinied and had attacked and looted Arrah. The Gayawals did not co-operate, the zamindars were indifferent and disaffected. Of the promised levies less than 100 men and those, the refuse of the villages, old, weak and useless, came to the rescue of the Collector. He got an urgent message from Dinapur on the 3rd of August: "For God's sake, look out. The 8th Native Infantry have marched upon Gaya, they say, with one gun." Mr. Money decided to fall back on the Grand Trunk Road with the treasure on the pack-bullocks and carts which had brought the English soldiers. While the convoy was off, he came back to his bungalow to save a few things of value and heard

that the jail was let loose and the prisoners were set free. He at once got off on a horse to catch the convoy. Soon the disaffected persons, prisoners and the *najibs* and all who could assemble pursued and attacked the troops whom they overtook in the rocky pass on the Dobhi road near the present jail. But they were repulsed. The party went away unmolested and reached the Raniganj railway station and thence proceeded to Calcutta and made over the treasure which he was able to save.

Gaya was re-occupied on the 16th of August by a force of 220 of Captain Rattray's Sikhs and 35 men of H. M.s 85th. Steps were at once taken to restore the authority of Government. Outstations of Sherghati and Nawada which had been abandoned were re-occupied on the 8th of September. On the 8th September the 5th Irregular Cavalry which had revolted at Bhagalpur, invaded the Gaya district plundering as they went. At length, after having destroyed the public buildings at Nawada, they approached Gaya and Captain Rattray proceeded to encounter them at a few miles' distance from the station; but after a severe skirmish, in which they inflicted considerable loss on the Police Battalion, they evaded him and got to Gaya before he could reach. Here they made an unsuccessful attack on a house which had been fortified for the protection of the residents, but succeeded in breaking open the jail and liberating the prisoners. They failed in an attempt to plunder the town and after murdering the Munsif of Bihar they rode off for Tekari and the Son. Towards the end of October, fresh alarm was caused by the advance of two companies of the 32nd Native Infantry which had mutinied at Bhagalpur; but the mutineers continued their march through Jahanabad to the Son without visiting Gaya, and on the 22nd October Major English marched to its rescue with a detachment of the 53rd Regiment.

Jodhara Singh.

So far we have been considering the rebellious attacks of the soldiery, now let us recount the warlike activities of a remarkable man named Jodhara Singh, who with a band of Bhojpur men, had created havoc in the north and west of the district making grants of lands to his followers and declaring that the British *rajya* was over. The Arwal area was plundered by him. A party of *najibs*, sent to check him, failed in its object. Jodhara Singh retreated to his house at Khamini which was strongly fortified and garrisoned by 70 or 80 men armed with guns and matchlocks. It was with great difficulty that he was humbled later on.

The Government officers took stringent steps to restore order. A body of European mounted police was raised to crush the insurgents, an extra police force was sent to Nawada, and in January, 1858, Gaya itself was reinforced by 100 soldiers and officers of the Indian Navy. In June, 1858 it was heard that a batch of Shahabad insurgents had crossed the Son river with the intention of attacking Tekari. But they contented themselves with plundering villages near Arwal and

destroying two factories belonging to the Solano family. It was fully expected that Gaya and its jail would be attacked, and as the jail was considered untenable 156 of the worst prisoners were sent to Sherghati. The guards broke into rebellion within six miles of that place, shot their officer and released their prisoners. On the 22nd of June, the remainder of the najib guard reported that 200 rebels had come quietly to the jail in the night and released the prisoners. After two days, the Jahanabad thana was surprised, the Government buildings burnt, the daroga cut into pieces and his mangled body hung up by the heels on the tree opposite to the thana. Jodhara Singh openly boasted that he would destroy every public building between the Son and Monghyr. Captain Rattray with a big force was sent to crush him. At the battle of Kasma he was routed finally and this enabled the English to re-establish their authorities finally in the district.

The Movement of 1857 was an eye-opener to the British administration and immediate steps were taken in all the affected districts to stop the recrudescence of such movements. Similar measures were taken for the district of Gaya also. The character of the Police State that is usually associated with the later phase of British administration in India, received a new momentum because of the Movement of 1857. It was found necessary to strengthen the policy of divide and rule and for this a privileged class who could be trusted as a buffer was deliberately encouraged. The landed aristocracy and a section of the intellectuals and particular communities were roped in to create this privileged section.

The old Correspondence Volumes preserved in the archieves of the Collector's Record Room at Gaya and in the Record Room of the Divisional Commissioner in Patna are excellent source materials to trace the history of the subsequent decades following 1857.* There are a large number of letters indicating that there was ruthless confiscation of the properties of the " rebels " and award of portions of them to the loyalists. A number of other landed aristocracy were given extensive blocks of land for their loyal services. Raja Jaiprakash Narain of Deo in Aurangabad subdivision was given the title of Maharaja Bahadur and a Knighthood of the Star of India for his services in helping the British, particularly in Chotanagpur. The manufacture and sale of arms which used to be carried on at Tekari, Burrea in Nawada subdivision and Deo in Sherghati subdivision was restricted with a view to disarm the general public. There were extensive searches in the villages and a large quantity of arms and ammunitions were traced and confiscated. It is mentioned in one of the letters that the elder Rani of Tekari was found in possession of a cannon which had escaped the search made after the Movement. There are a large number of letters which show that the family of Tekari was deeply suspected as having secret sympathy with the Movement. This cannon was seized.

*Please see Gaya old Records edited by P. C. Roy Chaudhury.

The district administration was sought to be strengthened. It was felt that while the District Officer should remain and his hands should be strengthened there should be his local accredited subordinates at different regions with full powers to see to the maintenance of peace and order. It is this idea which led to the creation of the subdivisions. Gaya was previously a part of the old district of Bahar (Bihar) but this was found rather unwieldy and a separate district of Gaya was created in 1865 out of some portions of the old districts of Bahar and Ramgarh. In 1865 *parganas* of Japla and Belonja were transferred to Lohardagga district and an area of six square miles was made over to Hazaribagh district. Since 1875 the area of the district of Gaya has remained intact. The subdivisions of Aurangabad and Jahanabad were established in 1865 and 1872 respectively. The old Sherghati subdivision was abolished in 1872. More police thanas were created out of the jurisdictions of the old police thanas. Another result of the Movement was that the zamindars who were associated with police work in their respective areas were gradually divested of their police powers. The police became the exclusive charge of the District Officer. Practically every administrative department up to the district level came to be put under the District Magistrate. To co-ordinate the work of the District Magistrates and to supervise them and particularly to give advice on revenue matters the posts of Divisional Commissioners over a number of districts were created. Gaya had been put under the Divisional Commissioner of Patna from the beginning.

It was also realised that there should be no slackening of the efforts to spread education among the people. In 1872 Sir George Campbell's scheme of educational reform was introduced in the district. It may be mentioned here that in one of the famous letters of Mr. William Taylor who was Commissioner of Revenue at Patna, to the Secretary to the Government, dated 27th June 1855 he had mentioned that the appointment of Mr. Chapman as the Educational Inspector for the province of Bihar had created a considerable excitement and the people were so much agitated that they thought the new Inspector of Education will be the fore-runner of some violent changes. Rightly it was appreciated that the progress of education must be pushed through in spite of initial opposition.

A start was given to implement Macaulay's scheme of giving the benefits of education through the medium of English at the cost of education through the vernaculars, Persian and Sanskrit. Along with the spread of education steps were taken to improve the condition of agriculture and also to open more dispensaries and hospitals in the district.

Among other important later measures mention may be made of the establishment of the District Board in 1887. Certain measures to ameliorate the social conditions were taken although they created a

certain amount of excitement at that time. They were legal prohibition of " hook swinging " at *charak* festival and other self torture practices like *banphora*, prevalent among the low caste Hindus. Female infanticide was also made a crime. Gambling which was widespread in Gaya, Tekari and Daudnagar and other places was restricted by the extension of the Gambling Act II of 1867 to the district of Gaya. The Rajwar tribe of Nawada subdivision had become notorious for dacoities and their activities had taken a particularly bad turn during the famine of 1866-67. One of the reasons was that the Rajwars were forced to remain under perpetual want of subsistence by their master zamindars and " forced labour " during the agricultural season was exacted on them. In a way some of the zamindars encouraged the Rajwars to commit thefts and dacoities and the zamindars often acted as the custodian of the looted property the bulk of which went to them. Attempt was made to strike at the very root of the evil and forced labour was made an offence. A zamindar compelling a Rajwar to give forced labour was made punishable under the Indian Penal Code. A scheme was devised in 1867 on the Punjab plan to give employment to the Rajwar labourers during the non-agricultural season. Strict surveillance was also kept on the Rajwars. It may be mentioned that the police department followed the maxim of catching a thief by employing a thief and employed a large number of Rajwars among the rural police as *chaukidar*. Road dacoities and *thugee* were brought down by constant vigilance.*

The other memorable events in the administrative history of Gaya were an acute famine in 1866-67, recurrences of other famines in 1873-74 and 1896-97. A Famine Enquiry Commission was appointed by the Government to go into the question of famines. There were also several epidemics in the third and fourth quarters of the nineteenth century. The wide public health measures that had to be taken to alleviate the sufferings of the people led ultimately to the establishment of more and more charitable dispensaries in the different subdivisions.

The economic condition of the *raiyats* had also attracted the attention of the British administrators. The irrigation system of Gaya was peculiar to the district and ancillary to the *bhaoli* rent which was prevalent. A series of measures changing the laws regarding lands were passed to ameliorate the economic condition of the *raiyats*. The oppressions of the landlords were sought to be restricted by many of these measures. But the changes in law did not always predict the sustained welfare of the *raiyats* as will be borne out by the following extract of a letter which is preserved in the Record Room of Gaya :—

> " Under the present reign of law where a zamindar crushes his tenantry by Mukhtears instead of *lathials* his power is then unlimited."

*A stone tablet of this decade warning travellers against *Thugees* was recently found buried in sands by the Grand Trunk Road. (P. C. R. C.).

The control and management of the zamindari *daks* were transferred to the Postal Department. There was a great expansion of roads which led to a better turnover of the articles grown within the district. The expansion of the railways was also another help in this direction.

Along with the spread of education there was an agitation for more self-government and the electorate franchise was widened from time to time. The zamindars and the Mohammadans were treated separately and they were given exclusive franchise to elect their own representatives in the Legislative Councils. The district of Gaya was a part of the old province of Bengal till 1912 when a separate province of Bihar and Orissa was created. Orissa was separated in 1936. The district of Gaya has all along continued under the administrative division of Patna.

In the first two decades of the twentieth century there was a widespread agitation for more and more power in the actual administration. The educated community was dissatisfied because of the gap between the ruler and the ruled. This widespread agitation which was intensified to certain areas of different provinces had their natural effect on the district of Gaya as well. The Morley-Minto Reforms of 1909 intensified the nationalist movement. The electorate franchise that was given to a few zamindars of the district on property qualifications made the agitation more acute. There was also great dissatisfaction against the introduction of communal representation. After the separation of Bihar and Orissa in 1912 from Bengal an Executive Council was established in Patna. But all this could not satisfy the growing aspirations of the educated public.

Freedom Movement.

The new phase of the Freedom Movement in Gaya could be said to have started in 1917 with the agitation for Home Rule in India. This was a move throughout Bihar and Gaya also had her share. In Gaya it started with a public meeting addressed by the late Mr. Hasan Imam, late Dr. Sachidananda Sinha and Pt. Bajrang Dutta Sharma in front of the Theosophical Hall.

The advent of Mahatma Gandhi in the political field of India had its effects on the district of Gaya as well. The 6th of April, 1919 was observed by a districtwide *hartal* at the call of Mahatma Gandhi. The Jalianwalabagh incident was followed by mass meetings in the town of Gaya as well as in some of the subdivisional towns.

The momentous resolution of the Indian National Congress in Nagpur was followed keenly by the people of Gaya. This was followed by mass meetings and big demonstrations addressed by the two brothers, Mohammad Ali and Shaukat Ali. Both offices of the Indian National Congress and the Khilafat Movement were opened in Gaya town and the two organisations for some time worked completely hand in hand. Soon after Mahatma Gandhi visited Gaya and the meeting at the Ramna Maidan addressed by Gandhiji was attended by a huge mass of

people. At the instance of Gandhiji boycott movement was taken up as a political programme by a number of local leaders like Sri Krishna Prakasha Sen Singh and others.

When the All-India Congress Committee in the first week of November, 1921, authorised every province to undertake Civil Disobedience including non-payment of taxes in the manner that may be considered most suitable, the Congress Committee, Gaya launched a four-fold movement consisting of (*i*) renunciation of Government titles, (*ii*) boycott of schools and colleges, (*iii*) boycott of Government courts and (*iv*) boycott of Councils. Along with this there was a strong movement for the boycott of liquor shops. Arrests followed quickly and several batches of non-co-operators including the local leaders were arrested. The boycott of schools and colleges was partially successful at the beginning but slowly fizzled out. Similarly the picketting of the liquor shops mostly conducted by young boys was successful at the beginning. The boycott of Government institutions and renunciation of Government titles did not have much spectacular results.

The general spirit of unrest and dissatisfaction with the existing circumstances found an outlet in a spontaneous general strike among the police and some disciplinary measures were taken against the ringleaders when they submitted an ultimatum to higher authorities for higher emoluments and privileges. The general strike of the police gave rise to a critical situation in the district and the higher authorities succeeded in persuading the strikers to go back to their posts with an assurance of fulfilment of their demands.

A national school was opened in the building of Sri Krishna Prakasha Sen Singh and although it had a good start the institution did not survive long.

Simultaneously the collection for the famous Tilak Swaraj Fund sponsored by Gandhiji was going on both in the rural and in the urban areas of the district. The late Sri Anugraha Narain Sinha, Ex-Finance Minister and Sri Krishna Ballabh Sahay, lately Revenue Minister of Bihar State toured throughout the district for this purpose. The subdivision of Aurangabad gave a big response to the collection of money for the Tilak Swaraj Fund.

After the arrest of Mahatma Gandhi and his subsequent conviction it was decided to hold the All-India Congress Session at Gaya. It was also arranged that the Khilafat and the Jamaitul-u-lama Conference would also be held at the same time. Sri Brajkishore Narain was elected the Chairman of the reception committee and Dr. Rajendra Prasad, now first President of the Indian Republic, was elected the General Secretary of the reception committee.

The session of the Congress was presided over by Deshbandhu Chittaranjan Das. A large number of leaders like Pandit Motilal Nehru, Hakim Ajmal Khan, etc., had attended the session of this Congress in

Gaya. The Gaya session was important as the problem of Council entry was discussed and lost by a majority, although the move was sponsored by persons like Deshbandhu Chittaranjan Das and Pandit Motilal Nehru. The Gaya Congress paved the way for the birth of the Swaraj party with men like Deshbandhu Chittaranjan Das, Pandit Motilal Nehru, Hakim Ajmal Khan and Vithal Bhai Patel.

The Gaya Congress Committee received a great momentum by the holding of the session of the Congress in Gaya in 1921. In 1924 the Gaya Congress Committee set up candidates for the election of the Gaya District Board and captured the majority of seats. Sri Anugraha Narain Sinha was elected the Chairman of the District Board. He was again elected as the Chairman for the second term when the Congress candidates were again returned with majority in the Board.

Sometime after when the session of the Congress at Kokanada gave the favourable verdict for the question of Council entry, a number of persons from Gaya, like Sri Anugraha Narain Sinha, were elected to the Council of State and to the Central Assembly.

A parallel organisation which counted a large number of young men in its fold was started by the Youth League in 1929.

The year 1930 saw a good deal of ferment which was a part of the agitation that was going all over India on the question of the hoisting of flag and the Salt Satyagraha. The Salt Satyagraha quickly caught the imagination of the people after the first breach of the Salt Act was committed at village Karma Bhagwan in the subdivision of Aurangabad. A number of persons were arrested and convicted but the movement did not abate quickly. A large number of the political prisoners had to be sent to the Camp Jail at Patna as Gaya Jail could not possibly accommodate them all.

Apart from disobeying the Salt Act, there was a movement towards boycott of foreign clothes and liquor. For sometime this phase attained a fair degree of success.

When the Congress was declared an illegal body in 1932 the Gaya District Congress office was also sealed and there was another spate of arrests. The jails in the district of Gaya were full of the volunteers who courted arrest and convictions and contingents of them had to be sent to Patna Camp Jail and Hazaribagh Central Jail. The Provincial Congress Conference in Bihar was decided to be held at Gaya in September, 1932 and in spite of a ban the meeting was held in the town of Gaya on the date fixed which was followed by the arrests of about 400 persons in the conference. The Civil Disobedience Movement was, however, called off in May, 1934, and after that the Congressmen were asked by the leaders to devote themselves to constructive work and for the removal of untouchability.

The Gaya Conspiracy Case of 1933 has to be mentioned at some detail. There were two important political cases in Bihar, namely, the

Maulonia Dacoity and the Motihari Conspiracy Case which had preceded the Gaya Conspiracy Case. An absconder of the Inter-Provincial Case of Bengal was followed at Gaya and while he was escaping to Calcutta he was apprehended at the Howrah Railway Station. Some papers were found with him and the police followed up the clue from those papers. In the course of search the police found a revolver hidden in the roof of a house of a well-known zamindar of Gaya and a number of men who were active members of the Youth League were rounded up for underground activities. In the meantime, another incident happened. A mail bag was looted in Gaya mofassil and some men were arrested. A conspiracy case namely, King Emperor *versus* Shyama Charan Bharthuar and others was started and the prosecution succeeded in securing convictions of 16 young men under section 121-A of the Indian Penal Code. They were awarded sentences ranging from one year to seven years. Sri Keshav Prasad Singh* along with Sri Shyama Charan Bharthuar and Sri Biswanath Mathur were sent to the Cellular Jail at Port Blair in Andaman islands.

The India Act of 1935 and the general election of 1936 geared up the Congress workers. In the general elections all the candidates set up by the Congress were elected for the Provincial Assembly, barring the land-holders' seat. The Congress Ministry was formed in the Province and Sri Anugraha Narain Sinha, a man of Gaya became one of the Ministers. The political prisoners convicted for violent activities were released by the Congress Ministry.

One great feature of the Congress movement in Gaya district was the growing strength of the Congress Socialist Party and the Kisan Sabha inside the Congress. The District Congress Committee for quite a considerable period was under the influence of Socialist and Kisan Sabha workers. The advent of Swami Sahajanand Saraswati as a Kisan Sabha leader and his close association with the Congress Socialist Party gave a great momentum to the Kisan Movement in the district of Gaya. The Congress Committees in the district of Gaya for sometime were practically swamped by the Kisan Sabha and the Socialist workers. There was no clash between the two sections for sometime. But very soon various Kisan activities occurred in the district and the Congress men who were actively associated with the Kisan Sabha were arrested and sent to jail. The main Kisan Movement was confined in Nawada and Jahanabad subdivisions of the district. Swami Sahajanand Saraswati and Pandit Jadunandan Sharma for sometime wielded extraordinary influence in the district. The All-India Kisan Sabha held its session at Gaya in 1939 under the presidentship of Acharya Narendra Deva. The session was very largely attended by the peasants. Sri Jai Prakasha Narain, leader of the Congress Socialist Party, was elected the President of the District Congress Committee.

*One of the collaborators for Gaya Gazetteer. He was later sentenced to jail in connection with Civil Disobedience Movement by the Editor.

The Congress Committee took advantage of the District Board elections held in 1939 and practically swamped the District Board. For sometime the District Board consisting almost entirely of Congressmen came into existence. The majority of the seats in the Gaya Municipality were also captured by the Congress. The executives, both in the District Board and the Gaya Municipality, were Congressmen.

The Congress Ministry was dissolved after the outbreak of the World War in 1939. The district of Gaya was also widely affected when Gandhiji was negotiating with the Viceroy regarding the object behind the war efforts. Ultimately the individual Satyagraha was started throughout the country and for the district of Gaya Gandhiji had approved a list of 109 Satyagrahies. In all 91 Satyagrahies courted arrest in the Satyagraha and the President of the District Congress Committee was awarded the longest sentence during the Individual Civil Disobedience Movement in the district. Just after the Ramgarh Congress and when individual Satyagraha was going on, the Defence of India Act was promulgated as an ordinance. A considerable number of Socialist and other Congressmen of the district were arrested and detained in prison under the Defence of India Rules.

The next phase was seen in 1942. At Bombay the Working Committee members of the Congress were rounded up in the night of the 8th August along with Gandhiji and this was followed by huge demonstrations throughout the rural and urban areas of the district of Gaya. The leaders of the Congress in the district were arrested and the Congress offices throughout the district were sealed. The movement quickly went underground. A procession of the students and labourers had come out from the Gaya Cotton Mills on the 13th August, 1942, and firing was resorted to in order to break up the procession. The news of the firing spread and there was a simultaneous outbreak of activities like looting and burning of post offices, police-stations, railway stations, uprooting telegraph, telephone and railway tracks, etc. The police-stations of Arwal and Kurtha were looted on the 16th August, 1942 in Aurangabad subdivision. The police-station and post office at Nabinagar were looted and burnt. For sometime practically there was very little of law and order throughout the district. Many of the police-stations were evacuated and normal running of trains was interfered with. The Congress workers who had escaped arrest and had gone underground were openly at the back of the upheaval. The underground movement in the Gaya district established a secret press and published almost regularly a weekly paper ' Bagi '.

The recent events culminating in the peaceful transference of power to the Indian people in the year 1947 need not be described here It can be said that with the celebration of the Independence Day in 1947 a chapter of the history of struggle in which the district of Gaya had also participated actively came to a close.

Archaeological Remains.

Tradition and legends, Hindu as well as Buddhist, take down the history of Gaya to a period of hoary antiquity. But material remains of human culture, so far discovered from the district cannot be dated to a period earlier than the third century B.C.

The earliest of the archæological remains in the district are to be found in the Barabar and Nagarjuni Hills. The Barabar Hills stand 15 miles in direct line and 19 miles by road to the north of Gaya. There are four caves, in this group of hills, known as Sudama, Visva Jhopri, Karan Chaupar and Lomas Rishi. They are excavated in the hardest granite with infinite care and the interior surface of all of them contain high polish, and are burnished like glass.

The Sudama (Nayagrodha) cave, which seems to be the earliest of the series, contains an inscription of Asoka (*C.* 269—236 B.C.) when he had been consecrated for 12 years and is dedicated to the Ajivikas. It has two chambers, of which the outer one is rectangular and measures $32\frac{3}{4}' \times 19\frac{1}{2}' \times 12\frac{1}{4}'$. Beyond this at the back and separated from it by a solid wall with a narrow passage connecting the two, there is a circular chamber (diameter $19' \times$ height $12\frac{1}{4}'$). The ante chamber has a vaulted roof and the cell, a hemispherical dome. The doorway near one end of the boulder side with sloping jambs, is a clear prototype of wooden construction, where it was meant to counterpoise the outward thrust of the roof.

The Karan Chaupar, also called Supiya-guha, consists of a single chamber, rectangular in plan, with vaulted roof. It measures $33\frac{1}{2}' \times 14' \times 10\frac{3}{4}'$. At the western end there is a raised platform 7 feet, 6 inches long, 2 feet 6 inches broad, and 1 foot 3 inches high. Perhaps this was the pedestal for a statue. The entrance doorway has sloping jambs, reminiscent of wooden constructions. On the outside, and at the western corner of the entrance, a small space has been chiselled smoothly and engraved with an ancient Brahmi inscription of 5 lines. The inscription is of the nineteenth year of Asoka's coronation, but it is too damaged to tell anything more than that.

The Visva Jhopri consists of two rooms, an outer apartment or ante chamber measuring 14 feet long and 8 feet 4 inches broad and a circular inner apartment of 11 feet in diameter. The former one contains an inscription of the twelfth year of Asoka's reign recording the dedication of the cave to the Ajivikas.

The Lomas Rishi cave is similar to the Sudama cave, both as to the size and arrangement of its two chambers. The doorway too is of exactly the same size and form but the entrance porch is larger and ornamented, carved to represent the gabled entrance of a wooden building with sloping uprights, jointed beams and rafters, an ogee-arch of laminated planks crowned by a finial and perarated lattice work. A carved frieze, depicting elephants worshipping *stupas* occurs below the

lattice work. This cave has not got any inscription of Asoka; on the other hand it contains inscriptions of the Gupta period. Stylistic considerations, however, indicate a Mauryan date for the cave.

In the Nagarjuni range, about half a mile to the north-east of the Barabar range, there are three excavated caves, containing the inscriptions of Asoka's grandson Dasaratha (*C.* 214 B. C.). The first one, Gopi cave, is excavted in the southern face of the rock at a height of about 60 feet above the ground. It measures 4 feet 7 inches long from east to west and is 19 feet 1 inch wide, both ends being semi-circular. It has vaulted roof and the doorway has the usual sloping jambs. The whole of the interior is highly polished. Besides the inscription of Dasaratha which records that the cave was dedicated to the Ajivikas there are other inscriptions in the cave of later dates.

The Vahiyaka cave, also bestowed on the Ajivika sect, consists of a single chamber with a small porch in front, both thoroughly polished. The height of the walls is only 4 feet 9 inches, the end of the arched roof rising up to 2 feet 8 inches, the total height being 7 feet 5 inches in the centre. In addition to the inscription of Dasaratha, the cave contains several short inscriptions of later dates, including one which refers to the name of one ' Acarya Yogananda ' in characters of the seventh and eighth century A.D.

The Vedathika cave, immediately to the west of the Vahiyaka, was dedicated to the Bhadantas or Buddhist monks. The entrance which faces the east lies in a gap or natural left of the rock. It is just a passage 2 feet 10 inches in width and 6 feet 1½ inches in height, with a length of 7 feet 2 inches on the northern side and 5 feet 9 inches on the southern side. At the inner face of the doorway, there are socket holes, both above and below, for the reception of wooden door. The cave itself measures 16 feet 4 inches by 4 feet 3 inches. A peculiar feature of this cave is that its walls are curved and not straight, as is to be found in other caves.

The cave dwellings of Barabar and Nagarjuni Hills offer the earliest examples of cave architecture of Bihar, which were indeed the lithic translation of existing wood and thatch structures.

While the Barabar and Nagarjuni caves, on the basis of Mauryan inscriptions can be assigned to a definite chronological setting, the absence of any datable evidence makes the chronological assignment of another nearby cave somewhat difficult. This is the Sitamarhi cave, situated some 25 miles east of Gaya, and 1½ miles south of Gaya-Nawada road, in the Nawada subdivision. Excavated in a solitary boulder, the cave of Sitamarhi consists of a small chamber, 16 feet long by 11 feet wide. The interior has been chiselled to a smooth polish, which is similar to that of the Barabar caves from which group this cave may not be far removed in time. The Sitamarhi contains

several sculptures, much later in date than the cave itself. Many legends cluster round Rajauli with its picturesque hills and pretty valleys. There are some caves in the neighbourhood which have no archæological data. Legend, however, ascribes that Durvasa, Lomasa, Gautama, Shringi and other *Rishis* lived in these caves.

Of the remains of the post-Mauryan period, those found at Bodh Gaya have already been discussed elsewhere and need not be dealt with here. The Sunga sculptures of Bodh Gaya railing have a place of lasting interest in the history of Indian Art. Two figures of Buddha, one standing and the other seated, also hailing from Bodh Gaya are more than of usual interest in so far as they are the earliest dated sculptures of the Gupta period, corresponding to A.D. 383. Stylistically, they belong clearly to the Mathura tradition of the first and second century A.D., but the massiveness and ponderosity of an earlier age have been marshalled under a stern modelling, and a firm outline confines a stupendous body within a heavy and ruthless concentration.

Nearly two centuries passed from the fall of the Guptas to the rise of the Palas. Of the remains of this period, mention may be made of a number of inscriptions. Firstly there are three inscriptions of the Maukhari King Avantivarman, in the Barabar and Nagarjuni Hills, in the Lomas Rishi and Gopi caves, already referred to. These inscriptions supply the names of three kings, Yajnavarman, his son Sardulavarman and the latter's son Anantavarman, who were ruling in the Gaya region, presumably after the fall of the Guptas. One of the inscriptions refers to a temple of Siddhesvara, which is still *in situ* on the highest of the Barabar peak, opposite to Karan Chaupar. The inscriptions may be dated to the beginning of the sixth century A. D. Another stone inscription of a king named Adityasena, belonging to the later Gupta dynasty has been recovered from the village of Apshad, in the Nawada subdivision. It records the genealogy of the kings of this dynasty up to the eighth generation, Adityasena (A.D. 672). This dynasty, which had its seat of power originally at Malwa, appeared by this time to have migrated to Gaya and been ruling there.

The village of Apshad has also yielded a large statue of Varaha Avatara, Visnu in his boar incarnation, lifting the earth represented as a female, which may be assigned, from stylistic consideration, to the end of the Gupta period. Whether the high brick mound of Apshad contains the temple of Visnu, referred to in Adityasena's inscription, is a debatable point.

From about the middle of the eighth century A.D. to the end of the twelfth, Gaya district was under the rule of the Palas, who were Buddhists of the Mahayana faith. Buddhism now flourished under the royal patronage and many Buddhist centres seem to have sprung up. Archæological remains of this period are, therefore, mainly Buddhist and are scattered all over the district.

So far as Bodh Gaya is concerned it has already been dealt in a separate chapter. Of the other places of Gaya which have yielded artistic remains of the Pala period, Kurkihar occupies a notable position. Situated in the headquarters subdivision, about three miles north-east of Wazirganj, the ruins of the Kurkihar mound have yielded from time to time carved bricks, votive *stupas*, stone sculptures, etc. all datable to the Pala period. But the most remarkable discovery occurred in the year 1930, when a cache of bronze images was found in a cell among the ruins. The total number of images exceed two hundred. Sometimes gilt or inlaid with precious stones, they are equally remarkable for artistic excellence, high class workmanship and wealth of iconographic details. A large variety of Buddhist gods and goddesses of the developed Mahayana pantheism of the eleventh and twelfth centuries A.D. have been represented in these bronzes. The bronzes of Kurkihar form a class in itself in the whole range of the ancient and mediæval bronze industry of India. Not far from Kurkihar are Amaithi and Urel where some relics are found. They appear Buddhistic and Hindu in origin but have not been appraised archæologically.

A number of sculptures of Buddha and Bodhisatva assignable to eleventh and twelfth centuries A.D. come from Ghenjam, a village situated about six miles west of Makhdumpur railway station in the Jahanabad subdivision. Guneri, another village, about seven miles from Sherghati, is a fine spot of Buddhist as well as Brahmanical sculptures assignable to the early Pala period, ninth and tenth century A.D. One of the sculptures of Buddha found here has in it an inscription of the time of the Gurjara Pratihara king Mahendrapala. Another village, Hasra Kol, about four miles south-west of Wazirganj, contains ruins of *stupas* and possibly also monasteries which may be ascribed to the period of the Palas. The *stupa* mound has yielded several Buddhist images of typical Pala style. Pala sculptures have also been recovered from Gurpa Hill, situated on the south-east of Gaya and the place has been further identified with Kukkutapadagiri referred to in Hiuen Tsiang's account. Interesting remains also exist at Bela, thirteen miles north of Gaya, Paibigha, six miles north-east of Bela, Pali, three miles south and Kespa, six miles north of Tekari. They have yet to be properly identified. Kauwadol Hill, about six miles east of Bela railway station, has yielded a number of Buddhist and Brahmanical images assignable to the period of the Palas. Brahmanical sculptures of a somewhat later period, but revealing in them reminiscense of the Pala art style have come down from Konch, a village about four miles west of Tekari, in the headquarters subdivision. The site also contains a mediæval brick temple. Seven miles south-east of Gaya is the Dhongra Hill which is identified with the Praghodhi mountain of Hiuen Tsiang. There is, however, no archæological data found.

The district of Gaya abounds in ancient and mediæval mounds, some of which no doubt contain archæological remains of considerable value

Attempts have been made to identify them with localities mentioned in early literatures. Thus a ruined brick *stupa* and the stump of a sand stone pillar near Bakraur, a village in the headquarters subdivision, about half a mile from Bodh Gaya, on the basis of Hiuen Tsiang's account have been associated with the events of the precious life of Buddha. Many Buddhistic images are found in the neighbourhood and also at Punawan, fourteen miles and Dakhingawan, sixteen miles east of Gaya. Dariyapur Parvati, a village in the Nawada subdivision, situated about six miles north of Warsaliganj, has been identified as the site of the Buddhist monastery called Kapotika, associated with some incidents of Buddha's life. Dharawat, a village in the southern part of the Jahanabad subdivision, is considered to be the site of the Buddhist monastery Gunamati, where there is a fine twelve-armed statue of the Avalokitesvara Bodhisatva by the side of a large tank and is said to have been visited by Hiuen Tsiang. At Dapthu, three miles north of Hulasganj, are some finely carved images and ruins of temples. Not far to the south, near the village Lath, is a large carved monolith of granite, 53¼ feet long with an average width of 3 feet, lying half buried in an open field. Jethian, a village situated some ten miles north-west of Tetwa Khas, and to the south-west of Rajgir and its surroundings have been identified with Yashtivana where Buddha preached his Law.

At Shamshernagar in Aurangabad subdivision are ruins of a fort and a mosque repaired by the Archæological Department. A fine stone temple stands at Deo and a similar one at Umga near Madanpur both of which have traces of Buddhistic influence in their architecture. Large Buddhistic images and other remains are found near the Manda Hills. At Burha are some finely carved and polished *chaityas* and images and some remains suggesting the site of a monastery. Deokuli and the Pachar Hills contain remains of Buddhistic and Jain interests.

The Jain relics in Gaya district are scattered and their proper age has not been ascertained. The Brahmayoni Hill in south of Gaya town has a small figure with a horse on the pedestal which is probably a statue of Sambhavanath, the third Tirthankara. At Pachar Pahar in Aurangabad subdivision there is a large statue of Parswanath and other similar images, all Jain. At Srawaka Hill, near Rafiganj is a cave with a beautiful figure of Parswanath. On the slab there are six carved images. There are traces of some inscription beneath that which cannot be deciphered now.

But most of these sites require to be scientifically excavated or at least to be intensively explored, in the absence of which it is not possible to determine their age and the character of their contents. Any attempt of identifying them with assumed historical sites on the basis of some general descriptions contained in the accounts of foreign travellers will be hazardous and risky.

CHAPTER III.

BUDDHA AND BODH GAYA.

I

Lord Buddha and His Penances at Bodh Gaya.

Before Lord Buddha or Sakya Muni, as he is also known in sacred literature, attained the supreme state of enlightenment called " *Sammsambodhi* ", he spent six long years of penance and meditation in a wood in the precincts of modern Bodh Gaya, formerly known as Uruvilva (the modern village Urela). The exact spot where he finally won Buddhahood, i.e., became free from the circle of re-births, was known as Bodhimandapa in ancient times; but now it is called " Bodh Gaya " by the local people in order to distinguish it, most probably, from the Hindu Gaya, the old town of Gaya (Andar Gaya), which is now one of the chief centres of Hindu pilgrimage.

Lord Buddha or rather Siddhartha, his early name, was the son of Suddhodana of Kapilvastu and belonged to the Sakya clan, a Kshatriya (warrior) tribe. Ultimately he renounced the life of ease and comfort and having left his father, wife and the newly-born child (Rahula, an impediment) pressed forward in search of truth. The sights of an ill person, an old and infirm man, a dead body and a serene monk had put him into a reflective and meditative mood and he was no longer a happy youngman and began to think of ways to remove the ills of wordly life. Here we have not to go into details about his various unfruitful attempts to find enlightenment in the ascetic meditation to secure peace by a course of self-mortification. The ascetic meditation affected by the teachers of Brahmanical philosophy, did not satisfy him. He wandered from place to place and at last he came to Gaya, which was a part of the then Magadha kingdom. Here along with five disciples of Rudraka, an eminent teacher of Rajagriha, he began to meditate on the Brahmayoni Hill. But Sakya Sinha did not find any peace and came to Uruvilvavana (the forest of Uruvilva, the modern Urela village). This place fascinated him.

At Uruvilva Sakya Sinha took a vow for the performance of the *Shadvarshika-vrata* (*Asphanaka Dhyana*), a penance for six years and remained there along with five mendicant friends, who became afterwards his first five disciples, meditating with rigid penance and austerities. Thus he reduced himself to a skeleton and was so stuck to the place that winters, summers, and rains could not dislodge him and he appeared as a fierce spirit to the passers-by and the villagers. At the end of the fast lasting six long years along with five other ascetics he realised that the mortification of the flesh had brought him no nearer to the truth he sought and that rigid penance and austerity were not the means of obtaining deliverance from the evils and sufferings of the mundane life. After spending six years in practising austerities in the sacred locality known as Uruvilva Sakya Sinha broke

fast by partaking the milk-rice offered to him by Sujata under the Ajapala banyan tree. The five ascetics left him in anger at this change of ideas about life and went to Banaras and began to live in Mrigadava of Rishipatana (Sarnath).

The tradition about the place from which he proceeded to the *Vajrasana* (Diamond-throne), handed down by the Chinese pilgrim Fa Hian, relates that he came to a cave, where he sat down and prayed that he might be granted a sign to show whether he was to arrive at the condition of perfect wisdom. Immediately his shadow appeared on the stone-wall, the earth shook and the mountain quaked, and he heard the voices of the *devas* (gods) telling him that that was not the place where he could obtain enlightenment. He then passed on towards the village of Senani and met on his way a grass-cutter (Sotthiya)), who offered him some bundles of grass, which he accepted. Having arrived at the Bodhi Tree, he scattered the grass on the ground and sat down facing towards east and made a vow not to get up till he obtained the supreme knowledge.(1)

On the *Vajrasana* which is said to have sprung up there miraculously Sakya Muni seated himself and began a long vigil, giving himself up to higher and higher forms of meditation. A great struggle between good and evil ensued. He was assaulted, as the Buddhist literature informs, by hosts of evils, by friends and demons of all sorts. Finding that the other evil spirits have no power to shake him, Mara, the spirit of sensuous desires, tempted him with the pleasures of the flesh in vain. Other temptations also followed, all of which he conquered.

Thus in the first watch of the night of the final struggle with Mara he gained a knowledge of all his former states of existence, in the second of all present states of being, and in the third the knowledge of the chains of causes and effects; at the dawn of day his spiritual illumination was complete, he knew all things and became the Buddha, the enlightened.

After obtaining the perfect illumination Lord Buddha went to a place, a little to the north-east and thence looked for a week at the sacred Bodhi Tree without removing his gaze from it. On enquiry by Samantakusuma, he told that the meditation he performed for seven days and nights was indication of *Prityahara-Vyuha* or *Kritartha-Upabhoga*. Between the place from which he looked at the Bodhi Tree for a week and his seat under the Bodhi Tree, he spent a week walking to and fro, from east to west. Wonderful flowers sprang up in the places on which he set his foot. This incessant walking is known as *Dirghachankam* in the Buddhist literature. He spent the third week by looking uninterruptedly at the *Bodhimandapa*. This action is called the *Animishalochana*. He spent the fourth week in seeing the eastern and western seas with his mind and this act is called the *Dahara-Chankram*. The fifth week was spent by making rounds near the house of Nagaraja Muchhilinda. Muchhilinda, the serpent-king, coiled his body round him as he sat in meditation and formed a canopy over his head to

protect him from the rain. He spent the sixth week under the shade of the *Nyagrodha* tree on the last day of which he made his first converts—Tapussa and Bhalluka, two merchants from Orissa who happened to pass by. The seventh week was spent in the grove of the tree known as *Tarayana* or *Rahayatna* tree.

After realising the truth Lord Buddha thought within himself, should he disseminate it throughout the whole world. Finally he decided to pass the knowledge to others as well. He first thought of his previous teachers, Arama, Kalama and Rudraka, but here he was hesitant. Then he thought of his five mendicant friends who had left him and were now practising at Sarnath. He came down from the *Bodhi-mandapa* and proceeded to the north for Sarnath and began his life-long mission.

After sending out his 60 disciples to preach to the people, he returned to Uruvilva. Here he converted three brothers, hermits with matted hair, who worshipped fire, known as Uruvilva Kasyapa, Nadi Kasyapa, and Gaya Kasyapa, together with 1,000 Brahmans who were their disciples. Accompanied by these, he went to the Gayasirsa Hill where he preached his ' burning ' sermon on the fires of the passions. In this fire sermon, which is said to have been suggested by a fire seen from the rocky crest of the hill, Buddha gave a key to the meaning of *nirvana*. He pointed out that all things are burning with the fires of the passions and lusts, and that a wise man, becoming weary of the world of sex, frees himself from passion. When free, he realises that his object is accomplished, that he has lived a life of restraint and chastity and that re-birth is ended. In this way Buddha comparing all life to a flame, brought home to his hearers the duty of extinguishing the fire of lust, and with it the fire of existence, and impressed upon them the importance of monkhood and celibacy for the accomplishment of that object. After staying for sometime near Gayasirsa, Buddha wended his way with his numerous followers to the court of king Bimbisara at Rajagriha. Henceforward he passes away from the scene of the great consummation and the record of his life in this district is confined to the neighbourhood of Yashtivana, where, we are told, he displayed great spiritual wonders for the sake of the *devas* and expounded the law for three months.

The detailed descriptions which the Chinese pilgrims have left of Gaya have enabled many of the sites visited by Buddha to be traced with some certainty. The name of Uruvilva has been perpetuated in the name Urel, a village close to Bodh Gaya. On the Dhongra Hill some two and a half miles from the great temple of Bodh Gaya, a cave marks the place on the Pragbodhi mountain where Buddha was warned that he must not stay and pilgrims still worship at Muchharin, the spot where Buddha was sheltered by the snake king Muchhilinda. Brahmayoni, the rugged hill towering above the town of Gaya, has been identified with the hill called Gayasirsa; Jethian is the modern name of Yashtivana; and close by, Tapoban with its hot springs, marks the

spot where the master walked for exercise. An account of these places is given in the chapter " Directory ".

II

Personages connected with the Shrines at Bodha Gaya.

Asoka the Great.

Let us first acquaint ourselves with the names or particulars of all those personages who were somewhat instrumental in bringing about the development of the Buddhist sanctuaries at Bodh Gaya. Chronologically Asoka (C-269—236 B. C.) is the first King associated with Bodh Gaya. He is revered in Buddhist traditions as Dharamasoka for his various works of piety. Asoka undertook pilgrimage and came to Bodh Gaya when he had been consecrated for 10 years to pay his respects to the holy site. His inordinate love for the Bo Tree (Bodhi Tree), we learn from the *Divyavadana*, roused up zealousy and revengeful spirit in the heart of his wicked second queen Tishyarakshita who had it cut down. But the tree was miraculously restored to life. According to the *Divyavadana* and the Ceylonese Chronicles during Asoka's reign and partly by his effort a graft of the Bo Tree was brought over to and planted in Ceylon. Two Barhut carvings represent the Bo Tree Asvastha, confronted by an Asoka pillar surmounted by an elephant. But as Dr. Barua says, " The reason for the erection at Bodh Gaya of an Asokan monolith ..... is still a matter of speculation ..... The monolith is noticed neither by Fa Hian nor by Hiuen Tsiang ..... But so long as the fact of its erection remains a matter of inference we cannot hazard anything beyond this observation that it is rather easier to presume its erection by the Maurya monarch than its disappearance caused by some unknown agent. " (Gaya and Buddha Gaya, Vol. II, pp. 11-12)

Kurangi.

Next in importance comes the noble Lady named Kurangi, whose name has been inscribed as a donor of the fifteen of the surviving pillars and the two coping pieces of the old sandstone railing. In the inscribed labels she has been given the honorific title of *aya* or *arya*, i.e., the noble lady and matron. She is described as the elderly wife of King Indragnimitra and a mother of living sons. Dr. Bloch and Dr. Barua opine that it was Kurangi whose munificence was responsible for the erection of the old sandstone railing, the old Diamond-throne and the Jewel-walk shrine. She has also been credited with the building of " Two retreats on a high ground on the north side of the holy site perpetuating the memory of her deceased husband, one for her own residence in her retirement and the other for the residence of the monks. "

Sirima.

The name of Sirima (Srimati) also occurs associated with that of Kurangi as a joint donor of two of the surviving coping pieces of the

sandstone railing. Her name has also been inscribed as a female donor on one of the surviving pillars of the old stone railing.

Nagadevi.

Another female name is that of Nagadevi, the wife of King Brahmamitra. She donated for the erection of the Yaksha-pillar of the old stone railing which was set up, according to Dr. Barua, on the western side of the Bo Tree along with a *Yakshani*-pillar in order to make the appearance of a false gate corresponding to the entrance on the eastern side.

Amogha and Bodhirakshita.

The name of Amogha occurs as a donor of the surviving rail-bars of the old stone-railing. Another donor of one of the rail-bars of the old stone-railing was Bodhirakshita of Tamraparn (Ceylon or region of the Temraparni river in South India). The name of the donor of one of the rail-bars cannot be deciphered from the mutilated inscriptions. During the reign of one King Trikamala, one of the inmates of Vinayadhara's monastery got installed two images of the Buddha still in the state of a Bodhisattava (Bodhisattava-patima) in Sambat 64 (A. D. 382-83).

Meghavarna of Ceylon.

Meghavarna, the king of Ceylon got erected costly edifice at Bodh Gaya during the reign of Samudragupta for the accommodation of Ceylonese pilgrims. This edifice was the famous *Mahabodhi Sangharama*. During Yuan Chwang's visit there were 1,000 Buddhist monks of the Sthaviravada sect living in the *Sangharama*.

Mahanama II of Amradvina and Other Monks of Ceylon.

Mahanama II is the author of a lengthy Sanskrit inscription dated Sambat 269 (A. D. 588) in which it has been traced that pedigree as a monk dates back to the Venerable Mahakasyapa who was entrusted with the task of preservation and transmission of the *Sanyuktagama*. Mahanama II belonged to a place known as Amradvipa (Mango Island) in Ceylon. In another inscription one Mahanama appears as a donor of an image of the Buddha in a temple. Probably both the persons are identical. Names of other monks, Dharmagupta, Damshtrasena and Dharmadasa and a pilgrim Bodhisena from Ceylon occur in the inscription as having installed images of the Buddha at the holy site.

Sasanka, the Saiva King of Bengal.

Yuan Chwang makes mention of Sasanka, the Saiva king of Gauda (Bengal) and the powerful eastern rival of Rajyavardhana of Kanauj, as a sworn enemy of Buddhism and destroyer of certain shrines of Bodh Gaya. Dr. Barua has tried to prove that Sasanka has been blackmailed in the Si-Yu-Ki of Yuan Chwang, because the latter could not understand the significance of the removal of some structures. He says that the partial demolition of the structures and the dismantling and removal of the old stone railing were necessitated by the construction of the Bodh Gaya temple requiring a large site. According to

Dr. Barua, then it is the Saiva king under whose auspices the Buddhist shrine was built at Bodh Gaya. Dr. Bloch says that at that time the Buddhas and the Saivas lived together on friendly terms in Bodh Gaya as they probably also did at many other sacred places in India. The oldest historical reference to the existence of Saivas at Bodh Gaya is found in Si-Yu-Ki of Yuan Chwang.* " The present temple had been built by a Brahmin acting on advice given to him by Siva in the Snow Mountains and the neighbouring tank had been built by the Brahmin's brother also according to Siva's advice. "

The builder of the *Mahabodhi Vihara*, according to Yuan Chwang, was a Brahmana devotee of Siva-Mahesvara who proceeded to raise the edifice to the glory of the Buddha in obedience to a command from his own deity. According to Dr. Barua, he was a minister connected probably with the court of King Sasanka. The younger brother of the Brahmana, builder of the *Mahabodhi* excavated the *Buddhapokhara*. Also we have to note that the Brahmana builder employed a Brahmana sculptor to carve the figure of the Buddha installed in the main sanctuary of the famous shrine. He took six months in the skilful and artistic carving of the image.

Purnavarma, the Builder of the Present Railing.

Purnavarma, the pious king of Magadha, and the last of the race of Asoka Raja, was, according to Yuan Chwang, the personage who reared up a new Bo Tree from a root of the parent tree that perished shortly after the tragic death of King Sasanka. He is also credited with the erection of the present railing on a wider plinth around the Great Temple and that within the enlarged framework of the earlier sandstone railing dismantled at the time of the building of the temple of Bodh Gaya.

Prakhyatakirtti, a Ceylonese Sramana.

Prakhyatakirtti, the illustrious Buddhist *Sramana* of Ceylon came to Bodh Gaya in the seventh or the eighth century A. D. According to Dr. Barua, it was he who caused a new temple to be erected adjoining the Bo Tree and the Diamond-throne. He whitewashed the Great Temple at the cost of 250 *dinaras*, made a provision for recurring repairs of the *Mahabodhi Vihara*, the burning of a lamp of *ghee* before the image in the main sanctuary of the great shrine and for burning of another lamp of *ghee* before the brass image installed in the Ceylonese *Sangharama* and provided it with a new water reservoir. Along with him came Udayasri, a Ceylonese Buddhist pilgrim accompanied by his wife and son and caused an image of Buddha to be installed at Bodh Gaya.

Kesava, Purnabhadra and Tunga.

In the twenty-sixth year of the reign of King Dharampala, Kesava caused a stone-slab bearing the figure of a *Chaumukhi Mahadeva* to be installed inside the Great Temple for the benefit of the erudite *Saivite*,

*Yuan Chwang stands for Hieun Tsiang (P. C. R. C.).

Brahmana scholars of the locality. Purnabhadra, a Buddhist king of Sindh erected a *gandhkuti* (temple) at Bodh Gaya and installed three Buddha images in it. Likewise, king Tunga of the Rashtrukuta family, caused a *gandhakuti* to be built at Bodh Gaya.

Kyanzittha, Sri Dharmarajaguna and Thera Kathab.

Kyanzittha is the first ruler of Pagan in Upper Burma who made an honest but unsuccessful attempt to repair the *Mahabodhi Vihara* in the eleventh or twelfth century A. D. He deputed Shri Dharmarajaguna, who was his preceptor, with sufficient money for the repair work which proved a failure. Thera Kathab (Kasypa) also accompanied Sri Dharmarajaguna to Bodh Gaya.

Alaungsithu Letyaminan.

At the instance of Alaungsithu, who was the immediate successor of king Kyanzittha, King Letyaminan of Arracon undertook the repair work of Bodh Gaya including the Great Temple. Credit goes, thus to Letyaminan for the first costly repair of the Great Temple. In the repair work three persons, Pyuthakin, Katha and Wardath, who were respectively the prince, the minister and a Buddhist Thera, took part. Later on Htilo Minlo, the king of Upper Burma, built a famous *Mahabodhi* pagoda in the holy city of Pagan.

Asokavalla, Sahanasana and Viryendra.

During the reign of Lakshmanasena, Asokavalla, the pious and tolerant Buddhist King of Sapadalaksha (Sivalik), and the Mahayanist acting on the petition from the Kassmir pandit Chattapadhi, the King's pandit Mushala, the worthy Sankaradeva and Trailokyabrahma built a monastery at Bodh Gaya. Purushottamadasa, the king of Kama, set up a *gandhakuti* at Bodh Gaya. Sahanasana, the treasurer of prince Dasaratha, the younger brother of king Asokavalla and the Mahayanist made meritorious gift at Bodh Gaya during the reign of Lakshmanasena. Virvendra, a Mahayanist monk of Sompura and the inhabitant of Samatata, installed a remarkable figure of the Buddha attended by the Bodhisattva, Avalokitesvara and Maitreya.

Dhammazedi and Sri Dharmarajaguru.

Dhammazedi, the pious king of Lower Burma and the author of the Kalyani stone-inscription, sent a Buddhist Mission to Bodh Gaya to make drawing of the shrines for pious erections of the same in his own capital. Sri Dharmarajaguru, the Buddhist *Thera* from Lower Burma made a gift of a large copper-guilt umbrella at Bodh Gaya.

Thakuras, Thakuranis and Jindasa.

Between Sambat 1359 and 1388 Thakuras and Thakuranis, the Buddhist pilgrims from Karisa in Sindh of the Punjab visited Bodh Gaya and made some important votive offerings. Jindasa, the learned Buddhist pilgrim from the country of Parvata near Multan, left a votive record inscribed on the present temple railing.

Bodawpaya.

Bodawpaya, the king of Upper Burma and the ruler of the Almopra dynasty of Ava, sent a mission to Bodh Gaya. The second Burmese repair of the *Mahabodhi Vihara* was conducted by the predecessor of king Thebaw, the last independent king of Upper Burma. Gopapala and Dharma Simha were the two expert masons of Bengal who were employed for the last Burmese repair of the *Mahabodhi Vihara.*

III

The Mahabodhi Vihara.

The great Bodh Gaya Temple has been designated *Mahabodhi Vihara*, by the Chinese pilgrim Yuan Chwang who came to India in the seventh century, A. D.(2) during the reign of Harshavardhana. The Great Temple has been called by General Cunningham as *Mahabodhi.* He has collected certain historical informations to prove his standpoint, such as, (*i*) he heard people using it as a common name for the Great Temple of Bodh Gaya;(3) (*ii*) Yuan Chwang's Travels refer to the word *Mo-ho-ou-ti*, i.e., *Mahabodhi Vihara*; (*iii*) Beal's references to the Chinese pilgrim of the seventh century using the same name; (*iv*) Raja Dharampala(4) makes mention of the same name in his Brahmanical inscription at Bodh Gaya, recording a grant made in 850 A. D.; (*v*) Raja Asokavalla mentions the same name in his two inscriptions (Circa 1157 A. D.); and (*vi*) all the inscriptions of the granite pavement slabs ranging from 1302 A. D. to 1331 A. D. make use of this name. Cunningham drops the erroneous title of Buddha Gaya occurring first in apocryphal inscription of Amara Deva.(5) Thus according to Cunningham the name of Mahabodhi was the common appellation for the holy site where Sakya Muni had attained Buddhahood. Of course, the terms *Bodhi* and *Mahabodhi* apply primarily to the holy Pepal tree, or *Bodhi-druma* (Bo Tree).

The Great Temple stands to the east and just in front of the present Bo Tree (*Bodhi* Tree).

The Bo Tree must have , during the course of so many centuries, died and survived through grafts and seeds.

The Present Bo Tree.

The present tree has leaped into the proud position of the Bo from the year 1876 which witnessed the death of its immediate predecessor. When Dr. Buchanan Hamilton saw it in 1811, it was in full vigour. It could not then in all probability have exceeded two hundred years in age. Cunningham saw it in December, 1862 " very much decayed; one large stem to the westward with three branches, was still green, but the other branches were barkless and rotten. " Cunningham saw it again in 1871 and 1875, but afterwards in 1876 the only remaining portion of the tree fell over the west wall in a storm, and the old *Peepal* tree was gone. Many seeds, however, had been collected, and young scions of the present tree are in existence to take its place.(6)

The *Mahabodhi Vihara*, i.e., the Great Temple at Bodh Gaya, known today as Bodh Gaya Mandira is regularly visited by thousands of persons from different parts of the country every year. The 2,500th anniversary of Lord Buddha attracted lakhs of visitors from all over the Buddhist world in 1956.

The temple as it stands today, appears as a building with straight sides forming a square truncated pyramid, 48 feet at its base and between 160 and 170 feet in height. Cunningham's description points out that it is built of bluish bricks, with a coating of plaster. The four faces present several tiers of niches, rising one above the other, each of which, no doubt, once held a Buddhist figure. The entrance on the eastern side was certainly an addition to the original building as its course of bricks did not correspond with those of the main body of the temple.(7) Yuan Chwang describes the buildings in the following words which might prove interesting to the readers. This description is of the year near about 637 A. D.

" To the east of the Bodhi Tree there is a *Vihara* (temple) about 160 or 170 feet high. Its lower foundation wall is 20 or more paces in its face. The building (pile) is blue, tiles (bricks) covered with *chunam* (burnt stone lime); all the niches in the different storeys hold golden figures. The four sides of the building are covered with wonderful ornamental work; in one place figures of stringed pearls (garlands); in another figures of heavenly *rishis*. The whole is surrounded by gilded copper *amalaka* fruit. The eastern face adjoins a storeyed pavilion, the projecting caves of which rise one above the other to the height of three distant chambers; its projecting caves, its pillars, beams, doors, and windows are decorated with gold and silver ornamental work, with pearls and gems let in to fill up interstices. Its sombre chambers and mysterious halls have doors in each of the three storeys. To the right and left of the outside gate are niches-like chambers; in the left is a figure of Avalokitesvara Bodhisattva, and to the right a figure of Maitreya Bodhisattva. They are made of white silver, and are 10 feet high. "

Dr. Mitra and Cunningham have quoted an accidental newspaper notice published in Calcutta,(8) which gives an account of the *Mahabodhi Vihara* what it was in the last century :—

" The whole of the plinth and the lower mouldings buried under accumulation of rubbish; the floor of the sanctum and of the great hall in front 4 feet lower than the level of a rough stone, floor laid by the Burmese, who had partially cleared away the heaps of rubbish in front, the great hall roofless; the half hall, or porch of the second storey, roofless; the whole of the front of the temple above the land of the third chamber fallen, disclosing a great triangular gap, about 20 feet high and 12 feet wide at best; the stairs leading up from lowerest floor or ground floor or terrace, from which the towers spring, roofless; the whole of the facade of the platform to the east, a mound of ruins; the whole south facade of platform ruinous, but retaining here and there portions of original work; the entire west face of the platform of the

temple buried under rubbish, which itself was held by a rivetment wall, 32 feet high, a plain brick and mortar, unplastered and looking for all the world like a dilapidated jail wall. "

The above presents a very dismal picture of the *Mahabodhi Vihara* in the nineteenth century. The temple was in ruin. Doubtless, there were several repairs and alterations from time to time, but the temple could not stand the onslaughts of weather and times, despite the repeated efforts made by the Buddhists for the preservation of their greatest known shrine in India in its pristine glory. At the instance of Sir Ashley Eden, the then Lieutenant Governor of Bengal, the laudable restoration was undertaken by Mr. Beglar, General Cunningham and Dr. Rajendra Lal Mitra in 1880. Credit goes to the latter who did not leave any stone unturned in repairing the Great Temple and resuscitating what it had with it and in its surroundings. The master mind of Cunningham and others not only tried to bring its actual shape in relief, but also constructed a storey, behind the various vicissitudes it had to pass through during the course of so many centuries, collecting materials on the basis of direct and indirect evidences.

The Builder of Great Temple.

Yuan Chwang is definite about the fact that the Great Temple of Bodh Gaya was not built by king Asoka, though Chiang Hsia-pias, the composer of the famous Chinese hymn of praise, has, in high terms of eulogy, credited him with the erection of this temple. In one Burmese inscription, whose author is unknown, it is expressly mentioned that the *Mahabodhi Vihara* was one of the 84,000 shrines erected by His Gracious Majesty King Sri Dharmasoka, the great ruler of India (Jambudvipa) at the end of two hundred and eighteenth year of Buddha's demise, on all the important holy spots associated with Buddha's life.(9) In Beal's Buddhist Records we read Yuan Chwang definitely saying that " on the site of the present *Vihara* (temple) Asoka Raja at first built a small *Vihara* (temple). Afterwards there was a Brahmana (votary of Siva-Maheswara) who reconstructed it on a large scale ".(10) Yuan Chwang has again written, in this respect, that the younger brother of this *Saivite* Brahmana was the excavator of the tank *Buddhapokhar*, to the south of the temple and that the maker of the beautiful Buddha image enshrined in the newly built temple, was a skilful Brahmana sculptor employed by the Brahmana builder of this great shrine.(11)

Dr. Barua's Views.

Dr. Barua does not ascribe to King Asoka's piety the erection of the earlier smaller shrine referred to by Yuan Chwang. He says that the only smaller shrine which may be believed to have existed and stood in front of the original Bo Tree as anything like a shrine, is the Diamond-throne temple (*Vajrasana*), which was not brought into being by the King Asoka but some such personage as Kurangi, the Matron and Lady Kurangi, to whose munificence the ancient stone railing was

mainly due.(12) The Diamond-throne temple still exists inside the present temple without its covering roof and with its four pillars broken and damaged. To yield the required site for the Great Temple this small shrine had to suffer partial destruction along with the Jewel-walk shrine. Cunningham believed that the *Mahabodhi Vihara* existed at the time when Fa Hian visited India on the ground that the latter has mentioned in his book Fo-kwo-ki that Bodh Gaya had shrines and images. Dr. Barua says that the Great Temple must have come into existence sometime after Fa Hian's visit and decidedly before the coming of Yuan Chwang. It is a fact that the temple and its quadrangular stone enclosure came into existence sometime before Yuan Chwang's visit in the first half of the seventh century A. D. " The stone enclosure was just a granite enlargement of the old sandstone railing that once surrounded the original Bo and the old Diamond-throne temple. " As we have seen above, according to Dr. Barua's studies on the basis of Cunningham's discoveries, the necessity for removal of the earlier railing arose from requirements of the great shrine occupying a site even larger than that of the railing itself. Dr. Barua surmises that Yuan Chwang " seems to record the dismantling of the earlier railing and the practical destruction of the old Diamond-throne temple and Jewel-walk shrine as a work of desecration of Buddhism on the part of the wicked Saiva King Sasanka of Bengal. " Yuan Chwang says that the granite enlargement of the old sandstone railing was the pious work of the Buddhist King Purnavarma of Magadha, the last of the race of Asoka Raja, immediately after the tragic and sudden death of Sasanka. Dr. Barua believes that " the laudable work of construction of the great temple undertaken by a Brahmana minister of *Saivite* persuasion, connected presumably with the court of Sasanka, was attended with the dismantling and partial demolition of certain structures as its regrettable exigencies, and that for some reason or other—may be the tragic death of king Sasanka—the task of setting up the enlarged railing around the temple and the planting or rearing a new Bo sapling had to be left to be accomplished by Purnavarma. " According to this supposition of Dr. Barua the building of the *Mahabodhi Vihara* can by no means be assigned to a date earlier than the reign of king Sasanka, who was the powerful eastern rival and contemporary of king Rajyavardhana, the elder brother and immediate predecessor of the Pushpabhuti king Harsha of Kanauj. One of the coping stones of the present stone railing affords an information about the earliest available testimony regarding the repairs of the Great Temple. There is no mention of any date, nor is there any reference to any king or other known person. However, the style of writing, employed in the inscription, which consists of two lines, and the beginning and end of each of which are missing, allows us to put down the date at about the sixth or seventh century A. D.

The Burmese Attempt and Interests in the Mahabodhi Vihara.

A serious attempt was made by king Kyanzittha of Pagan (1082—1112) to repair the Great Temple. Harvey in his History of Burma

says that " king Kyanzittha gathered together gems of diverse kinds and sent them in a ship to build up the holy temple at Buddha Gaya and to offer lights which should burn for ever. "(13) But as can be inferred from the Burmese inscriptions at Bodh Gaya, " this previous attempt on the part of king Kyanzittha proved unsuccessful. " Harvey informs us that it is during the reign of king Allaungsittu (1112—1167), his immediate successor, that a ruler of Arracan, king Letyaminan, who gained back his ancestral throne with the aid of king Allaungsittu, undertook, in fulfilment of the wish of his benefactor, to repair the sacred shrines of Bodh Gaya, the work of supervision having been entrusted to Panthagu, the son of the lord of Seinnyet.(14) The work of repairs conducted by the munificence of the ruler of Araccan was not confined to the Great Temple, it was extended to other structures also, as can be known from the new carvings on some of the granite pillars of the temple railing, such as human figures and *stupa* models of purely Burmese style and pattern. This fact proves that the railings were also repaired along with the temple. Cunningham says that the Burmese inscription at Bodh Gaya is, no doubt, an epigraphic record of the ceremonial repairs of the Bodh Gaya temple and other shrines done under the auspices of the ruler of Araccan king Letyaminan.(15) Harvey informs us that king Htilo Minlo who reigned in the thirteenth century tried to earn a great fame by building a new temple, namely the *Mahabodhi* pagoda, in the city of Pagan on the very model of the Great Temple at Bodh Gaya.(16) The inter-connection of the history of the Buddhist Holy Land with that of Burma went on further. King Dhammazedi of Pegu (1472—1492 A. D.) sent a mission from Lower Burma to Bodh Gaya to take saplings of the holy tree and plans of the temple for buildings at Pegu.(17) Harvey mentions that king Bodawpaya of the Alompara dynasty, of which king Thebaw was the last independent ruler, is known to have despatched a similar mission in A. D. 1810.(18) Cunningham found three inscribed bricks in the steeple of the delapidated temple, one of which shows the square characters of Upper Burma and two letters distinctly record the name of Aya.(19) This indicates that either Bodawpaya himself or some other king of Ava (Mandalay) and some other predecessors of king Thebaw did the last work of repairs of the Bodh Gaya temple before it was repaired by Cunningham. The other two bricks found by Cunningham gives us the names of Gopapala and Dharmsimha, who were the two masons employed to carry out the last Burmese repair works of the Great Temple.

Cunningham's Efforts.

On hearing that the Great Temple was in ruins, when it was finally repaired by Cunningham, one may put a pertinent question, ' how could General Cunningham and others repair the temple without destroying its original structure and style? ' Of course. it was a problem to Cunningham as well before taking up the work of repair and restoration. The restoration of the Bodh Gaya Temple by Cunningham and Beglar, as it now stands with a high pyramidal tower in the centre and

four similar towers at the four corners, has been based on a small model found amongst the ruins which, it has been presumed, depicts the design of the building, as it existed in early times. Another model has been discovered at Mrohuang, the ancient capital of Araccan, and is now preserved in the Indian Museum, Calcutta.(20) An earthen plaque, found at Kumrahar, near Patna represents a temple, somewhat similar in design, while a fourth one hails from Mathura. But the representations differ from each other in detail and fail to give an exact idea of the original. (Coomaraswamy : History of Indonesian Art, pp. 80-81.)

IV.

Other Important Old Shrines at Bodh Gaya.

The Old Stone Railing : the Prachina Sila Prakara.

Around the Bo Tree and the *Mahabodhi Vihara* there is a quadrangular stone railing. Dr. Bloch in his note on Bodh Gaya in Archæological Survey of India,(21) characteristically remarks about the present stone railing which offers a problem to the modern Indian archæologists and historians. It consists of two different parts, which may at once be distinguished from each other, not only by the difference in the style of carvings but also by different materials, from which each of them has been made. The old set, Cunningham's so-called ' Asokan railing ', is made of sandstone from the Kaimur range of hills, near Sasaram, in the district of Shahabad; a later set, probably of Gupta time (300—600 A. D.), is made of a coarse granite, or gneiss, such as one finds employed, to a large extent, in late temples in Magadha or Bihar. The older set has a number of relievos representing the usual scenes, well known to us from other ancient Buddhist railings, e.g., the Indrasalaguha; the purchase of the Jetavana by Anathapindaka Lakshmi bathed by the Diggajas; Suryya standing on a chariot drawn by four horses, etc. On the later Gupta pillars of the railing we meet with ornamental figures only, such as *Garudas, Kirtimukhas, stupas*, etc., bearing in every detail the well-known characteristics of Gupta art, such as we find at Sarnath and other ancient sites in India. Another point of difference between the two sets lies in the fact that sandstone pillars, rails, and coping stones of the earlier type have inscriptions, whereas the granite structures have no inscriptions. During repairs of the great temple Cunningham was able to trace out the plinth of an earlier and smaller sandstone railing on the site of the temple.(22) The earlier railing consisted of some 64 pillars, 15 on the north side including the two corners; 15 on the south side including the two corners; 18 intermediate pillars on the west side; and 16 intermediate pillars on the east side including the two gates.(23) Thus the earlier enclosure was blocked on three sides and had just one entrance or gateway in the middle of the east side. The sandstone railings have thus an independence of their own in the sense that, interwoven and linked on each side between two corner-pillars all the four of which are made of

sandstone, they can form a quadrangular fence of smaller size, while the granite railing lacks in such independence. It can be definitely said that the quadrangular frame as suggested by the four corner-pillars is that of an earlier and smaller sandstone enclosure.(24) The two sets of the railings can thus be separated. As the quadrangular stone railing stands today, it is definitely of two sets, as said above, which are interwoven and set in distinct blocks on each of the four sides, if not at each of the four angles.

The old stone railing, which is the earlier and smaller one, was erected evidently to enclose the Bo Tree which stood almost in the centre with the most ancient known Diamond-throne temple in front. Cunningham says about the measurements of the pillars of the earlier railing thus : " The shaft (of the pillars of this ancient railing) average about 14 inches by 12 inches in section, the corner pillars being perfect squares of 14½ inches each side ..... and arrangement of 64 pillars would cover ..... just 246 feet 9 inches leaving an opening of 6 feet to 8 feet for an entrance on the east side ".(25) The rail-bars are of the usual double cornered section to fit into the almond-shaped holes to the side of the pillar. There being altogether 63 spaces to be covered and three holes in each space, the total number of rail-bars was 189 (63 × 3) at the most.(26) The height of the old railing was 7 feet 10 inches above the plinth, the coping being 1 foot 2 inches, and the pillars 6 feet 8 inches. If we add height of the plinth the height of the railing would be 10 feet above the level of ground. There are rail-bars *in situ*, 9 in the eastern half of the present railing to the south of the temple and 4 in the eastern half of the north side. Two rail-bars are kept in the Indian Museum, Calcutta which have inscriptions. Cunningham has said about one more inscribed rail-bar which is not traceable today.(27) The sandstone copings *in situ* can cover the space of 12 pillars in the eastern portion of the south side of the present railing. Some of the copings have inscriptions. The outer faces of the coping stones are ornamented with continuous bonds of lotus flowers, and the inner faces with long strings of animals, some natural, but others quite fabulous, there being elephants and lions, bulls and dear, goats and rams.(28) The inner faces contain a queer sort of heraldic designs in which the man figures as a lord over the rest of animals. Lotus flowers on the outer faces are of two sorts : (*i*) a continuous row of five varieties of lotus flower carved in a uniform order, and (*ii*) the lotus flowers trenching one upon the other and partly overlapping one another. Thus there are two sorts of coping in the sandstone railing.

The sandstone enclosure of Bo Tree has been described as " Asoka railing " by General Cunningham, which is not accepted by Dr. Barua. As a matter of fact, the inscribed votive labels clearly indicate that it is primarily an erection of the noble lady and matron Kurangi, the elderly wife of King Kausikiputra Indragnimitra who belonged probably, according to the view of Dr. Barua, to a neo-Mitra dynasty. Dr. Barua says that long before one could think of construction of the present

temple there was the great Bo Tree, the memorable spot of which came to be marked with an Asokan monolith bearing the standing figure of an elephant on its capital. The same Bo Tree with a small Diamond-throne temple in front, became enclosed by a quadrangular railing of sandstone erected by Kurangi and others probably towards the close of the first century B. C. with a regular gateway on the east side and a false gate on the west.

The Old Diamond Throne Temple : Prachina Vajrasana Gandhakuti.

When the repair work of the Great Temple was going on Cunningham found out three distinct layers in the flooring of its main chamber on the ground floor, the upper layer being represented by a granite pavement, the middle layer by a pavement of sandstone, and the lower layer by a plaster floor. Cunningham found a basalt throne with the ornamented pilasters in front, the throne of which the blue stone facing stood on the granite pavement. Cunningham removing this pavement discovered a second throne behind the first four pilasters in front and it showed a plaster facing " much broken and shattered. "(29) When he removed this plaster facing of the second throne he discovered a ball of stiff earth or clay containing relics, such as a gold coin of Huvishka. and other articles of gold like crescent, buttons, large and small discs, etc., five punch-marked silver coins, large and small silver discs, etc., and 145 gems, like corals, crystals, sapphires. emeralds, etc. Cunningham also got after removing the whole of plaster from the sandstone front, a third throne of polished sandstone behind the second with four pilasters in front. This was just like the one as designed in the Barhut carving representing a great scene of Buddha Sakyamuni's enlightenment (*Bhagavato Sakayamuni Bodho*).(30) Cunningham also found two pillar bases *in situ*; one on each side of the sandstone throne, at equal distance from ends, they were also found to be 10 feet 9½ inches apart from centre to centre. According to Cunningham the pillars must have been about 12 feet high for they were about 1 foot in diameter. A third pillar-base was also found proving that sandstone throne had a canopy or covering roof supported by four pilasters. This makes the sandstone throne like that represented in the Barhut carving. Cunningham's discovery proved very important and interesting, for it brought out the existence of the old Diamond throne or the *Prachina Vajrasana Gandhakuti*. This polished sandstone had floor pilasters containing it. According to Cunningham " the position of this throne and the open pillared chamber or hall of worship stood just in front and to the east of the original Bo Tree and on a central spot within a stone enclosure surrounding the great Bo ". Doubtless, the old Diamond-throne chamber is the earliest known structure which suggested the idea of a minature Bodh Gaya Temple, the *Mahabodhi*. This was demolished at the time of the erection of the Great Temple. As said earlier, Yuan Chwang ascribed this temple (Old Diamond Chamber) to Asoka. He says, " on the site of the present *Vihara* (temple), Asoka Raja at first

built a small *Vihara* (sanctuary). Afterwards there was a Brahmana who reconstructed it on a large scale. "(31) But latest researches do not subscribe to the theory that king Asoka built the structure. As Dr. Barua says, " the credit of construction of the sanctuary must be given to the noble lady and matron Kurangi, the elderly wife of king Kausikiputra Indragnimitra, than to any other person. There is no other relic of Asokan art in the century than a highly polished sandstone slab serving as the lower cover for the ancient Diamond-*throne*.(32) The upper covering slab is decidedly a work of a later age. "(33)

At present we find that the upper sandstone slab of the ancient Diamond-throne has been kept over the new throne standing outside and against the back wall of the Great Temple. In the outer *Vajrasana* the sandstone slab rests on a brick platform 3 feet 4 inches in height, which is ornamented with boldly moulded figures of men and lions of very early work. Cunningham assigns this throne to the time of the later Indo-Scythians and earlier Guptas.(34) But Dr. Barua on the ground of the mutilated inscription and its later forms ascribes it to the times of Kurangi and Srima. The whole surface of the slab is carved with geometrical pattern, circular in the middle, with a double border of squares, and all the four faces are richly carved with pigeons and the conventional acanthus flowers and the geese of Asokan fame.(35)

Fa Hian describes the Diamond-throne as follows : " The foot of the Bo Tree is just one of those sacred spots at Bodh Gaya on which men in after times raised towers (shrines and placed figures of Buddha). " (36) Yuan Chwang's description is full of exaggeration and is semi-allegorical. He mentions : " In the middle of the enclosure surrounding the Bodhi Tree is the Diamond-throne (*Vajrasana*). In former days, when the *Bhadrakalpa* was arriving at the period of perfection (*vivartta*) when the great earth arose, this (throne) also appeared. It is in the middle of the great *Chiliocosm*, it goes down to the limits of the golden wheel (the gold circle) and upwards it is flush with the ground. It is composed of diamond. In circuit it is 100 paces or so. On this the thousand Buddhas of the *Bhadrakalpa* have sat and entered the Diamond-*Samadhi;* hence the name of the Diamond-throne. It is the place where the Buddha attained the holy path (the sacred way of Buddhahood). It is also called the Bodhi-manda. When the great earth is shaken, this place alone is unmoved ..... after *nirvana* of the Buddha, the rulers of the different countries having learned by tradition the measurement of the Diamond-throne, decided the limits from north to south by two figures of *Kuan-tree-tsai* (Avaloketesvara) Bodhisattva there seated and looking eastward. "(37)

As has been referred to above, the old Diamond-throne seems to have been constructed on the model of a design in the Barhut carving. This throne is a cubical seat of stone serving the purpose of an altar for making offerings by the worshippers in honour of the Buddha. As

said above, the throne has two covering slabs, one placed over the other, the lower one being highly polished plain slab, and the upper showing the geometrical patterns as an ornamental feature of its upper surface, and both resting on a square frame-work of eight such pillars, four on the front side and four on the back.

What is a *Vajrasana* after all? A *Vajrasana* is but an artistic representation of the manner in which the Buddha stationed himself at the foot of the Bo Tree with the firm determination not to move from his seat until his efforts were finally crowned with success. Dr. Barua says that a Diamond-throne symbolises the enthronement of a truimphant human will to do or die, to conquer and transcend.

Animesh Chaitya.

Yuan Chwang furnishes us with an information regarding the *Animesh Chaitya*, where the Buddha is said to have spent the second week after his enlightenment (the third week according to some authorities), standing with his gaze fixed upon the scene of victory at the foot of the Bo Tree.(38) He says " on the left side of the road, to the north of the place where the Buddha walked, is a large stone (mound), on the top of which, as it stands in a great *Vihara* (shrine), is a figure of the Buddha with his eyes raised and looking up. Here in former times the Buddha sat for seven days contemplating the Bodhi tree; he did not remove his gaze from it during this period, desiring thereby to indicate his grateful feelings towards the tree by so looking at it with fixed eyes. "(39) Fa Hian also points out that " men in after times raised towers (shrines) and placed figures (of Buddha). "(40) The Jataka Nidana Katha locates it at a short distance towards the north-east from the Bo. Dr. Barua says that " the location suggested by the great Chinese pilgrim holds true of the existing temple which stands on a hillock like mound and looks like a brick-built tower with its narrow arched entrance on the east side. The image enshrined in it is a standing figure of the Buddha, the form of whose eyes is suggestive of the attitude of a steadfast gaze. This *chaitya* was also repaired by the Government. It is square at the base and tapering towards the top, the height being 55 feet. The entrance is from the east which leads to a small room 16 feet square. At present there is small image of a Bodhisattva inside the shrine. "

Ratna-chankrama Chaitya: The Jewel-walk Shrine.

The second spot close to the Bo Tree where the Buddha spent the third week (the second week according to some authorities)(41) after his enlightenment meditatively walking to and fro (backwards and forwards, as Fa Hian puts it), from west to east and from east to west. This spot has been given the name of *Ratna-Chankrama-Chaitya* or the " Jewel-walk shrine " by the Buddhist teachers. The terraced walk which is nothing but a platform of brick is " 53 feet long, 3 feet 6 inches broad, and a little more than 3 feet in height. "(42) The upper surface contains eighteen lotus flowers representing serially a

distinct footprint of the Buddha. Yuan Chwang had seen this. In one of the Barhut bas reliefs we find a fascinating design of the Jewel-walk shrine with an ornamented platform and an open pillared hole with a gabled roof. It is not unlikely that the Barhut carving gives us an artistic design of the sanctuary which was actually built on the spot of the Buddha's Jewel-walk at Bodh Gaya prior to the visit of Yuan Chwang, prior to the erection of the Great Temple and also prior to the visit of Fa Hian. Cunningham and Beglar furnish sufficient data that this sanctuary, too, like the Barhut bas relief " consisted of an ornamented platform and a pillared hall or cloister, roofed over by a canopy ". The age of the Jewel-walk shrine is the same as that of the old stone-railing as the *Brahmi* letter marks on some of the fixed pillar bases and a surviving pillar-shaft resemble that on the railing.

Ratnagriha Chaitya: The Jewel-house Shrine.

The small roofless shrine in the midst of votive *stupas* in the northern compound is designated *Ratnagriha-Chaitya.*(43) This is the spot on which the Buddha remained seated cross-legged and spent the fourth week after his enlightenment. Yuan Chwang gives the following description of the spot: " Not far to the west of the Bodhi tree is a large *vihara* (shrine), in which is a figure of Buddha made of teen-shih (brass), ornamented with rare jewels; he stands with his face to the east. Before it is a blue stone with wonderful marks upon it and strangely figured. This is the place where the Buddha sat on a seven-gemmed throne made by *Sakra Davaraja* when Brahmin-raja built a hall for him with previous substances, after he had arrived at complete enlightenment ..... From the time of the Holy One till the present is so long that the gems have changed into stone. "(44)

The Mahabodhi Sangharama.

Fa Hian has mentioned three monasteries at Bodh Gaya in the neighbourhood of the Bo Tree. These monasteries were full of Buddhist monks. But Yuan Chwang makes mention of only one *Sangharama*, built by a Ceylonese king. He found it in existence outside the northern gate of the (outer) wall of the Bodhi Tree. According to him the monastery had six halls, with towers of observation (temple towers) of three storeys. The monastery was surrounded by a wall of defence, thirty or forty feet high. The utmost skill of the artist had been employed, the ornamentation was in the richest colours (red and blue), the statue of Buddha was cast of gold and silver, decorated with gems and precious stones. The *stupas* were high and large in proportion, and beautifully ornamented; they contained relics of Buddha. The bone-relics were as big as fingers of the hand, shining and smooth, of a purple colour and translucent. The flesh relics were like true pearl, of a bluish red tent. Every year on the full-moon day of the month of *Baisakha* (April-May) and in celebration of the anniversary of the day of Tathagata's enlightenment these relics used to be taken out for public exhibition. The inmates of the monastic abode were more than 1,000 monks, they studied the Great

vehicle and belonged to the *Sthavira* school. They carefully observed the *Dharm-vinaya*, and their conduct was pure and correct.(45) Yuan Chwang goes on saying that " every year when the *bikshus* broke up their yearly rest of the rains, religious persons came there from every quarter in thousands and myriads, and during seven days and nights they scattered flowers, burnt incense and sounded music as they wandered through the locality and paid their worship and presented their offerings. These Buddhist priests of India used to enter on *Wass* (yearly rest of the rains) on the first day of the month of *Sravana* (July-August) and give up their retreat on the 15th day of the month of *Asvina* (September-October), which corresponded with the Chinese 15th day of the eighth month. "(46)

The *Mahabodhi Sangharama*, described above, was tenanted at the time of Yuan Chwang's visit by the *bikshus* of Simhala (Ceylon). " The *Vajrasana Mahabodhi* monastery is mentioned again by about A. D. 670, by the pilgrim Hwi Lun, as the same as the one built by a king of Ceylon, in which priests of that country formerly dwelt. "(47)

The *Sangharama* was erected by the Ceylonese king at the request of his brother who was treated with disdain as a foreigner while he was wandering throughout India. Yuan Chwang describes the whole episode leading to the building of the *Sangharama*, but unfortunately he does not mention the name of the king and his brother. We find the mention of the Ceylonese king and monks sent to India for the purpose of building the great monastery in the narration of the Chinese historian Wang Hiuen-Tsi who wrote his account in the middle of the seventh century A. D. According to him king Meghavarma (Meghavarna) of Ceylon sent two distinguished Buddhist monks, Mahanama and Upa (Sena) by name, with valuable presents as envoys to king Samudragupta of India for the latter's permission to build the monastery at Bodh Gaya for the accommodation of the Ceylonese Buddhist monks.(48) There is no doubt that the Gupta emperor Samudragupta was contemporary to Meghavarna of Ceylon and it was he who granted permission to the Ceylonese king to erect the famous monastery known as the *Mahabodhi Sangharama* at Bodh Gaya. Thus the monastery was built in the fourth century A. D. during the reign of king Samudragupta. The description of Yuan Chwang refers to the position of the *Sangharama* to the north of the Bodh Gaya Temple, which if relied upon will make the *Sangharama* correspond exactly with the extensive mound known as Amar Simha's fort. Dr. Buchanan Hamilton says that the mound was called *Rajasthana*, or " the king's residence "; a name, which is now confirmed to the group of buildings outside the north-east corner of the monastery enclosure. Other buildings to the north-east corner are also called " *Ranivasa* " or " Queen's residence ". Cunningham surmises that these two names refer to the uncertain period of Amar Simha's rule.(49) Dr. Barua has another suggestion. " As some of the votive labels on the old Bodh Gaya stone-railing suggest, two monastic abodes were built by the Noble Lady and Matron Kurangi to perpetuate the memory of her deceased

husband king Kausikiputra Indragnimitra, the abodes being referred to in the labels themselves as *Kosikipotrasa Indragnimitasa Rajapasada*, the Royal palace of Kausikiputra Indragnimitra. "(50) Dr. Barua holds that one of these two abodes was used as a retreat for the monks and the other as a residence of the Queen herself in her retirement. He also surmises that these two abodes along with the *Sangharama* were the three monasteries seen by Fa Hian.(51) If Dr. Barua's surmise is correct the two groups of building outside the north-west and north-east corners of the enclosure of the Ceylonese monastery would appear to be the surviving remnants of the two earlier abodes that were brought into existence by the munificence of Kurangi.

Purnavarma-krita Sila Prakara: The Stone Railing Erected by Purnavarma.

As we have seen above while describing the railing of the Great Temple, the earlier sandstone railing was an enclosure for the original Bo, the old Diamond-throne temple having been a minor feature. The enlarged railing was principally constructed to enclose the Great Temple, the later offshoot of the original Bo having become a minor feature.(52) Cunningham describes the railing as follows :— " The circuit of the present railing is not less than 250 feet, which would have required just double the number of pillars (in the earlier railing). There are remains of 62 pillars now *in situ*, of which a large number are of granite, and the remainder five of sandstone. As there are about 20 more of these pillars in the various courts of the *mahantha's* dwelling, besides the three taken to Kensington, and 3 or 4 to Calcutta, the full number still existing may be set down as somewhere about 100, which is very near to the actual number of 108 required for the whole extent of the present enclosure. " The pillars existing in the *mahantha's* house had been brought back to the temple and set up on the railing plinth. The granite additions to the railing were all made within the framework of the original railing. The four corner-pillars of the earlier railing were left undisturbed standing out as the four corner-pillars of the later railing. According to Yuan Chwang the new railing around the Great Temple and the Bo Tree was erected by King Purnavarma of Magadha.

Sila Torana: The Stone Gateway.

There were three gateways, provided to the outer brick wall of the sacred area of the Bo Tree: (*i*) one on the northern side, opening into the great monastery (the *Mahabodhi Sangharama*) erected by king Meghavarna of Ceylon, (*ii*) one on the southern side adjoining the cemented bathing steps of the *Buddhapokhara* excavated by the younger brother of the Brahmana, builder of the Bodh Gaya temple (the *Mahabodhi Vihara*), and (*iii*) one on the eastern side opening into the Niranjana river which flows now at a short distance from the temple area. But the stone-gateway (*sila torana*) had no connection with the outer brick-wall. It stands midway between the eastern gate of the outer wall and that of the inner at one railing around the temple and

" seems intended to appear as an independent portico of the temple itself, bearing a direct connection rather with the inner railing than with the outer wall. "(53)

The *sila-torana* is a simple granite construction as compared with the Barhut ornamented sandstone gateways set up by king Dhanabhuti. This gateway consists of two pillars and an architrave fixed horizontally over the two posts. Cunningham's description might be noted in this connection; the shafts of the pillars are 14½ feet high and 2 feet 1 inch at base, 1 foot 3½ inches at top. The bracket capitals had a square centre of 15½ inches, with two oblong branches, and two short branches of 11½ inches. They were 16 inches in height, thus making the clear height of the *torana* nearly 17 feet. The capitals were ornamented both on their face and on their sides. The diameter of the shafts consisted of several bands of simple ornament, gradually changing from the plain square dado to octagonal, then to sixteen-sided and to circular and the whole of the ornamentation is similar to that of the pillars of the portico of the great Nalanda Temple.(54) The distance from centre to centre, according to Cunningham is 10 feet 4 inches, and the clear roadway between them is 8 feet 3 inches, which differs by only 5 inches from the width of the northern and southern gateways.(55) There were several statues fixed on the east and west sides of the pillars, for there are shallow hollows, further reception and several socket holes for cramp to keep them in position. Besides, several kneeling figures were found in the neighbourhood of the gateway, with their hands joined in adoration. Cunningham says that wherever they were placed they must have faced the temple.

Other Shrines mentioned by Yuan Chwang.

The *Buddhapokhara* is the most ancient tank at Bodh Gaya. It is in the south of the Great Temple. It was excavated, as said earlier, by the younger brother of the Brahmana builder of the great shrine. Yuan Chwang describes two more tanks; (*i*) *Sakra* tank and (*ii*) the Muchhilinda tank. The former was situated at some distance to the south of the *Buddhapokhara*. The Buddha bathed in it after his enlightenment. The Muchhilinda tank or lake was situated according to Yuan Chwang in the midst of a jungle to the east of the tank of *Sakra*. The name also refers to the tree on the bank and the dragon-king who lived close by. Yuan Chwang refers to five temples: (*i*) one enshrining an image of Buddha Kasyapa was situated to the north-west of the Bo Tree, (*ii*) one of two brick-chambers situated to the north-west of the temple of Kasyapa Buddha, each containing a figure of *Vasundhara*, the earth-spirit, (*iii*) a small temple on the west bank of the Muchhilinda temple enshrining an image of the Buddha, (*iv*) a temple situated in a wood to the east of the Muchhilinda temple enshrining an image of the Buddha, and (*v*) a cave or stone-chamber in the Pragbodhi Hill known to have enshrined a shadow left by the Bodhisattva to please its dragon dweller. Yuan Chwang also describes twenty-one *stupas*, such as Asoka *stupa*, Kumkum *stupa*, etc.

dedicated to the episodes connected with the Buddha, like his visit to Pragbodhi, *Sakra* disguised as a grass-cutter who offered a bundle of grass to the Buddha, etc. Yuan Chwang also makes mention of pillars, such as (*i*) a stone-pillar erected before the *stupa* making the site where the Buddha sat in meditation, situated in a wood on the other side of the river Niranjana and (*ii*) the pillars erected up and down the Pragbodhi Hill which the Buddha had passed. The former pillar may be the same which is today known as the *golapatthara* installed on the crossing of the Gautama Buddha Road and the Tekari Road in the new town of Gaya.

V

Inscriptions.

A brief history of the *Mahabodhi Vihara* should include a mention of the various inscriptions found on the remnants of the pillars of the old Jewel-walk shrine, the edges of the upper surface of the covering-slab of the old Diamond-throne, the different parts of the stone railing and the pedestal of an old image of the Buddha still in the Bodhisattva state. The inscriptions thus found may be classified under the following heads:—

(*i*) The inscription on the covering stone-slab of the old Diamond-throne (C. 100 A. D.).
(*ii*) The masons' mark on the pillar-shaft and fixed pillar-bases of the old Jewel-walk shrine (C. 100 A. D.).
(*iii*) The fifteen inscriptions of Kurangi on the fifteenth pillars of the old Stone-railing (C. 100 A. D.).
(*iv*) The inscription of Sirima on the mutilated pillar of the old stone-railing (C. 100 A. D.)
(*v*) The inscription of Nagadevi on a pillar of the old stone-railing (C. 100 A. D.)
(*vi*) The inscription of Amogha on a rail-bar of the old stone-railing (C. 200 A. D.).
(*vii*) The inscription of Bodhirakshita on a rail-bar of the old stone-railing (C. 200 A. D.).
(*viii*) The inscription of some donor on a rail-bar of the stone-railing.
(*ix*) The two coping-inscriptions of Kurangi and Sirima (C. 100 A. D.).
(*x*) The Bodh Gaya image inscription (382-383 A. D.).
(*xi*) The mediaeval inscription on the copings of the old stone-railing.
(*xii*) The inscription of Prakhyatakirtti on the copings of the old stone-railing.
(*xiii*) The inscription of Jinadasa on a pillar of the old stone-railing.

Dr. Barua rightly points out that " these inscriptions, set forth in a chronological order, mark some distinct stages in the growth and development of the life of the Buddhist Holy Land. "

VI

Art and Architecture at Bodh Gaya.

Regarding the art and architecture of the *Mahabodhi* temple Dr. Barua mentions that " taken the old Bodh Gaya shrines with their art and architecture in the lump and comparing them with the Barhut monument with its mound, inner railing, returns, gateways, and art and architecture, it may be safely promised that the latter served as the sculptural authority. " Accordingly in the erection of the Jewel-walk and Jewel-walk shrine and that of the Diamond-throne and Diamond-throne Temple, the Barhut designs have been faithfully carried into effect at Bodh Gaya. Designs adopted in the representations of Bo Tree of the Buddhas, the scene of fulfilment of the terms of purchase of Jetavana by Anathapindika, that of the episode of the Indrasita cave, that of the hermit receiving hospitality from two mysterious hands, the climbing figure of *Yakshini* on a false-gate pillar, that of a type of *Sirima* goddess, the figures of *Ganga* and those of *Gajalakshami*, were all after the Barhut designs, with some detailed omissions and alterations. But Bodh Gaya has its own speciality in so far as the imposing gateways with their ornamental arches, the creeper-work (*lata-karma*) on the coping with its serpentine folds or panel alternately presenting the scenes of effort and those of fruition, the formidable array of guards or wardens of the sanctuary and the scene of relic-procession are concerned.(56) Dr. Barua thinks that Bodh Gaya railing is nothing but a combination of the four outer arms of the Barhut railing. The latter had first a circular shape enclosing a mound with a cylindrical base, but afterwards became a *Svastika* in shape having a general appearance of the angle-shaped returns. But the former, i.e., the Bodh Gaya railing is quite quadrangular being an enclosure for the Bo Tree with a square Diamond-throne Temple before it.

Regarding the age of the Barhut monument scholars hold that its history begins from the pre-Sunga or Maurya period. " The germs of arts " says Dr. Barua, " which had subsisted as a mere possibility or potentiality in the rough-hewn materials of the earlier structure suddenly quickened into life when the First-pillar (*Prathama-sthamba*) was donated by Champadevi, the wife of Revatimitra of Vidisa, and her piety served as a great impetus to public benevolence, i.e., to say the real artistic life of Barhut commenced during the imperial Sunga rule, and it reached its acme when the East Gateway was added by Dhanabhuti at about the close of the Sunga rule. "(57) We have earlier referred to the theory of Dr. Ray Chaudhury regarding the neo-Mitra kings, though there is no reliable evidence to justify the inclusion of the Indragnimitra and Brahmamitra in the list of Sunga-Mitra kings. " The process of structural and artistic development from the latest phase of Barhut to the old shrine of Bodh Gaya ", says Dr. Barua, " rather goes to show that they rose into power immediately after the disruption of the Kanva rule. " Therefore, according to Dr. Barua, the kingdom of Magadha in which the shrines had been

built, was the main seat of the power of Indragnimitra and Brahmamitra, because had it not been so, the royal ladies, like Kurangi, Sirima and Nagadevi would not have thought of erecting shrines in places beyond the domain of their husband. Dr. Barua observes that " had it not been the domain of persons other than of their husbands, the fact would have been specially mentioned in the inscriptions precisely as was done at Nagarjunikonda. " This fact is supported by the Hathigumpa inscriptions of the Jain king Kharvela of Kalinga which mentions Brihaspatimitra as the king of Magadha.

Regarding the inter-communication between Magadha and Barhut, Dr. Barua refers to the three Barhut inscriptions regarding pious donations of three pilgrims, two ladies of high social position and a gentleman, all from Pataliputra. On the basis of the above evidence we may agree that as early as the middle of the second century B. C. Barhut was considered a place of pilgrimage by the Buddhist people of Magadha. Naturally the Bodh Gaya art and architecture got the effect imprints and colour of the Barhut monuments. " The Bodh Gaya sculpture unmistakably pre-supposes those on the Barhut railings and its returns and gateways as well as the monoliths of Asoka with their reliefs and crowning animal reliefs. "

The first landmark of Indian art and architecture hitherto known is found in the plastic art of the Indus valley civilization.(58) The scholar author of " Gaya and Buddha Gaya ", Dr. Barua, says " that the two Bodh Gaya statues of Buddha-Bodhisattva, installed during the reign of king Trikamala may be taken to represent just the second stage of development from the figures set up at Mathura during the earlier Kushana period. " According to him the Bodh Gaya sculptures are earlier only by a few years than the earliest among the sculptures in the caves of the Udayagiri and Khandagiri Hills of Orissa, and earlier by at least half a century or so than the carvings on the Sanchi Gateways. If we believe Dr. Barua, and there is no cogent ground in not doing so, the legacy of Asokan art and architecture to old Bodh Gaya shrines was indirect rather than direct, and " it had come down through the channel of Barhut plastic art. " We need not go into details here, the interested readers of this article are advised to study Dr. Barua's Gaya and Buddha Gaya (pp. 117—120).

Historical Importance.

Bodh Gaya art and architecture are based on the Barhut designs which are directly related to the Asokan sculpture, art and architecture. The Diamond-throne and the other three thrones, one of which now figures before the present Bo Tree, were actual models of construction of the builders of the Barhut designs. The Great Temple and its developed art and other sanctuaries of the kind on the same sacred site are the fulfilment of the expectations in certain Barhut designs. But Bodh Gaya had its own development of structural art and architecture qualified by certain representations not found in Barhut

monuments, such as the astronomical representations, which are a novel feature of Bodh Gaya sculpture. At Bodh Gaya we find a vivid representation of the Sun in one-wheeled chariot drawn by four horses controlled by his charioteer Aruna seated at the fore-part. But at Barhut we find the figure of Sun-God as a soldier with high heeled boots and a sword suspended in a sheath or scabbard. The Sun-God here is represented at Barhut as *Udichyavesa* (north-western figuration). But at Bodh Gaya the Sun himself figures as a plain circular disc under an umbrella. Apart from the representation of the Sun there are other symbolical figures of the signs of Zodiac along with those of *nakshatras*, such as *Asvini*, *Bharani*, etc. Dr. Barua says that the main tendency of Bodh Gaya sculpture is to make Indian art free from its earlier bias for narration of stories, which is prominent in the bulk of reliefs on the rail-posts and cross-bars of Barhut railing. But the difference to be noticed is one of degree rather than of kind. According to Dr. Barua one might say that what was necessitated by the dearth of space at Barhut became the normal procedure of art delineation at Bodh Gaya. Dr. Stella Kramrisch puts it thus : " the movement which was only on the surface at Barhut went to the very depth at Bodh Gaya. " Dr. Barua concludes with the remark that on the whole, " one may hold that the art of Barhut is more narrative and less dramatic and that of Bodh Gaya is more dramatic and less narrative, while that of Nagarjunikonda is ostentiously presentative. "

It is a fact that none of the gateways of Bodh Gaya can favourably compare with those of Barhut, for they are simple in structure, as can be seen in the railing. The models of *stupas* exhibited are all brick mounds with hemispherical domes and cylindrical bases and are far less imposing than the examples met with in the two Barhut designs of the Buddha's Great Decease.(59) Even the pillars are less imposing than the pillars of the Barhut gateway, though they exhibit greater ornamental skill and finish. The caves, mansions and cottages are far inferior in design to those of Barhut. The *Mahabodhi Sangharama* erected under the auspices of king Meghavarna of Ceylon is a remarkable form of monastic architecture. The temples at Ekamravana (Bhuvanesvara) derived their models from the votive *stupas* in the courtyard of the *Mahabodhi Vihara*. The two figures of Buddha Boddhisattva set up in the year 64 of Maharaja Trikamala are carved, according to Dr. Stella Kramrisch, in buff sandstone from Chunar which is the material of all the Sarnath sculptures. Dr. Stella Kramrisch holds that in them, the attitude is standardised with the right hand with *abhayamudra*, the plastic treatment is of mediocre quality and is related to the tradition of Mathura in details, such as the heavy ridges for the eye-brows and lesser ridges to demarcate the eye-lids. Further, " while physiognomical type belongs to Mathura, the face with its stern and course cast of features is given a new attitude. It is held with the chin pressed against the throat, and this is not an attitude of extrovert case as in image from Mathura. The modelling of the body is of the Sarnath School. "(60).

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3. *See* Archæological Survey of India, 1877-78, Vol. XI, p. 141, where General Cunningham has mentioned the fact.
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CHAPTER IV.

GAYA TOWN AND VISHNUPADA TEMPLE.

The city of Gaya has natural boundaries. It is bounded on the north by the Murli and Ramshila Hills, on the south by the Brahmayoni Hill, on the east by the river Phalgu and on the west by open country broken by the ridge known as the Katari Hill. The eastern portion stretches along a rocky ridge between the Brahmayoni Hill and the river, and the western portion slopes to the north and south. The greater part of Gaya lies in a valley. The situation of the town with the bare rocks and the river Phalgu which remains dry for most part of the year makes the place extremely hot and dusty during the summer season.

Andar Gaya.

The city is locally divided into two parts. The old town of Gaya is popularly known as Andar Gaya and the new town is known as Sahebganj. Andar Gaya contains the residence of the Gayawals who preside over the Gaya pilgrimage. This part of the town has narrow streets and alleys. A stranger will be bewildered by the labyrinth of narrow lanes, flanked by high masonry houses with overhanging balconies or frontages of carved woodwork black with smoke and age.

Many of the houses in the Andar Gaya area are very old and some of them are situated on a much higher level than others. It has been said that the streets and lanes of the old town were loop-holed for defence against raids and the remains of small forts on high lands and city gates rather suggest that the town was built with an eye to the preservation of the sacred shrines and protection of the wealth of the priests or Gayawals. There is no doubt that the Gayawals, as a class, at one time were very rich. Tieffenthaller, a German Roman Catholic Missionary who travelled through Gaya by the middle of eighteenth century has described Gaya as a place where one could find rare diamonds. Apparently many of the chiefs and rich men from different parts of India would offer diamonds to the priests for their services in offering *pindas* or oblations to the dead forefathers. Buchanan Hamilton who travelled through Gaya in the first part of the nineteenth century has also mentioned in his memoirs that old Gaya was often attacked and sometimes plundered. He mentioned that when the Maharattas invaded the district, the priests or Gayawals formed themselves into 14 companies to each of which was entrusted the defence of the entrance into the town.

Andar Gaya is one of the most ancient inhabited areas in the world. There is no doubt that in the olden days this part of Gaya with the lofty houses, the many *ghats* leading to the Phalgu river, the spires of the temples and the background of the crest of the Brahmayoni Hill, must have formed a picturesque view from the bank of the river. But unfortunately, the prosperous days of Gayawals are almost over. With the impact of the modern trends in religion and society the Gayawals

are in difficult times and their lofty houses cannot be rebuilt although many of them need it. The *ghats* are not kept clean. Uncouth rows of buildings have been allowed to be built without any planning on the ruins or any available vacant plot.

The main attractions of the old town of Gaya are the sacred shrines which attract Hindu pilgrims from every part of India during all the seasons of the year. Even those Indians who go to Gaya with the main object of visiting Bodh Gaya should not fail to visit Vishnupada temple, the main temple in Andar Gaya.

Most of the temples of Andar Gaya do not have a hoary antiquity. They have been erected on the old sites and built with old materials specially belonging to Buddhistic monuments. Apparently when the Buddhistic monuments were neglected for centuries there was a free lifting of statues, railings and columns from them to build other temples. This is clear from the mingling of Brahmanical and Buddhistic figurines and statues at places or in temples. A large number of ancient statues mostly Brahmanical are found in all parts of the town and particularly as fixtures in the walls of the temples or in small recesses forming separate shrines. The latter cluster thickly round the Vishnupada, a great temple which is the centre of the Gaya pilgrimage.

Gaya is one of the great places of pilgrimage in India and has special sanctity in the eyes of the Hindus. It is their belief that it is incumbent on every Hindu to visit Gaya and there make offerings for the souls of his ancestors. To save the spirits of the manes from the torment is the first duty of the descendants. and the performance of the *Sradha* or funeral ceremonies at Gaya is regarded as a certain means to secure that end. The sanctity of Gaya *Sradha* is based on a legend contained in the Gaya Mahatmya, which forms part of the Vayu Purana. The legend of Gayasur is given separately. It is enough to recall here that during the great sacrifice Brahma, seeing that the Brahmans refused to accept the offerings, incarnated the Gayawal Brahmans in fourteen *gotras* to assist in the sacrifice. On its completion he made them gifts of mountains of silver and gold, and tanks and rivers of milk and honey, on the condition that they should never accept gifts for *Sradha*. Yama, however, after performing *Sradha*, gave them gifts of gold and jewels secreted in betel-leaves. Brahma, therefore, cursed them. They threw themselves on Brahma's mercy; in pity, he promised that, though the precious mountains and rivers were for ever lost, they should have their one means of livelihood in the gifts of devotees who performed *Sradha* at Gaya, and that, though void of knowledge and learning, they should be respected and worshipped by all.

The Gayawals.

Besides the mythological origin there are other several conflicting theories and opinions regarding the origin and antiquity of the Gayawals. Some trace them back from the Vedic period, some after the great conquest of Brahmanism over Buddhism in the tenth

century, some even from the seventeenth century and some go far back and trace their origin from non-Aryan stock. It appears that after the revival of Brahmanism Gaya became famous as a sacred place for offering ' *Sradha* ' or oblation to the ancestors and brought prominence to the Gayawals.

There is a theory that the name Gayawals was given by Shankaracharya to those Buddhist monks who accepted Hinduism and adopted the profession of priest-craft. Dr. Rajendra Lal Mitra held that the Gayawals were originally Buddhist monks but were later converted into Brahman priests.

But a section of Gayawals does not agree with this view. They call themselves ' *agnihotri* ' Brahman and attribute several traits of fire worship to the community. Buchanan Hamilton and Rajendra Lal Mitra have not mentioned the existence of fire worship among the Gayawals. Some of the Kartariar family say that they were also Sun-worshippers. The existence of the Suryamandir and Surya *kund* in the centre of the locality of the Gayawals, though not built by them, probably has encouraged this theory.

Some have tried to trace the origin of the Gayawals on the basis of the origin of *Sradha* with which they are closely associated. Fa-Hian who visited Gaya in 399—413 A. D. does not say anything about *Sradha* but he mentions that Gaya was desolate. The other Chinese traveller Hiuen Tsiang who visited Gaya in 629—645 A. D. says that Gaya was thinly populated and there were about 1,000 Brahmans who were highly respected by the people. Hiuen Tsiang, however, does not suggest about the importance of Gaya as a place of *Sradha* and secondly he does not point out whether the respect for this group was local or regional.

Though the antiquity of Gaya dates back to an early age, it is in the tenth century A. D. that Gaya became prominent as one of the sacred spots for the Hindus. According to Mahamahopadhaya Hara Prasad Sastri, Gaya did not acquire a pan-Indian celebrity as it is not mentioned among the great places of pilgrimage during eighth century A. D. when the following couplet was composed :—

" *Ayodhya, Mathura, Maya, Kasi, Kanchi, Avantika,*
Puri, Dvaravati chaiva saptaitah mokshdayikah ".

An inscription of tenth century A. D. near the *akshayabat* or undying fig-tree mentions the tree, and shows that it was then one of the Vedis or holy sites visited by pilgrims. In other unpublished inscription Vajrapani, the Governor of Nayapala (1060 A. D.), boasts of raising Gaya from a small place into an Amaravati (city of Indra); and it may be conjectured that at this time the Gayawals developed their organisation and regulated the worship. A third inscription of later date throws more light on the Gaya pilgrimage. This inscription records a pilgrimage to Gaya which some Rajput minister, apparently from the north-west, undertook in 1242; and to commemorate its accomplishment the pilgrim says : " I have done Gaya : witness

thereof is *prapitamaha* ". A statement of this kind technically known as *sakshi-sravana,* is incumbent on every pilgrim either at the end of his offerings at each *vedi* he has to visit, or at the completion of the whole pilgrimage, when he invokes the gods as witnesses that by completing the prescribed rites he has freed himself from the debts he owed his ancestors. In the rituals observed at the present day the *akshayabat* and the temple of Prapitamahesvara are the last spots visited by the pilgrims; and, this record refers to the deity of the temple where the pilgrimage now ends. It seems clear that in one important point at least the ritual observed at Gaya some 700 years ago was exactly the same as it is at the present day.

The first ceremony to be observed by the pilgrim is to shave at the river Poonpoon, and on arrival at Gaya itself he is conducted before the Gayawal who is his family priest where he worships his feet. The Gaya *sradha* then begins and the pilgrim visits, if he is piously inclined and has time and money to spare, all the *vedis,* which lie within the holy ground extending for some 15 miles between the Pretsila Hill on the north and Bodh Gaya on the south, and which centre in Gaya itself. It is absolutely essential, however, to offer *pindas* or balls of rice to the spirits of the dead in three places, viz., at the Phalgu river, the Vishnupada temple, and the *akshayabat* or undying fig-tree. The Phalgu is said to be the embodiment of Vishnu itself, and is peculiarly associated with *sradha* ceremonies, as Sita here offered a *pinda* of sand, in default of rice, to the spirit of Dasharatha, the father of Ram. Here the pilgrim begins his round by a *sankalpa,* i.e., a vow to perform all the rites duly, and this is followed by *tarpana,* or homage offered to the spirits of the departed with water, *kush* grass and sesamum seed. Then comes the full *sradha* with balls of rice or barley-flour mixed with milk, water, flowers, sandal-wood, betel-leaves, etc., and small lighted lamps. The rites of bathing, *tarpana* and *pinda dan* are repeated, one or more of them, at all *vedis* subsequently visited.

The Vishnupada temple is held as one of the most sacred of all the Vaishnava temples in India. Most of the later scriptures enjoin that no one should fail to visit this holy spot at least once in his life time. In one of the *Smritis,* the wish for numerous offsprings is commended on the ground that one of the many sons may visit Gaya and save his father's soul by performing *sradha* on the sacred imprint of Vishnu's feet. The outline of these foot-prints is still to be seen, encased in silver, on a large granite stone with an uneven top, which is much worn with the frequent washings it daily undergoes. The third of the three *vedis* which no pilgrim may omit is the *akshayabat* tree. Coming to this at the end of his pilgrimage he offers *pindas* to the spirits of his ancestors and gifts to the Gayawals, before whom he prostrates himself in worship. The Gayawal touches him on the back and blesses him by pronouncing the word *suphal* assuring him thereby that his worship has been " fruitful ", i.e., that he has secured salvation for his ancestors and blessings for himself. The gifts (*dakshina*) which are the

Gayawal's due having been paid and this blessing received, he is presented by the Gayawal with sweetmeats and a garland of sacred flowers as *prasadi*, he has the *tilak* mark placed on his forehead, and is free to go away in peace.

When the pilgrim has presented himself before the Gayawals, Brahman *Acharyas* are deputed to conduct him personally round the different *vedis*, and perform the necessary ceremonies. Some of these are the paid servants of the Gayawals and others are remunerated by a share of the gifts made by the pilgrims. Except in the case of important personages the Gayawals themselves perform no ceremonies beyond those at the *akshayabat*, and their function is merely to have their feet worshipped, to receive the pilgrims' gift, and to certify that the offerings made have been effectual. It is this right to have their feet worshipped and to pronounce, the pilgrims " *Vade in pacem* " which marks the Gayawals, unique position, as without them the Gaya *sradha* would be impossible. There is, however, another class of priests, known as the *Dhamins* who share the peculiar position of the Gayawal as priests presiding over these ceremonies. The Dhamins alone have the right to officiate at the ceremonies performed at five *vedis*—Pretsila, Ramsila, Ramkund; Brahmakund and Kagbali—the Gayawals having a monopoly of the remainder. These five *vedis*, the *panch vedi*, which comprise the second day of the pilgrim's tour, are all situated on or about the two hills, Ramsila and Pretsila, which are peculiarly devoted to Yama and evil spirits. The general practice is for the pilgrim merely to promise gifts to the Dhamins at these two hills, and when he finally pays his dues and makes over his offerings to the Gayawals under the *akshayabat* tree, the amount thus promised is deducted from them and made over to the Dhamins the Gayawal himself keeping one quarter of the amount. If the pilgrim wishes to make his offierings on the hill itself, the Gayawal's agent advances it and pays the Dhamin three quarters of the amount on the spot.

The invasion and conquest by the Muslims disturbed the common life of the Gayawals. They left Gaya and migrated to the neighbouring villages like Kurkihar, Paroria, Mahabodhi, Katari, Dubhal, etc. Gaya became a deserted city and this continued for two or three centuries. The great temples of Bodh Gaya and at other places were in a temporary eclipse. Portions of the temples were freely used in the construction of mosques. The Gayawals did not attempt to hold their own.

Rana Sanga, the King of Udaipur, liberated Gaya after a great struggle from the hands of Tataries. But the social and financial conditions of the Gayawals remained the same till 1660 when Aurangzeb came on the throne. During the reign of Aurangzeb, there came a turning point in the communal life of Gayawals. It is one of the paradoxes that indirectly this austere and a fanatic Muslim King should help the revival of the city of Gaya and its neighbourhood.

Sri Shahar Chand Choudhury happened to be respected in the *darbar* of Aurangzeb. Later he embraced Islam and got 4,000 *bighas* of land as *jagir* in Gaya. He settled at Gaya and asked the Gayawals to settle in his *jagir*. They responded and the Gayawals constructed their buildings within the boundaries of Shahar Chand's *jagir*. As they were afraid of the attack of the Mohammadans, they fortified the areas and made four entrances on four sides. The gigantic gates stand till today and furnish evidence in support of the view of the re-orientation of the Gayawals at one place. The presence of the gates, namely *Dakhin Darwaja, Uttar Darwaja, Pachim Darwaja*, along with other ruins carries us back to the time when Gaya was walled and defended city under the temporal rule of the Gayawals. Later this town was frequently attacked by the Maharattas but not with much ravages.

In 1857, during the Mutiny, the Gayawals promised to the Collector of Gaya to raise a force of 3.000 to 4,000 to defend the city. But when the time came considering their city safe, the Gayawals refused to fulfil their promise. Owing to this breach of contract, the Gayawals were punished and some of them were sent to the penal settlement of the Andamans.

The Gayawals as a class face the problem of the trend of family disorganisation and family extinction. There was a time when joint family system was very common in the community. But now the family goes on splitting until the strength of the average family has been reduced to two or three members. It has been revealed by a recent survey that out of 120 families 66 families consist of less than five members each. Two tables showing the family strength and the number of members constituting them are given below :—

TABLE I.

Number of total families—120.
Number of individual families—66.
Percentage—55.
Number of joint families—54.
Percentage—45.

TABLE II.

Types of family.	Number of families.	Percentage.
1 member	10	8.33
2 members	23	19.7
3—5 members	33	27.51
6—15 members	49	40.81
Above 15 members	5	4.17
Total ...	120	100.00

It is apparent from the above statistics that 8.33 per cent of the total families consists of only one individual (male or female) and 19.17 per cent consists of two members. The ten families of individuals, either widows or widowers, are bound to die out within a period of 20 years, as they belong to 40 to 55 age-group. So far two-member families are concerned, out of 23 such families 21 families consist of a husband and a wife while one family consists of a father and a son and the other consists of a widow and a widower. So out of these 23 families one has got cent per cent chance of surviving while another one has cent per cent chance of extinction. So far the remaining 21 families are concerned, members of 14 families are aged above 30 and only 7 are below 30. It has been revealed by field-investigation that procreative age-group among Gayawals commences much below 30 years. Therefore, it is reasonable to assume that families consisting of the members of age-group 30 and above have got very rare chance of giving birth to child. In such a case only 7 families can expect to have children and thus to keep the perpetuity of their family intact. Thus out of 23 families, 15 families are expected to disappear from existence sooner or later. On the basis of some of the figures, though not reliable, it has been calculated that Gayawal families are extinguishing at the rate of 11.55 families per century. Marriage being confined to their own group is another complexity.

So far their economic condition is concerned, it is not satisfactory. Hindus of all parts of India come to Gaya, especially during *Pitripaksha* (1st October to 15th October) to perform *sradha* ceremony of their ancestors under the guidance of Gayawal *pandas*. Gifts received from the pilgrims are the chief source of Gayawal's income. But now the number of pilgrims and their proclivity to give *dans* (gift) are on the wane. The gifts received from them are considerably small to maintain the family. Still Gayawals as a class are not taking to other occupation. The Gayawals could be said to be living in a state of economic and cultural stagnation and in a biological muddle.

The worship of the imprints of the Vishnu's feet emanated from the vogue of the worship of the foot-prints of Lord Buddha. Foot-print worship of Hindu Gods is a later idea and appears to have been incorporated when Lord Buddha was taken in the fold of Brahmanism and was considered as one of the ten *avataras* (incarnations of God). After the downfall of Buddhism in India the reformers of Brahmanism wanted to bridge the gulf between the two religious systems—Buddhistic and Brahmanical. When Bodh Gaya has certain marks on a slab said to be Buddha's foot-print it became necessary to have a temple like the Vishnupada temple with Vishnu's foot-marks.

Vishnupada temple.

The Vishnupada temple and the temple of the Sun God referred to have made Gaya rather unique to the Hindu world. Once one of the foremost centres of the Aryan civilization, later the place where

Buddha obtained his *Sambodhi* or enlightenment, Gaya revived as a sacred place of pilgrimage for the Hindus carrying in its traditions the imprints of the Vratya, Aryan, Buddhistic and Brahmanic civilizations. There is cosmopolitanism in Gaya in the simultaneous worship of Vishnupada, Lingams, Sun God and other Gods and Goddesses of the Hindu pantheon although Gaya is taken to be a Vishnudham or the abode of Lord Vishnu.

The present Vishnupada temple was built in the eighteenth century by the pious Maharastrian princess Ahalya Bai. The name of the temple is derived from the marks within the temple, believed to be the foot-prints of Lord Vishnu. The temple is a solid structure of grey granite. Gaya was famous for stone-carving from before. Even now there are some families of stone-carvers at the village of Pathalkati, about 19 miles north-east of Gaya, Dhanbad and Sepneri at the foot of the Mangalagauri Hill in Gaya itself. Ahalya Bai brought skilled workmen from Jaipur to build the Vishnupada temple some 170 years back. Some of the sculptors brought by Ahalya Bai stayed back in Gaya finding possibilities in the stone-carving industry in Gaya. There is, however, no doubt that although the indigenous Gaya sculptors had built the very fine image of the Sun God in a local temple, their skill was on the decline for some reason or other when Ahalya Bai imported the sculptors from Jaipur.

The main building of the Vishnupada temple is an open hall or *Mandapa*, 58 feet square, supported on eight rows of pillars clustered in groups of four and disposed in two storeys, one above the other. The centre is covered by a gracefully shaped dome, formed in the usual Indian manner by overlapping stones. The sanctum of the temple is an octagonal tower with a lofty pyramidal roof, the total height of the tower being about 100 feet. The sides of the octagon are alternately plain and indented, each angle as it reaches the pyramidal roof finishing in a series of small pinnacles, one above the other, until they all culminate in a single tall and graceful pinnacle crowned by a gilded flag.

The sanctum of the temple, which has folding doors, plated with silver enshrines an indentation also encased in solid silver, supposed to be the foot-print of Lord Vishnu himself which is simply a shallow hole in the rock, somewhat resembling a man's foot-mark in shape but much larger. In front of the temple hangs a bell presented by Ranjit Pande, the Minister of the Raja of Nepal. There is a second bell at the entrance to the sanctum with the following inscription " A gift to the Vishnupada, by Mr. Francis Gillanders, Gaya, 15th January, 1790 ". Gillanders was a Collector of the pilgrim-tax in Gaya and was buried in the cemetery at the foot of the Ramshila Hill and adjoining the Mohammadan *imambara*.

The Vishnupada temple stands in a courtyard which is irregular in shape and cramped by several other buildings of which the most interesting is an open hall called the *Solahvedi*. This *Solahvedi* has pillars of solid granite resting on a bare rock, where the pilgrims

assemble before taking the round of holy places. *Pindas* are also offered at this place.

The management of the Vishnupada temple is entirely in the hands of the priests, the Gayawals as they are called. The Gayawals are the custodian of the Gaya pilgrimage and in spite of their gradual economic deterioration for reasons discussed above, the Gayawals keep the temple and its precincts as clean as possible.

The improvement of the area has also engaged the attention of the local Municipality and the District authorities. A portion of the pilgrim-tax has been utilised to bring about certain improvement in the area in the past few years. There is a ' trust ' consisting of five elected members who manage the internal affairs of the Vishnupada temple and its emoluments. The trust property consists of a small zamindari of the Lakhanauti village in the district of Gaya. Out of this the shrines attached to the Vishnupada temple are repaired and a *gowshala*, a *pathshala* and a *dharamshala* are run. *Arti* and *bhog* are offered in the Vishnupada temple four times, i.e., in the morning, noon, evening and night. The Bhaiya Gayawal priests are in charge of the *arti* performed in the evening and the night. The *bhog* ' is offered in the noon by a paid Maharastrian Brahman belonging to the preceptor family of the Gayawals. Another paid Brahman offers *bhog* in the night. In the morning and in the night only sweets and fruits are offered as *bhog*. The noon and evening *bhogs* consist of cooked rice, pulse, bread, etc. The income of the property falls short of the expenses and so the Gayawals have often to raise money among themselves or occasionally rich pilgrims are requested to make presents to meet the expenses.

Very close to the Vishnupada temple there is another courtyard in which stands a small granite temple dedicated to Vishnu in the form of Gadadhara (the mace-bearer). Near the north-western corner of the great temple there stands a pillar and a grotesque carving of an elephant from which the five *kosas* (ten miles) forming the circuit of pilgrimage are measured. In the passage near the gate there is a fine statue of Indra seated on a throne supported by two elephants. In the north-east direction of this statue stands a temple of Gayasuri Devi, containing a statue of the eight-armed Durga slaying the Mahishasura (the buffalo demon).

Near the Vishnupada temple there are a number of other minor shrines. There are many *lingams* (Phallus) and *stupas* in the precincts of the temple itself and near the *ghats* leading to the river bed. There is a fine figure of an elephant in the act of plucking flowers or fruits from a tree standing in a shrine on the way to the Vishnupada temple.

By the side of the road leading to the Vishnupada temple there is a tank called Surajkunda and to the west of this tank there stands a temple of Sun God. There is a fine figure of Sun God, with seven horses within the temple. This temple of Surya or Sun God is very famous along with another of the kind at the Brahmani Ghat where

there are a number of small temples. Near the Brahmani Ghat about 200 yards to the north is the famous temple of Pitamahesvara situated in the modern portion of the Gaya town.

There are some tanks held sacred near about. Some of them are Saptasagara, Vaitarani and Brahmasarovara, where the pilgrims take bath and offer *pindas*. The water of the tanks is extremely dirty. To the west of the Vaitarani tank there stands a temple of Shiva on the left side with steps leading up to the Mangalagauri temple. In the tank Brahmasarovara to the east side of the Godavari *mahalla* adjoining the *akshayabat* the effigies of the goddess of Durga, Lakshmi and Sarasvati (the goddess of power, wealth and intellect respectively) are submerged during the festivals of *Durga Puja, Dipavali* and *Sarasvati Puja*.

Sahebganj.

The other part of the city, previously known as Sahebganj, is the centre of trade and business and contains the offices of administration. It also contains the area commonly known as the civil station. This part was laid out by Mr. Law, a Collector, at the end of the eighteenth century. There are references in the old records to this area as Illahabad or the Law city. The name Sahebganj which is now fading out, is apparently derived from the fact that quite a large number of Europeans lived in the houses in the portion of the town between old Gaya (Andar Gaya) and Ramshila Hill. A part of this quarter is still called Ramna because there used to be big gardens attached to some of the European bungalows. To the extreme north of this part of the town, at the foot of the Ramshila Hill, is an old European cemetery adjoining the Mohammadan Imambara. This cemetery contains the monument erected in 1821 to the memory of Francis Gillanders, Collector of pilgrim-tax and the tomb of Rickettes, the founder of the Doveton College in Calcutta. Rickettes was a leader of the Eurasian Community in this part of India and had been to England to present a petition on their behalf. On his return he was employed as the Principal Sadar Amin in Gaya where he died in 1835.

There is also a large memorial tablet in this cemetery in the memory of a number of sea-men of the Naval Brigade who died in 1857-58. Near the foot of the Ramshila Hill facing the Phalgu river there are a number of Hindu temples and stone steps leading up the Ramshila Hill. Towards the south of the hill there is a *Vedi Kakavali* where the pilgrims offer *pindas*. To the south there is an over-bridge of the Grand Chord Railway on the riverside road.

Another old landmark is a large pillared archway close to the Jumma Masjid. This archway was built by a Collector of Gaya at the end of the eighteenth century and was apparently intended to guard the entrance of a *sarai* (inn). This *sarai* is now called the chowk of Gaya and it has become the red-light area. To the right of the northern gate of the *sarai* there is a temple of Dukhaharni Mai (a Hindu

goddess) which often, because of its close proximity to the Jumma Masjid, has been the cause of communal troubles. To the west of the *sarai* near the Pilgrim Hospital (the main Civil Hospital) there stands a large sandstone pillar over 16 feet high, known as Golpathar on the crossing of the Gautam Buddha Marga and Tekari Road. This pillar was brought from Bakraur village on the right bank of the Nilajan river. It is said to have formed the shaft of a pillar erected by Asoka. A Persian inscription on the pillar indicates that it was set up in its present position in 1789.

To the south-east of Sahebganj, i.e., the modern city of Gaya, are situated the public offices, Judicial, Revenue and Magisterial courts, offices of the Police, Sales-tax, Municipality and District Board, Zila School, Lady Elgin Hospital, etc. To the west, where formerly the European residences were grouped, is a large *maidan* now known as the Gandhi Maidan. Beyond these lie the Circuit House, the Station Club, the residential quarters of the District Magistrate, the District Judge, the Superintendent of Police, the Gaya College Hostel in the building known as the Tekari Raj House, the Gaya College buildings, Central Jail, Military barracks, etc. Previously on the rocky flanks of the Brahmayoni Hill at a place known as the Gayabachhava were laid out the race-course and the golf-links. The small hills near about offer excellent sites for picnic where in the rainy season small waterfalls are formed. Close to the jail are the police lines and the cemetery. Towards the north-east of the Gandhi Maidan are the Church and the public library called the Halliday Library which was founded in the year 1857 in commemoration of the visit of the Lieutenant-Governor Sir Frederic Halliday. It has now a funded capital of Rs. 13,800 in Government securities. There are about 7,000 volumes of books besides a poor collection of specimens of local art-ware and manufactures. The other big library is near Golpathar and is known as Mannulal Library. It is a very praiseworthy result of the private enterprise of a family and is noted for its rich collection of rare books and charts.

The railway area is another important part of the civil station that has grown around the Railway station. Gaya is now an important railway centre with a very large marshalling yard and an engine-shed. A number of railway officials now live in Gaya. Large areas of land have been occupied by the railway for the residential quarters of their different grade of the staff. The railway station itself is situated close to the spurs of the Ramshila Hill. The railway station was renovated in 1956 and has well furnished retiring rooms. To the east of the railway station, there are two large railway bridges spanning the Phalgu river. To the east of these railway bridges, there is a road-bridge spanning the river and connecting Gaya with the suburbs of Manpur and Buniyadganj popularly known as Parnadi area. Previously there was a wooden bridge.

There are not many open public places in this part of the town and particularly in the bazar area. The Whitty Park opposite to the

Pilgrim Hospital has now been renamed as the Azad Park. A big tank known as Kathotara Talaba in the heart of the new portion of the town has now been filled up by the municipal authorities and could be utilised as an excellent site for a public park. Another big tank known as Dighi Talaba with a narrow garden lies near the Civil Court and by the side of the path leading to the Bisara Talaba area to the south. To the west of the Bisara Talaba, lies the Power House adjoining the Gandhi Maidan. The area to the south-east corner of the Bisara Talaba has developed as a good residential area with modern type of houses and is known as the New Area.

The maidan in between the courts and the residential quarters of the District Officials is now named as Gandhi Maidan. It has a memorial in the memory of Mahatma Gandhi. A fuller description of the Gandhi memorial has been given elsewhere.

For the purposes of municipal administration, the town also includes the suburbs of Manpur and Buniyadganj on the eastern bank of the Phalgu. The population of Gaya is given below :—

Year.		Population.	Males.	Females.
1872	...	66,843	...	...
1881	...	76,415	...	...
1891	...	80,383	...	...
1901	...	71,288	36,553	34,735
1911	...	49,921	26,310	23,611
1921	...	67,592	37,366	30,226
1931	...	88,005	50,625	37,380
1941	...	1,05,233	58,480	46,743
1951	...	1,33,700	72,127	61,573

The phenomenal decrease in the growth of population of the Gaya town from 1881 to 1921 was due to the outbreak of cholera, plague. failure of crops and influenza, which caused havoc in the entire district of Gaya.

The total population of Gaya, namely 1,33,700 according to 1951 census is made up of the following groups according to religions :—

			Males.	Females.
Hindus	...	...	57,053	48,823
Muslims	...	...	14,113	11,871
Sikhs	...	...	302	224
Jains	...	...	229	269
Buddhist	...	...	16	2
Christians	...	...	286	241
Tribals	...	...	87	120
Non-tribals	...	...	41	23

The Civil Aerodrome of Gaya is situated seven miles to the south-west of the town on the road to Sherghati. Its approximate dimension

is 2,000 × 50 yards east-west and 1,600 × 50 yards north-south. A wireless station is also located about seven miles away from Gaya. Both aerodrome and wireless stations are on the road to Sherghati. Gaya has a strategic importance. The Gaya Central Jail has an excellent press with the most up-to-date machinery. A large number of military barracks were constructed in the outskirts of the town during the Second Great World War. These barracks now accommodate an infantry regiment and a mechanised unit.

Gaya celebrates *rathajatra*, *gopastami* and *pitripaksha melas* at different parts of the year with great pomp. During the period of *pitripaksha mela* Hindus from all over India come to offer *pindas* or oblations to their deceased ancestors. Gaya figured very prominently during the Second World War. It was a base for the American and British military units and had a well organised air-raid precautions centre.

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CHAPTER V.

THE PEOPLE.

This district was carved out in 1865, out of the old districts of Bahar and Ramgarh. In 1871 an area of 650 square miles consisting of Japla and Belanunda was transferred from this district to Lohardaga district. This area has since been transferred to Palamau district. In 1875 a small area of 6 square miles was transferred to Hazaribagh district. Since then the district boundaries have had no change.

POPULATION.

The population of the district as disclosed in the different censuses from 1901 is as follows :—

Year.	Persons.	Variation.	Net variation, 1901—1951.	Males.	Variation.	Females.	Variation
1	2	3	4	5	6	7	8
1901	20,61,857	...	...	10,12,251	...	10,49,606	...
1911	21,61,010	+99,153	...	10,62,062	+49,811	10,98,948	+49,342
1921	21,52,930	—8,080	...	10,74,668	+12,606	10,78,262	—20,686
1931	23,88,462	+2,35,532	...	11,93,643	+1,18,975	11,94,819	+1,16,557
1941	27,75,361	+3,86,899	...	13,86,759	+1,93,116	13,88,602	+1,93,783
1951	30,70,499	+2,95,138	+10,08,642	15,35,302	+1,48,603	15,35,197	+1,46,595

The net variation of the total population from 1901 is +10,08,642.

The first census was taken in 1872. In the last District Gazetteer of Gaya by O'Malley, published in 1906, there is an analysis of the trends of population up to the census of 1901. The following paragraphs are quoted from the last District Gazetteer :—

" The first census of the district was taken in 1872, when the area included within its boundaries was the same as at present, except for 6 square miles which were transferred three years afterwards to the adjoining district of Hazaribagh. This enumeration disclosed a total population of 19,49,750, the average density being 413 persons to the square mile. The number of inhabitants recorded at the census of 1881 showed an increase of 9.1 per cent. On these figures, the population was being returned at 21,24,682; but a large part of the increase is believed to be due to the greater accuracy of the enumeration, and this figure is, therefore, somewhat misleading. During the next ten years the population was practically stationary, and in 1891 it had risen only to 21,38,331

or 0.6 per cent more than in 1881. The reason for this slow growth appears to be that the district suffered severely from the ravages of persistent fever throughout the decade, and that emigration increased greatly while immigration fell off. The result of the census was to show that Gaya lost nearly 1,50,000 by emigration; Calcutta, which in 1881 had among its residents only 15,767 persons born in Gaya, having in 1891 altogether 32,412 natives of that district—a number double that contributed by any other district in Bihar. If the number of emigrants and immigrants is excluded, the net population shows a real increase of 2.8 per cent for men and 3.0 per cent for women.

" This growth was not sustained, and the census of 1901 showed a marked decline, the number of inhabitants recorded being 20,59,933, or nearly 78,400 less than in 1891. This decrease was due to two causes—the outbreak of plague at the time of the census and the general unhealthiness which prevailed in the preceding ten years. In this decade conditions were on the whole unfavourable, and the state of the poorer classes was unsatisfactory. During the earlier years fever was very prevalent; and though its ravages were not so great in subsequent years, the death-rate was swelled by epidemics of cholera. In 1891-92 there was scarcity owing to the failure of the winter rice and spring crops, and again in 1896-97 some distress was caused by the short outturn, which was aggravated by the high prices of foodgrains consequent on famine elsewhere. Besides this, the river Sakri overflowed its banks in 1896 carrying away several villages in the Nawada subdivision and covering the land with a deposit of silt. Thrice during the decade the number of deaths exceeded that of births reported, and the whole period was decidedly unhealthy.

" At the same time, but for the appearance of the plague in the latter part of 1900, there seems no reason why the population should have decreased, as it did, by 3.7 per cent. The disease broke out in Gaya town in October, and by the time the final enumeration took place it had spread with much virulence over the greater part of the district. The people of villages where plague appeared left their homes, taking refuge in temporary sheds constructed sometimes near and sometimes far away from the village sites; and large numbers moved away into other districts. The census results were consequently affected in three ways; firstly, by a mortality far in excess of that indicated in the death returns; secondly by the departure to their own homes of temporary settlers from other districts, and thirdly by deaths and desertions among the census staff, and partly also by the difficulty of enumerating panic-stricken villagers, who were daily and even hourly moving from the villages to escape the ravages of the disease. The loss due to the flight of natives of other districts may be taken as the difference between the immigrant population finally recorded and that recorded 10 years previously, or about 8,000 souls. The rest of the decrease must apparently be attributed almost entirely to plague mortality and the flight of the residents from the plague-stricken parts

of the district. Enquiries made by the Magistrate showed that in the Tekari thana alone more than 11,000 persons had left their homes since the preliminary record, but that, in spite of exceptional difficulties, the work of enumeration had been carried out with great care and precision.

" When we turn to the statistics, for individual thanas, the responsibility of the plague for the loss of population which occurred becomes very apparent. Up to the date of the census, the epidemic had wrought most havoc in the Tekari thana, and this thana sustained a loss of 19.8 per cent; then come Atri, Gaya town and Gaya thana with decrease of 14.9, 11.3 and 6.5 per cent, respectively. On the other hand, the Nawada subdivision, which was remarkably free from plague up to the date of the census, showed an increase in every thana, and a small tract to the north-west, which benefits from canal irrigation, and also escaped the ravages of the epidemic, added to its population. In the thanas to the south of the district there was also a decrease, for which, however, the plague was not to blame. In these parts the population is not progressive; in Sherghati and Barachatti there has been a continuous decadence since 1881; and the falling off may be ascribed partly to long continued unhealthiness and partly to emigration to the adjoining districts of Hazaribagh and Palamau ".

Census of 1911.

In the census of 1911 an increase of 4.8 per cent was recorded in the overall population. The population recorded was 21,61,010 as against the 1901 figure of 20,61,857. The density of population increased from 437 to 458 per square mile. It may be observed that this was the only district in Patna division where a rise in population was registered in the census of 1911. The causes of the rise in population appear to be an increase in immigration figure, opening up of some of the mica mines, exploitation of the forests and development of some other industries helped by the spread of the railways within the district. Some of the villages were slowly urbanised.

Census of 1921.

The district was rather unlucky in the decade 1911—1921, as there was a series of natural calamities; like the outbreaks of plague, cholera and influenza. There was scarcity in 1917 and epidemics of cholera in 1917 and 1918. Plague claimed a big mortality in 1918 followed by a raging influenza epidemic which was more severe in nature in this district than in any other district of Bihar, excepting Muzaffarpur, in that year.

These are some of the reasons which account for the decrease in the population as recorded in the census of 1921. In this census the population recorded was 21,52,930 as against 21,61,010 in the previous census. The decrease of population works out at 0.38 per cent or by

8,080 persons. There was a perceptible decrease in female population, and this is due to the usual feature of women being more affected by the epidemics.

As a matter of fact, the decline in the overall population of the district in 1921 is entirely due to the decrease in female population as there was an increase recorded so far as male population is concerned, despite the probable fact that a sizeable male population had emigrated in quest of employment and money. The density of population also declined from 458 in 1911 to 457 in 1921.

Census of 1931.

The population figure rose from 21,52,930 in 1921 census to 23,88,462 in 1931. Here the increase in the male population outweighed the increase in the female population by 2,418, that is, the male population rose by 1,18,975 and that of female by 1,16,557. The density of population went up from 457 to 501 per square mile.

Census of 1941.

During the decade 1931—1941 the population showed a further increase of 16.20 per cent, i.e., from 23,88,462 to 27,75,361. In this decade the decline in female population was made up and the increase in female population was 1,93,783 as against the increase in male population of 1,93,116. There was more pressure on land and the density increased from 501 to 589 per square mile. Apparently, the rate of normal accretion was resumed and the incidence of immigration had received an encouragement.

Census of 1951.

In the next decade of 1941—51 there was an increase in the population but the percentage rate of increase fell by nearly 6 per cent. The total population registered was 30,70,499 as against 27,75,361 in the previous census, showing a net increase to the tune of 2,95,138. It is remarkable that the increase in the male population was to the extent of 1,48,693, and in the female population 1,46,535, showing an excess increase of 2,068 of the former over the latter. This is in contrast to an excess increase of 667 of the females over the males in the previous census. This peculiar trend of the rise and decline in the male and female population in the three decades from 1921 appears interesting, and probably may offer a field of research for the statistician-*cum*-economist. He may look into such factors as emigration, immigration, mortality, economic changes, etc., that came over the district in the last 30 years.

An analysis of the population figures from 1901 to 1951 will show that there has been a net increase to the tune of 10,08,642 from 1901 population figure. The net increase during this period in the male and female population was 5,23,111 and 4,85,531 respectively, the former being in excess over the latter to the extent of 37,580. The density of population has also shown an appreciable increase, rising from 437 persons per square mile in 1901 to 648 persons per square mile in 1951.

MIGRATION.

In 1906 Mr. O'Malley had observed that there was a large volume of emigration from Gaya and the number of its emigrants far exceeded that of the immigrants. The migration was at that time generally of a temporary character. O'Malley mentioned: " Every year large numbers leave the district in search of work on the roads, railways and fields, returning at the end of the hot weather to take part in the agricultural operations which commence with the bursting of the monsoon. Estimate derived from inquiries in typical villages made in the year 1888 shows that 0.7 per cent of the rural population were thus absent from their homes."

There are no reasons to conclude that the picture of migration now is radically different from O'Malley's description. Rather the trend of migration appears to be more intense and there is a craze for the adult males to leave their villages and come to the towns in the districts of Bihar or to other States. Unfortunately, the census of 1951 does not record the inter-State migration figures but some idea of the migration within the State could be had by looking into the figures of the population within a district that hails from other districts. So far as Gaya district is concerned, a large number of persons hailing from other districts was recorded in the census of 1951. Patna district alone was responsible for the number of 27,353 being recorded in Gaya district in 1951 census as against 40,199 from the other districts of Bihar. The number of persons in Gaya district from the other States of the Indian Union is 8,294 and from the Asian and the European countries 4,102. Bodh Gaya in Gaya district is a very important place of pilgrimage for the Buddhists and attracts annually a large number of Buddhist Asiatics from different parts. The Vishnupad Temple in Gaya town attracts Hindus from all over India to offer *pindas* or oblations to their departed forefathers.

According to the old District Gazetteer of Gaya, the total number of immigrants in 1901 was only 54,000. The number has increased by more than 50 per cent. There has been a simultaneous increase in the percentage increase of immigration along with the percentage increase in the number of population. In 1951 census about 4,000 immigrants from East and West Bengal have been recorded within Gaya district.

Regarding emigration, it may be mentioned that although the figures for the population that have gone to the tea districts in Assam are not available, there are reasons to think that this population will not be very large now, but the collieries, mines and other plantations in the other States of India do continue to attract adult labour from within this

district. The expansion of the railways and transport facilities have reduced the distances of places to a considerable extent and people are no longer as homesick as they used to be before. There has been a perceptible increase in population and also in the standard of living and people no longer hesitate to go outside the district in search of employment and money in order to supplement their income.

Towns and Villages.

Like the other districts of the State, Gaya is essentially a district of villages. There are 6,102 villages and 10 towns including the city of Gaya. In the old District Gazetteer published in 1906, O'Malley mentions that there were 7,871 villages. Apparently, at that time *tolas* or smaller settlements or hamlets were treated as villages and many of them have now merged into bigger units taken as villages. Out of every 1,000 persons, 71 live in towns and 929 in villages. The total urban population is 2,16,692 out of which Gaya town accounts for 1,33,700, or 61.7 per cent.

O'Malley mentions eight towns, namely, Gaya, Daudnagar, Tekari, Aurangabad, Hasua, Jahanabad, Nawada and Sherghati. Two new townships, namely, Warsaligunj and Rajauli, both in Nawada subdivision, have sprung up recently. The urban population, now is 7.1 per cent of the population as against 5 per cent mentioned in the old District Gazetteer.

The economic life in the rural areas has definitely undergone a very great change since the days of O'Malley. O'Malley had mentioned: "The tenant usually pays a part of his crops to the landlord in lieu of a money-rent, and village officials, such as the carpenter, black-smith, barber, washerman and *patwari* are generally paid in kind at a fixed rate. Every house-holder has his grain-store by which he procures his luxuries in times of plenty, or averts famine after unfavourable seasons." This picture of village economy no longer exists. Cash rent has almost completely wiped out rent in kind by legislation and convention. This had been the inevitable result of the neglect by the landlords of the system of irrigation. Landlordism which was the most important feature in the rural life fifty years back, had been on the decline in a way owing to various land laws legislated and the recent abolition of Zamindari by statutory law has given a death blow to the old type of landlordism.

There has been a steady increase in the population of the urban areas and people from the villages are turning more to the towns in quest of their profession and other avenues of earning. There has been a concentration of whatever little industrialisation exists in the towns. The expansion of the railways and the roadways have also tended to help the growth of the towns. The table below gives a list of all towns in the district classified and arranged according to the size of population

and compares the 1951 population figures with those of five previous censuses (1901—1941) :—

Year.	Persons.	Variation.	Net variation, 1901—1951.
CLASS I.			
(1,00,000 and above.)			
Gaya Town—Sadar Subdivision.			
1901	71,288	..	..
1911	49,921	—21,367	..
1921	67,562	+17,641	..
1931	88,005	+20,443	..
1941	1,05,223	+17,218	..
1951	1,33,700	+28,477	+62,412
CLASS IV.			
(1,000 to 20,000.)			
Rajauli Town—Nawada Subdivision.			
1951	12,673	..	..
Jahanabad Town—Jahanabad Subdivision.			
1901	7,018	..	..
1911	4,764	—2,254	..
1921	6,956	+2,192	..
1931	8,764	+1,808	..
1941	10,842	+2,078	..
1951	12,445	+1,603	+5,427
Daudnagar Town—Aurangabad Subdivision.			
1901	9,744	..	..
1911	9,149	—595	..
1921	8,511	—638	..
1931	11,699	+3,188	..
1941	11,133	—566	..
1951	10,448	—685	+704
Nawada Town—Nawada Subdivision.			
1901	5,908	..	..
1911	6,828	+920	..
1921	9,533	+2,705	..
1931	7,485	—2,048	..
1941	8,885	+1,400	..
1951	10,391	+1,506	+4,483

	Year.	Persons.	Variation.	Net variation, 1901—1951.
	AURANGABAD TOWN—AURANGABAD SUBDIVISION.			
1901	.. .. ..	4,685	..	..
1911	.. .. ..	5,799	+1,114	..
1921	.. .. ..	4,833	—966	..
1931	.. .. ..	7,428	+2,595	..
1941	.. .. ..	8,878	+1,450	..
1951	.. .. ..	10,299	+1,421	+5,614
	CLASS V.			
	(5,000 to 10,000.)			
	WARSALIGANJ TOWN—NAWADA SUBDIVISION.			
1951	.. .. ..	7,773	..	..
	SHERGHATI TOWN—SADAR SUBDIVISION.			
1941	.. .. ..	6,014	..	..
1951	.. .. ..	7,009	+995	..
	TEKARI TOWN—SADAR SUBDIVISION.			
1901	.. .. ..	6,437	..	..
1911	.. .. ..	5,861	—576	..
1921	.. .. ..	4,827	—1,034	..
1931	.. .. ..	5,481	+654	..
1941	.. .. ..	6,712	+1,231	..
1951	.. .. ..	6,278	—434	—159
	HASUA TOWN—NAWADA SUBDIVISION.			
1901	.. .. ..	6,704	..	..
1911	.. .. ..	6,993	+289	..
1921	.. .. ..	6,172	—821	..
1931	.. .. ..	7 131	+959	..
1941	.. .. ..	7,608	+477	..
1951	.. .. ..	5,676	—1,932	—1,028

SEX, AGE AND CIVIL CONDITION.

In the old District Gazetteer it is mentioned that in 1901 census females outnumbered males as there were 1,037 females to 1,000 males. This tendency persisted till the census of 1941. But in the census of 1951 the male population outnumbered female population. There were 15,35,362 males as against 15,35,137 females. In the rural area the ratio of female population to male population is still 1,008 to 1,000, but in the urban area the ratio is 892 females to 1,000 males. These two facts prove the migration of able-bodied males from rural to urban areas in the district or outside the district or State.

So far as the question of age is concerned, it has been registered in the census of 1951 that population below the age of 14 constitutes roughly 37 per cent of the total population of the district and those aged 55 and over 11.7 per cent. The following figures quoted show age distribution per 10,000 persons :—

Under 1 year of age to 4 years	...	...	1,436
5 to 14 years	...	...	2,463
15 to 34 years	...	...	2,947
35 to 54 years	...	...	1,983
55 and over	...	...	1,166

As regards civil condition, the District Census Handbook, Gaya, based on 1951 census mentions : " marriage is universal, and among persons aged 35 and above only 8,460 males and 590 females were found unmarried. Among females aged 14 or less, more than 95,000, or roughly 26 per cent, were returned as married and only 8.7 per cent females were found unmarried among those aged 15 to 24. The number of widows (1,53,000) is almost double that of widowers (78,000.) This is due largely to the prohibition of widow remarriage among large sections of Hindus."

LANGUAGE.

Writing under the sub-head language in the old District Gazetteer Mr. O'Malley mentions : " The vernacular current over the whole district is the dialect of Bihari Hindi known as Magahi or Magadhi. Magahi* is properly speaking, the language of the country of Magadha, which roughly corresponded to what is at the present day the district of Patna and the northern half of Gaya, but the language is not confined to this area. It is also spoken all over the rest of Gaya and over the district of Hazaribagh; on the west it extends to a portion of Palamau, and on the east to portions of the districts of Monghyr and Bhagalpur. Over the whole of this area it is practically one and the same dialect, with hardly any local variations, though it is acknowledged that the purest form of Magahi is spoken in Gaya, where it is the vernacular of 20,67,877 of the people. It is condemned by speakers of other Indian languages as being as rude and uncouth as the people who use it. Like Maithili, it has a complex system of verbal conjugation, and the principal difference between the two dialects is that Maithili has been under the influence of learned Brahmans for centuries, while Magahi is the language of a people who have been dubbed boors since vedic times. To a native of India, one of its most objectionable features is its habit of winding up every question, even when addressed to a person held in respect, with the word '*re*'. In other parts of India this word is only used in addressing an inferior, or when speaking contemptuously. Hence a man of Magah has the reputation of rudeness and his liability to get an undeserved beating on that score has been

*The sketch of Magahi is condensed from the account given in Dr. Grierson's Linguistic Survey of India, Vol. V.

commemorated in a popular song. Magahi has no indigenous literature, but there are many popular songs current throughout the area in which the language is spoken, and strolling bards recite various long epic poems, such as the song of Lorik, the cow-herd hero, and the song of Gopichandra, which are known more or less over the whole Northern India. The character in general use in writing is the *kaithi*, but the *devnagari* is also used by the educated classes.

" Muhammadans and Kayasths here, as elsewhere in Bihar, mostly speak the Awadhi dialect of Eastern Hindi (literally the language of Oudh), which Dr. Grierson considers is possibly an example of the survival of the influence of the former Muhammadan court of Lucknow. It is estimated that in Gaya 64,500 persons speak Awadhi; and this dialect is also used as a sort of language of politeness, especially when Europeans are addressed, by the rustics, who have picked it up from their Musalman friends and imagine it to be the Hindustani of polite society. The *devnagari* and the *kaithi* characters are both used in writing Awadhi; and the Persian character is also occasionally used by the educated classes ".

In the census of 1951 Magahi has not been treated separately as the mother-tongue of the population of the district. The census of 1951 enumerates the Hindi-speaking people as 30,59,345 souls.

This is one of the Indo-Aryan languages. Other Indo-Aryan languages, Munda, Dravidian, etc., are spoken by a small number of persons totalling only 11,154 souls. It could be safely presumed that all of them speak Hindi as well.

In the old District Gazetteer of Gaya Mr. O'Malley further observes : " Dr. Grierson points out that the three great dialects of Bihari Hindi fall naturally into two groups, viz., Maithili and Magahi on the one hand and Bhojpuri on the other, and that the speakers are also separated by ethnic differences. Magahi and Maithili and the speakers of these two dialects are, however, much more closely connected together than either of the pair is to Bhojpuri, and Magahi might very easily be classed as a sub-dialect of Maithili rather than as a separate dialect. They are the dialects of nationalities which have carried conservatism to the excess of uncouthness, while Bhojpuri is the practical language of an energetic race ". " Magadha ", he says, " though it is intimately connected with the early history of Buddhism, was far too long a cockpit for contending Musalman armies, and too long subject to the headquarters of a Musalman province to remember its former glories of the Hindu age. A great part of it is wild, barren and sparsely cultivated, and over much of the remainder cultivation is only carried on with difficulty by the aid of great irrigation works widely spread over the country, and dating from pre-historic times. Its peasantry, oppressed for centuries, and even now, under British rule, poorer than that of any other neighbouring part of India, is uneducated and unenterprising. There is an expressive word current in Eastern Hindustan which illustrates the national character. It is ' *bhades* ' and it has two meanings. One is ' uncouth boorish ' and the other is ' an inhabitant of Magadha '. Which meaning is the original and which the derivative I do not know; but a whole history is contained in these two syllables."

Whether one agrees with the observations of O'Malley and Grierson or not they have a value. Some of the facts have had changes. The peasantry which was oppressed for centuries is not as backward as in the last century and is now becoming assertive under a welfare State. Conservatism in thought and action is also gradually declining.

Dwelling Houses.

In the towns, houses of rich persons are brick-built and substantial, but those of the poor and middle class people do not vary much from the houses of the similar income-groups in the rural areas. In the town the Municipalities control the construction of houses to some degree. In villages the houses are constructed rather haphazardly. Most of the houses are *kutcha*, and mud-plastered with thatched ceiling and have a small *angan*. The cattle of the poorer classes are also kept inside the house and cause a lot of filth. There is no sewage system in villages and consequently dirty water usually accumulates outside the house. Houses of well-to-do cultivators have tiled ceilings. Some of them build a second storey known as *kotha*. These *kothas* are not cemented or *pucca*. There are very few persons who own *pucca* or cemented house, but the number of brick-built houses is on the increase. These *pucca* houses sometimes do not have sufficient ventilation.

Towards south and south-eastern portion of the district where there are jungles, houses are constructed by means of walls made of bamboos and mud-plaster. Fencing and boundary walls are also constructed of bamboo sticks. Generally the houses in these areas are detached from one another and the villages are not usually congested. Due to lack of sewage system and lack of proper conservancy arrangements, insanitary condition prevails in the residential portion of the villages of the district. There is a constant danger of the outbreak of some epidemic.

To serve the purpose of latrine a deep pit, called *sandas* is dug out in some houses, but this does not provide a thorough system of sanitation. The open spaces in the outskirts and the fields are commonly used by the villagers to make up the lack of proper privies in their houses.

Classification of Village-folk according to Agricultural Vocation.

In Gaya district three classes of people are found engaged in the agricultural vocations. These consist of :—

(1) *Sukhvas*—wealthy zamindars and landlords.
(2) *Khushvas*—well-to-do cultivators.
(3) *Chasi*—labourers or tillers of the soil.

These three classifications are somewhere covered by two major sections, namely, *ashraf* and *reyan*, and somewhere these are expanded into four, *ashraf*, *bakal*, *pawania*, and *jotiya*.

Ashraf.—This class consists of high caste of both Hindus and Muslims, viz., Brahman, Bhumihar Brahman, Kayastha, Saiyad, Pathan, etc. Some of these people have got considerable land and they regard it below their dignity to plough their lands themselves or to do any physical work.

Bakal.—Petty shop-keepers who run small shops in villages are called *bakal*.

Pawania.—That section of the people who are artisans and produce articles or carry on some work, other than cultivation, which directly contributes to the basic requirements of the villagers are called *pawania*. These people consist of Mali, Barhai and Lohar.

Jotiya.—This is that class of persons who own small area and is in direct cultivation and ploughing of their land, and is entirely engaged in this particular vocation.

Besides the above four classes of people, there is a fifth class of landless labourers who fully work on the fields but have got no land. This class consists of Bhuiya, Mushar, Rajwar, and Dusadh who are classed now as *harijans*. Goraits, Koeris and Kurmis are members of the backward class. Koeris and Kurmis are not landless labourers. They possess cultivable lands and form the most important section as agriculturists in this district. There has been a mass consciousness among them and they are organising themselves for their social and political rights. The State Government are also trying to rehabilitate them.

This classification is no longer water-tight. The spread of education, changes in economic status and the growth of political consciousness have been making rapid incursions into the old system. Most of the high caste people have been discarding their old notion and do not consider it derogatory to handle the plough themselves. This has become an economic necessity now, specially for middle class cultivators.

Since the abolition of the zamindari system people of class one in the villages who were regarded as *ashrafs* or *kulin*, are practically becoming ordinary cultivators. Abolition of the zamindari system has been followed by the campaign of Sri Vinoba Bhave for *bhudan* or gift of land to the landless labourers. Gaya district has had a great upheaval from these two causes and there has almost been a radical change in the outlook of the village folks. Enactment of Gram Panchayat Act and the introduction of various development schemes have aroused new enthusiasm in the people residing in the countryside.

Daily Life.

Different groups of people have a somewhat different type of daily life. The labourer in a village takes early in the morning some food cooked over-night which is called '*basia*' and leaves for his work. He works in the field the whole day and does not come home for his mid-day meal. If he has a mid-day meal at all it is either *sattu* which he carries with him or cooked rice and *sag* taken to him by the women-folk of his family. He comes back home in the evening and after a wash he has his principal meal in the night and retires. The meal is usually of cooked rice, *dal* and occasionally vegetable. The meal at the night is usually taken quite early by 8 P.M. or so and the activities of a labourer's household come to a close and the family retires. The women-folk of a labourer's family add to the family income by working in the house of some rich neighbour and they keep themselves busy in doing household work, such as cooking food, washing clothes, looking after the children or do a little marketing. The women-folk of the labouring class have also to scrape grass or pluck leaves or twigs for their cattle which is to be done in the day.

The labourer in the town goes to his morning work after taking tea and some food which depends on the financial condition of the family. If he is a mechanic, mason or a carpenter of a somewhat higher income group he will have probably some *chapati*, made of wheat and some vegetable and probably a little sweet in the shape of *gur* and cooked rice. Usually the labourer in the town goes for his work with some *chapati* for his mid-day meal as he would not be coming back home in the noon. He goes back home in the evening and he has a meal consisting of rice, *dal* and some vegetables and very occasionally meat or some fish. Meat or fish or even *dal*, however, does not find place in the menu of an ordinary day labourer in the town or in the village who earns Rs. 1-8-0 to Rs. 2-8-0 per day. In their case also the women-folk probably earn some money, by washing utensils and helping in cooking in a house of rich family. Many of the women-folk of the labourer class in the town have started keeping goats, or poultry for supplementing the income. Women-folk of some castes add to the family income by hawking fruits or vegetables. They often consume *sattu* as mid-day meal. *Dahi* (curd) and *chura* (flat rice) are usually taken as tiffin.

The urban middle class falls ordinarily into two different sections. One of them consists of persons whose professions are service or who are lawyers or follow such professions for which they have to be at their working place from about 10 A.M. to 5 P.M. or even later. Such persons take a heavy meal at about 9 to 10 A.M. or earlier and the quality of the meal depends on the financial condition of the family. It is not usual nor possible for an ordinary middle class family of the lower income group to be taking fish or meat or eggs every day. These items

of protein food or fruits could only be taken very occasionally. The middle class of the upper income group, however, takes meat or fish about twice or thrice a week. The size and the income of the family necessarily control the menu of the urban middle class. The night meal is usually looked forward to as this meal is taken at leisure with the children. The meal does not very much differ in the quality from the morning meal. Rice, *chapati*, *dal* and vegetables with probably some milk form the menu for the night, varied very occasionally with fish or meat.

The second section of the middle class consists of traders and shop-keepers and the men connected with such business have to be at their working places from 8 A.M. to 1 P.M. and resume their work at 3 P.M. and close it in the evening. Such persons do not usually return home for the mid-day meal unless they are comparatively rich and have a conveyance of their own. They usually go to the *guddee* or the place of work after taking a heavy tiffin in the morning consisting of *chapatis*, *pakorahs*, vegetables, milk or probably some sweet. Here also the quality of the menu depends on the size of income of the family. In the noon such persons will probably have some cucumbers or some fried snacks or sweets available in the locality. Such persons come back from their shops or place of work in the evening and have an early night meal and would probably amuse themselves with card-playing or visiting cinema or friends and then retire.

It is to be noted that there is not much scope for amusement or entertainment in the daily life of an average middle class family. The leisure hours in the evening are usually spent in visiting friends or home-chats with the family and very occasionally seeing a cinema or some such shows that may be going on in the town. In the villages the leisure hours in the evening are spent in visiting friends or doing some household work. The man in the family has to do a certain amount of house-hold work. The middle class people of the country-side waste a lot of their leisure time in sleep and talks on village politics or town gossips.

For a section of the middle class people of the countryside, attending the court appears to be both a necessity and a form of entertainment. They look forward to a visit to the court probably several miles away, and spend the day not only in doing actual court work but in picking up gossips and wandering from the *pan* shop to the office verandahs. The relish with which the court work is witnessed by most of the villagers is rather peculiar. Usually in the villages there are professional court visitors and their assistance is sought for by the uninitiated who has some court work. Usually such people are taken to the court for getting their work done. The number of such professional *pairbikars* in the countryside is quite large and they are the usual link between the lawyers and the client.

The daily life of the people belonging to the more affluent class whether in the urban or in the rural areas resolves in an idle groove such as taking a heavy meal, long siestas, visiting friends, indulging in idle gossips and visiting the cinema houses or football matches, etc. With the abolition of the zamindari and the gradual evolution of a socialistic State this type of daily life of the people belonging to the more affluent class is likely to change soon and they are likely to merge into the middle class.

Ladies of the house of a middle class family both in the rural and urban areas have got to do a lot of house-hold work out of love or necessity. It is becoming difficult for a middle class family to have the luxury of a number of servants. The average middle class family depending on service or a profession for livelihood can afford to keep only one servant or a maid-servant either whole-time or part-time to help the ladies in their house-hold work. The ladies have to look after their children, do the cooking, clean the house, and wash and mend the clothes of the family and at their leisure time they would probably do a little needle work or some embroidery work. The young girls of the urban middle class family are usually sent to the schools. On holidays the school or college-going girls are usually employed in sewing, embroidery work and to help in cooking. It is only in particular middle class families that girls are taught music, although the influence of the cinema has definitely made the girls of the educated families to become more music and dance-minded. The spread of female education has definitely led to a better tone in the average middle class family, a distinct change for the better in the food, dress and mode of living.

The ladies of a middle class family usually devote a portion of their time in making *achars* (pickles), *burees*, *morabbas* or desiccate vegetables and dry them (*sukhauta*) to be used in the rainy season when vegetables will be scarce and expensive. Certain handicrafts, however, appear to be dying out amongst the ladies. Such handicrafts are making baskets from a particular kind of reeds called *siki* and *munja*, sewing cloth covers for making toys and dolls from waste paper and waste cloth, artistic designs on cloth with shells, etc., and the reason is not far to seek. The economic pressure has made the ladies turn more to such occupations which will be useful for the family. It is quite common now for the ladies to knit sweaters, mufflers, hose, etc., and naturally they have no time to make cloth covers for *pandan*, as *pandan* itself is becoming luxury, or make a basket of *siki* and *munja* which could be bought, if necessary, for a few annas.

Washing is a common habit among all classes both in towns and villages. The mouth is usually cleansed with twigs of *nim*, bamboo, *karanj*, *chirchiri*, *bat*, etc. The twig is also split into two parts and a part is used to clean the coating of tongue. The use of tooth brush and tooth paste is more confined to the richer and urban class of people.

Bathing in the morning or at mid-day, at least once a day, is a general habit. There is hardly anyone who, if not ill, will not have a daily bath. Clay or soap is largely used for cleaning one's person. Washing of clothes is also a common practice in every household.

Oil is usually used for head or the body. Some people of the orthodox class set apart a particular day as auspicious for a thorough massaging of the body with oil and somedays as inauspicious for massaging. The oils that are used are mustard, cocoanut, *gulrogan*, *til* or some other scented oil. The use of mustard oil is taken to be a preventive against the catching of possible chill or cold. It is a very old custom among women to shampoo their hair with some sort of clay, *amla* or curd mixed with mustard oil. Occasionally ladies massage their body with oil and a paste made of turmeric and bathe themselves. This turmeric paste bath is looked upon as very ceremonial and is applied to the bride on the eve of her marriage. Males generally do not have this turmeric paste massage. Previously almost every well-to-do family used to keep some *itr* or musk in his household for ceremonial occasions. This is now dying out.

Soap is commonly used for washing cloth and the use of *sajimati* (a kind of clay) and *ritha*, a fruit for the same is slowly dying out, particularly in the town.

Dress.

During the last war owing to the high prices of *dhoties* men-folk started using trousers and *lungis* and this has stuck. Use of half pant or shirts is also more in vogue now for school-going children. Boys in the colleges use trousers which was an unusual feature 25 years back. For ceremonial occasions men wear *kurta* and *paijama* or *shirwani* and *churidar paijama* or a buttoned-up short coat (prince coat) and a pair of trousers. Use of turban or cloth cap for the head is distinctly on the decline. *Sari* is the chief dress of ladies. The old *suthna* (ladies' *paijama*) for Muslim ladies is becoming obsolete. *Burka* is still in use among the higher and the middle class Muslim ladies who want to observe *purdah*. However, it is being slowly discarded by educated Muslim ladies. The under-wear known as the petticoat is used by the ladies in the urban areas who wear *sari*. Blouse or a loose upper-wear known as *jhula* and some sort of brassiers are also used. A *chadar* is usually used by orthodox middle class ladies when going out.

There are special dresses for the occasion of marriage. A Hindu bridegroom goes either in *dhoti*, *kurta* and *chadar* or in *jama* and *jora* (*achkan* and *churidar paijama*). Muslim bridegrooms invariably use *jama* and *jora*. A Hindu bride has to wear from the day of *lagan* (few days before marriage) to the date of marriage only one piece of unbordered cloth (of the size of a *sari*) coloured in turmeric. On the marriage day the garments brought by the bridegroom are given to her to wear. A Muslim bride during the period of *manja* (a few days before marriage) puts on an unbordered *sari* coloured in pink or yellow. On the marriage day she changes the *sari* and puts on a *shahana* (a combination of *paijama*, *kurta* and *orhni*) brought by the bridegroom.

At the time of mourning a Hindu uses an unbordered *dhoti*, *chadar* and an *uttari* (a piece of cloth round the neck) from the date of *agni sanskar* to the date of *sradh*, that is, from the date of cremation to the tenth day of cremation.

There is wide difference between the ornaments used by townspeople on the one hand, and the village-folks on the other. Similar difference is found between the ornaments used by rich and the poor. Ladies in the urban areas are more inclined towards designs or ornaments of gold with precious stones. The rich ladies in the villages wear mostly gold ornaments. The ornaments used for the feet are made of silver. The poorer village-folks wear ornaments made of silver, copper, brass and stone beads.

The ornaments usually worn by ladies in rural and urban areas, are for the hair of the head, ears, neck, arms, wrists, waist and the feet. The usual ornaments used by poor villagers are *karas*, bangles, *lor*, *hansuli*, necklace or *munga*, *baghrakha*, *karanz*, *kathula*, *bajar* and *batoo*. Rich women of urban area also use similar ornaments but of precious metals.

English shoes and *chappals* form the footwear of the average man with some money both in the urban and the rural areas. *Chamarua* shoes or shoe made of untanned hide is used by the villagers even if of better means. As a rule people pay less attention to the quality of the shoes. Combing the hair is a common custom. Ladies of the upper class have their finger nails painted by the barber woman or themselves on ceremonial occasions. *Mehdi*-leaf decoction is the usual material for such painting. Lip sticks, rouge or such other toilette articles are confined to a very small and negligible percentage of richer families more confined to towns.

Customs Observed during Pregnancy.

An expectant mother becomes an object of care and attention till the baby is born. In orthodox families and particularly in the rural areas there are several restrictions which she is called upon to observe, viz., during eclipse she is not allowed to cut anything with force and is asked to hold a stone in her hand during the dark period of the eclipse. She is not to sleep as she likes but to repose fully stretched in order to guard against the birth of a baby with bowed legs. Similarly she is not allowed to take irritating or sour articles as well as some kinds of fruits like *bel* and jack fruits. She is also not allowed to wear tight dress and sleep in the *angan* (courtyard) and under a tree to shun the shadow cast by a bird lest some evil may befall her. She has to wear amulets in the rural areas to ward off the evil eye.

There are certain superstitions associated with child birth. Thorn is placed at the door of the room where the expectant mother is confined for delivery to act as an impediment to an evil spirit who might enter into the room. Sometimes an open sword is placed at the door to expedite delivery. The indigenous *dai* (midwife) makes five thumb impressions of mustard oil on the wall facing the expectant mother. She also ties up a herb with a pair of rings round the waist of the lady. Money, milk and sweets are offered to the family deity.

After delivery the naval cord of the baby is cut and ashes and oil are first applied on it and then the baby is washed. Some cold water is used to make the baby sneeze and cry which is considered as an auspicious and lucky sign. A *thali* (brass dish) is rung five times and the baby is thrown upwards the same number of times. With the placenta attached the mother has to hit the wall of the room five times with her left foot. The belief is that usually the mother would recoup easily. If the newly born baby is unconscious, the placenta is put on the fire and the cord is rubbed to revive the child. The mother is not allowed to leave the room for at least six days because of taboos on her. During this period she is supposed to be still unclean.

Immediately after delivery the child is placed in the mother's lap and some *sindoor* (vermilion) is sprinkled upon her head to demonstrate that she is *sohagin*, i.e., her husband is alive.

In a Hindu family of higher status as soon as a child is born a *pandit* is sent for and on the very first day, the *kundli* (horoscope) of the newly born baby is determined by the *pandit*. The preparation of horoscope is an almost universal feature among the upper class Hindus. This custom is, however, not prevalent in Muslim communities. Here as soon as a baby is born, some male member of the family concerned or an outsider is called upon to recite *azan* (call of God) three times by the bed side of the newly born baby. This person is rewarded in cash according to the status of the father.

For five days after the birth of the baby, milk, *haldi* (turmeric), paste of the fruit of *harira* (myrobalan) and *jilabi* (sweetmeat) are given to the mother for nourishment. On the night of the fifth day, her diet undergoes a wholesome change and vegetables, soup of meat and fish are given to her.

On the sixth day, the ceremony of *chahthihar* is performed when a good deal of rejoicing is observed. *Pujah* (prayer to the God) is performed by a *pandit*. The mother and the baby are bathed. Relations and friends are invited on feast. The whole family, especially the female members, do not sleep for the whole night and participate in songs and festivities. Presents are given to the child. Presents are given by the parents or husband of the new mother to the persons who have attended on her during the child-birth.

A major custom is observed if the child is born during a particular period, known as *sataisa* which is supposed to be an inauspicious period of the year. If the child is born in this *nakshatra*, the father is not permitted to see the child unless 27 days pass by and unless a *pandit* allows him to have a look of the child. This period sometimes even exceeds 27 days. Even when the restricted period passes, the father is not permitted to have a direct look of the child. He is at first shown the image of the child in a cup of oil and then to see the actual face of the baby. These precautions are taken under the belief that if they are not observed, there will be misery because of the birth in the inauspicious hour.

Customs of Salutation and Etiquette.

The custom of salutation is an integral part of the daily duty in this district. Young children are taught by their parents to offer the customary salutations to the elders. The manner of salutations, of course, differs according to the degree of seniority or superiority of the man to whom salutations are offered. Salutation with touching the feet or knee is supposed to be the most intimate and affectionate salutation. This is, however, not offered to everyone. Raising of both hands and touching one's forehead and using the word "*parnam*" or "*namaste*" is the usual mode of salutation. On an analysis it will be found that the degree of the raising of the two joint palms controls the intensity or otherwise of the salutation. It is only in the case of very few that the folded palms will be taken right up to the forehead and the forehead will be touched. Usually the palms are just folded and raised a little just to show a form of courtesy and nothing more. This particular form of salutation is, however, declining and is being replaced by the mere utterance of the word "*parnam*" or "*namaste*" and just a formal touching of the two palms. It is also customary to touch each other as a mode of warm affection. Exchange of smile is also a recognised form of greeting. If two equals meet the usual mode of salutation will be by just touching each other with their right hand without uttering any particular word of salutation.

Hermits or *gurus* or persons who are very senior and highly respected are usually saluted by uttering *dandwat* and by joining of the two hands with the lowering of the body and touching the feet of the hermit. The younger generations are, however, not keen to continue this mode of salutation. The villagers still prostrate themselves on the ground while paying homage to the idol in a temple. The urban population excepting probably the women-folk and religious-minded men remain contented by just lowering their heads and clasp the palms before the temples. Previously caps or turbans used to be taken off when salutations were offered to the superiors or at the temple. This mode of salutation is also dying out.

It is considered a breach of etiquette and particularly disrespect to the *bradari* (caste men) if one finishes taking his food earlier in a community dinner and gets up when others are still eating. He has got to wait till everyone has finished. The use of betel, nuts, cloves and cardamoms is common and in invitations the meal must be followed by the offering of betel or areca nuts (*supari*).

Food, Drink and Amusements.

Tea, *lussee* and *sharbat* are the usual drink served in restaurants and hotels. Gaya town has one or two bars where stronger drinks are available. The *bhathikhana* or the liquor shops for country liquor are common features in every town and also in some of the large villages. Along with the toddy, fried or boiled grams with chillies, fried potato chips or hot meat *kababs* of indifferent quality are sold. Since these liquor shops have no place inside the shop for drinking the customers bring toddy or liquor outside the shop and squat by the road-side and drink. *Tari* is a popular beverage prized by both the rich and the poor. The use of *tari* among the richer section is a new development, after the vitamin effects of *tari* have been popularised. Particularly in the months of April to June *tari* shops crop up like mushrooms in every town. The use of *nira* or unfermented *tari* has not become popular. Recently, however, *tal*-juice is being used for making jaggery or *tal-gur*, but *tal-gur* has not yet become popular.

A brief mention may be made of the common food and its method of cooking. Among the cereals used rice ranks easily the first and then comes wheat, *marua*, and maize. Fish and meat are the principal items of non-vegetarian food. Game birds, fowls, ducks or eggs hardly come in the ordinary menu. Fruit also is not a common item of the dietary excepting probably plantains or mangoes during the season provided they are cheap. Sweet potatoes, *sattu* and *litti* occupy the first position in the menu of the average common man of the lower income group. Milk is a common item for those who could afford. Milk is consumed purely as milk and also in the form of curd, *ghee*, butter and *chena*. The milk of both cows and buffaloes is used. Goat milk is coming into vogue in the towns.

Potatoes, *parwals*, ladies' finger, *lauka*, *konhra*, brinjals and cauliflowers are the common vegetables. Onion is largely consumed. Garlics are not very much used. Salad consisting of slices of tomato, radish, onions, etc. has been introduced in the last 10 years both in the villages as well as in the towns.

Food is ordinarily cooked on an open oven which has two mouths. They are made of clay or bricks and there is an opening below and through that opening the fuel feeds the fire and the items of food are put in two pots and are prepared simultaneously.

Vegetarian food has also some varieties. There are various kinds of sweets and *kheer* prepared by the milk, *raita*, *karhi-bari*, various

kinds of *papars*, *tilauri*, *adauri*, *kumbrauri* and a special kind of sweet pudding is prepared with the help of milk, *ghee* and dried fruits such as *pista*, *kismis*. This is known as *sakarauri*. *Kachauri* or *pooree*, *polao* with or without some vegetables could be made very savoury. *Pooree* stuffed with powdered gram or *sattu* or with pulse and *ghee* is very much liked. They are also offered to the family deities in temples. The culinary condiments which are generally used in the preparation of savoury dishes are turmeric, cumin-seeds, red pepper, black pepper, ginger, cardamoms both big and small, cloves, coriander seeds, cinnamon, nutmeg, mace, cassia, cubeb, mustard, saffron, assfoetida, onion and garlic. The cooking medium is usually some kind of oil like mustard, hydrogenated oil (vegetable *ghee*) and *ghee*.

The utensils used for cooking in common house-hold are *batlohis*, for cooking rice or pulse, *cauldron* of brass or iron, flat pans, tongs for catching hold of and taking out breads, *jhanjh*, for taking out *poorees* from the hot *ghee* in which it is baked, *karahi*—a kind of high edged pan for preparing *pua* or *jilabi* (sweets).

A room is usually set apart if accommodation permits for the kitchen and the verandah is commonly used for taking food. Previously cooks used to be drawn from the caste of Brahmins. But now cooks of other castes are also employed even by higher caste Hindus. Particularly in families which do not observe caste restrictions Dusadhs or Kahars are commonly employed as cook. In the urban area Mohammadans are also employed by Hindus for cooking their food.

Water is the principal drink. As a matter of course unboiled well or tap water is normally taken. Tea drinking has become a common habit in the middle class family and in the group of people belonging to the class of the mechanics, drivers and other hard-manual labourers. The number of tea stalls are on the increase in every town and important villages also have one or more tea stalls. Tea drinking has not yet become a habit with the cultivating class or the lower income group in the villages. Coffee is absolutely confined to a very small percentage of middle class families in the urban areas. Cold drinks or *sharbat* are used more for ceremonial purposes in a common middle class family. Cold drinks prepared with various kinds of seeds of flowers, rose petals, almond, black pepper, curd and sugar are in vogue. *Bhang* is also a beverage indulged in but more on ceremonial occasions particularly on the *pooja*, *holi* and *diwali* days along with spicy dishes of meat. The consumption of country liquor is not common in the middle class family. Smoking is common. Ladies of some castes also smoke the *hookah*. *Hookahs* or hubble-bubbles are dying out. *Biris* and cigarettes are replacing the *hookahs*. The chewing of *pan* is very common and the expenditure of the common middle class family on *pan* is not inconsiderable. Cigars have not made much headway even among the people of higher income group. It is more confined to the intellectual group.

Reading of books or news-papers after paying for them has not yet become the habit in the average educated family, whether in the rural or in the urban areas. It is unfortunate that books or other kinds of reading materials do not form a regular feature even in such house-holds that can afford and if at all books are bought they are usually cheap novels in English or in the vernacular. Economic pressure cannot be said to be the reason why books and news-papers are not eagerly sought for in every educated house-hold for such house-holds do have some expenses on avoidable frivolities. Libraries are very few and even where there are libraries they are not well patronized. Vernacular news-papers are, however, making a slow headway. The educated men, if at all, read more of the news-papers in English. But vernacular news-papers are more sought after by the lesser educated people. News-papers are not available even in the big villages or townships unless one obtains it through the post.

Radios are still a luxury both in the urban and rural areas. Radios are switched on in the average middle class family more for the film songs than for the educated talks or flashes of news.

Amusements and entertainments do not form a regular feature in the life of the average common man. The monotony of the same type of daily life is somewhat broken on Sundays and holidays more by an extra addition in the menu and probably a prolonged siesta. The only amusement commonly available in the town is the cinama or the football matches. In the smaller townships and villages itinerant cinemas are still in vogue and much sought after although the sitting arrangements and the house itself are poor. *Jatras* and *kirtans* are occasionally held in the villages which are usually attended by a big crowd consisting mostly of ladies. *Jatras* and *kirtans* in the towns are also held only on particular festival days and are quite popular. Theatres are not very common. Theatrical shows are usually held now by College parties or some dramatic groups in the towns which have become rather scarce. In the big villages and small townships local enthusiasts organise some sort of theatrical shows on *pooja* or other festival days.

An amusement or entertainment that breaks the monotony of the life of the average man and the woman particularly in the villages is to visit the *melas* which are well distributed throughout the year. Ladies look forward to the occasional *melas* to make purchases of articles which are not always easily available and for a visit to the temples as usually the average *melas* are associated with some temple or the other. Usually there are cinemas and other shows in the *melas* which are well patronised.

The standard of living is slowly going up. The average family in towns has some furniture in the house. The usual furniture consists of bedsteads, tables and chairs: One or two benches or stool or a chair or two will now be found in the house-hold of a middle class family of small income. The upper middle class families of the higher income

groups have the proper furniture for the drawing room and bed room. The part of the house-hold that is neglected most in the average residential house is the bath room which is usually just a walled space in the *angan* or a cubicle. Even in big residential houses bath rooms of the dimension of 6 feet by 6 feet are to be seen. It is only recently that better types of bath rooms are being added to the residential houses.

Owing to economic stringency house-owners in the towns are compelled to let out portions of their residential houses which otherwise would not have been let out. There is no difficulty in getting tenants even with these difficulties. Community cooking is unknown in a house where there are several tenants and everyone has a separate cooking arrangement. This system of sharing houses goes to break down many social conventions and caste-barriers.

Religious Creeds.

Writing about popular religion in the old District Gazetteer of Gaya (1906) Mr. O'Malley under the sub-head Popular Hindu Religion states :—"The religion which is now prevalent among the mass of the people throughout the district consists of the propitiation of evil spirits, the genesis of which appears to be due to the belief of the peasant in malignant powers of evil." The rude mind, " it has been said," with difficulty associates the idea of power and benignity. A shadowy conception of power that by much persuasion can be induced to refrain from inflicting harm is the shape most easily taken by the invisible in the minds of men, who have always been pressed close by primitive wants and to whom a life of hard toil has never been illuminated by any enthusiastic religious faith." The religion of the uneducated majority of the population is of this type. It is a curious mixture of Hinduism and Animism, in which the belief in evil spirits and godlings is the main incredient. The common people have their shapeless stone or block to represent a spirit or godling to which they make simple offerings in the open air, while side by side with it is a temple to one of the regular gods of the Hindu pantheon with its carved image and elaborate rites. The latter, however, is not the real everyday working religion of the people, and the orthodox Hindu creed appeals but little to the peasants.*

Worship of Evil Spirits.

" The current belief is that there are a number of malevolent spirits who exercise their influence on the bodies and minds of men by means of demoniacal possession. Worship, therefore, consists of periodical propitiation of them in order to escape their attacks, or to induce them to relinquish the unhappy victims on whom they have descended. Man lives surrounded by powers of evil, inimical to his health and well-being, and success in life can only be obtained by propitiating the malignant spirits which beset his path at every turn. The personification of the evil spirit carries out this idea, as it is described as being

*Some of these observations are rather far-fetched. (P. C. R. C.)

fearful of shape and black of hue, tall as a palm-tree, with long projecting teeth and streaming dishevelled hair. In fact, the whole appearance of these fiends resembles very much that of the genii in the Arabian Nights. They live in desolate places and especially favour the jungle and wild hill country. They generally drop down on the unwary traveller from trees and one, *Panduba* by name, comes out of rivers and tanks and drags in and drowns the belated wayfarer.

" Though they are said to have an incorporeal essence, they must have something to represent them and to receive the offerings of their votaries. Sometimes a little heap of earth, called a *pindi*, is formed; sometimes a brick is placed on a raised mound, sometimes a log of wood; sometimes a rough stone, and sometimes a hewn stone or even an old image. These are daubed with vermilion, libations and offerings are made to the spirits they represent; and occasionally a pair of clogs and a small wooden seat are placed before them. The lower castes attribute evil of all kinds to these spirits; illness is almost invariably ascribed to possession, and the remedy lies not in medicine, but in exorcism. The proceedings in case of possession are of a well-observed type. An *ojha* or wizard, who is believed to command a spirit of greater power, is sent for, incantations follow, and offerings of sweetmeats or a goat are made. If the *bhut* is obstinate and will not leave his victim, physical compulsion is resorted to; the man is soundly beaten, and red pepper and turmeric smoke are put to his nose. The idea running throughout the ceremony seems to be partly that the *ojha's* familiar spirit will drive the other away, and partly that the spirit which causes the trouble may be cajoled into leaving his victim by means of offerings. It is noticeable that in the wilder tracts to the south of Gaya men of aboriginal descent are recognized as being peculiarly the intermediaries between these spirits and the human race, and often officiate when offerings are made.

" Witches are regarded as occupying quite a different position to the *ojha* or exorcist. The *ojha* is a man of low caste with a recognized position and profession; he has not the power of the evil eye; and he is not feared therefore like the *dain* or witch. He practises openly and his services can be hired, but witches work secretly and cannot be bribed. They are charged with cutting open children and taking out their liver, and also with the practice, commonly imputed to witches in the Middle Ages, of making images of flour to represent their enemies and piercing them with knives and needles. It is generally believed that at the time of the *Dasahara* the witches assemble in some waste place, where they chant unholy incantations and dance naked. Here they meet with the spirit of the children whom they have decoyed and slain, and hold with them a witches' dance. The criminal records of the district contain numbers of cases of the murder of old women credited with the power of the evil eye.

" A peculiar feature of the power of *ojhas* over '*bhuts*' is found in the actual purchase and sale of them, which is said to be practised by some low castes in the jungle-covered tracts to the south of the district. The '*bhut*', when under proper control, is a valuable possession and becomes a marketable commodity. When the sale has been arranged the '*Ojha*' hands over a corked bamboo cylinder which is supposed to contain the '*bhut*'; this is then taken to the place, usually a tree at which it is intended that the '*bhut*' should in future reside; a small ceremony accompanies the installation, liquor is poured on the ground or on the *pindis* erected there, the cork is taken out, and the spirit is supposed to take up his residence at the spot. The function of the spirit thus purchased is to act as guardian of the village fields and crops. Should any person be hardy enough to steal from a field under his guardianship, he is certain to be stricken by the '*bhut*' and in a few days he sickens and dies. Usually, however, the knowledge that a field is under the protection of a '*bhut*' is sufficient to keep off all marauders. Thieves have also been known to restore stolen property under the threat that otherwise a '*bhut*' would be called down on them.

" Though '*bhut*' and *dank* are the generic designations of all kinds of malignant spirits, their name is legion. In general, they are the spirits of those who have died a violent of unnatural death, e.g., by suicide, drowning, murder, lightning, sunstroke, snake bite, a fall from a tree, etc. A particularly malevolent fiend is *Kichin* or *Churail*, the spirit of woman who dies in child-birth, who may be known by the fact that her feet are turned backwards and that she has no mouth. She is specially feared by women, but sometimes she seduces young men and kills them by a slow process of emaciation. *Baimat* is the spirit of a child who dies soon after birth. When a Bhuiya comes to an untimely end, he becomes a *gauhail* or village ' *bhut* '; *a pindi* is set up smeared with vermilion, and he is deified as *Cheri*. To the west of the district, where man-eaters have caused great loss of life, low-caste men killed by tigers are apotheosized under the name of *Baghaut*. The disembodied spirit of men of low caste who die unnatural deaths become *Dano*, and similarly Brahm Pichas (i.e., Brahm Pisach, Pisach being equivalent to spirit) is the ghost of Brahmans who meet a violent end. The most famous however of all *danks* or evil spirits in this district is one known as the Raghuni Dank, which is located at the village of Tungi in the Nawada subdivision. Legend relates that a Babhan named Raghuni was working in his fields at Tungi one day with his *kamiya* or hereditary serf. He sent the latter to his house, where he had left his sister, to fetch a basket of seed. The sister gave him the seed, and when she was lifting it on to his head, some of the red powder (*sindur*) on her forehead was rubbed on to him. When he returned, Raghuni, seeing the marks of *sindur*, suspected the two of an intrigue, and after killing them both, committed suicide. All three became the Raghuni *Dank*, a spirit which is represented by some *pindis* in a small hut at Tungi. It is by far the most potent spirit in the district and is worshipped in all parts

of it; and, as an instance of its power, it is said that an European who outraged the spirit by having some shoes put on the *pindis* was at once punished by an illness which came on the same day.

Worship of Godlings.

" Allied to the worship of such spirits is the worship of godlings unknown to orthodox Hinduism. In some cases the god is a deified hero, such as Goraiya and Salais or Salesh, two bandit chiefs deified by the Dosadhs, and Lorik, the hero of the Goalas; in others extraordinary or gifted individuals, such as Kamalo Bibi mentioned below; and even *satis* are commemorated with *pindis* and offerings of images of horses, moulded from clay. At the village of Nabinagar in the Aurangabad subdivision there is a shrine sacred to a godling, called Sokha Baba, who is possibly a deified physician as persons bitten by snakes are brought there in the hope that a cure will be effected. In other cases the godling appears to represent a tribal ancestor, such as Ban Singh among the Bhogtas, a caste of aboriginal descent in the south of Gaya; this god is regarded as the ancestor of the race; he has no idol or image, but only *pindis* put up in small huts, and is propitiated with sacrifices of goats in order that he may ward off wild beasts. Dharha, a godling worshipped by low castes in the jungles, though said by many to be merely the spirit of a Dhangar who has met with a violent or sudden death, is claimed by others as the ancestor of their tribe. They maintain that though a man who has died an unnatural death may become some other '*bhut*', he cannot become *Dharha*, as the latter is a tribal god and distinct from other '*bhuts*'. The different accounts given serve to show how narrow a line divides the godling and the evil spirit, and the same spirit runs through the offerings made to Sitala, the goddess of disease.*

POPULAR MUHAMMADAN RELIGION.

" The religion of a large number of the Muhammadans closely approximates to that of the Hindus. They freely indulge in superstitious observances and copy Hindu rites; some even join in the worship of the Sun and offer libations like Hindus; and one curious feature of the *Shab-i-Barat* is the offering to deceased ancestors of puddings made of flour. The more ignorant have a pantheon of village gods; like Hindus they resort to exorcism in case of sickness; and it is perhaps not too much to say that with them Islam is not so much a question of religion as of caste.*

" There are certain forms of worship common among Muhammadans which are neither based on the *Koran*, nor, apparently adopted from the Hindus. The most common of these is the adoration of departed *Pirs*. When a holy *Pir* leaves this life he is supposed to be still present in spirit, and his tomb becomes a place of pilgrimage to which persons resort for the cure of disease or the exorcism of evil spirits, or to obtain the fulfilment of some cherished

*Some of these remarks do not appear to be correct. (P. C. R. C.).

wish, such as the birth of a child or success in pending litigation. The educated deny that *Pirs* are worshipped, and say that they are merely asked to intercede with God, but it is very doubtful if this distinction is recognized by the lower classes. Here, as elsewhere, the adoration of the *Panch Pir* is common, a worship which is not confined to Musalmans but is also practised by Hindus; but there are also certain local *Pirs*, such as Mansur Pir, whose tomb in the compound of the Judge's Court at Gaya is visited by numbers who desire to be cured of diseases, and is specially frequented by litigants. At Miranpur Nadera is another *dargah* erected over the remains of a saintly *Pir*, where women who desire offspring come by night and tie shreds of cloth to a neighbouring tree. At Sihuli near Rafiganj the tomb of Saiyid Sialkoti is reputed to be particularly efficacious for casting out evil spirits; it is visited by Hindus as well as by Muhammadans, and his votaries seek to obtain the favours of the *Pir* by offerings of cocks. Similarly at Bithu followers of both religions offer cocks and set up *pindis* before the tomb of Makhdum Shah.

" Closely allied to the adoration of *Pirs* is the homage paid to certain mythical persons, of whom the principal are Sheikh Saddu and Kamalo Bibi. According to the legend current in this district the former was a student at Moradabad, who found a lamp with four wicks and lit it. Four genii, thereupon, appeared and informed him that they were slaves of the lamp and were at his service. He used them for purposes of debauchery, but eventually he was caught in the embraces of a princess and killed by her father, who had been informed of the intrigue by his own familiar spirit. The spirit of Sheikh Saddu is worshipped all over the district. He takes possession both of men and women, who, when attacked, recite and sing; when this happens, Sheikh Saddu is propitiated with sacrifices of goats and cocks. Such persons are supposed to have supernatural powers, and in cases of sickness or trouble are often called in to find out the cure. Kamalo Bibi is the subject of many extraordinary legends. According to one account, she lived at Kako in the time of a Buddhist Raja Kanaka, who sent her a dish made of rats; when the dish was brought before her, the rats came to life, and she cursed the Raja. At once Kako fell in ruins, in which the Raja was buried. Another legend relates that her husband tried to leave her and walked till nightfall when he stopped and slept. He woke up to find himself again at Kako, and two other attempts at desertion also failed, owing to his wife's magical charms. Her tomb is resorted to by both Hindus and Musalmans, and is regarded as a great place for exorcism or for the cure of any illness. Women constantly go there with small offerings, in order to obtain offspring, and tie up strips from their dress at the door of the tomb. A stone engraved with an inscription is smeared with oil by the pilgrims who afterwards anoint themselves with it; this ointment is said to confer the gift of tongues, as they at once speak ecstatically. Another mythical personage whose celebrity appears to be due to his

tragical end is Ghazi Mia, for according to the legend current in Gaya, he perished in a fire on the eve of his wedding. His death is still commemorated by a fair held in May at Kendua, 4 miles south of Gaya, which is attended by large numbers of Musalmans. The worship of Sultan Shahid, which is observed by low caste Hindus as well as by low Musalmans, appears to be prompted by no such conception, and to be more distinctively Hindu. A *pindi* is erected to him near Devi's temple, and cocks are offered in his honour before the worship of Devi begins. It is explained that this worship is given to him because he is the body-guard, or, according to another account, the paramour of Devi.

" All these cults seem to be of the same character as the popular religion which is common among the Hindus of this district. Sultan Shahid appears to be the male counterpart of Devi or to be some godling who has obtained his first step in the popular pantheon by being made the warder of the temple of the great goddess; the worship of Sheikh Saddu is apparently due to the common belief that those who die violent deaths become evil spirits; and the reverence for Kamalo and Ghazi Mia is akin to the deification of persons who have been approved miracle workers, or who have died in some extraordinary or tragical way. They show clearly the extent to which the religion of the illiterate Musalman has been permeated by the superstitious beliefs of his Hindu neighbours."

Even these days uneducated and unenlightened persons of both the communities—Hindus and Muslims—do believe in evil spirit, *ojhas* and other contractors of religion. However, the spread of scientific knowledge and education is gradually removing such beliefs of the people. The remarks quoted about some Muslim forms of worship do not appear to be correct.

Hindus and Muhammadans as recorded in 1951 Census.

The population of Hindus in this district according to the 1951 census is 27,60,424 or about 90 per cent as against 1,84,382 or about 89 per cent mentioned in the old District Gazetteer. The Muslim population according to 1951 census is 3,03,512 as against 2,21,475 mentioned in the last District Gazetteer. The Muslim population now is 9.9 per cent as against 10.64 per cent in 1906.

Muhammadans.

Writing under the sub-head " Mohammadans " Mr. O'Malley in the Old District Gazetteer (1906) mentions that Mohammadans " are relatively more numerous than in any of the adjoining districts except Patna. The number of Mohammadans appears to be due to the settlement of soldiers of fortune in different parts of Gaya and to the influence they exercised over their Hindu subjects. The north-west of the district was long a centre of Musalman power owing to the suzerainty of Daud Khan, one of Aurangzeb's generals and the

founder of Daudnagar, who was given three *parganas* as a reward for his conquest of Palamau. Tradition states that many Hindus in these parts embraced Islam during the reign of Aurangzeb, and this tradition is borne out by the fact that in several villages, which now contain Mohammadans, the inhabitants are said to have been originally Babhans and Kayasths. In the Nawada thana where the number of Mohammadans (29,798) is greatest, Namdar Khan and Kamgar Khan, noted military adventurers of the eighteenth century, long exercised undisputed power. The former held 14 *parganas* and 84 *ghatwali* tenures, which extended beyond the confines of the district into Patna and Hazaribagh, and the village of Namdargunj in this thana still commemorates his name; the latter was little better than a free-booter, and his forts are found in every part of the subdivision. In the south of the district there are a large number of Mohammadans of foreign extraction, including many Pathans who trace back their descent to soldiers of fortune. They are subdivided into Rohilla Pathans, who claim to be the descendants of Rohilla free-lances and Magahiya Pathans, who say that their ancestors were Afgans and that they derive the name Magahiya from their long residence in the country of Magah. It is noticeable that the inhabitants of Kothi, south of Sherghati, allege that they originally came from the Afghan valley of Kohat, and Kothi is known to be the site of a Rohilla frontier fortress captured by Daud Khan in his advance against Palamau in 1660. A further accession to the ranks of the Mohammadans is said to have occurred on the fall of Delhi in 1759 A.D. when many members of the Mohammadan nobility attached to the Mughal Court retired to their *jagirs* in the Gaya, Patna and Shahabad districts, bringing a large number of followers in their train. But the pure foreign element is met with for the most part only among the higher classes, the lower classes being recruited mainly from local converts, and the vast preponderance of Jolahs and Sheikhs gives good grounds for the belief that the majority are either the descedants of such converts or are of mixed origin.

" Nearly all the Mohammadans of this district are Sunnis, but there are a few Shiahs in Gaya, Pali and a few other villages. The followers of these two sects live in amity, and for many years past the only dispute between them has been about the carrying of *mashk* and *tir* in the Alam procession at Gaya. These emblems represent the tragical death of Abbas, the standard-bearer of the Imam Hussain, at the battle of Karbala. Hussain and his party had been without water for two days, and Abbas went, at the risk of his life, to fetch water from the Euphrates for the child of Hussain, who was dying of thirst, and on his way back both he and his skin water-bag were pierced by an arrow. In commemoration of the death of Abbas, it is customary for the Shiahs of India and other Mohammadan countries to carry a standard (*alam*), to which is attached a leather water bag (*mashk*) pierced by an arrow (*tir*) from their houses or the

Imambara to the local Karbala during the Muharram procession. In Gaya the Sunni community, which entertains a deep-rooted aversion to the exhibition of these symbols, numbers about 10,000 souls while the Shiahs are no more than 200; and in 1882 a disturbance took place which was only quelled by the interference of a large body of police. The carrying of these emblems was accordingly prohibited in the interests of law and order, in consequence of the feelings of passion and religious animosity which were excited among the Sunnis of Gaya, but since 1897 the spirit of toleration and friendliness between the two communities has rendered it possible to withdraw the prohibition, and the *mashk* and *tir* have been carried in the Shiah procession."

So far the comparative numerical strength of Mohammadans is concerned, it appears from the census of India, 1951 that still Mohammadans are more numerous in this district than any of the adjoining districts except Patna. It appears from the Census Handbook for Gaya, 1952 that the percentage of this community of the total population has declined from 10.64 per cent to 9.9 per cent. The reason for this decrease cannot be said to be any corresponding decrease in the rate of decennial accretion of this community. It may be because of a slight increase in the population here due to immigration of Hindus from Pakistan and a very small emigration of Mohammadans from this district to Pakistan immediately after the division of India and Pakistan in 1947.

It is difficult to say anything about the numerical ratio of Sunnis and Shiahs in this district as the census of 1951 has not recorded the numerical strength of castes and sub-castes. There is no strained relationship between the Sunnis and Shiahs now.

Christians.

Writing under the sub-head Christians in the Old District Gazetteer Mr. O'Malley mentions: " At the last census the number of Christians was only 253. Three missionary societies work among the natives, viz., the London Baptist Missionary Society; the London Baptist Zenana Missionary Society and the World's Faith Missionary Association. The Mission first named was started in 1882, and the work carried on consists of bazar preaching in Gaya, itinerant preaching in the district, the sale of the publications of the Society, and teaching in schools and Bible-classes. The second Mission began to work in Gaya town in 1891 and at Tekari a few years prior to this, and the third was started in 1903."

The present strength of Christian population in the district according to 1951 census is 571. The Christian Missionaries have started some excellent schools for boys and girls in Gaya town and elsewhere.

Buddhists.

Although the number of Buddhists in Gaya district is numerically small, this district with Bodh Gaya and other places held in great

veneration by the Buddhists, attracts a large number of Buddhists as pilgrims every year. There are a number of Buddhist institutions and hostels at Bodh Gaya, Gaya and other places. According to the census of 1951 the number of Buddhists is 26. It has to be remembered that the Buddhist pilgrims usually come in the winter and the census was not taken in the winter.

Jains.

The Jains are also numerically a small community. But they are important business people. According to the census of 1951 the number of Jains in this district is 569. The Jains have certain important relics scattered in the district.

Principal Castes.

The Old District Gazetteer of Gaya published in 1906 mentions the principal castes and gives a short account of some of the castes. The castes account of which has been given, are Gowalas, Babhans, Koeries, Bhuiyas, Rajputs, Kahars and Dosadhs. In the census of 1951 no caste-wise figures were taken. Many of the customs and characteristics of the castes as mentioned by O'Malley are no longer correct in details.

Gayawals.

Gayawals belong to a community, the profession of which is priest-craft. This community is concentrated in Gaya town only and are found no where else in the district or in any other part of the State. (For details please see Gaya Town and Vishnupada Temple and Directory Chapters).

CHAPTER VI.

ECONOMIC CONDITION.

Occupational Trends.

For an appreciation of the occupational trends in the district of Gaya we have some published authoritative books which are of great importance. Dr. Grierson, District Magistrate, Gaya, had conducted a personal enquiry into the condition of the poorer classes of Gaya district and his report was published in 1888. Another document is the District Gazetteer of Gaya by O'Malley, published in 1906. There is another District Gazetteer of Gaya by O'Malley, published in 1919. There does not appear to be any change in the 1919 edition because the statistics quoted in the second Gazetteer are the same as in 1906 edition.

The Survey and Settlement Operations were concluded in Gaya in April, 1913 and the Settlement Report of Tanner was published in 1919. The other group of documents collectively which are useful for our purpose are the Census Reports and the Census Tables published decennially.

The 1951 Census Report for Bihar has not yet been published. But we have another document published by the Superintendent of Census Operations which is known as the District Census Handbook for Gaya. This book, published in 1952, mentions that the statistics for small industries quoted therein are not very authentic. The Census Superintendent had observed that the agencies for collecting the data have under-rated the statistics.

There is another group of published books which are also helpful. In this group of documents we include Francis Buchanan's account of Gaya district. Buchanan who was deputed by the Government to tour in certain provinces in the early part of the nineteenth century has left an excellent account. Another document is a short account of Gaya left by the German missionary traveller Tieffen-Thaler in the German language. The earlier statistical accounts are Hamilton's Eastern Gazetteer (1815), Thorton's Gazetteer, published in the middle of the nineteenth century and Hunter's statistical account (published in 1877). Recently the Directorate of Economics and Statistics, Bihar has been publishing brochures and statistics collected from various sources.

Grierson had made a spot enquiry selecting four villages in the Sadar subdivision, four villages in the Jahanabad subdivision, five villages in the Nawadah subdivision and three villages in the Aurangabad subdivision for collecting details. He had further selected six villages in the Sadar subdivision, six villages in the Jahanabad subdivision and five in the Nawada subdivision for general questions of population, area of holdings, etc. His enquiry covered a census of each village showing

actual occupations, earnings and expenditure, estimate of the holding of each cultivator, actual produce and enquiries regarding the income of the cultivators from other sources. Grierson had mentioned that the figures should be taken as absolutely correct. The thoroughness in Grierson's report is remarkable.

Francis Buchanan in his account of the districts of Bihar and Patna in 1811-12 (Volumes I and II), has given a somewhat clear picture of the occupations of the population. The district of Bihar or Bahar then included the present district of Gaya. According to Buchanan the people could be divided into four categories, namely, *ashrafs*, *bukals*, *pauniyas* and *jotiyas*. He gives the name of *ashrafs* to that section of high caste population who had an abundance of pride and had little inclination to work in the fields. Buchanan, however, mentions that owing to the multiplication of their number some *ashrafs* had started cultivating their own lands or through their servants and slaves. The profession of ploughman was considered " abominable ". The *bukals* were traders and their land was cultivated by servants. *Pauniyas* were artificers but also cultivated their land in times of depression. The actual cultivators, servants and day labourers were grouped as *jotiyas*.

Buchanan had calculated that 77,64,480 *bighas* of occupied land was distributed among 33,64,420 people or 2.51 *bighas* for each person.

Buchanan also mentions that a certain percentage of the population considered themselves dedicated by birth to the use of arms. He mentions that they were mostly military Brahmans, Rajputs, Mughals and Pathans. Their number was, however, negligible and he calculated them at 37,000 between the two districts. Although numerically small, this section was influential as Buchanan observes.

In the statistical table Buchanan has put the total number of persons in the district of Bihar, which included Gaya, at 27,55,150 of which 18,69,300 have been categorised as ploughmen or day labourers, 1,31,900 as artificers, 50,550 as traders and 7,03,400 as gentry. These figures suggest that about 93.37 (ploughmen plus gentry) per cent of the total population directly or indirectly depended on agriculture, artificers were only 4.78 per cent and the percentage of traders was very small, almost negligible, i.e., 1.83 per cent.

Walter Hamilton in his East India Gazetteer (published in 1815) observes that in the district of Bahar, which included portions of the present Patna and Gaya districts, agriculture, manufacture and commerce were flourishing. Among the products he particularly mentions opium, cotton, cloth, grains, sugar, indigo, oil and betel leaf. Gaya district grew a certain quantity of opium. According to Hamilton about 8 pounds of opium were grown on one *bigha* of land ($\frac{1}{3}$ of an acre) besides the cultivators brought about 14 pounds of seeds. The same land in the same year also yielded some other crops. Fruits and

vegetables were grown throughout the district. Hamilton particularly mentions the two communities of Brahmans and the Buddhists in Gaya.

Hamilton found that the district of Gaya was populated mostly by men who depended on cultivation and agricultural pursuits and then came the population engaged in manufacture of cloth, trade and commerce. Hamilton mentions that the district (Bahar) was extremely well populated, in the proportion of one Muhammadan to four Hindus and that the cultivation of land was rapidly extending. According to him the chief towns in the district of Bahar were Patna, Dinapoor, Bahar and Gaya.

Thornton's Gazetteer, Volume I of 1854, mentions more of the commodities that marked the economy of the district. Thornton mentions that *tar*-palm and *khajur*-palm were extensively cultivated for the sake of juice which was fermented into an alcoholic beverage. Among the fruits he mentions mango, apple, fig, mulberry, pipal and grape. Among crops he mentions rice, wheat, barley, *marua*, maize, *jowar*, peas, lentil, other kinds of pulses, sesamum, castor seed, linseed, potato, tobacco, indigo and *kusum*.

Among the manufacturing industries he mentions cotton fabric, blanket, silk fabric, carpet, tape, thread, rope, paper, hardware, leather, horn, fabrics, sugar, pottery, bricks, dyeing, etc.

Thornton does not give details of the occupations of the population but one can imagine from the description given above that the pattern of occupation was almost the same in the middle of the nineteenth century as in its beginning.

A census was conducted in 1872 in which the details of the occupation was compiled. These statistics have been omitted by Mr. Hunter in his " A Statistical Account of Bengal ", Vol. XII, published in 1877 as they did not stand the test of statistical criticism. However, Hunter mentions the opinion of the Subdivisional Officer of Aurangabad which runs as follows : "..... Agriculture is almost an universal pursuit. The great majority of the people either raise themselves or get a share of the articles of consumption by cultivation and thus render themselves almost independent of the trader or the market." Hunter has further quoted the opinion of Mr. Bayley, Commissioner of Patna Division (1873) in which Mr. Bayley mentions : "..... By reducing the competition for land, it would superinduce the very remedy to which we look, viz., a more equitable distribution of the products of the soil. So long as the existing competition for land exists, it must always have its natural effect in the depressed and impoverished condition of the cultivating class; and from this natural effect neither improved administration, nor primary education, nor any other panacea can save them, till such time as either the multiplication of the race on the same spot, or their traditional earth-hunger is in some way abated. The people, we may

be sure, will not cease to breed; and, therefore, introduction of manufactures to supply other employment than agriculture is one remedy, and emigration is the other."

This observation indicates that the pressure on land was very heavy. But one can suggest that the dependence on agriculture was not so high as was observed by Dr. Buchanan Hamilton in the early part of the nineteenth century. This will be clear from the account of Dr. Grierson which was published in the year 1888.

The items of manufacture mentioned by Hunter are soap, *abir*, lac, ink, paper, pottery, cloth, sugar, saltpetre, etc.

Dr. Grierson in his " Report of the Condition of the Poorer Classes of Gaya District ", published in 1888 mentions : " Dividing the poorer classes into four orders—cultivators, agricultural labourers, artisans, and those who subsist on charity—I find, from an actual census of over 10,000 persons living in seventeen villages that one-half of the population of the district consists of the first class, one-fourth consists of each of the second and third, and a very small fraction consists of the fourth. The exact figures are 51.6 per cent, 23.7 per cent, 24.5 per cent and 0.2 per cent, respectively."

It would be worthwhile to mention here that under the head ' Artisan ' Dr. Grierson included goldsmith, carpenter, blacksmith, brazier, potter, oilman, barber, weaver, shepherd, dyer (*rangrez*), leather worker, basket-maker and washerman. Dr. Grierson had also included the zamindars, traders and priest among the artisans. But their number was very negligible.

It will be seen from the above mentioned figures that 75.3 per cent of the total population directly or indirectly was dependent on agriculture whereas artisans and charity receivers were 24.5 per cent and 0.2 per cent, respectively. Here one feels tempted to compare these figures with those of Dr. Buchanan, though the comparison will not be scientific as Dr. Buchanan has himself expressed some doubt about his numerical classification of the people according to occupation. However, a comparison is worthwhile. According to Dr. Buchanan 93.37 per cent of the total population was dependent on agriculture whereas the percentage of artificers and traders was only 4.78 and 1.83, respectively. Thus we find that in the course of about 76 years the pressure on land had fallen down by about 18.07 per cent whereas the percentage of artificers or artisans has gone up by 19.72 per cent of the total population.

In his District Gazetteer of Gaya published in 1906, Mr. O'Malley mentions : " In Gaya, as in other Bengal districts,* a large majority of the people are engaged in the agricultural pursuits, no less than 65.1

*Gaya district was then included in the Province of Bengal which also comprised Bihar.

per cent of the whole population deriving their livelihood from cultivation. Of these, 48 per cent are actual workers, among whom are included 3,95,000 rent-payers, 2,14,000 labourers, and 15,000 rent-receivers. Of the remainder, 14 per cent are supported by industries, the professional classes account for 1.9 per cent; of whom 40 per cent are actual workers, including 7,000 priests and 1,500 teachers; and the commercial class is even smaller, amounting to only 0.6 per cent. Of the industrial population 46 per cent are actual workers, including 16,000 cotton-weavers, 11,000 oil-pressers and sellers, 9,000 sellers of fire-wood, 8,000 dealers in pulse and grain, the same number of grocers and of potters, 7,000 toddy-sellers, 6,000 carpenters, 5,000 cow-keepers and milk-sellers, besides numerous tailors, shoe-makers, blacksmiths, basket-makers and workers in gold and silver. Among those engaged in other occupations are 116,000 general labourers, 13,000 herdsmen, 7,000 earth-workers and 6,000 beggars."

From this it will be seen that since the time of Dr. Grierson (1888), that is, in a period of about 18 years the percentage of agricultural population has gone down from 75.3 per cent to 65.1 per cent of the total population. We find that there has been a simultaneous fall in the percentage of industrial population, that is, from 24.5 per cent to 14 per cent. It is not a quite scientific comparison, chiefly due to two reasons. Firstly, it is likely that the 1901 census figures were to some extent vitiated by the confusion resulting from the prevalence of plague, which appeared in this district in the year 1900; and secondly due to the different pattern followed by the two authorities in respect of occupational figures as Mr. O'Malley mentions the commercial, professional and other occupations under separate heads. However, there is no doubt that agriculture was the predominating occupation in 1906. The inaccuracy of occupational figures, specially in respect of agricultural population, will be amply proved by the statistics which were compiled by Mr. Tanner in his Survey and Settlement Report of the Gaya District, published in 1919. The occupational trend as noticed by Tanner has to be mentioned here.

In this Report Tanner does not mention in detail about each and every occupation followed by the inhabitants of the district excepting agriculture. He mentions that the total number of persons engaged in agricultural and pastoral pursuits was 16,11,449 or over 74 per cent, of which 7,44,725 were dependents and 3,400 were only partially engaged in agricultural pursuits. He further classifies the figure in the following manner :—

Ordinary cultivators	9,62,881
Farm servants and labourers	5,21,345
Rent receivers	50,180
Agents, Managers, Rent Collectors	38,944
Raisers of farm stock	34,729
Forestry	2,033
Growers of special products	1,335
Raisers of silk-worms and other small animals ..	2

As regards trade and industry Tanner mentions that the principal articles of trade were products of agriculture. Lac, mica, sugar and blanket were the important industries of the district. Blanket-making is mentioned as the most important industry.

The Settlement Operations were concluded in 1913. The Settlement Report mentions that over 74 per cent of the total population was dependent on agriculture. Compared to O'Malley's figures of agricultural occupation it will show that in slightly more than a decade the percentage of agricultural occupation had jumped from a little more than 65 per cent to over 74 per cent. This is particularly mentioned to show that the percentage fall shown by Mr. O'Malley in the agricultural occupation was approximately correct. However, it may be mentioned here that Mr. Tanner's figures are near about the figures given by Dr. Grierson, that is, 75.3 per cent.

An account of the occupational pattern in the district of Gaya has been given in a tabular (statistics) form in the Census Report of 1931, Vol. VII, published under the supervision of Mr. W. G. Lacey. The statistics mentioned in the Report are as follows :—

Number per mille of total population occupied in different occupations.

Occupations.	As earners (principal occupation) and working dependants.	As earners (subsidiary occupation).
I.—Exploitation of animals and vegetation	288	15
II.—Exploitation of minerals ..	0·01	..
III.—Industry	39	3
IV.—Transport	3	0·5
V.—Trade	16	1
VI.—Public force	0·4	0·1
VII.—Public Administration	0·1	0·01
VIII.—Profession of liberal arts	6	0·8
IX.—Persons living on their income ..	0·01	..
X.—Domestic services	5	0·3
XI.—Insufficiently described occupations ..	84	4
XII.—Unproductive	2	0·03

Figures shown above only represent the actual number of persons actively engaged in different occupations. In the Census Report working and non-working population per thousand have been classified in the following manner :—

Non-working dependents—557.
Working dependents—3.

Earners—
Without a subsidiary occupation—416.
With a subsidiary occupation—24.

It may be seen that out of the actual working population of 443 per thousand of general population the agriculturists class constitute 303 per thousand of the general population or 68.39 per cent of the working population. The position of industry comes next to agriculture and 42 persons per thousand of general population or 9.48 per cent of the working population were engaged in it. In the third place comes trade in which 17 persons per thousand of the general population or 3.83 per cent of the working population were engaged.

It should be noticed that only 44.3 per cent of the general population were actually working people. This figure also includes the number of working dependents whose percentage is 0.3 only. These percentages have been shown here to have a scientific comparison with the census figures of 1951 according to which the percentage figure of the persons depending on agriculture was slightly over 83 and less than 17 per cent of the total population were dependent on non-agricultural occupations.

The 1951 census figures show that the percentage of economically active population was only about 33.6. This also includes the figure of earning dependents, the percentage of which comes to 3.6. Rest of the population, that is, about 66.6 per cent, was entirely dependent on the economically active population. It may be mentioned that strangely enough housewives have not been considered as economically active population, although they perform certain important duties such as cooking, paddy-husking, looking after children, etc., which in terms of money mean a lot.

In the census of 1951 the agriculture class has been divided into four categories, viz., cultivators of land wholly or mainly owned and their dependents; cultivators of land wholly or mainly unowned and their dependents; cultivating labourers and their dependents; and non-cultivating owners of land, agricultural rent-receivers and their dependents, their numerical strength being 16,99,146; 1,48,811; 6,85,296; and 22,401, respectively.

As regards industrial population, the census of 1951 mentions that out of 5,14,845 persons of non-agricultural class, 21,787 persons or 2.4 per cent of the total number of economically active persons were engaged in manufacture and industries of different kinds. The majority of the industrial workers in the Gaya district engaged in cottage or small industries and employed in registered factories was below 3,500. According to the census of small industries carried out in 1950, there were 3,222 small cotton textile and 140 wool textile establishments employing in all 6,235 persons and 263 non-textile establishments, that is, small flour and rice mills, tobacco and *biri*-making establishments, iron smithies and stone cutting establishments. However, these figures should not be taken as always correct as the Superintendent of Census Operations himself

thinks that incorrect figures were reported. Some of the figures mentioned for *biri*-making, tobacco-dealers, lawyers are palpably incorrect.

The occupational pattern of Gaya may be understood from a random choice made of four different villages belonging to four different subdivisions, based on the following census figures for 1951 :—

Name of Subdivision.	Name of village.	Total population.	Males.	Females.	Agricultural classes.				Non-agricultural classes.			
					(a)	(b)	(c)	(d)	(e)	(f)	(g)	(h)
1	2	3	4	5	6	7	8	9	10	11	12	13
Sadar, P.-S Gaya Mofassil.	Nauranga	1,933	954	979	1,069	92	233	27	198	221	9	99
Nawada, P.-S. Kawakole.	Sekhodeora	2,434	1,071	1,363	2,100	32	119	...	36	82	...	65
Aurangabad, P.-S. Daudnagar.	Tarar ...	3,155	1,502	1,653	1,267	334	937	27	131	152	29	228
Jahanabad, P.-S. Ghoshi.	Ghosi ...	1,194	618	576	437	55	199	25	91	167	75	145

NOTE.—(a) Cultivators of lands wholly or mainly owned and their dependents.
(b) Cultivators of lands wholly or mainly unowned and their dependents.
(c) Cultivating labourers and their dependents.
(d) Non-cultivating owners of land, agricultural rent receivers and their dependents.
(e) Production other than cultivation.
(f) Commerce.
(g) Transport.
(h) Other services and miscellaneous sources.

Since the census tables were published a sample survey of these four villages in the Gaya district was made by the Village Level Workers. These figures cannot be said to have been tested properly, but, nevertheless, they give some indication.

The survey result is shown below :—

Sample Survey Results.

1. (A) Name of village—Nauranga, P.-S. Mofassil Gaya (Sadar subdivision).

(B) Total geographical area—565 acres.

(C) Population—2,075. (Adult males—656; adult females—689; children under 12 years—733; superannuated above 60 years—333.)

Occupation.

(*a*) Non-cultivating owners—Nil.

(*b*) Agriculturists—

(*i*) Agriculturists cultivating their own land—75.
(*ii*) Agriculturists cultivating others' land—100.
(*iii*) Landless labourers—1,200.

(*c*) Skilled labourers and workers—

(*i*) Arts, crafts and cottage industry labourers—115.
(*ii*) Workers in urban small-scale industry—100.
(*iii*) Building trade workers—5.

(*d*) Other occupations—

(*i*) Shop-keepers—12.
(*ii*) School teacher—1.
(*iii*) Health service—1.
(*iv*) Adult education—1.
(*v*) Barbers—5.
(*vi*) Butchers and cobblers, etc.—8.

2. (A) Name of village—Sekhodeora, P.-S. Kawakole (Nawada subdivision).

(B) Total geographical area—4,000 acres.

(C) Total population—2,343 (Adult males—684; adult females—719; children under 12 years—940; superannuated above 60 years—179.)

Occupation.

(*a*) Non-cultivating owners—30.

(*b*) Agriculturists—

(*i*) Agriculturists cultivating their own land—340.
(*ii*) Landless labourers—29.

(*c*) Skilled labourers and workers—

(*i*) Tractor and pump driver—1.
(*ii*) Arts, crafts and cottage industry workers—10.

(*d*) Other occupations—

(*i*) Shop-keepers—8.
(*ii*) School teachers—2.
(*iii*) Health services—5.
(*iv*) Barbers—8.
(*v*) Butchers, cobblers, etc.—16.

3. (A) Name of village—Tarar, P.-S. Daudnager (Aurangabad subdivision).

(B) Total geographical area—1,775 acres.

(C) Population—674.

(*a*) Non-cultivating owners—Nil.

(*b*) Agriculturists—

(*i*) Agriculturists cultivating their own lands—150.
(*ii*) Agriculturists cultivating others' land—200.
(*iii*) Landless labourers—219.

(*c*) Skilled labourers and workers—

(*i*) Tractor and pump drivers—7.
(*ii*) Arts, crafts, cottage industry workers—10.
(*iii*) Workers in urban small-scale industry—8.
(*iv*) Building trade workers—2.
(*v*) Transport workers—Nil.

(*d*) Other occupations—

(*i*) Shop-keepers—14.
(*ii*) School teachers—8.
(*iii*) Health service—1.
(*iv*) Adult education—3.
(*v*) Postman—1.
(*vi*) Barbers—6.
(*vii*) Butchers and cobblers, etc.—30.
(*viii*) Security and Defence service—1.

4. (A) Name of village—Ghoshi, P.-S. Ghoshi (Jahanabad subdivision).

(B) Total geographical area—807 acres.

(C) Population—1,832. (Adult male—634; adult female—652; children under 12 years—546; superannuated above 60 years—77.)

Occupations.

(*a*) Non-cultivating owners—4.

(*b*) Agriculturists—

(*i*) Agriculturists cultivating their own land—199.
(*ii*) Agriculturists cultivating others' land—Nil.
(*iii*) Landless labourers—70.

(*c*) Skilled labourers and workers—

Building trade workers—4.

(*d*) Other occupations—

(*i*) Shop-keepers—38.
(*ii*) School teachers—3.
(*iii*) Health service—1.
(*iv*) Barbers—3.

If these sample survey figures of the four selected villages be accepted as correct there will be the conclusion that the occupational trends are, as they must, changing but the common pattern can be made out.

On the basis of the foregoing data the trends of the occupational pattern in the district of Gaya since 1811 can be made out. The most important feature is the continued insistence on agriculture. The pressure on land according to Dr. Buchanan was 93.37 per cent. This percentage was shown as 75.3 in 1888 by Dr. Grierson. The figure further went down to 65.1 per cent as mentioned by Mr. O'Malley in 1906. But we find that the figure almost suddenly rose to over 74 per cent in 1913 when Mr. Tanner conducted the survey of Gaya district. This is somewhat peculiar. But, as has already been stated, the figure of Mr. O'Malley appears somewhat inaccurate. Since the time of Mr. Tanner we find that the percentage of persons depending on agriculture out of the working population was shown as 68.39 in the Census Report of 1931. In this report the number of dependents on each type of working population has not been given. But we can say safely that the number of dependents on agriculture was proportionately greater than any other classes, chiefly because of two reasons. Firstly, their percentage itself was 7 to 8 times greater than the number of persons employed in industry (the next item of importance in the occupational table of 1931). Secondly it has been mentioned in the Census Report of 1931 that " under Industry and Commerce the percentage of dependents is markedly low, because the workers consist largely of male immigrants unaccompanied by their families". Thus we can say that in 1931 the percentage of the general population depending on agriculture was more than what was estimated by Mr. Tanner in 1913. This is also borne out by the census of 1951 in which we find that over 83 per cent of the general population was depending on agriculture. Thus we find that the pressure on land has increased since the time of Dr. Grierson, although it is at a lesser degree than the estimate of Dr. Buchanan.

Now we come to the industrial population. According to Dr. Buchanan (1811-12) artificers constituted only 4.78 per cent of the total population. This figure rose to 24.5 in 1888 when Dr. Grierson conducted a survey. This suggests quite an appreciable rise. But Mr. O'Malley puts the figure of industrial population at 14 per cent of the total population. This might suggest a heavy fall within a period of about 25 years. But here we should not ignore the fact that Mr. O'Malley divided the non-agricultural population under several heads as against a single head chosen by Dr. Grierson. Figures of the Census Report of 1931 show that 9.48 per cent of the working population (exclusive of non-earning dependents) was engaged in industry. It is difficult to say as to what was the actual percentage of population inclusive of non-earning dependents deriving their livelihood from industry. However, taking the non-agricultural occupation as a whole, we may say that the percentage of population depending on non-agricultural occupations was strikingly less than the percentage calculated by Mr. O'Malley. This fact is also supported by the census of 1951

in which the percentage of population depending on non-agricultural occupations was calculated at less than 17, although there has not been any unnoticeable development in the field of industry and commerce during the Second World War and post-war period. From the foregoing analysis we find that the percentage of population depending on non-agricultural occupations has somewhat been continuously falling excepting the estimate of Mr. O'Malley (1906) when the population depending on non-agricultural occupation was shown over 34 per cent. But here we may mention that the figures of Dr. Grierson, Mr. Tanner, Census Report of 1931 and Census Tables of 1951 suggest that the figures of Mr. O'Malley are not in consonance with their figures.

On the basis of foregoing analysis it should not be concluded that there has been no development in the field of industry and commerce in this district during the last half a century. According to the District Census Handbook of Gaya (1952) the registered factories included a sugar mill, a cotton textile mill, 136 rice, flour, oil and *dal* mills, printing and book-binding establishments, electric works, brewery, *biri*-making and stone-cutting establishments in addition to several small textile, wool textile and non-textile establishments, the number of which has been mentioned earlier in this chapter. Mr. O'Malley has not mentioned in his book any definite number of such establishments. This shows that some of the organised concerns are recent developments. The Second World War gave enough fillip to commerce. In spite of all these we find that the percentage of population depending on non-agricultural occupations has gone down. This shows that the industrial development has not kept pace with the increase in population. There has been a net increase of 10,08,642 persons or 48.91 per cent, over the population of 1901. However, it is a fact that most of the increased population rushed towards agriculture than industry or any other type of occupation.

The pattern of occupation in the district for years to come is bound to remain as it is unless the pace of expansion in industrial sector is extremely rapid.

Manufacture and Trade.

The industrial population is even now very small and is estimated at 2.4 per cent of the total number of economically active population, or 21,787 persons. The percentage of the population engaged in commerce has increased from .6 per cent to 4.72 per cent in the course of about forty years. There is no data available to indicate the manner in which the number of the different classes has changed at different periods during the last forty years. The census operations, previous to 1951 had for their objective, only the enumeration of the people and their classification merely on linguistic or religious basis. Mr. Tanner in his final report on the Settlement Operations of the district put the number of the population engaged in agriculture or pastoral occupation or dependent on those so engaged in 1919 at

16,11,449 forming over 74 per cent of the total population as against 83.23 per cent in 1951. Some percentage of error has to be allowed for the figures given by Mr. Tanner as the figures were arrived through a long period and did not account for the shifting of the population from day to day. The major part of the marked increase in the number of the professional and industrial classes must have come about during the last 12 years. It must have been to a great extent due to the last war which gave a fillip to industry and trade. The number of the people engaged in commerce increased because of the war-time boom and the craze for speculative profit-earning in a partially controlled economy, which the war meant.

The tabulated census figures in 1951 indicate that 15,262 persons are engaged in retail trade in foodstuff including beverages and narcotics, 3,779 persons are engaged in transport services by road and 2,549 persons in railway. The number of beggars and vagrants is 7,485 as against 6,000 estimated about 45 years ago. Besides this there are 2,807 men and 2,224 women engaged on non-productive occupations.

Manufacture.

The town of Gaya is practically the only manufacturing town in the district. The other places worth a mention are Guraru, where there is a sugar mill, Daudnagar and Obra, which are centres of cottage industries like the manufacture of blanket, carpet and brass utensils. Rice, *dal* and oil mills began to multiply in the nineteen-twenties after the First World War and there are about 80 such licensed mills throughout the district. As many as forty of them are centred round Gaya town. Besides, there are many smaller concerns running without license all over the district. The Gaya Cotton and Jute Mill was started in the year 1937. The working of this mill was interrupted when its power plant became worn out, and owing to the Second Great World War, machines and machine parts became difficult to obtain. The mill employs on an average about 350 persons per day but has a capacity to employ about 1,000 to 1,200 labourers. The product of this mill are popular varieties of *dhotis*, *sarees*, and linen goods. The Gaya Hosiery Factory was started in the year 1943 and can employ about 50 labourers. The products of this factory are mainly popular type of vests (*ganjees*) and other underwears. The work of this factory has also been interrupted due to the fluctuating yarn market and other reasons. The Guraru Sugar Mill was constructed in the year 1933 near the Guraru Railway Station on the Grand Chord Line and at a distance of about 14 miles from Gaya. It went into production in the year 1934, employing about 200 labourers every day in the off season and 1,000 to 1,200 in the crushing season. It is reported to have a capacity of producing 2,000 maunds of sugar per day and the annual production of the mill reached its peak in the year 1944-45 when it produced 1,61,978 maunds of sugar. Production fell down to 67,210 maunds in the year 1946-47. Production

again went up in 1947-48, but owing to troubles over management of its affairs and differences among the proprietors, the mill went under liquidation.

Food Processing Industries.

There are two big rice and oil mills at Gaya, viz., Messrs Ram Chand Ram Naga Ram Rice and Oil Mills and Messrs Ram Chand Ram Ram Charitar Shah Rice and Oil Mills. Besides these, there are Messrs Hari Prasad Rice and Oil Mills, Messrs Karim and Co. Rice Mills and Messrs Manpur Rice and Oil Mills in the town of Gaya. Rice and oil milling industries were working very smoothly during pre-war years. The notable rice and oil mills outside the town of Gaya are :—

(1) Messrs Ram Pratap Kamalia Rice and Oil Mills, Warsaligunj.
(2) Messrs Puran Mills, Ltd., Jahanabad.
(3) Messrs Sipaha Rice and Oil Mills, Daudnagar.
(4) Messrs Radha Krishna Rice and Oil Mills, Nabinagar.
(5) Messrs Tehta Rice Mills, Tehta.

Administrative controls on the supply and consumption of foodgrains were enforced immediately after the Second World War. The mills were not permitted to purchase paddy and sell rice as rationing of foodgrains was introduced. There was a Monopoly Procurement Scheme of Government under which Government used to procure paddy and make over the paddy to the mills for crushing, in lieu of which these mills used to get milling charges only. Later on some mills were permitted to purchase paddy on behalf of Government and they were asked to supply all the polished rice to Government at the controlled rate. But due to scarcity it was very difficult to get paddy at the rate fixed by Government and the result was that almost all the mills were lying closed for sometime. With the abolition of food control they have again begun functioning regularly.

As regards oil section, it may be noted that the mills are dependent on the imported oilseeds from the Uttar Pradesh and as such they have to bear the cost of importing the oilseeds which is about three times more than the cost of sending the oils by the mills of Uttar Pradesh to this district.

After the war there were restrictions on the sale of oil-cake here, whereas there was no such restriction in the Uttar Pradesh. For these reasons the mills of this district could not compete with those of Uttar Pradesh. Since the end of the war on the one side some big mills have been closed and on the other a number of small *atta chakki* and oil-crushing concerns have been established in every part of the district. At every thana headquarters there are three or four such concerns. They have very little establishment cost, being run with a coolie and a *mistry*. They work on a small scale and their market is confined to the neighbouring villages. These small concerns work on the stuff

supplied by customers and levy milling charges, and as such, they are not collapsing like the big rice and oil mills. Moreover, the markets of the big mills have been captured by these small mills. A large number of them are so small that they have not taken even the license under the Factories Act, 1948.

Lac.

Lac was once an important industry and centred round Raniganj in Imamganj police-station and Dumaria police-station of the Sadar subdivision and in the town of Daudnagar in the Aurangabad subdivision. The industry around Daudnagar seems to have died out because of deforestation and reclamation of land. The only important centre now is Raniganj in Imamganj police-station of Sadar subdivision. The raw materials (secretion of the insects *cocus lacca*) are available in the forests around Imamganj and also from the adjacent areas of Hazaribagh district just across the border. The insects are reared mostly on *palas* trees (*Butea frondosa*) and to some extent on plum and *pipal* trees. The trees are leased out to contractors who have to make their own investment, the consideration in return being usually one-fourth of the total outturn of the raw material. There are 19 factories at Raniganj, about 10 of which work all the year round. There are also two factories at Manjhauli in Dumaria police-station and two factories at Sherghati. The factories at Sherghati and Manjhauli are small ones and are run on a very moderate scale. The process of manufacture has remained almost the same as in the past. About 8 to 10 thousand maunds of the finished product, *chapra*, are exported only to Calcutta. In the year 1952 the rate of *chapra* was Rs. 70 per maund. There has been a precipitous fall in the prices of shellac from about Rs. 190 per maund in 1950 to Rs. 70 per maund in 1952. The prices were as high as Rs. 170 per maund even in 1951. There has not been much improvement in the price level since. This fall in the price is due to a decline in the demand for the articles by the United Kingdom and the United States of America.

Cotton-Weaving.

Manpur near Gaya, actually a suburb of Gaya, is an important centre of handloom weaving industry. There are also weavers scattered all over the district. Handloom weaving as an industry has suffered severely during the past few years owing to scarcity of yarn. There are about 500 families of Patwas in Buniadganj and 25 families of Jolhas in adjacent Manpur. The Patwas of Buniadganj continue to carry on their hereditary profession and have among themselves about 1,300 active looms, the main items of their production being *gamcha* (towels), napkins, *chaddar* (bedsheets), *dari*, *dhoti* and other coarse cloth. The weavers use yarns of count 20 to 30 for the purpose, and the products are exported to different parts of Bihar. The Manpur Weavers' Co-operative Society has functioned effectively as a marketing organisation and has recently started supplying gauze cloth to the

Government of India. The cash equivalent of business done by the Buniadganj weavers annually is about one lakh of rupees. The Jolhas of Manpur have, however, gradually fallen out of their hereditary profession and usually go to Calcutta and Jharia in search of employment as semi-skilled or un-skilled labourer. Other important centres are Daudnagar, Kako in Jahanabad subdivision and Quadirganj in Nawada subdivision. The industry has lost much of its previous prosperity.

Silk Fabric.

Silk-weaving is centred mostly around Buniadganj where there are about 400 families who resort to silk-weaving only when they find a favourable market. At best about 50 families keep themselves engaged in the manufacture of silk all the year round. Cocoons (locally called *kowa*) have to be imported from the jungle area of Palamau and Chaibasa at a cost of about Rs. 30 to Rs. 40 per thousand. The silk produced is known as *tussar*, of which shirting, coating and cloth for turbans are made. The individual weaver receives a wage of about Re. 1 per yard of shirting and coating and annas eight per yard of turban cloth. The silk produced is not of a very fine quality and the trade has to face competition from silk coming from other sources and artificial silk.

Artificial Silk.

Rayon or artificial silk is found to be gaining ground even amongst the silk-weaving families of Buniadganj. About 150 families have taken to weaving turbans, *sarees*, *dhotis* and *chaddars* from artificial silk yarn imported from Italy and Japan. The cost of the yarn imported is about Rs. 4 to Rs. 5 per pound, and the woven product is invariably cheaper than the indigenous *tussar* or natural silk.

Stone-Carving.

The main centre of stone-carving is Patherkatti in Atri police-station area in the Sadar subdivision where there are about 15 families of stone-carvers. There are also a few families in Gaya town. The art of stone-carving was introduced into this district about 200 years back by some workmen of Jaipur brought from there to build the Vishnupad Temple. The construction of the temple, it is said, took about 36 years, at the end of which period many of the families, attracted by the possibilities of the quarry near Patherkatti, stayed back in this district. Raja Mod Narain Singh of Tikari encouraged this settlement and exempted the stone-carvers from payment of royalty for the use of the quarry. Stone-carvers of Patherkatti proudly point to their descent from the stock of Brahmins who came originally from Jaipur. According to the older members of the community, the original implements used for the construction of Vishnupad Temple were deposited at the end of the construction in an underground room (*tahkhana*) and Rani Ahalya Bai had a temple constructed over this

tahkhana. The art is now in a decadent stage and has not tried to improve through the adoption of modern tools and implements or taken to new ideas. The articles manufactured at present are only mortars and pestles, crude lamps, bowls and vases, which are sold locally and also exported to Calcutta, Banaras, Allahabad, Mathura, Delhi, Hardwar and Jubbulpore. Some of the stone sculptors can turn out beautiful specimens of Buddha or other figures if a model is given.

Wood-Carving.

Wood-carving is now an extinct art in this district. That wood-carvers of Gaya at one time achieved an excellence of a high order is indicated by an account given by Chevalier O'ghilardy (1903) as quoted by O'Malley in his Gazetteer of the Gaya district. As far back as in 1906, O'Malley recorded that " the art of wood-carving is almost extinct in this district and there is not much trace of it in evidence now. "

Biri and Tobacco Industry.

Biri-making and tobacco-curing are two very thriving industries. About four to five thousands of labourers depend for their livelihood on *biri*-making. Tobacco for the purpose is imported largely from Gujrat; *kendu* leaves and the other raw materials for *biri* are available in plenty in the areas around Sherghati and particularly in the jungles of Imamganj and Dumaria police-stations. Not only does Gaya produce *kendu* leaves enough for the requirement of the local manufacturers but large stocks are also sent to Patna, Darbhanga and Manbhum districts. There are about 200 licensed *biri*-manufacturers and it is estimated that a total capital of about Rs. 50,000 is invested in this trade in the town of Gaya itself, while about another Rs. 50,000 is invested in the muffasil areas of this district. No *biri* is exported outside the district.

The wages for the *biri*-workers in the year 1945-56 was Rs. 2-0-6 per 1,000 of *biris*. This rose to Rs. 2-8-0 during the subsequent years. The wages during 1951-52 was Rs. 2-13-0 per 1,000 of *biris*. The fixation of minimum wages has not in any way affected the workers of this industry as there is no factory worth the name employing daily wage-earners. The *biri*-workers are paid at a flat rate of Rs. 2-13-0 per 1,000 of *biris* supplied on contract basis. The raw materials are supplied by the large scale manufacturers.

Gaya has long been famous for its tobacco. Those who smoke through the orthodox hubble-bubble all over the country have a great fascination for Gaya tobacco. The raw material, that is, the tobacco leaf, is imported from Purnea, Monghyr, Darbhanga, Samastipur and Gujrat. The leaves are pounded and sieved to free it from dust and foreign matters. The pounded tobacco is mixed with molasses in the ratio of about 2 to 5 and then left for fermentation for about a fortnight. Other flavouring materials and spices are mixed to prepare different blends costing from about eight annas to Rs. 10 per seer of

tobacco. The ingredients used and the minor variations in the processes adopted to prepare the different blends are guarded secrets of the different reputed manufacturers. Exports are mainly to Calcutta, Kanpur, Lucknow, Delhi, Bhagalpur and Vizagapattam.

Stone-chips.

A large number of men are engaged in breaking stone-chips from the hills around Gaya. The stone-chips of Gaya have a good demand as road-metal throughout the State and beyond.

MINES.

Mica.

The south-eastern corner of the district, particularly the hilly tracts of Rajauli police-station in Nawada subdivision and Fatehpur police-station in Sadar subdivision forms a part of the mica belt stretching from Hazaribagh through the district of Gaya into Monghyr. Modern mica mining started in the last decade of the nineteenth century and developed very rapidly. There were 62 working mines in this district in 1950. Near about 80,000 persons find employment in the various processes of mining, transport and processing of mica in the district. The seams of mica are mostly reached by blasting and the sheets of mica are dug out with the spade and the prick after which they are separated, clipped and sorted. In the world market of mica India enjoys a sort of monopoly rivalled to some extent only by Argentina and the bulk of the production of mica in India comes from Bihar and not an inconsiderable part of the total output of mica in Bihar is from the district of Gaya. The Indian labourers engaged in mica mines have come to acquire a certain skill in the sorting and clipping of mica. The labourers get wages ranging from Re. 1-7-0 to Rs. 3-1-0. The demand as rent of Government from mica mines in the year 1951 amounted to Rs. 17,759-2-0, and the total cess levied was Rs. 13,564. The neighbouring district of Hazaribagh is, however, much more important as far as production of mica is concerned, and the Deputy Commissioner of Hazaribagh is the *ex officio* Mica Controller under Bihar Mica Act that came into force in the year 1948.

There are no other kinds of mines worth the name in the district but prospecting licenses have been taken out to mine tin and tungsten at Chakerbandha in Dumaria police-station. Traces of tin and tungsten are also reported to have been found in the Deo area in the Aurangabad subdivision.

OTHER MANUFACTURES.

The other important articles of manufacture are brass utensils, carpets and blankets. The chief centre of brass foundry is Daudnagar. All types of utensils of various types are manufactured here. The implements used and the mode of manufacture are mostly primitive and the industry is not able to make any headway for want of an organised marketing machinery, any planned means of procuring raw

materials, lack of capital and adoption of better and modern modes of manufacture, etc. Similarly, Nabinagar and Raghunathganj in the Aurangabad subdivision were also once important centres of brass metal industry. There is no brass metal industry at Nabinagar now, but there are a few Kaseras who make brass metal utensils.

Carpets.

Daudnagar is an important centre for carpet-makers. There are about 100 Muhammadan families manufacturing carpets. The other important centre is Obra, where there are about 500 families of carpet-makers. Various types of carpets, either purely of cotton yarn or purely of wool or cotton and wool mixed are manufactured. There is hardly any standardised product and the carpet-makers are mostly eager to turn out pieces costing from Rs. 3 to Rs. 500 according to size and quality on receiving order from the customer. There is neither a ready market nor any organised marketing body. Some merchants at Obra purchase the products from the individual carpet-makers for sale or export.

Blanket.

Blanket-making is an old industry of this district. For the supply of wool a number of families of *gareries* or shepherds rear sheep in several villages, particularly in the Aurangabad subdivision. There is a plentiful local supply of white wool. Nearly 38,000 pounds of wool is handled yearly at Obra alone and a large quantity is exported to Mirzapore for the manufacture of carpets. The local wool is not of a very fine quality and in order to improve the quality, the Department of Animal Husbandry is introducing Bekaneri rams for the purposes of breeding better stock and upgrading the local stock. Black wool is also imported from Jhansi and other up-country places for the manufacture of blankets. Blankets are made at Obra, Daudnagar, Nabinagar, Rampore, Chilki and Dumaria. The blankets produced are of two types, one woven in a loom with a uniform body either purely black or white or with chequered patterns; the other type is known as *pattiwala* in which long strips or *pattis* are first woven to be sewn together to make a blanket. The product is of a fairly good quality though not very fine and is sold at about Rs. 13 per piece. The *pattiwala* types are made mostly at Chilki and Nabinagar, while the other type at Obra and Daudnagar, Rampur in the Nabinagar police-station and Dumra in the Kutumba police-station. The average number produced in each of the centres is estimated at about 4,000 pieces of blankets per year. Some merchants of Obra purchase the blankets to export outside the district. The industry enjoyed a boom during the war years but the demand has now fallen. There are scattered families of shepherds manufacturing blankets in other places also, such as Machani, Jogdi, Padawan, etc., in the Madanpur police-station and Seraitand in the Gurua police-station and at some places in Sherghati police-station.

Electricity.

The foundation stone of the Gaya Power House was laid in the year 1928. The Gaya Engineering and Electric Supply Co., Ltd., first started the supply of electricity in the year 1930 as a registered body. The management of the Company changed hands thrice whenever the condition began to deteriorate till 1947. Supply broke down completely for about six months in the year 1948. Efforts were made to restore supply by installing additional plants and entering into a contract with Messrs R. N. Rice and Oil Mills. The supply was finally restored by the end of 1948. The State Electricity Department stepped in and took over supply undertaking on the 28th October, 1949. The conditions have been gradually improving since then. It was difficult to bring in and instal a new power plant during the war years and power was mostly purchased from other mills. A contract was concluded with the Gaya Cotton and Jute Mills, Ltd., for the generation of power. Three new sets have now been installed with a total capacity of 870 K.W. and the State Electricity Department have introduced high tension (11,000 volts) system to bring about economy. There were only about 1,000 consumers in the year 1949 when the State Electricity Department took over the concern. The number of consumers now exceeds 3,000. Very encouraging results have been obtained by the State Electric Supply in a scheme introduced by it since December, 1951, for the supply of power to agriculturists for the pumping of water from the surface wells for irrigation. The Electric Supply Division has schemes on the one hand to extend its mains for this purpose and on the other, for the extensive supply to military camps, aerodrome, Government firms, wireless station and Bodh Gaya, which are all at a distance of about 3 to 10 miles from the town. Gaya is now getting energy from Tilaiya Power Station of Damodar Valley Corporation. Electricity has now been extended to places like Nawada, Aurangabad and Barun.

TRADE CENTRES.

The chief centres of trade are Gaya, Tikari, Raniganj, Sherghati, Bankebazar, in the Sadar subdivision; Warsaliganj, Quadirganj, Nawada. Rajauli in the Nawada subdivision; Jahanabad and Arwal in the Jahanabad subdivision; and Daudnagar, Rafiganj in the Aurangabad subdivision. The chief exports are oilseeds, *gur*, mica, lac, blankets, carpets, brass utensils, raw wool, hides, manufactured tobacco, stone-chips and vegetables. The principal imports are coal and coke, cloth, kerosene oil, tea, cotton, timber, tobacco (un-manufactured leaves), spices, dried and fresh fruits, paper and consumer goods of foreign or Indian make.

AGRICULTURAL MARKETING.

The district is served by a network of markets consisting of a number of permanent shops dealing mainly in grains and vegetables. The more important markets meet daily and commodities are brought

to the other markets usually on the two *hat* days in the week. The Sadar subdivision has got approximately 22 markets, Jahanabad subdivision 13 markets, Nawada 9 while Aurangabad has got 17. Approximately the whole of the district has 5,000 shops. The biggest number of shops is in Sadar subdivision totalling slightly over 3,000. In Jahanabad, Aurangabad and Nawada subdivisions there are 1,000, 800 and 700 shops respectively, in round figures.

The various agencies engaged in the assembling of the crops belong to one or other of the following categories :—

(*i*) Cultivators.
(*ii*) Landholders.
(*iii*) Village merchants or *banias*.
(*iv*) Itinerant merchants or *beoparis*.
(*v*) Wholesale merchants and commission agents or *arhatiyas*.
(*vi*) Mills' agents.

There are no regulated *mandis* and the cultivators usually sell their produce to the village *banias* or the *beoparis* who deal with the *arhatiyas* in the secondary market. It is estimated that only about 10 per cent of the marketable surplus is brought by the producer to the secondary markets. The landholders or the zamindars as an agency for agricultural marketing are very slowly being eliminated by the abolition of zamindari. As collectors of rent in kind as well as by recovering rent in kind they used to function as an assembling agent chiefly for paddy to a certain extent.

The village *banias* or merchants form an important agency both in collection and distribution of consumers' goods in rural market. The itinerant merchants are usually men of small means and with a few exceptions they operate with funds provided by *arhatiyas* or wholesale merchants. The wholesale merchants include both small and big dealers. The small ones merely act as an intermediary between the primary producer or the *beopari* and the buyer in the wholesale assembling market. For his services he receives a small commission. The bigger firms buy the produce to be consigned to inland centres of consumption or for export to other provinces.

The representatives of the mills make periodical visits to the villages in order to buy their requirements direct from the producers or the village merchants or itinerant traders. The agents normally advance money to the actual producer and to the *beoparis*.

The district of Gaya is well noted for communication. There are an extensive Railway system and good roads on which buses and trucks ply. Gaya has also some canals. In spite of this facility of communication, it cannot be said that all the markets are connected by rail or good roads. Bullock carts play a prominent part and will continue as such for a long time to come to reach the consumers' goods from the villages to the markets or from the comparatively inaccessible markets to the bigger markets having better facility of communication.

Movement by boat takes place from Sone East Bank, Daudnagar and Arwal. It is estimated that over a lakh maunds of rice move on boat at these places and go to Patna market. There is no fixed rate for cartage of goods by boat but usually annas four to five a maund is charged for carrying rice from Daudnagar to Khagaul, a distance of 57 miles.

Important Markets.

Gaya Market.—Gaya is the biggest market of the district with approximately 1,800 shops. Gaya is well connected with Patna, Gomoh and Dehri-on-Sone by rail and road. The estimated annual assemblage of important agricultural commodities in Gaya market is given below :—

Commodities.	Estimated annual assemblage (in maunds.)	Remarks.
Rice ...	1,50,000	For local consumption.
Wheat ...	1,00,000	Local arrival.
	1,00,000	Imported.
Maize ...	50,000	Imported from Uttar Pradesh and Madhya Pradesh.
Gram ...	50,000	Local arrival.
	1,00,000	Imported from Uttar Pradesh.
Arhar	1,00,000	Imported from Uttar Pradesh.
Masur ...	50,000	50 per cent locally consumed and rest exported to coalfield areas and to other markets.
Khesari ...	2,00,000	
Linseed ...	5,00,000	20 per cent locally consumed and rest exported to Calcutta and Bombay.
Rape and Mustard	1,50,000	Imported from Uttar Pradesh market.
Gur ...	2,00,000	50,000 mds. locally consumed. 1,50,000 mds. exported.

The following market charges are current in Gaya market :—

Item.	Payable by seller.	Payable by buyer.
	Rs. a. p.	Rs. a. p.
Commission	1 9 0 per cent.	1 9 0 per cent.
Dandidari or Weighment charge	0 7 6 ,,	0 7 6 ,,
Dharmada	0 1 0 ,,	0 1 0 ,,
Goshala	0 0 3 ,,	0 0 3 ,,
Dhalai or Weight (weighment allowance).	¼ seer per maund.	0 4 0 ,,

Jahanabad is also an important market of the district and has about 600 shops. The means of transport are rail and road. It is connected by rail with Patna and Gaya and by road with Gaya only. Unfortunately there is no good road communication between Jahanabad and Patna.

The estimated annual assemblage of important agricultural commodities in Jahanabad market is given below :—

Commodities.	Estimated annual assemblage (in maunds.)	Remarks.
Rice ...	25,000	For local consumption.
Wheat ...	20,000 to 25,000	Local arrival and imported from Uttar Pradesh.
Maize ...	Negligible	
Gram ...	20,000	Imported from Uttar Pradesh.
Khesari ...	5,00,000	20 per cent locally consumed and the rest exported to coalfield and Calcutta.
Arhar ...	10,000	Local arrival.

Aurangabad is a smaller subdivisional market with about 40 shops. It is connected with Gaya and Dehri-on-Sone by rail and with Gaya and Sherghati by road. The estimated annual assemblage of important agricultural commodities in Aurangabad market is as follows :—

Commodities.	Estimated annual assemblage (in maunds)	Remarks.
Rice ...	50,000	Local consumption.
Wheat ...	18,000	Local arrival from canal area.
Gram ...	25,000	Local and imported from Uttar Pradesh.
Khesari ...	30,000	Local arrival.
Masur ...	20,000	Local arrival.
Arhar ...	15,000	Local arrival.
Linseed ...	30,000 to 40,000	Local arrival.

Vegetables.

The district of Gaya is important for growing vegetables. The arrival of winter vegetables starts from September-October and continues till March-April. It is approximately estimated that 1,50,000 maunds of different kinds of green vegetables are assembled in the markets and *hats* of Gaya district. About 50 per cent of the green vegetables assembled within the district is exported to the coal-mining and industrial areas in Dhanbad and Manbhum and to markets of West Bengal. It may be particularly mentioned that the bulk of the tomatoes and french beans grown within the district is exported to markets outside the district. About 50 per cent of peas and potatoes grown within the district is exported to markets outside the district and mainly to the colliery and industrial areas in Bihar and West Bengal.

Standard of Life.

The standard of life depends mainly on the economic status. The economic condition of the people engaged in industrial production may have improved in terms of monetary income but in terms of real income it cannot be said that there has been any improvement. On the other hand, it may be said that the condition has deteriorated. The wages earned by almost all classes and types of industrial workers have increased many-fold during the last 30 years and yet the material and economic condition of the industrial population has not improved. The sole reason is that the value of money has enormously depreciated.

A handloom weaver who was earning at the rate of 3 annas to 5 annas a day and between Rs. 5 and Rs. 10 a month 30 years back is now earning a net monthly income of Rs. 30 or more. The rates of wages of the village carpenter, blacksmith and mechanic have similarly jumped from 8 annas per day to Rs. 2 or Rs. 2-8-0 per day. But as the value of the money has tremendously depreciated he finds himself almost at the same if not at a worse economic level. Workers engaged in cottage industries in the district of Gaya do not find employment now all the year round, and hence their earnings are not sufficient to maintain an average standard of living. The workers are not getting more of commodities and services from their increased income and earnings. Their standard of living has not improved. The basic needs of the life of the workers and their family members can hardly be met from the sum they earn.

This leads us to consider the general standard of life of the common man. The standard of life can well be ascertained from the study of domestic changes in relation to the utilisation of the available resources that we have. The population of the district can be said to have crossed the optimum point and therefore it can be said that the district of Gaya is over-populated. The available resources that are being utilised cannot cope with the rising population and that is why the standard of living is low. It is an inevitable fact that the resources that are available have not been properly tapped and have contributed to the general poverty level of the district. The average *per capita* income of the people of the district has been calculated to come to Rs. 154 whereas the average *per capita* income of an Indian is Rs. 278. From this point the standard of living is poor. The changes in the habits of consuming goods, the changes in the manners and customs, taste and fashions all go to make the standard of living of the people. In the last 30 years many changes have occurred in consuming tastes.

consumption habits and in the mode of living of the people. Shortage of rice during war years has led people to consume wheat. Instead of handloom cloth the people of the district now use mill-made cloth. Kerosene oil is used in place of linseed oil and castor oil. People want some recreation and amusement. Instead of unadulterated foodstuff there is an enormous consumption of adulterated food. All these changes have helped to change the standard of living.

The picture is a paradox and is typical of the tremendous social revolution that is going on at the moment. On one hand one might think that mill-made cloth, use of kerosene oil for lighting purposes, craze for some amusement like cinema and such incidences speak of a higher standard of living. But when we consider the prices paid for the consumption goods and take into account the tremendous depreciation of money and that the prices paid for many of the consumption goods have increased by more than 600 to 700 per cent in comparison to the prices prevailing in the year 1939 we cannot say that the basic needs and necessaries of life leave much to raise the standard of living.

From the study of the family budgets of lower income group and middle class income group of people it is safe to concede that the family budgets of both the classes of people are deficit budgets. The deficit is greater in case of lower income groups and less as the income increases. Nearly 68 per cent of the income of both the classes of people is spent on food items and even then the members of the average family cannot be said to be provided with rich or even the necessary balanced diet. In terms of calories the people of Gaya district are definitely not getting the requisite calories of food. Expenditure of cloth comes to about 9 per cent, and on fuel, housing, etc., about 8 per cent is spent. 15 per cent of the income is thus left to be spent on medical help, education, amusement and other miscellaneous items. From this it can be said that the standard of living of lower and middle classes of people of Gaya district is much below the standard. Though the people are spending a higher percentage of their income on food items they are not getting a balanced diet consisting of milk, fruits, protein, etc. The lack of balanced diet is definitely affecting the health and vitality of the people.

The standard of living of those who are below the lower income group can well be imagined from the condition of the people who are above them. It is only the people of higher income group that may be said to have adopted a standard of living which is fairly high. But here also the budgetary position is such that there is not much provision for a reserve for the bad days. This is particularly so for the professional classes. In this connexion it is to be mentioned here that the abolition of the zamindari has levelled up one class of persons although excepting those zamindars who had a reserve cash balance or a big quantity of *bakast* lands. Their monetary position on the average has already become rather precarious.

The lot of the class of the people styled as " landless labourers " is rather depressing. Their material condition is degrading. It may be roughly estimated that in the district of Gaya this class of people comes to over one lakh and a half. The members of the landless labouring class wander from village to village in search of work. The much maligned zamindar used to be a prop to some of them in times of distress. The wages of these agricultural workers are given both in kind and in cash. In cash wages from 4 annas in a day the level has gone up to Re. 1 or Re. 1-8-0 a day. But in terms of the kind wages practically no change whatsoever is noticeable. Moreover there are different rates of kind wage-payment for the labour force, only one kind of rate for outside labourer and a more favourable rate for the village and regular labourer. One out of twenty-one sheaves is given to the hired labourers from outside and one out of sixteen or twelve sheaves to the home labourers. In addition to this they are given a daily diet allowance under the term *Lohra Chhakuta* at the rate of 5 seers per day for an outsider and something like 8 seers per day for the village or home labourers. In other agricultural seasons for the work of sowing the seed, weeding out the field and for transplanting, thrashing and winnowing of crops the workers get three to four seers of grain. For thrashing of crop a worker who thrashes one thousand bundles (*anti*) will get 100 bundles (*anti*) of straw. This is, therefore, the level of existence during the agricultural season. It becomes much worse when the agricultural season is over. That the landless labourer has not had an improvement in the status by the operations of land can well be understood by the fact that a large number of them are taking to other work such as pulling of rickshaw, taking up jobs as chaukidars or peons, and a small percentage to the work of porters, drivers, cleaners, etc. In spite of all these changes the economic condition excepting for a small percentage cannot be said to have materially improved. These landless labourers are still ill-fed, ill-nourished and ill-clothed. They own no land of their own and their employment is mainly seasonal. They get employment for about 180 days in the course a year and for the rest of the year they are in search of some other employment.

But the most hard hit class is the middle class or what may be called lower middle class. Whether in the urban areas or in the villages the members of the middle class or the lower middle class families cannot take to manual labour because of social traditions and natural apathy for such manual work. Their standard of living is somewhat higher. They have to give some sort of education to their children. They wear better type of cloth even if they are not well fed. The average middle class man turns to service or some white-collared job which does not bring him much money. With this small monthly income he finds his budget always in deficit by the middle of the month. At the same time it is this class which is the back-bone of

the society and if this class is crushed there is bound to be an economic and social disaster.

Standard of life of the middle class and the lower middle class men in the urban areas could be described to be worse than that of those in the rural areas. Housing difficulties in the urban areas in the district and particularly in the town of Gaya have raised the rent of the houses pretty high. The rental that the average middle class and the lower middle class men have to pay in a month eats up near about 20 per cent of his pay if not more. In the rural areas they could have the advantage of some crops and vegetables from their own fields but this facility is absolutely denied in the urban areas. The other necessaries of life like education, medical aid, conveyance, etc., eat up another 25 to 40 per cent of their income. Thus the middle class or the lower middle class men are left with a very small margin to fall back on in cases of adversity. The steady cash income of the salary earners and the professionals like the average doctor or lawyer and the urban habits of life which have an incidence of mounting expenditure do not go well hand in hand.

Their total incomes are not sufficient to meet their needs not to speak of they being abundant. With an average income of about Rs. 100 per month an average family of four to five persons can only with a certain amount of self-denial reach a balance between the income and expenditure. The result is that in case of prolonged illness or in social commitment like a heavy expenditure for marriage or *sradh* in the family there is always the need for a loan to be contracted. It is only in case of a regulated life, planning of the family and a subsidiary income by any other member of the family that there could be a certain amount of balance to fall back on.

Special mention could be made of the standard of life of the different sections in the headquarters of Gaya. The percentage of the people who can be described as well-to-do persons of independent means like businessmen and salaried servants drawing an income of about Rs. 3,000 per year may be considered first. Although this class has sufficient means for the basic needs of their life and some comforts in case of a limited family it cannot be said that if the family is large the income will be sufficient for all that. The high rentals and the high prices of the foodstuff in the town of Gaya along with conveyance charges, expenditure on amusement, etc., would just balance the budget only if the family of the well-to-do class is confined to three to six persons.

The condition of the urban middle class has been described before. Although they have been described as the vanguard of the general progress in an expanding economy they act as the rear-guard in the fight for security of the general standard of life when there is a contracting economy. Unfortunately with them it is a case of contracting economy. On the average this class has only one male earning member, usually one per family. The children are at school and if the girls of the house are also in the schools or colleges they do not act in cutting down the expenditure of the family by doing away with a servant or half a servant. The expenditure on education which the educated middle class family has got committed to is increasing. The household duties that are thrust on the women folk, usually one or two in a family, do not leave much leisure to them to help in the improvement of the cultural pattern of the family. This is a tragedy particularly when the housewife is herself an educated lady. It is, however, being realised by this class that there has got to be forced limitation of the family if a certain standard of life has to be maintained.

An income of about Rs. 1,000 per year for a family of about six persons, i.e., about four adult units, would put the family in the category of the poor. It can well be realised the hardships of this class. They can only keep up some standard of life by encroaching upon some essential items of expenditure or by running into debt.

It is, however, peculiar that one section of this class, namely, salaried class IV officers originally described as the menials in Government and some Government institutions are not as badly off in the urban areas as they are expected to be. This is so because with the recent increase in the pay and house allowance they get about Rs. 50 per month. But their standard of life has not improved to any extent and many of them supplement their income by doing other odd jobs during the morning and the evening and some of them whose village is near the town supplement their resources by getting cereals from their fields. So also the artisans, mechanics and such other people in the towns are probably much better off than the clerks and other assistants in the Government offices if an overall picture of the two groups is compared.

Economic Prospects.

The economic prospects of the district of Gaya are, however, good. The activities of the National Extension Service Blocks and Community Projects will definitely, in the long run, improve the condition of the rural areas. Government have also taken up a large number of schemes to bring an all-round development in the rural areas. The cottage industries are being encouraged. Better communications will facilitate quicker transport of the merchandise and a larger turn over. The cash crops have already developed the tendency of higher return with the extension of irrigation and better farming. The urbanisation of smaller towns or townships is another welcome feature and this tendency is bound to go on gathering a momentum. Special crops, improved methods of farming, improvement of livestock, organised efforts for better marketing and such other factors in the rural areas

have helped to encourage the urbanisation of smaller towns. Public administration has also encouraged this. With more decentralisation of administration and development of particular zones in the rural areas known as blocks there have grown up a number of the headquarters of the Block Development Officers. As the Block Development Officer has under him officers of various departments of the administration his headquarters will naturally become an important link in the administration and will slowly become a small town. In all the four subdivisions of the district urbanisation of smaller townships could be distinctly noticed.

The availability of the cheap electric power has made it possible for a rapid expansion of electric grids for irrigation and also for supplying ordinary energy. This will improve the condition of some of the cottage industries and bring a better standard of life particularly in the rural areas. The extension of motor transport facilities is also another noticeable feature which improves the economic prospects of the district. The green belts near about the urban areas could not have grown but for the extension of motor transport services. It is now easy to send the vegetables of Gaya to Ranchi or Dhanbad on the same day and the vegetable grower is assured of a ready market outside the district.

The economic prospects of the district are bound to increase with the improvement of the Municipalities, Union Boards and the Gram Panchayats. The Municipality of Gaya has already been put in the hands of a Special Officer to bring in more assured improvement. The District Board has almost been divested of certain functions of the administration for a better output. With the improvement of the Municipalities and the District Board there will be the necessity of accretions to them by extending their limits. The trend towards an increase in the number of smaller towns with prospects of getting Municipal bodies is bound to persist in the near future.

The role of Gaya town in the district's economic prospects is very important.* With the expansion of the activities of public administration to achieve the objects of a Welfare State there have been a multiplicity of development departments and all of them have their offices in Gaya at the district level. Besides this, Gaya has been made the headquarters of several divisions in various departments of the administration like Public Health Engineering, Electricity, Agriculture, Co-operative, etc. Within a few years of its establishment the degree college in Gaya has got the strength of about 3,400 students. Attempts are also being made to start a women's college in Gaya. The wireless installation, the location of aerodrome including the location of a military unit and establishment of various other Government institutions have given a stimulus to its population and to its business. In this connexion, it may be mentioned that in connexion with the second

*For improvement of the town Gaya Improvement Trust has been recently created. (P. C. R. C.)

Great War Gaya had become an important centre for military installations and that factor had brought in a lot of improvement to the condition of the town of Gaya. From one cinema house about ten years back we have now as many as four cinema houses in Gaya town.

What Gaya district now needs is the location of a large-scale industry. It is a pity that the Gaya Cotton Mill, the biggest venture of this line, should be subjected to chronic difficulties of some type or other and that probably has acted as a damper for the starting of any other large-scale industry. The closing of the sugar mill at Guraru and its ultimate liquidation has also been no encouragement to the industrialists. The scheme of starting another sugar factory at Warsaliganj has been implemented. The reasons behind these failures are very local or regional and with proper planning there is no reason why there should not be any other large-scale industry in Gaya town or in other urban areas. In this connexion it may also be mentioned that there has been a steady improvement in banking facilities both in Gaya town as well as in the subdivisions. The Co-operative Department has done a great service in this connexion. Although essentially agricultural the district has got to be more and more urbanised and industrialised for better economic prospects and for a higher standard of life for all classes concerned.

CHAPTER VII.

EDUCATION.

The last District Gazetteer published in 1906 quoted from the account of Hamilton Buchanan at length in order to show how education as such was practically unknown in the district and concluded that in no respect has the advance of the people of Gaya under the British rule been more clearly shown than in the progress of education. Buchanan had extensively travelled in Gaya district. Speaking of the district in the year 1812, he wrote: "There are no public schools, and there is no *guru* or teacher who is not a servant to some wealthy man. The *gurus*, however, are generally allowed to instruct the children of the neighbours and a hut is built for a school house without the village lest the *guru* should have too frequent opportunities of seeing the women. These school houses are called *pindas*, a name applicable to several things considered sacred. In parts of the country where sugarcane grows, the boiling house usually serves for a school. The profit of the teachers is very small. Many children are taught by their parents."

Persian was the language used in the courts and many Hindus were taught to read and write the Persian character before they began Hindi, but the greater part of them proceeded little further than understanding and writing a revenue account and were not able either to fully understand or to write a letter. Such an accomplishment entitled a man to be called a *munshi*. Buchanan Hamilton mentions the fact that the chief Hindu zamindar could read both Persian and Hindi as if this was an unusual degree of learning and adds that by far the greater part of the landholders consisted of mere peasants, half of whom could not read, though the chief of each family generally acquired the art of being able to make a mark resembling the character which composed his name. He estimated the total number of persons in the six police circles which have been taken to represent the present district of Gaya, who were fit to act as writers, at 8,930 persons. In other words, taking his estimate of the total population of three circles (15,00,000), only 0.6 per cent of the total population, including those who had come from other districts to seek employment, were fit to act as writers.

It is, however, interesting to note that on the conclusion of the Battle of Buxar which was decided in favour of British and against Mir Kasim in the year 1764, the district of Gaya passed into the British hands; in 1812, i.e., after 48 years of British rule, though Buchanan Hamilton laments the lack of education in the district and thinks poorly about the primitive schools under the patronage of wealthy Indians, he gives no thought to the fact that the British rule did nothing in 48 years to advance the cause of education. They did

not open even one single school at the Government expenses for a long time after Buchanan's account.

In 1845 the first Government English School was established but that was also not for the children of the Indians but on account of the needs of the children of the British officials. It was nearly after a century of the British rule in Gaya district that the famous Woods' Despatch of 1854 was issued in which the Court of Directors laid down that Government should afford assistance to "the more extended and systematic promotion of general education in India" and sketched a scheme of public education, controlled and aided and in part directly managed by the State. As a result of these orders, 15 Government vernacular schools were opened in 1855 and 1856 and at the end of the year 1856, 517 pupils were receiving instruction. However, though the beginning was thus made the attitude of the officials was not very receptive to the spirit of the Woods' Despatch and it remained narrow and unimaginative. Therefore, in spite of the official policy very little progress was made and 14 years afterwards the number of public educational institutions was only 28, viz., the Government schools mentioned above, one Normal School or training school, 5 aided English schools and 6 aided vernacular schools. The number of pupils was still only 1,367.

Education from 1872 to 1905.

It was not till the year 1872 when Sir George Campbell, acting rightly in the spirit of Woods' Despatch, introduced his scheme of educational reforms and a beginning in the proper direction was made which later on gave great impetus to the spread of education in this district. Under these reforms, grants were given in aid of schools hitherto unaided and many of the indigenous rural schools called *pathshalas* were absorbed into the departmental system. The Government scheme was, however, received at first with distrust, people suspecting that a new entrenchment on their religion or freedom might be intended. But later on, as the people found that no entrenchment was meant, the widely spread feeling gradually disappeared and the subsequent advance of education was phenomenal, the number of schools rising within 15 years from 28 to 1,729 in 1884-85 and the number of pupils from 1,367 to 26,346 during the same period. This extraordinary rate of progress was not sustained and in the next decade the number of educational institutions fell to 1,019 (1894-95) with an attendance of 24,698 pupils. This decline is, however, largely due to the fact that primary schools attended by less than 10 pupils were excluded from the departmental returns.

In the next decade, the number of schools remained practically stationary, amounting to 1,011 in 1904-05, i.e., eight schools less than last decade but on the other hand the number of pupils increased to 33,221. Besides these, there were 470 schools with 4,547 pupils which

did not conform to any departmental standard and were outside the Education Department system. The percentage of children at school to the total population was 1.94.

PROGRESS OF EDUCATION FROM 1904-05 ONWARD.

Since (1904-05) education in Gaya district had taken long stride. The following table gives the picture of progress of education in Gaya district from 1905 onwards.

Years.	Number of schools.		Total.	Number of pupils.		Total.
	For boys.	For girls.		Boys.	Girls.	
1	2	3	4	5	6	7
1904-05 ..	..	..	1,011	...	..	33,221
1911-12 ..	1,330	56	1,386	41,258	6,633	47,891
1916-17 .	1,537	151	1,688	41,083	8,020	49,103
1920-21 ..	1,838	197	2,035	52,281	9,841	62,122
1927-28 ..	2,010	215	2,225	60,286	4,464	64,750
1930-31 ..	1,863	195	2,058	55,979	4.087	60,066
1937-38 ..	1,804	178	1,982	63,800	5,154	68,954
1942-43 ..	1,944	184	2,128	73,584	5,908	79,492
1946-47 ..	1,955	191	2,146	91,050	11,049	102,099
1951-52 ..	2,310	241	2,551	126,893	15,839	142,732
1955-56 ..	2,652	315	2,967	157,220	10,945	168,165

It will be observed that the maximum increase in the number of pupils has taken place in the last decade from 1942-43 to 1951-52, the last quinquennium being the best period for increase both in the number of institutions as well as in the number of pupils. It is interesting to note that in the years 1928—1931, the period of the great world depression, there has been maximum decline both in the number of institutions as well as pupils, whereas within the period of the next six years

from 1931-32 to 1937-38 when the depression continued but was not at its peak and the economic condition of people was slightly on the upgrade, and though the number of institutions dwindled down further there was increase in the number of pupils at school, an increase much higher than all in the previous years. The figures for the number of institutions for girls as well as for the girl students are mercurial, fluctuating to plus and minus apparently without rhyme or reason, specially up to the year 1927-28. Thus it will be observed that in the period from 1911-12 to 1916-17 when people were very much orthodox about female education, though there was slight decline in the number of boys going to school, there is quite a large increase in the number of girls. In the period from 1937-38 to 1942-43 the incidence in the number of girl students is less than the incidence in the number of boy students and in the next four years from 1942-43 to 1946-47 we find a phenomenal increase (from 73,584 to 91,050 or 17,466) in the number of boy students and according to anybody's expectations, as people had become more conscious about female education, there is a tremendous rise in the number of girl pupils, i.e., a little less than 100 per cent. After the attainment of Independence in 1947, there has been remarkable increase both in the number of institutions and number of pupils all over the State as the Government treated education as a matter of top priority.

CONTROL AND ORGANISATION.

There is a Divisional Inspector of Schools under the Director of Public Instruction for controlling education in the Patna Division with his headquarters at Patna. He is assisted by a Special Inspecting Officer for the education of the depressed classes. The jurisdiction of the last named officer, however, is over Tirhut Division also.

During 1949-50 when there was an expansion in the field of basic education, one Superintendent of Basic and Social Education was attached to the office of the Divisional Inspector. There is a District Inspector of Schools for Gaya district who is directly responsible to the Divisional Inspector and acts as the educational adviser to the District Board and Municipal authorities in all educational matters. For each subdivision there is a Deputy Inspector of Schools who acts as the educational adviser to the Local Boards in his subdivision. In Gaya district there are 4 Deputy Inspectors for Sadar, Aurangabad, Nawada and Jahanabad subdivisions. There are 22 Sub-Inspectors of Schools to look after and keep a direct touch with the institutions in the various circles of each subdivision. There is only one Inspecting Officer for girls' education, the District Inspectress of Schools, with her office at Gaya. Prior to 1950, she was required to look after the girls' institutions up to middle standard not only in Gaya but in Palamau as well as in Hazaribagh. In 1950 with the increase in the number of institutions, there was a redistribution of the jurisdiction. The present jurisdiction of the District Inspectress of Schools of Gaya consists of two districts, namely, Gaya and Shahabad.

Collegiate Education.

Prior to 1944 there was no college in Gaya district, the students desirous of further education were required to go to Patna, Muzaffarpur, Banaras or some other suitable town in Bihar or Uttar Pradesh. In July, 1944 the demand for college in this district found fruit and two private colleges, one at Gaya and the other at Aurangabad, were opened as a result of the efforts and enterprise of local persons.

Gaya College.

This college from its very inception was affiliated up to the Degree standard in Arts to the old Patna University. In 1947 affiliation was granted to start Bachelor of Commerce classes. The college started teaching of Science from 1949. The college now teaches up to the Degree standard in Science also. The Government gave a non-recurring grant of Rs. 1,40,000 for equipping Science Department and Laboratories. With the vivisection of the old Patna University the college was affiliated to Bihar University in 1952. For further development and expansion of the college about 57.7 acres of land were acquired just by the side of the college in 1953. A separate building to cost five and half lakhs is under construction.

In the session of 1944-45 when the college was started there were only 74 students on the roll. The number rose to 500 in 1945-46. The strength of the scholars reached 2,051 in 1953-54 (out of which 5 were girls) as against 2,775 in 1955-56. The strength of students has gone up to 3,200 in 1956-57 including fifty girls.

The college has a good library and a rented hostel which is not sufficient for the accommodation of the students. The National Cadet Corps Organisation of the college is one of the most efficient units in the State. It is an independent organisation and 154 cadets receive training every year. There are three officers in the unit.

Sachchidanand Sinha College, Aurangabad.

This college is named after late Dr. Sachchidanand Sinha, a renowned figure of Bihar. The college is situated on the bank of the river Adri. The college got affiliation up to the Intermediate standard in Arts in 1944 and Commerce in 1946 by the old Patna University. In 1949 affiliation was granted up to the Degree standard both in Arts and Commerce. After the creation of the Bihar University in 1952, the college stands affiliated to this University. The college was receiving an annual grant of Rs. 6,000 from the State Government. With the affiliation of college to Bihar University it now receives an annual grant of Rs. 26,400 from the Bihar University.

There were only 60 students on the roll in the session of 1944-45 as against 98 in 1945-46. The strength of the scholars reached 500 in 1953-54 out of which 9 were girl students. The number of students rose to 775 in 1955-56.

Attempts have been made to start second grade colleges at Jahanabad and Nawada. A tutorial girls' college has started functioning at Gaya.

Secondary Education.

The old District Gazetteer mentions 4 high schools for boys. There was none for the girls. Through these schools secondary education was imparted to 1,123 pupils. The old District Gazetteer mentions that there was one such school in 1872-73 at which 191 pupils received instruction and 5 schools in 1894-95 with a total of 1,320 students. It, however, does not mention when the number declined to four nor gives any reasons why the number of students receiving secondary education should have gone down to 1,123 in 1904-05 from 1,320 in 1894-95. Out of these four schools, three, i.e., the Zila School, the Town School and the Sahibganj School were situated at Gaya and one maintained by the Tekari Raj was situated at Tekari. With the exception of the Zila School, all were private institutions unaided by Government. The following table illustrates the progress of secondary education in Gaya district :—

Years.	Number of schools.		Total.	Number of scholars.		Total.
	For boys.	For girls.		Boys	Girls.	
1	2	3	4	5	6	7
1904-05 ..	4	..	4	1,132	..	1,132
1927-28 ..	9	..	9	2,841	..	2,841
1930-31 ..	10	..	10	3,028	..	3,028
1937-38 ..	14	1	15	4,164	123	4,287
1942-43 ..	21	1	22	5,044	187	5,231
1946-47 ..	32	1	33	12,140	337	12,477
1951-52 ..	61	1	62	19,160	517	19,677
1955-56 ..	89	1	90	21,888	504	22,392

From the figures mentioned above, it will be seen that the number of scholars and institutions both have steadily been increasing from

1904-05 to 1951-52. It will be noticed that the depression of the thirties did not adversely affect education at secondary stage, although its effect was seen in the educational progress in general as has been discussed before. Here, we also find that institution for girls' education up to 1930-31 is conspicuous by its absence. This clearly indicates the conservative outlook of the people towards girls' education, specially at the higher stages. The number of institutions for girls does not show any sign of progress. There is only one recognised girls' school known as Kanya High School which was provincialised and taken over by the Government in the year 1949 under the State Government's post-war scheme for education.

So far total figure of students at the secondary stage is concerned, it is seen that the increase during the period 1942-43 to 1946-47 was most pronounced. The reason may partly be attributed to war-time inflation and partly to consciousness of the people towards education, the former being perhaps stronger than the latter. It will be observed that after Independence, the increase in the number of institutions has been rather phenomenal, but the number of scholars has not kept pace with the increase in the number of institutions, in spite of the best Government efforts and the growing consciousness of the people towards education.

The oldest high school is Gaya Zila School, established in the year 1845. The next to follow was Raj High English School, Tekari, established in the year 1876. There are now more than sixty high schools in this district.

The last District Gazetteer mentions that the annual cost of secondary education per pupil in 1904-05 was reported to be Rs. 20-12-0 and the cost of each pupil to the Government was Rs. 2-2-0. According to the figures sent from the Director of Public Instruction's office and the office of the District Inspector of Schools, the cost of education per pupil to the Government was Rs. 27-7-0 in 1951-52 as against Rs. 13-12-0 in 1941-42.

Middle Schools.

The old District Gazetteer mentions 9 middle English schools and 7 middle vernacular schools with 531 pupils and 364 pupils respectively. It is surprising to note that the number of middle English schools was 14 with an attendance roll of 733 pupils in 1884-85 and that of middle vernacular schools was 16 in the same year. The middle vernacular schools ceased to exist in this district by the year 1928 and English formed one of the subjects of middle school curriculum. The progress of middle schools remained static up to the year 1937-38 as there were only 40 institutions as against 30 in 1884-85. There was a phenomenal increase in the number of institutions and scholars during the quinquennium 1937-38 to 1942-43. The number in the increase of schools was nearly 300 per cent. The post-Independence era marked a remarkable

increase both in the number of schools and scholars. The statistics from the year 1927-28 onwards are as follows :—

Years.	Number of schools.		Total.	Number of pupils.		Total.
	For boys.	For girls.		Boys.	Girls.	
1	2	3	4	5	6	7
1927-28 ..	34	1	35	3,670	145	3,815
1930-31 ..	35	1	36	3,772	143	3,915
1937-38 ..	40	2	42	5,794	222	6,016
1942-43 ..	116	4	120	10,674	487	11,161
1946-47 ..	118	4	122	14,455	577	15,032
1951-52 ..	195	5	200	23,912	975	24,887
1955-56 ..	227	9	236	26,540	1,139	27,679

Primary Education.

The advance of primary education has been very rapid as can be seen from the table below :—

Years.	Number of schools.		Total.	Number of pupils.		Total.
	For boys.	For girls.		Boys.	Girls.	
1	2	3	4	5	6	7
1872-73 ..	..	..	367	..	..	6,442
1884-85 ..	..	..	1,685	..	..	23,468
1894-95 ..	..	..	..	..	..	22,148
1904-05 ..	..	..	..	..	..	30,536
1911-12 ..	1,330	56	1,386	41,258	6,633	47,891
1916-17 ..	1,387	122	1,659	41,083	7,797	48,880
1927-28 ..	1,937	213	2,150	52,802	4,306	57,108
1930-31 ..	1,787	194	1,981	47,976	3,926	51,902
1937-38 ..	1,714	174	1,888	52,476	4,769	57,245
1942-43 ..	1,758	178	1,936	55,988	5,204	61,192
1946-47 ..	1,760	185	1,945	67,103	5,837	72,940
1951-52 ..	1,853	219	2,072	72,379	13,537	85,916
1955-56 ..	2,049	289	2,338	89,570	8,620	98,190

The figures from the office of the Director of Public Instruction in the above table are neither strictly decade-wise nor quinquennium-wise. Taking the whole period into consideration we find that excepting the figures for 1894-95, 1904-05, 1930-31 and 1937-38 there appears to be a steady progress in the field of primary education. So far the fall in respect of 1894-95 and 1904-05 is concerned, Mr. O'Malley in the old District Gazetteer of 1906 has mentioned that this had been due to the exclusion of petty schools with less than 10 pupils from the class of public institutions. As regards the fall in 1930-31 the reason has been the lamentable depression of thirties. In respect of the year 1937-38 it would not be appropriate to say that there was any actual fall as the number of pupils had actually increased, although the number of institutions had decreased. In the period 1937-38 to 1942-43 there was some increase both in the number of institutions and scholars, but it may be pointed out here that the rate of increase was not like that in the number of middle schools and the number of scholars thereof. Since then the strength of pupils and the number of institutions have been constantly increasing, but it may be mentioned here that at no stage any phenomenal rise like that of middle and secondary schools is visible. In fact, in spite of Government efforts and growing consciousness of the people towards education, the number of institutions has not reached that existing in 1927-28, which appears to be the peak year so far as the number of institutions is concerned. But it does not mean that actually the incidence of education has decreased, as we find that in 1927-28, on the average, each school catered for the need of about 27 students whereas in 1951-52, the figure rose to about 42.

As regards girls' education, we find that the low figures for 1927-28 are not easily accountable. Since then up to 1946-47 similar trend like that of boys' education is noticeable. But in the quinquennium 1946-47 to 1951-52, there had been a phenomenal rise both in the number of institutions and scholars, the trend being more steep in the case of the latter.

The primary education is the concern of the local bodies and the inspection work, though it concerns the district inspectorate, is shared to some extent by the executive of the Board. It has been made free all over the State since the year 1949.

Compulsory Primary Education.

Compulsory primary education for boys of five to ten years age-group has been in force in the area under the jurisdiction of Gaya Municipality and Jamhore Union Board since the year 1939 and 1928-29 respectively. The former comprises an area of four square miles and the latter extends over an area of one square mile. In Gaya town in the area of compulsory education there were 6,102 pupils of school-going age of whom 4,117 were at school in the years 1951-52 and 1952-53 against 6,025 and 4,080 respectively in the previous year.

In the rural area at Jamhore there were 500 pupils of school-going age of whom 373 were at schools in the years 1951-52 and 1952-53 as against 441 and 364 respectively in the previous year. As many as 79 villages under the Jamhore Union Board were in the compulsion area. In the year 1950-51 the expenditure on this scheme in Gaya was Rs. 76,981 and in Jamhore Rs. 3,427 whereas it was Rs. 77,976 and Rs. 6,720 respectively in the year 1951-52.

BASIC EDUCATION.

Basic education was introduced in this district in the year 1949 when the first basic school at Jethian was opened on the 3rd January 1949. In the year 1951-52 there were 39 basic institutions out of which 9 were senior basic schools, 26 were junior basic schools, 1 senior basic training centre and 2 junior basic training schools with one post-basic school attached to it. Out of these, 15 institutions have been started newly whereas the rest, i.e., 24 have been converted from middle schools and primary schools. The figures for basic education are as follows :—

Years.	Name of Institutions.	Number of institutions		Total.	Number of pupils.		Total.
		For boys.	For girls.		Boys.	Girls.	
1	2	3	4	5	6	7	8
1949-50	Post-Basic ..	1	..	1	41	..	41
	Senior Basic ..	7	..	7	702	68	770
	Junior Basic ..	20	..	20	1,049	112	1,161
	Training Schools ..	3	..	3	133	..	133
1950-51	Post-Basic ..	1	..	1	83	..	83
	Senior Basic ..	7	..	7	880	94	974
	Junior Basic ..	28	..	28	2,150	134	2,284
	Training Schools	3	..	3	146	..	146
1951-52	Post-Basic ..	1	..	1	77	..	77
	Senior Basic ..	9	..	9	974	82	1,056
	Junior Basic ..	26	..	26	2,088	146	2,234
	Training Schools	3	..	3	179	..	179
1955-56	Post-Basic ..	1	..	1	240	..	240
	Senior Basic ..	36	..	36	4,115	..	4,115
	Junior Basic ..	80	..	80	3,338	..	3,338
	Training Schools ..	3	1	4	332	42	374

The direct expenditure over basic education for the years 1950-51 and 1951-52 are as follows :—

Kinds of schools.	1950-51, Direct.	1951-52, Direct.
Post-Basic Schools	10,656	Not available.
Senior Basic Schools	45,543	62,885
Junior Basic Schools	27,022	60,492
Training Schools	51,575	70,062

Social Education.

In the year 1951 the Adult Education Scheme was amplified with many novel features and was changed into the scheme of Social Education. The aim is not to make the adults merely literate but to touch their life at all spheres of their activities. With this end in view, centres for Social Education were started in public buildings like the basic schools, libraries, co-operative societies, etc., in fact in any place which was considered suitable. In the year 1950-51 there were 71 centres with 225 squads including one squad of women. In the same year there were 3,460 males and 16 females on the roll out of whom 2,484 males and 15 females were made literate.

As the scheme is new and requires trained personnel a short training course for one week at the three (basic) training schools was organised in the year 1950-51. In order to give further impetus and guidance in this scheme a social education seminar was held at Tekari in the month of September, 1950. Demonstrations of making soak-pits, compost, etc., were undertaken and the workers were initiated into the task of rural development and village sanitation. The expenditure on this scheme during the year 1950-51 was Rs. 63,317 which was entirely met by the State Government.

Professional Schools.

There were two unaided commercial institutions at Gaya with 170 pupils on roll and 8 teachers as staff in the year 1951-52. These impart training in shorthand, typewriting, book-keeping and telegraphy. The total expenditure of these two institutes was Rs. 7,632 in the same year and was met entirely from the fees.

There is one Women's Training School at Gaya. This was opened in 1923. It prepares students for Junior Vernacular Teachers' Certificate Examination. The minimum qualification for admission is middle school certificate. There is an Upper Primary Practising School attached to this. It was opened in 1926. Those students who wish to take up the training but have passed only the upper primary examination are admitted to the preparatory class of the institution where they

finish the middle school course in one year and afterwards become regular trainees. The number of students during 1951-52 was as follows :—

Training Class	...	...	24
Preparatory Class	...	...	15
Practising School	...	...	145

The Government originally sanctioned in the year 1923 forty stipends of Rs. 10 to those reading in the training and preparatory classes. But as the cost of living has increased since April, 1945 the Government has increased the value of the stipend from Rs. 10 to Rs. 12. The expenditure over this training school in the year 1951-52 was Rs. 19,179.

Following are the figures for Sanskrit *tols* and *madrasas* of the district for the year 1951-52 :—

Kinds of Institutions.	Number of Institutions		Total.	Enrolment.		Total	Total expenditure.
	For boys.	For girls.		Boys.	Girls.		
1	2	3	4	5	6	7	8
Madrasas ..	5	..	5	332	1	333	Rs. 9,062
Makhtabs ..	252	61	313	6,902	2,883	9,785	2,21,807
Tols . ..	31	..	31	970	17	987	62,934
Sanskrit Pathshalas ..	46	..	46	1,419	83	1,502	41,428

In the old District Gazetteer there is brief description of such institutions. Sanskrit *tols*, Sanskrit *pathshalas*, *madrasas* and *makhtabs* are very old institutions. The number of these institutions were on the wane during the time of Britishers, chiefly for want of sympathetic treatment and a growing apathy for students to study there. The curriculum of Sanskrit has also been revised to make it on par with the English-pattern of education.

Libraries.

There are 126 public libraries in this district out of which the two libraries in Gaya town mentioned below are quite old and deserve more

than a passing reference. The first is the public library which was established in the year 1855 by public subscriptions and donations to commemorate the visit to Gaya of Sir Frederic James Halliday, the Lieutenant-Governor of Bengal. It has its own building in a fairly big compound of approximately five *bighas*. There are about 6,500 books on all kinds of subjects. The memberships fee is Re. 1 per month. This has 100 members. The second is Sri Mannu Lal Library which was started on the 15th of February, 1911 to commemorate the death of Sri Mannu Lal, a leading Banker and Zamindar of Gaya town. A new building was constructed in 1914 and as the number of volumes has increased greatly, the present building is now being extended. It has a total of 33,631 books. There is a noteworthy collection of manuscripts in Hindi, Sanskrit, Urdu, Persian and Bengali, some of which date back to the fourteenth century and are of great value to the students of Indology. The library also has a small museum attached to it and has a collection of old coins and old paintings. The library is a unique institution for a private collection and has very old valuable books.

CHAPTER VIII.

PUBLIC HEALTH.

Vital Statistics.

The system of registering births and deaths during the last quarter of the nineteenth century was not accurate owing to the frequent changes that had taken place from time to time. The system which is now in vogue for vital statistics, though not wholly scientific, was introduced in 1892. According to this system the village *chaukidars* report the births and deaths and the cause of the deaths to their respective police-stations. Entries are made in the thanas. The District Health Officer gets such information through his Assistant Health Officer, and from there it is sent to the Director of Public Health, Bihar, for information. The District Health Officer is the Registrar of Births and Deaths.

The period from 1891 to 1921 was rather unfavourable for the general health of the people. Specially the decade 1911—1921 witnessed an unprecedented decrease in population by 8,080. From 1921—1951 there has been a phenomenal increase in population by 9,17,569.

The following statement shows the rate of growth of population in each decade from 1872 to 1951 :—

Decennial rate of growth of population.

1872—1881	...	...	9.1
1881—1891	...	...	0.7
1891—1901	...	...	—3.7
1901—1911	...	...	4.8
1911—1921	...	...	—0.4
1921—1931	...	...	10.9
1931—1941	...	...	16.2
1941—1951	...	...	10.6

The district is comparatively free from positive check since 1921 onward. Although there was a remarkable growth of population from 1921 to 1941 the decade 1941—1951 did not maintain the rate of growth of its preceding decade 1931—1941.

The birth rate per thousand of population showed a decline from 45.60 per thousand in 1939 to 29.29 per thousand in 1946. It has gone up again in 1950 to 33.60 per thousand.

The death rate went down from 31.92 per mille in 1941 to 17.22 per mille in 1949. It has gone up again to 23.26 per mille in 1950. The factors responsible for the increase in death rate are epidemics of cholera and small-pox and fever of various types including tuberculosis and malaria.

Statement showing birth and death together with birth and death rate per mille from 1937—1951.

Year.	Birth.	Birth rate per mille.	Death.	Death rate per mille.
1937 ..	1,10,694	48·60	64,882	27·16
1938 ..	1,11,916	46·86	69,822	29·23
1939 ..	1,08,913	45·60	1,02,728	28·43
1940 ..	1,01,401	42·45	70,590	29·55
1941 ..	1,04,241	43·22	76,266	31·92
1942 ..	95,171	39·84	72,842	30·49
1943 ..	86,044	31·03	78,880	28·38
1944 ..	88,110	31·74	74,509	26·84
1945 ..	96,340	34·71	72,979	26·29
1946 ..	90,913	32·75	59,262	21·36
1947 ..	79,185	28·53	71,803	25·67
1948 ..	81,305	29·29	69,868	25·17
1949 ..	84,695	30·51	47,770	17·22
1950 ..	93,262	33·60	64,549	23·26
1951 ..	86,618	28·28	58,421	19·26

Diet.

The diet of the people varies according to the social status. The landless labourers who form the majority of the population, are ill-nourished. It is only in the harvesting season of paddy and during the time of plantation that they take rice usually with its gruel and occasionally with pulse and green vegetables. Their economic condition is appallingly bad and consequently they are half-starved. Their common food is *satu*, *marua*, maize, *kulthi* and *khesari*, though rice is the chief cereal of the district.

The second class of the population is the middle class who forms a vital link in the chain of the population of the district. They are between the landless class and the class of higher income-group. They are a conglomeration of petty zamindars, tenure-holders and big and small *raiyats*. They usually take rice, pulse, wheat, green vegetables. and occasionally meat, *ghee*, milk, etc. Their diet mainly consists of carbohydrates and proteins.

It is only the upper class people who are in a position to take well-balanced and nutritious food. Their food mainly consists of rice, bread, wheat, *ghee*, milk, cheese, egg, meat, fruit, etc.

On the whole the district is mal-nourished and the scientific caloric diet is unknown to the common people.

Principal Diseases.

Cholera.

Cholera, which had been described under the category of ' other diseases' in 1906 is now the principal disease of the district. It takes a heavy toll of life every year. It has been observed by the study of available statistical data that the disease occurs in a virulent form every third year and its seasonal prevalence is from March to November reaching its highest peak in August. It can be said of the district as a whole that it has become an endemic home of cholera. Sometimes the disease is imported from the adjoining districts and inter-status districts during the time of *Pitripaksha Mela* when a large number of pilgrims from different parts of India visit Gaya.

After a thorough perusal of data of several years it appears that there is a belt within the district from where the disease usually starts. It breaks out from Fatehpur and Tekari police-stations of the Sadar subdivision and Nabinagar and Kutumba police-stations in Aurangabad subdivision. The badly affected parts of the district in every epidemic season appear to be Ghosi and Kurtha police-stations of Jahanabad subdivision. It is usually seen that the disease is virulent in the months of June to October after which it declines. The dearth of good drinking water, ignorance, prejudices against inoculation and unnecessary exodus of the people are factors responsible for the spread of the disease from village to village.

Measures Taken to Combat the Disease.

It is the duty of the village *chaukidar* to report the outbreak of cholera in its initial stage to the respective police-station and the Health Inspector of the thana concerned is informed. As soon as the Health Inspector gets the information he visits the villages affected, along with disinfectors, and distributes cholera drugs to the patients free of charge. The Health Inspector continues his visits to the affected village till cholera subsides. The Health-staff carry mass inoculation work in surrounding villages so that the disease may not spread. The drugs are supplied either by the State Government of Bihar or by the District Board authorities free of cost for distribution among the patients in the affected villages.

Adequate medical facilities after the attack of the disease are only available to the inhabitants of Gaya, the district headquarters, and to some extent to the people of urban areas and their neighbourhood. The people of the remote rural areas are still destined to be victims of the quacks. It is anticipated that under Community Project and National Extension Service Blocks by the end of the Second Five-Year Plan there would be a great change.

The total attacks, deaths, inoculation and disinfection of wells done from 1941—51 are shown below :—

Year.	Attacks.	Deaths.	Inoculation.	Disinfection.
1941 ..	5,530	2,334	2,85,560	28,295
1942 ..	3,324	1,487	1,13,933	10,004
1943 ..	5,566	2,837	2,92,749	24,762
1944 ..	4,173	2,306	3,36,168	31,084
1945 ..	5,396	3,170	12,46,556	1,03,002
1946 ..	480	227	6,02,897	4,76,160
1947 ..	1,584	770	4,11,111	3,65,410
1948 ..	2,983	1,513	4,89,043	1,34,294
1949 ..	694	279	3,07,895	62,944
1950 ..	1,133	445	3,27,866	61,749
1951 ..	317	157	3,00,230	1,54,007
1952 ..	234	66	99,380	...

Inoculation and disinfection are only preventive measures but so far curative measures are concerned they are not within the easy reach of the villagers. The Government have now made arrangement to open medical centres in the affected areas with medicine boxes. Epidemic Doctors and Sanitary Inspectors are put in charge of the camp.

Small-pox.

Small-pox was described in the old District Gazetteer under the head of other diseases. It was not so severe as plague and fever in the last quarter of the nineteenth century and the death rate due to small-pox only exceeded 1 per thousand in 1897 and 1902.

But afterwards the disease has become a great spectre and its curative exorcism has become most difficult. Vaccination is only a preventive check and not curative in the strict sense of the term.

The district of Gaya suffered considerably from small-pox in 1919-20. Almost every year we find sporadic outbreak of small-pox. The disease is prevalent in the district in an endemic form. It varies from year to year in its virulence. It appears that the disease occurs in an epidemic form every four years. It starts from the beginning of November and lasts till June. A cold and dry climate is suitable for the spread of the disease. Its highest peak is the month of April.

Vaccination is an antidote for the prevention of small-pox. It has now become compulsory and no amount of orthodoxy can oust it. Before the year 1934 the Civil Surgeon was the Superintendent of Vaccination. Since 1934 vaccination is under the supervision of District Health Officer. For the easy performance of vaccination the district is divided into several *elakas*. There are altogether 95 vaccinators one for each

elaka representing the population of 30,000. Before 1950 each vaccinator had to take license and every year the license was renewed. But now the vaccinators are paid workers and perform their work throughout the year. The Government have imposed a legal vaccination fee and its realisation is compulsory. Any other type of gratification is prohibited. The following table indicates the vaccination work performed from 1942 onwards :—

Year.	Attacks.	Deaths.	Primary vaccination.	Re-vaccination.
1942 ..	602	111	69,045	27,878
1943 ..	360	64	65,421	19,935
1944 ..	939	164	75,009	32,820
1945 ..	1,258	205	1,09,815	73,751
1946 ..	181	17	64,439	84,650
1947 ..	244	50	60,061	65,036
1948 ..	1,504	176	63,806	1,29,110
1949 ..	102	28	61,180	47,233
1950 ..	631	70	56,678	52,231
1951 ..	1,817	213	44,645	1,08,443

OTHER DISEASES.

There are several other diseases prevalent in the district mainly owing to topographic climate, mal-nutrition, impure supply of water and bad drainage system. A brief survey of these diseases is given below.

Malaria.

In the old District Gazetteer (1906) fever ranged as one of the greatest evils of the district which was responsible for huge mortality during the years 1892 and 1894. But in reality it was malarial fever which caused havoc in the district in those days. The ignorant *chaukidar* who submitted the returns was able to diagnose only well-known diseases like cholera and small-pox and many other diseases were indiscriminately classed under the general head of fever. Regarding the types of fever prevalent the Civil Surgeon wrote : " The commonest type of fever in this district is what for want of a better name has been called ' simple continued ' and which the writer believes to be due to vicissitudes of temperature occurring in the district, to which the heat machinism of the body is unable to accommodate itself, and it is thrown out of gear. Malaria accounts for about 33 per cent of all the fevers. This figure is based upon microscopical examination of the blood in about 200 cases and must be accepted with reserve. When found, the

malarial organism is usually the benign tertian, in two generations causing a quotidian, and not a true tertian ague. The 'malignant tertian' is uncommon, and the quartan parasite is rarely found. Almost all the other specific fevers occur in Gaya, but the only one that calls for notice is typhoid, which certainly does occur among the local people as has been verified clinically and by *post mortem*. Of the eruptive fevers measles is exceedingly common, and chicken-pox and small-pox come next. Typhus had not been seen."

There is sporadic visitation of malaria every year in the district. The endemic homes of malaria in the district are the thanas of Sherghatty, Gurua, Madanpur, Imamganj, Dumaria and Barachatty. The State Government of Bihar carry out a continuous anti-malaria campaign with the object of destroying mosquitoes.

Plague.

Bubonic plague first appeared in epidemic form in the district in October, 1900 and continued up to May, 1901. The ravages of plague were acute and it is reported that the actual number of deaths caused by plague in these eight months was over 26,000. Since then, the district had witnessed an annual visitation of plague for some years though there had not been such heavy mortality as during the first epidemic. It again appeared in the year 1902, the total number of deaths aggregating 1,009 in spite of the immunity of the district during the months of June to October. The mortality rose in 1904 to nearly 7,000. It raged with even greater virulence in the beginning of 1905 in the first three months in the course of which it accounted for over 10,000 deaths. The severity of the epidemic was aggravated by unusual cold and storms in January and February.

Throughout these years the disease had pursued a regular course of action decreasing and disappearing entirely in the hot and rainy weather months, reappearing after the rains and reaching its climax in the cold weather. In his report for 1904 the Civil Surgeon observed: "Plague may now be considered as having become endemic. The outbreak that began in November, 1903 lasted well into the year under report, and cases continued to occur until the hot days of April. It now appears always to be at its worst in the cold months, and directly it appears in the town and exodus of the people takes place, which spread the disease still further. Even stricken-patients are carried away in the exodus. Disinfection, desiccation and evacuation are adopted, but the first can seldom be done thoroughly on account of the opposition, the second seems of as little use, and the last, while saving the individual in the present does nothing to obviate reinfection in the future."

After 1905 there is sporadic reference of plague in the district. A serious outbreak of plague in 1918 caused havoc in the district. The Government estates suffered badly due to plague during 1922-23. But no cases of plague were reported for the last 30 years.

Measures to Combat Plague.

Inoculation proved a panacea to plague. The people of the district were also determined to uproot the disease owing to the terrible havoc which the disease often produced. In spite of the opposition of a few orthodox, people were in favour of inoculation. The Civil Surgeon and the trained medical officers were deputed and in 1900 during the first outbreak of the disease 23,000 persons were inoculated of their own free will. These operations afforded a striking evidence of the value of this measure as a preventive of plague. In Gaya town itself some 3,716 persons were inoculated up to the 31st March, 1901; of these 31 were subsequently attacked by plague, but only 4 persons died. Three of these persons died within 10 days after inoculation, i.e., they may have had the disease before inoculation. Among the uninoculated about 2.8 per cent were attacked and 2.7 per cent died. Among the inoculated 1.2 per cent were attacked and 0.2 died. The proportion of deaths among the uninoculated was 14 times as great as among the inoculated, and taking all deaths from suspected fever as well, the greater part of which were undoubtedly caused by plague, the proportion of deaths among the uninoculated was 41 times greater than those protected by inoculation. Thus inoculation constrained the disease to disappear from the district slowly but steadily.

Tuberculosis.

Statistics relating to incidence of tuberculosis in the district is not available. The havoc of tuberculosis is greater than any other diseases specially among the young due to mal-nutrition and unwholesome surroundings. The great havoc which the disease produced has stirred great ferment in the mind of people of the world and an organised campaign is now launched to combat the disease by World Health Organisation and by the Government of India. In 1951 arrangements were made to find out the infection of tuberculosis by testing the children and adult up to the age of 40 with tuberculin.

This work was taken up in Jahanabad subdivision by the B.C.G. team sent by the Director of Public Health, Bihar. Work was done in villages of Kako and Pali and about 10,000 people were tested and B.C.G. vaccine was given to those who showed negative results with tuberculin with the idea of imbibing immunity to these children. Mass B. C. G. vaccination has already been completed in the towns of Jahanabad, Gaya, Nawadah and Aurangabad.

SOME OTHER DISEASES.

Dysentery and diarrhoea are fairly common but the diseases specially prevalent in the district are cataract, stone, hydrocele and lymph scrotum as well as other filarial diseases. An enquiry was made during the compilation of old District Gazetteer, with the object of coming to the conclusion that the prevalence of stone is due to the deficiency of

salt in the diet of the people, but the data obtained were insufficient to establish any definite conclusion.

In the opinion of the then Civil Surgeon, " the hard water and excessively dry climate are potent factors in the etiology of lithiasis. Similarly, the glare and dust accompanying the hot dry climate of Gaya predispose to cataract, and blindness is usually common." During the compilation of old District Gazetteer the proportion of persons afflicted being 145 per 1,00,000 among males and 133 per 1,00,000 among females. The number of persons suffering from elephantiasis is still very great.

The incidence of leprosy is high. During the census of 1901 according to the old District Gazetteer " it was found that leprosy was more frequent than in any other Bihar district, 102 per 1,00,000 males and 16 per 1,00,000 females being lepers. The great disproportion is probably due mainly to the fact that male lepers travel further from their homes and leave their homes in great numbers in order to beg at Gaya, where a long string of men in all stages of the loathsome disease may be seen on the way to the Vishnupada temple imploring the charity of the passerby ". The centre for treatment of leprosy in Gaya town is doing an useful work.

Rural Sanitation.

The sanitary condition of the villages is extremely primitive. The ignorance of civic sense and unwholesome habits of the people render the task of village sanitation difficult. Arrangement for lavatories hardly exists in the rural areas, and the villagers resort to promiscuous desecretion generally by the side of roads, ponds and the rivers. The houses are mud-built, without any proper arrangement for ventilation and drainage. There is no adequate supply of pure water and the people are constrained to drink unwholesome and unfiltered river and well water. Consequently infectious and contagious diseases are common.

Though the village sanitation is under the charge of the District Board, very inadequate effective measures have been taken for improvement of rural sanitation. With the introduction of Community Development Project and National Extension Service there are prospects of improvement in the village sanitation and in the outlook of the people.

Urban Sanitation.

There is a regular system of conservancy and removal of night-soil and other refuse in the urban areas. Steps are taken to protect the source of water-supply, but in no town of the district except Gaya there is an arrangement for the supply of pipe water or an adequate scheme of drainage. Like the villages, they suffer from crowded and badly aligned block of houses intersected by narrow lanes, and the mortality from epidemics is greater than in the rural areas.

In the town of Gaya special sanitary precautions are necessary for the large influx of pilgrims every year during the *Pitripaksha mela* and the Lodging House Act is in operation. In the lodging houses only the licensed number of pilgrims are allowed to stay and sanitary arrangements are adequate. The inspection of the lodging houses is done by the Health Officer and Magistrates. Arrangement is made during the festivals to get pilgrims vaccinated to check outbreak of small-pox and cholera. As cholera often follows the pilgrims, the Lodging House Fund also maintains a Cholera Hospital, in which cholera and other contagious diseases are treated.

Water Supply.

This district is rather unfortunate from water supply point of view. Due to rock formations at about 100 feet below ground level almost in the whole district, the sub-soil water is not available in abundance. People have to face scarcity of water not only in the towns but also in the villages during the dry and hot part of the year. The scarcity of water is more acute in the hilly tracts of the southern part of the district. The only way to improve the yield of the surface wells is to open borings in their beds. Tubewells can only be sunk in the northern part of the district. In 1951-52, 1½ inch shallow tubewells (some of them are without strainers) were sunk by Government in 69 villages of the district, and are being maintained.

The existing water supply system for Gaya town was opened in 1913 and consists of an infiltration gallery 630 feet long of 24 inches open jointed S.W. Pipe shrouded with gravels and stone ballast. It is laid, 6 feet below the bed of the river, and draws its water to a well sump, constructed on the verge of the west bank of the Phalgu. The water supply system is not adequate to meet the requirements of the town with an increasing population in the summer. The quality of water is far from satisfactory specially in rainy season, when without any sedimentation and coagulation (very little filtration is effected through the 6 feet of sand bed above the gallery) almost raw river water is supplied with some chlorination. But now a scheme is under consideration to improve the supply of water both in respect of quality and quantity.

Drainage.

The larger portion of Gaya town has surface drains, underground drains and sewers. Along with the sewers a number of big septic tanks were constructed in 1913-14 for the disposal of the night-soil of the areas concerned. Unfortunately these septic tanks were lying choked up for want of sufficient water for dilution and proper biological action. In 1939—1941, all the sewers and septic tanks were cleaned and a good part of the town, where surface drains could not be constructed in 1913-14 due to the outbreak of war, were provided with surface drains, but for want of sufficient flushing water they are not giving satisfactory service.

Organisation.

The Civil Surgeon is the administrative head of the organisation of the district. He has power not only to supervise the work of the State-managed hospitals, but also of the hospitals and dispensaries maintained by the District Board and the Municipalities. The Civil Surgeon is also responsible for the supervision of the public health activities of the district. The District Health Officer who is a qualified Government Medical Officer trained in public health and works under the District Board is in direct charge of the public health organisation.

The primitive indigenous method for cure is still followed in the rural areas. For the exorcism of the evil spirits the primitive method of resorting to witchcraft is still prevalent in the backward areas of the district. The costly Allopathic medicines are not generally available to the great masses of the people due to their poverty and for the dearth of qualified doctors in the rural areas. Many unqualified Homeopaths, *Vaids*, *Hakims* and quacks are practising in the rural areas. No doubt they do some good to the public but not unoften more harm is done by their ignorance; especially when with their own treatment they use injections and other Allopathic toxic medicines the actions of which they do not fully know. Arrangements have now been made by the District Board to start Ayurvedic and Tibbi dispensaries under qualified *Vaids* and *Hakims* in the rural parts of the district. Normal pregnancies and labour cases are usually conducted by *chamains* or untrained mid-wives in rural areas. Child and maternity welfare centres have not yet been extended to the average group of villages. Birth control clinics and its scientific methods are practically absent throughout the district. Some indigenous herbs, root and plants such as *tulsi* leaves, *chirchiri*, *bariara*, *gurich* and *pudina* are commonly used.

Indian Medical Association State Branch.

The Bihar State Branch of the Indian Medical Association started its branch in 1939 at the district headquarters station. The district branch of the Association is making a headway. The number of members of the Gaya District Branch is near about 125. This Association is limited only to Allopathic practitioners of the district and is not open to the practitioners of the indigenous system.

Medical Organisation for Public Health.

Before 1930 the Public Health organisation of the district had only a skeleton staff under the District Board; but in 1930 it was reorganised. In 1951-52 the Rural and Urban Public Health Organisation Scheme was introduced by the State Government. There is one District Health Officer who supervises the work of the Assistant Health Officers and of the other staff in the district. One Assistant Health Officer is stationed in each subdivision and a Sanitary Inspector has been put in charge of two thanas. One Health Inspector is placed in charge of each thana

assisted by a disinfector, and a vaccinator for every 30,000 of the population. This is hardly adequate.

The Gaya Municipality has also its own Health Officer who is a member of the State Medical Service. The sanitation staff of the Municipality are under his control. The Health Officers of the District Board and the Municipality are also Superintendents of Vaccination. The Civil Surgeon is the Superintendent of Vaccination for Tekari and Daudnagar Municipalities.

Gaya Town.

Gaya town is divided into 10 wards. There are four Sanitary Inspectors to look after the sanitation and conservancy work of the town. Markets and hotels are periodically checked by the Sanitary Inspectors and perishable and rotten foods are destroyed with the consent of the owners and cases of food adulteration are reported for prosecution. Goat slaughter house is daily inspected and the animals are allowed to be slaughtered after due inspection. There are four permanent vaccinators to carry on vaccination in the town throughout the year.

Fairs and Festivals.

Sanitation work assumes greater importance during fairs and festivals. There are about 60 big fairs and festivals every year in the district. Most of them are cattle fairs excepting a few such as *Pitri-paksha*, Deokund, Bhusunda and Deo *melas* which are religious ones. Special precautions are taken against the spread of epidemic diseases on these occasions through vaccination, inoculation and disinfection. The Lodging House Committee is responsible for sanitary arrangements in Gaya town during *Pitripaksha mela*.

Drug Control.

In order to maintain sound health, supply of harmful drug is restricted. The Drug Control Act has been enforced in the district since 1947 against the supply of harmful drugs. The sale and distribution of Sulfa drugs, antibiotics and other drugs are dispensed by chemists only on the prescriptions of qualified doctors.

Distribution of Registered Medical Practitioners.

The number of qualified medical practitioners in the entire district is inadequate as there is only one doctor for 20,000 population. There are altogether 80 registered medical practitioners in the urban areas including subdivisional towns and about 75 in the rural areas.

Medical Institutions.

There were only 5 public dispensaries in the district in the last quarter of the nineteenth century, 20 in 1919 and at present the district

has 61 hospitals and dispensaries. The area and the medical facilities available in this district are shown in the chart below :—

Subdivisions.	Area in sq. miles.	Population.	Beds for treatment including Police Hospital.
Sadar	1,877	11,77,683	323
Nawadah	954	6,14,155	69
Jahanabad	609	5,82,241	40
Aurangabad ..	1,274	6,96,162	73
Total ..	4,741	30,70,241	505

In consideration of the density of population the number of beds available in the hospitals of the district is inadequate. The percentage per 1 000 of the population is only 0.213.

The distribution of hospitals and dispensaries is as follows.

Gaya Sadar Subdivision.

Pilgrim Hospital.—Pilgrim Hospital is well equipped with modern medical appliances and apparatus. It is maintained by the State Government since October, 1954. There are 128 beds, an operation theatre, a laboratory for doing clinical work, an X-Ray plant, a tuberculosis clinic and an anti-rabic centre.

Lady Elgin Zenana Hospital.—This hospital with 82 beds was established in 1895 for *pardanashin* women and was originally maintained by the Countess of Dufferin Fund and local contribution. It was provincialised in 1949.

This institution is meant specially for all Obstetric and Gynæcological work. There is a proposal for its further expansion by providing additional beds, a ten-bedded children ward, a T.B. ward. A Nursing School has been started and trains up nurses and midwives.

Police Hospital.—This hospital has 26 beds exclusively for the Police personnel and is maintained by the State Government.

Infectious Disease Hospital.—This was run by the Lodging House Committee till 1955 when it was taken over by Government. It has 36 beds.

Leper Asylum.—This asylum is maintained by capitation grant from the Government and contribution from other sources. It has 150 beds.

Tekari Raj Hospital.—This hospital was maintained by Tekari Raj, and has 12 beds. After the abolition of zamindary the hospital has been taken up by the State Government.

The District Board of Gaya maintains 16 dispensaries in the Sadar subdivision of which 8 are provided with indoor beds. The total bed strength is 41.

Nawadah Subdivision.

There are 15 hospitals and dispensaries including the subdivisional hospital with a total bed strength of 69. For sometime past the number of leper patients seem to be on the rise but so far no leper asylum has been opened in this subdivision.

Aurangabad Subdivision.

There are 13 hospitals and dispensaries including the Subdivisional Hospital at Aurangabad, and the Daudnagar Hospital with total bed strength of 73. All except Daudnagar Hospital which is maintained jointly by District Board and Municipality, are maintained by the District Board of Gaya aided by grant from the Government.

Jahanabad Subdivision.

There are 11 hospitals and dispensaries including the Subdivisional Hospital at Jahanabad. The total bed capacity is 40 and all are maintained by the District Board aided by grant from the Government.

MATERNITY AND CHILD WELFARE CENTRE.

There was no maternity and child welfare centre till 1941. A certain amount of ante-natal work was done in the out-patient department of Lady Elgin Zenana Hospital and the number of cases attended in 1941 was 278. In the same year Gaya Municipality started this sort of work in the Gaya town. The number of trained midwives was 5 and about 1,000 labour cases were conducted. In June, 1945 a maternity and child welfare centre was opened in Gaya proper under the management of a committee whose President is the District Magistrate. It was attached to the Lady Elgin Zenana Hospital and it examined about 226 cases and conducted 400 labour cases annually. At present two maternity and child welfare centres are functioning, one in Dometoli and other at Ramsagar. A qualified Health Visitor is in charge of each centre. The centre is affiliated to the Maternity and Child Welfare Society, Bihar and receives grants for its maintenance. It is doing good work as the chart below shows :—

——	Year 1950.	Year 1949.	Year 1948.
Ante-natal	2,006	1,101	654
Post-natal	5,764	279	167
Infants	4,519	595	232
Toddlers	465	300	121
Friendly	315	200	207
Delivery cases conducted ..	224	275	209

General.

The largest number of patients treated are for fever including malaria, filaria, enteric group, Kala-azar and skin disease. The next in frequency is diseases of the eye and ear. The incidence of venereal disease and tuberculosis of lungs is fairly high.

The total number of patients of all kinds in the district was 4,85,401 in 1940 and 5,97,775 in 1949. In 1904 only 99,000 cases were treated. The number of operations conducted is 22,000 to 24,000 annually out of which over 4,000 cases are of cataract.

The number of patients treated for different diseases and indoor and outdoor patients treated annually from 1941 to 1954 are shown in statements A and B.

STATEMENT A.

Number of patients treated for different diseases in Gaya district.

Year.	Operation.	Enteric Fever.	Malaria.	Kala-azar.	Influenza.	Ear diseases.	Venereal diseases.
1	2	3	4	5	6	7	8
1943	.. 22,884	810	62,918	190	4,934	46,585	3,034
1944	.. 22,018	1,163	60,484	244	5,836	51,913	2,092
1945	.. 21,632	1,160	65,150	256	6,457	51,552	2,044
1946	.. 22,609	1,011	83,109	546	7,259	58,699	3,628
1947	.. 24,360	1,304	76,531	712	8,269	49,690	3,107
1948	.. 30,790	1,017	72,365	588	7,571	50,376	2,979
1949	.. 24,925	1,706	64,352	537	7,638	54,973	3,415
1950	.. 20,145	895	37,189	499	6,197	29,099	2,382
1951	.. 28,318	836	35,359	448	6,212	19,122	2,544
1952	.. 21,839	1,448	38,365	535	8,801	26,604	2,516
1953	.. 21,828	2,255	36,962	715	8,593	30,139	3,067
1954	.. 29,661	2,698	39,994	421	11,085	31,194	2,099

Trachoma.	Glaucoma.	Cataract.	Other eye diseases.	Tuberculosis.	Scabies.	Other skin diseases.
9	10	11	12	13	14	15
6,389	282	2,895	31,899	1,814	17,018	36,873
6,438	276	3,204	47,774	1,657	25,421	46,924
8,231	264	3,724	53,311	1,591	25,978	42,681
8,283	312	4,406	49,216	1,698	27,805	40,978
7,249	288	3,501	50,311	1,678	28,746	40,445
7,692	271	4,278	49,672	1,699	32,784	45,930
8,228	346	3,621	45,710	1,675	30,266	37,189
6,615	481	4,249	44,005	1,611	21,541	35,207
10,112	496	4,622	51,969	2,137	21,522	38,050
6,322	231	1,758	28,121	1,761	11,852	272
6,430	368	2,771	25,341	2,034	11,079	681
6,845	971	12,095	20,958	2,117	10,427	671
8,244	1,025	4,993	34,838	3,011	11,151	945
8,859	541	2,882	27,931	2,464	10,173	760

STATEMENT B.

Total number of patients treated in indoor and outdoor, operations done and cost incurred in the hospitals and dispensaries of Gaya district.

Year.	Indoor.	Outdoor.	Cost.		
			Rs.	a.	p.
1943	9,532	5,40,862	2,44,345	0	0
1944	9,859	5,41,761	2,57,801	0	0
1945	10,298	5,55,480	3,30,612	0	0
1946	11,057	6,19,728	3,25,504	0	0
1947	11,269	5,91,822	4,24,180	0	0
1948	11,510	5,67,164	3,92,283	0	0
1949	11,882	5,85,913	4,10,800	2	3
1950	11,755	4,24,721	5,31,679	5	6
1951	11,152	3,66,448	5,83,825	10	9
1952	13,148	3,67,826	6,11,961	4	0
1953	13,618	3,79,906	5,53,230	9	0
1954	15,152	4,10,648	6,53,827	7	6

There is a remarkable increase in the cost incurred by the Government. The cost incurred by Government on various hospitals and dispensaries of the district in 1954 was Rs. 6,53,827-7-6 compared to 2½ lakhs during five years from 1899—1903.

CHAPTER IX.

AGRICULTURE LIVESTOCK AND IRRIGATION.

General Condition.

Writing about the general condition in the old District Gazetteer of Gaya in 1906 Mr. O'Malley mentions :

" The average annual rainfall of Gaya is about 45 inches, but owing to the position of the district, it receives a full supply from neither monsoon, and the rainfall is frequently deficient, fitful or untimely. Besides this, the general slope of the country and the nature of the soil render the land very unretentive of moisture, and the local rainfall would therefore play a comparatively minor part in the agricultural industry of the district, were it not for artificial works of irrigation. Owing to the conformation of the surface, water is carried off so rapidly into the rivers that the artificial measures for storing water and leading it from the rivers by channels (locally known as *pains*) are indispensable. It is this necessity that has given rise to the network of *pains* and the thousands of artificial reservoirs, called *ahars*, which are scattered over the district; and it is on these sources of supply that the people almost entirely depend except in the west near the Son, where a considerable area is irrigated from the Patna-Gaya canal and its distributaries.

" As already stated the drainage flows northwards to the Ganges from the Chotanagpur plateau on the south, finding its outlet through a series of rivers and hill torrents, nearly all of which dry up after the rains are over. The district is thus divided into a number of parallel strips, each of which again slopes down to the river-beds on either side. The high land in the middle, which is known as *tanr*, is of poor fertility; it can only be irrigated from *ahars*, and grows chiefly *rabi* and *bhadoi* crops. This *tanr* land is most extensive in the south, but towards the north, where the surface is more level, the land is more easily irrigable. Most of the fields are supplied with the channels taking off from the rivers as well as from *ahars*, and the low lands near the rivers are generally sown with rice, which is the principal crop grown. "

Since that time no change except the deterioration in the canal condition due to disrepair has taken place.

Tracts of Fertility.

With regard to the tracts of fertility the following passages occur in the old District Gazetteer of 1906 which hold true more or less even to day :—

" The district of Gaya may be roughly divided into two tracts, that to the north well irrigated and fairly fertile, and that to the south sparsely populated, densely wooded and indifferently cultivated. The northern portion of the district, which constitutes about two-thirds of the whole area, is fairly level and is mostly under cultivation. In the

south the rise towards the hills of Chotanagpur is more rapid; the country is more intersected with hills and ravines; and the proportion of sand in the soil washed down from the hills is much larger. Cultivation in this tract is consequently much more scanty, and a large area is composed of hills and scrub-covered jungles extending for several miles below the hills.

" Though the district is divided broadly into these two large tracts, there are four minor subdivisions with different degrees of fertility. The first, or fertile tract comprises the Jahanabad subdivision and the western canal irrigated strip of the Aurangabad subdivision, the whole tract consisting of Jahanabad and Arwal thanas, and of a portion of Daudnagar thana. The western portion of this tract has the benefit of canal irrigation, while the northern and eastern portions are intersected by *pains* or irrigation channels leading from the rivers Morhar and Mohana. Moreover, the greater part of this portion of the district was once the basin of the Son river itself and the soil being largely composed of old alluvial deposit is naturally more productive than elsewhere.

" The second, or moderately fertile, tract consists of two areas, the first being composed of thanas Gaya, Tekari and Atri in the centre of the district, and the second of thana Nabinagar in the extreme south-west. These areas have also the benefit of ample irrigation from several rivers, and there are very few villages which have not either a *pain* or sub-channel (*bhokla*) leading off from some efficient source of water-supply.

" The third, or less fertile, tract also consists of two-areas—the first being the Nawada subdivision and the second the rest of the Aurangabad subdivision, consisting of thana Aurangabad and of a portion of thana Daudnagar. Only about half the villages in these two areas are sufficiently irrigated, and moreover, the *pains* that do exist only give an adequate supply of water in years of good rainfall.

" The fourth, or infertile, tract consists of thanas Sherghati and Barachatti, or the southern half of the headquarters subdivisions. Besides containing extensive tracts of jungles, there are few *pains*, and only about ten per cent of the villages are irrigated. Hence paddy is little cultivated, as compared with the rest of the district, and is liable to failure in a moderately bad year. "

Soil.

In the old District Gazetteer under the head Soil Mr. O'Malley writes :

" In the northern tract the soil is generally alluvial, consisting chiefly of *pauru*, a loam with a small proportion of sand, and *kewal*, a species of hard stiff clay, opening out, when dry, in gaping fissures, which make cross-country riding impossible. In the south a great part of the existing sub-soil has been deposited by diluvion from the hills, the rivers issuing from which carry along with them quantities of hard

white and yellow sand; this accounts for the large proportion of sand in the soil and for the large areas which are almost entirely composed of sand. This sandy soil is called *balwat*, *balmat* or *balsundri*. In some places also there is a white soil called *rehra*, which is rendered more or less useless by being impregnated with carbonate of soda; when the impregnation is so great as to render it unculturable waste, it is known as *usar*. The presence of carbonate of soda (*reh*) in paddy land does not, however, seem to make it infertile, the soda being presumably dissolved by the water. *Pauru* soil is best adapted for the cultivation of paddy, though in the area irrigated from the canals even sandy soils produce fine paddy; it requires irrigation, and gram is almost the only crop that can be raised without it. *Kewal* clay is best suited for *rabi* crops, as it retains moisture longer, and the *rabi* has to depend to a great extent on sub-soil moisture."

The average yield of *rabi* grown in *kewal* clay varies between 6 to 9 maunds per acre and that of paddy grown in *pauru* and sandy (where irrigated) soils varies between 8 to 9 maunds. The *tanr* land irrigated by *ahars* are fit for rabi and *bhadoi* and its yields vary between 5 to 6 maunds per acre.

Chemical Analysis of Soil with Special Reference to Fertility.

The soil rich in nitrogen and calcium is in the fertile tract composed of old alluvial deposit found in Jahanabad and Nabinagar. The soil containing nitrogen and phosphorus in fairly good quantities as well as lime with gravels is considered moderately fertile. Such soil is found in the Sadar subdivision. The soil poor in nitrogen and phosphorous having sufficient lime and at places carbonate of soda is called *balsundri* or less fertile soil and at places *usar* especially where carbonate of soda is found in sufficient quantity. The soil extremely deficient in nitrogen and organic matter is the most infertile soil mostly found in Sherghati and Barachatti areas.

The soil of the different tracts of land of the district has been chemically analysed. The result of analysis is given below :—

Place	Location.	Nitrogen per cent.	P_2O_5 per cent.	K_2O per cent.	PH per cent.
1. Barwam ..	8 miles north-west of Nabinagar.	0·05—0·07	·003—·026	·008—·015	6·0—6·
2. Siris ..	Farm	0·06	0·05	·007	8·2—8·7
3. Chauram ..	9 miles south-west of Arwal.	·010—·085	·013—·057	·010—·031	6·4—7·0
4. Pauthus ..	12 miles south-east of Daudnagar.	·023—·055	·003—·007	·011—·030	6·8—8
5. Qazisaray ..	6 miles south-east of Jahanabad.	·020—·090	·014—·029	·006—·021	8.4—8·8
6. Khijirsaray	9 miles north of Gaya	·042—·062	·002—·018	·004—·620	6·0—6·0
7. Gaya ..	Farm	·045—·051	·001—·004	·013—·021	..
8. Barachatti	3 miles south-east of village.	·030—·053	·002—·016	·006—·052	6·4—8·2
9. Near Nawadah.	3 miles north-east of Nawadah.	·039	·014	·027	6·0
10. Goplakalan	8 miles from Gaya..	·053—·067	·015—·030	·012—·021	6·6—7·4

Soil Erosion and Silting.

Soil erosion varies directly with the slope of the land. The more is the slope greater is the erosion. The topography of the district is slopy. The drainage flows to the north of the district and transports the eroded soil into the Ganges. Wind erosion is also caused due to lighter soil. Deposits of such erosions are found on the banks of Phalgu and Son rivers. The erosion is being checked by sowing cover crops of legumes by contour ploughing, by string cropping and by planting more trees.

SEED.

Paddy.

A description of the varieties of paddy which are mostly grown in the district of Gaya is given below :—

Bihar Kolaba (*B. R.* 1).—It is a selection from Kolaba paddy which was originally imported from Bombay. It is sown either by broadcast method or by transplantation method. Under transplanted condition it yields 2,132 to 2,466 lbs. (26 to 30 maunds) per acre. It takes about 90 days after sowing to flowering. When sown in the month of June and transplanted in the middle of July, it flowers in the middle of September and is harvested latest by the middle of October. The husk is straw coloured and awnless. The rice is fine measuring 5.6 mms. in length and 1.8 mms. in breadth.

Aman Paddies.

115 *B. K.* (*B. R.* 3).—It is a selection made from *dahia*. It is an early ripening *aman* paddy. When sown at the end of June and transplanted at the end of July it flowers in the second week of October and is ready for harvest in the end of November. It yields about 2,050 to 2,460 lbs. (25 to 30 maunds) per acre which is about 10 per cent over the standard variety of *dahia*. The husk is awnless and golden yellow with black furrows. The rice is white and medium, measuring 5.9 mms. in length and 2.1 mms. in breadth. It is non-lodging. This variety generally suits all tracts of the district.

36 *B. K.* (*B. R.* 7).—It is a selection from the local variety of *kessore* of Bhagalpur district. It is a late maturing *aman* paddy. When sown at the end of June and transplanted at the end of July, it flowers in the last week of October and is harvested in the second week of December. The average yield per acre is 2,460 to 2,870 lbs. (30 to 35 maunds) showing an increase of 20 to 25 per cent over the standard variety of the class. The husk is straw coloured with awns up to the length of 1 to 3 mms. The rice is medium measuring 6.8 mms. in length and 2.1 mms. in breadth. The variety is suitable for all tracts of land in the district where late local varieties are grown.

Besides these certain local varieties are also grown in the district.

Wheat (Triticum sativum).

Mainly two varieties of wheat are grown in the district.

Barley (Hordium vulgara).

No improved variety of barley is grown in the district.

Maize (Zea mays).

Out of the two improved varieties of maize, Jaunpur and Kalimpong, generally Jaunpur variety is grown in the district.

Gram (Ciur arictinum).

Out of three varieties of superior grams, viz., BR-17, BR-65 and BR-77, only BR-65 and BR-17 are grown in the district.

Pea (Pisum sativum).

Mostly three varieties, namely, BR-118, BR-2 and BR-12, are grown. First two varieties are suitable for fields.

Arhar (Cajanus cajan).

Arhar has been classified according to maturity, that is, early maturing, medium maturing and late maturing. BR-13, BR-59 and BR-172 are early maturing *arhars;* BR-60, BR-65 and BR-71 are medium maturing and BR-15, BR-75, BR-10 and BR-17 are late maturing.

Khesari (Lathyrus sativus).

Three varieties of *khesari*, namely, BR-3, BR-13 and BR-14, are generally sown.

Seeds of four different types leguminous weeds have been observed in the trade samples of *khesari* in various proportions. They are :—

(*i*) *Akta (Vicia sativa).*
(*ii*) *Pipra (Lathyrus aphœa).*
(*iii*) *Laugri Khesari (Lathyrus sphœricus).*
(*iv*) *Misya (Vicia hirsuta).*

MANURE.

In the old District Gazetteer Mr. O'Malley remarks that no other manure than cowdung and household refuse were in use. Even the cowdung was not rich in manurial constituents due to poor food to the cattle. The negligent manner in which it was stored also diminished its value. Moreover, due to scarcity of fuel it was burnt in many parts of the district. The manure was generally used for paddy, potato, sugarcane and other garden produce.

Since last 30 years the system of manuring has undergone a rapid change. Cultivators have now taken to the preparation of compost from the cowdung. Compost is considered as a most important manure. Cultivators near the town area also use the compost prepared from night-soil or human excreta. Artificial or chemical manures like ammonium sulphate, superphosphate and bonemeal are now also used extensively in the district.

Determining the magnitude and the type of manure needed by a particular kind of soil are prerequisite to the actual application of chemical manure. For this two methods have been evolved, namely, (*i*) chemical analysis of soil; and (*ii*) field manurial experiments on the Government Experimental Farms.

In the absence of proper soil map with accurate soil boundaries, the simple experiment on the fields of cultivators has been done. Each experiment plot consists of a number of sub-plots of one-tenth acre each and different treatments are tried on these. In 1948-49 the number of treatments was 4, in 1949-50 it was raised to 6 and in 1950-51 it was further raised to 7. As it was found that only 6 treatments per cultivator's plot could be efficiently managed the treatments were reduced to 6 in 1951-52 and 1952-53.

The following is the manurial schedule :—

Paddy.—Ammonium phosphate at 2 maunds 14 seers per acre. This gives an extra yield of 10 to 12 maunds with profit of Rs. 70 to Rs. 100.

Maize.—Ammonium sulphate at 2½ maunds per acre. This gives an extra yield of 10 maunds with profit of Rs. 40 to Rs. 80. In Sherghati area ammonium phosphate at 2 maunds 14 seers produced good result.

Wheat.—Ammonium phosphate is to be used at 2 maunds 14 seers per acre. This gives an extra yield of 6 to 12 maunds with profit of Rs. 100 to Rs. 250. In Daudnagar area ammonium sulphate at 1 maund 35 seers per acre and in Arwal and Nawada areas at 2½ maunds produced good result.

Gram.—Single superphosphate is to be used at 3 maunds per acre. This gives 36 maunds of extra yield with profits of Rs. 25 to Rs. 70. In Arwal area a smaller dose of 2 maunds 10 seers is considered adequate.

AGRICULTURAL IMPLEMENTS.

The agricultural implements used in the district have not undergone any appreciable change. The same primitive wooden plough is still generally used by the cultivators. Certain new type of agricultural implements like Bihar Plough, Bihar Cultivator and Bihar Ridging Plough are also being used in the district but to a very limited extent.

Tractors are also used by certain interested cultivators in the district. Other kinds of agricultural implements are *kudal, khurpi*, sickle, beam, etc.

Use of the primitive plough does not attain necessary tilth in the soil. The cost per acre comes to nearly Rs. 13-3-0 only if ploughed to a depth of 6 inches in medium soil. The cost of ploughing by tractor comes to Rs. 5.

Though the cost of ploughing by tractor is much lower than the indigenous plough, still the former is not commonly used. The main reasons for it are the poverty of the cultivators, small and scattered holdings, difficutlies of repair and replacement, heaviness of the implement, scarcity of trained personnel and last but not the least the mentality of cultivators.

Principal Crops.

In the old District Gazetteer Mr. O'Malley writes : " The crops grown in Gaya are divided into three great divisions, the *aghani*, *bhadoi* and *rabi* crops. The *aghani* is the winter crop of rice which is cut in the month of *Aghan* (November-December); the *bhadoi* is the early or autumn crop, reaped in the month of *Bhado* (August-September), consisting of 60-day rice, *marua*, *kodo* Indian-corn, millets and less important grains; while the *rabi* crop, which is so called because it is harvested in the spring (*rabi*) includes such cold-weather crops as gram, wheat, barley, oats and pulses. "

Since then no important change except in the area occupied by the different crops has taken place.

Rice.

Aghani Rice.—In the old District Gazetteer Mr. O'Malley mentions : " Rice which occupies a normal area of 13,38,330 acres, is the staple crop of the district. The *aghani* or winter rice forms the greater part of this crop, and is raised on over 13,18,000 acres. It is sown broadcast after the commencement of the rains in June or July on lands selected for seed nurseries, which have previously been ploughed three or four times. After four or six weeks, when the young plants are about a foot high, they are generally transplanted; each plant is pulled out from the land, which is soft with standing water, and planted again in rows in flooded fields, in which the soil has been puddled. After this the rice is left to mature, with the aid of water, till towards the end of September. The water is then drained off and the fields are allowed to dry for 15 days, and at the end of that time they are again flooded. It is this practice, known as *nigar*, which makes the rainfall, or failing that, irrigation essential to successful harvest. These late rains (the *Hathiya*) are the most important in the year, as not only are they required to bring the winter crops to maturity but also to provide moisture for the sowing of the *rabi* crops. Should no rain fall at this period, or if water cannot be produced from artificial sources, the plants will wither and become only fit for fodder; but if seasonable showers fall or the crops are watered from *ahars*, *pains* or canals, the rice comes to maturity in November or December. " At present (1953-54) the total area on which the rice is grown comes to 11,74,387 acres. The *aghani* or winter rice is grown on 11,61,560 acres. This shows an enormous fall in the area under rice. It is difficult to account for the fall. But it may be said that till recent years the system of collecting statistics was somewhat faulty. It may also be mentioned that the system of *pains* and *ahars*, which was excellent at the time of

Mr. O'Malley has gone out of order and the agriculture has been to a great extent left at the mercy of the vagaries of monsoon.

Other kinds of rice.—Mr. O'Malley further mentions : " Some winter rice known as *baog* is not transplanted; it is sown broadcast on low lands at the commencement of the rains, and also in years in which there has not been sufficient moisture to allow of transplantation at the proper time. The *bhadoi* rice, which covers 20,000 acres is also sown broadcast in June or July and not transplanted; it is regarded as a 60-day crop, and is generally harvested in August or September. There is another kind of rice, known as the *boro* or spring rice, which is sown in January, transplanted after a month and cut in April. It is grown only on marsh lands and in the beds of shallow streams, and the area cultivated with it is insignificant. "

Mr. O'Malley further mentions :

" A noticeable feature of rice cultivation is the way in which it is conducted religiously according to lunar* asterisms (*nakshatras*). The seed-beds throughout the country are, if possible, sown within a period of 15 days, called the *Adra nakshatra*, which lasts from about the 20th June to the 5th July. Transplantation from the seed-beds goes on during the *Punarbas*, *Pukh* and *Asres nakshatras* (18th July—15th August). The water on the fields in which the young plant has grown up after transplantation is regularly drained off in the *Utra nakshatras* (12th—25th September)—a period when as a rule, there is little rain; and after the exposure of the soil to the air and sun, the usual heavy rain of the *Hathiya nakshatra* (26th September—7th October) is awaited. After this, it is the universal custom to keep the fields wet during the *Chitra nakshatra* (8th—20th October), and at the commencement of the *Siwati nakshatra* (21st October—3rd November) they are again drained, and the paddy is left to itself till the *Bisakha nakshatra* (4th—15th November) when it is cut.

" Although there are sometimes slight variations in the times of sowing and transplanting from those given above, yet the cultivators are always extremely strict in draining off the water from the fields in the *Utra nakshatra*. It may be said that every cultivator begins, if he possibly can, to let off the water on the first day of that *nakshatra*, and this is done without any hesitation, in the country commanded by the canals because the cultivators look to the Irrigation authorities to supply them with water, whether the *Hathiya* rain fails entirely or not. It is generally agreed that after this draining (*nigar*) rice plants cannot exist for more than from 15 to 20 days, unless watered, without rapid deterioration; and as no ryot will, under any circumstances, take water till the *Hathiya nakshatra* has commenced the Canal Department is called upon to irrigate within a very few days every acre under lease. If water is delayed a week after it is wanted

*As the *nakshatras* are calculated according to phases of the moon, they vary slightly from English dates, but the greatest variation is only of five days.

at this stage, the crop suffers; if it is delayed three weeks, it withers beyond redemption. "

Observations of Mr. O'Malley have not undergone any change nor they are expected to see any change unless some great innovation is made in the method of cultivation or in the varieties of crop cultivated. However, it may be mentioned here that the Development Department has taken interest to popularise the Japanese method of cultivation and has demonstrated the method on some selected plots of land. The yield has been found to be satisfactory. But under this method also the rule of *nakshatra* has more or less got to be observed.

Bhadoi Crops.

Writing about *bhadoi* crops Mr. O'Malley states :

" The *bhadoi* crops require plenty of rain with intervals of bright sunshine to bring them to maturity and constant weeding is necessary for a good harvest. The time of sowing depends on the breaking of the monsoon; if the rainfall is early, they are sown in the beginning of June; but they can be sown as late as the middle of July without the prospect of the crop being lost. Harvesting usually extends from the 15th July to the 15th October.

" The principal *bhadoi* crop is *marua* (*Eleusine corocana*), a valuable millet, occupying a normal area of 77,000 acres, which is sown at the commencement of the rainy season and cut at the end of it. It is partly sown broadcast and partly transplanted to ground that afterwards gives a winter crop. The grain is largely consumed by the poorer classes in the form of *sattu*, or is converted into flour and made into a coarse bread; in bad seasons when the rice crop fails, it supports the people till the spring crops have been harvested.

" Next in importance to *marua* comes maize (*Zea mays*) or Indian corn (*makai*), which is raised on 63,000 acres; it is sown from the 20th June to the 20th July and cut from the 15th July to the 15th August. Besides being consumed in the form of bread or as *sattu*, the young ears while still green are often parched in the cob, and so eaten. Among millets *jowar* (*Sorghum vulgare*) is grown on 19,000 acres, and *kodo* (*Paspalum scrobiculatum*) is a favourite crop sown on poor lands early in the rains and reaped after they are over. It is millet cheaper than rice, which is popular with the poorer classes as it can be readily grown on an inferior soil; it is eaten boiled like rice or sometimes in *chapatis*, but is not very nutritious. The chief oil-seed grown at this time of the year is *til* or gingelly (*Sesamum indicum*) which is sown in July and reaped in September; its total acreage is about 10,000 acres. The castor oil plant (*Ricinus communis*) is sown from the 20th June to the 1st August and is cut from the 29th December to 30th April. "

Since then no noticeable change excepting in the acreage of land occupied by different crops has taken place. At present (1953-54) *marua* occupies 17,779 acres, maize 33,373 acres and *til* or gingelly 4,295 acres.

Rabi Crops.

While writing about *rabi* crops Mr. O'Malley mentions in the old District Gazetteer :

" Ploughing of the fields for the *rabi* crops commences early in the rains and is continued at convenient intervals, sufficient time being given to allow the upturned soil to be exposed to the air. In the case of clay soils in unirrigated parts more frequent ploughing is necessary for all *rabi* crops because otherwise the soil would become so hard that if there was no rain at the sowing time, a crop could not be sown. The time of sowing *rabi* is generally regulated by two circumstances—the heavy rains of the *Hathiya nakshatra* (26th September to 7th October) and the approaching cold season. If sown too late, the plants will not become strong enough to resist the cold; if sown too early, the heavy rain will probably drown the seed and sprouting crop, and so necessitate the re-sowing. The cultivators are thus anxious to sow as soon as the heavy rains have ceased and the general rule is that the proper time for sowing most *rabi* crops is the *Chitra Nakshatra* (8th to 20th October), and that it must not be delayed beyond the *Siwati nakshatra* (21st October—3rd November). A sufficient supply of water is essential at this time; later on several waterings are required, and if there is no rain, the crops have to depend on well irrigation. They are finally harvested between the last week of February and the middle of April.

" The most important of the cereals is wheat, which occupies altogether 1,34,000 acres. It is generally sown broadcast on sandy soil, and requires as a rule four waterings. It is frequently sown on lands from which a crop of early rice has been taken, and is often sown together with barley or with gram, mustard or linseed. The stubble is grazed by cattle, and the pounded straw (*bhusa*) is used as fodder. About half the area under wheat, or 70,000 acres, is occupied by barley (*Hordeum vulgare*), which is sown partly with wheat, partly by itself and partly with pulse. Like wheat, barley is sown broadcast and requires four waterings.

" The other great class of *rabi* crops consists of pulses, of which, gram or *bunt* (*Cicer arietinum*) is by far the most extensively grown as a normal area of 96,000 acres is given up to it. Besides forming an excellent fodder for fattening horses, this pulse is eaten by the natives in all stages of its growth. The young leaf is eaten, and the grain is split and converted into *dal*, or pounded into *sattu*. Among other crops may be mentioned peas, the china millet (*Panicum miliaceum*), *kulthi* (*Dolichos biflorus*) and various pulses and lentils, such as *rahar* (*Cajanus indicus*), *masuri* (*Ervum lens*) and *khesari* (*Lathyrus sativus*). The crop last named is frequently sown broadcast among the rice stubble. It requires no care and the grain is eaten, in the form of *dal* or as flour cooked in *ghee*, by the poorer classes. If eaten in excess, it produces a form of paralysis known as lathyrism. "

Oil-seeds.

Regarding oil-seeds O'Malley observes as follows:

" The oil-seeds occupy an important position among the *rabi* crops. The chief is linseed (*Linum usitatissimum*), which is grown on a normal area of 80,000 acres. It now forms one of the chief articles of export, and every year many thousands of maunds are sent out of the district. The other principal oil-seeds are mustard and rape which are raised on 22,000 acres. "

The observations of Mr. O'Malley in the above paragraphs still hold more or less true. At present (1953-54) wheat is grown on 186,655 acres, barley on 41,908 acres, gram or *bunt* on 211,486 acres, linseed on 41,812 acres, and mustard and rape on 7,508 acres.

OTHER CROPS.

Cotton.

Regarding cotton O'Malley mentions:

" The fibre crops of Gaya are inconsiderable, the normal area under cultivation being only 1,000 acres. Thirty years ago the cultivation of cotton was carried on to a considerable extent in the Jahanabad subdivision, and also in the Nawada subdivision and to the west of the district about Daudnagar; and in the beginning of last century it was much more extensive, as the cloth factories at Jahanabad, Daudnagar and elsewhere created a demand for the raw product. The local cotton industry has now been ruined by the competition of imported piece-goods, and the area under cotton has shrunk till it now amounts to only 300 acres. " No cotton is grown now in the district.

Indigo.

Mr. O'Malley further writes: " Indigo is another crop the cultivation of which has been practically abandoned, though it has never really flourished in Gaya. In 1812 Dr. Buchanan Hamilton wrote that indigo was of little importance and its cultivation was on the decline. Later, however, European enterprise took up the industry, and several factories were established in the west of the district. There were a large indigo concern at Sipah, commonly known as the Arwal Concern and a factory at Tararh near Daudnagar, with out-works at Pura, a hamlet of Kaler village on the Son, and at Baghoi on the banks of the Punpun, the whole being known as the Daudnagar Concern. The industry with difficulty survived the Mutiny, when all the factories were dismantled and the labourers dispersed, and from that time its growth rapidly declined until 1878, when the introduction of the Son Canal system converted the poorest lands in this part into the most fertile. Indigo was then entirely dropped giving way to Zamindari management, a safer and more profitable undertaking. The cultivation is now practically extinct, and indigo is grown only on 100 acres. " The cultivation of indigo has now been totally abandoned.

Opium.

When the old District Gazetteer was being written, cultivation of poppy was considered as the most important as not only was the normal area under the plant considerable (51,000 acres), but the price obtained for the crude opium rendered it a very valuable crop. The opium was grown only on Government account.

Mr. O'Malley further remarks in the old District Gazetteer: " There is a tendency for the cultivation of poppy to decrease as year by year it is becoming less profitable to the ryots. Cultivators were gradually taking to the cultivation of sugarcane, potatoes, chillies and vegetables. This process was further quickened by the fact that the value of cereals has increased in recent years while the price paid for crude drug remains stationary, and in the decade ending in 1903-04, the area under poppy has decreased in the Gaya Sub-Agency from 58,900 *bighas* to 41,000 *bighas* and in the Tehta Sub-Agency from 42,900 *bighas* to 41,000 *bighas*. " The cultivation of poppy has now been completely abandoned.

Sugarcane.

In 1884 less than 13,000 acres were estimated under this crop. The acreage rose to 30,100 in 1904-05. The increase is partly due to introduction of Son Canal system in the west of the district. The industry got another stimulus by the introduction of iron roller mills worked by bullock power, invented by the proprietors of Bihia estate in Shahabad in 1874 and hence known as Bihia mills. In spite of the conservatism of cultivators, the new machine got popularity and the old-fashioned appliances which necessitated the cutting up of the cane and extracted a fraction of the juice was not in use during the time the old District Gazetteer was being written. A sugar factory of 850 tons was established in 1933 at Guraru. This gave another fillip to the industry. The area under cultivation of sugarcane was 27,224 acres in 1953-54. The acreage has declined, but efforts are being made to increase it.

Recently the Department of Agriculture has introduced a scheme for cane development in the district. The area in which the scheme has been introduced comprises of reserved areas of the Rohtas Industries, Ltd.; the Sugar Factory, Dalmianagar and the Gaya Sugar Mills, Ltd., Guraru and also the area in the vicinity of Warsaliganj. The target fixed for the organisation for five-year period beginning from 1952 is 20 tons of sugarcane to the acre, 12 per cent sugar in bags and 120 days' crush against the present 14 tons per acre sugarcane, 10 per cent sugar and 95 days' crush.

It is hoped that this new scheme for the development of sugarcane will further add to the development of sugarcane cultivation in the district. The acreage under this crop will also increase.

Sugarcane is considered as one of the most profitable crops grown in the district. It is a crop which not only exhausts the soil, but

occupies the ground for a long period, extending over a year. It is planted during February or March in cuttings of about a foot in length placed in rows about 2 feet apart. When the plant begins to sprout, it is well watered and the surrounding earth is loosened. Each plant grows into a cluster which are generally ready for cutting in January or February. The crop requires great care, and must have 7 or 8 waterings, even if other crops have to do without water in consequence.

Vegetables and Fruits.

The soil being mainly clayey, there has been little scope of orcharding. However, mangoes, plums, guavas and orange are cultivated in some areas. Of the other cultivated fruits, the commonest are the plantain, litchi, jack-fruit, custard apple and *bel* fruit. The *khajur* tree is cultivated abundantly for the sake of its juice, which is made into liquor; and the *mahua* flower is used for the manufacture of country spirit, and is also eaten by the poorer classes, especially by those living near the jungles. The cultivation of the climbing vine *pan*, the leaves of which are chewed with *supari* or areca-nut is carried on to a considerable extent at Ketki and some neighbouring villages in the Aurangabad subdivision, and at Tungi and Deodha in the Nawada subdivision.

Among vegetables, potato is leading, having an acreage of about 7,000. Onion, lady's finger, cauliflower, tomato, cabbage, carrot, brinjal, turnip, ground-nut, pumpkins, gourds, yams, cucumbers and melons are also cultivated. Among condiments the favourite is the chilli, but turmeric, coriander and ginger are also grown.

The acreage under the above can be increased with the possibilities of assured irrigation in many of the areas. Special efforts have to be made to concentrate on citrus particularly orange for which there is enough scope in this district. Top working of plums and planting buddled citrus plants will go a long way to help the plantation. Attention has also to be given to other important fruits like banana, guava, and pine-apples, which can be made to grow with some efforts.

Use of better seeds and assured irrigation are the key points for increasing the area under vegetables. There is a very good scope of increasing the area under potato and onion for market supply. These are already being grown extensively now. Facilities of cold storage is helpful in this direction.

Figures mentioned below show the area occupied by fruits and vegetables in the district :—

Fruit Orchards (1955-56).

Area in acres (State figures within brackets).

Mango—900 (217,517).	Plums—500 (6,000).
Banana—400 (20,800).	Orange—56 (1,084).

Vegetables.

Area in acres (State figures within brackets).

Potato—7,000 (53,550).	Cabbage—42 (584).
Onion—1,390 (23,489).	Carrot—52 (1,004).
Cauliflower—345 (6,749).	Turnip—128 (1,745).
Tomato—55 (5,119).	Okra (I. F.)—375 (5,100).

Land Improvement and Agricultural Loans.

In the old District Gazetteer Mr. O'Malley has remarked that loans under the Land Improvement Loans Act were taken by the people with fair readiness and that the amount advanced under the agriculturists' loans was comparatively small. The latter was devoted to the purchase of seed and cattle and the former to the improvement of extension of the means of irrigation such as the maintenance and repair of artificial embankments, water channel and reservoirs. The following table will show the total amount advanced in 1947-48 to 1951-52 :—

	Land Improvement loan.	Agriculturists' loan.
	Rs.	Rs.
1947-48	1,000	1,000
1948-49	... 42,000	1,07,340
1949-50	... 32,530	90,550
1950-51	... 90,650	1,38,330
1951-52	...1,26,065	13,01,850

Sand clearance loan is also given to the agriculturists to clear sand from fields and make them cultivable, where possible.

Extension of Cultivation.

" In 1876 the cultivated area was estimated as 17.28 and the uncultivated as 14.19 lakh acres. The average net area cultivated during the five years ending 1904-05 was 17.27 lakh acres. The Final Report of the Survey and Settlement Operations (Gaya), 1911—1918 gives the net cultivated area as 18.29 lakh acres and current fallows as 1.37 lakh acres, comparison with the 1951 figures (based on average for five years preceding 1951) shows that in the intervening period, 2.03 lakh acres of land have been brought under cultivation. The culturable waste which was 4.39 lakh acres at the time of Settlement has been reduced now to 1.64 lakh acres or by 2.90 lakh acres. As the extension of area under cultivation accounts for only 2.03 lakh acres, the remaining 87,000 acres must have been utilised for construction of houses, aerodromes, etc. The area under current fallows has increased as compared with Settlement figures by 69 thousand acres. The reason is that the land newly brought under cultivation is mostly marginal land which cannot be cultivated profitably every year. The 1.64 lakh acres shown under cultivable waste consists mainly of—(1) bush jungles in the south and east of the district which considering the high

slope of the country cannot be reclaimed in many cases without starting a process of rapid soil erosion over extensive areas, and (2) small bits of village common (*gairmazrua*) scattered all over the district which serve essential village needs. Generally speaking, therefore, the scope for further extension of cultivation is very limited. " (District Census Hand-Book, Gaya, 1952).

Size of Holdings.

The description of every thousand agricultural holdings in the Gaya district by size is as follows :—

" Upto 50 cents—26.2 per cent.
Upto 1 acre—13.6 per cent.
Upto 2 acres—14.5 per cent.
Upto 3 acres—10.5 per cent.
Upto 4 acres—9.2 per cent.
Upto 5 acres—5.5 per cent.
Upto 10 acres—12.4 per cent.
Upto 15 acres—3.2 per cent.
Upto 30 acres—3.6 per cent.
Upto 50 acres—1.0 per cent.
Exceeding 50 acres—0.3 per cent.

Irrigation.

System of Irrigation.

Topography, soil and scantiness of total rainfall with its irregularity are the chief causes which have led the people of the district to devise a system by which the natural course of water in the river is impeded and utilised for cultivation. Writing about irrigation in the old District Gazeteer of 1906 Mr. O'Malley states :

" The agricultural prosperity of Gaya depends in a unique degree on an extensive system of artificial irrigation. To the north-east the cultivators have the benefit of the Son Canals and are thus certain of an ample and regular supply of water, but elsewhere the people are dependent on methods of irrigation which have been practised from time immemorial. This indigenous system is the outcome of the natural conditions and physical configuration of the country, and has been evolved to meet the obstacles which they place in the way of cultivation. The district is characterized by a scanty rainfall, a rapid slope off which the water quickly runs, and a soil which is either a stiff clay or a loose sand equally unretentive of moisture. To a *ryot* of Eastern Bengal the country would seem utterly unsuited for rice cultivation, both from the nature of the surface and the comparative scantiness of the rainfall. But both difficulties have been overcome by the ingenuity and industry of its inhabitants, who have devised a system by which the natural drainage is blocked and the water impounded for use and have also brought the rivers into their services by diverting the water they bring down.

" The district is bounded on the south by the high lands of the Chotanagpur plateau and the spurs which project from it, and along the northern boundary it marches with the low-lying plains of the Patna District. The general slope is accordingly from south to north towards the Gangetic valley, and it is comparatively rapid, the average fall northwards being about six to four feet in the mile. A number of wide rivers debouch from these southern hills and intersect the district as they flow across it from south to north. They are swollen torrents after heavy rainfall in the hills but the slope of the country is so great and their beds are so sandy, that the water is rapidly carried through the district or it percolates down through the land. In order therefore to prevent the water being wasted in this way, long narrow artificial canals, called *pains* are led off from the rivers, by means of which the river water is conveyed to the fields. The same rapid slope would also prevent the land from gaining the full benefit of the rain water were it allowed to flow unchecked; and the cultivation of the rice crop on which the people almost entirely depend, would be impossible, if the water were not impounded in extensive reservoirs, called *ahars*, which are formed by constructing a series of retaining embankments across the line of drainage. The whole forms a most remarkable and ingenious system of artificial irrigation, which is admirably supplemented by the manner in which the water is distributed from field and retained in them by a network of low banks. In the cold weather, again, when the *ahars* have dried up and the *pains* no longer contain water, the people can fall back on their wells; and thus the crops are protected from failure throughout the year. "

An opinion somewhat contrary to the view expressed above was expressed by the Collector of Gaya (1947—1949) in the following words : " the recurrence of floods in the Gaya and the Patna districts with the existence and characteristics of the private irrigation system in the Gaya district has not been adequately appreciated. In my opinion the peculiar irrigation system was developed in Gaya district with the object, *inter alia*, to minimise the rush and speed of the flood water which owing to the proximity of the hills and the existence of spurs even in the plains, would otherwise be overwhelming. Catchments, services of embankments, diversionary channels (*pains*) and reservoirs, all these bring blessing not only to the crops but also do what a thick jungle does elsewhere, viz., holds back the water. So long as these minor irrigation works in the Gaya district were kept in a reasonable state of repair, floods in the lower regions of Gaya and Patna districts were well under control. Whenever, there had been negligence devastating floods had followed. In 1888-89 owing to the impoverishment the landlords were unable to keep the embankment in good order. In 1888 a violent flood swept away the weakened banks particularly in the Nawada subdivision. Similarly during the last 10—15 years owing to various reasons the irrigation works have been greatly neglected. The floods of 1946 and 1948 have been largely due to the weakening of the irrigation works. They are bound to become a recurrent feature

unless the irrigation works in the Nawada and Aurangabad subdivisions are strengthened "

Pains.

Writing about *pains* Mr. O'Malley writes :

" The rainfall being often scanty and untimely, the system of *pains* has been devised in order to make the most of the scanty supply, by utilizing the rivers for the purpose of cultivation. The rivers of Gaya have only a fitful flow; they may fill for a few days and be almost empty for the next fortnight, and then fill again with a day or two's rainfall; but by means of these artificial channels the cultivators secure all the water they bring down. Roughly one-third of the total irrigation of the district may be said to be derived from *pains*.

" They are led off from a point facing the current of the river, some way upstream above the level of the land they are intended to irrigate; and it is often 2 or 3 miles before the water of the *pain* reaches the level of the cultivation. Some are large with many distributaries and some small with few or no distributaries. They are sometimes as much as 10, 12 or even 20 miles in length, and some of them irrigate hundreds of villages. The largest *pains* that feed a number of distributaries and irrigate many thousand acres are known as *dasiain pains*, i.e., literally *pains* with 10 branches. The main channels are known as *pains* and the smaller channels taking off from them are called *bhoklas*, while the smallest channels that lead immediately into the fields are known as *karhas*. Where level of the country permits, the water is led into the fields from these *pains* and *bhoklas* by means of the *karhas*, but where the level of the water in *pain* or *bhokla* is below that of the fields on either side, the water is raised by some of the artficial means in use in this part of the country, such as the *lath kunri* or lever and bucket, the water basket called *chanr* or *sair*, and the *karin* or wooden canoe-shaped lift.

" During the rainy season from July to September, the *pains* are full and flow well, but as the rains cease and the rivers dry up, the water has to be led into the *pain* by means of training works known as *derhiain* or *baluain*. In a year of scanty rainfall or when the rain has been untimely, these *pains* are of the greatest importance for the rice crop and the sowing of the *rabi*. Should there be no rain at the time of the *Hathiya nakshatra*—that most critical period of the year when water is absolutely essential to fill out the ripening grain, a sudden activity is at once seen in the rivers. Training works are vigorously pushed on at the heads of the *pains* to try and lead into them every drop of water left in the beds of the rivers; and the more wealthy landlords cause *bandhs* to be erected at customary places to block up water therein and thus give it a head into some *pain*.

" These channels have been constructed by the landlords who are also responsible for their maintenance—a work which entails considerable expense, as the *pains* quickly silt up, owing to the sandy nature of the river beds, and have to be cleared out every year or two. Ordinary petty maintenance, however, such as the periodical clearance of silt, the repair of small breaches, etc., is done by the cultivators themselves under the *goam* system. At the order of the landlord or his local agent or servant, the cultivators have to supply one man per plough to turn out on these occasions and carry out the work; the peasants come in a body, and this is called a *goam*.

" The *pains* are essentially private canals, and in the case of the more important which serve many villages, each village has its fixed turn of so many days and hours to use the water, these turns being assigned by mutual agreement or ancient custom. This distribution of the right of irrigation by turns (*para*) is known as *parabandi*. In the case of the principal *pains* there is a celebrated register of the distribution—the *Lal Bahi*—prepared by the former owners of the Tekari Raj, and the entries in this book are still accepted as evidence of the rights of the villages specified in it. Disputes, however, frequently occur. One village often tries to get more water than it should, or else when the rainfall is scarce, villages lower down seek to get water before their proper turn; and the disputes sometimes terminate in blows, and occasionally in bloodshed. Quarrels are also common in regard to *bandhs* or *garandis*, erected across the *pains* or *bhoklas* to steal or divert the water, thus depriving lands further down of all supply; but considering the number of these channels and the vital importance of water in years of unfavourable rainfall, and considering the fact that they are all under the private control of the zamindars and tenants, it is surprising how few cases end seriously. "

Observations made in the above paragraphs by Mr. O'Malley still hold more or less good. Since the system of zamindari has been abolished in the district of Gaya, the ownership of *pains* has vested into the Government.

Pains which are silted up and when they do not function properly beneficiary tenants approach the authorities for getting the *pains* desilted or cleared up and after proper arrangement by Anchal Adhikari they are taken up as emergency schemes under the Public Irrigation Works Act.

Ahars.

Regarding *ahars* or water reservoirs O'Malley observes :

" Side by side with *pain* system is that of *ahars*, the latter being constructed essentially for the irrigation of the high lands between the rivers which the *pains* cannot serve, though some are also constructed on the lower levels where *pains* are practicable. An *ahar* is an artificial catchment basin formed by blocking the drainage of the surface water, or even by blocking a small drainage rivulet, and thus locking up the water. These catchment basins are nearly always of a more or less rectangular shape, embankments being raised on three sides of the rectangle, while the fourth side is left open for the drainage

water to enter. Owing to the slope of the land, the highest embankment is usually on the north, and this embankment generally runs east and west. From either side of it other embankments project southwards, diminishing in height as they proceed, according as the level of the ground rises. In this way a three-sided catchment basin is formed deepest at the northern side, where there is always some arrangement to let out the water for the purpose of irrigation at the spot where the drainage of the catchment would naturally issue if there were no embankments.

" If the *ahar* is built on a drainage rivulet and thus receives the drainage of a larger area than its own, there is a spill or weir to pass off surplus water, which may perhaps flow to another *ahar* further north. In small *ahars* where the quantity of water banked up is not great, it is generally sufficient to cut a narrow passage through the earthen bank at the deepest spot to draw off the water as required. If the mass of water is greater, a half pipe, formed out of the trunk of the palm tree and known as a *donga*, is let into the bank to protect it from excessive erosion; and if the *ahar* is a very big one, a masonry outlet is often built into the bottom of the bank which goes by the name of *bhao* or *bhooari*. The different parts of an *ahar* also have distinctive names. The bed inside the embankments is the *pet* or belly, the banks are called *pind*, the side banks being known as *alang* and the main bank at the lowest side of the *ahar* as the *pith* or back—a name which is also frequently given to the portion behind the main embankment.

" When the water is wanted to irrigate, not the lands to the north, which are on a lower level but the lands to the east or west on the same or higher level, it is lifted by one of the methods for raising water mentioned above. One or other of these lifts is erected on the edge of the *ahars*, and the water is raised into a channel on a higher level through which it flows to the field where it is required. If the water in the *ahar* is low and does not reach the bank, a depression (*kandari*) is dug by the side of the bank, and a small channel is cut from the deep part of the *ahar* leading into this depression. Sometimes when the level of the water is very low, it is necessary to employ a series of two or even three lifts to raise it to the level required.

" The prime value of these catchment reservoirs is that they store up the water that would otherwise be carried away by the naturally rapid drainage of the country. They are in fact indispensable on the higher tracts that lie between the river basins, firstly for irrigating the paddy as it grows up, and secondly for the sowing and germination of all the *rabi* crops. On these high lands *pains* are not practicable; and if it were not for the *ahars*, there would be no water available for the purpose of irrigation after the month of September. Almost half the irrigation in the district is affected by the *ahar* system, which is quite distinct from that of *genrabandi* mentioned below and also from that of *pain* irrigation. A *pain* may eventually lead into an *ahar* after it

has almost spent itself, but as already stated, *pain* irrigation is not possible on the highest lands for which the *ahars* have been specially devised. They are in fact usually constructed on high lands in the parallel strips lying between the rivers where the clay is comparatively hard and little silt accumulates whereas the *pains* take off from the sand laden rivers and irrigate the lands situated in the river basins. These *ahars* are often of great size, the largest irrigating about 1,000 acres. They are usually kept in good repair, by digging a layer of soil from the bed of the *ahars* and heaping the soil on the banks. As in the case of *pains*, small repairs are done by the tenants, and large repairs requiring considerable expenditure are carried out by the landlords. "

These observations still stand good to a great extent.

Genrabandi.

Writing about the system of *genrabandi* Mr. O'Malley states: " The system of *ahars* and *pains* which prevents the water escaping and makes it available for cultivation is further supplemented by that known as *genrabandi*. It has already been remarked that the country slopes gradually to the north and that the rivers and hill streams, issuing from the hills and flowing northwards, intersect it and cut it up into a number of parallel strips. Each of these watersheds again has a strong slope east and west from the centre down to the river-beds, and much of the land is too high for artificial irrigation and depends for its moisture on the rainfall. A series of low retaining banks is therefore built across the line, which is connected by other banks running north and south. The main outer embankment (*gherawa*), which is about 4 feet high, encloses a considerable area; this is split up by minor embankments called *generu* and within these again are low banks (*al*) round the fields. This series of banks, which has aptly been described as resembling an enormous chess-board is admirably adapted for retaining the surface water, as not a drop is allowed to flow beyond their limits and the stiff soil is given time to absorb the moisture. This system is known as *genrabandi* and is followed not only on the high lands, but also in the irrigated area, in order to ensure the fullest possible use being made of all the water available. " This system of irrigation stands as it was.

Wells.

As regards well irrigation Mr. O'Malley observes: "As water does not remain in the rivers for more than a few months and the *pains* usually dry up before the end of the year, irrigation must be carried on from *ahars* or wells when this source of supply fails. In a dry season the *ahars* also dry up by the end of the year, and from January to June recourse must be had to wells, except when rain falls. Well irrigation is almost entirely confined to the immediate vicinity of the villages, where poppy* and garden produce, *marua*, barley and similar crops

*No poppy is grown now. (P. C. R. C.)

are grown, and where the produce is much better and more valuable than in the lands further from the village, which are irrigated from *pains* and *ahars*. Perhaps 90 per cent of the wells in the district is in lands immediately adjoining the village, and they are hardly ever used for the *kharif* or the larger portion of the *rabi* crops. Temporary wells are also commonly used in tracts where the soil is sandy or along water-courses. Such wells afford considerable protection against drought to the poppy which is so largely grown in the district, and also to other dry crops. It has been estimated that 12 or 13 per cent of the total irrigation is effected from wells." Most of the observations of Mr. O'Malley are not out of date. At present (1955) the area irrigated by wells comes to 1,16,521 acres. Total area irrigated by all sources comes to 12,62,014 acres. Though irrigation from wells still continues, an improvement is seen by the use of Persian Wheels and Electric Grid system which assure more water-supply.

The following passages from the old District Gazetteer which still hold good are quoted :—

" *Water-lifts.*—The methods of drawing and distributing water are those common to the whole of Bihar, and here as elsewhere, the most usual contrivance for lifting it is the *lath* or lever. This consists of a long beam working on an upright forked post, which serves as a fulcrum; at one end the beam is weighted with a log, stone or mass of dried mud, and at the other is a rope with a bucket attached, which when not in use rests above the well. When water is required the cultivator pulls down the rope till the bucket is immersed; as soon as the extension is relaxed, the weight attached to the lever raises the bucket of itself; and the water is then emptied and led by narrow channels into the fields. Irrigation by means of the *mot* (leather bucket) is much rarer. When this method is employed, water is raised by a large leather bucket secured to a rope, which passes over a rude wooden pulley supported by a forked post, and is fastened to the yoke of a pair of bullocks. These supply the motive power, for as soon as the bucket has been filled, they descend an inclined plane varying in length with the depth of the well, and thus bring it to the surface. One man is required to look after the bullocks and another is stationed on the well to let down the *mot* and empty it when it comes to the surface.

" Two other water-lifts commonly used are the *karin* and *sair*. The *karin* is a long wooden scoop; made out of a single piece of wood, hollowed out and shaped like one-half of a canoe. The broad open end of this scoop rests on the water channels leading to the field, and the pointed closed end is dipped into the water, which is then raised by means of a lever overhead with a weight at the end of it. This machine is used for lifting water either from the reservoirs (*ahars* which are so numerous in the district) or from a lower to a higher channel where water is plentiful and the elevation small. The *sair* or *chanr* is used when the quantity of water remaining is small; it is a triangular basket made of bamboo with the edges raised on two sides, cords are

attached to each side, and these are held bytwo men one standing on either side of the ditch from which the water has to be raised. Holding the ropes attached to either side, they swing it backwards, and bringing it down sharply into the water, carry the forward motion of the swing through until the basket, now full of water, is raised to the level of the water-channel, when the contents are poured out. "

Canals.

In the old District Gazetteer Mr. O'Malley writing about canals mentions : " The north-western portion of the district is not dependent on the methods of irrigation mentioned above, as it is served by a portion of the Son Canal system. This system derives its supply from an anicut across the Son at Barun, which was begun in 1869, and completed in 1875 at a total cost of 15 lakhs of rupees. The anicut or weir, which is 12,469 feet long, consists of a mass of rubble stone laid to a uniform slope and stiffened by walls of masonry founded on shallow wells. Scouring sluices are provided at either flank; and these are fitted with gates which can be opened or closed at any state of the river other than high flood. By means of these gates the level of the water in the pool above the weir can be kept at the height required to feed the canals. Here the Main Eastern Canal branches off and runs as far as the Poonpoon river, 8 miles to the east. It was originally intended to carry this canal as far as the Monghyr district, but after being cut as far as the Poonpoon, the project was abandoned. The Patna Canal leaves the Main Eastern Canal 4 miles from the Son, and running north through the *pargana* of Arwal almost parallel to the western boundary of Gaya, eventually joins the Ganges at Digha between Bankipur and Dinapur. Its total length is 79 miles of which 43 miles lie within this district, where it irrigates parts of the *parganas* of Siris, Dadar and Goh, and the greater part of Arwal. The total area commanded by these two canals and their distributaries is 1,70,000 acres, being bounded on the north by the Patna district, on the south by the Grand Trunk Road, on the east by the river Poonpoon and on the west by the Son. It is estimated that 1,66,000 acres are annually irrigable, but the area actually irrigated has never been anything like this figure. In 1904-05 it was 56,400 acres, of which 48,700 acres were under rice. Though the area actually under irrigation is even now only one-third of that irrigable, it has been expanding speedily, and it is now 50 per cent greater than in 1893-94 ". The total area irrigated by the Son Canal system at present (1955) comes to 1,29,852 acres.

Mr. O'Malley further mentions about the canal administration as follows :—

" The whole system is under the control of a Superintending Engineer, who is assisted by an Executive Engineer and an Assistant Engineer. The latter are responsible for the maintenance of the canals and the conduct of irrigation operations and a separate establishment is

entertained for the collection of the revenue. The irrigated area is divided into blocks, the lease of all the lands in each block being arranged so as to lapse in the same year; and in fixing the period of the leases efforts are made to see that leases for an equal area expire each year. Water is supplied to the cultivators on application on a prescribed form, the year being divided into three seasons, that is, hot weather, *kharif* and *rabi*. A date is fixed for each season, and the lease or permit granted for that season is only in force for that particular period.

" Besides the season leases, there are long-term leases, or leases for a period of seven years, which are granted at a somewhat reduced rate. These long-term leases are only granted for compact blocks defined by well-marked boundaries of such a nature that the leased lands can be clearly distinguished from the adjoining unleased lands, and also so situated that unleased lands will not be ordinarily irrigated by water supplied for the land included in the block. These boundaries are mentioned on the application for the lease on receipt of which a special report is submitted to the Subdivisional Canal Officer. If the lease is likely to be approved he issues orders for the block to be measured, and a detailed *khasra*, or measurement of each cultivator's holding is then made. The lease is finally approved by the Divisional Canal Officer who issues the permit, but before this can be done, every cultivator who has fields within the block, must sign his name against the area which has been measured, and which will be assessed in his name. In order to admit of a lease getting water for the season, provisional permit is granted for the season on the area originally applied for; this permit is cancelled when the long-lease permit is finally granted. Fields which cannot be ordinarily irrigated, or for which canal water is not ordinarily required can be excluded from the block such fields being duly noted in the *khasra* or measurement paper.

" In these long-term leases water-rates are charged for the area measured and accepted by the cultivators, whether water is required or not; and the channel by which the area is irrigated as well as the name of its owner must be registered. In *rabi* and hot-weather leases water is supplied on application, and water-rates are levied on the actual areas irrigated, and not necessarily on those specified in the application. In order to assist the Canal Department as far as possible in regulating and distributing the water to the different cultivators named in the leases, *lambardars* or headmen are appointed; these are influential men of the village, who are appointed on the approval of the majority of the cultivators concerned. Their duty is to assist in measurements, to give in the names of the cultivators of the different holdings, and to see that water is properly distributed over the leased area. For these duties they are paid a commission of 3 per cent on the total assessment of long leases and of 2 per cent on season leases. "

The canal administration now is a direct responsibility of the irrigation staff and under the supervision of a Deputy Collector with his headquarters at Arrah.

Working of the Indigenous System of Irrigation.

The following passages occur in the old District Gazetteer in respect of the working of the indigenous system of irrigation :—

" Canal irrigation has turned a most unfertile tract, a large part of which was sandy and unproductive, into a region of rich fertility. It serves, however, but a comparatively small portion of the district, and the remainder is dependent on the indigenous methods of irrigation mentioned above. There can be no doubt that the latter system is absolutely indispensable, and that without it a large portion of Gaya would be converted into barren waste. The construction and maintenance of these irrigation works is consequently a matter of supreme importance, but unfortunately there is a tendency of let them fall into disrepair. Owing to the general prevalence of produce rents and the physical and climatic condition that necessitate the upkeep of artificial works of irrigation, the duty of inaugurating and maintaining them lies to a peculiar extent upon the landlords. The *ryots* could not or would not combine of their own accord to keep them up. Individually, they have not the capital necessary to undertake expensive works of such magnitude, and collectively they have not yet acquired sufficient self-reliance to unite among themselves for the purpose of constructing them. The result is the customary obligation of the landlords to construct and maintain these works of public utility; but the latter are always alive to the necessity and advantage of doing so. This is particularly the case with *pains* which are apt to be neglected while there is a more serious danger in the fact that no new *pains* of any considerable size are being constructed. The largest of these irrigation channels, and those that serve the greatest number of villages, were made many years ago, and when larger areas were under the control of single zamindars, and the local authority of these zamindars to enforce their orders and wishes was more absolute than it has been, or can be, under the restrictions imposed by the legislation of more recent times. As a general rule, no large *pain* is now excavated, and many of the largest of former times have fallen into disrepair and even disuse. This result is due to the gradual disintegration of property, the parcelment of proprietary rights which has been encouraged by modern legislation. Where formerly there was a single Zamindar in more or less absolute authority, there are now perhaps fifty petty land-holders, whose interests conflict or whose relations are so strained that they can never combine to carry out a work of mutual benefit. As an instance of this, it will be sufficient to cite the case of a *pain* now in almost complete disuse, which is reported to have served a hundred villages in its day. This *pain* passed through a tract of country, where, owing to three successive years of scanty rainfall, scarcity was apprehended, and the Collector endeavoured to persuade all the land-holders through whose properties the channel passed, to combine and repair it, as a certain remedy against scarcity in the future. These efforts were unsuccessful; many of the Zamindars were quarrelling and

engaged in litigation *inter se*; and nothing would induce them to carry out the work.

" Not only are *pains* liable to be neglected owing to the subdivision of proprietary rights, but their number is apt to diminish owing to the want of a proper headwork to control the inflow, as well as to regulate the water-level of the channel at its entrance. Much damage is caused by *pains* scouring out the head and sometimes such widening and deepening results in the channel of the *pain* becoming ultimately the course of the river. In this way, the original bed of the river becomes silted up; the tract of country formerly irrigated from it by other *pains* taking off lower down are left without means of irrigation, and cultivated lands are converted into waste; while the main stream, having adopted the artificial channel of the *pain*, cut away the adjoining land and floods and depreciates other lands by a deposit of sand. "

A good deal of changes have taken place since then. In view of the slackness on the part of landlords the Bihar Private Irrigation Works Act of 1922 was promulgated with a view to putting pressure on the landlords for proper care and maintenance of irrigation facilities to the respective tenants. Moreover, the Collectors were now empowered to take notice of petitions filed by the tenants and were authorised to select agency for execution of irrigation schemes and get the work completed. The landlords concerned were called upon to pay the amount incurred towards completion of irrigation schemes. This procedure operated till March, 1948. Since 1948-49 Government have been paying increasing attention to expansion and development of Minor Irrigation Schemes and have been allotting considerable amount for minor irrigation works in all important sectors of this district.

The principle now in vogue is that 50 per cent is to be raised on contributory basis from the beneficiary landlords and 50 per cent of the cost is being met by Government. The result is that substantial progress has been achieved and adequate momentum has been gained in pushing up various schemes of minor irrigation. A number of schemes have been taken up and completed and all these have tended to improve the fertility of the soil and has contributed to larger production of crops.

The following figures will indicate the number of schemes taken up, completed and the amount spent towards these from 1948-49 to 1954-55.

Statement of Minor Irrigation Works.

Year.	Subdivision.	Number of schemes taken up.	Number of schemes completed.	Amount spent.
1	2	3	4	5
				Rs. a. p.
1948-49 ..	Sadar	146	101	2,51,656 0 0
	Aurangabad ..	102	92	1,40,243 0 0
	Jahanabad ..	46	46	1,03,200 0 0
	Nawada	105	98	1,87,000 0 0
		399	337	6,82,099 0 0

Year.	Subdivision.	Number of schemes taken up.	Number of schemes completed.	Amount spent.
1	2	3	4	5
				Rs. a. p.
1949-50 ..	Sadar	449	254	5,25,995 0 0
	Aurangabad ..	221	158	2,33,061 0 0
	Jahanabad ..	87	69	1,35,389 3 6
	Nawada	190	184	2,82,193 0 0
		947	665	11,76,618 3 6
1950-51 ..	Sadar	922	535	7,87,000 0 0
	Aurangabad ..	270	188	2,60,000 0 0
	Jahanabad ..	212	134	1,33,000 0 0
	Nawada	225	187	2,70,000 0 0
		1,629	1,042	14,50,000 0 0
1951-52 ..	Sadar	444	329	10,16,212 0 0
	Aurangabad ..	148	124	2,73,839 0 0
	Jahanabad ..	102	94	2,80,000 0 0
	Nawada	112	102	3,34,441 0 0
		806	649	19,04,492 0 0
1952-53 ..	Sadar	80	67	1,13,545 0 0
	Aurangabad ..	23	15	25,681 0 0
	Jahanabad ..	21	21	1,07,442 9 0
	Nawada	20	8	24,018 0 0
		144	111	2,70,686 9 0
1953-54 ..	Sadar	151	60	1,22,784 0 0
	Aurangabad ..	86	46	1,25,000 0 0
	Jahanabad ..	55	38	90,000 0 0
	Nawada	41	40	1,02,788 7 6
		333	184	4,02,573 7 6
1954-55 ..	Sadar	..	97	2,65,578 0 0
	Jahanabad ..	..	20	36,023 0 0
	Aurangabad ..	..	15	22,800 0 0
	Nawada	..	8	20,336 0 0
		..	140	3,44,737 0 0

LIVESTOCK.

Cattle.

In the district of Gaya local breed of cattle are generally found but for draught purposes mostly *bachaur* breed are preferred. Very few *hariana* are also found for cart purposes and very few cows of Shahabad and Sahiwal breed of cattle are found for milk purposes. The local breed are mostly of poor quality.

In the old District Gazetteer Mr. O'Malley mentioned: " The cattle are specially small in the south, and in consequence of their poor physique, three bullocks, viz., a pair under a shaft and a leader attached in front of the shaft, are constantly used to draw a loaded cart. " Similar condition is still continuing. The cattle falling north of the Grand Chord Railway are on the whole in better condition than those of the south. The best type of cattle both in respect of condition and breed is localised in the canal zone from Obra to Arwal. The cause may be attributed to scarcity of fodder, which in the south due to insufficiency of moisture, is more acute than in the north. The breed also is such that a better and strong cattle cannot be expected. Tendency of people towards the upkeep of animal is by far no less responsible for this as only 5 per cent are interested in the animal upkeep.

Cattle generally are utilised for plough and cart purposes. In hilly and some other tracts male buffaloes are also employed for plough as well as for cart purposes.

Recently some bulls, especially *hariana* and *tharparkar* bulls, have been issued to cattle breeders to improve the cattle breed. The distribution of bulls started from 1948 and an appreciable number of progeny have been produced, which have been tatooed for identification purposes. This has been supplemented by the establishment of two artificial insemination centres, viz., at Gaya and Jahanabad. Fodder seeds have been distributed in the district free of cost or on nominal price to the interested cattle-keepers in order to solve the fodder problem. *Napier*, burseem, and teosentle fodder seeds are getting favour in the hands of cattle-owners, although extensive propagation is impeded by the lack of irrigational facilities.

Buffaloes.

The chief value of buffaloes lies in the fact that they yield more milk than cow. But these are also mostly non-descript type and have on the whole very limited capacity of milk production. At times buffaloes are also used in plough and cart.

Very recently a redeeming feature was noticed in buffalo breed. *Murra* breed has emerged out due to breeding with the strong *murra* buffalo bulls, straying away mostly from Shahabad district. A few have also been imported from the Punjab. The effects of improvement are specially visible in Arwal and Daudnagar areas.

Common Cattle Diseases.

The diseases with which animals generally suffer in the district are: (*i*) rinderpest, (*ii*) hæmorrhagic septicæmia, (*iii*) anthrax, (*iv*) black quarter, (*v*) foot and mouth diseases, and (*vi*) bovine surra.

There had been 62 outbreaks of hæmorrhagic septicæmia with 275 seizures and 178 deaths, 38 outbreaks of anthrax with 172 seizures and 129 deaths, 7 outbreaks of black quarter with 24 seizures and 17 deaths, 27 outbreaks of foot and mouth diseases with 503 seizures and no death and 20 outbreaks of bovine surra with 7 seizures and 6 deaths in the district of Gaya in the year 1951-52.

Veterinary Hospitals and Dispensaries.

There are four veterinary hospitals in the district, namely, at Gaya, Aurangabad, Nawada and Jahanabad, where livestock are cured of diseases as indoor and outdoor patients. There are also thirteen veterinary dispensaries in the district at Sadar Gaya, Tekari, Wazirganj, Sherghati, Imamganj, Rafiganj, Daudnagar, Nabinagar, Nawada, Warsaliganj, Rajauli, Jahanabad and Arwal. One more dispensary is about to be started by the Government at Fatehpur shortly. Each veterinary dispensary has two Field Veterinary Dispensaries under it. These are attended by the touring Veterinary Assistant Surgeons on every week-day.

In the four veterinary hospitals 423 in-patients, and 7,507 out-patients received treatment and 1,811 scrub bull calves were castrated by Burdizzo's methods in the year 1951-52.

In the dispensaries 24,189 patients of bovine, equine and other species of animals received treatment for non-contagious diseases whereas 442 cattle received treatment for contagious diseases, 8,693 scrub bull calves were also castrated in the year 1951-52.

The following passage is quoted from the old District Gazetteer of 1906 to give the reader a comparative view of the subject in question :—

> " The diseases most prevalent among cattle are rinderpest and foot and mouth diseases; over 1,000 cases of rinderpest and 550 cases of foot and mouth diseases were reported in 1903-04. Veterinary assistance is afforded by itinerant Veterinary Assistants and as also by veterinary dispensary which the District Board maintains at Gaya; 70 horses and 81 cattle were treated as in-patients at this dispensary in 1904-05 and 352 horses and 644 cattle as out-patients. "

The following cattle fairs and shows are held every year in the district :—

(*i*) Bhusunda, Sherghatty, Mahkar (Amraut), Barachatty and Dharhar under Sadar subdivision.

(*ii*) Kako and Manikpur under Jehanabad subdivision.

(*iii*) Deskund, Kara and Beriawan under Aurangabad subdivision.

The fairs and shows are attended by the touring Veterinary Assistant Surgeon of the respective locality.

A *Goshala* Improvement Scheme has also been launched in the district. Under this scheme 4 pedigreed *tharparkar* bulls have been supplied to *goshalas*. Warsaliganj, Jahanabad, Raniganj and Deokund *goshalas* have been supplied with one bull each. Besides assistance has also been offered to these *goshalas* for providing grazing land and for fodder cultivation, irrigation facilities, etc. Transport facilities for cattle and cattle foods and veterinary aids have also been given to these *goshalas*.

Abovementioned facts disprove, though not totally, the remark of Mr. O'Malley, namely, " the stock has little chance of improvement as besides the want of careful and systematic breeding, there is difficulty in obtaining pasturage. "

Hides and bones from the district are exported to Calcutta and Madras as there is no tannery in the district.

CHAPTER X.

NATURAL CALAMITIES.

Floods.

In the last District Gazetteer of Gaya, published in 1906, L.S.S. O'Malley observed in the chapter on Natural Calamities that " in common with other Bihar districts; Gaya is liable to suffer from scarcity, when the rainfall is deficient or untimely, and from floods, when it is excessive. The effects of anything but a very serious failure of the monsoon are, however, counteracted by a wonderful system of irrigation, and, though there has been scarcity in some tracts, the present generation has not known the protracted agony of a widespread famine. The people are also practically immune from the disaster of great inundations. The rivers, being for the most part hill-torrents, rise rapidly in flood after heavy rainfall, but their beds are so wide and the drainage slope so rapid that, even when they burst down in flood, they rarely overflow their banks, and, as they fall almost as fast as they rise, inundations are of short duration and cause but little damage.

" Local floods are occasionally caused, by the rivers breaching their banks owing to abnormally heavy rain in the hills, and also when a river leaves its old course and appropriates the channel of a *pain* or artificial irrigation canal. More serious floods are fortunately rare. Writing in 1877, Sir William Hunter said that there had been only one considerable flood within the memory of that generation—and this had occurred 37 years previously—but the water remained stationary for one day only, and the flood subsided in 9 or 10 hours. In more recent times the district has been equally free from inundation, and the only floods which call for notice are those which took place in 1896, 1901 and 1905."

Some of the recent floods and periods of scarcity, however, go to show that some of O'Malley's observations about 50 years back do not hold quite good. The heavy floods in the district of Gaya in 1946 and 1948 and the comparatively widespread scarcity from 1949 to 1953 show that the district of Gaya is not immune from the serious failure of the monsoon and from the disaster of great inundations.

It would be pertinent here to quote the resolution passed by the Flood Advisory Committee of the district in a meeting held at Gaya on the 26th March, 1949 :—" The Committee is of opinion that the fundamental reason for recurrence of floods was the deterioration of the irrigational system in the district. The ground was slopy and the rivers ran more or less in a parallel line to the north. The earth was incapable of absorbing water. The existing irrigational arrangements which have been of the nature of a chess board, strewn over the whole district and were intended to impede untrammelled flow of water, have gone

into dis-repair. It was, therefore, necessary that a five-year plan for the systematic repair of irrigation works in the district be chalked out and implemented after a list of all old works situated in nearby villages had been compiled, and for taming a number of rivers, susceptible of causing floods, and of cutting new channels from them."

Several schemes have been taken up in the district which are more of the nature of diversion work for proper irrigation. Schemes are also being prepared for reservoir at the foot of the Chotanagpur Hills, which when completed will go a long way in lessening the damage due to floods.

The last District Gazetteer of Gaya gives description of floods that took place in 1896, 1901 and 1905. Since major floods had occurred in 1946 and 1948, it is worthwhile quoting in extenso from the last District Gazetteer the descriptions of floods of these three years, 1896, 1901 and 1905. Regarding the flood of 1896 it was mentioned thus :—

" The most disastrous flood which has occurred within the memory of the present inhabitants of Gaya is that which visited the eastern portion of the Nawada subdivision on the 16th September, 1896. For two days there had been exceptionally heavy rain, which filled up all the water courses and reservoirs, and at mid-day the river Sakri, which takes its rise in the hills to the south-east, came down in flood, sweeping cattle, houses and trees before it, and covering the country for miles round with a sheet of water some two to twelve feet deep. There was but little loss of life, as the inundation was of short duration, and the people were forewarned of its approach; and only 34 persons were drowned in the Gobindpur outpost, and 15 in the Kauwakol outpost, where the Natah and Baghail streams rose in flood. The damage to property was, however, very great, over 2,000 houses being completely demolished or seriously damaged, and large numbers were left homeless. The village of Gobindpur suffered especially severely, as out of 540 houses only 40 were left standing, and the houseless people had to take shelter in three masonry houses which escaped and in the office of the police outpost. The latter had been removed from another site 20 years previously, in order that it might be beyond the reach of floods, but the site to which it had been transferred proved equally unsafe, as the office was the only portion of the buildings which remained uninjured Many of the roads were breached, and long stretches, especially on the Nawada-Pakribarawan Road, were swept away. The damage done to cultivation was scarcely less serious. The mouths of several *pains* were silted up, many *ahars* and other reservoirs were damaged or destroyed, and large areas were filled with sand, the crops being destroyed and the land rendered unculturable. The damage caused in this way was especially great in Dariyapur. In South Dariyapur only 12 out of 125 houses were left standing; and in the northern portion of the village some 50 houses were demolished, and the seventy houses which were left standing were all more or less damaged. Of the total cultivated

area of 1,600 *bighas*, about 700 *bighas* were filled up with sand, and in place of a *pain*, which used to be only 18 cubits broad, the Sakri threw off three wide branches extending over an area of one-sixth of a mile. In all nearly 100 villages were affected, and the total loss of property was very great."

The flood of 1901 was due to a simultaneous rise of both the Son and the Ganges. It was mentioned :

" On the 1st September the level of the Son at the Koelwar bridge was only 9 feet, but by the morning of the 3rd *idem* it had reached the height of 17.6 feet; and the river continuing to rise throughout the night and all through the next day, the gauge showed the unprecedented flood-level of 22 feet by 2 A.M. on the 5th September. At the same time owing to a high Himalayan flood, the Ganges was rising abnormally high, and on the morning of the 5th September the flood-level of that river also was higher than any previously recorded, the gauge at Digha reading 35.10 feet in the early morning and 35.60 at mid-day. The Son being thus unable to discharge the volume of its waters into the Ganges, forced its way over its western bank and poured over the low-lying lands towards Arwal.

"The flood rapidly subsided, and to this must be attributed the small amount of damage done. No loss of life occurred, and the number of cattle drowned was inconsiderable. House property, however, suffered seriously and some 520 houses were wrecked in the Arwal thana. The damage to the crops was inappreciable, and the only serious loss was that of the houses and of the grain stored in them, which deprived their owners of their means of livelihood. In the event, it was found only necessary to relieve some of the poorer classes whose houses and stocks of grain had been swept away, and for this purpose a grant of Rs. 1,000 was given by Government and Rs. 600 was raised by public subscription."

There was exceptionally heavy rainfall throughout Gaya district on the 14th, 15th and 16th September of 1905. Rainfall was particularly very heavy in the southern portion of the Aurangabad subdivision and at Jahanabad, the fall ranging from 11 inches at the latter place to 16½ inches at Nabinagar, led to the flood of 1905. About this flood O'Malley mentions :

" Owing to this excessive precipitation, the rivers Punpun, Dardha and Jamuna rose to a great height and soon began to overflow their banks and flood the country. The drainage slope being from south to north, the water was held up by the two main embankments running east and west, viz., the Mughalsarai-Gaya Railway line and the Arwal-Jahanabad Road. The water rose to a considerable height on the southern side of these embankments on the 16th September, and the waterway provided proving insufficient, they both gave way. The railway line was breached in several places near Jakhim; and though the

bridges on the Arwal-Jahanabad road fortunately stood, long lengths of the road were swept away. The Grand Trunk Road was also breached in two places, and many minor roads suffered severely. At Jahanabad the Court compound was under water to the depth of about a foot, and this too at a distance of over 200 yards from the ordinary bed of the river. The flood was of short duration : indeed in one place it was seen to rise 3 feet and again go down 2 feet within 10 hours on the 16th. It had entirely subsided in the Aurangabad subdivision by the morning of the 17th, though it went down somewhat more slowly in the Jahanabad subdivision.

" As in the flood of 1901, little serious damage was caused by the inundation. The people had time to escape to the high lands near their homes, and 7 persons only were killed by being buried under falling houses. Many *ahars* were breached, but the crops were on the whole benefited owing to the fertilizing silt deposited by the receding water. But few cattle were drowned, and the only loss sustained by the people was the destruction of their houses, which were washed down in large numbers."

There was another flood in the month of August in 1917 but the ravages were not widespread.

Since the inundation of 1917 the district was more or less free from flood till 1946. On the 17th September in 1946 the river Phalgu breached its bank and at about mid-night a part of the town of Gaya was submerged under 2 feet to 3 feet of water. Not only the low-lying areas near about the river but important sections of the town at a higher level were also affected. Flood water had entered into the rooms of the Collectorate buildings. The Record Room and the Treasury could be saved with great efforts. A number of houses in *mahallas* Andar Gaya, Kerani Ghat, Manpur, Buniadganj and houses standing on either side of the river had collapsed or were damaged. A number of the main thoroughfares, specially the roads to Khijir Sarai and to Bodh Gaya, running parallel to the river Phalgu were breached at many places. Water receded in the evening of the 18th September and left behind a thick layer of mud all over the town. Unfortunately at this time the famous *pitripaksha mela* was on and thousands of pilgrims from different parts of India had come. Several pilgrims lost their lives owing to the sudden floods. Adequate relief measures were taken and loans or outright grants were made to rehabilitate the affected families.

The 1946 floods had also affected the rural areas. Three thanas of Aurangabad subdivision, namely, Rafigunj, Obra and Goh were badly affected. The people of Rafigunj police-station including the population of Rafigunj township were much affected. There was free distribution of grains and fodder followed by loans of different types.

The flood of 1946 was followed by a heavy flood in 1948 due to excessive rainfall. There was an unprecedented rainfall from the 1st to the 4th of August, practically, throughout the district and all the

rivers and streams swelled. There was a total rainfall of 11½ inches during these few days in Gaya town. The rivers began to rise from the 4th of August and on the 5th of August spill water affected the different parts of the district, and in some parts the flood had assumed a menacing shape. Luckily by the evening of the 5th August the floods subsided.

Gaya town was affected like 1946 flood. There were several breaches in the roads both in the town and also in some of the roads connecting the different thanas. There was a dangerous accumulation of water in *mohalla* Bairagi and a railway culvert had to be widened and a canal cut across a field to let out the water. The small town of Tekari was partially under water.

Aurangabad subdivision was particularly affected and was under the grip of flood from the 5th to the 7th of August. The floods in Aurangabad subdivision were caused by the rivers Poonpoon and Batane. Several roads in the subdivision were particularly affected. The Obra-Daudnagar Road from 11 mile-stone to 12½ mile-stone was heavily damaged, and there was a complete suspension of vehicular traffic for three days. The Grand Trunk Road near the Poonpoon bridge had been breached. One cause-way near Madanpur was under 6 feet of water. The eastern portion of Aurangabad town was partially submerged. The villages round Pamargunj Railway station were flooded. Rafiganj suffered badly as in the year 1946 and was practically cut off from Aurangabad for several days. Standing crops of a large area were damaged.

Nawada subdivision was also very badly affected due to the high flood in the rivers Bhuri, Sote, Dhangain and Panchanan. Hasua town was under water. At one stage there was several feet of water flowing over Nawada-Gaya Road. The Station Road at Nawada was breached owing to heavy inundation. Crops of a large area were damaged.

In the Jahanabad subdivision the rivers Morhar, Lilajan (Phalgu) rose first and then rivers Durdha and Jamunaeye. In this subdivision the floods had abated in the mid-night of the 5th August but the rivers again rose in the night of the 6th August.

Jahanabad town had a full taste of the effects of floods. The flood water had rushed in the Court compound and the doors of the Record Room were barricaded by the construction of cement wall to save the papers. The sub-jail was also badly affected and had to be saved by barricading the main site and closing the drains nearby. It is admitted that the standing crops of about 10 thousand *bighas* were damaged.

The number of villages affected in the district were as follows :—

Sadar subdivision	...	...	99
Jahanabad subdivision	...	...	319
Nawada subdivision	...	...	97
Aurangabad subdivision	...	...	351

The total number of houses damaged in the district were calculated as follows :—

Sadar subdivision	...	...	579
Jahanabad subdivision	...	...	820
Nawada subdivision	...	...	2,552
Aurangabad subdivision	...	...	1,318

The number of persons rendered homeless was 204.

The floods of 1948 not only damaged the *bhadai* crops and the seedlings but left a deposit of sand in various areas. The cultivators had to remove the sand before they could plough.

Regarding the relief measures it may be mentioned that certain precautionary steps that had been taken were extremely helpful. Relief Committees had been organised from before. A number of boats and rice, gram, maize and salt had been deployed from before. There was also an arrangement for the supply of kerosene oil and matches.

Relief measures taken included free distribution of foodgrains, kerosene oil, salt and matches. Besides immediate relief measures to the affected population, they were also rehabilitated by the grant of following sums :—

Name of subdivision.		House building. Rs. a. p.	Flood relief. Rs. a. p.
Sadar	...	7,725 0 0	1,488 3 3
Aurangabad	...	28,870 0 0	36,000 0 0
Jahanabad	...	10,000 0 0	6,000 0 0
Nawada	...	21,500 0 0	12,375 0 0

Earthquake.

Earthquake is not a common phenomenon in Gaya district. There is no record of any earthquake either major or minor before the great Bihar Earthquake of 1934. Along with other parts of Bihar the district of Gaya also felt the effects of a very serious earthquake at about 2-30 P.M. on the 15th January, 1934. This earthquake was wide-spread in different parts of India. The shock lasted for about 2 to 2¼ minutes. Some people, however, felt the quake lasting for about five minutes. It was accompanied by a loud rumbling noise.

Gaya, however, suffered comparatively less than the neighbouring districts of Patna and Monghyr. As a result of the earthquake roads were fissured and houses were damaged. There was a casualty of 34 deaths and injuries of various nature to 83 persons in the district. The number of deaths in Sadar subdivision was 9 and in Aurangabad Nawada and Jahanabad the number of deaths were 3, 13, and 9, respectively. A large number of houses cracked and some had to be demolished. The Collector's house and the central jail of Gaya were

damaged and 400 prisoners had to be transferred in order to avoid congestions and over-crowding due to the dilapidated condition of as many as eight wards of the central jail. A large number of *kutcha* houses in Gaya town collapsed. The *mahallas* particularly affected were Gawal Bigha, Uper Dih, Panch Mahalla and New Godown. The ancient Bodh Gaya temple and Vishnupad temple, however, were not damaged badly. Some small antique images in the *Bodh Gaya* temple had been dislodged from their setting. The *Kailashi* top of the Bodh Gaya temple had been dislodged. It is remarkable how the very badly congested area of Ander Gaya in Gaya town escaped with light damages. Most of the houses in this area are ancient and any major damages to these houses would have entailed heavy casualty.

At Jahanabad a number of houses including some official quarters and the old dak bungalow and the Edward Memorial Hall were badly damaged.

At Nawada almost all the *pucca* buildings of the town developed cracks and a number of *kutcha* houses had fallen down. Similar were the effects of the earthquake in Aurangabad subdivision.

The number of cattle killed was 58. The number of buildings destroyed in the district was 4,673. The number of houses destroyed in the town of Gaya within the municipal area was 710. It has been calculated that the number of houses damaged in the district came to 20,164.

Adequate relief measures were quickly taken. For immediate relief foodgrains, cloth and blankets were distributed and many tents and sheds were provided to offer a temporary shelter to the affected people. The hospitals coped with the situation and were instrumental in keeping down the incidence of casualty at a low level. House building grants and other monetary aids were provided.

Famines.

As O'Malley observed, the district of Gaya was comparatively immune from floods and he also considered the district practically safe from famines. There were, however, periods of anxiety and scarcity in the years 1866 and 1874. According to O'Malley, in 1866 there was great suffering in the outlying parts to the south and south-west, but the more fertile portions of the district were not seriously affected in spite of the failure of the rains, and during the period of the greatest distress the average daily number of persons receiving relief was only 1,167. As compared to this in the famine of 1874 the largest number of persons on relief works was 2,756 and the average number gratuitously relieved for 7½ months was only 977.

O'Malley's appreciation of the conditions of Gaya district has been belied to a very great extent in the recent years, viz., 1948, and 1950-52. As, however, the conditions have altered and the district has suffered rather severely from periods of scarcity it is better to quote in

extenso from the old District Gazetteer regarding the famines of 1866, 1873-74, 1888-89 and 1896-97. These paragraphs are :—

" The district suffered severely during the famine of 1866, but no standard exists by which to gauge the actual pressure. The Collector reported that the price of common cleaned rice rose to Rs. 6-10-8 a maund, but prices in this district are an uncertain index to the pressure of want. Market rates apply only to a small fraction of the population and in a time of scarcity when people are unwilling to sell, they indicate far greater hardship than really exists. The distress was most severe in the vicinity of Gaya town, and to the south-west and south of the district within the Aurangabad and headquarters subdivisions, the distressed tract extending over an area of 1,300 square miles. The rice crop, in the greater part of this area, may be said to have failed completely in 1864; and from that time prices rose considerably and general distress began to be felt. The *rabi* or spring crops of 1865 were also much below the average, as the area under those crops was much contracted owing to want of sufficient moisture in the ground and the difficulty experienced in obtaining seed, while the outturn was still further diminished by heavy hailstorms in the spring of 1865. From these causes the distress became so acute that in May and June the poorer classes were reduced to living upon the seeds of the *mahua* tree, berries, grass and herbs. This extreme destitution abated on the setting in of the rains, prices fell, and as field labour was obtainable, special relief measures were not deemed necessary. The condition of the people, however, did not improve and the general distress reached its climax in October, 1865, when only 7 seers of rice could be purchased for the rupee. The Collector commenced a daily distribution of grain, subscriptions were raised to defray the cost of maintaining the starving people and a daily average of about 1,000 persons were fed at Gaya town from the 12th October to the 17th December. In the latter month, when the rice harvest afforded means of employment, and the market again fell, relief was suspended. But there was a renewal of the distress in March, 1866. Severe hailstorms and a heavy rainfall in February, with the premature arrival of the hot winds, caused much injury to the spring crops. The stocks in the hands of dealers became exhausted, and the local supplies were mainly dependent on importations from Patna, the land-owners, who are large holders of grain under the *bhaoli* system, withholding their stocks from the market, in the expectation of still greater scarcity. Still no special measures were adopted till June, when relief centres were opened at Gaya town, and at Sherghati, Nawada and Aurangabad; subsequently in August and September, additional centres were established at Konch and Fatehpur.

" The sufferings of the starving people were still further aggravated by cholera, which made its appearance in the town of Gaya, about the middle of July, and thence spread over the interior of the district; the severe character of the outbreak is sufficiently illustrated by the fact

that out of 927 pauper recipients of relief admitted to the Gaya hospital between June and November, 1866, 447 died within an average period of two days after admission. During the period of the greatest distress, the average daily number of persons receiving relief ranged from 1,167 in the beginning of July to 934 in the first week of September. The mortality reported by the police, who probably underrated the actual loss of life, established the fact of 3,387 persons having died, or more than double the number of those relieved. This lamentable disproportion can only be attributed to the fact that the relief depots were practically inaccessible owing to their distance from the mass of the starving population.

" The course of events in Gaya during 1873 strikingly demonstrated the principle that the seasonable distribution of the rainfall is of more importance, within certain limits, than its actual quantity. The fall was below the average only in the headquarters and Aurangabad subdivisions, and in each of these tracts the deficiency was not more than 4 inches. Judging of the harvests from the quantity of rain which fell in 1873, it is difficult to believe that there could have been an extensive failure of the crops in Gaya in that year. Only 3 inches of rain fell in the first six months of the year, and even June, which is ordinarily classed as a portion of the monsoon period, was almost rainless; but in July there was an excessive precipitation amounting to double that of average years and varying from 20 inches in the west to 27 inches in the east of the district. In August the fall was slightly under the normal, but still it was sufficient to maintain the inundations caused in the preceding month. The autumn crops were seriously injured and many reservoirs, on which the winter rice depends in dry years, were burst. The September rains, which are perhaps the most important for these crops, were, however, markedly deficient, the consequence being a failure of varying degrees of intensity in different portions of the district. It is difficult to gather from the official reports and narratives a distinct idea of the outturn of the autumn crops but it was probably not less than half of an average crop. The reports on the winter rice crop which, in the end of 1873, were very gloomy, assumed, as the harvest progressed, a much more hopeful tone, and in February, 1874, when it had been gathered on the threshing floors, the outturn all over the district was estimated to have been the three-eighths of an average crop, the yield in parts of Aurangabad and Nawada subdivisions being even characterized as particularly fine. Towards March the district was providentially favoured with an abundant fall of rain which, combined with the judicious utilization of the canal water in the west of the district, secured to it an average spring food-crop and a good outturn of opium. The price of rice did not rise above 10 seers to the rupee, from June to August 12 seers were obtainable and it was much cheaper later on.

" Private trade was active throughout the year, and one of the chief causes of the distress in 1866, viz., the impassable condition of

the Patna and Gaya Road, no longer existed to hinder the transport of grain. Government grain, however, was stored throughout the district, relief works were instituted and a comparatively small number of the poorest classes were charitably relieved. But these measures were simply precautionary. In charitable relief 220 tons of rice were distributed, 2,433 tons sold for cash, 85 tons advanced on loan, and 117 tons paid in wages. In all Rs. 11,522 were distributed in charitable relief, Rs. 40,648 paid as wages and Rs. 40,503 advanced on recoverable loans. The daily average number of persons charitably relieved in the whole district rose from 480 in the beginning of May to 2,120 in the beginning of August, and fell in the beginning of October to 542. There were 454 labourers employed on relief works in February; 1,334 in April; 2,756 in June, and 377 in August.

" The irregularity of the monsoon of 1888 marked by a late commencement and early cessation, together with excessive rainfall in August, resulted in the partial destruction of the autumn rice crop and in the diminution through drought of the yield of the winter harvest. The total rainfall was plantiful, amounting to 55.78 inches, but it was very unevenly distributed, being enormously excessive in August, when over 7½ inches fell in one day, and far below the requirements of September and October. Eventually, the outturn of both the *bhadoi* and *rabi* crops was under 40 per cent and that of the *aghani* crop only 50 per cent of a normal crop. Scarcity ensued, but, there was not much distress, except in a tract near Sherghati. Some relief works were started, but the expenditure only amounted to Rs. 4,300, the largest average daily attendance being 4,500 in June.

" The history of the famine of 1896-97 showed clearly how great is the protection secured to Gaya by the system of *pains* and *ahars* in a year of unequally distributed rainfall. The rains of 1896-97 began late, not commencing till late in June, when there was a heavy fall amounting to 8¾ inches. There was another downpour of 10½ inches early in July, and then a long drought succeeded, which was followed by nearly 11 inches of rain in August. Another long break next ensued till the middle of September, when the rainfall was nearly 4 inches. After this there was no more rain, and by the end of October the deficiency was 7¾ inches or 17.8 per cent. The season was thus characterized by heavy falls alternating with long periods of drought which would have resulted in scarcity elsewhere, as the *bhadoi* would have withered, the seed-beds of rice dried up, and the rice-fields remained unplanted. In Gaya, however, the evil effects of these vagaries of the rainfall were counteracted by the system of irrigation by which the water is conserved in reservoirs and thence distributed over the fields, for, as each burst of rain occurred, the water was carefully stored and used as required. In the event, the outturn of *aghani*, which is the most important crop in the district, was 50 per cent and that of *bhadoi* 75 per cent of a normal crop, while the *rabi* crop was nearly up to the average. Prices here as

elsewhere ruled very high, rising to 8.4 seers to the rupee at the end of October, 1896, but considerable stocks were held by the cultivators. Exportation was stopped, and the reserve stores of grain which the people keep were everywhere held up, partly for consumption and partly for sale when prices rose still higher. Work was plentiful in the fields, and as this is always paid chiefly in grain, the labourer did not feel the high prices any more than the agriculturists who lived on their own stocks; while there was plenty of additional employment on the Mughalsarai-Gaya and South Bihar Railway lines, which were then under construction. Grave apprehensions were entertained at one time for some tracts, viz., the northern part of the Jahanabad subdivision, the portion of the Sherghati thana south of the Grand Trunk Road, and a tract in the north-east of the Aurangabad subdivision between Aurangabad and Goh. In these tracts the people were not so well off as elsewhere, because the rainfall was more scanty; and the system of reservoirs being incomplete, there had been a more or less complete failure of the *aghani* crop. Eventually, however, even these tracts did not suffer, the *rabi* crop being far better than had been expected; and, as in 1873-74 the stocks of the people enabled them to maintain themselves until the *rabi* was reaped, and again till the *bhadoi* harvest came in. The district, in fact, passed scatheless through the famine, no relief being required except what was given in kitchens and poor-houses along the Grand Trunk Road to pilgrims and travellers, and, late in 1897, to beggars and paupers in the town of Gaya. The only expenditure incurred by Government was in the shape of advances to landlords and tenants, Rs. 1,06,000 being given out under the Land Improvement Loans Act, and Rs. 23,600 under the Agriculturists' Loans Act. The expenditure on gratuitous relief was met out of charitable funds, Rs. 9,900 being spent in the distribution of grain and money, while the maintenance of kitchens cost Rs. 7,700. In this way about 50,000 persons were relieved, but, as already stated, only 1,000 of these were natives of the district."

The above quotation will show the great confidence of O'Malley in the degree of protection afforded to the district of Gaya by the system of *pains* and *ahars* to meet an emergency of unequally distributed rainfall. Recent years, however, indicate that even with the system of *pains* and *ahars*, the district has suffered badly from scarcity for an unequal distribution of rain.

Scarcity was apprehended next in a limited area in the west and south of the Aurangabad subdivision in 1902, although, on the whole the district had been " entirely free from famine or scarcity of any kind " as observed by O'Malley. This apprehension was, however, due to bad harvest in the two preceding years. O'Malley observes : " This tract is unfertile, the soil is poor, and there is practically no irrigation, so that the crops are scanty at the best of times. There had been bad harvests in the two preceding years, the last rice crop had been almost a

complete failure owing to a failure of the rains, and the outlook for the *rabi* crop was very poor. The ordinary cold-weather rains however fortunately fell, and this crop turned out a fair one; the population is scanty and inured to bad harvests and hard living; and labour being available in the neighbouring areas of greater prosperity, as well as on works specially opened by the District Board in the tract affected, the people were enabled to hold out, and there was but little real distress."

The last paragraph of the chapter on Natural Calamities in the old District Gazetteer of O'Malley is reproduced below :—

" When the district has been affected so slightly by one of the greater famines on record and has suffered so little from similar visitations in previous years, an immunity from general famine can reasonably be claimed for it. The reasons for this immunity are not far to seek. The district is cultivated almost entirely by artificial cultivation, canal irrigation renders one-fifth of the area independent of the vicissitudes of the seasons, and, though the rainfall is light, the system which obtains elsewhere is devised so as to utilize all the water available, whether that brought down by the hill-streams or the surface drainage of the country. The cultivators themselves are protected from the distress consequent on scarcity and the rising price of food by the reserve stocks of grain which they keep, in accordance with immemorial custom, both for their own consumption and to afford seed for the ensuing harvest. The effect of high prices is moreover discounted in the case of landless labourers by the fact that they are paid in kind, while the lowest and most destitute of them, the *kamiyas*, are entitled to be fed by their masters in virtue of their position as bond-servants. The district is covered with a network of roads, and the railway has now penetrated in all directions, with the result that even the more remote parts are within easy reach of the markets. The development of communications has had the effect of levelling prices over larger and larger areas, and at the same time there has been a great advance in the material prosperity of the people. On the other hand, isolated tracts, where the soil is unfertile and where there is practically no system of irrigation, are always exposed to the danger of scarcity; and according to the official returns for 1905-06, it is estimated that 2,061 square miles, with a population of 7,72,000 is liable to famine and that 49,000 persons are likely to require relief in the event of serious famine."

Coming to the more recent years we find from the annual Land Revenue Administration Reports that the district suffered from scarcity in 1918-19, 1920-21, 1935-36, 1937-38, 1938-39 and 1940-41. There was no severe distress anywhere nor was the scarcity spread all over the district. From 1940-41 till 1949-50 the district did not experience any scarcity although there had been a certain amount of distress due to the floods in 1946 and 1948. The flood of 1948 was of a particularly severe type. Details of this flood have been given previously.

The year 1950-51 was, however, a period of economic scarcity. As reports about serious scarcity in different parts of the district were received quite early, a District Relief Committee with its branches all over the district was formed. A list of the scarcity areas was drawn up. The main cause of the scarcity, which began in 1950-51 and continued till 1952-53, was the unseasonable distribution of rainfall. There was a singular failure of the *hathia* which affected both the *aghani* as well as the *rabi* crops.

In 1951-52 the areas that were declared to be more distressed were Dumaria thana of the Sadar subdivision and Kutumba thana of Aurangabad subdivision. In the Jahanabad subdivision five thanas, namely, Jahanabad, Ghosi, Kurtha, Arwal and Makdumpore were declared to have been badly affected by scarcity. In Nawada subdivision the thanas of Kawakole and Rajauli were badly distressed.

Conditions, however, did not improve much in the following year of 1952-53. Different thanas of the Sadar subdivision which had not been affected in 1951-52, received the brunt of scarcity. The villages of the thanas Paraiya, Wazirganj, Atri, Khizir Sarai, Tekari, Belagunj, Gurwa and Mufassil were partly affected and the thanas of Barachatti, Imamganj, Dumaria and Bodh Gaya were entirely distressed. In Aurangabad subdivision Nabinagar area was very badly affected. The other thanas of Aurangabad subdivision namely, Goh, Rafiganj, Kutumba, Aurangabad, Baroon and Obra were partly affected. In Nawada subdivision the villages under the thanas of Nawada, Warsaliganj, Gobindpore and Rajauli were partly affected. The area under thana Pakribarawan was very badly distressed. In Jahanabad subdivision, Jahanabad, Ghosi, Arwal, Makdumpore and Kurtha thanas were partly affected.

Gratuitous relief both in cash and in kind was liberally distributed. Persons affected by fire were also given relief. The State Government issued detailed instructions in the Revenue Department Resolution no. 2703-R., dated the 7th April, 1951, to take up relief measures. The amount spent on relief during 1951-52 was as follows :—

Subdivision.	Gratuitous relief.	Fire relief.	Flood relief.
	Rs. a. p.	Rs. a. p.	Rs. a. p.
Sadar ..	17,431 0 0	10,498 0 0	..
Nawada ..	11,555 0 0	3,655 0 0	..
Jahanabad ..	10,868 3 3	3,655 4 9	610 6 0*
Aurangabad ..	14,316 6 9	4,077 0 0	..

*Actually there was no flood in Jahanabad subdivision. This amount was distributed among those sufferers whose houses were damaged due to heavy rains in the year 1951-52.

The statement below shows the amount allotted to the respective subdivisions for 1952-53 and there were very little savings :—

Subdivision.	Amount allotted for—	
	Gratuitous relief.	Fire relief.
	Rs.	Rs.
Sadar	36,000	11,000
Aurangabad	22,000	4,000
Jahanabad	22,000	2,000
Nawada	22,000	7,000

Besides this a sum of Rs. 39,606-4-0 was also received from the Government in the Revenue Department out of the donations received from private individuals for relief works in the scarcity affected areas of Bihar. This sum was to be spent for distribution of food in the worst affected parts of the district. Out of this a total sum of Rs. 27,281-11-0 had been spent. Agriculturists' loans and land improvement loans were liberally distributed to help the small cultivators and the middle class families in the distressed areas. Repeated failure of crops had affected their purchasing capacity and most of them consumed their small stock of seed grains. Agriculturists' loans were very much in demand by this class of people. The Sub-Deputy Magistrates who were designated as the Charge Superintendents and had been earlier associated with the preparation of lists of affected people, were detailed out to each police-station for the distribution of the loans. *Taccavi* loans were distributed at each thana headquarters and other convenient places in the interior of the thana just before the agricultural operations were started. The statement below will indicate the subdivisionwise expenditure incurred under the head Agricultural Loans and Land Improvement Loans in the years 1951-52 and 1952-53 :—

Subdivision.	Agricultural loans.		Land Improvement loans.	
	1951-52	1952-53	1951-52	1952-53
	Rs.	Rs.	Rs.	Rs.
Sadar ..	3,34,000	7,40,325	15,750	5,920
Jahanabad ..	1,70,000	4,99,655	6,220	12,125
Aurangabad .	3,31,000	7,32,200	1,450	7,625
Nawada ..	3,90,000	6,19,020	14,600	1,000
Through Additional Subdivisional Officer.	76,850	18,850	88,045	1,14,480
Total ..	13,01,850	26,10,050	1,26,065	1,41,150

Another major problem was to find employment for the landless labourers in scarcity areas. With a view to give relief in this direction, repair work of *ahars* and *pains*, desilting of tanks, construction of wells,

repair of roads and construction of village roads were taken up. The figures below give the number of irrigation projects taken up in the district and amount spent :—

Subdivision.	1951-52. Number of schemes.	1951-52. Amount spent.	1952-53. Number of schemes.	1952-53. Amount spent.
		Rs. a. p.		Rs. a. p.
Sadar ..	8		61	2,15,486 3 0
Jahanabad ..	1		22	88,274 1 0
Aurangabad ..	10	1,58,673 14 6	32	51,817 0 0
Nawada ..	17		21	74,108 0 0
		Total ..		4,29,595 4 0

The fund was allotted by Government in the Revenue Department.

The Local Self-Government Department had also allotted fund for the construction and repair of village roads in the scarcity area. The statement below shows the number of such roads taken up and amount spent :—

Year.	Number of roads taken up.	Amount spent.
		Rs.
1951-52	7	1,25,567
1952-53	11	1,11,706

The River Investigation Division and the Agriculture Department took up some major and medium irrigation schemes in the district and they also provided some employment to the landless labourers.

A particular feature of the distress of 1950—52 was scarcity of drinking water. To meet this problem Government had allotted funds for the construction of wells in scarcity areas wherever there was such need and particularly for the use of Harijans. A sum of Rs. 47,443-8-0 was spent for the construction of 65 *pucca* wells distributed as follows :—Sadar 10, Jahanabad 21, Aurangabad 22 and Nawada 12.

An additional sum of Rs. 3,009 was allotted in the year 1952-53 for completion of the wells that could not be completed in 1951-52.

The Local Self-Government Department had also made provision for the sinking of tubewells. A sum of Rs. 40,000 was spent in 1951-52 for sinking 69 tubewells distributed as follows :—Sadar 24, Jahanabad 15, Aurangabad 17 and Nawada 13.

The Agriculture Department was utilized for a number of open boring in wells in 1952-53. A sum of Rs. 20,000 was allotted by the Government for this purpose. The Agriculture Department executed

open boring in 33 wells distributed as follows :—Sadar 11, Jahanabad 4, Aurangabad 10 and Nawada 8.

As vegetation had dried up, there was a certain amount of scarcity for fodder for the cattle, particularly in the areas of Sherghati, Barachatty, Paraiya, and Fatehpur thanas in Sadar subdivision, Pakribarawan in Nawada subdivision and Nabinagar in Aurangabad subdivision. Collection of hay from the reserve forests in the subdivisions of Sadar, Nawadah and Aurangabad was allowed without payment of any charges. The scarcity of fodder disappeared owing to general rainfall by the middle of July, 1952.

Proper provision for checking the outbreak of epidemics was made. The District Health Officer, Municipal Health Officers and the Gram Panchayats worked in the scarcity areas and due to their efforts there was only the epidemic of cholera in certain parts of the district and it was brought under control. At convenient places distributing centres for medicines were set up. Skimmed milk supplied by the United Nations Organisation and Red Cross Society was distributed through the agency of Milk Society Centres in all the scarcity affected areas. This humanitarian work was carried out both in 1951-52 and 1952-53.

Hailstorms.

Sporadic hailstorms are not uncommon in this district. On the night of the 26th November, 1948 at about 2 A.M. there was a severe hailstorm. There were three showers of hail after brief intervals. The area affected by the hailstorm was fairly big and the accumulation did not melt away for two days on account of the cloudy weather. The hailstorm was accompanied and followed by heavy showers.

The hailstorm affected the crops. A survey was made to assess the damages caused by the hailstorm in the district. The following figures were reported :—

Police-Station.	Number of villages affected.	Approximate population affected.	Paddy affected.	Rabi affected.	Landless labourers affected.
1	2	3	4	5	6
			Acres.	Acres.	
1. Kutumba ..	59	13,370	6,450	4,102	1,858
2. Nabinagar ..	118	34,371	7,211	14,849	10,219
3. Aurangabad	18	1,695	915	2,205	1,086
4. Imamgunj ..	75	37,575	11,274	2,212	17,551
5. Dumaria ..	28	1,214	1,324	870	755
Total ..	298	88,225	27,174	24,238	31,469

Rs. 25,000 was allotted to the district for gratuitous relief and Rs. 1,07,000 as agriculturist loans for the affected areas. Gram and wheat seeds were also distributed in the areas affected by the hailstorm.

CHAPTER XI.

MEANS OF COMMUNICATION.

The District of Gaya has now got a good network of roads. The roads are maintained by several agencies, namely, the national highway roads maintained by the Central Public Works Department, provincial highway roads maintained by the Public Works Department of the State Government, roads maintained by the District Board, roads maintained by the Local Boards and the roads maintained by the several Municipalities. The famous Grand Trunk Road which is a national highway runs through the district of Gaya for a length of 68 miles. Besides roads, there are railways connecting the different parts of the district. Communication by water is not of so great importance as many of the rivers run dry in the summer. The district is also well advanced from the point of view of postal communication. There is a first class aerodrome about 7 miles from the city of Gaya. There is also a wireless station for Government purposes.

Before coming to a description of the present means of communication it is necessary to give a picture of the means of communication in the past. Buchanan Hamilton who toured the district of Gaya in 1811-12 has left a description which is not very flattering to the means of communication at that time. The quotation from Buchanan Hamilton mentioned in the old District Gazetteer of Gaya by O'Malley is given here.

" During the rainy season," he says, " all internal commerce is at a complete standstill as the roads are then so bad as not to admit of even cattle travelling with back-loads. I have seen no country that could be called at all civilized, where so little attention has been paid to this important subject, and even in the vicinity of the jails, where many convicts sentenced to labour are confined, very little has been done. The cross roads from market to market are those which are chiefly wanted, and no one who has not seen the condition of these could believe that a country so extremely populous and rich, and having such occasion for land conveyance, could be so ill provided. The object in such roads is not to enable gentlemen to drive their curricles, but to enable cattle carrying back-loads to pass at all seasons from one market to another, and in the fair season to enable carts to do the same."

The next authentic account of the roads is found in the memoirs of the administrators during the movement of 1857. At that time it appears that the Grand Trunk Road was quite well developed and formed an important artery. At a distance of every 10 miles or so there used to be a *chatti* or *sarai* which was a halting place for the travellers. There used to be shops and eating houses at the *chattis*. Bullock cart trains used to run on the Grand Trunk Road. Government used to run the bullock cart trains which were given some sort of protection by *sowars* carrying naked swords. The portion of the Grand

Trunk Road between Danua and Bhalua was a notorious area for the dacoits. Two brothers Danua and Bhalua used to operate from the two opposite sides of this road and travellers used to be waylaid. The Grand Trunk Road was frequently used for military movements. There used to be frequent route-marches of the military on the Grand Trunk Road. This road was practically the life-line for the administration, so far military movements were concerned, during the movement of 1857. The administration of the District of Hazaribagh practically fell back to Bagodar on the Grand Trunk Road for a few months. The old English Correspondence in the middle of the nineteenth century available in Gaya Record Room shows that for sometime a private bullock cart train company known as Hindustan Bullock Carts used to run their vehicles on the Grand Trunk Road.

The other important road was Patna-Gaya Road. This road was used both for passenger and trade traffic. It appears that till 1857 excepting these two roads, namely, Grand Trunk Road and Patna-Gaya Road there was not much improvement in the other roads. Difficulties of the administration for moving the military or the police and supply were very considerable during the days of 1857 movement because of the bad condition of the roads. In the District Gazetteer of Gaya by O'Malley, published in 1906, it has been mentioned: " The Collector, in his account of the events of 1857, speaks of the difficulty he had in supplying the indents made on him for carriage; all transport," he said, " was carried on by means of small pack-bullocks, useless, on account of their size, for military purpose; he could hire no carts, and so had to make them. Altogether 85 carts were supplied in this way, and the fact that it was found impossible to hire such a small number of carts is a striking proof of the absence of good roads in the interior."

O'Malley traced the development of road communications in the district of Gaya as follows:—

" The present system of roads is a creation of the last half century. Fifty years ago the only road by which a traveller could go to Calcutta was the Grand Trunk Road, the only means of conveyance were the relays of carriages provided by various contractors, and the state of the country was so unsettled that constables had to be stationed in stage-huts built at short intervals.

" To the north the principal route open to traffic was the Patna-Gaya Road along which the railway now passes, but this was unmetalled and in the rainy season communication with Patna was almost entirely interrupted.

" During the famine of 1866, when it was the one channel through which food could be brought in to feed the starving people, it was impossible, the population was cut off from supplies and the severity of the famine was consequently aggravated. By 1875 this road had been metalled throughout its length, and there were but two metalled roads,

the Grand Trunk Road and the Bihar-Rajauli Road. Three other roads only were considered of sufficient importance to deserve separate mention, viz., those from Gaya to Daudnagar, to Sherghati, and to Nawada, and of the 97 miles they covered only 16 were metalled. Besides these, there were 8 other unmetalled roads of less importance with a total length of 163 miles, and most of these had been constructed or put into working order during the famine of 1874."

The three paragraphs quoted below are also from the old District Gazetteer of Gaya by O'Malley, published in 1906. They show the condition of the roads till about 1906:

" At the present time, the district is intersected by a number of excellent roads which place every part of it within easy reach of the markets. The expenditure on original works during the quinquennium 1900—04 has been Rs. 3,19,000 and on repairs Rs. 3,64,000; and Gaya is now richer in metalled roads than any district in the Patna Division except Shahabad. The District Board maintains 30 metalled roads, 69 unmetalled roads and 193 village roads with a length of 1,63,715 and 628 miles, respectively, and in addition to these there are 67 miles of metalled and 168 miles of unmetalled roads in the charge of the Public Works Department. The most important of these roads is the Grand Trunk Road, maintained from Provincial funds, which passes through the south of the district for a distance of 65 miles.* It enters Gaya from the Hazaribagh district near Bhalua, and leaves it by a great causeway in the bed of the Son at Barun, crossing on its way the broad streams of Mohana, Morhar, Batane and Punpun, and passing the trade centres of Barachatti, Sherghati and Aurangabad. The other roads of greatest importance are those running from Gaya to various parts of the district, such as that joining the Grand Trunk Road at Dobhi and the roads to Daudnagar and to Sherghati, the latter and its continuation to Imamganj and Dumaria being the chief line connecting Gaya and Palamau before the opening of the new line of railways from Barun to Daltonganj. Some roads leading from Gaya, which were formerly the principal trade routes, such as those to Aurangabad, Jahanabad and Nawada, have now lost much of their importance owing to the railway lines which run parallel to or along side them, though they still serve a useful purpose as feeder roads. In the interior traffic is heaviest along the road from Jahanabad to Arwal (21 miles) and that running for 24 miles from Rajauli to Nawada and thence across the border at Kharhat to Bihar, which brings down the produce of the hills.

" Much of the internal trade of the district is still carried very largely by pack-bullocks, as the villages off the roads are not accessible to carts in all months of the year. The irrigation channels spread out in all directions, and the nature of the soil, which being largely composed of clay, becomes very heavy when wet, precludes bullock carts from travelling about with the same ease and freedom as in North

* The mileage of G. T. road in this district is actually 68 miles. (P.C.R.C.)

Bihar. It is not until the cold weather that the interior of the country is opened out to them, and during the rains pack-bullocks ply to and from the villages. They are also largely in request in the broken hilly country to the south, where the only carts in use are low, strong carts with solid wooden wheels suitable for the rough country which they have to cross. Elsewhere the carts in use are similar to those used in other parts of Bihar. The light springless carts known as *ekkas* are common, and along a few roads away from the railway there are camel carts carrying passengers and goods, Gaya being one of the districts furthest south in which camels thrive and can be usefully employed.

" Great activity has been shown in recent years in planting road-side avenues along the principal roads. In the quinquennium ending in 1904-05 the expenditure on the planting of trees and the establishment of nuseries was greater than in any other district in the Division. It is estimated that 138 miles of roads require to be planted, though it is doubtful if any road can be said to have been completely planted, as the avenues are seldom continuous for a complete mile, and there are many gaps where the trees have died out. A programme has been prepared, under which 69 miles are to be planted by the end of 1907-08, and this programme is being worked up to."

Since the publication of the last District Gazetteer there has been a phenomenal development of the means of communication. There has been an expansion of roads and now the district has got a network of good metalled roads.

National Highway Roads.

There are two roads known as the National Highway no. 2 and National Highway no. 31. National Highway no. 2 is Grand Trunk Road which has a length of about 68 miles within the district. The other National Highway Road is Bihar-Nawada-Rajauli-Singrawan section of Patna-Ranchi Road with a length of 31.6 miles.

The Grand Trunk Road is the most important inter-state artery. It enters Gaya district from the Hazaribagh district side near Bhalua and leaves it by a great causeway in the bed of the Sone at Barun. Crossing on its way the streams of Mohana, Morhar, Lilajan, Batane and Poonpoon the road passes the important villages of Barachatty, Sherghati, and Aurangabad. The last two places, Sherghati and Aurangabad, are townships. Aurangabad is the headquarters of the subdivision bearing the same name.

The Bihar-Nawada-Rajauli-Singhrawan section of the Patna-Ranchi Road has cut out considerably the road distance from Patna to Ranchi. Previously the motoring route from Patna to Ranchi was *via* Nawada, Gaya and Hazaribagh. The road from Nawada to Rajauli existed before and the hill section was constructed later.

There are 14 miles of hill section on this road from Rajauli to Kodarma.

Public Works Department Roads.

The following roads have been provincialised and are being improved by the Public Works Department of the State Government, in accordance with the Five-Year Plan :—

Serial no.	Names of roads.	Classification.	Mileage.	Approved cost in lakhs of rupees.
1.	Jahanabad-Ekangarsarai.	Provincial Highway.	12·00	21·19
2.	Nawada-Gaya ..	Ditto	37·75	6·63
3.	Gaya-Dobhi ..	Ditto	20·25	3·68
4.	Dobhi-Chatra (up to district border).	Ditto	7·12	5·10
5.	Nawada-Pakribarawan.	Ditto	19·25	3·79
6.	Harihargunj-Aurangabad.	Ditto	16·00	6·70
7.	Gaya-Jahanabad	Major District	29·40	18·33
8.	Road connecting Bodh-Gaya with Gaya-Dobhi road.	Provincial Highway.	2·10	0·34
			141·87	65·76

The Jahanabad-Ekangarsarai Road is 12 miles long and forms a part of the Jahanabad-Ekangarsarai-Bihar Road. It has been classified as provincial highway. The approved cost of improvement of the Jahanabad-Ekangarsarai Road is Rs. 21.19 lakhs. The road starts from the junction of Patna-Gaya Road near Jahanabad Railway station and terminates near river Bhoothiron, the border of Patna and Gaya. The alignment follows the old road up to 9 miles near village Gandhar whence for 3 miles the road is almost new up to Gaya border. The road crosses the Phalgu, Bhoti and Dardha rivers. The alignment runs through highly cultivated areas and touches the two rail heads, namely, the Eastern Railway station at Jahanabad and the Fatuah-Islampur Light Railway Station at Ekangarsarai.

The Nawada-Gaya Road is a provincial highway and is 37.75 miles long. It forms a part of the Gaya-Nawada-Pakribarawan-Sikandara Road. The road crosses the Phalgu, Paimar and Mangoora rivers. Approved cost of improvement of this road amounts to Rs. 6.63 lakhs.

The Gaya-Dobhi Road is 20.25 miles long and is a provincial highway. It was taken over from the Gaya District Board in 1949. The road starts near the Gaya Electric Power House and meets the Grand

Trunk Road in mile 285 and forms the nearest route to Grand Trunk Road from Gaya town. Approved cost of improvement of this road amounts to Rs. 3.68 lakhs and all works of improvement have been completed. The road continues beyond the district border *via* Balumath.

The Nawada-Pakribarawan Road is 19.25 miles long and has been classified as provincial highway. The road has been improved at a cost of Rs. 3.79 lakhs.

The Hariharganj-Aurangabad Road is a provincial highway, nearly 16 miles in length and is part of the road which leads on to Daltonganj beyond the district boundary. It takes off from the Grand Trunk Road near Aurangabad and links Hariharganj, both the towns being important commercially. The road was taken over from the District Board in 1950. There is a screw pile bridge in mile 8/III. The sanctioned cost of improvement of this road is Rs. 6.70 lakhs.

The Gaya-Jahanabad Road has been classified as a major district road and is 29.40 miles in length. It connects the two important towns serving a fertile country with dense population. The road is being improved at an approved cost of 18.33 lakhs.

The Dobhi-Chatra Road is nearly 6 miles long and is a provincial highway. It forms a part of the Gaya-Dobhi-Chatra-Balumath Road. It is being improved at an approved cost of Rs. 5.10 lakhs.

The road connecting Bodh-Gaya with the Gaya-Dobhi Road is also a provincial highway. Its total length is 2.10 miles. It is being improved at an approved cost of Rs. 0.34 lakh.

A permanent road bridge was constructed in 1948 over the Poonpoon river in mile 331 of the Grand Trunk Road at a total cost of Rs. 9,67,019 out of which a sum of Rs. 4.07 lakhs was met from the Central Road Fund (Ordinary).

District Board Roads.

The District Board maintains 43 metalled roads, 12 partly metalled and partly unmetalled roads, 63 unmetalled roads and 268 village roads with a length of 233 metalled and 874 unmetalled, 654 *katcha* and 26 miles of moorum roads. The expenditure on original works from the District Board during the quinquennium 1946—1951 has been Rs. 2,62,748 and on repairs Rs. 34,23,927. The annual expenditure of the District Board for the maintenance of the roads during the years following 1951 are as follows :—

Year.	Amount. Rs.
1951-52	9,11,620
1952-53	8,18,992
1953-54	6,94,692
1954-55	8,06,541
1955-56	5,94,426

The improvement of the roads has led to an enormous development of the internal trade of the district. Although much of the internal trade is still carried on through pack-bullocks on the village roads, the faster vehicles like motor trucks are also largely used. There has been no census of the bullock-carts within the district of Gaya. But there can be no doubt that there are thousands and thousands of them. A very small percentage of the bullock carts are now fitted up with pneumatic tyres. In villages the soil is largely composed of black clay and in the rainy season the soil becomes very heavy and prevents bullock carts from travelling fast. It is only in the cold dry and fair weather that the interior of the country is opened to all kinds of vehicles. There are now about 200 trucks and almost the same number of buses operating within the district of Gaya both for goods and passenger traffic. The vehicles are calculated to cover roughly 1,00,000 miles a day. The passengers approximately carried by buses other than Rajya Transport vehicles every day are near about 3,570. It is reported that the trucks carry daily about 15 thousand maunds of merchandise. The main routes covered by the public motor vehicles are :—

(1) Grand Trunk Road.
(2) Patna-Ranchi Road.
(3) Dobhi-Nawada Road.
(4) Gaya-Jahanabad-Arwal Road.
(5) Gaya-Tekari Road.
(6) Gaya-Khizersarai-Islampur and Sarbahda Road.
(7) Gaya-Daudnagar Road.
(8) Gaya-Nabinagar Road.
(9) Gaya-Imamganj Road.
(10) Gaya-Fatehpur Road.
(11) Gaya-Hunterganj Road.
(12) Gaya-Chatra Road.
(13) Gaya-Ranchi Road.
(14) Gaya-Dhanbad-Purulia Road.
(15) Gaya-Monghyr-Deoghar Road.
(16) Gaya-Khatangi Road.
(17) Gaya-Ushas-Dehra Road.
(18) Gaya-Dehra Road.

The chief merchandise transported by the trucks are rice, *gur*, lac (*chapra*), stone-chips, potato, cauliflower, *biri*-leaves, fire-wood and coal. Goat is the main livestock which is transported to Calcutta.

There is practically no competition between motor transport and railway or water transport. Only the perishable goods, such as cauliflowers, mangoes and potatoes are preferred to be transported by trucks.

Local Board Roads.

The Local Boards of Sadar, Nawada, Jahanabad and Aurangabad maintain the following length of Local Board roads :—

Name.	Mileage.								
	Metalled.			Unmetalled.			Village roads.		
	Miles.	Furlongs.	Yards.	Miles.	Furlongs.	Yards.	Miles.	Furlongs.	Yards.
1. Sadar Local Board ..	1	1	0	217	1	57	72	6	12
2. Nawada Local Board ..	2	4	115	61	7	188	139	0	49
3. Jahanabad Local Board ..	0	5	28	56	6	191	86	6	6½
4. Aurangabad Local Board ..	7	4	50	94	0	68	152	1	163

Municipal Roads.

The following length of roads are maintained by different Municipalities in the district of Gaya :—

Name.	Mileage.	
	Metalled.	Unmetalled.
1. Gaya Municipality ...	32.16	3.3
2. Daudnagar Municipality ...	2	3
3. Tekari Municipality ...	1.50	3.50

Union Board Roads.

The roads maintained by the Union Boards are as follows :—

Name of Union Boards.	Mileage.
Kako	7.25
Jamhore	3
Nabinagar	1.50 1 Furlong.
Warsaliganj	4
Imamganj-Raniganj	4 1.25
Arwal	12.50
Rajauli	3

Roadside Arboriculture.

O'Malley's observations regarding roadside arboriculture till 1904-05 has been quoted elsewhere. It is felt that there has not been a satisfactory progress as many important roads like Gaya-Nawada, Gaya-Dobhi, Gaya-Sherghati-Imamganj are still without a regular avenue. It is estimated that about 300 miles of roads still require to be planted.

Rajya Transport.

Means of road transport *(bus)* carrying passengers has been nationalised in some of the districts of the State and the Department has been named Rajya Transport. A Rajya Transport Depot was established in Gaya on the 1st April 1954. Earlier to this passenger traffic was carried by private licensees. Even at present Rajya Transport is not run on monopoly basis as side by side private buses are also allowed to ply. In certain routes the number of Rajya Transport vehicles exceed the number of privately run vehicles but in some of the routes the case is just the reverse. The Rajya Transport on the average carries about 6,000 passengers per day. The following table gives the routes which are covered by the Rajya Transport, number of buses plying, total number of trips per day, important stations and route mileage :—

Name of route.	Number of buses plying.	Mileage.	Total number of trips per day.	Important stations.
1. Gaya-Khizersarai ..	3	16	18	Manpur.
2. Gaya-Aurangabad ..	6	52	12	Deo, Sherghati.
3. Gaya-Bodh Gaya and Barachatty.	1	28	4 2	Bodh Gaya. Barachatty.
4. Gaya-Sherghati ..	1	24	6	
5. Gaya-Chatra ..	1	76	2	Dobhi, Chauparan.
6. Gaya-Nawada ..	6	36	24	Wazirganj and Hisua.
7. Gaya-Daudnagar ..	4	76	8	Dobhi, Sherghati, Aurangabad railway station.
8. Gaya-Tekari-Mow ..	5	20	30 6	Tekari. Mow.
9. Gaya-Warsaliganj ..	1	48	2	Hisua, Nawada.
10. Gaya-Sectar ..	1	32	2	
11. Gaya-Ranchi ..	4	140	4	Barhi, Hazaribagh, Ranchi Road Railway Station, Ramgarh.
12. Sone Nagar-Daudnagar	1	38	2	
13. Aurangabad-Daudnagar	1	24	2	
14. Deo-Daudnagar ..	1	34	2	
15. Nawada-Patna ..	3	72	6	Bihar Sharif, Bukhtiarpur.
16. Nawada-Sheikhpura ..	2	47	4	
17. Nawada-Bihar ..	1	22	4	

There are three depots in the district at Gaya, Nawada, and Aurangabad respectively, Gaya being the headquarters. Each depot has got a number of staff of various categories, from Gazetted Officers down to menial staff.

The approximate annual income of Rajya Transport in the district of Gaya is calculated to be Rs. 20,21,000, whereas the current expenditure is Rs. 8,15,000. The item of expenditure does not include the expenditure of capital nature and depreciation.

There is no distinction of classes in the Rajya Transport buses. The rate charged is $7\frac{1}{2}$ pies per mile in Gaya District except on trans-district-services where 6 pies per mile is charged. In addition to these $12\frac{1}{2}$ per cent of transport tax is also charged. Earlier to Rajya Transport private buses used to charge this rate from third class passengers.

Among the road-transport vehicles in urban areas particular mention has to be made of the cycle rickshaws and the hand-propelled rickshaws which are in use since the last ten years. All the municipal towns and the townships like Aurangabad, Nawada, Jahanabad, etc. have now got a large number of rickshaws which offer a quick communication for short distances. There are only a few hackney carriages in the town of Gaya. Hackney carriages and hackney *ekkas* (single pony drawn light vehicles) are fading out owing to the large increase in motor cars, rickshaws and motor buses. There are some motor cycles and very few auto-rickshaws in the district. The number of taxis which are confined to the towns of Gaya, Aurangabad, Nawada and Jahanabad, is very few.

Railways.

In the old District Gazetteer of Gaya, published in 1906, it is mentioned : " The district is singularly well served by railways, which have made the headquarters station the centre of a number of radiating lines and of a busy railway system." The Patna-Gaya Railway which runs in the north was opened in the year 1876. It connects Gaya with the main line of the East Indian Railway (now Eastern Railway) at Patna Junction. $34\frac{1}{2}$ miles of it and 6 stations excluding Gaya fall within the district. The stations are :—

(1) Chakand.
(2) Bela.
(3) Makdumpur.
(4) Tehta.
(5) Jahanabad Court.
(6) Jahanabad.

To the east, the South Bihar Railway runs east from Gaya to Lakhisarai through the Nawada subdivision. The South Bihar Section was opened in 1895, 58 miles of the line and 9 stations falling within the district. The stations are as follows :—

(1) Paimar.
(2) Manpur.
(3) Karjara Halt.
(4) Wazirganj.
(5) Jamnawan.
(6) Tilaiya.
(7) Nawada.
(8) Baghi Bardih.
(9) Warsaliganj.

The third line, the Grand Chord Section, was opened in 1900 which connects Gaya with Mughalsarai in the west. It runs through the Aurangabad subdivision to Mughalsarai, 51 miles of the line and 9 stations falling within the district. The stations are :—

(1) Kastha.
(2) Paraiya.
(3) Guraru.
(4) Ismailpore.
(5) Rafiganj.
(6) Jakhim.
(7) Phesar.
(8) Auraganbad Road.
(9) Sone Nagar.

The fourth section in the south-west, the Barun-Daltonganj Railway, takes off at Barun on the Son, and passing by Nabinagar runs a distance of $23\frac{1}{4}$ miles before it enters the Palamau district. This section was opened in 1909. Two stations, Ankora and Nabinagar, fall within the district.

The fifth section was completed in the year 1906 and runs through the south-east of the district from Gaya to Dhanbad. 34 miles of the line and 5 stations fall within Gaya district. The stations are :—

(1) Manpur.
(2) Bandhura.
(3) Tankuppa.
(4) Paharpur.
(5) Gurpa.

This with the Mughalsarai-Gaya line forms the Grand Chord line to Calcutta.

The present building of Gaya Railway station was constructed in 1906 and re-built with extensions in 1956. The construction of the railways gave Gaya an important communication to cities like Calcutta, Patna and Delhi. It is situated at a distance of 341 miles from Calcutta *via* Patna and 292 miles from Calcutta by the Grand Chord Section. Gaya is also connected with the main line of Patna and Kiul by the Patna-Gaya and Gaya-Kiul branch lines respectively.

Gaya has its importance both as a place of great pilgrimage for the Hindus and the Buddhists as well as from the commercial point of view. It is a junction station now on the Eastern Railway (old East Indian Railway) system. The railway colony is an important part of the town occupying about one-third area. The railway colony has houses for about three thousand staff. It has its own water supply, electric power house and hospital. At the station about 86 goods trains and 30 mail, express and passenger trains are daily dealt with. Each goods train consists of about 60 wagons on the average.

The turn-over of passengers, goods and the average number of wagons dealt with in the yard from the year 1948-49 to 1953-54 is given below :—

Passengers.

Year.	Outward.		Inward	
	Number.	Earnings.	Number.	Earnings.
		Rs.		Rs.
1948-49 ..	14,50,864	28,09,549	16,68,902	32,47,114
1949-50 ..	16,42,096	29,45,638	16,59,560	30,01,838
1950-51 ..	18,08 992	30,68,124	14,06,463	26,82,134
1951-52 ..	14,61,427	30,11,332	14,66,700	29,33,481
*1952-53 ..	11,68,428	26,89,330	12,86,919	..
*1953-54 ..	15,67,263	27,71,738	13,91,593	.

GOODS (*including coal*).

Year.	Outward.		Inward.	
	Tonnage.	Amount.	Tonnage.	Amount.
		Rs.		Rs.
1948-49 ..	35,300	3,74,910	2,11,342	19,20,214
1949-50 ..	78,994	8,79,440	2,18,109	24,30,543
1950-51 ..	74,417	8,34,471	2,25,795	25,77,441
1951-52 ..	64,108	6,48,723	2,92,240	31,70,257
*1952-53 ..	75,482	9,26,533	1,31,391	..
*1953-54 .	75,900	9,91,762	2,75,130	..

Number of wagons dealt with in the yard are :—

1949-50	...	...	...	1,48,895
1950-51	...	...	...	1,49,424
1951-52	...	...	...	1,67,465
1952-53	...	...	...	1,67,465
1953-54	...	...	...	1,67,980
1954-55	...	...	...	1,78,933

There are 7 passengers' platforms including one for pilgrims. There are 2 goods-shed platforms for loading, unloading and four for transhipments.

Booking for passengers at Gaya is kept open for 24 hours. There are well-equipped refreshment rooms, tea stalls, sweatmeat vendors' stalls and waiting rooms for different classes of passengers. Four well furnished retiring rooms have been added in 1956. Gaya is also the headquarters of a relief train with a medical van for emergency use and it is kept stabled in loco yard for the quick turn down of the same.

* Originating basis.

The inward traffic of goods mainly consists of fire-wood, coal, marble stones, hardware and steel, lime, piece goods, cloth, stationery, paper, grains, sugar, timber, bamboo, petrol, kerosene oil and oil-seeds. The outward traffic consists of jaggery, molasses, vegetables, including cauliflowers, potatoes, onion, livestock, military stores, grains and pulses, oil-cake, fodder, manures, petrol, kerosene oil and oil-seeds, hides, stone-chips, ballast, etc.

There is a big turn-over of passenger traffic during *pitripaksh mela* which is held every year between the months of September and October.

The total number of inward and outward passengers and earnings during the *pitripaksh mela* for the years 1950 to 1955 are as follows :—

Inward.

Year.	Number of passengers.	Earnings.		
		Rs.	a.	p.
1950 ...	1,42,913	4,23,360	8	0
1951 ...	1,15,417	3,76,006	1	0
1952 ...	98,161	3,42,540	9	9
1953 ...	99,210	2,79,375	7	0
1954 ...	90,673	2,35,808	1	3
1955 ...	1,00,390	3,58,229	8	3

Outward.

Year.	Number of passengers.	Earnings.		
		Rs.	a.	p.
1950 ...	2,81,565	10,40,888	14	3
1951 ...	2,37,802	10,80,656	15	0
1952 ...	1,08,500	3,59,963	0	0
1953 ...	1,25,562	4,50,181	0	0
1954 ...	1,04,292	3,66,933	0	0
1955 ...	1,16,019	4,78,467	0	0

WATER COMMUNICATION.

There has not been much change regarding water communication from the days when the last District Gazetteer was published in 1906. It was mentioned there : " None of the rivers, except the Son, are navigable, and navigation on that river is intermittent and of little commercial importance. In the dry season the small depth of water prevents boats of more than 20 maunds proceeding up-stream, while the violent floods in the rains equally deter large boats, though boats of 500 or 600 maunds occasionally sail up it. Except one or two streams which retain a little water in the dry season, the rivers are only filled during the rains, and even then the water passes off in a few days. When they are in flood, they quickly become unfordable, and, as a rule, no boats are obtainable, except at the ferries which are few and far between. The country people provide a ready substitute in the

shape of light rafts, called *gharnais*, made of light framework of bamboos supported on inverted earthen-ware pots (*ghara*). Besides this, the District Board maintains ferries across the larger rivers, where they are not bridged. The most important ferry is that across the Son from Daudnagar to Nasirganj in Shahabad."

A small paddle steamer used to ply on the Patna-Gaya Canal carrying goods but the development of motor traffic has led to the closure of this steamer service.

Postal Communication.

In the last District Gazetteer of Gaya the following paragraph occurs regarding postal communication :—

" There are altogether 712 miles of postal communication and 76 post offices in the district. The number of postal articles delivered in 1904-05 was 10,95,648, including letters, postcards, packets, newspapers and parcels; the value of the money orders issued was over 15 lakhs and of those paid nearly 24 lakhs and the total amount of Savings Bank deposits was Rs. 2,10,000. There are also 8 telegraph offices, from which 21,800 messages were issued in the year; these offices are situated at Gaya, Arwal, Aurangabad, Barun, Daudnagar, Jahanabad. Nawada and Tekari."

There has been an expansion in postal communication. At present there is postal communication of 200 miles by rail, 400 miles by buses and 500 miles by runners. The average traffic handled by post-offices in the entire district of Gaya is given below :—

(1) Volume of letters handled annually—2,50,05,760.
(2) Volume of money orders handled annually—7,25,244.
(3) Volume of Express letters handled annually—10,000.
(4) Savings Bank—

Average yearly Deposits—23,660 of amounts—Rs. 40,23,917-8-9.

Average Yearly Withdrawals—16,903 of amounts—Rs. 41,64,250-11-9.

(5) National Savings Certificates—

Average yearly Deposits—4,981 of amounts—Rs. 6,78,762-0-0.
Average yearly Discharges—463 of amounts—Rs. 19,966-5-0.

(6) Defence Savings Certificates—

Average Annual Deposits—Nil of amounts—Nil.
Average Annual Discharges—197 of amounts—Rs. 9,981-5-0.

The expansion was accelerated by the First Great World War. A number of post-offices were opened under the post-war schemes and since then the expansion has continued. From the beginning of 1932 with the growth of business the postal traffic increased to a considerable extent necessitating the opening of more post-offices in towns as well

as in the rural areas. After the end of the Second Great World War in the year 1945 the Government of India in the Department of Communication and Air launched a programme for opening rural post-offices on an extensive scale. Each village having a population of 2,000 or more was to have a post-office under the scheme and as the result of the implementation of this policy the number of post-offices has enormously increased. At present there are 279 post-offices in the district, including 17 telegraph offices. Out of this about 25 post-offices are in urban areas while the remaining are rural post-offices. It could now be said that almost all the villages having a population of 2,000 and above according to 1951 census have got a post-office.

There has also been a great development in the direction of telephone communication. At present there is a telephone exchange at Gaya with a large number of subscribers. The Gaya Telephone Exchange has got 200 lines non-multiple central battery board. The capacity of the exchange has been increased to 300 by installing 300 lines central battery multiple boards for which the building has been extended.

There are public call offices at Rafiganj, Bodh-Gaya and Aurangabad. The public call office at Rafiganj was opened on the 21st May, 1953 connected to general trunk system from Gaya and Dalmianagar Telephone Exchanges. Bodh-Gaya Public Call Office was opened on the 15th August, 1953. The public call office at Bodh Gaya also serves as a telegraph office and the message collected is passed on to the Gaya Telegraph Office for onward transmission. The Aurangabad Public Call Office was opened on the 30th September, 1953 and is connected to Dalmianagar Exchange.

Aeronautical Telecommunication.

The Aeronautical Telecommunication Station at the Civil Aerodrome, Gaya opened in 1933-34 provides telecommunication and radio navigation facilities to all air-crafts, including jet air-crafts. The air ground communication facilities include HF and VHF radio telephony and HF radio telegraphy. The radio aids to navigation include a high power non-directional radio beacon, a radio range for providing track guidance, HF and VHF direction finders and a radar responder beacon. The station also provides fixed telecommunication channels on both radio telegraphy and telephony to enable communication with other stations of the Civil Aviation Department.

There is a Government Wireless Station about 7 miles away from Gaya near the aerodrome.

CHAPTER XII

LOCAL SELF-GOVERNMENT

District Board

Barring the area covered by Municipalities, the local affairs in the rest of the district are managed by the District Board, either directly or through Union Boards and Local Boards. The functions of the District Board are maintenance of roads and bridges, primary and middle education, village sanitation, water supply, public health and management of ferries and pounds. The expenditure for this work is met by levying various taxes and grants from the State Government.

The District Board was established in the year 1897. Up to the year 1924, the District Magistrate used to be its *ex officio* Chairman. With the amendment of the Local Self-Government Act in the year 1923, the Chairman was elected. The old District Gazetteer reports that it had consisted of 21 members besides the *ex officio* Chairman. Out of these members, four were *ex officio* members, seven were nominated by the Government and only nine were elected. At present, it consists of 40 members, 30 of whom are elected and only 10 are nominated.

The chief source of income is the provincial rates. The statistical table for 4 years, i.e., from 1950-51 to 1952-53 and 1955-56, given below will show the principal sources from which this body derives its income and the objects on which it is spent :—

Income Schedule

Years.	Heads of Income.								
	Provincial rate.	Interest.	Education.	Medical.	Scientific and other minor departments.	Stationery and printing.	Miscellaneous.	Civil and Public Works.	Total.
1	2	3	4	5	6	7	8	9	10
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1950-51 ..	21,41,042	93,011	10,43,235	63,592	2,201	184	5,24,355	3,81,271	42,59,501
1951-52 ..	14,43,464	36,033	10,77,269	1,45,623	2,104	110	5,41,861	1,94,296	35,69,455
1952-53 ..	15,07,377	71,773	11,03,398	1,92,515	2,048	74	6,27,926	8,41,113	43,46,350
1955-56 ..	17,97,525	14,105	..	2,50,689	2,024	191	1,10,264	3,39,396	25,41,754

Expenditure Schedule

Years.	Heads of Expenditure.										
	Administration.	Police.	Education.	Public Health.	Medical.	Scientific and other minor Departments.	Superannuation allowances and pensions.	Stationery and printing.	Miscellaneous.	Public Works and Civil Works.	Total.
1	2	3	4	5	6	7	8	9	10	11	12
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1950-51	1,48,364	2,160	15,78,879	1,84,905	2,97,666	73,168	5,944	14,815	3,790	11,30,748	34,93,909
1951-52	1,71,171	1,476	16,97,855	2,39,138	3,02,791	59,665	47,782	4,446	12,814	12,15,852	37,52,990
1952-53	2,09,973	1,039	1,89,674	3,58,456	3,17,182	29,908	73,915	17,419	36,010	11,81,303	41,22,679
1955-56	1,74,545	8,095	7,99,100	3,29,993	3,59,034	89,818	30,989	15,062	7,263	13,59,325	31,73,230

The following statement will show the number of schools maintained by the District Board and the number of scholars :—

Types of Institutions.	Number of Institutions.		Number of Scholars.	
	For boys.	For girls.	Boys.	Girls.
1	2	3	4	5
Middle schools	85	2	10,670	233
Upper Primary schools	207	16	13,711	902
Lower Primary Schools	267	27	10,526	792

Local Boards

There are four Local Boards working under the District Board at the four subdivisional headquarters, i.e., Sadar, Nawada, Aurangabad and Jahanabad. Formerly, all the members of a Local Board were nominated by the Government and the Subdivisional Officer used to act as the *ex officio* Chairman. But since the year 1924, in order to make the Local Boards more democratic, the system of election has been introduced. Now-a-days the majority of the members are elected. The Sadar Local Board has 11 elected members and 4 nominated members. In Jahanabad and Nawada Local Boards, out of the total membership of nine for each, six are elected and three are nominated. Aurangabad Local Board consists of seven elected and three nominated members. The Local Boards were established at the same time when the District Board was established and receive annual allotment out of its funds, besides the taxes that they are empowered to levy.

The chief functions of the Local Boards are the maintenance of village roads, control of pounds and ferries and certain other minor

works, such as village sanitation and the upkeep of wells. They had also been entrusted with powers of varying extent with regard to primary education, for example, under the Jahanabad Local Board there were about 572 educational institutions. With the amendment of the Bihar Local Self-Government Act, the control of the Local Boards over the primary schools ceased from the year 1953-54. But wherever any other agency has not been able to take over the portfolio of education from Local Boards, the Local Boards are continuing to look after the educational institutions in that area. It is, however, to be remembered that this arrangement is merely temporary and is due to the fact that the process of transition has not been complete. In view of the establishment and spread of *Gram Panchayats* into the interior of the district, the Local Boards are losing much of their importance.

The income and expenditure for the four Local Boards for the year 1955-56 are as follows :—

	Income.	Expenditure.
	Rs.	Rs.
1. Sadar Local Board	2,45,912	2,01,848
2. Jahanabad Local Board	1,70,435	1,67,505
3. Aurangabad Local Board . ..	1,89,392	1,78,217
4. Nawada Local Board	1,43,020	1,22,102

Local Boards do not have any direct source of income. Funds are allotted to them by the District Board, Gaya.

Union Boards.

The Bihar and Orissa Village Administration Act of 1922 introduced Union Boards under Union Committees and brought a wider area under Local Self-Government. There are seven Union Boards in the four subdivisions of the district as shown in the list below :—

Subdivision.	Number of Union Board.	Name of Union Board.
Sadar	1	Imamganj-Raniganj Union Board.
Aurangabad ..	2	Jamhore Union Board and Nabinagar Union Board.
Nawada ..	2	Rajauli Union Board and Warsaliganj Union Board.
Jahanabad ..	2	Arwal Union Board and Kako Union Board.

The Union Boards have the same functions as the Local Boards. In some Boards, i.e., Imamganj, Raniganj, Warsaliganj and Rajauli, the judicial functions are not exercised. Unlike other districts, all the Union Boards in this district are not concerned with the task of primary education. The only two exceptions to this practice are the Jamhor and Rajauli Union Boards. The number of primary schools under the jurisdiction of Jamhor Union Board is 8 and that under the Rajauli Union Board is 4.

The income of the Union Boards is derived from *chaukidari* tax collected for maintenance of village police, union tax, contributions from the District Board, finance and grants from the State Government. According to the powers invested in the Board, it can collect the *chaukidari* tax upto the maximum of Rs. 12 per assessee and the union tax upto the maximum of Rs. 30, i.e., 2½ times of the *chaukidari* tax. On account of the general poverty of the public and in view of the fact that if the public is taxed to utmost, they would become hostile to the Boards, the Boards do not exercise their powers of taxing to the utmost, nor do they press relentlessly for the collection of arrears in cases of defaulters on account of distress. Consequently, they cannot undertake any ambitious scheme for improvement and they virtually remain the collecting and distributing agents of *chaukidari* tax, etc. Though the proportion of the *chaukidari* tax to the union tax is to be 1 :2.5, only in four Boards, out of the total of seven, the collection of the union tax exceeds that of *chaukidari* tax.

Imamganj-Raniganj Union Board.

Imamganj-Raniganj Union Board was first constituted in the year 1926. The area under the jurisdiction of this Union Board is 4.63 square miles and is comprised of eleven villages. Out of the total population of 7,575 within this Union Board, 847 persons are tax-payers. The last election was held in 1943. There are 9 members out of whom 8 are elected and one is nominated. Parts III and IV of the Village Administration Act are in force. It employs a part-time clerk, five sweepers, one *dafadar* and nine *chaukidars*. It has a cattle pound. The amenities provided are conservancy, sanitation and light. The amount of *chaukidari* tax collected in 1951-52 was Rs. 1,227-13-0. The total income of the Board was Rs. 7,377-14-11 and the total expenditure was Rs. 7,007-12-2.

Jamhore Union Board.

Jamhore Union Board was first constituted in the year 1925. It comprises of 12 villages covering an area of 6.85 square miles. The total population is 7,200, out of whom 942 are tax-payers. The total membership of this Board is 9, out of which seven are elected and two are nominated. The last election was held in 1947. Parts II, IV and V of the Village Administration Act are in force. The Union Board employs one part-time clerk, one peon, one *jamadar*, five

sweepers, one *dafadar* and six *chaukidars*. It has a cattle pound and manages 2 upper primary schools and 5 lower primary schools. The other amenities provided are sanitation and water supply. There are 16 wells provided by the Union Board and one tube-well in Jamhore proper. The amounts collected under *chaukidari* tax and union tax for 1951-52 were Rs. 800 and Rs. 1,000 respectively. The total income of the Union Board for the same year was Rs. 17,111 and the total expenditure was Rs. 14,732-0-0.

Nabinagar Union Board.

Nabinagar Union Board was first constituted in the year 1924. The area covered under its jurisdiction is 16 square miles and comprises of 60 villages. Out of the total population of 11,176, 1,602 are tax-payers. Out of the total membership of 8 during 1951-52, 7 were elected and one was nominated. Parts III, IV and V of the Village Administration Act are in force. The Union Board employs a part-time clerk, a peon, six sweepers, two *dafadars* and sixteen *chaukidars*. It has a cattle pound. The amenities provided are sanitation, street lighting, and water supply in the form of 23 *pucca* wells and 4 tube-wells. The amounts of *chaukidari* tax and union tax collected in the year 1951-52 were Rs. 1,844 and Rs. 53 respectively. The amount of union tax is very low as at the end of that year a sum of Rs. 1,858 under that head remained uncollected. The total income and expenditure of the Board for the same year were Rs. 5,719 and Rs. 4,787 respectively.

Warsaliganj Union Board.

Warsaliganj Union Board was first constituted in the year 1926 by replacing a Union Committee which had existed since 1919 The area under its jurisdiction is 2 square miles and comprises of four villages and four *tolas*. Out of the total population of 7,810, 766 are tax-payers. It has five elected and two nominated members. Parts III, IV of the Village Administration Act are in force. Amenities provided are sanitation, street lighting and water supply in the form of 3 tube-wells and 6 wells. It has a cattle pound. It employs one *dafadar* and 7 *chaukidars*, apart from the usual office staff. The figures for *chaukidari* tax and union tax in the year 1951-52 were Rs. 920 and Rs. 2,670 respectively. The total income, including the balance of Rs. 9,671 brought over from the last year, was Rs. 20,413 for 1951-52 and the total expenditure was Rs. 10,014.

Rajauli Union Board.

Rajauli Union Board was first constituted in the year 1926. The area under its jurisdiction is 11.7 square miles comprising of seven villages and 12,785 persons. The tax-payers total up to 1,709. It has 5 elected and 2 nominated members. Parts III, IV of the Village Administration Act are in force. Amenities provided are sanitation and wells. It employs a part-time clerk, one *jamadar*, seven sweepers,

one *dafadar* and twelve *chaukidars*. It manages four lower primary schools. The figures for *chaukidari* tax and union tax for 1951-52 were Rs. 1,644 and Rs. 20-1-0 respectively. The total income and expenditure for the same year were Rs. 13,478 and Rs. 10,022 respectively. This Union Board maintains 4 lower primary schools, which are attended on the average, by 137 scholars.

Arwal Union Board.

Arwal Union Board was first constituted in the year 1926. The area under its jurisdiction is 46 square miles comprising of 180 villages and 56,075 persons, out of which 6,069 are tax-payers. Out of the total membership of 9, 8 are elected and one is nominated. Parts III, IV and V of the Village Administration Act are in force. Amenities provided are sanitation and water supply in the form of wells. It employs a part-time clerk, one *jamadar*, six sweepers, four *dafadars* and 36 *chaukidars*. The amounts for *chaukidari* tax and union tax collected during the year 1951-52 were Rs. 5,734 and Rs. 3,292 respectively. The total income and expenditure for the same year were Rs. 17,232 and Rs. 11,448 respectively.

Kako Union Board.

Kako Union Board was first constituted in the year 1924. The area under its jurisdiction is 24 square miles comprising of 323 villages and 55,645 persons out of whom 7,996 are tax-payers. Parts III, IV and V of the Village Administration Act are in force. Out of the total membership of 9, 7 are elected and one is nominated. Amenities provided are sanitation and water supply in the form of one thousand *pucca* (including 100 semi-*pucca*) wells and five tube-wells. The Board employs one part-time clerk, one peon, two *jamadars*, eight sweepers, seven *dafadars* and 63 *chaukidars*. It has three cattle pounds. The figures for *chaukidari* tax and union tax collected during the year 1951-52 were Rs. 6,636-15-0 and Rs. 1,777-10-0 respectively. The total income and expenditure for the same year were Rs. 25,423-11-9 and Rs. 23,572-7-6 respectively.

UNION COMMITTEES

There are five Union Committees within the Gaya District, three of which belong to the headquarters of the subdivision of Jahanabad, Nawada and Aurangabad; of the two remaining committees one is at Sherghati in the Sadar subdivision and another at Rafiganj in Aurangabad subdivision.

Union Committees have been formed since urban areas have been constituted under the Bihar and Orissa Local Self-Government Act of 1885. Out of the total of 20 Union Committees in the State, Gaya has 5 Union Committees.

The income of the Union Committees is derived from union tax levied by them and from contributions from the District Board. The State Government make grants only for some specific purposes.

Particulars about each Union Committee have been furnished in the statement appended below—

Name of Union Committees.	Year of establishment.	Area in square miles.	Population.	Number of members.	Amenities provided.	Income in 1951-52.	Expenditure in 1951-52.
1	2	3	4	5	6	7	8
						Rs.	Rs.
Jahanabad ..	1911	8	12,559	9	Sanitation, conservancy and street light.	34,500	21,000
Nawada ..	1911	2	10,420	7	Ditto ..	9,893	9,947
Aurangabad	1918	1·2	10,000	8	Ditto ..	10,345	10,208
Sherghati ..	1913	1·5	9,005	9	Sanitation and conservancy.	2,220	2,782
Rafiganj ..	1919	·46	7.033	8	Sanitation, street lights, and water supply (7 tube-wells).	6,767	4,298

Though subordinate to the Gaya District Board and acting as agents of the same, the Union Committees are not flourishing as well as they should for want of care from the members and due to general apathy of the public. Large arrears remain unrealised under the head of union tax in each and every Union Committee which hamper the smooth working of the Committees.

Municipalities

There are three Municipalities in the district, viz., Gaya, Tekari and Daudnagar.

Gaya Municipality.

The oldest is the Gaya Municipality in the district which was constituted in the year 1865. It was superseded in September, 1946, and remained under supersession till the 14th of June, 1952. During this period, a Deputy Collector was appointed as the Special Officer in charge of its affairs. The election of the municipal commissioners took place in November, 1951 on the basis of adult franchise and now the affairs of the Municpialty are being managed by 36 commissioners, out of whom 29 are elected and 7 are nominated by the State Government.

The present Municipal limits cover an area of 11.75 square miles. A few years back, it covered only 8.25 square miles but since the year 1943-44, however, the expansion has begun towards the north and north-easterly directions, that is, the area of Gaya Cotton Mills and Kandy Nawada. For the purpose of administration, the town is divided into 10 wards, there are 195 *mahallas*. As per old District

Gazetteer, in 1905 the area under the municipal jurisdiction was 8 square miles and the number of municipal commissioners was 25, out of whom 3 were *ex officio* members, 16 were elected and 6 were nominated. Out of the total population of 1,34,590 in the year 1952-53. 18,500 or 13.6 per cent of the population were tax-payers. When compared with the number of tax-payers given in the last District Gazetteer, it will be seen that though their number has increased from 13,285 to 18,500 yet their percentage to the total population is less than before. At that time, it was 18.6 per cent whereas it is now 13.6 per cent.

In 1952-53 the total income of the Municipality was Rs. 9,27,544 and the total expenditure was Rs. 8,79,155. In 1904-05 these figures amounted to Rs. 1,16,388 and Rs. 1,01,169 respectively and the incidence of taxation per head of the population was Rs. 1-12-10. In the year 1952-53 it had arisen to Rs. 4 per head of population. The main heads of income are tax on holdings at 12½ per cent of their annual value, which in 1952-53 yielded Rs. 19,777-1-0, water rate at 12½ per cent yielded Rs. 1,57,614-3-5 and latrine tax at 7½ per cent yielded Rs. 98,097-6-3 in the same year. The rest of the income of Rs. 6,52,055 was derived from revenues from markets, fee from carts, cycles, platforms, registration of public vehicles and animals.

The principal heads of expenditure are conservancy, water supply, public works, lighting and education. During the year 1952-53 the following sums were spent on some of the important heads :—

Head.	Total Amount. Rs. a. p.
Conservancy	2,73,623 13 6
Water supply	1,10,600 0 0
Public Works	33,902 15 6
Education	1,37,994 5 9

During 1955-56 the total receipt and expenditure of the Gaya Municipality are reported to be Rs. 13,59,915 and Rs. 12,34,370 respectively.

The Gaya Municipality maintains 30.55 miles of bituminous or tarred roads, 1.61 miles of water bound macadam pavements with bricks or stones and 3.3 miles of *katcha* roads.

The Joint Water Works Committee.—The Joint Water Works Committee consists of seven members, 3 nominated by the Municipality, 2 by the Lodging House Committee and one by the State Government. The Chairman of the Municipality presides over its meetings. Gaya Municipality controls the pipe water supply in the town. The present water works pumping plant was installed in the year 1911-12 and after a continuous service of about 44-years, it now requires major changes, specially when the population has increased from 49,921 in 1911-12 to 1,34,120 in 1951. The requirement of the water is much greater than

what the plant is capable of supplying. The present water works merely pump water from the wells dug in the bed of Phalgu river into reservoirs. There is however no arrangement for filtration of the water which results in supply of muddy water during rains, making it unfit for drinking; during hot months, the supply of water from the wells is so meagre that in many *mahallas*, people have to stand in rows by road-side taps to get their turn for filling a pitcher or a bucket. As a temporary measure to allay the distress of people, some tube-wells have been sunk but the carrying out to completion the scheme for supplying enough quantity of filtered water is the crying need.

Another crying need of the town is a good drainage system. The last District Gazetteer mentions 18 miles of masonry drains and 12 miles of other drains, nearly all outlets of which led into the Phalgu river. In 1942-43 the Municipality constructed a sewer; a drainage scheme for the construction of surface drains was started in 1939-40 but it had to be abandoned as due to the Second World War, the costs rose high. At present, besides the old 18 miles of masonry and underground drains, there are 33½ miles of surface drains in the main town; these however are not enough to keep the town clean. Motor lorries remove the night-soil from the town to the trenching grounds situated at Kandir, Nawada and Naili on the northern and southern outskirts of the town respectively. But this arrangement leaves much to be desired and unless more money is spent adequately in the construction of drains and proper disposal of wastes, the sanitation of the town will continue to suffer.

Electricity.—Electricity came to Gaya in the year 1933-34. At present the town is lighted by 912 street lights. The number of municipal parks is 15. It also has a town hall of its own.

Education.—The primary education is entirely in the hands of Municipality since 1949. There are 34 lower primary schools and 38 upper primary schools. The number of boy's schools is 51 and that of the girl's schools is 22 (21 recognised and one proposed).

Daudnagar Municipality.

The Municipality of Daudnagar was constituted in 1855 and had according to the old District Gazetteer a Municipal Board of twelve commissioners, of whom three were *ex officio* members and nine were nominated members. The area then covered by the Municipality was a little over one square mile and was divided into nine wards. At present the area within municipal limits is five square miles and is divided into six wards. Since the year 1920, the system of election has been introduced and now the Municipal Board, besides the elected Chairman, consists of fifteen commissioners, out of whom twelve are elected and three are nominated. The number of rate-payers has increased from 1,149 to 1,473 which forms 13.3 per cent of the total population—a percentage lower than 17.9 as mentioned in the last District Gazetteer. The total income in 1951-52 was Rs. 32,097 as compared to Rs. 29,314 of 1950-51. The incidence of

taxation is 10 annas per head of the population. Out of this total income of Rs. 32,097 in 1951-52, 2.7 per cent was spent on conservancy, 3.3 per cent on public health, 24.8 per cent on education and the rest on other miscellaneous items of expenditure. In 1904-05 only 9.9 per cent of the municipal revenue was spent on education, whereas now the bulk of the expenditure goes in maintaining five primary schools for boys and one primary school for girls. The Municipality in combination with the District Board maintains one dispensary. The total length of roads maintained by the Municipality is two miles of *pucca* road and five miles of *katcha* road. The total length of drainage maintained by the Municipality is two miles of masonry and eight miles of *katcha* drains.

The percentage of expenditure on medical relief and conservancy has gone down considerably since the last District Gazetteer was written. In 1951-52, it was, as stated above, 3.3 per cent and 2.7 per cent respectively whereas in 1904-05, it was 23.8 per cent on the former and 27.2 per cent on the latter.

During 1955-56 the total receipt and expenditure of the Daudnagar Municipality are reported to be Rs. 51,160-9-3 and Rs. 46,489-9-6 respectively.

The people obtain their water supply from the Patna-Gaya Canal from the Son river and from wells; but the people are almost entirely dependent upon the latter for their drinking water.

Tekari Municipality.

The Tekari Municipality was constituted in 1885. Since the time the last District Gazetteer was written, its area has increased from one square mile to two square miles; the number of wards has decreased from nine to seven and the number of commissioners has increased from 12 to 15. Formerly, out of twelve commissioners, three used to be *ex officio* members and nine used to be nominated. Since the year 1895 the system of election has been introduced and now, out of the total of fifteen members, three are nominated and twelve, including the Chairman, are elected. The number of tax-payers has increased from 2,500 to 6,300 and the percentage of tax-payers to the whole population has increased from 17.9 per cent to 25.3 per cent. The income of the Municipality from different sources is Rs. 25,385 annually, whereas its expenditure is Rs. 20,000 annually, leaving approximately a balance of Rs. 5,385 per year. The Tekari Raj which used to pay annually Rs. 3,400 towards tax for its buildings within municipal area has not been paying the same for last two years (1951-52 to 1952-53). Now that the Tekari Raj has been taken over by the Government under the Land Reforms Act, it is not expected that the Raj will be in a position to pay its arrears to the Municipality. The income of the Municipality is derived from house and latrine taxes, cart and platform taxes and trade tax. The main source of income is, however, the tax on holdings which is 12½ per cent of their total annual value. The main item of

expenditure is conservancy which takes up 42.2 per cent of the revenue; education utilises only 24.1 per cent. The Municipality maintains seven primary schools, out of which 5 are for boys and 2 for girls. It maintains two miles and 246 yards of metalled roads and 500 yards of unmetalled roads. The last District Gazetteer mentions " .....there is a good system of drainage well planned and arranged. The total length of the drains is already over 7 miles, of which two miles have masonry drains .....". The report received from the Chairman of the Municipality mentions that the town has now only three miles of drains, even though since the time the last District Gazetteer was written, the area under the Municipality has increased from one square mile to two square miles. The total grant received from the Government in 1951-52 was Rs. 12,692-5-0, out of which Rs. 708 was used for maintenance of roads. The rest of the amount was paid by the Government to the Municipality towards pre-war road grant.

During 1955-56 the total receipt and expenditure of the Tekari Municipality are reported to be Rs. 41,117-2-0 and Rs. 38,157-4-3 respectively.

Gram Panchayats.

The Bihar Panchayat Raj Act was put into operation in this district in November, 1948. The Act is now being implemented by a District Panchayat Officer with the help of four Subdivisional Supervisors of the *Panchayats*. Two Instructors for training the village volunteer force have been appointed by the Government. More Instructors are however necessary so that each *Panchayat* could have a well trained village volunteer force to protect the village communities from dacoits and thieves.

The idea behind the establishing of *Gram Panchayats* is to make villagers conscious of the fact that they form a very vital part of the democratic republic of India and to train them to enrich their social and economic life. The *Panchayat*, therefore, has multifarious powers and functions. It undertakes planning of roads, wells, etc., of which a particular village may be in need. It marshalls all forces available and seeks that the aid be voluntary for executing its plans. It runs education centres for making the villagers literate. It acts as a court but only with this difference that it seeks to bring a compromise first and when it is not possible then only it delivers a verdict. It organises a village voluntary force which, to a certain extent, takes over the functions of police. In short, it touches the life of village community at all points in order to strengthen and enrich it mentally, socially and economically.

In the initial stage, an un-official Panchayat is formed by the District Panchayat Officer with the help of the Subdivisional Supervisors and a target of constructive work is chalked out. Normally a number of villages falling within the radius of two miles are grouped together under one Panchayat. Villagers elect a *Mukhia* or a headman from

amongst themselves. The Supervisors and the Panchayat Officer act as guides and helpers in the implementation of this programme. Those village *Panchayats* that conclude their programme satisfactorily are recommended for notification. In 1951-52 there were 122 notified *Panchayats*, 57 recommended *Panchayats* and 83 unofficial *Panchayats* functioning in Gaya District. The number of villages covered by recommended *Panchayats* was 673 and the total population was 2,31,043 whereas the number of villages covered by notified *Panchayats* was 689 with a population of 2,72,000. 140 *Gram Sevaks* were working under the different *Panchayats*. Their job is to maintain accounts and register and work as bench clerks in *gram kutcheharies*. They are appointed by the State Government with a basic salary of Rs. 40 per month.

The *Mukhia* of a *Gram Panchayat* and a panel of 15 *Panches* are elected by adult suffrage. A *Surpanch* is elected by these *Panches*. His job is to preside over the *gram kutchehary*. *Mukhia* acts as the head of the executive committee of the *Panchayat*. Usually the *Mukhia* is elected uncontested. In 1951-52, out of all the *Panchayats* in the district, only in twelve *Panchayats*, the office of the *Mukhia* was contested.

Public Health and Sanitation Measures.

Gram Sevaks are trained in vaccination, inoculation as well as in the disinfection of wells. In 1950-51, 26 syringes were supplied for inoculation. In 1950-51, 30,198 persons were inoculated. In the same year 5,165 wells were disinfected. The sanitation of villages is done by weekly and monthly cleaning campaigns. In 1950-51, 267 trenches, 294 bore-hole latrines and 1,981 soakage pits were constructed. These measures have improved the sanitation to a considerable extent.

Whenever supplies of skimmed milk are available, it is supplied through the agency of village *Panchayats* to children, invalids and expectant mothers. Some medicines and drugs are also stocked so that instantaneous relief may be given to those who need it.

Other Activities of Gram Panchayats.

During 1950-51, 27 wells were constructed through the agency of *Panchayats* in the district, out of a total grant of Rs. 15,000. During 1951-52, 34 wells had been sunk out of the same amount of Government grant. The *Gram Panchayats* contributed one-third of the cost in the shape of labour-tax, 10,607 yards of roads were constructed, 18,968 yards of old roads were repaired; 166 culverts were repaired, 33 new culverts were built; 5,639 persons had been made literate in 134 adult education camps, 28 new *pains*, 31 *ahars*, 13 tanks and 343 wells had been constructed, whereas 364 *pains*, 393 *ahars*, 93 tanks and 357 wells had been repaired. All these aforementioned achievements had been done within the quinquennium from 1948 onwards.

In 1951-52, 15 basic schools, 154 other schools and 128 libraries were being run in this district by the *Gram Panchayats*. During the same

year 11,197 trees were planted, out of which nearly half have survived and are flourishing and 9,783 compost pits were prepared for improving agricultural production.

In the same year, 167 cases were filed in different *gram kutcheharies*, out of which, 138 were settled by compromise and judgements were delivered only in 12 cases. During the same period, 228 civil suits were filed, out of which settlement by compromise was arrived at in 122 cases and judgements were delivered in 51 suits.

The Finances of the Gram Panchayats.

The *Gram Panchayats* have been invested with powers to raise taxes, e.g., property tax, professional tax, i.e., tax on any business conducted within its area. The main sheet-anchor of the scheme, however, is the compulsory labour tax payable by all able-bodied males between the age of 18 to 50. The minimum tax payable by every tax-payer is 12 units or 48 hours of manual labour per annum. Payment in lieu of labour tax is permissible, in case of invalids or those who are unused to manual labour. The proceeds of the tax are mainly utilized in development works. After being authorised to levy *chaukidari* tax and rent, the *Panchayats* may now be able to increase their income but so far their resources are not placed on a very sound basis. The income of the *Gram Panchayats* for the year 1951-52 was Rs. 36,983-7-3, out of which Rs. 16,755-6-9 were derived from taxes. The expenditure incurred in the same year totalled up to Rs. 27,818-13-0, out of which Rs. 6,179-12-9 was spent on items associated with sanitation and conservancy.

The following statement shows the expenditure of *Gram Panchayats* for the year 1955-56 :—

Sub-divisions.	Heads of expenditure.						
	Pay of establishment.	Cost of living allowance and house rent.	Travelling allowance.	Contingencies—Non-contract.	Grant-in-aid.	Rural water supply.	Total.
1	2	3	4	5	6	7	8
	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs. a. p.	Rs.	Rs.	Rs. a. p.
Sadar Sub-division.	57,187 14 0	2,370 3 0	3,823 9 0	1,547 0 3	450	..	65,378 10 3
Aurangabad Sub-division.	35,412 14 0	719 15 0	2,292 9 0	643 0 0	100	4,500	43,668 6 0
Nawada Subdivision.	33,567 3 0	545 7 0	2,580 15 0	200 0 0	..	4,500	41,393 9 0
Jahanabad	..	..	..	..	...	..	39,639 12 0

CHAPTER XIII.

GENERAL ADMINISTRATION.

Administrative Charges.

The civil and revenue administration of the district is in charge of the Collector under the Commissioner of the Patna Division; and for general administration purposes it is divided into 4 subdivisions with headquarters at Gaya, Aurangabad, Jahanabad and Nawada. The Collector is now assisted by an Additional Collector and the Additional Collector has a certain number of Revenue Subdivisional Officers under him. Each revenue subdivision is again divided into several circles which are under officers known as *Anchal Adhikaris*. The abolition of zamindari system has naturally involved much more of revenue work than before. In the last District Gazetteer of Gaya, published in 1906 O'Malley mentioned that " the bulk of the revenue work is done at the headquarters station where there is a staff consisting generally of 3 or 4 Deputy Collectors, besides some officers employed specially on different branches of work, such as Excise Deputy Collector in charge of excise work ". The organisation now for doing revenue work is much more elaborate and consists of a large number of Government employees from Collector down to the *karamcharis* who are in charge of the revenue work on the village level.

The subdivisions are usually in charge of Deputy Collectors or members of Indian Administrative Service. Every Subdivisional Officer has got a certain number of Deputy Collectors and Sub-Deputy Collectors under him. The oldest of the subdivisions is Nawada subdivision which was created in 1845; the Aurangabad subdivision was constituted in 1865 and the Jahanabad subdivision was established in 1872 when the old Sherghati subdivision was abolished.

The Collector of the district is also designated as the District Magistrate. In his dual function of the District Magistrate and the Collector he is the pivot of the district administration. He is not only at the head of the revenue administration of the district but he is also at the head of practically all the Government departments at district level. A recent tendency has been to centralise power in the hands of the District Magistrate and Collector and he is to co-ordinate and supervise the working of such departments as Medical and Public Health, Public Works, etc. With the change over of the character of the administration from the Police State to that of a Welfare State the District Magistrate is being more and more associated with development work and he has partially been relieved of the supervision of the judicial functions of the Magistrates. This has been possible by a slow bifurcation of the Judiciary and Executive and the Judicial Magistrates are now placed under the administrative control of the District Judge and the Patna High Court.

Police Administration.

The Police organisation in Gaya is under the Central Range which is under a senior Police Officer designated as Deputy Inspector-General of Police. In the last District Gazetteer, published in 1906, it was mentioned that the district of Gaya was divided into 10 police circles (thanas) and subordinate to the thanas, there were 22 out-posts and beat-houses. The force engaged in the prevention and detection of crime, according to the District Gazetteer of Gaya, consisted of a District Superintendent of Police, an Assistant District Superintendent of Police, 6 Inspectors, 49 Sub-Inspectors, 56 head constables and 659 constables; and the rural force for the watch and ward of the villages in the interior had a strength of 304 *dafadars* and 4,119 *chaukidars*. The cost of the regular force was nearly Rs. 1,45,000 and there was one policeman to every 9½ square miles and every 4,153 persons as compared with the average of 9½ square miles and 5,638 persons of Bihar. O'Malley further mentioned that in addition to the rural and regular police there was a small force of town police employed in the Municipalities under head-constables drawn from the regular force.

In the last 50 years or so there has been a phenomenal expansion in the organisation for police purposes in the district. The present district force consists of one Superintendent of Police, several Deputy Superintendents of Police, a number of Circle Inspectors, Sergeant Majors and Prosecuting Inspectors. At the thana level there are about 70 Sub-Inspectors and 70 Assistant Sub-Inspectors of Police, 50 *Havildars* and about 1,100 constables. There are now 38 thanas.

The district of Gaya has an important location as it borders Palamau, Shahabad, Patna, Hazaribagh and Monghyr. Border problems regarding crime have naturally assumed a particular significance.

There are 38 thanas and 19 out-posts now. There are as many as 17 thanas in Gaya Sadar subdivision, viz., Kotwali, Atri, Civil Lines, Mofassil, Bela, Khizirsarai, Wazirganj, Sherghati, Barachatti, Imamganj, Dumaria, Gurua, Tekari, Konch, Fatehpur, Paraiya and Bodh Gaya. Nawada subdivision consists of 7 thanas, viz., Warsaliganj, Nawada, Hisua, Gobindpur, Pakribarawan, Rajauli and Kawakole. Aurangabad consists of 9 thanas, viz., Aurangabad proper, Rafiganj, Daudnagar, Obra, Kutumba, Nabinagar, Baroon, Madanpur and Goh. Jahanabad subdivision has 5 thanas, viz., Ghosi, Jahanabad proper, Arwal, Makhdumpur and Kurtha. There has been a tremendous increase of 24 thanas in the district since 1906.

The rural force consists of *dafadars* and *chaukidars* and at present a total of 336 *dafadars* and 2,394 *chaukidars* are employed in the district. The cost of the regular force was nearly Rs. 13,22,590-11-6 and at the present rate there is one policeman to every 4.01 square miles. In order to check the crime and curb the activities of criminals in the border areas 8 police *shivirs* have been established and in each

shivir one Sub-Inspector of Police along with 4 constables has been stationed. These *shivirs* are being shifted according to the incidence of crime and anti-crime schemes. Gaya town has its own problems so far as crime is concerned. There is a huge influx of people who flock to the town of Gaya throughout the year on pilgrimage. During the *Pitripaksha* Mela there is always a huge gathering of 40 to 50 thousand pilgrims and even more and the occasion provides a good opportunity to the criminals to handle the situation and they commit thefts, burglaries and even dacoities. With the extension of the transport by vehicular traffic there has been thrown an additional burden on the police. It is now an additional responsibility of the police force to regulate traffic and prevent and detect accidents causing loss of human lives due to rash and negligent driving.

The crime statistics which will follow will show the extent and volume of major crimes within the district. There has been a greater pressure on the police for detection and suppression of crimes under various heads. Apart from the main work of detection and suppression of crime the activities of a Welfare State have thrown an extra amount of work on the police force. Security measures have also to be taken by the Gaya Police for the visits of important persons both from within India and abroad to Gaya particularly because of Bodh Gaya temple and these visits are now quite common.

The *chaukidars* and *dafadars* constitute the organisation for rural police. They are recruited mostly from the castes of Ahirs, Bhuiyas and Rajwars. They have got the onerous duty of night patrol and they are expected to keep themselves alert about the movements of strangers within their beats and a watch on the suspected persons. Since 1951 there has been a reduction of 25 per cent in the number of *chaukidars*. The effect of this reduction has not been conducive to the efficiency of the rural police force. They also get a very poor pay. The present pay of a *dafadar* is Rs. 12 excluding Rs. 2 as dearness allowance and that of the *chaukidar* is Rs. 10 excluding Rs. 2 as dearness allowance per month. These rates will not attract educated persons to join the ranks of *dafadar* and *chaukidar*.

The organisation of the *Gram Panchayat* in several villages of the district under the Bihar Panchayat Raj Act, 1947 may not be said to have affected the police administration to a substantial degree. The functions of *Gram Panchayat* organisation in the villages cover a large range and include sanitation, conservancy, relief, first-aid, maintenance of accurate accounts of crops, primary education, improvement of cottage industries, etc. The *Gram Panchayats* have no doubt been authorised by Government to try offences under certain sections of the Indian Penal Code and also certain sections under other Acts but the responsibility of the Police Department to ensure the security of the villagers remains all the same. The *Gram Panchayats* encourage the villagers to decide simple and petty cases on the spot in their own village. But the power of the thana police to investigate the major

offences like murder, dacoity, burglary, kidnapping, extortion, etc., will remain with the police administration.

The *Anchal Adhikaris* in charge of the revenue work over several villages have also been vested with powers under section 144, Criminal Procedure Code but the powers of the *Anchal Adhikaris* do not overlap the powers of the thana police.

To check crime in the town of Gaya and to ensure quicker control, an Information Room has been established in Gaya since the 20th August, 1952. The Information Room is located in one wing of the main Police Office. It is fitted with telephone and regular staff for all the twenty-four hours. A mobile van is kept ready for rushing to the spot on receipt of a telephone call of any information from a member of the public. The effect of the Information Room has been very good as within a few minutes of the information being given, it is known that the police would be rushing to the spot.

With the expansion of the road transport the police have come to play an increasing part in checking breaches of the road rules. The following table for the quinquennium 1947 to 1951 regarding the number of vehicles will show that the number has considerably gone up :—

Type	1947	1948	1949	1950	1951
1	2	3	4	5	6
Motor Cycle ..	8	23	24	21	24
Truck ..	116	170	212	180	187
Bus ..	104	171	150	146	148
Taxi ..	12	25	24	11	12
Car ..	207	294	328	312	269

Crime.

Regarding incidence of crime it may be said that Gaya continues to have a high incidence of crime. The crime figures under the heads murder, dacoity, robbery, burglary, theft, riot and swindling for 1940—1955 are given below :—

Year.	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Riot.	Swindling.
1	2	3	4	5	6	7	8
1940 ..	24	36	7	964	348	50	6
1941 ...	32	76	11	1,153	438	67	5
1942 ..	24	126	33	1,199	418	93	3
1943 ..	29	183	42	1,479	465	85	6

Year.	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Riot.	Swindling.
1	2	3	4	5	6	7	8
1944 ..	37	82	13	987	413	84	8
1945 ..	42	72	21	1,004	472	104	13
1946 ..	41	132	33	1,286	700	154	17
1947 ..	32	113	38	1,210	767	170	17
1948 ..	36	112	30	1,170	776	203	14
1949 ..	37	54	15	955	670	156	14
1950 ..	37	45	14	840	598	106	18
1951 ..	40	72	19	877	750	127	18
1952 ..	42	68	25	926	755	136	24
1953 ..	51	38	19	750	669	132	8
1954 ..	45	72	20	694	607	120	21
1955 ..	50	74	23	759	575	145	14

In this connection it may be said that the authorities do not think that there has been any remarkable change in consequence of the removal of the restrictions on the criminal tribes in Gaya district. There are certain sections in Nawada subdivision who are addicted to criminal habits.

It may be mentioned here that the organisation of the police in Gaya district had to undergo very serious strain in the years 1942, 1946 and 1947. In the year 1942 there were disturbances all over the province and Gaya district was also badly affected. At some places like Arwal and Nabinagar, Police Officers and men were assaulted and police buildings were set on fire. In 1946 there was an out-burst of communal disturbances throughout the province and Gaya district was not an exception. Certain areas within the district were badly affected. In 1947, one *Havildar* Kamta Singh was convicted by the Sadar Subdivisional Officer for contempt of court proceedings against him. On the insistence of the said Subdivisional Officer to place the said *Havildar* in the *hazat* in lieu of the fine imposed upon him there was a good deal of commotion in the Gaya Police which spread in the whole of the State. The reaction was a general rise in the district which led to similar repercussions in other districts of the State as well. With certain amount of difficulty the normal conditions were restored.

Land Revenue.

The total demand of land revenue in the district in the year 1910 was Rs. 14,89,922 at 8,255 estates. The demand in 1955 at 13,849 estates was more or less the same and was Rs. 14,92,359.

Statistics of the revenue realised from the main excise articles from 1936-37 to 1951-52.

Year.	Country spirit.	*Ganja.*	*Bhang.*	Opium.	Toddy.	Imported liquor.	Commercial Miscellaneous. spirit.	Miscellaneous.	Grand total.
1	2	3	4	5	6.	7	8	9	10
	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.	Rs.
1936-37 ..	5,87,997	1,72,600	15,090	57,230	3,37,500	2,294	1,181	14,250	11,88,650
1937-38 ..	6,39,503	1,68,103	15,813	58,279	3,85,370	2,225	10,765	4,922	12,84,983
1938-39 ..	6,58,371	1,83,125	16,054	58,737	4,20,890	1,934	12,352	5,380	13,56,843
1939-40 ..	6,64,421	1,76,995	16,495	57,686	3,84,512	2,226	9,244	5,982	13,17,561
1940-41 ..	6,95,431	1,73,839	18,748	62,637	4,31,885	2,028	1,646	8,807	13,95,021
1941-42 ..	6,96,092	1,41,213	16,975	55,646	4,16,061	1,599	1,416	5,860	13,24,862
1942-43 ..	9,48,351	1,17,154	21,094	58,040	4,62,141	2,599	1,138	6,688	16,17,205
1943-44 ..	15,84,450	1,90,642	34,389	72,564	6,51,740	5,790	41,000	10,218	25,90,973
1944-45 ..	21,42,858	2,84,214	55,938	83,412	9,05,430	1,99,080	2,073	23,192	36,96,197
1945-46 ..	27,88,347	4,17,902	75,371	1,06,322	12,96,965	53,668	2,205	25,619	47,66,399
1946-47 ..	29,95,618	4,79,336	80,049	1,50,411	16,69,382	13,708	3,110	23,494	54,20,138
1947-48 ..	30,72,334	5,59,551	85,229	1,42,114	18,77,725	17,583	3,006	29,022	57,86,564
1948-49 ..	29,04,343	5,03,168	72,932	1,48,232	19,57,002	12,885	6,345	18,413	56,23,320
1949-50 ..	32,25,007	3,59,399	78,018	1,09,570	19,49,839	15,613	3,681	23,794	57,64,921
1950-51 ..	32,34,161	3,51,698	85,621	1,07,926	19,74,210	14,090	4,602	33,818	58,06,126
1951-52 ..	27,71,314	3,50,325	67,538	85,091	17,10,102	9,672	5,029	54,455	50,53,526

Excise.

The excise revenue is derived mainly from the sale of country spirits, toddy and *ganga* (hemp drug). More than 50 per cent of the excise revenue is derived from the sale of the country spirit, 30 per cent from the toddy and 7 per cent from the sale of *ganja*. Statistics of the various excisable articles and the sums realised from them during the year 1936-37 to 1951-52 have been given on page 268.

It would be seen that total revenue from the sale of country spirit, *ganja*, *bhang*, opium and miscellaneous realisation, such as fine, composition fees, which was Rs. 11,88,650 in the year 1936-37 has steadily gone up. The total revenue for this head for the year 1951-52 was Rs. 50,53,526. Thus the collections from this source have multiplied more than four-fold in a period of 15 years.

The statistics will show that the income increased from about Rs. 13 lakhs in the year 1941-42 to Rs. 16 lakhs in the year 1942-43 and to Rs. 25 lakhs in the year 1943-44 and was a little less than Rs. 58 lakhs in 1947-48. There was a fall of about 7½ lakhs in the year 1951-52.

The Excise Department is under a Superintendent of Excise who is under the administrative control of the District Magistrate and Collector. The Excise Superintendent is assisted by 5 Inspectors, 22 Sub-Inspectors and 28 Assistant Sub-Inspectors of Excise. There is also a large number of permanent and temporary excise constables or peons. There are 6 warehouses and 4 *ganja* and *bhang* godowns in the district. (Statistics of Excise revenue on the previous page).

Cess.

The road and public cesses levied at 2 annas in a rupee amounted in the year 1948-49 to Rs. 1,95,345 payable by 30,721 estates. The amount of current demand of cess in the year 1910-11 was Rs. 5,41,460. This rose to Rs. 19,05,345 in the year 1948-49. The total demand in 1951-52 was Rs. 25,63,520 payable by 30,885 estates. The percentage of total collection on the current demand which was about 100 per cent in the year 1930 greatly declined in the decade 1941—1950 and the percentage of collection in 1948-49 came down to 61.87. This could be ascribed to the sense of iinsecurity felt by the zamindars during the latter half of the last decade, i.e., 1945—1950 at the proposal of the abolition of zamindari. This naturally made the zamindars less enthusiastic to clear up their dues on account of cess.

Stamps.

The revenue from stamps has gone up considerably from Rs. 3,71,000 in the year 1945 to Rs. 24,78,575-8-0 in the year 1951-52. It may be mentioned here that the revenue from stamps as a source of income ranks in importance only next to that from excise. The revenue from this source reached its maximum in the year 1948-49 when it amounted to Rs. 29,95,869.

The increase has been mostly due to the revenue derived from non-judicial stamps. The demand for judicial stamps also increased steadily up to 1948-49 since when it started falling off. Revenue from the sale of postage stamp has been increasing almost steadily from Rs. 2,54,419 in 1942-43 to Rs. 5,06,185 in 1951-52.

Commercial Taxes.

The Department of Commercial Taxes in the district of Gaya is under the administrative control of the Finance Department of the State Government. There is a Commissioner of Commercial Taxes with his headquarters at Patna. There are several officers of Bihar Finance Service running the Department of Commercial Taxes in Gaya.

The Department of Commercial Taxes replaced the Agricultural Income-tax Department which had come into existence in 1938 under the administrative control of the Revenue Department. With the enactment of Bihar Sales Tax Act in 1944 the work of this department was taken over by the Finance Department and came to be called the Department of Commercial Taxes.

This department is concerned with the working of the following Acts :—

(1) Agricultural Income-tax.
(2) Sales Tax.
(3) Entertainment Tax.
(4) Electricity Duty.
(5) Tax on Motor Spirit.
(6) Transport Tax.

The Agricultural Income-tax was levied with effect from the 12th October 1938 under the Bihar Agricultural Income-tax Act of 1938. This Act was later replaced by the Bihar Agricultural Income-tax Act, 1948. The Sales Tax was first levied from the 1st October 1944 under the Bihar Sales Tax Act of 1944 which was later on replaced by the Bihar Sales Tax Act of 1947. The Entertainment Tax was first introduced from the 1st April 1938 under the Bihar Entertainments Duty Act of 1937. This was replaced by the Bihar Entertainments Act, 1948. The Electricity duty came into effect from the 1st October 1948 under the Bihar Electricity Duty Act, 1948, whereas the taxes on motor spirit and transport came into effect from the 1st November 1939 and 1st April 1950 under the Bihar Motor Spirit (Taxation on Sales) Act of 1939 and the Bihar Finance Act of 1950 (Part III) respectively.

The receipts of Agricultural Income-tax show a downward trend from 1945-46 to 1949-50. This is due to conversion of *bhaoli* rent into *nakdi* rent. agrarian unrest and disputes over *bakast* lands of the zamindars. The increase in the sales tax has been remarkable. In 1944-45, when it was first introduced, it had yielded only Rs. 78,455 whereas in 1951-52 the yield rose to Rs. 16,25,242. The chief reason is of course the more systematic administration of the department

leaving lesser chances to tax-payers to evade the tax. More commodities have also been made taxable since 1944-45.

In 1951-52 the number of assessees and the amount collected under the different taxes were as follows :—

Name of Tax.	Number of assessees.	Amount collected. Rs. a. p.
(1) Agricultural Income-tax	505	3,75,054 14 1
(2) Sales tax	1,720	16,25,242 6 0
(3) Entertainment tax ...	5	1,99,566 4 6
(4) Electricity duty ...	13	7,024 10 9
(5) Tax on motor spirit .	16	2,36,467 5 6
(6) Transport tax ...	176	16,224 14 6
Total ...	...	... 25,22,580 7 4

Registration.

In 1906 there were five registration offices in the mofassil and one in the headquarters station. At the headquarters of Gaya there was a Special Sub-Registrar for doing registration work and assisting the District Magistrate who was the *ex-officio* Registrar. In the old District Gazetteer Mr. O'Malley mentions that in 1904 the total number of documents registered was 8,472 and the receipt therefrom was Rs. 31,308 and the expenditure of running the office was Rs. 8,863. The *bhaoli* system according to which rent in kind was paid, was one of the reasons for low registration figures.

At present there are the same number of registration offices at Gaya, Aurangabad, Jahanabad, Nawada, Sherghati and Tekari. The staff has been considerably increased. At the headquarters there is now one District Sub-Registrar and a Joint Sub-Registrar besides the District Magistrate who is still the *ex officio* Registrar of the district. The District Sub-Registrar helps the District Magistrate in his work of supervision of the mofassil Sub-Registrars.

The following are the registration statistics from 1939 to 1955 :—

Year.	Number of sale deeds registered.	Number of mortgage deeds registered.	Registration receipts in rupees.	Expenditure in rupees.
1939 ..	17,925	8,431	1,08,028	29,792
1940 ...	18,734	9,016	1,17,003	31,227
1941 ...	19,080	10,963	1,19,671	33,504
1942 ...	20,111	11,158	1,24,873	33,693
1943 ...	28,708	15,297	2,11,873	39,587
1944 ...	20,391	12,354	2,27,013	42,407
1945 ...	16,780	11,474	2,20,638	50,496

Year.	Number of sale deeds registered.	Number of mortgage deeds registered.	Registration receipts in rupees.	Expenditure in rupees.
1946 ...	17,456	13,695	2,73,497	61,922
1947 ...	19,792	14,782	3,53,454	73,825
1948 ...	28,841	17,106	4,74,197	83,959
1949 ...	24,941	15,760	4,70,235	82,600
1950 ...	27,819	17,042	5,31,912	96,444
1951 ...	30,326	25,587	5,63,347	1,04,787
1952 ..	32,955	18,776	4,70,955	97,997
1953 ...	29,265	11,639	3,78,925	88,526
1954 ...	27,608	11,910	3,55,712	84,346
1955 ...	35,056	12,543	3,82,782	94,491

The figures will show that there has been a considerable increase in the number of documents registered, receipt and expenditure since 1904 as mentioned by O'Malley. The commutation of rent replacing the *bhaoli* system and economic reasons are at the bottom of the increased volume of registration. As the main occupation of the majority of the population in the district is agriculture and most of them are petty landholders, whose landed property serves the purpose of liquid capital, any change in their economic status affects the sale and purchase of landed property. Since 1944 there has been an increase of 25 per cent in the registration fee. The price of lands had also appreciated and due to economic reasons many small landholders had to sell their lands. During recent years, however, inflation, introduction of the Bihar Ordinance III of 1949 prohibiting the transfer of immovable property of the Mohammadans except with the previous approval of the Collector, distribution of land improvement loans and other kinds of loans, spread of a rumour about a legislation making the usufructuary mortgages self-redeemable, passing of Land Reforms Act, commonly known as Zamindari Abolition Act, and Bhoodan movement have affected the statistics.

INCOME-TAX.

Income-tax is now a central revenue subject. The Gaya Income-tax circle comprises of the revenue district of Gaya with its headquarters at Gaya. There is a Senior Income-tax Officer in charge of the circle who has other Additional Income-tax Officers under him. The Additional Income-tax Officer is in charge of an assessment of income groups up to Rs. 10,000. The circle is under the administrative control of the Commissioner of Income-tax with his headquarters in Patna. For appeal purposes there is an Appellate Income-tax Officer who visits Gaya on circuit.

The circle deals with income-tax assessees having their source of income mainly in the district of Gaya. There are, however, some cases

of special income groups which are dealt with by the Income-tax Officer, Special Circle, South Bihar with headquarters at Patna.

The income-tax statistics from 1947-48 to 1951-52 are given below :—

Years.	Number of assessees.	Tax assessed.	Tax collected.
		Rs.	Rs.
1947-48 ...	... 1,023	4,61,058	3,20,450
1948-49 ...	... 1,449	6,54,743	5,07,370
1949-50 ...	... 1,609	8,51,944	4,72,011
1950-51 ...	... 1,481	14,94,022	7,32,698
1951-52 ...	... 1,449	13,26,926	5,53,392

The statistics above will show that the tax assessed has increased from over Rs. 4.61 lakhs in 1947-48 to about Rs. 13.27 lakhs in 1951-52. The maximum amount assessed was over Rs. 14.94 lakhs in 1950-51. The tax collected, which was also the maximum in 1950-51, has never exceeded Rs. 7.33 lakhs.

The principal assessees are dealers in consumer goods, grains, tobacco, etc. During and after the Second Great World War a number of contractors who deal in consumer goods had a big turn over in their business. Although they had good profits, many of them had concealed the profits for which the Income-tax Department had to start investigations. The conditions during and after the Second Great World War naturally increased the work of the Income-tax Department.

The following table gives a picture of the Income-tax Department before the Second Great World War and after :—

——	*Category I.	Category II.	Category III.	Category IV.	Category V.	Total.
1	2	3	4	5	6	7
			A—Before War.			
(i) Number of assessees.	40	160	310	360	150	1,020
(ii) Total demand.	2,00,000	1,25,000	55,000	30,000	1,000	4,11,000
(iii) Collection	1,20,000	65,000	25,000	5,000	500	2,15,500
			B—After War.			
(i) Number of assessees.	55	160	375	755	50	1,395
(ii) Total demand.	4,80,000	2,20,000	90,000	85,000	5,000	8,80,000
(iii) Collection	2,25,000	1,05,000	60,000	55,000	1,000	4,46,000

*The categories of the income group are decided in the following manner :—
Gategory I—Above Rs. 25,000.
Category II—From Rs. 10,000 to Rs. 25,000.
Category III—From Rs. 5,000 to Rs. 10,000.
Category IV—Below Rs. 5,000.
Category V—Loss cases, nil demand cases and salary cases.

The Income-tax Department had offered a chance to the merchants and others to come out with voluntary disclosures regarding their income during the war period. As a result there were 23 cases of disclosures and the income involved was Rs. 19,14,000. The tax demanded was Rs. 98,000 while the collection made was Rs. 55,000. As a result of investigations in hidden income for the period 1st April 1952 to 31st March 1955 there were 20 cases discovered and a collection of Rs. 4,000 was made against the demand for Rs. 10,000.

Central Excise.

The duties on cloth, sugar, tobacco and steel are Central revenue and are collected by the members of the Central Excise Department who are employees of the Union Government. The Gaya Central Excise Circle under a separate Superintendent of Central Excise was created only in 1951 comprising the districts of Gaya, Hazaribagh, Palamau and Shahabad. He is assisted within the district of Gaya by a number of Inspectors and some Supervisors.

The revenue of Central excise from Gaya district is not very considerable as the only taxable commodities in the district are sugar, cloth, tobacco, package tea and excise on oils. Guraru Sugar Mills, the only sugar mill within the district, had gone out of production and the production of cloth in the Gaya Cotton and Jute Mills is neither regular nor considerable in quantity. Very little tobacco is grown within the district. Unmanufactured tobacco is brought from other collectorates, e.g., Bombay, Baroda, etc., and is locally consumed.

The receipts from different sources in manufactured and unmanufactured commodities in the years 1953—1955 are given below :—

Commodities.	Production.	Receipts from other areas.	Revenue.
	1953.		
Tobacco	1,233 lbs.	7,13,556 lbs.	Rs. 10,50,829 (1952-53).
Sugar	87,021 cwt.	Nil	Rs. 1,13,176 (April—December, 1953).
Cloth	43,54,256 yds.	Nil	Rs. 64,776 (1952-53).
Package tea	403 lbs.	Nil	Rs. 33 (April—December, 1953).
	1954.		Rs. a. p.
Tobacco	2,000 lbs.	28,32,069 lbs.	10,47,168 5 0
Sugar	2,52,287 cwt.	..	3,50,635 9 0
Cloth	39,28,545 yds.	..	2,15,432 0 0
Package tea	440 lbs.	..	84 0 0

Commodities.	Production.	Receipts from other areas.	Revenue.
	1955.		Rs. a. p.
Tobacco	4,400 lbs.	22,63,183 lbs.	10,10,217 3 0
Sugar	5,75,410 cwt.	..	25,58,726 0 0
Cloth	No production	..	20,352 0 0
Package tea	695 lbs.	..	131 0 0

The number of licensees for the years 1953—1955 are as follows :—

Year.	Tobacco.	Cloth.	Sugar.	Benzol.	Tea.
1	2	3	4	5	6
1953 ..	1,500	1	1	..	1
1954 ..	2,378	1	2	..	2
1955 ..	2,687	1	2	..	4

The excisable commodities are normally marketed in the State of Bihar and Calcutta. The important *hats* where excisable commodities are sold within the district are Sherghati, Raniganj, Amrut, Sharma Bazar, Wazirganj, Arwal, Kurtha, Tehta, Nawada, Akbarpore, Deo, Rafiganj, Obra, Daudnagar and Barun.

There is some possibility of expansion of sugar and cloth industries which are located within the district. The development of these industries still, however, depend largely on the development and increase in the production of raw materials and other accessories.

Judiciary.

The permanent judicial staff entertained at Gaya for the purpose of civil justice consists of the District Judge, three Subordinate Judges and three Munsifs. Owing to the increase in the volume of the civil work during the last 20 years, this staff has frequently been found to be inadequate and so Additional Judges, Sub-Judges and Munsifs have often been posted to cope with the work. In the year 1952-53 the judicial staff at the headquarters station consisted of one District Judge, two Additional District Judges, two Additional Sub-Judges and five Additional Munsifs. The civil work of the subdivisions is managed by the Munsif's courts at Aurangabad and Jahanabad. The Munsif's court at Aurangabad was created before the year 1846. The Munsif's court at Jahanabad is a new creation having been established on the 15th of May, 1925. There is no Munsif's court at Nawada as yet. The work of that

subdivision is done at the district headquarters station. As the volume of the work in the subdivisions also has increased, Additional Munsifs have been posted at both the subdivisions. The existing number of Munsifs at Aurangabad is 5, including the Munsif of the permanent court. The number of Munsifs at Jahanabad is also 5, including the Munsif of the permanent court. On account of the increase in the number of suits of higher valuation the Munsifs of the permanent courts of the two subdivisions and the Munsif of the first Court of the Sadar have been vested with the powers of special jurisdiction to try suits up to the value of Rs. 4,000. The current statistics of civil work in the office of the District Judge show that the common classes of cases are suits for partition of revenue-paying estates, suits for declaration of rights to irrigation, suits based on oral or written leases of lands and suits for recovery of money and for cash and produce rents. The other classes of suits are mostly actions for ejectment fought between landlords and tenants as well as between tenants and tenants. Actions in tort are a few.

On account of the wholesale commutation of produce rents and with the vesting of all the revenue-paying estates, big or small, in the State under the Land Reforms Act an appreciable decline in the number of the institution of the suits of all classes is expected. There has been appreciable fall in the number of Small Cause Court suits during the last 8 or 9 years on account of operation of the Money Lenders Act, 1939.

For checking corruption and giving better facilities to the litigant public, Registrar system was introduced in this judgeship from July, 1927 on an experimental basis. As the system proved to be a success it was made permanent in April, 1936. A Munsif having sufficient experience of the working of the civil courts is generally appointed as a Registrar. He does not do any judicial work. His duty consists of the general supervision of the office and to be helpful to the litigant public in matters connected with their cases in court, such as issue of processes, deposit of fees, issue of copies, information, etc. and also to render assistance to the District Judge in matters connected with the administration.

Criminal justice is administered by the District and Sessions Judge, the Additional District and Sessions Judges and the three Subordinate Judges of the permanent courts who have been vested with the powers of Assistant Sessions Judge. The number of sessions cases in the judgeship is quite large. During the last 8 or 9 years in Gaya 5 to 6 sessions courts have remained busy at the district headquarters station in disposing of cases. Dacoity, murders, rioting and kidnapping are the common class of cases. Of late cases of forgery, criminal breach of trust and cheating are also coming up in good number.

With the separation of executive and judicial functions from January, 1951 the bulk of the criminal cases triable by magisterial courts are now being tried and disposed of by the Munsifs vested with the

magisterial powers at the headquarters station and also in the outlying subdivisions. There are two Munsif Magistrates at Jahanabad and one at Aurangabad and two at Sadar. Besides these officers, there are a number of Deputy or Sub-Deputy Magistrates wholly employed on judicial work both at the district headquarters station and subdivisional headquarters.

Two of the Assistant Sessions Judges have been vested with the powers of a first class magistrate to hear appeals from the sentences of magistrates of the second and third classes.

One of the Additional Sessions Judges has been vested with the powers to try special cases under the Prevention of Corruption Act. There are a number of Honorary Magistrates also at Gaya and at each of the three subdivisions to dispose of petty criminal cases.

The practice of conducting cases on behalf of the State in the magisterial courts by the police officers has been replaced by the appointment of a few salaried Public Prosecutors both at the district headquarters station and the subdivisional headquarters.

In view of the persistent public criticism against the system of jury trial the Government have withdrawn the major offences like homicide, dacoity, sexual offences, forgery, etc., from the purview of the jury trial. All such cases are now being tried with the aid of assessors.

Presiding Officers of the civil courts at the district headquarters hold their sittings in two-storied new building near Dighi tank facing Shree Krishna Road. The civil court buildings at Aurangabad and Jahanabad are also comparatively new.

Statistics of the administration of civil and criminal justice are given in the following statements :—

STATISTICS OF THE ADMINISTRATION OF CIVIL JUSTICE.

(*During the years* 1912 *to* 1952.)

Year.	Number of suits disposed of.					Number of appeals disposed of by—	
	Under the ordinary procedure by—			Under the Small Cause Court procedure by—		Sub-ordinate Judges.	District Judge.
	Munsifs.	Sub-ordinate Judges.	District Judge.	Munsifs.	Sub-ordinate Judges.		
1	2	3	4	5	6	7	8
1912 ..	2,185	519	5	565	442	9	267
1913 ..	2,270	514	..	488	386	19	292
1914 ..	2,747	509	3	488	393	126	293
1915 ..	3,842	877	4	375	361	137	479
1916 ..	4,121	899	5	317	520	41	1,105

STATISTICS OF THE ADMINISTRATION OF CIVIL JUSTICE—*Concld.*

Year.	Number of suits disposed of.					Number of appeals disposed of by—	
	Under the ordinary procedure by—			Under the Small Cause Court procedure by—			
	Munsifs.	Sub-ordinate Judges.	District Judge.	Munsifs.	Sub-ordinate Judges.	Sub-ordinate Judges.	District Judge.
1	2	3	4	5	6	7	8
1917 ..	5,043	869	9	494	405	123	845
1918 ..	5,111	542	5	299	516	280	627
1919 ..	4,554	1,250	8	306	525	429	504
1920 ..	5,326	763	3	357	393	365	172
1921 ..	6,027	692	5	240	731	622	329
1922 ..	5,141	890	6	492	440	641	529
1923 ..	5,455	809	5	392	327	309	772
1924 ..	6,067	667	5	377	404	381	933
1925 ..	5,683	519	5	498	246	229	682
1926 ..	6,957	389	7	741	167	182	641
1927 ..	6,467	407	4	815	138	410	466
1928 ..	4,782	441	7	911	233	194	587
1929 ..	6,005	256	6	669	430	294	492
1930 ..	9,114	432	7	759	452	348	651
1931 ..	9,378	415	5	1,287	294	174	767
1932 ..	9,186	276	3	1,122	385	239	462
1933 ..	9,423	244	1	871	620	350	190
1934 ..	8,544	213	3	1,020	576	451	265
1935 ..	11,935	204	1	1,233	354	480	700
1936 ..	14,907	220	6	957	350	299	515
1937 ..	9,835	275	3	895	468	331	155
1938 ..	11,429	241	2	989	450	267	78
1939 ..	13,121	223	3	1,075	406	365	78
1940 ..	16,941	269	2	859	446	276	256
1941 ..	14,837	285	..	753	379	413	185
1942 ..	7,603	203	1	606	273	370	357
1943 ..	12,606	240	8	572	275	451	220
1944 ..	11,154	349	3	210	626	594	160
1945 ..	8,208	343	8	394	183	871	231
1946 ..	10,881	592	10	429	196	1,071	398
1947 ..	13,963	515	7	359	192	1,352	242
1948 ..	19,593	612	7	715	270	990	249
1949 ..	23,211	638	6	485	254	1,116	269
1950 ..	15,458	409	1	639	161	1,379	501
1951 ..	14,043	358	..	546	160	769	194
1952 ..	16,185	270	2	640	159	563	160

STATISTICS OF THE ADMINISTRATION OF CRIMINAL JUSTICE (SESSIONS COURTS).

(*During the years* 1912 *to* 1952.)

Year.	Number of cases disposed of by Sessions Courts.	Number of persons tried by Sessions Courts.	Year.	Number of cases disposed of by Sessions Courts.	Number of persons tried by Sessions Courts.
1912 ..	47	107	1933 ..	64	257
1913 ..	40	99	1934 ..	33	176
1914 ..	32	104	1935 ..	63	333
1915 ..	50	161	1936 ..	61	...
1916 ..	58	122	1937 ..	35	..
1917 ..	26	42	1938 ..	50	231
1918 ..	32	69	1939 ..	48	366
1919 ..	32	119	1940 ..	55	422
1920 ..	29	200	1941 ..	56	337
1921 ..	41	147	1942 ..	63	515
1922 ..	37	163	1943 ..	98	1,072
1923 ..	25	134	1944 ..	94	990
1924 ..	33	166	1945 ..	97	720
1925 ..	24	141	1946 ..	130	655
1926 ..	40	274	1947 ..	63	524
1927 ..	33	277	1948 ..	120	1,203
1928 ..	43	254	1949 ..	203	1,506
1929 ..	44	193	1950 ..	92	854
1930 ..	54	183	1951 ..	117	879
1931 ..	48	153	1952 ..	127	890
1932 ..	44	251			

Jail.

When the last District Gazetteer was published in 1906 there were three subsidiary jails at the headquarters stations in each of the three subdivisions of Aurangabad, Jahanabad and Nawada while there was a District Jail at Gaya. At that time the subsidiary jails at Aurangabad, Jahanabad and Nawada were merely lock-ups in which prisoners imprisoned for a fortnight or less were confined. In 1904 the daily average of prisoners at these three subsidiary jails were only 13, 7 and 9, respectively. In the Gaya Jail, on the average 422 prisoners were confined daily in 1904 and the death rate was extraordinarily low, being only 2.5 per mille, a smaller percentage than any other jail in the province. The accommodation provided in the District Jail was for 542 prisoners and there were cells for 16 male convicts and five Europeans. The hospital attached to the District Jail had accommodation for 33 patients. There was separate accommodation for 14 juvenile convicts, six civil prisoners, 22 under-trial prisoners, 15 female convicts and 431 male convicts.

The District Jail of Gaya was converted into a Central Jail in 1916. New buildings were constructed to accommodate the increased population. The average daily population rose to 1146.94 in 1952. More land had to be acquired when the District Jail was converted into a Central Jail

The total area occupied by the Central Jail is now about 29 acres. The Central Jail has capacity for 1,327 prisoners with cells for 45 male prisoners and two female prisoners. There is a separate ward for females which has accommodation for 33 prisoners.

Press and Forms Department was shifted from Dacca Central Jail to Gaya Jail in 1914 after the separation of the province of Bihar from Bengal in 1912. New buildings had to be constructed to accommodate the new Press and Forms Department. The press is equipped with up-to-date machines and now prints practically all the forms used in the Government and semi-Government offices in the State. The literate and picked-up prisoners numbering over 350 are employed in the Press and Forms Department. This department works under the Finance Department of the Government of Bihar. The department also employs near about 130 paid hands. There is a Deputy Superintendent in charge of the Press and Forms Department. The annual expenditure is about Rs. 10,00,000.

The main industuries in the Gaya Central Jail in which the prisoners are usefully employed are weaving *durry*, *newar*-making, stud-making and crushing of mustard oil. The jail has also sections of smithy, carpentry and tailoring to serve the jail population. The cash income of the manufacturing department in 1952 was Rs. 24,246 excluding jail supplies. The net profit from manufacturing during 1952 was Rs. 12,000.

The area of the jail garden is 18.51 acres and an annual production of vegetables is about 3,400 maunds. A big tank was dug during 1951-52 at the foot of the hills to the south of the jail to collect water from hills for agricultural purposes.

There is a well equipped hospital with 78 beds and with a separate tuberculosis infection ward. The death rate in 1952 was 4.01 per mille.

There are sub-jails in all the subdivisional headquarters at Jahanabad, Nawada and Aurangabad. These sub-jails accommodate under-trial prisoners and convicted prisoners with a very short term of less than 15 days. The daily average population of these sub-jails is 50 to 100.

The Central Jail is in charge of a Superintendent who is assisted by a number of Jailers, Assistant Jailers and jail constables.

Co-operative Department.

Formerly there was one Assistant Registrar's Circle for co-operative administration in the district. Due to progress in the organisation of various types of co-operative societies and for an all-round expansion of the co-operative movement during the Second Five-Year Plan period, the district has been divided into three circles of Assistant Registrars with effect from the 1st April, 1956, viz., (1) Gaya Circle for Gaya Sadar and Jahanabad subdivisions, (2) Nawada Circle for Nawada subdivision and (3) Aurangabad Circle for Aurangabad subdivision.

There are four Central Co-operative Banks in the district, one in each subdivision, viz., Gaya Central Bank, Jahanabad Central Bank, Nawada Central Bank and Aurangabad Central Bank. The details of their working as on the 30th June, 1956 are given below :—

Names of Central Banks.	Share capital.	Working capital.	Number of affiliated societies.	Loans advanced to societies.
	Rs.	Rs.		Rs.
1. Gaya Central Bank ..	9,268	2,28,597	155	1,54,962
2. Jahanabad Central Bank ..	18,593	2,17,948	346	52,298
3. Nawada Central Bank ..	30,108	4,03,933	699	79,821
4. Aurangabad Central Bank ..	27,802	1,77,895	420	49,176

The total number of various types of co-operative societies in the district stood at 1,976 as on the 30th June, 1956. The details of the working of each type of society are given below :—

Types of co-operative societies.	Number.	Member-ship.	Share capital.	Working capital.	Loans advanced to members.
1	2	3	4	5	6
			Rs.	Rs.	Rs.
1. Multipurpose Co-operative Societies.	1,160	37,512	2,60,652	9,32,557	2,43,572
2. Agricultural Credit Societies.	250	4,504	20,136	1,68,259	15,257
3. Shop-keepers Credit Societies.	8	101	269	851	..
4. Salary Earners Co-operative Societies.	3	154	10,550	30,288	21,472
5. Primary Stores Credit Societies.	19	1,215	28,458	40,027	..
6. Teachers' Co-operative Stores.	10	837	1,327	2,344	100
7. Weavers' Co-operative Societies.	27	2,119	49,333	1,65,564	53,728
8. Oilmen's Co-operative Societies.	3	40	371	2,074	..
9. Fishermen's Co-operative Societies.	1	64	..	295	..
10. Vishwakarma Credit Societies.	3	89	2,126	32,835	..
11. Cane Marketing Union.	3	523	67,519	2,93,002	29,663
12. Cane growers' Co-operative Societies.	484	13,732	85,534	1,72,060	23,470

Besides the above, there are one Depressed Class Co-operative Society, two Harijan Co-operative Societies, one Milk Co-operative Society and one Housing Co-operative Society.

During the period 1950—1953 an extensive drive for organisation of multipurpose co-operative societies was taken up in Hisua, Rajauli and Aurangabad thanas. The main activities of these societies were supply of credit, improved seeds, manures and consumers' goods, promotion of sanitation and adult education, development of village industries and improvement of cattle and village communication. Intensive organisation of these societies is at present being made in Community Project areas and National Extension Service Blocks.

Next to multipurpose co-operative societies the other two important types of societies are the Canegrowers' Co-operative Societies and the Weavers' Co-operative Societies. It will appear from the list mentioned above that the total number of Canegrowers' Co-operative Societies on the 30th June, 1956 was 484 besides three Cane Marketing Unions. During 1955-56, cane worth Rs. 18,36,363 was supplied to the mills by the Canegrowers' Societies and Unions.

The total number of Weavers' Co-operative Societies on the 30th June, 1956 was 27. The main object of these societies is to provide help to the weaver-members both for production and marketing of cloth. These societies have helped to a great extent in improving the condition of their members. During 1955-56 goods worth Rs. 8,98,796 were produced and goods worth Rs. 10,72,476 were sold by these societies.

CHAPTER XIV.

LAND REVENUE ADMINISTRATION.

Early History.

In 1765 Emperor Shah Alam granted to the East India Company the *Diwani* or fiscal administration of the three provinces of Bihar, Bengal and Orissa. According to this, the Company was authorised to realise the revenue and undertook to maintain the army but the criminal jurisdiction of the *Nizamat* remained with the Nawab. The East India Company had no experience of the intricacies of the revenue system and the arrangement proved a chaos. In 1769 a native *Naib* or Deputy *Diwan* was entrusted with the collection of revenue under the nominal control of the European chief at Patna. To supervise the work of the native officers in the collection of revenue and administration of justice some supervisors were appointed. Neither the supervisors nor the subordinate staff were above corruption. In 1770 a Revenue Council of Control was established at Patna. In 1771 the Court of Directors issued orders that the Company's servants should take upon themselves the entire management of the revenue. The incumbency of the *Naib Diwan* at Patna was abolished and the supervisors were now designated Collectors and the native officer called *Diwan* was appointed with each of the Collectors. This system also did not work well. Many of the earliest Collectors were carrying on personal trade and harassed the tenants. An experiment was made by the Company to make a five years' settlement of Bihar. The zamindars refused to accept the settlement and the Company then settled the estates with the outsiders, whom they called renters, with the arrangement that the zamindars should receive an annuity (*malikana*) of 10 per cent of their collections. This system also proved a failure. The main reason was that the renters wanted to make as much profit as possible over and above the stipulated sum they had to pay. On the expiry of the five years' settlement the system of annual settlement was introduced. The self-same set of renters started exacting money as they did not know if they would continue beyond one year.

Raja Kalyan Singh, *Diwan* of the Company, was given arbitrary powers over the zamindars. He was allowed to confine the zamindars and even to forfeit their estates. Raja Mitrajit Singh of Tekari was placed on arrest by Raja Khewali Ram Singh, *Naib Diwan*. Raja Narain Singh, a zamindar of Siris and Kutumba, was imprisoned and ousted from his zamindari. Raja Akbar Ali Khan of Narhat and Samai was confined in Patna. The zamindars as a class became extremely dissatisfied with the administration. The revolt of Raja Chait Singh in 1781 was not an isolated case. Akbar Ali Khan escaped from Patna and at Nawada he collected a force and started plundering the country. Narain Singh also rose in revolt. Narain Singh was apprehended and

sent as a State prisoner to Dacca. In the meantime, the whole of Bihar had been settled with Kalyan Singh who divided the settlement with Khewali Ram Singh. They depended on the *amils* or sub-renters some of whom were from the line of the old zamindars while others were mostly speculators. Collection of rent was made with the help of sepoys. This system also brought in its wake extortion, harassment and dissatisfaction.

On the 18th June, 1789 Sir John Shore issued his famous minute regarding the permanent settlement of the lands in Bihar, Bengal and Orissa, holding the settlement to be made for a period of five years certain, but with a view to permanency. On the 22nd March, 1793, a proclamation was issued declaring the decennial settlement of Bihar and Bengal concluded earlier in 1790 to be permanent.

From 1781 the Revenue Chief in Patna had been appointed Collector under the orders of the Revenue Committee in Calcutta. His jurisdiction was over Tirhut, Shahabad and Bihar, i.e., the modern district of Patna and northern portion of Gaya. For judicial purposes Bihar was formed into a district with a covenanted judge incharge of the civil and criminal jurisdiction. In 1793 the offices of Judge and Collector were separated and the district of Bihar had one civilian as Civil Judge and Magistrate and a second as Collector under the Board of Revenue. At the same time, native Munsifs were appointed to decide suits relating to personal properties not exceeding the value of Rs. 100. Appeals from their decisions had to go to the Civil Judge.

Formation of the District.

In the early English administration the district of Gaya was not a separate unit and its boundaries varied from time to time. In 1784 Thomas Law was appointed Collector of Rohtas with his headquarters at Gaya. This may be described as the first stage of the formation of the district of Gaya as a separate unit. The district of Rohtas consisted of the southern portion of the present district of Shahabad (*parganas* Sasaram, Chainpur and Rohtas), two *parganas* now in Palamau (Japla and Belaunja) and a portion of Gaya district. In 1787 there was a re-arrangement and Thomas Law was made the Collector of Bihar district (commonly described as Bahar also). Bihar district then comprised the districts of Patna and Gaya with a portion of Monghyr lying west of the Kiul river. Gaya was the headquarters although the Collector used to move to Bihar (modern Biharsharif) and Patna occasionally. Hawkins, the Collector of Bihar district, moved his headquarters to Patna in 1797. This change was approved by the Board of Revenue but the Governor-General ordered a return to Gaya. There were more of social amenities in Patna where a number of factories and godowns under European management had grown up and it appears that there was a request from the people of Patna to Hawkins to change the headquarters. In 1805 Ricketts, the Collector sent up proposals for

building offices at Gaya but it does not appear that his request was implemented. The unwieldy size of the district and the bad communications made the administration in the remote parts rather difficult. To obviate the difficulty a proposal was sanctioned in 1814 for stationing a special Joint Magistrate at Sherghati with jurisdiction over the southern portion of Gaya. An officer as Magistrate and Assistant Collector was posted at Gaya in 1820. The headquarters returned to Gaya when Patna district was separated from Bihar in 1825.

Additions and alterations in the district boundary had been going on side by side. In 1800 the Bihar *mahals* of Ramgarh, namely, Chakai, Kendi, Nagpur, Palamau and Ramgarh were handed over to Bihar. In 1801 the Governor-General proposed a division of the whole of Bihar into two districts, one north and the other south of the Ganges. This proposal was, however, dropped as it was held that the *jama* of the South Bihar district of Rs. 26,98,336 would be impossible for one man to be responsible for. The *parganas* of Siris, Kutumba, Charkawan and Sherghati were made over to Ramgarh while the revenue administration remained with Bihar. At the same time the administration of *parganas* Anchha, Goh and Arwal with the eastern *parganas* of the district of Patna were made over to Shahabad. In 1809, however, the *parganas*, transferred to Ramgarh except those between Sherghati and Son, were placed under the Magistrate and Collector of Bihar who was stationed at Ramgarh. This Assistant Collector used to be both at Chatra and Sherghati for administrative purposes. In 1812 the *parganas* transferred to Sherghati were re-transferred. In 1819 Ramgarh was made a separate Collectorship consisting of Sherghati *pargana* but there continued an Assistant Collector of Chatra. *Pargana* Sherghati was re-transferred to Bihar in 1835. By 1865 the formation of the present district of Gaya was completed and comprised the parts of the old districts of Bihar and Ramgarh. The subdivision of Bihar with an area of about 800 square miles was transferred to the Patna district. Six years later, i.e., in 1871, the *parganas* of Japla and Belaunja, covering 650 square miles, were amalgamated with Lohardagga (now Palamau) and in 1875 an area of 6 square miles was transferred to Hazaribagh. The present area of the district of Gaya stands almost intact since 1875. Since the last District Gazetteer of Gaya was published there has been no change regarding its boundaries.

It may, however, be mentioned that since a long time and before the last District Gazetteer of Gaya was compiled cess for certain *tauzies* of Monghyr district is realised in Monghyr and transferred to Gaya while Gaya collects some annual cess and remits the amount to Patna district for some *tauzies*. This system of collection of annual cess and transfer to the districts concerned is due to the fact that certain villages are lying in the executive jurisdiction and management of one district as regards the maintenance of roads and civil and criminal justice, although they comprise in the *tauzi* of another district.

The functions of the Collector had also been changing. The Collector was at first subordinate to the Board of Commissioners in Bihar and Banaras for revenue purposes. But for judicial purposes there were native Munsifs under a Judge-Magistrate from whom again an appeal lay to the Provincial Civil Court in Patna. This Court and also the Board were abolished in 1829 and their powers vested in the Commissioner at Patna acting under the order of the Board at Calcutta. In 1825 Bihar was constituted a separate Collectorate and in 1831 the Judge Magistrate of Gaya was given increased power as Sessions Judge and his magisterial power was made over to the Collector. This is how the long standing unit of administration Magistrate-Collector was created at district level. In 1845 the offices of Magistrate and Collector were separated but reunited in 1859 by the orders of the Secretary of State.

Parganas of the District.

A brief mention will be made of the earlier history of some of the *parganas*.

Pargana Sherghati.—In 1762 it was the property of Gulam Hussain Khan. The survey and settlement in 1783 had fixed the revenue at Rs. 53,001. In 1784 Thomas Law had complained to the Board that Gulam Hussain Khan was not agreeable to pay revenue without coercive measure and recommended that his estate should be farmed. Gulam Haider, the *Sajawal* of Charkawan, took the farming settlement of this *pargana* from 1787 to 1791 on a *jama* annually from Rs. 49,000 to Rs. 53,000. The estate was brought under the Court of Wards after the death of Gulam Hussain Khan. After release the estate fell in arrears of revenue and was purchased by Raja Mitrajit Singh of Tekari in the auction. Some parts of this *pargana* descended to other successor-interests to Gulam Hussain Khan. The revenue of whole *pargana* in 1819 was Rs. 68,002.

Parganas Siris and Kutumba.—In 1763 these two *parganas* were in the possession of Narain Singh. The assessed revenue in 1778 was Rs. 1,75,000. The revenue was fixed at the decennial settlement for the whole of the *parganas* of Siris and Kutumba at Rs. 1,60,450. This estate was partitioned in 1801 in three shares, Mali, Pawai and the third share being joint.

Pargana Charkawan.—In 1792 this *pargana* consisted of four parts, viz., (*i*) Haveli Charkawan. (*ii*) Dugul, (*iii*) Deo and (*iv*) Umga. Deo and Umga were the properties of Rajput zamindars. Raja Chhatrapati Singh and his son Fateh Narain Singh helped the English in putting down Chait Singh and obtained a remission of Rs. 10,461 in revenue and 11 non-*kar* (no-revenue) villages. Haveli Charkawan and Dugul belonged to Pathan families. In 1819 the revenue of the *pargana* was Rs. 57,693.

Pargana Arwal.—The revenue of *pargana* Arwal in 1819 was Rs. 51,288.

Parganas Manaura, Anchha and Goh.—The original holders of *pargana* Manaura according to Boddam were Choudhury Dal Singh and Tej Singh who also had lands in Anchha and Goh. Revenue in 1819 for Manaura *pargana* was Rs. 22,492, for Anchha *pargana* Rs. 22,493 and for Goh *pargana* was Rs. 21,357.

Parganas Dadar and Kaber.—The revenue in 1819 for these *parganas* which were the *jagir* of Nawab Mozaffar Jang was Rs. 14,385 and Rs. 45,745, respectively. Ain-i-Akbari mentions Kaber *pargana*.

Parganas Narhat and Samai.—The name Narhat-Samai was loosely applied for a number of other *parganas* as a whole, namely, Roh, Pachrukhi, Jarrah and half of Maher. A number of the important zamindars of Gaya district, namely, Tekari, Mahanths of Budhauli and Bodh Gaya, Bengali estate, and Maksudpur Raja estate had their villages in these *parganas*. Of course, with the abolition of zamindari their zamindari interests have now lapsed.

In 1819 the revenue for Narhat and Samai alone was Rs. 1,09,076 and that for Narhat, Samai, Pachrukhi, Roh, Jarrah and Maher together was Rs. 2,01,116.

Pargana Sanaut.—*Pargana* Sanaut includes the whole of the zamindari of Raja Mitrajit Singh of Tekari and the denomination of Sanaut also covers the *parganas* of Atri, Pahara and Dakhner and half of Okri, Ekil and Bhelawar. The history of these parganas is practically the history of the famous Tekari estate. In 1819 the revenue of the *parganas* was as follows :—

				Rs.
Atri	...	...	...	4,371
Sanaut	...	...	...	11,004
Pahara	...	...	...	26,995
Dakhner	...	...	...	5,726
Okri	...	...	...	57,117
Ekil	...	...	...	74,440
Bhelawar	...	...	...	47,248
		Total	...	2,26,901

The largest estate in these *parganas* are the 9 annas and 7 annas Tekari estates, Maksudpur estate and that of Pandui *Baboos*. The division of the Tekari estate took place on the death of Raja Mitrajit Singh. Hit Narain Singh got 9 annas share while Mod Narain Singh got 7 annas share.

Pargana Gaya.—This *pargana* is small and practically coincides with the town of Gaya. In 1802 the Collector, Mr. Graham, settled the village Murarpur along with the village Pahsi, which contains Ramshila Hills, at a *jama* of Rs. 151. In 1808 the villages Sahibganj and Alamgirpur were settled with one Sher Chand on permanent basis.

Sipahi lane containing the present Collector's bungalow and the Police Line was not permanently settled till 1860. The main source of income was the taxes realised from the pilgrims.

Kauwakol Mahal.—This was a resume to Ghatwali tenure and consisted of 52 villages and the first settlement was made by Mr. Reade.

Wairani and Taufir villages.—At the time of decennial settlement certain villages were waste and omitted and they subsequently became fit for settlement by cultivation. Such villages are called *wairani* villages. *Taufir* villages are those that had been annexed by landlords to their estates subsequent to settlement without paying any revenue. Mr. Reade took up in 1819 the question of ascertaining the value and the rent payable by the *raiyats* for such *wairani* and *taufir* villages. Mr. Reade's attempt was, however, unsuccessful. Although in 1837 he was able to prepare a list of *wairani* and *taufir* villages, the enquiry was finally completed in 1850.

Growth of Land Revenue.

In 1789 the demand of land revenue for the district of Bihar was Rs. 10,41,700 payable by 744 estates with 1,160 proprietors; but the area of the district did not correspond with that of the present district of Gaya, and of the 41 *parganas* which were included in it, 16 have since been transferred to Patna, two (Japla and Belaunja) to Palamau, and one (Amarthu) to Monghyr. In 1870-71, when the district was practically the same as at present, the total demand of land revenue was Rs. 13,80,320, payable by 4,411 estates owned by 20,453 proprietors. Since that time the demand has increased but little, but on the other hand, the number of estates and proprietors, has grown very largely, owing to the extraordinary rapidity with which proprietary rights have been subdivided under the operation of the law of succession, and of modern legislation regarding partition and land registration which causes such minute subdivisions to be recorded. In 1881-82 the current demand had risen to Rs. 14,36,900, payable by 5,614 estates and 59,172 proprietors, and in 1900-01 to Rs. 14,80,700 due from 7,514 estates owned by 72,404 proprietors. The average payment from each estate has thus fallen during the three decades ending in that year from Rs. 313 to Rs. 256 and Rs. 197, and the payment from each proprietor from Rs. 67-8-0 to Rs. 24-4-0 and finally to Rs. 20-8-0. In 1904-05 the demand amounted to Rs. 14,85,309 payable by 8,044 estates, of which 7,996 with a demand of Rs. 13,39,700 were permanently settled, 14 with a demand of Rs. 41,200 were temporarily settled, the remainder being held direct by Government.

Roughly speaking, the land-owners of Gaya paid a land revenue of 8 annas and received from their *raiyats* Rs. 3 an acre. Thus the land revenue demand was 16 per cent of the total rent demand, or over 80 per cent was profit. The amount of profit even in 1812 attracted Buchanan Hamilton's attention, and we find him writing: "Although the people

of this district are very cautious in speaking of their affairs, it is very generally admitted, even by themselves, that the owners of the assessed lands have very considerable profits; nor do they scruple to admit that it far exceeds the estimate of the one-tenth of the revenue, which was supposed to be the profit that they were to have by the settlement."

Government Estates.

The Government estates, as they were known before the abolition of the zamindari by the passing of the Land Reforms Act and the taking over of the zamindaries by the Government, comprised 118 villages extending over an area of 102 square miles. They fall under three groups, viz., (*i*) those escheated from Mostt. Barati Begum, the Shia mistress of Raja Mod Narain Singh of Tekari, (*ii*) Sarwa *Mahal*, and (*iii*) the Nawada group. The first group of Khas Mahal villages were escheated by the Government in 1879 after the death of Ekbal Bahadur, the son of the Muslim mistress of Raja Mod Narain Singh of Tekari, to the extent of 7 annas. This group is composed of 28 villages called the Dakhner *Mahal* in which Government have 8½ annas interest; of a group of six villages of which five are near Tekari and one is in the Belaunthana; of nine villages constituting the Ghenjan *Mahal*, situated 7 miles west of Makhdumpur; and of three villages some 5 miles west of Jahanabad.

These villages previously belonged to Mostt. Barati Begum, a mistress of Raja Mod Narain Singh of Tekari. It is said that she first came to Tekari in the company of a Mogal vendor of *shawl*. Subsequently, she became a mistress of Raja Mod Narain Singh over whom she wielded considerable influence. She had four children, named, (1) Sarfunnisa Begum, (2) Himat Bahadur, (3) Bismilla Begum and (4) Ekbal Bahadur. The first child died in his mother's life time and Ekbal Bahadur died several years after Mostt. Barati Begum's death. The other two, Himat Bahadur and Bismilla Begum, survived. The children were all brought up as members of Mohammadan Shia sect. Raja Mod Narain Singh had granted to Mostt. Barati Begum many *mokarari* leases of important villages out of his Raj at a low rent. He further gave a large estate named Taluka Belkhara to his mistress. On the death of Barati Begum in 1860 there was a dispute among the surviving children. But as under the Shia law the illegitimate children were held ineligible to inherit property of Barati Begum, the villages along with other properties came under the possession of Government in 1879. An interesting account of these escheat cases was published by the then Collector of Gaya a copy of which is available in the Khas Mahal office of the Gaya Collectorate.

The second group known as Sarwa *Mahal* comprises 47 villages with an area of 31,284 acres, to the south of Gaya; most of them are at a distance of 11 miles from the town, but a few are situated on the southern border of the district. These villages came into the possession

of Government about the year 1842, owing to the refusal of the former proprietors to take settlement of them.

The third group contains 25 villages in the Nawada subdivision, comprising an area of 16,282 acres. The history of 15 of them only is traceable; three were escheated to Government in 1820 on the death of the proprietor, a descendant of Kamgar Khan, a military adventurer of the eighteenth century, to whom they once belonged; and twelve were confiscated in 1841, on account of the part taken in a daring dacoity by their former proprietor, a zamindar of Hazaribagh. The latter villages, which are known as the Dubaur *Mahal*, are situated in the extreme south of the Nawada subdivision. They are mostly jungles and hills, but contain valuable mica mines.

The Khas Mahal villages or these Government estates fall under 23 *tauzies* in Sadar subdivision having a rental demand of Rs. 77,510 and cess Rs. 5,477; under seven *tauzies* in Nawada subdivision with a rental demand of Rs. 23,164 and cess Rs. 1,724 and under sixteen *tauzies* with a rental demand of Rs. 19,397 and cess Rs. 17,812 in Jahanabad subdivision. There are four villages, Saida, Madanpore, Panti and Kurkuri of Rafiganj police-station in Aurangabad subdivision but they are controlled from Sadar subdivision.

Since the Government have already taken over all the zamindaries of the district by area-wise notifications under the provisions of the Bihar Land Reforms (Amendment) Act, 1953 the Government estates are now managed from the Land Reforms Department.

Surveys and Settlements.

Though the estates were permanently settled at the time of the Permanent Settlement of Bengal, Bihar and Orissa in 1793 on fixed land revenue it was felt necessary that the lands be demarcated and the records-of-rights should be prepared. In 1838, a demarcation survey of the district was carried out, in which the boundaries of villages and estates were defined and a compass and chain survey was made.

This was followed by the professional village survey of 1838—1844 which Government undertook with the object of making a scientific survey of the boundaries and preparing a map showing the geographical and topographical features of the district. This resulted in the preparation of the first record-of-rights in 1843 under the supervision of Lieut. W. A. Sherwail when *mahal*-wise registers were prepared. These registers bear the area of each village of the *mahal* and the total land revenue fixed for the whole *mahal*. The area commanded by the Son canals in the north-west of the district was cadastrally surveyed in connexion with the survey made for irrigational purposes in 1876-77. During the year 1893—1898 the villages under 9 annas share of Tekari Raj were brought under survey and settlement operations. During these years 758 villages extending over an area of 852 square miles were surveyed. The cost of the operation was Rs. 2,50,000. In the years

1900—1903 the survey and settlement operations were extended to Deo and Maksudpur estates. The Deo estate covering an area of 92 square miles mostly in the Aurangabad subdivision was settled. The Maksudpur estate was found to include 160 villages covering 130 square miles, of which 50 square miles are under Atri police-station forming a fairly compact block and another 60 square miles to be found in and around Rajauli. In this estate the proceedings commenced in the year 1900 and were concluded in the year 1904 at a net expenditure of Rs. 75,000 or Rs. 577 per square mile. Complete surveys and settlements in the district were, however, carried out during 1911—1918 in course of which complete records-of-rights were prepared.

For purposes of the survey and settlement operations from 1911 to 1918 the district was divided into 14 revenue thanas, namely, (1) Gaya town, (2) Gaya Mofassil, (3) Sherghati, (4) Barachatti, (5) Tekari, (6) Atri—all these six constituting Sadar subdivision, (7) Nawada, (8) Pakri Barawan, (9) Rajauli—the three comprising Nawada subdivision, (10) Jahanabad, (11) Arwal—the two covering the Jahanabad subdivision, (12) Aurangabad, (13) Nabinagar and (14) Daudnagar—the three comprising Aurangabad subdivision. The revenue thana does not coincide with the police-station jurisdiction. Revenue thana has a larger jurisdiction covering one or more police-stations. The following statement will show the areas :—

Revenue Thana.	Number of villages	Police-Station.
(1) Gaya town ...	11	Kotwali and Civil Lines.
(2) Gaya Mofassil ...	676	Gaya Mofassil, Bodh Gaya, Paraiya and Wazirganj.
(3) Sherghati ...	865	Sherghati, Gurua, Imamganj and Dumaria.
(4) Barachatti ...	666	Barachatti and Fatehpur.
(5) Tekari ...	435	Tekari, Konch and Bela.
(6) Atri ...	272	Atri and Khizirsarai.
(7) Nawada ...	663	Hisua, Warsaliganj and Govindpur.
(8) Pakri Barawan ...	141	Pakri Barawan and Kauwakol
(9) Rajauli ...	295	Rajauli.
(10) Jahanabad ...	698	Jahanabad, Kurtha, Ghosi and Makdumpore.
(11) Arwal ...	249	Arwal.
(12) Aurangabad ...	991	Obra, Madanpur, Barun and Rafiganj.
(13) Nabinagar ...	580	Nabinagar and Kutumba.
(14) Daudnagar ...	313	Daudnagar and Goh.
Total number of villages	6,855	

In course of survey and settlement operations the villages were arranged in serial number and for identification each village was numbered in each revenue thana. According to the settlement operations the total area of the district came to 3,03,592 acres or 4,735 square miles for which records-of-rights were prepared consisting of 8,43,392 holdings and 57,54,580 plots. The village *khatians* are kept in the Record Room of Gaya Collectorate. It is to be remembered that in the settlement operations even unoccupied villages (*bechiragi*) were surveyed and numbered and hence there may be a slight difference between the number of villages according to the settlement operations and according to the census tables.

The village *khatian* consists of village maps, index of record-of-rights comprised in the village *khatian*, *khewat* bearing the nature and extent of rights of each landlord or each set of landlords holding in jointness in the village with the amount of revenue or rent and cess payable to Government or superior landlord with the area of the land, etc., continuous *khatian* which gives the details of all plots of land in the possession of tenants and landlords under different headings of *raiyati*, *gairmazarua malik*, *bakast*, *gairmazarua am*, *sikmi raiyati*, Government land, service tenures, *chaukidari chakran*, etc., abstract of *khatian*, plot index, *fard-e-abpashi*, *fard-e-rewazi*, etc. The customary rights of the villagers to the forests, irrigational facilities, etc., are carefully recorded. Village notes are also prepared at the time of the operations in which all peculiar or particular features of the villages are mentioned.

The total cost of operation came to Rs. 18,38,356 or Rs. 388 per square mile which was fairly low compared to the other districts and to the operations in 1900—1904. The total amount received was Rs. 3,18,110 or Rs. 67 per square mile and hence the net cost after deducting the receipts came to Rs. 15,20,246.

Land Tenures.

In the district of Gaya there were a number of intermediate tenures between the proprietors who held the estates from Government under the Permanent Settlement and paid land revenue direct to the Government treasury and the actual cultivators. At one end of the chain stood the proprietor or the *malik* who held the estate from the Government and at the other end the actual cultivator called the *jotdar* or *kastkar*. There were a number of intermediate tenures granted by the zamindar in consideration of a money advance or mortgage on loan, e.g., *mukarari* which is a lease from the *malik* at a fixed rental after the payment of an installation fee called *nazrana*. This lease could be permanent in which case it is called *istimrari* or *barfarzandan* (from generation to generation) or it is only granted for the life time to the lease-holder in which case it is called *hinhiyati*. In addition to the *nazarana*, the lease-holder has sometimes to pay an advance (*zar-i-peshgi*) as security for the payment of the rent. *Dar mukarari* is an exactly

similar lease to the above granted by the *mukararidar* to a third party. The holder of any of the preceding permanent tenures may either cultivate the land with his own labour, in which case the holding is called *nij-jot;* or with hired labour, in which case it is called *sir;* or he may make over the land to another for a fixed term, which gives rise to a number of subordinate tenures. *Thika* or *ijara* is the common term for a sub-lease for a definite term. The holder of a *thika* obtains the estate either from the *malik* or *mukararidar* and has to pay an advance, on getting possession, and afterwards a fixed rent till the expiration of the term for which the lease has been taken. The *thikadar* or *ijaradar* takes the place of the proprietor, who can only interfere on the ground that his ultimate rights are being prejudiced, or on the lease-holder failing to pay the fixed rent. The sub-lessee holding a lease from the *thikadar* is called a *katkanadar*, and the tenure held by him a *katkana;* and lower down still in the chain of subinfeudation is the *darkatkanadar* who has a subordinate tenure under the *katkanadar*.

Thikadari System.

The *thikadari* system which was an important feature in the system of land revenue prevalent in Gaya was mostly based on *bhaoli* tenures which were more profitable to landlords. In many cases cash rent was subsequently fixed for the good of the tenants. The only other tenures calling for special mention are the rent-free or *lakhraj* tenures. These were once very numerous, and Buchanan Hamilton estimated that over one-third of the tenures in Bihar were free of revenue. Most of these have been resumed, but some still exist of a special nature, such as *altamgha grants* (from *al*, red, and *tamgha*, a seal) or lands given in perpetuity as a reward for conspicuous military service, *madadmash* grants (from *madad*, assistance, and *mash*, livelihood) or lands given for some rendered service and *digwar* (i.e., warder) lands assigned for the maintenance of guard and patrol on roads and passes. In the Collectorate parallel to Register ' D ' in which the names of proprietors who pay a revenue to Government are recorded there is another register for revenue-free estates.

Rents.

Various kinds of rents are prevalent in the district of Gaya, viz., *nakdi*, i.e., rent in cash, *bhaoli*, i.e., rent in kind, *chakath*, i.e., temporarily commuted rent in cash from kind, and *motarfa*, i.e., ground rent of non-agricultural inhabitants of the village. As far as *shikami* rent is concerned the 9-anna Tekari estate admitted at the time of the last settlement (1911—1918) that it meant fixed rent so that the holdings on this rent were put into separate *khatians* with status of *sharah-muayin*, i.e., fixed rents. Among other kinds of rents mention may be made of *paran*, i.e., rent in kind for certain kinds of crops and in cash for certain other kinds of crops for the same land, *sonbarahna*, i.e., gradually increasing rent reaching the maximum usually in five years, *tangito*, i.e., charges for taking wood

from the forests and *kharchari*, i.e., fixed for cattle grazing. Certain kinds of *abwabs* which are illegal exactions were abolished while the local and authorised once were included in the rent.

Raiyati lands may be divided into three classes so far as kind of rent is concerned, viz., cash rent, produce rent and *chakath* rent. Before the last survey and settlement operations produce-rented area was much greater than cash-rented area or *chakath*-rented area, that is, in the ratio of 9 : 5 : 3 approximately.

The total area of the district is about 4,735 square miles covering 30,38,645 acres approximately distributed over 57,54,580 plots. The average size of the holding is 3.6 acres and of the plot 0.5 acres. This figure also includes the *zirat* and *bakast* holdings of the landlords. According to the last survey and settlement the *raiyats* including the rent-free-holder possessed an area of 17,39,387 acres occupied by 7,57,612 holdings which gives an average area of 2.3 acres per holding. The area of *raiyati* lands has increased after the survey on account of subsequent settlements with the tenants. At the previous settlement in 1893—1898 of the Tekari Wards estate and Government estates the average holding was found to be between four and five acres.

In the last settlement about 34 per cent of the land was found unoccupied and this comprised the uncultivated lands excepting those which formed part of a *raiyat's* holdings including roads and railways. The percentage of occupied areas held by (*i*) proprietors and tenure-holders, (*ii*) *raiyats* at fixed rent and rent-free *raiyats*, (*iii*) settled occupancy *raiyats* and (*iv*) non-occupancy *raiyats*, were 13, 2.9, 83.2 *and* 0.7, respectively. Since the last survey there has been more of land utilisation and the percentage of occupied area has certainly increased. Without another survey and settlement operation the present figures of such areas cannot be given.

In the survey and settlement operations of 1911—1918 proprietors' *zirat* came to 723 acres; 1,50,328 acres or 7.2 per cent of occupied area was in the cultivated possession of proprietors which was not true *zirat*; 1,12,821 acres or 5.6 per cent of the occupied area was found to be held by tenure-holders and 17,598 acres was found held by *raiyats* at fixed rent.

The cash rent of settled occupancy *raiyats* works out at Rs. 6 per acre which is higher than in other districts of Bihar except Patna. The incidence of *chakath* rent is Rs. 5-9-0 per acre and is everywhere lower than the incidence of ordinary cash rent except in thanas Arwal, Aurangabad, Pakri Barwan and Rajauli. The difference is most marked in the last two thanas. The average rent of lands held by the non-occupancy *raiyats* came to Rs. 4-2-8 per acre. In Daudnagar thana, however, the non-occupancy *raiyats* pay on the average higher than the occupancy *raiyats*. In the Government and temporarily settled

estates the average rent of the non-occupancy *raiyats* at the previous settlement in 1893—1898 was Rs. 1-12-0 per acre. The average rent of an under-*raiyat* is Rs. 6-4-0 an acre which is a little higher than that of a settled *raiyat*.

There have been changes in the law which have altered the system of rent payment. In the last District Gazetteer of Gaya, Mr. O'Malley had observed that about 70 to 75 per cent of the cultivation is held under the system of payment of rent in kind. This was necessary due to the physical configuration of the country which made an extensive system of irrigation necessary and it is only the landlords that could maintain the irrigation channels. In the last survey and settlement operations it was found that about 60 per cent of the cultivation was held under the system of payment of rent in kind. But there was a clamour from the side of the cultivators against the system of *bhaoli* rent. There is no doubt that this system proved harsh to the cultivators. The commutation of cash rent was permissible under section 40 of the Bihar Tenancy Act. A rent commutation drive was launched by Government and a large number of Rent Commutation Officers with powers under section 40 of the Bihar Tenancy Act were appointed in 1946. The drive considerably reduced the percentage of produce rent. The produce rents were also commuted into cash rent by agreement between the parties during the same period.

The rent commutation drive commenced on the 5th September, 1946 and continued till the 31st May, 1948. In all 45 camps were opened and the total number of cases dealt with in the district by the Rent Commutation Officers was 1,93,687. Out of these only 1,82,197 cases could be disposed of till the end of May, 1948 when the operations came to an abrupt close. The remaining cases were disposed of by the Circle Officers employed in the Zamindari Abolition Department duly vested with powers under section 40 of the Bihar Tenancy Act. In all 29,241 cases including the old pending ones after the rent commutation drive were disposed of by the Circle Officers till the 13th June, 1953. There is no doubt that the rent commutation drive had hard hit the zamindars and was a distinct relief to the tenants.

The large-scale prevalence of produce rent in Gaya district may be attributed to the fact that the landlords generally maintained the irrigation works. Their construction required a large expenditure and also an annual maintenance charge. The landlords were the only persons who could supply the capital for the construction and repairs and so they fully utilised their initial outlay and insisted on *bhaoli* rent. The liability of the maintenance of the irrigation works rested on the landlords according to the *fard-e-abpashi* prepared at the time of the last survey and settlement operations. Landlords were the only persons who could help the tenants to convert *bhith* lands into paddy lands. The landlords previously used to give seed, grains, etc., in loan to the

poorer tenantry. For all these reasons the average tenants could not very well insist on the commutation of rent.

To create a psychological background and to induce the tenants to file applications for commutation of rent amendments under section 40 of the Bihar Tenancy Act were promulgated and rent commutation camps were opened in the mufassil. The Irrigation Act also was made elaborate and the Collectors were empowered to take up irrigation schemes for repairs and additions even without the consent of the landlords in cases of emergency and advance loans to the tenants. A liberal drive for providing the tenants with money was made and they were encouraged to file loan applications under the Land Improvement Act, Waste Land Reclamation Act and Agriculturists' Loans Act. As a fitting sequel to the State's anxiety to evolve a Welfare State and to give relief to the tenants the Bihar State Management Act was passed but had to be repealed shortly in 1950. This Act intended to do away with the zamindari system. Subsequently the Bihar Land Reforms Act was passed according to which all intermediary interests passed to the State Government.

Although *bhaoli* system of rent would become archaic very soon it may be mentioned that the landlord's share in the produce was determined either by *batai*, i.e., actual division of yield on the thrashing floor or by *danabandi*, i.e., appraisement of the crops before they are reaped. The *batai* system was also called *agore-batai* system because the landlords' men had to watch (*agora*) the crop carefully to prevent their being robbed till the crops were harvested and taken to the thrashing floor for division. Under the *danabandi* system the produce of each field was appraised before the harvest and the tenant was allowed to take away the whole quantity. When the crops were reaped the landlords or their agents and the cultivators would go to the field accompanied by the *patwari* (village accountant) and *amin* (assessee) with a *jarib* (measuring rod), a *salis* (arbitrator), a *nabisanda* (writer) and the village headman. The field would be measured by the *amin* and the *salis* after a consultation with the *amin* and the village officials would estimate the quantity of grains and the crops. If the tenants would accept the estimate the quantity was entered in the field book (*khasra*) by the *patwari* and the tenant had to give landlord's share in the produce accordingly. In case of objection by tenants or difference of opinion between the *amin* and the *salis* the fellow-tenants were called in as mediators. If, however, they would also fail to convince either party a crop-cutting test would take place, the landlord selecting the best part of the field and the tenant an equal area of the worst part. The crops of both the parties were reaped, thrashed and the grain having been weighed the total produce was calculated and was entered in the *khasra*. The tenant was then at liberty to reap the crop. There was also a system of estimate of the produce according to the market value of the grain and the tenant might pay the rent in cash being the value of the landlord's share in the produce, otherwise the rent was to be paid in kind.

Batai system was more prevalent than the *danabandi*. In the Survey Record-of-Rights *batai* was entered as a system of rent in column 8 and after describing this incidence in the special incidence column as *fard-e-rewaj bhaoli*. The fact was noted that the *danabandi* was done when the tenants agreed and its incidence was also recorded. The *fard-e-rewaj bhaoli* was written up for the whole village or for each *patti* or *tauzi* if the details differed. In the *danabandi batai* system a number of customary allowances had to be made out of the grains before the produce was divided between the landlord and the tenant. The first deduction made was that of *mazduri* or labourer's share. After labourer's share had been deducted the blacksmith, carpenter, washerman, etc. got their share from each tenant. The village cobbler, barber, washerman and even the village bard (*bhant*) and the beggars were not forgotten. After these deductions the remaining sheaves were thrashed and the grain would be collected into one heap and weighed. The village officials were to be allowed their shares commonly known as *rashams*. The *patwari* (accountant), *gorait* (watchman), *barahil* (*tehsil* peon), *tahlu* (office servant of the *tahsil*) also got their shares.

Some concessions to tenants were also allowed. The ' higher ' caste tenants got *mafi* (concession) of 4 seers to a maund while ' lower ' caste tenants got a corresponding quantity of 2 seers only. There was also a custom of giving allowance to *jeth raiyats* (the principal *raiyats*).

The custom of the above concessions is survival of the primitive village organisation. The *patwari* had a great role of a village writer at one time and his services were always being utilised by the villagers for writing different deeds and other letters. The *gomasta* had also the responsibility of proper irrigation to the crops besides collection of rent and to protect the rights of tenants if there was a litigation. The *barahils* and *goraits* were expected to watch the crops and to prevent grazing. The carpenter, the blacksmith and the other professionals had to render their services to the village-folk throughout the year without any separate fees for individual services. Naturally there was provision for their remuneration when the crops were gathered.

Another interesting institution which will become archaic very soon could be described as the *abwabs*. *Abwabs* could loosely be described as unauthorised collections ancillary to the payment of rent. In the last survey and settlement operations these *abwabs* were scrutinised. Usually the total of the *abwabs* did not go beyond annas 4 to the rupee. But there were excepions. In the last settlement operations the largest amount of *abwabs* noticed was in village Deodha no. 37, thana Pakri Barawan where rent roll on Rs. 1,800 was found with Rs. 1,000 as rent and Rs. 800 as *abwabs*.

There were various types of *abwabs* known as *batta-campain*, *batta-nauzarib*, *batta-kalidar*, *batta-saraf*, which all mean compensation for loss of exchange on Company's rupees for *shikka* rupees. *Batta-saraf*

meant compensation for the bad coins occasionally paid as rent. In the last survey operations such *battas* that were shown to have been realised prior to 1836 were allowed to be held as *prima facie* legal.

Similarly, there was a separate set of *abwabs* ancillary to produce rent. Some of them were *mangan, nocha, dahik, amin kharcha, patwari's* fee, *salami, sidha-butat*, and *dera*. *Mangan* and *nocha* usually meant a quantity of $2\frac{1}{2}$ seers per maund on the total produce taken away for the village servant. The other kinds mentioned also went to the landlords' subordinates mainly, *Sidha-butat* was meant as diet expenses of village officials or landlord when on tour. *Dera* also meant a realisation for the occasion of the landlord on tour.

Besides the above, a large number of peculiar *abwabs* were noticed in the last survey and settlement operations such as *digwar, dak behari, kagaj basta* and *pujari chanda*. They were meant for the *chaukidars* or the peons carrying *dak* or carrying bundles of papers or for the village priest. In village Khalispur, thana Jahanabad no. 468, some curious *abwabs* were noticed and they reminded one of the harassing *abwabs* that were once prevalent in North Bihar. *Baithki salami* was an *abwab* for being allowed to sit in the landlord's *kachehry* when paying rent. *Uthki salami* was another fee for being permitted to get up and go away after paying rent. *Tangi salami* was realised on the *tangi* day when the new account books were opened. *Goitha salami* was meant for meeting the fuel expenditure of the *kachehry*. Even the expenditure for the provision of bedding for the subordinates (*amlas*) had to be realised from the tenants by realising the *abwab khatia salami*. These varied from one rupee per plough to 4 annas per plough.

There are interesting cases for the realisation of the *abwabs*. In the reported case of Umeshchandra Mitra *vrs*. Baroda Das Mitra, A.I.R. 28 Calcutta 17, all the above *abwabs* were held illegal.

Rent Reduction.

The low price of agricultural food-stuffs from 1931 onwards for several years made the cash rent rather inequitable. There was an agitation for rent reduction and ultimately provision had to be made under section 112 of the Tenancy Act for the reduction of rent. The operations started from 1938 and continued till 1941 when it stopped abruptly due to the outbreak of war which brought about a rise in the price of essential commodities. The object of the proceedings under section 112 of the Tenancy Act was to reduce the amount of rent payable by occupancy *raiyats* of 5 specific classes of the holdings in certain specified areas of the province.

The five classes of holding under reduction were—

(1) produce rent commuted into cash rent by courts under section 40 of the Bihar Tenancy Act during the period from the 1st January, 1915 to the 31st December, 1933.

(2) produce rent commuted into cash rent by agreement between the parties during the same period.

(3) rents enhanced by the courts on the ground of increase in prices under section 30(b) of the Bihar Tenancy Act during the same period.

(4) rents enhanced by contract between the parties or illegally enhanced during the period.

(5) rents fixed for holdings created during the same period at excessively high levels, that is to say, new settlements.

The areas notified were Gaya Sadar, Jahanabad, and Aurangabad subdivisions of Gaya district. According to the Final Rent Reduction Operations (1937—1941) the aggregate of cases filed were 50,888, and the total number of holdings in which rents were settled under section 112 were 36,853. The final publication of Rent Roll was completed in August to December, 1939.

The tenants as a whole were not satisfied with the various measures of relief made available to them through rent reduction and rent commutation proceedings, etc., and wanted further relief. The large number of zamindars who had *bakast* lands used to get some of them cultivated by tenants on produce rent permanently or by year to year settlement but did not grant rent receipts for the same with a view to prevent accrual of occupancy rights to them and proving titles as occupancy *raiyats* through documentary evidence. The proceedings under section 145, Criminal Procedure Code usually take a long time to decide possession. For speedy disposal and giving opportunities to the tenants to nominate members to the Arbitration Board and thus give better opportunities to place the evidence, Bihar Bakast Disputes Settlement Act was passed. This gave a considerable relief. According to this Act when the Collector was satisfied on enquiry that there was dispute between landlord and tenant over *bakast* lands and there was likelihood of a breach of peace, he referred the dispute to Arbitration Board, the Chairman of which was to be appointed by the Collector and members to be nominated by the parties if they liked. The number of cases filed by the 31st July 1953 was 5,488 and the number of cases disposed of 5,168. To impart further relief to the tenant, the Bihar Management of Estates and Tenures Act was enacted but after some-time it was repealed. Subsequently the Bihar Land Reforms Act, 1950 was passed. After the decision of Supreme Court in May, 1952. this Act came into operation. Under the provisions of this Act, intermediary interests were notified and taken over by Government. Under the amendments of the Bihar Land Reforms Act the State Government of Bihar had notified the whole of the district of Gaya as area and all the intermediary interests vested in the State from the 26th January, 1955. This abolished the long existing zamindari system and the *raiyats* would henceforth pay rent and cess direct to Government.

A brief note on the background for the passing of the Bihar Land Reforms Act may be given. The problems relating to the Land Revenue system had engaged the attention of the Government and the public men in Bihar and Bengal where the Permanent Settlement of 1793 prevailed. Towards the end of 1938 the Government of Bengal had appointed a Land Revenue Commission to examine generally the existing Land Revenue System of Bengal in its various aspects, with special reference to the Permanent Settlement. After examining the question in all its aspects and recording evidence, the Commission gave its report in 1940. The serious defects in the zamindari system were pointed out and the Commission came to the conclusion that the Permanent Settlement and the zamindari system should be replaced by a *raiyatwari* system for improving the economic condition of the cultivators and that Government should be brought into direct relationship with the actual cultivators by the acquisition of all the superior interests in agricultural lands.

With the Congress Ministry in Bihar this question was actively taken up. The Bihar Legislative Assembly had adopted a resolution, namely, " That this Assembly recommends to Government that immediate steps be taken for the abolition of the zamindari system." As the vital interest of the State required immediate steps to be taken for improving the agricultural production and the lot of the cultivators, the Legislature enacted various laws towards that end. As already mentioned some of these measures were the amendments to the Bihar Tenancy Act, the Chotanagpur Tenancy Act, promulgation of the Bihar Bakast Disputes Settlement Act, 1947, Rent Reduction Operations, etc. Two other measures were conceived with a view to establish direct relations between the State and the tiller of the soil, viz., the Bihar State Management of Estates Bill, 1947, and the Bihar State Acquisition of Zamindaris Bill, 1947. Two years later the Bihar State Management of Estates and Tenures Act, 1949 (Bihar Act XXI of 1949) was passed. The validity of some of these Acts was challenged in court. The Bihar Abolition of Zamindaris Act, 1948, received the assent of the Governor-General on the 6th July, 1949. The validity of this Act was challenged and while petitions were pending in the High Court the State Act was repealed by the Bihar Legislature and another measure called the Bihar Land Reforms Bill, 1949, was introduced in the month of December, 1949. The above Bill was passed and became later as the Bihar Land Reforms Act, 1950, on the 25th September, 1950, and was published in the *Bihar Gazette Extraordinary* of that date.

The Land Reforms Act was also challenged by some of the landlords of the State. Parts of this Act were declared *ultra vires* by the Patna High Court. The Constitution was amended by the Constitution 182 Amendment Act, 1952. Even after the amendment of the Constitution the Act was challenged but the Supreme Court declared the Act to be *intra vires* except for some minor sections. Government

decided at first to take over the big estates and tenures having gross annual income exceeding Rs. 50,000. In pursuance of this decision of Government several estates of this category were notified. The State Government later decided to take over the entire zamindari and intermediaries. Under the provisions of section 3 (*b*) of the Bihar Land Reforms Act all the estates and all the tenures had passed to and become vested in the State with effect from the 26th January, 1955, as mentioned before.

Abolition of Zamindari.

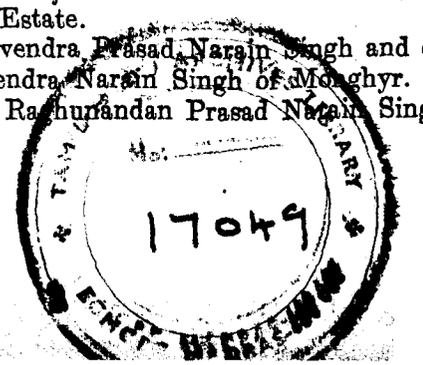
The implementation of the provisions of the Land Reforms Act involved a lot of difficulties at the initial stage for the local administration. There were speculative transactions on the part of many of the landlords and the tenants for whose benefit the Act was passed were also not always responsive.

As in a few decades the big estates would be reduced to matter for local history some of the names of big zamindar families may be mentioned here. There were 13 estates in the district of Gaya whose income was Rs. 50,000 and above. They were—

(1) Sri Sant Saran Lal of Hisua.
(2) Mahanth Ramdhan Puri of Budhauli.
(3) Sri Captain M. K. Gopal Saran Singh of Tekari.
(4) Srimati Rani Brij Raj Kumari of Deo.
(5) Srimati Rani Bhuwaneshwari Kuer of Tekari.
(6) Sri Lalbihari Saran Singh of Mahadipore.
(7) Sri Rameshwar Prasad Singh of Sambey.
(8) Sri Krishna Ballava Prasad Narain Singh of Ramibigha.
(9) Sri Kumar Jagat Kishore Prasad Narain Singh of Maksudpur.
(10) Sri Mahanth Harihar Gir of Bodh Gaya.
(11) Sri Rai Anath Nath Bose, Aurangabad.
(12) Sri Man Matho Nath Bose, Aurangabad.
(13) Srimati Maharaj Kumari Umeshwari Devi, Belkhara Trust Estate.

Such estates in Gaya district whose headquarters, however, lie in other districts were :—

(1) Maharajdhiraj Sir Kameshwar Singh of Darbhanga.
(2) Sri Kishori Raman and Sri Radha Raman of Banaras Kothi.
(3) Sri Raghubar Narain Singh of Monghyr.
(4) Maharaj Kumar Ran Vijai Prasad Singh of Dumraon.
(5) Tamkuhi Raj Estate.
(6) Manjha Estate.
(7) Sri Raghvendra Prasad Narain Singh and others of Amawan.
(8) Sri Satyendra Narain Singh of Monghyr.
(9) Raja Sir Raghunandan Prasad Narain Singh of Monghyr.



(10) Kumar Rajballav Nath Singh of Kunda.
(11) Syed Ali Sajjad and others, Waqf Estate of Mostt. Imam Bandi Begam, resident of Katra Akhtear, P.-S. Alamganj.
(12) Mahanth Goswami Kapildeo Ramji of Rajipur Manth.
(13) Sri Mihir Ganguli and others, Tagore Estate.
(14) Edward Kothi Estate.
(15) Sri Shyam Nandan Prasad Narain Singh and others of Lalganj Sehra.

There were 58 estates whose income was between Rs. 5,000 and Rs. 50,000.

The collection by the Collector at the beginning has been somewhat poor due to various reasons. The outgoing landlords had in most cases realised rents for the period subsequent to the date of the vesting of their estates in Government. Tenants also had readily paid rents to the outgoing landlords as the latter had allowed a handsome remission ranging from 4 annas to 8 annas per rupee. Out of the Government share of rent it was found that the outgoing landlords had realised a very big percentage from the tenants. The Land Reforms Section had to take necessary steps for the realisation of this amount from the outgoing landlords. The outgoing landlords also did not file the village papers of all the villages and the tenants too were not agreeable to produce rent receipts as a result of which the collection work was very much handicapped.

The fact that there have been no recent survey and settlement operations was an impediment. The Land Reforms Section in the Collectorate had immediately to take up field *bujharat* for the purpose of bringing up to date the record-of-rights. The Tauzi and Cess Department was converted into Rent and Cess Department. The Registration Department had to fade away. The Land Reforms Section of the district was further entrusted with the agricultural statistics, execution of minor irrigation and improvement schemes, local development work, besides collection of rent and cess, etc. The total annual demand of rent and cess in the district of Gaya is estimated at over two crores of rupees. For the sake of revenue administration each police-station is formed a revenue jurisdiction called *anchal* under an officer to be called *Anchal Adhikari* except in case of police-stations which are big ones consisting of two *anchals*. There are 46 *anchals* in the district. In each *anchal* there is a Circle Inspector under the *Anchal Adhikari*. Each *anchal* is divided into *halkas* and each *halka* is placed under the jurisdiction of a revenue subordinate called *Karamchari*. It is expected that the number of *Gram Panchayat Halkas* will be near about one thousand, each *halka* comprising a *Gram Panchayat*. The *halka* has been formed on the basis of population roughly on a unit of 3,000 persons and an area of 5 square miles.

The implementation of the Land Reforms Act in abolishing the zamindari has not had a sufficient experiment to make a correct

appraisal of the impact on the economic condition of the people. We are far too close to the great experiment which has been taken up with the sole idea of bringing more relief to the tenantry. At the initial stage there are bound to be a certain amount of opposition, possible mistakes owing to the inexperience of the staff and the possibility of some corruption at the lower level particularly cannot be eschewed. But there cannot be two opinions regarding the broad-based policy which has brought in the land reforms. Gaya district is probably one of the most important districts in the State from the point of a large number of big estates operating in the district for decades. In the foregoing paragraphs an attempt has been made to give a picture of how the district has suffered in the past from the incidence of payment of *bhaoli* rent, high cash rent, exaction of a large number of *abwabs*, etc. In the report of the last survey and settlement operations many of the evils of the revenue system had been mentioned. An attempt was made to give a certain amount of relief to the tenants in the disposal of the disputes. But the hands of the settlement authorities were fettered to a great extent. That is why many of their observations were followed up by changes in revenue law. The abolition of zamindari has only been a fitting sequel to the series of attempts made to ameliorate the condition of the tenantry.

The abolition of the zamindari system which has taken place by the passing of an Act is only one of the items of the land policy which has been adopted by the Planning Commission and there will be changes in other spheres as well. It may be briefly said that the main constituents of the land policy in India are :—(1) the abolition of intermediaries, (2) tenancy reforms to give the tenants permanent rights to resume a minimum holding, to scale down rents, and also to enable tenants to acquire ownership of the lands on payment of some compensation to the landlords, (3) fixation of ceiling on holdings and (4) reorganization of agriculture with a view to increase the agricultural output and to bring about a diversified rural economy. The abolition of zamindaris has been accomplished but the other items of the land policy have yet to be implemented and so it can be said that within the next decade or so there are bound to be further land reforms in Gaya district along with the other districts in the State of Bihar. The Second Five-Year Plan has laid down a still more progressive programme of land reforms and land management. Rents have to be reduced, ceilings on existing holdings have to be fixed in the districts of Bihar and the rights of the tenants are to be firmly secured. It has been said that the ultimate objective of land reforms is the co-operative village management. It is difficult to make any prophecy but there is no doubt that we are passing through quickly changing phases indicating an economic revolution.

CHAPTER XV.

DIRECTORY.

Annual Baisakhi Purnima Mela.—The full-moon-day (*Purnima*) of the month of *Baisakh* is a very important date for the Buddhists. It is on this day that Lord Buddha had his birth, enlightenment and ascension (*Mahaparinirvan*). To mark this date a big *mela* is held at Bodh Gaya where the famous Buddhist temple is situated. Thousands of Hindus from the neighbourhood as well as from beyond the limits of the district join this *mela*. The temple is decorated and lit up and the Buddhists and the Hindus offer worship to Lord Buddha. The sacred scriptures of the Buddhists are cited by the Buddhist scholars. The *mela* is marked by cultural shows and exhibitions of agricultural, handicrafts, cattle and art products The celebration in 1956 to mark the 2500th year of Lord Buddha's ascension has attracted lakhs of pilgrims from all over the world.

Apsand.—A village under the jurisdiction of Warsaliganj police-station in Nawadah subdivision, has some historical importance. According to the census of 1951, the village has an area of 1,290 square acres, 307 occupied houses and total population of 2,219.

The village has several statues and one of them, the statue of " Varaha Avatara ", has been described by Cunningham as " the finest in Bengal ". There is a big pond in the village, which is supposed to have been excavated by the wife of Aditya Sen. The later Guptas are said to have migrated to Apsand. According to the famous stone inscription of Aditya Sen excavated by Markham in 1850 and noticed by Cunningham in 1863, the genealogy of the later Guptas was as follows :—

Krishna Gupta.
Harsha Gupta.
Jivil Gupta.
Kumar Gupta.
Damodar Gupta.
Mahasen Gupta.
Madhava Gupta.
Aditya Sen.

This inscription has been lost, but a true copy of the inscription was reproduced in the Asiatic Society Journal. From this inscription it is found that Aditya Sen built a temple of Lord Visnu, his mother Srimati founded a religious university, while his wife excavated an extensive pond in Apsand. The hill at Dariyapur Parbati, about 3 miles from Apsand, has extensive brick ruins of old temples.

Arwal.—A village on the eastern bank of the Son in Jahanabad Subdivision, 22 miles due west of Jahanabad, has a police-station, a dispensary, a post and telegraph office and a rest house. The village has also a factory, a hospital, a high school and a library. The original Arwal

was washed away in the past by the river Son but a group of village close by the old site is now known by that name.

Arwal had a certain amount of commercial importance before. A Spanish trader, Don Raphael Solano, ran an indigo factory at Arwal and in its neighbourhood in 1840. There are now some grain *golas*, flour and oil mills.

Aurangabad Subdivision.—Aurangabad is the south-western subdivision of the district of Gaya. It has an area of 1,271 square miles. According to the census of 1951, its population was 6,96,115. The subdivision has two towns, Aurangabad and Daudnagar, 1,883 villages and 1,12,535 occupied houses. The density of population is 548 per square mile. The number of literates is 89,901 of whom 79,442 are males and 10,459 females. The subdivision has 9 police thanas, namely, Aurangabad, Daudnagar, Goh, Nabinagar, Kutumba, Rafigunj, Obra, Madanpur and Barun.

Aurangabad town.—Headquarters town of the subdivision of the same name, is situated 9 miles from Aurangabad Road railway station. The population according to 1951 census is 10,299, out of which 5,638 are males and 4,661 females. Aurangabad is situated on the Grand Trunk Road and has a considerable motor traffic. Besides the usual court buildings, public offices and sub-jail, there is a hospital and an inspection bungalow. There is a Degree College, teaching Arts and Commerce and high schools. The main trade of the town consists of food-grains, oil-seeds, cloth and piece goods.

Bakraur.—A village in the headquarters subdivision, situated half a mile to the east of Bodh Gaya on the narrow neck of land between the Niranjan and Mohana rivers. About three miles away from the confluence of the two rivers on the right bank of the Mohana lies an attractive tract of sandy land known from ancient times as a forest with the name of ' Dharmaranya '.

To the south of Bakraur village are the remains of a large brick *stupa* standing 25 feet above the ground and 150 feet in diameter. At a short distance from the *stupa* is the stump of a sandstone pillar; the shaft of which was set up in the town of Gaya in 1789. The *stupa* and the pillar according to Hieun Tsiang, the Chinese traveller, who visited the place in the seventh century A. D. commemorate the legendary incident of the *Gandh hasti* or perfumed elephant. The theory of transmigration in Hinduism was also accepted by Lord Buddha who had given great stress on noble action; and it is only this noble action that decides the fate of man after death. In the Buddhist scripture *Jatak*, which mainly deals with the previous births of Lord Buddha, it is mentioned that Buddha in a previous existence was the offspring of a perfumed elephant, and wandered in the woods round this place. He had to support his blind mother. He was captured by the king and placed in the royal stables, but he refused to eat and drink. When the king enquired the reason, he replied that he could

not, as his mother was blind and had been without food or drink for many days, while he himself remained bound in the dreary dungeon. Thereupon the king released him.

About 500 yards to the south-east of the *stupa* there is a sacred place of pilgrimage called Matangi containing the remains of a large tank marked by ancient embankments called Matanga-Vapi. The modern temple with a *lingam* known as Matangeshwar is a unique feature of the place. *Matanga* in Sanskrit means elephant. Bakraur contains a small Hindu *math* or monastery, and a tank sacred to the Sun, where a cattle fair is held, during which thousands come to take bath.

Barabar Hills.—Situated about 15 to 16 miles to the north of the city of Gaya and connected by a motorable road, there are a group of hills with distinct peaks. The most conspicuous are the peaks known as Murli, Sandagiri and the Siddheswar. These hills are noted for the caves and natural scenery. For sheer panoramic grandeur and rugged natural beauty, very few places in the district can be compared to the northern portion of the Barabar Hills. A small temple on the Siddheswar peak contains a *lingam* called Siddheswarnath, which from an inscription in one of the neighbouring caves is known to be as old as of the sixth or seventh century; and close by on the top of the hill are some curious caves used occasionally by wandering ascetics. This temple has attracted the attention of pilgrims from remote times even before the advent of Buddhism. Because of Buddhistic caves which came into light due to excavation, Barabar Hills became famous in the Buddhistic world. Siddheswar Nath temple is worshipped by the Hindus and thousands of pilgrims flock to this temple.

Towards the south of Siddheswar Nath temple at its foot lies a small basin surrounded by hills with openings on the north-east and south-east where walls have been built. Towards the southern corner of the basin are two small sheets of water, which find an outlet underground to the south-east and reappear in the sacred spring called Patalganga, where a bathing festival is held once a year in the month of August-September.

Barabar caves.—In the southern corner of the valley there is a low ridge of granite rock, about 500 feet long, from 100 to 120 feet thick, and 30 to 35 feet in height, in which some remarkable caves have been cut in the solid rock. On the northern side lies a large cave called Karna Chaupar or the hut of Karna, at the western end of which there is a raised platform, which was probably the pedestal of a statue. The whole of the interior has been chiselled to a wonderful polish, which shows the proficiency with which the Indian masons of the third century B. C. were able to deal with such intractable material as the hard granite of the Barabar Hills. That the cave dated back to this early age is proved by an inscription on a sunken tablet at the western corner of the entrance recording the dedication of the cave by Asoka himself. To the east of the doorway the rock has been cut away, and some rude

sculptures, representing a *lingam* and some Brahmanical figures, have been carved.

On the opposite side of the ridge is the Sudama cave, consisting of two chambers. The inner one is nearly circular; and the ante-chamber contains a shallow recess, which may have been intended as a niche for a statue, or as an entrance to another projected chamber. But the work was abandoned soon after its commencement, and remains rough and unfinished, while all the rest of the cave is highly polished. On the eastern side of the doorway there is an inscription in Pali character, recording the dedication of the cave by Asoka.

The Lomasrishi cave, on the same side of the ridge, is similar to the Sudama cave, both in the size and arrangement of its two chambers, but the whole of the interior of the circular room has been left rough, and both the floor and the roof of the outer apartment remain unfinished. The chisel marks are still visible on the floor, while on the roof, which has been only partially hewn, the cuts of the chisel are still sharp and distinct. The excavation of the roof would appear to have been abandoned owing to the work having reached a deep fissure which forms one of the natural lines of cleavage of the rock. The doorway of the cave is of the same size and of the same Egyptian form as that of the Sudama cave, but the entrance has been sculptured to represent the ornamental entrance of a wooden building. The ends of the roofing beams and the bamboo lattice-work of the gable can be seen distinctly, and below there is a frieze of elephants surrounding the doorway. In the space between this frieze and the doorway there is an inscription of the same character as those of the later princes of the Gupta dynasty. General Cunningham, therefore, assigns the date of this sculpture facade to the third or fourth century A. D. but the cave itself corresponds so exactly with the Sudama cave that it must have been excavated at the same time, the doorway being enlarged and ornamented later.

The fourth cave of the Barabar group is excavated in a large block of granite to the eastward of the main ridge. It is known as Viswajhopri, or the hut of Viswamitra, and consists of two rooms, an inner apartment, which is rough and unpolished, and an ante-chamber, which is polished throughout, and contains an inscription recording the dedication of the cave by Asoka. From the inscription it appears that the ancient name of the Barabar Hill was Khalatika Hill. The Kalatikaparvata is also mentioned in the Patanjali Mahabasya and it lay on the royal road from Kalinga to Rajgriha and Pataliputra.

Nagarjuni caves.—About half a mile to the east of the Siddheswarnath peak are the Nagarjuni Hills, consisting of two narrow ridges of granite, running nearly parallel, about half a mile distant from each other. The southern ridge contains three more caves, of which two are situated in a small spur on the northern side, while the third and largest cave, known as the Gopi cave, is excavated in the southern side of the ridge of a height of 50 feet above the plain. It is approached by

flight of rude stone steps, but the entrance is concealed by a tree and partly by the wall of an *idgah* built by some former Mohammadan occupants. On the outside, immediately over the doorway, a small sunken tablet contains an inscription stating that the Gopi's cave was bestowed by Dasaratha, immediately after his accession, on the venerable Ajivikas to be a dwelling place for them as long as the Sun and the Moon endure.

The other two caves, which are situated in a low rocky ridge on the northern side of the hill, have inscriptions recording their dedication in the same terms. To the south there are two raised terraces, the upper of which is believed by General Cunningham to have been the site of a Buddhist *vihara* or monastery. There are several squared stones and granite pillars near the top, which in the opinion of the same authority, were added by the Mohammadans, who occupied the caves in later years. The platform is covered with their tombs, and all around there are heaps of bricks and fragments of carved stones, which show that several buildings must once have existed here.

The westward cave is situated in a gap or natural cleft of the rock, and is entered by a narrow passage, only 2 feet 10 inches in width In an inscription on the right-hand jamb of the doorway this cave is called Vedathika cave, which General Cunningham suggests may mean the cave of the secluded mendicants. This meaning is appropriate to the position of the cave, for it is entirely separated from the cave to the east, is encompassed by the bluff rocks of the gap in which it is situated and is effectually screened from view. The cave next to it has a small porch or ante-chamber, from which a narrow doorway leads to the principal room. The roof is vaulted and all the walls are highly polished. From an inscription on the left-hand side of the porch we learn that the cave was called Vapika—a term which probably refers to the well (*vapi*) in front of it.

From the account given above it will be seen that the two groups of caves are separated by date as well as position, the Barabar caves having been excavated in the reign of Asoka, while those of Nagarjuni were excavated in the first year of the reign of his grandson, Dasaratha, i.e., about the year 231 B. C. They were all dedicated to the Ajivikas noted for ascetic practices of the most rigorous kind. From inscriptions of later date we learn that the caves were for ages occupied by Brahmanical ascetics. About the third or fifth century A. D. the king Sardula Varman and Ananta Varman placed Brahmanical images in three of the caves; and in the sixth or seventh century the teacher Yogananda left a record of his adoration of the Sidheswar *lingam* in the Vapika cave.

The Barabar caves are known locally as the Satgharwa, and it has been suggested that the name is a corruption of *saptagarbha*, or the seven caves. It may also mean *Santghar*, or the abode of the saints. The Barabar caves are, however, only four in number, and the term would, therefore, have to include the three Nagarjuni caves. The

Nagarjuni Hills derive their name from the tradition that Nagarjun, the famous Buddhist teacher, lived in one of these caves. and the name Barabar is apparently a corruption of *bara awara*, the great enclosure, a designation applied to the valley in which the caves are situated. This is naturally a strong defensive position, as it possesses plenty of water and is only accessible at two points—on the north-east and south-east. Both these points were closed by walls; and as there are also traces of walls on the surrounding hills, it seems certain that the place was once used as a stronghold. The term may, however, have been applied to the larger valley enclosed on the west by the Barabar Hills, on the north and south by the parallel ridges of the Nagarjuni Hills, and on the east by the Phalgu, where the numerous heaps of brick and stone scattered over the plain seem to mark the site of a large town. Buchanan Hamilton calls this plain Ram Gaya, and states that the people of the neighbourhood claimed that it was once a centre of pilgrimage, which fell into decline, because the Gayawals set up a new pilgrim city at Gaya.

The place is connected from Bela and Mukhdumpur railway stations by roads which run to the bottom of the hills.

The region has small games and sometimes the villagers come across leopards.

(For further particulars *see* Report of the Archæological Survey of India, Volume I, page 40, and Volume VIII, page 30; also List of Ancient Monuments in Bengal, 1895.)

Barun.—A village in the Aurangabad subdivision, situated on the eastern bank of the Son. Here the Grand Trunk Road crosses the bed of the Son by a stone causeway, 2½ miles long, and the main eastern canal branches off from an anicut across the river. Just below this the river is spanned by a big railway bridge. The bridge at Barun is 10,052 feet long with a waterway of 9,300 feet. It is made of iron girders laid on stone-built pillars, and comprises 93 spans of 100 feet each, the piers running in apparently interminable succession over a wide flat river bed, which in the hot weather is nothing more than a vast expanse of sand. The bridge was commenced in February, 1897, and was opened in February, 1900, the total expense of the work being 34 lakhs of rupees. The cost of the bridge was as low as the rate of construction was rapid, owing to the comparatively easy conditions of the work, a firm clay being found at a short distance below the river bed, which gave an excellent foundation for the piers. Barun has a police-station, inspection bungalow and is served by the Son Nagar Station on the Mughalserai-Gaya Railway. It is an important place for shooting of birds and crocodiles. Partridges and ducks are common in their season.

Bodh Gaya.—Bodh Gaya village in the Sadar subdivision situated 6 miles south of Gaya on the west bank of the Nilajan (Niranjana) is connected by two all-weather roads. Bodh Gaya commands a unique

position in the history of Buddhistic world. It is here that Lord Buddha attained *Samma Sombodhi* (Supreme Enlightenment) under a *pipal* tree (Mahabodhi tree).

The Mahabodhi Temple and the other temples of antiquity display a very high level of craftsmanship of the Indian artisans. The *stupas*, the massive figures of Lord Buddha, the Asoka railings with engravings on them are unique features of Bodh Gaya. The modern Tibetan, Burmese and Chinese and other monasteries have enhanced the importance of the place. Every year thousands of persons come to this place not only for religious purposes, for Bodh Gaya is sacred place of pilgrimage both for the Hindus and Buddhists, but also in quest of their thirst for peace, beauty and art.

Bodh Gaya has an inspection bungalow, dormitories, a circuit house and other resting places. It has a police-station. There are a number of Buddhist hostels and temples. There is a museum. The area was completely renovated in 1956 to mark 2500th anniversary celebration of Lord Buddha.

(For details please see chapter on Buddha and Buddha Gaya.)

Brahmayoni Hill.—Most of the hills in the vicinity of Gaya city have temples and a religious sanctity. Some of them are beauty spots, i.e., Brahamayoni, Ramsila, Pretsila, etc. The Brahamayoni Hill is the highest and lies in the south of the town. The word Brahmayoni contains two words ' Brahma ' and ' Yoni ', that is the female energy of Brahma. According to Hindu mythology, the ' Purush ' and ' Prakriti ' are the causes of the universe. The name Brahmayoni is derived from a small natural fissure in the rocks at the top of the hill, through which a person can just manage to crawl, suggesting that by crawling through it the pilgrims escape rebirth. On the top of the hill is a small temple containing a statue, said to be representation of Brahma, though it properly belongs to Siva, as the figure has five and not four heads, as in regular statue of Brahma. This figure is placed on an old pedestal, which is said to have been inscribed with a verse recording the erection of the statue in 1633; and on the left there is a small figure with a horse on the pedestal, which General Cunningham believed to be most probably a statue of Sambhavanath, the third of the 24 Jain *Tirthankars*, whose symbol is a horse.

The hill rises almost precipitously from the plain to the height of 450 feet; and the ascent most commonly used is to the south-east, where there is a long flight of stone steps erected about 100 years ago for the convenience of pilgrims by the Maharatta Deva Rao Bhao Sahib. To the right of this path, over-looking the gorge which separates the central peak from its northern flank, is a gigantic rock, which presents a remarkable resemblance to the head of a man with a wig. The adjoining rifts are serpentine, crooked and at places peaked giving us mounted scenes, hanging gardens and patches of small bushes and trees. During rainy season the people of Gaya flock to Brahmayoni and its adjacent springs and brooks to enjoy the day.

Bharat Seva Ashram Sangha.—Bharat Seva Ashram Sangha an All-India Organisation, had its branch at Gaya established in 1914. The main object of the *sangha* is the reformation of Hindu Society on the line of Sanatan Hindu Dharma, with a cosmopolitan outlook.

Service to humanity is the creed of *sangha* which is rendering great service during *pitripaksh* and other festivals of Gaya. The *sangha* offers stay and service to the pilgrims. Besides *pitripaksh mela*, the Gaya branch organised extensive relief work during the Bihar Earthquake and on other periods of distress. It maintains a free primary night school, a residence for students for spiritual and physical training, a library and also a big charitable dispensary where on the average 21,000 persons are treated in a year.

It has a Central Trust Fund at Calcutta and is controlled from there.

Bhusunda.—Bhusunda is situated about 2 miles east from Gaya across the Phalgu river, on both sides of the Gaya-Fatehpur Road. Cattle fairs are held here during *Kartik Purnima* and on the *bishua* festival and last for 4 to 5 days.

Dariyapur Parvati.—A village in the Nawada subdivision, situated 6 miles north of Warisaliganj, on the northern boundary of the district. General Cunningham* identified " that this may be site of Hiuen Tsiang's *Parawat*, or pigeon monastery, and if coincidence of name, and the occurrence of undoubted Buddhist remains can compensate for its want of coincidence in position with recorded bearings and distances, it is certainly entitled to be considered as the site of the ancient pigeon monastery. " According to the legend, Buddha was once preaching at this spot, and close by a fowler was spreading his snares. Having caught nothing all day, the fowler attributed his ill luck to Buddha's preaching and coming to him loudly reproached him, and asked how he was to feed his hungry children. Buddha promised that they should not remain hungry, if he would light a fire, and this having been done, a large pigeon fell from the sky into the flames. The name *Parawati*, or *ghar parawat* appears to be a corruption of *paravat*, the Sanskrit for pigeon.

The hill rises with a very steep slope, almost vertical on the west, where the river Sakri during floods washes its base. On the south-east it sends out a long gentle spur with plenty of level ground on it. On the top of the hill is a small space of tolerably even ground. The easiest ascent is up the long spur. On this, at various spots of the level ground, are the ruins, or rather traces of ancient buildings. They appear to have been built not of stone alone, as fragments of bricks are scattered profusely all over the place. In the centre stands a famous temple of Avalokiteshwar.

*Archaelogical Survey Report, Vol. VIII, p. 108.

" There are altogether 13 mounds of a large size " observes General Cunningham,* " and 5 or 6 of a smaller size; of these, that on the northernmost peak is the ruin of a tope 15 or 18 feet in diameter; it had been dug into before, and the poor labourer that had dug into it was rewarded by finding some coral beads and a few coins; the man had left the village, and my effort to obtain a sight of the coins failed; I dug down to the rock below, but without finding anything. The tope was built of brick and was covered with strong lime plaster; a part of the lower circumference was still intact, and I left it undisturbed. "

There is also a Muslim *dargah* of Haji Chandar or Chand Saudagar near which Beglar traced rows of cells said to be the relics of the palace of Bawan Suba. The legendary hero Bijaymal is said to have defeated his father-in-law, Bawan Suba, and rescued his wife and his imprisoned brother. The place is also traditionally connected with the Pandavas.

One of the statues at the foot of the hill has the usual Buddhist formula, ' *Ye Dharma* ' inscribed on it in Kutila character; the statues are all of black basalt. The ruins all round have been largely dug into for bricks, as well as for treasure, which has been found more than once; and the result is that very little is left of the original buildings which once crowded the site.

Daudnagar.—A town in the Aurangabad subdivision situated on the eastern bank of the river Son and on the western bank of the Patna-Gaya canal. The population of the town of Daudnagar according to the census from 1901 to 1951 is given below :—

Years.	Persons.	Males.	Females.
1901	9,744	4,571	5,173
1911	9,149	4,361	4,788
1921	8,511	4,393	4,118
1931	11,699	6,257	5,442
1941	11,133	5,550	5,583
1951	10,448	5,221	5,227

The town was founded by Daud Khan, the Governor of Bihar under Aurangzeb, some of whose descendants still live there. It is said that on his way back from the conquest of Palamau (1660 A. D.), he camped on the spot where the town now stands. Finding it a place infested by robbers and beasts, he had the jungle cleared, built the town, which was named after him, and erected a palace for himself. According to Colonel Dalton this palace contained (1871) the great gates of the Palamau Fort, known as the *Singh Darwaza*; which Daud Khan carried off when he left Palamau. His grandson, Ahmad Khan, further strengthened the town by building a fort called Ghauspur, and added the portion which still contains his tomb and is called Ahmadganj after him.

*Archaelogical Survey Report, Vol. VIII, p. 108.

Daudnagar became a commercial centre. In the early days of British rule it had a cloth factory dependent on the Commercial Resident at Patna and a factory of the Opium Agent in that city. The construction of the Patna-Gaya Canal connected Daudnagar with the two main towns of trade, Patna and Gaya. It has a certain amount of trade in *tusser* cloth, brass utensils, carpets, blankets, linseed and molasses.

Daudnagar has a municipality, a bench of Honorary Magistrates, a dispensary and police-station. It also contains the offices of an Assistant Engineer and a Circle Officer of the Irrigation Department. The principal building is the *sarai*, or fortified inn, erected by Daud Khan. It was intended to protect travellers from robbery on the road along the banks of the Son to Patna and was surrounded by a moat and rampart of brick, with battlements and loop-holes, strengthened at the corners by bastions.

Deo.— A village in Aurangabad subdivision, situated 6 miles south-east of Aurangabad. Deo has a temple dedicated to the Sun, called *Surya mandir*. According to *Surya Puran*, the original temple was repaired by Raja Ayel in return for his recovery from leprosy by bathing in the Brahma Kund tank. This temple was demolished by the Mohammadans in the wake of their conquest and is said to have been reconstructed by some Hindu Raja, about whom no definite history is known.

The religious importance of worship of God Sun and taking bath in the Brahma Kund is traced from the time of Raja Ayel. On both *Kartik* and *Chaity Chatha* people from the vicinity and the neighbouring districts come in thousands two or one day before the *Chath* festival and stay there till the next day.

The temple is constructed in a monolithic pattern. Each slab is joined together by iron pegs and artistically carved into images and other workmanship. The construction of domes with lotus carving in the slab on the top of the temple made a great headway from that of Bodh Gaya and Puri temples. A *mandap* or pavillion in the front of the temple called *Yagna Mandap* has been constructed, whose construction seems older than the construction of the temple. An image of Ganesh has been carved on the wall of the temple. There are three idols inside the *mandir* placed side by side on a platform, on whose front a horse drawing a chariot is also carved. There are some inscriptions inside the *mandap*. The same type of temple is also found at Umga from where the Deo Raj family is said to have shifted to this place.

Deo is the seat of the Deo Rajas, one of the oldest families in Bihar, who trace back their descent to the Ranas of Udaipur. According to the family tradition, Maharana Rai Bhan Singh, a younger brother of the Rana of Udaipur, encamped at Umga on his way to the shrine of Jagannath in the fifteenth century. There was a hill-fort, the chief

of which died, leaving an old and helpless widow, who was unable to keep order over her mutinous subjects. On hearing of Bhan Singh's arrival, she put herself under his protection, adopting him as her son. He soon made himself master of the Umga fort, and quelled the incipient rebellion. After his death two of his descendants ruled there, but the fort was subsequently deserted in favour of the present seat of the family.

Raja Chattarpati in the later period had helped the English. In the contest between Warren Hastings and Chait Singh, the Raja of Banaras, the Deo Raja being too old to take the field in person, his son, Fateh Narayan Singh, joined the forces under Major Crawford, and afterwards aided the English in the war with the Pindaris. For the former service the young Raja was given a *nankar*, or rent-free tenure of eleven villages, and his subsequent services were rewarded with the Raj of Palamau, which was afterwards exchanged for certain villages in the district of Gaya, yielding an income of Rs. 3,000 per annum. The successor of Fateh Narayan Singh was Ghansham Singh, who also took the field with the British forces against the mutineers in Surguja He received in reward, a second time, the Raj of Palamau. His son, Raja Mitra Bhan Singh, rendered good service in quelling the Kol insurrection in Chotanagpur, and was rewarded with the remission of Rs. 1,000 from the Government revenue accruing from the Deo estate. The services of the Raja's grandfather, Jai Prakash Singh, during the insurrections of 1857, who had sent his soldiers to Chotanagpur were awarded by the title of Maharaja Bahadur, a knighthood of the Star of India, and the grant of a *jagir* or rent-free tenure.

The last Raja died on the 16th April, 1934 leaving his widow to succeed him. The estate extends over 92 square miles, and was brought under survey and settlement between 1901 and 1903. With the enactment of Bihar Land Reforms Act, the zamindari of Deo Raj has passed to the State.

Deokund.—The village Deokund is reported to be an important historic place of antiquity. It is situated on the border of Aurangabad and Jahanabad subdivisions and lies in the police-station of Goh. It has an ancient temple of Mahadeva and an old tank. According to the Pauranic legend it was the *ashram* of the famous Chayavan Rishi. There is a shrine of Lord Siva where pilgrims come to offer oblation to Siva during the *Shivaratri* festivals. A cattle fair is held during these festivals.

Dharawat.—A village in the extreme south of the Jahanabad subdivision, about 5 miles north-west of the Barabar Hills, which has been identified as the site of the Buddhist monastery of Gunamati. The legend is that Gunamati was a learned Buddhist of Southern India, who heard of the learning of Madhava, a Brahman heretic of these parts. Determined to engage him in controversy, Gunamati sent him a challenge, and warned him that he was coming to humble him. In alarm at this threat, Madhava gave orders that Gunamati was not to be

admitted to the town, which he held in fief; and when he appeared before the gates, the Brahmans jeered at his shaven head and singular dress, and turned him back. Gunamati then appealed to the king, who commanded that Madhava should meet him. The discussion lasted six days, and at the end of that time Madhava was completely defeated in the argument and died. The king then built a great monastery to celebrate the victory of Gunamati. This monastery was visited in the seventh century A. D. by Hiuen Tsiang.

Not only does the position of Dharawat correspond with the account of the itinerary given by the Chinese pilgrim, but the site of the ruins still extant agrees with Hiuen Tsiang's description; and it has been suggested that the name of the Kunwa Hill to the south of the village is a survival of the old name of Gunamati or Gunmat. On the northern slopes of this hill there are the ruins of a great monastery out of which numerous Buddhist statues have been dug up, and on the top there are several other Buddhist ruins of an early age. Near the foot of the hill a terrace, 60 feet long, has been traced, and 200 yards to the westward is another terrace some 250 feet long, on which several Buddhist figures formerly stood. The villagers have unfortunately ransacked these remains, leaving in places only a number of trenches to mark the position of the walls; and most of the statues have been carried off to the Brahmanical temples in the neighbourhood. The excavations made by General Cunningham show, however, that the lower platform was covered with a great building with its back wall against the hill, as described by Hiuen Tsiang; against this wall some Buddhist statues of granite were found, the outline of two large quadrangles was disclosed; and the remains of several cells were also laid bare. The remains on the top of the hill consist of a *stupa* and two small temples, besides three masonry platforms or basements. General Cunningham was of opinion that these temples were built in ninth or tenth century; that the date of the *stupa* cannot be placed much later than the fourth century A. D., and that in all probability it was coeval with the foundation of the monastery on the slopes below.

At the foot of the hills which shut in Dharawat on the south, stretches a large tank 2,000 feet in length and 800 feet broad, the name of which, Chandokhar, an abbreviation of *Chandrapokhar*, perpetuates the legend that it was excavated by Raja Chandra Sen. Two modern temples at its north-eastern corner and a small shrine at some distance to the east contain a large collection of ancient statues, of which the most remarkable is a statue of Kartikayini, the female energy of the war-god, inscribed with the Buddhist creed, a curious example of the way in which Buddhism coalesced with Brahmanism in the days of its decline. Between the two temples lies another colossal image, representing the Bodhisat Avalokita, which is called Bhairo by the people. It shows a life-size figure standing under an arch formed by a thick lotus stem, from which numerous offshoots strike off, ending in flowers which support tiny figures of men, women and animals. The figure

has 12 arms, and in the head-dress is a small figure of Buddha seated with both hands in his lap. Round the head is inscribed the Buddhist creed and on either side are the figures of two female votaries.

Dharawat offers a scope for exploration. The village itself contains a large number of mounds, which probably mark the site of the old town of Dharawat; and ruins of mounds and brick terraces are scattered over the hills to the south. Vast quantities of bricks have been dug out by the villagers from this great collection of ruins, and a number of Buddhist statues have been unearthed; but there has as yet been no systematic excavation.

(For further particulars see also Report of the Archæological Survey of India, Vol. I, pp. 53—55, Vol. VIII, pp. 36—39, and Vol. XVI, pp. 39—46.)

Echo Hills.—There is a small range of hillock about 500 yards east of Kauwakol police-station. If one stands against the highest of the hillocks and shouts, the voice is echoed back in the same very distinct and human-like tone. It is not like echo in any other place where the voice is returned only in the form of resounding. There is a space about 20 square feet in area in front of the hillock. If one speaks from there the voice is most distinct, and if one walks out of this area, the distinctness gradually diminishes.

Gandhi Smarak (Gaya).—The Gandhi Smarak, as the name connotes, was built in Gaya town in memory of Mahatma Gandhi. The foundation stone was laid by Shri M. S. Aney, the then Governor of Bihar, on the 20th June, 1948. The Gandhi Smarak is situated in the middle of Gandhi Maidan near Gaya Electric Supply Office, and it occupies a big open area in the south-western section of Gaya town. A vast amphitheatre covers the Gandhi *mandap* in a circular fashion and has an area of 1.78 acres. The buildings consist of a big hall where prayers and meetings can be held. It has five gates with ornamental work and carved letters on the inner walls of the hall depicting the fundamental teachings of Mahatma Gandhi. The main hall stands on pillars only. It is in a semi-circular form with two small size rooms and raised platforms. An elevated concrete memorial like structure has also been installed in the front of the main hall. The design of the building is patterned after the Buddhistic and Hindu architecture. There is a small beautiful park in the centre of which is the magnificent *stupa* containing the ashes of Mahatma Gandhi.

The inauguration ceremony of the institution was performed by Prime Minister Pandit Jawahar Lal Nehru on the 28th December, 1951.

Gangata.—The village Gangata lies in the Nawada police-station. It is nearly two miles away south-east from Nawada and one can go there on foot, by alighting at Jalalbigha, a flag station on the Kiul-Gaya line, or on horse back. There is a natural fountain. Every year there is a gathering on the occasion of *Makar Sankranti*.

Gaya Subdivision.—The headquarters subdivision of the district extends over 1,909 square miles. Its population was 7,51,711 in 1901 with 3,69,346 males, and 3,82,365 females as against 11,78,093 with 5,90,635 males and 5,87,458 females, according to the census of 1951. The density (1951) is 617 persons per square mile as against 395 persons recorded in the District Gazetteer of Gaya, 1906. The distribution of population is uneven, as the southern part of the subdivision is sparsely populated which includes a portion of the northern fringe of the Chotanagpur plateau. It has 3 towns, Gaya, the district headquarters, Tekari and Sherghati. There are 2,465 villages, 1,88,056 total occupied houses, out of which 1,66,478 are rural and 21,578 urban. The percentage of literates among the male population is 12.2 and in the female 2.2. The subdivision now comprises of 17 police-stations, with two police-stations in Gaya town area. These are: (1) Muffasil, (2) Belaganj, (3) Wazirganj, (4) Khizirsarai, (5) Atri, (6) Paraiya, (7) Bodh Gaya, (8) Tekari, (9) Konch, (10) Sherghati, (11) Barachatti, (12) Gurua, (13) Imamganj, (14) Fatehpur, (15) Dumaria, (16) Kotwali, (17) Civil Lines. Of these, two, namely, Konch and Civil Lines police-stations, have been carved out from the original Tekari and Kotwali respectively.

Gaya Town.—This has been treated separately.

Gayawals.—The pilgrim priests of Gaya who preside over the *sraddha* ceremonies performed by the pilgrims. The legend of their origin has been given separately from which it will be seen that they have special claims to sanctity, as without them the Gaya *sraddha* would be impossible. At the end of the pilgrimage, it is obligatory to worship the Gayawal's feet and receive his blessing, when he pronounces the word " *Suphal* " and thereby certifies that the offerings have been fruitful and the souls of the ancestors are saved. They alone are supposed to have the right to officiate as priests and receive offerings, and no *sraddha* is efficacious without their patronage. Their position is, therefore, a high one and a committee of Hindu gentlemen, appointed by the Magistrate of Gaya during 1901 to determine the classification of castes, held them to be a high class of Brahmans as " the Hindus of the whole of India, including Brahmans of all the countries who come to Gaya, worship the Gayawals in the same way as if they were worshipping Sri Vishnu Himself ". They accordingly classed the Gayawals with the Pancha Gaur, Pancha Dravida and Sakadwipi Brahmans.

At present there appears to be a danger of their total extinction. The number of their houses is said to have been originally 1,484; Buchanan Hamilton mentioned they numbered about 1,000 families. In 1893 a prominent Gayawal counted the number on the occasion of a visit of the Lieutenant-Governor of Bengal and found there were only 128 families; while the census of 1901 shows there were only 168 males and 153 females. The cause of this rapid diminution must be sought partly in the life they lead, which is indolent and sedentary, but the

chief cause of their gradual decrease is the marriage difficulty. A peculiar class of Brahmans, able to marry and adopt only within their own ranks, marriage is a serious difficulty, as marriageable girls are few; and most of the widowers are, therefore, unable to marry.

The necessity of perpetuating the race has accordingly led to a curious form of adoption, which is quasi-commercial in character. To further complicate matters, the heads of many of the surviving houses are new women. The Gayawalins are *pardanashin*. As *pardanashin* women they can only receive pilgrims from their own sex, and no where but in their houses, whereas strictly this last function should be performed at the *Akshayabat*, or undying fig-tree, where the pilgrims' round ends. There must, therefore, be some delegated recipient, as no pilgrimage to Gaya and no offerings made there are taken to be valid without this rite. The difficulty is met by adoption, of which there are two forms. In some cases, a child under five years of age is adopted, and this adoption is final and irrevocable. The majority of adoptions, however, are of a different kind, and are really matters of business convenience. In order to remove the inconvenience caused by the Gayawalin's inability to receive pilgrims, and to save her from the loss of income caused thereby, the practice has sprung up of adopting by deed and, in many cases, of adopting adults. Generally, according to the terms of the deed, the adopted son comes into the property on the death of the adoptrix, but the deed usually reserves her right to repudiate the adopted son in case of misconduct.

The income of the Gayawals is chiefly derived from what they receive from the pilgrims in the shape of money and other gifts. Their general want of education is notorious, though there are some noticeable exceptions among them.

Some of the Gayawals do not bear the titles of other Brahmans, but have peculiar family designations. In some cases their names end with the *paddhati* or family designation of inferior castes, such as Barik (the makers of leaf plates), Mahto, a common name of Kurmis, etc. In other cases, the family designation appears to be derived from some peculiar characteristic of an ancestor, such as Nakphopa, probably a nickname given because of some deformity of the nose, Bithal, a title derived from the name of a dog, and Chiranyan, a name apparently derived from a fondness for birds.

For further details see Gaya Town and Vishnupada Temple.

Ghenjan.—A village and Government estate situated on the Morhar river in the south of the Jahanabad subdivision about 5 miles west of the Mukhdumpur railway station. The village contains a number of ancient Buddhist and Brahmanical statues, the most interesting of which is a large-seated Buddha wearing a necklace and three pointed diadem. There is also a large statue of Avalokitesvara with an inscription on the pedestal stating that it was the gift of the Sthavira Ratna Sinha, who came from Nalanda and dedicated it for the benefit

of two disciples. The ruins of an ancient brick temple exist to the north-east of the village; and in the village itself there is a modern temple containing a large standing figure of Tara, now worshipped as Bhagavati and carefully hidden by a yellow cloth. Many minor images are collected at this temple; and at some distance in the open fields there are a large statue of Buddha and an image of Vishnu. (Please see Report of the Archæological Survey of Bengal Circle, 1901-02.)

Goh.—The village Goh has a police-station. There is an old temple of God Siva along with a *math* and tank which are worth seeing. At Barari a cattle fair is held in November. Barari is a sacred place and both goddess Kali and Lord Shiva are propitiated by offering oblation during *Kartic Purnima*.

Gurpa Hill.—A hill in the headquarters subdivision, situated to the south-east of Gaya, at a distance of one mile to the north of Gurpa station on the railway from Gaya to Katrasgarh. It extends for some distance from south-west to north-east and has three peaks, the highest of which rises to a height of nearly 1,000 feet. The hill is very steep and difficult to climb, being composed of polished, slippery boulders, but a rough track leads across it to the south-western side, ultimately losing itself in a rough upward incline at the base of the highest or north-eastern peak. Here there is a small rude shrine, consisting merely of six small mounds of earth, sacred to *Dvarpala* or the door-keeper of Gurpasinmai, the god of the hill. By its side, concealed by jungle growth, there is the mouth of a tunnel or cave, which branches into two at a short distance from the entrance. One passage leading downwards is choked with debris, while the other leads upwards till it becomes a mere fissure in the rocks. At this point another passage branches off to the north-east up a staircase of 28 stone steps, at the end of which it turns sharply to the right and ends in a platform formed by a huge boulder. At the edge of this platform is a small pool formed by a natural depression in the rock, which is an object of worship in the neighbourhood. After this, the tract leads up a steep incline over boulders polished by the action of rain water to the smoothness of marble, until another platform is reached. From this point a second tunnel or cave runs across the top of the hill. It is formed by huge rocks leaning against one another and thus forming a natural archway, and it ends in a precipice about 500 feet high. The track to the top of the peak continues from the platform at the entrance of this cave by means of a steep stairway of steps or niches cut in the stone and leading to the summit. On a small boulder at the side of the cave there are some Buddhist sculptures; and on the top of the peak itself there are two miniature shrines made of huge bricks, sculptures and statuary, loosely piled together without mortar or cement, which enclose a pair of footprints on stone slabs, a number of Buddhist statues, and some small votive *stupas*. On the western peak there is another square basement of bricks and on the southern peak there are more fragments of statuary, sculptures and *stupas*.

It has been suggested that Gurpa Hill is the Kukkutapadagiri of the Buddhist legend mentioned under Hasra Hill. In the legend, as told by Hiuen Tsiang, it is stated that the hill was also called Gurupadagiri, or the mountain of the venerable master, because the people did not dare to alter the name of Kasyapa, and therefore spoke of him as Gurupada, or the venerable master. Hiuen Tsiang also relates that Kasyapa ascended the north side of the mountain and proceeded along the winding path till he came to the south-western ridge. Here the crags and precipices barred his further advance, but forcing his way through the tangled brushwood he struck the rock with his staff and thus opened a way. He then passed on till he was again stopped in his ascent by the rocks interlacing one another, but once again he opened up a passage and came out on the peaks on the north-eastern side. It has been pointed out in favour of the identification of the Gurpa Hill with the sacred Kukkutapadagiri that the name Gurpa is an exact *Prakritic* development of the Sanskrit Gurupada; that the large tunnel running through the hill and forming a passage leading to the top corresponds with the cleft through it which was made by Kasyapa, and that its distance from Bodh Gaya and the three peaks on the summit agree closely with the account given by Hiuen Tsiang. Gurpa Hill has a thick forest and the wild fauna includes tigers. It is a place for big game-hunting. There is a railway station commanding an excellent view and a rest place. (For further particulars please see An account of the Gurpa Hill by Babu Rakhal Das Banerji, Journal of the Asiatic Society of Bengal, Vol. II, No. 4, April, 1906.)

Hasra Hill.—A hill 4 miles south—south-west of Wazirganj, which has been identified by Dr. Stein as the Kukkutapadagiri Hill of Fa-Hian and Hiuen Tsiang, where Kasyapa, the earliest and greatest of Buddha's disciples, lies buried, the mountain having burst as under to receive him. According to Hiuen Tsiang, when Buddha was on the point of attaining *nirvana*, Kasyapa, his chief disciple, received from him a commission to preserve the law, and for this purpose he summoned a great convocation, the first great Council of the Buddhist Church, which was held in the Sattapanna cave at Rajgir. Twenty years afterwards, in disgust at the impermanence of the world, he resolved to die, and set out for Kukkutapadagiri or the Cock's foot mountain. On arriving at the middle point of the three peaks, he took out the garment of Buddha, and expressed an ardent vow, whereupon the three peaks covered him over. Here he lies buried, awaiting the advent of Maitreya, the future Buddha, on whose coming Kasyapa will issue forth, and after delivering to him the garment of Buddha, enter into *nirvana*.

Hasra is the name given to a low ridge about 200 feet high at the northern extremity of a higher range of hills rising abruptly from the level plain. A small defile, about a quarter of a mile long, which is known as the Hasra Kol separates the ridge from the hill on the south. The whole of this little valley is strewn with ancient building materials

extracted from numerous ruined mounds, and it is clear that it must once have been occupied by an important Buddhist religious establishment. One of these mounds near the western entrance of the valley evidently marks the position of a building and a large circular brick mound close to the south of the southern face of the ridge represents the remains of a large *stupa*. In spite of its having been used as a quarry by the villagers, it stands 25 feet high and measures 75 by 92 feet.

Relics of ancient sculpture are said to have been found in the course of the excavation for bricks carried on by the neighbouring villagers, and those in a good state of preservation have been removed to the rustic shrines in the vicinity, but many broken and ornamented bases of statues may still be seen in several places. One such relievo, which shows a Buddha (now headless) seated in meditation, has the Buddhist formula engraved on it in characters of about the tenth century.

Immediately to the south of the Hasra Kol is a high hill some 1,000 feet high, with jungle-covered slopes, which is connected at the highest point on the east with two other spurs of about equal height, all three radiating from one central eminence covered, like the rest, with dense jungle. The central summit of the three peaks, which is known to the people by the name of Sobhanath, has a square parapet, 9 to 10 feet high, built of rough walls and forming a platform or terrace measuring 75 feet on each side. On the top is a mound composed of large bricks, which evidently marks the remains of the *stupa* which Hiuen Tsiang mentions. According to his account, " the sides of this mountain are high and rugged, the valleys and gorges are impenetrable. Tumultous torrents rush down its sides, thick forests envelop the valleys, whilst tangled shrubs grow along its cavernous heights. Soring upwards into the air are three sharp peaks, their tops are surrounded by the vapours of heaven, and their shape lost in the clouds. Behind these hills the venerable Mahakasyapa dwells wrapped in a condition of *nirvana*. " Dr. Stein has shown that the distances and bearings given by Hiuen Tsiang are in full agreement with the position of the Hasra Hill, and that its natural features strikingly illustrate the origin of the legend as the Kasyapa's ascent. " The position of the spurs " he says, " corresponds closely to his account, which mentions, besides the northern side of the mountain, ranges to the south-west and north-east. In the confused masses of rocks heaped up all along the crest lines of the three spurs we can look for the passages which Kasyapa was supposed to have opened with his staff. The tangled brushwood, which surrounded the hill in the days of both pilgrims, still covers it in remarkable thickness, and in the narrow gorges which lead down between the spurs, the rainy season must indeed produce tumultous torrents. That the name (Kukkutapadagiri) is likely to have been derived from the three spurs resembling in relative position the foot of a cock has already been noticed by Hiuen Tsiang's translators. It is

impossible to look down from the top of the central peak, or even to examine the shape of the hill on the map, without being struck with the appropriateness of the simile. ''

In the village of Bishunpur Tanrwa, about 1½ miles to the west of the Hasra Hill, a ruined shrine, called the Bhairvasthan, contains a series of fine sculptures of highly finished workmanship, which are said to have been excavated in the Hasra Kol valley some 25 or 30 years ago. The largest and best preserved of these is a large statue of Buddha with an attendant figure on either side, the whole having evidently formed one group originally. The height of the central figure is 5 feet from the base, and that of the attendant figures 3½ feet each. The characters of the Buddhist formula inscribed on the pedestal point to the ninth or tenth century as the probable date of these fine sculptures. (For further particulars please also see Notes on an Archæological Tour in South Bihar and Hazaribagh by M. A. Stein, Ph. D., Indian Antiquary, Vol. XXX, 1901 pp. 84—90; also Reports of the Archæological Survey of India, Vol. VIII, pp. 104, 106.)

Hisua.—A town under a police-station of the same name in the Nawada subdivision situated on the right bank of the river Tilaiya on the Gaya-Nawada Road, 9 miles from Nawada and 27 miles from Gaya town. The population of Hisua according to the census from 1901 to 1951 is as follows :—

Year.		Persons.	Males.	Females.
1901	...	6,704	3,193	3,511
1911	...	6,993	3,354	3,639
1921	...	6,172	2,858	2,314
1931	...	7,131	3,375	3,756
1941	...	7,608	3,625	3,983
1951	...	5,676	2,822	2,854

It has a considerable reputation for the manufacture of ornamental pottery. It has some commercial importance, and has a railway station called Tilaiya, on the South Bihar Railway. The place is also of some historical interest as having been the headquarters of Namdar Khan and Kamdar Khan, military adventurers of the eighteenth century. Previous to the permanent settlement, Namdar Khan and his brother Kamdar Khan, were *amils* of the Mohammadan *subadars*. The former owned 14 *parganas* and 84 *ghatwali gadis* or rent-free tenures, which extended beyond the confines of the district into Patna and Hazaribagh. The latter was almost a freebooter and his forts are found in almost all parts of the subdivision. A fair is held here on *Falgun Shivaratri* day. Hisua is a growing township.

Jahanabad Subdivision.—Jahanabad is the northern subdivision of the district extending over 607 square miles. The population according to the census from 1891 to 1951 is given below :—

Year.		Persons.	Males.	Females.
1891	...	3,93,817	...	...
1901	...	3,86,262	1,94,702	1,91,560
1911	...	4,22,287	2,12,319	2,09,968
1921	...	4,12,096	2,10,166	2,01,930
1931	...	4,61,938	2,34,066	2,27,872
1941	...	5,28,883	2,68,664	2,60,219
1951	...	5,82,567	2,94,257	2,88,310

It has a density of 960 persons per square mile according to the census of 1951, the density being 658 in 1901. According to the census of 1951 the subdivision has 876 villages and 88,889 occupied houses. It contains one town, Jahanabad, its headquarters and two revenue thanas, Jahanabad and Arwal. The surface is generally flat and well irrigated, and the soil supports a larger population than any other part of the district. The staple crop is rice which is grown on nearly half of the cultivated area, and next in importance are gram and wheat. The subdivision comprises four police-stations, Jahanabad, Kurtha, Ghosi and Mukhdumpur and four fiscal *parganas*, Arwal, Bhatawar, Ekil and Okri. A cattle fair is held at Manimpur within Kurtha police-station in the months of *Chait* and *Jeth* and at Kako in Jahanabad police-station in the month of June.

Jahanabad town.—Headquarters town of the subdivision of the same name situated at the confluence of the Morhar and Jamuna rivers. The town is divided into two portions—the residential and trading quarter, dispensary and post office, are situated on the north of the right branch of the Morhar, while the public offices, Subdivisional Officer's residence and the dak bungalow are on the south of the river. For the convenience of the public there is a small way-side railway station called Jahanabad Kutchehry near the latter portion of the town, and the main station of Jahanabad is at a short distance to the north. The town was once famous for its weaving industry, and in 1760 it formed one of the eight minor branches connected with the central cloth factory of the East India Company at Patna. In the early years of the nineteenth century the town contained about 700 houses, a cloth factory and a native agency for the manufacture of saltpetre. Soon after this the factory began to languish, and eventually it was abolished; local tradition asserts that the Company's connection with the factory came to an end in about 1820. But the local industry did not cease in consequence and a considerable export trade in cotton was carried on in the neighbourhood, till Manchester entered into the competition after 1857. The weaver then found it cheaper to buy English thread, and the consumer began to prefer Manchester piece-goods to

the produce of the Indian handlooms. The manufacture of cotton cloths consequently declined and was displaced by imported goods. A large number of the Jolaha or Mohammadan weaver class still live in the neighbourhood and produce some handloom cloth. The trade of Jahanabad has been diverted into other channels, and now consists chiefly of foodgrains, oil-seeds, piece-goods and fancy articles. The situation of the place being on the railway midway between Patna and Gaya is helpful for trade.

There are no historical buildings of any interest, and no trace is left of the old brick house said to have been built by the Dutch as a cloth depot, which is mentioned in the Statistical Account of Bengal as existing 30 years ago.

The population of Jahanabad town from census of 1901 to 1951 is given below :—

Year.		Persons.	Males.	Females.
1901	...	7,018	3,629	3,389
1911	...	4,764	2,498	2,266
1921	...	6,956	3,883	3,073
1931	...	8,764	4,884	3,880
1941	...	10,842	5,863	4,979
1951	...	12,445	6,376	6,069

Jain Mandir (Nawada).—It is in Nawada police-station. It is nearly one mile north of Nawada adjacent to the road running from Nawada to Bihar known as Nawada-Patna Road. The temple is recently built and reminds one of the great Jain influence in Bihar at one time. Usually after visiting Pawapuri in Bihar Subdivision of Patna district on the same road Jain pilgrims visit the temple.

Jamhor.—A village of the Aurangabad police-station. The number of occupied houses according to the census of 1951 is 785 and the total number of persons is 3,376 out of which 1,773 are males and 1,603 females. The village has a High School.

Stone-chips and morum are found in abundance in the Aurangabad police-station as there are many small hills. The village Jamhor is one of the chief centres of trade of the road building materials. The cattle fair of Jamhor is very important and held during *Basant Panchami* and *Kartika Purnima*.

Jethian.—A village in the headquarters subdivision, situated some 10 miles north-west of Tetwa Khas (Atri police-station) at the western side of the valley enclosed by two ranges of hills running south-west from Rajgir. Jethian is a place of great archæological interest as having been identified with the ancient Buddhist site of Yashtivana or the forest of the staff, so called from a bamboo staff which was used to measure the body of Buddha and then miraculously took root. Hiuen Tsiang has left a detailed account of Yashtivana and the holy

Buddhist sites in its neighbourhood. According to his account Yashtivana was a place surrounded by bamboos, where Buddha for seven days worked miracles for the sake of the *devas* and preached the mysterious and excellent law; and in the midst of the bamboo forest was a *stupa* built by Asoka. About 10 *li* to the south-west on the south side of a mountain were two hot springs, which Buddha himself caused to appear and in which he bathed, and at the side of them was a *stupa* marking the spot where he walked for exercise. To the south-east there was another *stupa* before the transverse ridge of a mountain, where Buddha expounded the law during three months of rain, and here King Bimbisara, wishing to come and hear him, cut away the mountain and piled up stones to form steps for the ascent.To the north was a solitary hill in a cave in which the *rishi* Vyasa lived, and at a little distance to the north-east on the side of a small hill there was a stone chamber, large enough to seat 1,000 persons, where Buddha expounded the law for three months. Overhanging this chamber was a large rock, on which Sakra, king of the *devas*, and Brahma-raja pounded some sandal-wood, with the dust of which they sprinkled the body of Buddha; at its south-west angle there was a lofty cavern, which, according to popular legend led to the city of the *Asuras*. By the side of the cave the pilgrim noticed a remarkable road ascribed to Bimbisara, who in order to reach the spot where Buddha was, had cut a passage through the rocks, opened up the valleys, levelled the precipices, made a path across the river courses, built up walls of stone, and bored through the opposing crags.

The researches of Dr. Stein have led to the identification of all the sites mentioned by Hiuen Tsiang. At the western foot of the hill, about three-fourths of a mile to the east of the village of Jethian, there is a small undulating plateau, where there are traces of old buildings. This spot is called Jeshtiban, an almost perfect preservation of the ancient name Yashtivana. About two miles to the south-west of Jethian on the other side of the ridge the four hot springs of Tapoban issue at the rocky foot of the hill side, the name being a corruption of *tapta pani* or hot water, or, more probably, meaning the grove of penances. Only two of these have a large flow; and from the existence of a large mound by the side of the largest, it appears that here are still to be found the two springs mentioned by Hiuen Tsiang and the remains of the *stupa* by their side. The springs are visited by pilgrims and by the sick of the neighbourhood seeking relief; and a large fair takes place once a year on the *Makar Shankranti* day. In the words of the Chinese traveller, " Men from far and near flock here to bathe, after which those who have suffered from disease or chronic affections are often healed. " A cattle fair is held on this occasion and the *mela* lasts for three days. A committee was formed in 1948 consisting of the local influential people to look after the improvement and management of Tapoban (hot waterfall). Irrigation schemes have also been taken up in the village under the auspices of the Grow-More-Food Department.

The site where Buddha expounded the law during the three rainy months has been identified with the place of worship known as Sahudrasthan at the end of a small spur one mile and a half south-east of Jethian near the gap in the hill range called the Saffi Ghat. Here there is a shrine resting on a square platform of old bricks, and the slopes below on all sides of the projecting end of the spur are covered with fragments of ancient bricks. which have obviously been removed from the structure to which the platform once belonged. Further evidence in favour of the identification of this structure with the *stupa* mentioned by Hiuen Tsiang is supplied by an ancient road carried over a walled foundation, which begins immediately below the Sahudrasthan and can be traced very distinctly for about 600 yards along the hill side to the west. This road can clearly be recognized as that mentioned by Hiuen Tsiang as having been built by Bimbisara. The rock dwelling of Vyasa can also perhaps be identified with a rocky recess at the southern foot of the isolated hill of Bhaluahi. which forms the south-western end of the range half a mile from Saffi Ghat.

On the northern face of a rocky hill called Chandu, which rises in the eastern range about 2 miles from Jethian and one mile and a half south-east of Khiri, lies the great cave of Rajpind, which is clearly the same as that mentioned by Hiuen Tsiang as containing the lofty cavern called the palace of the *Asuras*. It is about 90 feet deep in its open part and 20 to 25 feet high, with a breadth of from 20 to 37 feet. In one corner a high fissure runs upwards, which the people believe runs far into the mountain; and about the entrance is a large perpendicular mass of solid rock, which in the days of Hiuen Tsiang was supposed to have had sandalwood pounded on it for the perfuming of the body of Buddha. A striking confirmation of this identification is found in the existence of an old paved road, supported by walls of massive masonry, which runs along the hillside westwards from Khiri in the direction of the cave. It is between 6 and 12 feet wide, and rises with an easy gradient until after 500 yards it reaches a platform, partly walled up, which gives a fine view over the valley below. The road, cut out in places from the rocky hillside, then descends towards the cave, the entrance of which is reached at about 150 yards from the platform, and here the road widens out into a terrace, 16 feet broad, resting on a massive wall. The road with its walls and platforms fully bears out the more general points in Hiuen Tsiang's account of Bimbisara's road-making.

Another road of great interest exists on the opposite side of the valley north of Khiri. Here there are remains of an old paved road, flanked by parallel walls which leads over the Chakra Ghat as the defile through the hills is called. There can be no doubt that the walls were intended for defensive purposes, to protect those using this route from attacks, for which the steep hills on eiher side would offer great advantages. Protecting walls in exactly similar positions have, Dr. Stein says, been traced in the Swat Valley, where the

prevalence of such elaborate ancient defences is easily accounted for, and it is curious to meet their counterpart in the centre of old Magadha, apparently so peaceful and centralized.

(Please also see Notes on an Archæological Tour in South Bihar and Hazaribagh, by M. A. Stein, PH. D., Indian Antiquary, Vol. XXX, 1901, pp. 61—63 and 81—83.)

Kakolat.—It is a waterfall in Gobindpur police-station, about 21 miles away from Nawada. After going 9¼ miles from Nawada on Ranchi Road, a pucca road known as Gobindpur—Akbarpore Road diverts from there. Just below the fall there is a deep reservoir natural in character. The fall is about 150 to 160 feet, from the ground level. The scene is panoramic due to all-round green forest area which is very pleasant to the eyes.

A legend is prevalent that in Treta Yuga a king named Nigas was cursed by a *rishi* and had to take the shape of a python and lived here. The place was visited by the great Pandavas during their exile and the accursed king got salvation from the damnation. The king after getting rid of the curse proclaimed that one who would bathe in the waterfall will not take the *yoni* of snake and that is why a large number of people from far and near bathe in the river. A big fair is held on the occasion of *bishua* or *Chait Shankranti*. The *mela* lasts for three days. The visitors in thousands specially take their bath in the waterfall.

Kauwadol Hill.—A hill 6 miles to the east of Bela railway station on the Patna-Gaya railway line. The hill is in the extreme north of the headquarters subdivision, and nearly one mile to the south-west of the Barabar Hills. It is a detached hill rising abruptly from the plains to the height of about 500 feet; it is formed entirely of huge masses of granite piled precipitously one above the other, and is crowned by a gigantic block of stone, which is quite inaccessible. It is said that this pinnacle was formerly topped by another block, which was so perfectly balanced that it used to rock even when a crow alighted on it, and from this circumstance the hill acquired the name of Kauwadol or the crow's swing. There is a rough track on the eastern side leading to the foot of the topmost pinnacle, the last portion of which passes over an extremely steep slope of smooth slippery rock, which can only be climbed with bare feet or rubber shoes. Kauwadol has been identified as the site of the ancient monastery of Silabhadra. Silabhadra was a learned Buddhist of the royal family of Samatata (Lower Bengal), who overcame a learned heretic in a public disputation. As a reward for this victory, the king gave him the revenues of a town, with which he built a magnificent monastery. This place was visited by Hiuen Tsiang in the seventh century. He mentions it as being situated about 20 *li* (3¼ miles) to the south-west of the Gunamati monastery by the side of a solitary hill, which he describes as being a single sharp crag like a *stupa*. The position of the Kauwadol Hill with respect to the Gunamati

monastery at Dharawat leaves no doubt as to the accuracy of its identification with the Silabhadra monastery, which is confirmed by the resemblance of the lofty peak shaped like a *stupa* with the peak of Kauwadol, which from a distance looks like a ruined *stupa* without its pinnacle.

The remains of the monastery still extant consist of the ruins of an ancient Buddhist temple at the foot of the eastern flank of the hill. The temple enshrines a colossal statue of Buddha, seated in the act of invoking the earth when he was attacked by Mara and his host of evil powers. This is one of the largest statues of Buddha extant, and is in fair preservation, except that a portion of the halo has been broken; the figure is about 8 feet high, with a breadth of 4 feet across the shoulders and of six feet across the knees. It is still *in situ* inside a small brick-built cell, but the temple is otherwise in ruins, only parts of its original brick walls and some 13 granite pillars being traceable; these pillars probably supported an open hall in front of the temple. Among the rocks at the foot of the northern face of the hill there are numerous figures carved in high relief on many of the larger masses of granite. They are much worn, and some have become very faint, as the stone has not withstood the influences of the climate. Most of them represent Brahmanical figures, and by far the most numerous are sculptures of the four-armed Durga slaying the buffalo demon Mahishasura. There are, however, three Buddhist figures—one a seated Buddha, the other Vajrasatva, and the third Prajnaparamita. The row in which these figures have been carved contains a number of sculptured Hindu deities, and is a striking example of the fusion of Buddhism and Brahmanism in the period (800—1200 A. D.) to which these carvings belong. (Please also see Report of the Archæological Survey of India, Vol. 1, pp. 40-41, Vol. VIII, pp. 40-41, and Vol. XVI, pp. 46—50, also Report of the Archæological Survey of Bengal Circle for 1901-02).

Konch.—The village Konch has now become the headquarters of a new police-station, which has been carved out from the Tekari police-station. It is 4 miles west of Tekari, in the headquarters subdivision, containing an ancient brick temple. The temple, which now contains a *lingam* of Siva Kochesvara, is lighted by a tall opening in front, formed by overlapping courses of bricks after the fashion of the original great temple of Bodh Gaya. Externally, however, it differs from that temple in having its sides curved instead of being in straight lines from top to bottom, and in having no external niches with figures enshrined in them. It originally had a flat-roofed pillared hall in front, but this has now fallen in, and the stone pillars supporting it are lying in front of the temple. Inside the shrine the most remarkable piece of sculpture is a slab representing the *avataras* or incarnations of Vishnu, which differs from other such representations by dividing the *Vamana Avatara* into two scenes, by leaving out the ninth or Buddha *Avatara*, and by representing Vishnu in his tenth or *Kalki Avatara* in the company of a female deity with a small horse standing in front of them.

General Cunningham was of opinion that the date of this temple should be ascribed to the eighth century A. D. but as tradition points to Bhairavendra, who lived about 1450 A. D. as its builder, and as it closely resembles in style the temples at Deo and Umga which date back to his time, it has been held that the date ascribed to the Konch temple should be put forward some seven centuries. The village also contains a large number of other statues, Buddhistic images and remains of minor temples. (Please see Reports of the Archæological Survey of India, Vol. VIII, pp. 54—61, and Vol. XVI, pp. 52—69; also Report of the Archæological Survey of Bengal Circle, 1901-02.)

At Dharahara Math within the jurisdiction of the Konch police-station a cattle fair is held during *Chaitra Shankranti* day and on the *Bhado Purnima*.

Kurkihar.—A village about 3 miles north-east of Wazirganj in the headquarters subdivision. The village is of large size, and must evidently have been a place of considerable importance in former ages, judging from the extent of its ruined mounds and the remarkable amount of old sculpture, carved building stones and ancient bricks, which have been and are still being extracted from them. Kurkihar was identified by General Cunningham with the site of the ancient Kukkutapadagiri or cock's foot mountain visited by Hiuen Tsiang in the seventh century, but the arguments adduced by Dr. Stein in favour of Hasra (q. v.) being the true site appear conclusive. Though Kurkihar must be denied any claim to distinction as making the site of Kasyapa's legendary resting place, it still deserves special mention on account of the remarkable abundance of ancient remains which it contains. Carved slabs of large size and architectural fragments of all kinds are found in plenty, often built into the walls of the houses; votive *stupas* of different sizes are seen in numbers on the edge of the large tank adjoining the village on the south, where they now serve as washerman's stones, as well as in other places; and great quantities of large bricks of ancient make are still being dug out of the great mound south of the village. There is a fine collection of Kurkihar bronze Buddhist antiquities in Patna Museum. Some well preserved sculptures had been removed by the local zamindar to his bungalow in the village, the most interesting of which is a relievo representing a teaching Bodhisatwa seated in the niche of rocks between two female attendants. In the frieze above are worshippers approaching a *stupa* with offerings, and the top of the relievo shows five Bodhisatwas each enshrined in a small niche. The moulding below the lotus seat contains the usual Buddhist formula inscribed in characters of the ninth or tenth century A. D. and the composition of the whole relievo shows a curious resemblance to many of the products of Græco-Buddhist art in Gandhara. There is another collection of ancient sculptures in the courtyard of the temple of Bhagavati, among which is a singularly beautiful figure of Buddha in meditation, which probably dates back to the tenth century A. D. At Punawan, 3 miles to the south-west,

are more Buddhist remains; but much has been destroyed by the villagers digging for bricks, and the remains of an ancient temple of Triloknath, which once stood here, have now been all carried away.

(Please see also Notes on an Archæological Tour in South Bihar and Hazaribagh, by M. A. Stein, PH. D., Indian Antiquary, Vol. XXX, 1901, pp. 84—90, and Report of the Archæological Survey of India, Vol. 1, pp. 13—16, and Vol. XV, pp. 4—6.)

Lath.—A village on the south-eastern boundary of the Jahanabad subdivision situated 2 miles north of Dapthu. Here an extraordinary monolith lies in the open fields. It consists of a granite column, measuring 53¼ feet in length by an average of 3 feet in diameter. This immense column is lying horizontally on the ground, pointing north and south, and about half of it is below the surface of the field. Local tradition asserts that it was intended to be placed in the Chandokhar tank at Dharawat, 8 miles to the east, and accounts for its present position by the following legend :—" Dharawat was ruled over by Raja Chandra Sena, who had a fight with his sister's son, whom he slew; but after the battle, he found that he could not release from his hand the dagger with which he had done the deed. One day, a thirsty calf came towards him, when the Raja placed a *lota* of water before it, which it drank up greedily, and the dagger at once became loose in his grasp. In remembrance of this event, he determined to make a lake, which should extend so far as his horse when let loose should circle round. The minister, apprehensive of the horse making a longer circuit than convenient, selected the present north-east corner of the tank at Dharawat (where there is now a small ruined temple) as the starting point of the horse, turning his head south-wards, so that the hills on the south would be the limit of the size of the tank in that direction. The ground thus marked out forms the *Chandokhar Tal*. The next morning the Raja himself dug out five baskets of earth, and his followers did the same, except one Rajput soldier, who sat with his sword in his hand. When the Raja asked him why he did not dig out five baskets of earth like the rest, he replied that he was a solider, and only used to carry arms. On hearing this the Raja gave him a letter to Bhikham, king of Lanka or Ceylon, and ordered him to bring back a *lath* or monolith, to place in the middle of the lake. Bhikham accordingly gave up the pillar, which the soldier carried off; but as he got near Dharawat the cock crew, and he was therefore, obliged to drop it at once at the place where it still lies.

Another legend related by the villagers states that the *devas*, who were carrying the pillar by night to Janakpur in Nepal dropped it, hearing a noise in the village and thinking that the villagers were stirring with the on-coming of dawn. The noise they heard was merely of a potter working at night; and since then the potters have been cursed, and no potter will live in the village. It may be added that the mineralogical character of the pillar clearly shows that it came from the Barabar Hills.

Lomas Hill.—It is a hill about 250 feet high under Rajauli thana nearly 18 miles from Nawada on the Patna-Ranchi Road. It is said that Lomas Rishi used to live there. It has great scenic beauty. The hill is not well connected by road.

Machhendra.—It is a small waterfall nearly 28 miles from Nawada and 3 miles east from Kauwakol. It is a beauty spot. Near Pakribarawan, a *kacha* road diverts from the 16th mile of the *pucca* Nawada-Bhagalpur Road. The distance from the point of its diversion to its terminus is 13 miles. The place had better be visited in dry season by a jeep.

Manda Hills.—A group of hills near Madanpur on the Grand Trunk Road. Traces of Buddhist and Saivite shrines are found among the rocks. Burha, 2 miles to the east, contains several sites in which *chaity* and a large *vihara* or Buddhist monastery once stood, and there are some hot mineral springs, to which the place probably owed its former importance. Guneri, 3 miles to the south-east, was also the site of a large town and of a *vihara*, the name of which appears from inscriptions to have been Sri Gunacharita. The village has a fine statue of Buddha and some smaller Buddhist and Saivite figures. To the north of the village are the remains of several temples round a large tank.

Nabinagar.—A village under the police-station of the same name situated on the left bank of the Poonpoon, 18 miles south of Aurangabad. It has a railway station on the Barun-Daltonganj Railway. Nabinagar is the centre of a considerable trade in blankets, brass vessels, and contains a tiled hut, known as the temple of Sokha Baba, a legendary saint. Persons suffering from snake-bite are brought there as a last resource. If the patient recovers, clarified butter and molasses are offered to Sokha Baba. Nabinagar thana has an area of 308 square miles; the number of occupied houses is 23,284 and the number of inhabited villages 547.

Chandragarh, which is very close to Nabinagar, is the residence of a family of Chauhan Rajputs, who came originally from Mewar. The family rendered valuable service to the British Government during the insurrections in 1857 and the British Government granted to three members of the family the title of Rai Bahadur, a sword and a *lakhraj*. The village contains an old fort built in 1694 A. D.

The entire Nabinagar thana had an excellent system of irrigation in the past. The traces of the old Holeya and Mulki *pains* have now almost disappeared. Kanchan *bandh* has been taken now under Major Irrigation Scheme and is under repairs. Nabinagar thana has rocky stratum and there is a dry belt about three to four miles broad on either side of the railway line from Ankorha to Nabinagar railway station. The place suffers acutely due to scarcity of water during summer season and people have to fetch water from the river Son at a distance of three to four miles on bullock-carts. Boring system is not possible due to

rocky stratum. Tanks for storage of water are popular. The greatest need of the area is the supply of water both for drinking water purposes as well as for irrigation purposes.

In Nabinagar proper just in front of the thana building there is a *Suraj Mandir* where during *Kartik* and *Chait Chhath* a *mela* is held to worship the Sun God. There are many cattle fairs in the Nabinagar police-station, such as at Anjania, Sonaura and Bariawan villages. In the village Gajana there is a temple of Goddess Bhagwati where several goats are daily slaughtered in the month of *Jesth*. There is also a *mela* patronised by women at the village Tarwa on the *Kartik Purnima* day.

Nagarjuni Hills.—See Barabar Hills.

Nawada Subdivision.—It is the eastern subdivision of the district, and extends over 951 square miles. The population according to the different census which is taken from time to time is given below :—

Year.		Persons.	Males.	Females.
1901	...	4,54,235	2,22,336	2,31,899
1911	...	4,60,996	2,24,797	2,36,199
1921	...	4,47,708	2,21,420	2,26,288
1931	...	4,89,260	2,41,007	2,48,253
1941	...	5,63,117	2,75,415	2,87,702
1951	...	6,13,724	3,00,849	3,12,875

The south of the subdivision, which includes a portion of the northern fringe of the Chotanagpur plateau, is very sparsely populated. The density of the subdivision was 646 per square mile in 1951 as against 475 in 1906. The subdivision contains 7 police-stations as against 3 during the compilation of the last District Gazetteer, Gaya in 1906, viz., Nawada, Rajauli and Pakribarawan, and Hisua, Govindpur, Warsaligunj, Kawakol came later into existence. For revenue purposes it is divided into *parganas* or fiscal divisions of Jarra, Narhat, Pachrukhi, Roh and Samai. The staple crops are rice, gram and wheat.

Warsaliganj to the north of Nawada town is an important mart, founded by Waris Ali Khan, a member of the family of Kamgar Khan. The name is sometimes spelt Worseleyganj from an erroneous belief that it was named after Mr. Worseley, a former Deputy Magistrate of Nawada. Some 15 miles south-east of Nawada are the falls of Kakolat, in the northern face of the range in which the Mahabar Hill (1,832 feet high) is situated. Akbarpur, 10 miles south of the same town, is a large village containing a monastery of the Nanakpanthi sect. At Budhauli in the jurisdiction of the Pakribarawan police-station there is a Hindu monastery or *math* under an abbot or *mahanth* of the *puri* sub-order of Dasnami ascetics. About 14 miles south-east of Pakribarawan lies the pretty valley of Kauwakol with some of the most picturesque scenery in the district and close by iron-ore exists at

Pachamba. There are also several mica mines in the south of the subdivision situated at Basauni, Belam, Chatkari, Dubaur, Sapahi and Singar.

Nawada town.—Headquarters town of the subdivision of the same name. The population of the town is given below according to the census from 1901—51 :—

Years.		Persons.	Males.	Females.
1901	...	5,908	2,979	2,929
1911	...	6,828	3,392	3,436
1921	...	9,533	4,748	4,785
1931	...	7,485	3,976	3,509
1941	...	8,885	4,700	4,185
1951	...	10,391	5,313	5,078

The name is a corruption of Nauabad or the new town. It is divided into two blocks by the river, Khuri, the portion on the left bank being the older, while that on the right bank is modern and contains the public offices, sub-jail, dispensary and school. Since the opening of the South Bihar Railway, on which it is a station, Nawada has been growing into an important trade centre. Two miles to the north there is a handsome Jain temple standing in the middle of a large tank to the west of the public road, but the town itself contains no important building and has but little historical interest. Before its acquisition by the East India Company, it was ruled by the nearly independent Rajas of Hisua, and after its acquisition it was the centre of great disorder till 1845, when it became the headquarters of the newly-created subdivision. The elements of disorder came to the front again during the mutiny, when Nawada was overrun by the rebels. The local offices were destroyed, but the Government records were saved by the officials, who hid them in a cave in a neighbouring hill.

Obra.—Obra is a police-station of the Aurangabad subdivision. A cattle fair is generally held during the month of *Asarh*. Woollen fabric is produced on a large scale in Obra. Obra is an important place for cottage industries.

Pachar Hill.—A hill near the eastern boundary of the Aurangabad subdivision, about 2 miles to the south-east of Rafiganj. There is a cave half way up the southern face of the hill, a natural fissure in the rocks, the opening of which has been closed by a brick wall giving access to the cave through a small stone-faced door. In front of it stands a portico resting on stone pillars, and inside the cave is a large statue of Parsvanath and other minor images, which are evidently all Jain. The existence of an isolated Jain sanctuary in this locality recalls the great influence of Jainism in Bihar at one time. Cheon, a village near about one-fourth mile from the foot of the hill contains the ruins of an old Brahmanical temple built of square granite blocks without cement, and there are several ruins in a cluster of hills at Deokuli one mile to the south.

Pawai.—It is a small village about four miles from Aurangabad. It has become famous on account of a rock in the village which repeats metallic sound.

Pragbodhi Mountain.—In Hiuen Tsiang's account of his travels in Magadha, he says :—" To the east of the place where Gaya Kasyapa sacrified to fire, crossing a river, we come to a mountain called Pragbodhi (*Po-ko-li-pot*), i.e., the mountain leading to (before) perfect intelligence, as Buddha, when about to attain enlightenment, first ascended this mountain. Ascending the north-east slope and coming to the top, the earth shook and the mountain quaked, whilst the mountain *deva* in terror thus spoke to Bodhisattva :—' This mountain is not the fortunate spot for attaining supreme wisdom. If here you stop and engage in the *samadhi* of diamond (i.e. *Vajrasamadhi*), the earth will quake and gape, and the mountain be overthrown upon you. ' Then Bodhisattva descended, and half way down the south-west slope he halted. There backed by the crag and facing a torrent is a great stone chamber. Here he sat down cross-legged. Again the earth quaked and the mountain shook, and *deva* cried out in space : ' This is not the place for a Tathagata to perfect supreme wisdom. ' From this, south-west, 14 or 15 *li*, not far from the place of penance, there is the *Pipala* (*pi-po-lo*) tree, under which is a diamond throne (*Vajrasana*, an imperishable throne, supposed to be the centre of the earth, and the spot where all Buddhas arrived to complete wisdom)".

On the eastern side of the Nilajan, or Phalgu, river opposite Bodh Gaya, is a narrow range of hills extending in a north-easterly direction from the Mora lake to the village of Ganjas. This range is sometimes called the Mora and sometimes the Ganjas Hills, but the middle portion of it is locally known as Dhongra Hill. The slope on the south-eastern side is abrupt, while that on the north-west is more broken. About half way down the latter slope, quite hidden from below by a wall of rock, is a cave at the base of a precipitous cliff. The entrance is small, and has been fitted during comparatively recent years by some ascetic with a frame-work of wood to hold a door, if door it can be called, the aperture of which is little more than 2 feet square. Within, the cave is of an irregular oval shape, measuring about 16 feet 5 inches from north-east to south-west, and 10 feet 9 inches from north-west to south-east. The roof is vaulted, and about 9½ feet high at the highest point. The roof had apparently been roughly hewn; but centuries of weathering have obliterated any distinct traces of cutting. A broken stone image of an eight-armed goddess, with a few letters of the Buddhist formula in *Kutila* character of perhaps the ninth or tenth century, lies in the cave. Below the cave on the slope of the hill is a large artificially levelled terrace, about 70 yards square, with traces of the foundations of stone buildings while round about are other remains of smaller dimensions. Above the cave along the summit of the hill are remains of some seven *stupas* of different sizes, the largest being about 40 feet in diameter.

Hiuen Tsiang says :—" When Asoka Raja came into power, he signalized each spot up and down this mountain, which Bodhisattva had passed, by erecting distinguishing posts and *stupas*. " Again, speaking of Buddha leaving the Pragbodhi mountain, he says :—" Half way down the south-west slope he halted : there backed by the crag and facing a torrent is a great stone chamber. " The cave as described above is undoubtedly backed by a crag, and on the right hand front below is a steep valley, down which the rain water rushes in the rainy season. The distance from Bodh Gaya corresponds with that given by Hiuen Tsiang (14 or 15 *li*). Though the line of hills runs north-east and south-east, and therefore the slope in which the cave is, faces the north-west, more or less, it must be remembered that Buddha ascended the range at the north-eastern end and proceeded in a south-westerly direction towards Bodh Gaya. He would probably descend the hill in the same direction, i.e., taking a slanting course, the direct descent being too steep. It is quite intelligible therefore that Hiuen Tsiang describes the spot as half way down the south-western slope. It is not impossible that the *stupas*, the remains of which still exist on the top of the hill, may be those which the Chinese pilgrim tells us were erected by Asoka.

The cave described above must not be confused with that described by General Cunningham, which is evidently a natural fissure and quite distinct. An account of the Pragbodhi mountain has been given by Mr. C. A. Oldham, Director of Agriculture, Bengal, formerly Collector of Gaya. The cave described by Mr. Oldham is somewhat difficult to find, being completely hidden from below, and it is clear that it escaped the notice of General Cunningham. The cave mentioned by him in the Report of the Archæological Survey of India, pp. 105—107 is evidently one of the many fissures further to the south.

Pretsila Hill.—A hill 540 feet in height, situated 5 miles north-west of Gaya. The meaning of the name is the hill of ghosts, and it is sacred to Yama, the Hindu god of hell, and forms one of the sacred places of pilgrimage. On the top of the hill is a small temple appropriately dedicated to Yama, as it is the belief of the pilgrims that by the due observance of the *sraddha* or funeral rites and by offering the balls of flour and rice called *pindas* they will ensure the deliverance of the souls of their ancestors from the realm of Yama and secure their admittance to the paradise of Vishnu. A long flight of stone steps, built by a pious resident of Calcutta in 1774, leads to the shrine, which contains a rude piece of rock marked with a golden line, before which the pilgrims place the *pindas* for the repose of the sipirits of their ancestors. At the foot of the hill are three tanks named Sati, Nigra and Sukha, and there is a fourth tank called Ramkund on the summit near the temple of Yama, in which it is said that Ram himself bathed. Whoever bathes in this tank is said to have rubbed out his sins, and whoever recites the proper *mantras* or spells with the usual offerings of *sraddha* and *pindas* is freed from pain.

Rafigunj.—Rafigunj is a thana headquarters of the Aurangabad subdivision. Rafigunj police-station has an area of 148 square miles. It has 13,721 occupied houses and 224 villages. Stone and morum chips are an important trade because of the abundance of rocks in the locality. In Rafigunj itself a cattle fair is held in the month of *Baisakh*. In its vicinity there are some Jain relics.

Rajauli.—Rajauli is about 18 miles south from Nawada town and is an important market to which the produce of the neighbouring hills is brought on pack-bullocks or on low solid-wheeled carts. There is an enormous increase in the growth of population of Rajauli from 1,509 in 1901 to 12,673 in 1951. It is an important centre of trade and commerce as it is connected by a metalled road with Nawada, Biharsharif and Patna. Motor traffic—both public career and buses is very heavy in Rajauli. The village Rajauli was in the early period of the British rule under municipal arrangement and possessed an excellent system of drainage. The drains were of cement, but since the abolition of the Municipality they have been neglected and have become silted up. Rajauli has a police-station, a branch establishment of the Nanakpanthi monastery at Akbarpur (8 miles to the north), and a Mohammadan charitable endowment, in which there is a sacred fire said to have been lit C.360 years ago by fire brought from Mecca.

The hills south of Rajauli present some of the most picturesque scenery in the district. They are said to have sheltered the seven *rishis*, and particular peaks are named after one or more of them. At Lomasgiri, 4 miles to the north-east, there is a cave in which Lomasa lived. Durvasarhi (2,202 feet high) derives its name from the holy Durvasa, whose curses are famous in Hindu mythology. Sringirikh was the home of the saint Sringa, and is perhaps the most interesting of all the peaks near Rajauli. It rises to a great height, and from the summit a wonderful view can be obtained of rows of hills one after the other clothed with rich vegetation, rolling on in almost endless confusion as far as the eye can reach. There is a rough stone platform on the top with some shapeless boulders which are objects of worship; a fair is held annually at the foot, and devotees toil up the steep ascent to pay their devotions at these rocks. The area of Rajauli is a beauty spot and tourism could be developed here.

In the neighbourhood of Rajauli are several mica mines, the largest of which is situated at a short distance up among the hills at Singar, the name of which (Sringagiri) perpetuates the legend that it was the home of the *rishi* Sringa. Dubaur, 7 miles south-east of Rajauli, is another centre for mica-mining but among the people it is better known on account of the legends which cling round it. It was once the residence of Durvasa, and the name of the village is said to have been Durvasapura. It is also celebrated as the birth-place of the legendary cowherd hero Lorik. He was married to a girl in the village of Bauri (others say Agauri near Rajauli), 3 miles south-east of Rajauli. He is said to have ruled over the country with justice and

to have turned the barren land round Rajauli into a cultivated area. His exploits are famous all over Northern India and form the subject of popular folk songs which the *ahirs* or the cowherds regularly recite.

Ramsila Hill.—See Gaya town.

Shamshernagar.—Shamshernagar is a small village about six miles from Daudnagar on the bank of the Gaya-Patna canal. There is a small ancient mosque in the village and the remains of an old fort.

Sherghati.—A town in the headquarters subdivision of the Gaya district, situated 21 miles south of Gaya town on the right bank of the river Morhar. Formerly Sherghati formed part of the district of Ramgarh, and the surrounding country was notorious for crimes of violence, which led to a special joint Magistrate being stationed here in 1814. Sherghati continued to be the headquarters of a subdivision till 1871, and eventually the subdivision was abolished in 1872. The abolition of the subdivisional status since 1872 eclipsed the importance of Sherghati and it was described by Mr. O' Malley in 1906 as a typical " sleepy hollow ". But the town has revived its past position and it is now an important town of the Gaya district. There is a tremendous increase in the trade and commerce due to its position on the Grand Trunk Road. In 1901 the population of the town was only 2,641. The years from 1901 to 1921 were gloomy so far the population is concerned due to the ravages of epidemic diseases. In spite of the general depression for two decades the population of the town reached to 6,014 in 1941, out of it 2,965 were males and 3,049 females. In 1951 the number of the persons was found to be 7,009, 3,527 males and 3,482 females. There are two lac factories located in the town and *biri* leaves are found in abundance around Sherghati.

Sherghati contains a police-station, and a dak bungalow. During British regime it contained a small resident European population, and the town still contains the remains of some fine bungalows surrounded by large compound with magnificent avenues of trees. The Christian cemetery has a number of monuments dating back to an early period of the British occupation. There is an interesting old fort, containing pillars of polished granite which is said to have been built by the Kol Rajas. The Grand Trunk Road passes through the town and crosses the Morhar, which here bifurcates into two branches, by two large bridges presenting a very beautiful sandy landscape flanked by grooves of small tracts of jungles which formerly gave Sherghati a panoramic appearance. Sherghati is an important station for motor traffic, both passenger and goods.

Sitamarhi.—A name given to a curious isolated boulder, lying one mile and a half south of the Gaya-Nawada Road and six miles south-west of Hisua in the Nawada subdivision. In the boulder has been excavated a small chamber about 16 feet long by 11 feet wide and tradition relates that it was in this cave that Sita lived during her exile and gave birth to Lava. The interior has been chiselled to a smooth polish which is equal to that of the Barabar caves, and contains several

sculptures, including a statue said to represent Sita and her two sons. The main figure is however that of a male, and it has been suggested that it may be a figure of Buddha with two attendants. The neighbourhood is also hallowed in Hindu mythology, as Lava and Kusa are said to have fought with Ram's army on the wide uplands near this boulder. About a mile to the east is a group of bare and rocky but picturesque hills, which are covered with ruins. On one of these, near the village of Rasulpura, is the tomb of a local saint named Sheikh Muhammad. A mile to the north-east of Sitamarhi is the village of Barat, where the poet and saint Valmiki is said to have lived when Sita was sent into exile. It was at his order that Viswakarma, the architect of the gods, constructed the rock cave for her. At present the only object of interest at this place is an old mud fort standing on a high mound.

Sobh.—It is in the Nawada police-station, about one mile from Nawada on the south-western corner. There is a small hermitage. There are three temples which have been very recently built, although the *ek-mukhi Siva lingam* stone is said to have been formed since 200 years back. These temples are dedicated to Lord Siva and Parvati, his consort. There is a Government Experimental Farm which is situated by the side of the Sobh river.

Sukhodeora Ashram.—An ashram called " Sarvodaya Ashram " has been started by Shree Jaiprakash Narain, the Praja Socialist Party and " Bhudan " movement leader at one and half miles from Kauwakole police-station at village Sukhodeora. The site of the *ashram* is beautiful with the back ground of hills. The purpose of the *ashram* is to carry out the rural development and to propagate the creed of " Bhudan Movement " of Acharya Vinoba Bhabe.

Tekari Raj.—A large estate belonging to a family of Bhumihar Brahmans which rose into importance after the invasion of Nadir Shah in 1739 and the dismemberment of the Mughal Government. Their earliest known ancestor was one Dhir Singh, a petty landed proprietor of Utren, 4 miles south of Tekari, who settled at Tekari. His son, Sunder Singh extended his estate in the anarchy and confusion which prevailed, and obtained possession of no less than 9 whole *parganas* and portions of several others. He was given the title of Raja by the emperor of Delhi as a reward for the support which he gave to Alivardi Khan in resisting the invasion of the Maharattas and in the Sair-ul-Mutakharin he is referred as the chief zamindar of Mug (Magadha), who not only had large possessions in Gaya, but also held a big territory at the foot of the hills and had connection with the semi-independent hill chieftains. He invited the imperial prince, later known as Shah Alam, to invade Bihar, and was ready to join him with a large force, when he was treacherously assassinated by the captain of his guard (1758). He was succeeded by his nephew, Buniad Singh, who appears to have been a man of peace. He refused to side with the Emperor Shah Alam, in whose time Kamgar Khan, an old enemy of Sundar Singh, played a prominent part. The Raja's lands were

ravaged, while he shut himself up in his fort at Tekari; and as soon as he left it, he was captured by Kamgar Khan and confined in the emperor's camp. Soon after his release, he wrote to the English promising allegiance, but his letter fell into the hands of Kasim Ali, who summoned him to Patna, and put him and his brothers to death in 1762. Shortly before this event, Buniad's wife gave birth to a son, named Mitrajit, and Kasim Ali sent a party to kill the infant, but the mother concealed her child in a basket of dried cowdung, and sent him in charge of a poor old woman to Dalil Singh, her husband's chief officer, who kept him in safety till after the battle of Buxar, and then made him over to the officer commanding of the fort. Under the administration of Shitab Rai, Mitrajit Singh was deprived of nearly all his possessions. He was subsequently restored to his estates and became a staunch friend to the British, assisted in quelling the Kolhan rebellion, and was honoured with the title of Maharaja. He died in 1840, and the Raj was divided between his two sons, the elder, Hit Narayan, getting a 9 annas share, and the younger, Mod Narayan, the remainder.

Five years later, Hit Narayan was made a Maharaja; but being a man of a religious turn of mind, he became an ascetic and left his vast property in the hands of his wife, Maharani Indrajit Kunr, who with her husband's consent, adopted Maharaja Ram Narayan Krishna Singh as her son, and on his dying without male issue, left the property to his widow, Maharani Rajrup Kunr. The latter appointed as her successor, her daughter, Radheswari Kunr, who died in 1886, leaving a minor son, Gopal Saran Narayan Singh. The latter being only 3 years old, the 9 annas share of the Tekari estate was brought under the management of the Court of Wards on his behalf, and remained under its charge till 1904. During this period, much was done for the development of the resources of the property. Prior to the assumption of the charge of the estate by the Court of Wards, most of the villages were in the hands of *thikadars* or *mukararidars* to whom large sums of *zarpeshgi* were due; and at its release in October, 1904, more than half of the estate was held in direct possession, four-ninths of the property having been recovered at a cost aggregating Rs. 2,90,000 for refund of *zarpeshgi*. The means of irrigation had been steadily maintained and improved at a cost of over 6 lakhs, or over 4 per cent of the rents received; the estate had gone through a survey and settlement at a cost of nearly 3 lakhs; and in spite of these and other heavy calls on the assets of the estate, its income increased by about one-fifth, viz., by Rs. 1,17,000. The total area of the estate in this district was 388¾ square miles, but it also included property in Muzaffarpur, Saran and Champaran. In addition to the landed property, the estate had a considerable number of houses in Tekari, Gaya, Patna and Bankipore, and also maintained temples at Brindaban, Ajodhya, Patna and Tekari. The rent roll was for about 7⅓ lakhs, but it fluctuated greatly from year to year, as 70 per cent of the cultivation was held once on the *bhaoli* system.

He disposed of his interest in the estate to the proprietors of the 7 annas share Rani Bhubneshwari Kunr, to whose elder son the only daughter of Gopal Saran Singh had been married.

The 7 annas share of the estate which, as already stated, was held by Mod Narayan Singh, passed on his death to his two widows, who transferred the property in 1870 to a nephew of their late husband, Babu Ran Bahadur Singh. The latter was granted the title of Raja in 1888, but died before being invested with the *Khilat*, and was succeeded by a grand-daughter. On her death, six years later, the estate devolved on her daughter, Rajkumari Bhubneshwari Kunr, who, being a minor, was under the guardianship of her grand-mother. The 7 annas share contains 715 villages, and comprised an area of 582 square miles; the rental was about 6 lakhs of rupees.

Tekari Raj suffered badly due to the mismanagement of the estate as a result of litigations among the family members of the estate. But now both the nine and seven annas shares which vested in Rani Bhubneshwari Kunr have come under the control of the State with the passing of Land Reforms Act, Bihar.

Tekari town.—A town in the headquarters subdivision, situated on the left bank of the river Morhar, 16 miles north-west of Gaya town. The population figures of the town are given below :—

Years.	Persons.	Males.	Females.
1901 ...	6,437	2,923	3,514
1911 ...	5,861	2,738	3,123
1921 ...	4,827	2,257	2,570
1931 ...	5,481	2,687	2,794
1941 ...	6,712	3,281	3,431
1951 ...	6,278	3,218	3,060

Owing to an outbreak of plague at the time of the census of 1901 and the consequent general exodus of the inhabitants, the population of the town suffered badly. The chief interest attaching to this town centres round the fort of the Raja of Tekari, an irregular pile of buildings, surrounded by a strong earthen rampart with bastions and a large moat.

Thera.—It lies in Warsaligunj police-station. It is 17 miles from Nawada towards north-east. A pucca road runs from Nawada to village Sambey. From Sambey it is about half a mile towards south-east. A big *mela* is held on the occasion of *shivaratri* and lasts for two days.

Umga.—A village in the south-east of the Aurangabad subdivision, situated 8 miles east of Deo and close to Madanpur. The village, which is also called Munga, was originally the seat of the Deo Raj; for it was here, as mentioned in the description on the Deo Raj, that its founder came to the rescue of the local ruling family.

After making himself master of the hill fort, and subduing its rebellious subjects, he married the widow of the local chieftain, Bhairavendra; and his descendants remained here for 150 years before leaving the place for Deo. The chief object of interest at the present time is an ancient stone temple, picturesquely situated on the western slope of the hill and overlooking the country for many miles. The height of the temple is about 60 feet, and it is built entirely of square granite blocks without cement, while the columns supporting the roof are massive monoliths. A remarkable feature of the temple is the presence of some Arabic inscriptions over the entrance doorway, on the faces of the pillars and on the jambs of the doorway, the latter being limited to the name of Allah. They were engraved by the Mohammadans, who once used the shrine as a mosque, and to their presence may be attributed its preservation from the destructive hands of Musalman fanatics. They are now much defaced, some of the letters having been deliberately chiselled off by later Hindu devotees. Outside the temple a large slab of dark blue chlorite records the dedication of the temple by Bhairavendra in 1439 A. D. to Jagannath, his brother Balabhadra and his sister Subhadra. This inscription mentions that the city of Umga flourished on the top of a high mountain under the rule of 12 of his ancestors, who probably ruled over an extensive tract of country. Captain Kitto states that an inscription found on a stone in the hills of Surguja mentions a Raja Lachhman Deva, who fell in battle against some hill chief he had gone to attack, and identifies him with Lachhman Pal, the third of the line. Near Fatehpur, some 45 miles to the east, there is an old temple of Siva, called Sadheshvara Mahadeo, with an ancient tank and ruins close by; and there is another shrine of the same name in Sandhail about 4 miles north-west of Umga. There is every probability that these shrines were erected by the sixth of the line, Raja Sandh Pal. Besides this, the ancient temple of Konch, 30 miles to the north-east, which closely resembles that at Umga, is attributed to Bhairavendra. It would seem, therefore, that the dominion of these chiefs extended over a large area in Gaya and Hazaribagh. The descendants of Janardan, a pandit of the court of Bhairavendra, who is mentioned as the composer of the inscription, lived in Purnadih, a hamlet of Umga.

To the south of the temple there is a large old tank with a flight of stone steps, on the north and south of which part of the old fort is still standing. Higher up the hill are the ruins of another temple in the same style as that already mentioned, and close by is a curious little altar with a huge boulder along side of it under which goats and other animals are still sacrificed. Numerous other ruins of shrines are scattered over the hills, and, according to legend, there were 52 temples there at one time. (Please see also an article by Captain Kittoe in Journal of the Asiatic Society of Bengal, Part II, Vol. XVI, 1847; Records of the Archæological Survey of India, Vol. XI, pp. 140-141; and the Umga Hill Inscriptions, by Babu Parmeshwar Dayal, Journal of the Asiatic Society of Bengal, Vol. II, no. 3, 1906.)

There are several temples in the Umga Hill. This hill also has a tank, a well and a spring which is adjacent to the hill. It is a good place for shooting. A motorable road is built up to the hill. There is a spring in the village Amjhar which is in the vicinity of Umga.

Warsaliganj.—It is a big village in Nawada subdivision. The place takes its name after Mr. Warseley, a Deputy Magistrate of Nawada. It is the centre of a large sugarcane growing area and has the possibility of maintaining a sugar mill. The place has local importance for trade.

Wazirganj.—Wazirganj is a police-station of the Sadar subdivision. Wazirganj thana has an area of 141 square miles. The number of the occupied houses is 12,682 and there are 186 villages. At Wazirganj proper a *mela* is held on the *Falgun shivaratri* day. There is a temple of Lord Siva which was constructed recently.

APPENDICES.

TABLE I.

Rainfall for ten years.

Year.	Rainfall in inches.	Number of rainy days.
1941	43.92	53
1942	57.63	61
1943	45.03	60
1944	48.10	60
1945	44.18	54
1946	55.03	61
1947	34.65	49
1948	56.19	61
1949	46.32	55
1950	36.89	52
Normal	44.96	..

TABLE II.

Area and population.

District and Subdivisions.	Area in square miles.	Number of— Towns.	Number of— Villages.	Population in 1951. Urban.	Population in 1951. Rural.	Population in 1951. Total.	Population in 1951. Males.	Population in 1951. Females.	Number of houses occupied (1951).
1	2	3	4	5	6	7	8	9	10
Gaya ..	4,736.54	10	6,102	2,16,692	28,53,807	30,70,499	15,35,362	15,35,137	4,85,323
Sadar Subdivision ..	1,908.88	3	2,465	1,46,987	10,31,106	11,78,093	5,90,635	5,87,458	1,88,056
Nawada Subdivision ..	950.66	4	998	36,513	5,77,211	6,13,724	3,00,849	3,12,875	95,843
Jahanabad Subdivision ..	606.94	1	876	12,445	5,70,122	5,82,567	2,94,257	2,88,310	88,889
Aurangabad Subdivision ..	1,270.06	2	1,763	20,747	6,75,368	6,96,115	3,49,621	3,46,494	1,12,535

District and Subdivisions.	Number of persons per square mile (1951).	Population at the previous censuses. 1891	1901	1911	1921	1931	1941	Percentage of variation from 1901 to 1951.
1	11	12	13	14	15	16	17	18
Gaya ..	648	21,40,414	20,61,857	21,61,010	21,52,930	23,88,462	27,75,361	48.92
Sadar Subdivision ..	617	..	7,51,711	7,86,846	7,92,321	8,91,393	10,45,725	56.72
Nawada Subdivision ..	646	..	4,54,235	4,60,996	4,47,708	4,89,260	5,63,117	35.11
Jahanabad Subdivision ..	960	..	3,86,262	4,22,287	4,12,096	4,61,938	5,28,883	50.82
Aurangabad Subdivision ..	548	..	4,69,649	4,90,881	5,00,805	5,45,871	6,37,636	48.22

TABLE III.

Population of towns.

Towns in the district of Gaya.	Total population. 1891	1901	1911	1921	1931	1941	1951
1	2	3	4	5	6	7	8
Gaya ..	80,383	71,288	49,921	67,562	88,005	1,05,223	1,33,700
Rajauli ..	..	..	..	..	..	..	12,673
Jahanabad ..	..	7,018	4,764	6,956	8,764	10,842	12,445
Daudnagar ..	..	9,744	9,149	8,511	11,699	11,133	10,448
Nawada ..	..	5,908	6,828	9,533	7,485	8,885	10,391
Aurangabad ..	..	4,685	5,799	4,833	7,428	8,878	10,299
Warsaliganj ..	..	..	..	..	..	..	7,773
Sherghati ..	..	..	..	..	..	6,014	7,009
Tekari ..	..	6,437	5,861	4,827	5,481	6,712	6,278
Hisua ..	..	6,704	6,993	6,172	7,131	7,608	5,676

Towns in the district of Gaya.	Males. 1891	1901	1911	1921	1931	1941	1951
1	9	10	11	12	13	14	15
Gaya ..	40,893	36,553	26,310	37,336	50,625	58,480	72,127
Rajauli ..	..	..	..	..	..	..	6,234
Jahanabad ..	..	3,629	2,498	3,883	4,884	5,863	6,376
Daudnagar ..	..	4,571	4,361	4,393	6,257	5,550	5,221
Nawada ..	..	2,979	3,392	4,748	3,976	4,700	5,313
Aurangabad ..	..	2,362	2,693	2,378	3,985	4,664	5,638
Warsaliganj ..	..	..	..	..	..	..	4,031
Sherghati ..	..	..	..	..	..	2,965	3,527
Tekari ..	..	2,923	2,738	2,257	2,687	3,281	3,218
Hisua ..	..	3,193	3,354	2,858	3,375	3,625	2,822

Towns in the district of Gaya.	Females. 1891	1901	1911	1921	1931	1941	1951
1	16	17	18	19	20	21	22
Gaya ..	39,490	34,735	23,611	30,226	37,380	46,743	61,573
Rajauli ..	..	..	..	..	..	..	6,439
Jahanabad ..	..	3,389	2,266	3,073	3,880	4,979	6,069
Daudnagar ..	..	5,173	4,788	4,118	5,442	5,583	5,227
Nawada ..	..	2,929	3,436	4,785	3,509	4,185	5,078
Aurangabad ..	..	2,323	3,106	2,455	3,443	4,214	4,661
Warsaliganj ..	..	..	..	..	..	..	3,742
Sherghati ..	..	..	..	..	..	3,049	3,482
Tekari ..	..	3,514	3,123	2,570	2,794	3,431	3,060
Hisua ..	..	3,511	3,639	3,314	3,756	3,983	2,854

TABLE IV.

Population according to Religion.

CENSUS YEAR—1941.

Population—						
Persons	..	..	..	..	..	27,75,361
Males	..	..	..	..	..	13,86,759
Females	..	..	..	..	..	13,88,602
Hindus—						
Scheduled Castes—						
Persons	..	..	..	..	..	4,44,394
Males	..	..	..	..	..	2,18,433
Females	..	..	..	..	..	2,25,961
Others—						
Persons	..	..	..	..	..	17,77,909
Males	..	..	..	..	..	9,05,182
Females	..	..	..	..	..	8,72,727
Muslims—						
Persons	..	..	..	..	..	2,93,347
Males	..	..	..	..	..	1,35,069
Females	..	..	..	..	..	1,58,278
Christians—						
Indian Christians—						
Persons	..	..	..	..	..	697
Males	..	..	..	..	..	248
Females	..	..	..	..	..	449
Anglo Indians—						
Persons	..	..	..	..	..	138
Males	..	..	..	..	..	66
Females	..	..	..	..	..	72
Others—						
Persons	..	..	..	..	..	137
Males	..	..	..	..	..	79
Females	..	..	..	..	..	58
Sikhs—						
Persons	..	..	..	..	..	117
Males	..	..	..	..	..	72
Females	..	..	..	..	..	45
Jains—						
Persons	..	..	..	..	..	516
Males	..	..	..	..	..	267
Females	..	..	..	..	..	249
Parsees—						
Persons	..	..	..	..	..	11
Males	..	..	..	..	..	7
Females	..	..	..	..	..	4
Buddhists—						
Persons	..	..	..	..	..	14
Males	..	..	..	..	..	7
Females	..	..	..	..	..	7

Jews—						
Persons	..	..	..	..	..	49
Males	..	..	..	..	..	32
Females	..	..	..	..	..	17
Tribes—						
Persons	..	..	..	..	..	2,58,032
Males	..	..	..	..	..	1,27,297
Females	..	..	..	..	..	1,30,735

CENSUS YEAR—1951.

Total Population—						
Persons	..	..	..	..	..	30,70,499
Males	..	..	..	..	..	15,35,362
Females	..	..	..	..	..	15,35,137
Hindus—						
Males	..	..	..	..	..	13,90,548
Females	..	..	..	..	..	13,69,876
Sikhs—						
Males	..	..	..	..	..	1,107
Females	..	..	..	..	..	687
Jains—						
Males	..	..	..	..	..	273
Females	..	..	..	..	..	296
Buddhists—						
Males	..	..	..	..	..	23
Females	..	..	..	..	..	3
Zoroastrians—						
Males	..	..	..	..	..	Nil
Females	..	..	..	..	..	Nil
Muslims—						
Males	..	..	..	..	..	1,41,327
Females	..	..	..	..	..	1,62,185
Christians—						
Males	..	..	..	..	..	314
Females	..	..	..	..	..	257
Jews—						
Males	..	..	..	..	..	Nil
Females	..	..	..	..	..	Nil
Other Religions—						
Tribal—						
Males	..	..	..	..	..	1,708
Females	..	..	..	..	..	1,803
Non-tribal—						
Males	..	..	..	..	..	62
Females	..	..	..	..	..	30

TABLE V-A.

Area in acres under principal food crops.

Year.	Winter rice.	Autumn rice.	Wheat.	Barley.	Maize.	Gram.	Linseed.	Til.	Rape and mustard.	Sugar-cane.	Jute.	*Arhar.*	Tobacco.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1936-37 ..	7,78,900	9,000	1,27,500	79,000	40,000	2,55,000	63,700	2,100	26,300	52,000	..	18,400	100
1937-38 ..	7,94,900	9,600	1,25,100	79,000	53,200	2,27,900	62,000	2,000	25,100	39,200	..	16,900	100
1938-39 ..	7,92,200	8,300	1,02,200	80,300	45,700	2,25,300	43,500	1,500	24,400	37,300	..	17,600	100
1939-40 ..	8,27,500	16,300	1,07,100	80,500	43,400	2,24,900	51,700	1,700	24,200	39,700	..	16,100	100
1940-41 ..	7,61,300	16,000	1,08,900	80,600	50,700	2,25,500	40,000	1,700	25,000	47,000	..	22,100	100
1941-42 ..	7,41,800	15,600	1,27,900	80,600	53,700	2,25,500	36,700	1,700	24,600	37,800	..	22,100	100
1942-43 ..	7,60,500	16,400	1,27,900	90,100	65,400	2,12,900	69,600	1,700	22,900	37,800	..	21,700	100
1943-44 ..	7,32,800	16,500	1,27,800	91,200	52,100	2,14,500	43,200	1,800	24,700	39,100	..	21,700	..
1944-45 ..	6,84,000	17,600	1,13,400	92,300	43,300	2,08,300	46,800	1,800	26,700	34,200	..	16,500	100
1945-46 ..	6,89,500	17,700	1,08,300	92,300	42,700	2,08,300	39,800	1,700	28,100	34,900	..	16,500	100
1946-47 ..	7,62,100	17,000	1,09,600	92,300	41,800	2,08,300	34,700	1,700	28,000	41,500	..	16,500	100
1947-48 ..	5,86,300	19,100	94,900	89,800	40,000	2,07,500	32,300	1,800	27,700	37,900	..	11,300	..
1948-49 ..	5,53,400	17,000	1,10,100	90,500	40,500	1,36,200	33,000	1,500	28,000	38,900	..	13,200	100
1949-50 ..	11,74,452	4,385	2,29,395	62,870	30,131	2,69,492	55,973	2,020	16,052	29,315	..	27,608	21
1950-51 ..	11,72,613	10,816	2,03,339	47,095	26,886	2,10,497	43,815	2,396	11,694	30,517	..	24,637	19
1951-52 ..	10,60,754	12,380	1,88,245	42,357	28,039	2,26,529	44,974	4,103	10,181	32,169	..	31,198	13
1952-53 ..	11,41,592	10,128	1,67,400	37,910	34,183	1,83,256	39,386	6,094	8,220	29,885	..	42,300	32
1953-54 ..	11,61,560	12,827	1,86,655	41,908	33,373	2,11,486	41,812	4,295	7,508	27,224	..	33,935	13
1954-55 ..	8,64,673	11,440	1,86,655	26,200	25,938	6,45,544	14,935	3,381	7,384	13,203	..	..	14

TABLE V-B.

Output of the principal food crops.

(Figures are given in tons.)

Year.	Winter rice.	Autumn rice.	Wheat.	Barley.	Maize.	Gram.	Linseed.	Til.	Rape and mustard.	Sugar-cane, raw (*gur*).	Jute.	*Arhar.*	Tobacco.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
1936-37 ..	2,46,059	1,639	43,239	20,113	7,285	64,877	8,111	237	4,460	95,680	..	..	27
1937-38 ..	2,62,757	2,173	42,425	20,113	12,038	51,950	7,894	182	4,256	27,177	..	..	31
1938-39 ..	2,12,461	1,512	27,928	16,456	8,330	46,150	4,455	137	3,334	48,042	..	..	31
1939-40 ..	2,70,498	2,970	29,267	16,496	7,910	46,068	6,577	192	4,788	51,134	..	..	31
1940-41 ..	1,37,025	1,786	33,122	16,517	5,658	46,191	3,042	135	2,957	55,930	..	..	25
1941-42 ..	1,98,946	2,842	38,868	16,581	10,892	46,191	4,668	155	4,867	44,982	..	..	25
1942-43 ..	2,37,450	3,373	45,072	25,319	13,453	59,749	8,861	143	4,531	44,982	..	..	26
1943-44 ..	2,47,656	3,346	38,872	27,731	13,206	65,223	6,570	174	5,843	50,361	..	..	..
1944-45 ..	2,13,576	2,379	38,491	28,066	12,248	63,334	6,576	174	5,836	36,868	..	..	26
1945-46 ..	1,82,366	3,225	18,141	13,850	9,725	1,258	1,935	165	2,746	41,531	..	..	16
1946-47 ..	2,54,759	2,298	22,214	28,065	7,063	63,338	3,098	122	4,467	44,737	..	..	26
1947-48 ..	1,39,994	3,031	32,212	27,306	5,584	63,095	4,111	194	5,485	40,856	..	..	..
1948-49 ..	1,44,336	3,097	41,254	32,879	8,034	45,719	2,946	145	4,464	41,934	..	..	20
1949-50 ..	2,42,465	955	51,740	13,349	7,647	65,833	10,281	237	2,948	12,059	..	..	6
1950-51 ..	1,33,150	1,891	41,778	8,729	5,728	27,270	4,941	228	2,118	8,948	..	..	3
1951-52 ..	1,26,622	1,764	35,283	6,838	7,024	33,578	4,081	541	1,776	19,054	..	..	2
1952-53 ..	2,73,057	1,470	32,284	5,974	10,522	32,650	3,661	788	1,241	15,511	..	..	16
1953-54 ..	3,23,406	2,280	51,768	15,241	5,899	66,191	3,840	659	1,754	9,751	..	..	4
1954-55 ..	1,56,107	1,207	51,768	3,995	6,965	16,597	1,613	318	2,373	57,823	..	..	3

TABLE V-C.

AGRICULTURAL STATISTICS.

Classification of area (in thousand of acres).

Year.	Forest.		Not available for cultivation.		Other uncultivated land excluding current fallow.		Current fallow.		Net area sown.		Total area.		*Bhadai* crops.	
	State.	District.	State.	District.	State.	District.	State.	District.	State.	District.	State.	District.	State.	District.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1950-51 ..	84,59	2,80	55,42	4,64	32,44	1,64	54,28	2,89	2,21,15	18,41	4,47,90	30,37	45,74	1,23
1952-53 ..	90,61	4,93	53,38	5,19	31,73	1,75	60,28	3,54	2,11,90	14,96	4,47,90	30,37	54,59	1,43

Year.	*Aghani* crops.		*Rabi* crops.		Fruits and vegetables including root crops.		Total area sown.		Area sown more than once.		Potatoes.	
	State.	District.	State.	District.	State.	District.	State.	District.	State.	District.	State.	District.
1	16	17	18	19	20	21	22	23	24	25	26	27
1950-51 ..	1,43,39	11,99	72,86	9,01	7,98	23	2,69,97	22,56	48,82	4,15	..	11
1952-53 ..	1,30,07	11,74	84,99	8,44	6,55	18	2,71,17	21,89	65,27	6,93	..	9

TABLE VI

Statistics of crime.

Year.	Murder.	Dacoity.	Robbery.	Burglary.	Theft.	Riot.	Swindling.
1	2	3	4	5	6	7	8
1940 ..	24	36	7	964	348	50	6
1941 ..	32	76	11	1,153	438	67	5
1942 ..	24	126	33	1,199	418	93	3
1943 ..	29	183	42	1,479	465	85	6
1944 ..	37	82	13	987	413	84	8
1945 ..	42	72	21	1,004	472	104	13
1946 ..	41	132	33	1,286	700	156	17
1947 ..	32	113	38	1,210	767	170	17
1948 ..	36	112	30	1,170	776	203	14
1949 ..	37	54	15	955	670	156	14
1950 ..	37	45	14	840	598	106	18
1951 ..	40	72	19	877	750	127	18
1952 ..	42	68	25	926	755	136	24
1953 ..	51	38	19	750	669	132	8
1954 ..	45	72	20	694	607	120	21
1955 ..	50	74	23	759	575	145	14

TABLE VII.

Criminal Justice.

Period.	Number of cases.			Number of persons.		Number of witnesses examined.	
	Reported.	Accepted as true.	Brought on trial.	Acquitted or discharged.	Convicted.	At sessions court.	At Magistrates court.
1	2	3	4	5	6	7	8
			Decennial average of annual figures.				
1901—1910..	5,162	4,495	4,075	1,829	3,681	365	9,362
1911—1920..	4,995	3,578	3,937	3,826	2,857	424	9,315
1921—1930..	4,840	3,814	3,732	4,413	2,935	558	9,770
1931—1940..	6,103	5,164	5,205	4,984	4,577	642	12,294
1941—1950..	6,766	5,520	5,711	6,759	5,577	1,105	16,798
			Annual figures.				
1951 ..	9,960	7,635	8,677	10,219	6,524	304	27,040
1952 ..	8,173	4,546	4,472	2,057	4,394	..	..
1953 ..	3,840	3,156	3,088	1,458	3,086	6,570	..
1954 ..	4,187	3,107	3,017	1,411	2,793	8,484	..

TABLE VIII

Civil Justice.

Year.	Total number of suits instituted.	Total value of suits.	Number of insolvent petitions presented by debtors.		Insolvent petitions presented by creditors.	Not adjudged to be insolvent.
			Under arrest or imprisonment.	Not under arrest or imprisonment.		
1	2	3	4	5	6	7
		Decennial average of annual figures.				
		Rs.				
1901—1910 ..	3,303	1,52,070	1	1	1/3	1
1911—1920 ..	5,635	3,35,419	1½	19	Nil	12½
1921—1930 ..	8,184	23,80,026	9	13	Nil	18
1931—1940 ..	12,849	44,66,868	6	28	1	24
1941—1950 ..	14,896	85,67,695	1/3	3	1/3	2½
		Annual figures.				
		Rs.				
1951	14,837	6,42,33,711	Nil	6	Nil	Nil.
1952	15,419	99,92,135	Nil	2	Nil	Nil.
1953	15,213	72,06,604	Nil	19	Nil	3
1954	17,115	68,94,332	Nil	16	Nil	3
1955	10,831	72,21,903	Nil	14	Nil	7

TABLE IX

Consumption of Principal Intoxicants.

Year.	Country spirit (L. P. gallons).	*Ganja.*	*Bhang.*	Opium.
		Md. sr. ch.	Md. sr. ch.	Md. sr. ch.
1912-13	1,55,219	123 5 0	200 3 0	48 11 0
1913-14	1,44,609	124 22 0	163 14 0	84 31 0
1914-15	1,42,147	133 2 0	157 12 0	45 19 0
1915-16	1,06,971	112 10 0	134 32 0	33 11 0
1916-17	1,17,918	108 10 0	120 24 0	33 14 0
1917-18	1,37,829	105 13 0	130 13 0	35 10 0
1918-19	1,49,698	107 18 0	133 37 0	35 29 0
1919-20	1,26,483	92 24 0	128 22 0	31 0 0
1920-21	1,22,789	99 36 0	139 16 0	33 36 0
1921-22	1,02,004	98 25 0	146 33 0	32 27 0
1922-23	1,31,442	86 7 0	115 36 0	24 20 0
1923-24	1,36,204	71 27 0	84 21 0	26 5 0
1924-25	1,25,706	81 4 0	92 0 0	24 27 0
1925-26	1,16,092	82 14 0	102 22 0	29 23 0
1926-27	1,01,999	92 13 0	104 33 0	22 31 0
1927-28	91,458	98 37 0	107 29 0	24 28 0
1928-29	67,570	74 26 0	84 30 0	25 3 0
1929-30	76,641	79 0 0	88 26 0	1 16 0
1930-31	60,928	69 22 0	64 31 0	23 8 0
1931-32	48,138.2	58 26 0	55 34 0	21 9 0
1932-33	37,575.0	53 4 0	46 22 0	16 16 0
1933-34	51,456.2	56 9 0	44 3 0	16 28 0
1934-35	80,021.8	61 32 0	52 10 0	18 5 0
1935-36	77,919.8	66 28 0	59 14 0	17 32 0
1936-37	68,605.5	57 21 0	44 26 0	14 25 0
1937-38	10,576.6	65 31 0	60 25 0	14 29 0
1938-39	98,070	67 8 0	61 5 0	15 13 0

TABLE IX—*concld.*

Year.	Country Spirit L. P. gallons.	*Ganja.*	*Bhang.*	Opium.
		Md. sr. ch.	Md. sr. ch.	Md. sr. ch.
1939-40	1,00,113.5	48 8 0	53 4 0	9 19 0
1940-41	1,03,009.5	46 4 0	58 13 0	9 28 0
1941-42	98,128.0	35 20 0	55 31 0	8 39 0
1942-43	1,48,685.2	24 16 0	76 12 0	9 10 8
1943-44	1,65,460.9	52 22 0	90 36 0	10 3 8
1944-45	1,46,272.0	47 36 0	83 23 0	8 25 8
1945-46	1,60,361	51 14 0	100 28 0	10 26 8
1946-47	1,55,816.8	48 9 0	96 12 0	16 0 0
1947-48	1,54,900.7	56 2 8	96 16 0	7 11 0
1948-49	1,86,053.0	64 18 0	136 31 0	9 25 0
1949-50	1,68,638.9	43 23 3	161 4 0	6 36 0
1950-51	1,66,819.4	43 10 8	137 22 0	5 38 0
1951-52	1,44,829.6	47 3 5	101 11 0	4 28 0
1952-53	1,08,105.4	25 1 8	87 8 0	2 18 0
1953-54	1,08,171.7	26 21 8	83 5 0	2 12 0

TABLE X.

Average daily population in jail.

Period.	Convicts.		Under-trial.		Security.		Total population.
	Ordinary.	Political.	Ordinary.	Political.	Class I.	Class II.	
1	2	3	4	5	6	7	8
1951 ..	1,122.52	..	304.68	..	..	.58	1,427.78
1952 ..	1,146.94	..	346.20	..	..	.16	1,493.30
1953 ..	1,194.45	..	220.85	..	..	.85	1,416.15

TABLE XI.

Epidemiological statistics.

Year.	Cholera.		Plague.		Small-pox.		Number of inoculation.		Number of Vaccinations.	
	Attacks.	Deaths.	Attacks.	Deaths.	Attacks.	Deaths.	Anti-cholera.	Anti-Plague.	Primary.	Revaccination.
1	2	3	4	5	6	7	8	9	10	11
1941	5,530	2,434	Nil	Nil	Nil	Nil	2,85,560	Nil	80,765	66,985
1942	3,324	1,487	Nil	Nil	602	111	1,13,933	Nil	69,045	27,878
1943	5,566	2,837	Nil	Nil	360	64	2,92,749	Nil	65,421	19,935
1944	4,173	1,487	Nil	Nil	939	164	3,36,168	Nil	75,009	32,820
1945	5,396	3,170	Nil	Nil	1,258	205	12,46,556	Nil	1,09,815	73,751
1946	480	227	Nil	Nil	181	17	6,02,891	Nil	64,439	84,656
1947	1,584	770	Nil	Nil	244	50	4,11,111	Nil	60,061	85,034
1948	2,983	1,513	Nil	Nil	1,504	176	4,69,043	Nil	63,806	1,29,110
1949	674	279	Nil	Nil	102	28	3,07,895	Nil	61,180	47,233
1950	1,133	445	Nil	Nil	631	70	3,27,866	Nil	56,678	52,231
1951	370	157	Nil	Nil	1,817	213	3,00,230	Nil	44,545	1,08,442
1952	2,389	921	Nil	Nil	1,016	124	5,92,961	Nil	68,621	2,07,481
1953	1,809	913	Nil	Nil	374	23	7,47,186	Nil	18,884	2,13,339
1954	931	309	Nil	Nil	373	60	2,73,874	Nil	51,863	80,820
1955	1,299	527	Nil	Nil	417	94	5,96,078	Nil	14,63,911	5,55,262

TABLE XII.

Employees in Factories and mines during 1955.

Description of factory, mines, etc.	Number of factories, mines, etc.	Persons employed on direction, supervision and clerical work.		Skilled workmen.		Unskilled labourers.		Total.		Total.
		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5	6	7	8	9	10	11
1. Dal, Flour and Oil Mill, Rice Mill mixed (small).	260	..	..	100	..	600	80	700	80	780
2. Rice mills (big) ..	4	8	..	16	..	120	40	144	40	184
3. Stone-works outside mines area. ..	8	8	..	7	..	180	40	195	40	235
4. Spirit and Wine ..	1	5	..	20	..	50	..	75	..	75
5. Generation of Electricity.	3	3	..	6	..	85	..	94	..	94
6. Water pumping ..	1	4	..	8	..	48	..	60	..	60
7. Motor repairing ..	6	..	..	6	..	24	..	30	..	30
8. Paper printing ..	15	5	..	60	..	690	..	755	..	755 (Including Central Jail Press, Gaya).
9. Engineering works ..	8	..	..	24	..	16	..	40	..	40
10. Cotton	1	15	..	50	..	50	39	115	39	154 (Closed at present).
11. Sugar	2	20	..	20	..	560	10	600	10	610
12. Sawing timber ..	4	4	..	4	..	16	..	24	..	24

TABLE XIII.

Livestock Population.

Year.	Cattle.				Buffaloes.					
	Male cattle.	Female cattle.	Young stock (Calves).	Total.	Male buffaloes.	Cow buffaloes.	Young stock (Buffaloes calves).	Total.	Sheep.	Goats.
1	2	3	4	5	6	7	8	9	10	11
1920	4,21,358	2,84,444	2,62,753	9,68,555	63,086	1,43,612	98,586	3,05,284	1,08,238	1,35,038
1925	4,74,107	2,98,880	2,86,495	10,59,482	56,904	1,43,226	1,04,196	3,04,326	1,51,264	2,98,702
1930	4,64,836	2,85,076	2,67,248	10,17,155	56,049	1,49,115	1,08,954	3,14,118	1,04,463	2,08,627
1940	4,56,002	2,40,923	2,49,918	9,46,843	36,764	1,42,797	1,01,383	2,80,944	1,04,922	2,11,435
1945	4,38,850	2,17,632	2,14,827	8,71,309	49,382	1,28,785	93,274	2,71,441	64,564	1,56,852
1951	4,52,821	2,90,091	3,12,901	10,55,813	61,604	1,49,596	1,15,312	3,26,512	51,450	3,14,428

TABLE XIV.

Mortality of bovine (cattle and buffaloes) population.

Year.	Causes of death.					
	Rinderpest.	Foot and Mouth diseases.	Haemorrhagic Septicaemia.	Other contagious diseases.	Total.
1	2	3	4	5	6
1940-41	227	5	259	203	694
1941-42	46	..	737	106	889
1942-43	115	4	197	79	295
1943-44	677	2	294	117	1,090
1944-45	611	..	292	140	1,043
1945-46	643	..	468	325	1,436
1946-47	675	149	258	132	1,214
1947-48	710	..	203	152	1,065
1948-49	183	..	378	200	761
1949-50	137	..	526	255	918
1950-51	247	1	529	221	998

TABLE XV.

Livelihood Classes by educational Standard in 1951.

Educational standard.	Agricultural Classes.							
	Cultivators of land wholly or mainly owned and their dependents.		Cultivators of land wholly or mainly un-owned and their dependents.		Cultivating labourers and their dependents.		Non-cultivating owners of land; Agricultural rent receivers and their dependents.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9
Literate	2,20,910	24,170	12,234	1,441	28,867	2,184	3,822	1,430
Middle School	14,247	1,245	1,308	199	2,870	285	890	205
Matriculate	1,704	124	103	14	94	13	153	41
Intermediate	271	28	21	6	13	1	62	9
Degrees or diplomas—								
Graduate	36	5	7	1	6	..	72	11
Post-Graduate	14	1	4	..	3	..	37	4
Teaching	46	2	..	..	..	..	20	2
Engineering	..	..	..	..	..	..	..	..
Agriculture	1	..	..	..	..	..	1	..
Veterinary	..	..	..	..	..	..	..	..
Commerce	5	..	..	..	..	..	2	..
Legal	15	..	..	..	..	..	8	..
Medical	14	..	..	..	..	..	16	..
Others	15	..	3	..	..	..	22	..
Total	2,37,278	25,575	13,680	1,661	31,853	2,483	5,105	1,702

TABLE XV—*concld.*

Livelihood Classes by educational standard in 1951.

Educational standard.	Non-Agricultural Classes.							
	Production other than cultivation.		Commerce.		Transport.		Other services and miscellaneous sources.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	10	11	12	13	14	15	16	17
Literate	13,158	3,000	18,973	4,679	4,119	1,658	32,909	12,526
Middle School	2,818	449	3,993	956	1,654	489	7,105	1,617
Matriculate	628	69	944	142	427	82	2,352	289
Intermediate	100	20	229	27	153	20	543	81
Degrees or diplomas—								
Graduate	200	10	134	3	67	6	466	25
Post-Graduate	25	1	19	2	14	..	123	7
Teaching	29	1	13	1	12	2	649	43
Engineering	14	..	3	..	9	..	22	..
Agriculture	1	..	..	..	..	..	15	..
Veterinary	..	..	1	..	1	..	11	..
Commerce	..	..	1	..	3	..	37	..
Legal	5	..	17	..	3	..	684	..
Medical	1	..	13	..	12	2	469	40
Others	2	..	6	..	7	2	35	4
Total ..	16,981	3,550	24,346	5,810	6,481	2,261	45,420	14,632

TABLE XVI (A).

Minerals (Output per annum).

Minerals.	Units.	Average annual output during the decades.					Annual output during—			
		1901—1910.	1911—1920.	1921—1930.	1931—1940.	1941—1950.	1951.	1952.	1953.	1954.
1	2	3	4	5	6	7	8	9	10	11
Coal	Tons.									
Iron ore	„									
Manganese	„					Nil.				
Gold	Oz.									
Chromite ore	Tons	(from 1906)								
Mica	Cwt.	5,445	4,958	4,450	12,231	13,317	12,403	22,006	18,784	10,580
Steatite	„	..	..	..	..	..	..	..	..	..
Slate	Tons	..	..	..	..	..	..	..	..	..
Limestone	„	..	..	..	..	..	..	..	..	..
Stone (igneous rocks)	„	Nil	(from 1927) Nil	72,059	48,123	40,413	8,657	9,812	14,652	17,574
Sandstone	„									
Gravel	„									
Fireclay	„									
Chinaclay	„									
Asbestos	Cwt.									
Kyanite	Tons									
Copper ore	„					Nil.				
Silica	„									
Bauxite	„									
Garnet	„									
Gypsum	„									
Columbite	Cwt.									
Tin ore	„									
Beryl	Tons	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	3,978

TABLE XVI (B).

Minerals (Employment in mines).

Minerals.	Average number of workers engaged per day during—								
	Decades.					Years.			
	1901—1910.	1911—1920.	1921—1930.	1931—1940.	1941—1950.	1951.	1952.	1953.	1954.
1	2	3	4	5	6	7	8	9	10
Coal									
Iron ore									
Manganese					Nil.				
Gold									
Chromite ore									
Mica	(from 1906) 1,342	1,744	1,586	3,907	5,167	3,222	3,765	3,645	2,517
Steatite	..	..	..	..	..	..	..	..	..
Slate	..	..	..	..	..	..	..	..	..
Limestone	..	..	..	..	..	..	..	..	..
Stone (igneous rocks)	Nil	Nil	(figure from 1927) 711	572	392	203	181	170	154
Sandstone									
Gravel									
Fireclay									
Asbestos									
Kyanite									
Copper ore									
Silica					Nil.				
Bauxite									
Garnet									
Gypsum									
Columbite									
Tin ore									
Beryl	Nil	Nil	Nil	Nil	Nil	Nil	Nil	Nil	198

TABLE XVII.

Electoral colleges as framed in the General Election of 1951.

Bodies.	Number of seats.			Name of constituencies.		
	General.	Reserved.	Total.	General.	Reserved.	
1	2	3	4	5	6	
House of People	3	1	4	(1) Gaya East. (2) Gaya North. (3) Gaya West.	Gaya East (combined with general seat).	
Legislative Assembly	19	5	24	(1) Gaya Town. (2) Pakribarwan-*cum*-Warsaliganj. (3) Nawada-*cum*-Hisua. (4) Rajauli-*cum*-Wazirganj. (5) Atri. (6) Arwal. (7) Bodh Gaya-*cum*-Paraiya. (8) Sherghati-*cum*-Imamganj. (9) Kurtha. (10) Jahanabad. (11) Ghosi. (12) Makhdumpur. (13) Tekari. (14) Goh. (15) Rafiganj. (16) Aurangabad. (17) Obra. (18) Nabinagar. (19) Daudnagar.	(1) Pakribarwan-*cum*-Warsaliganj. (2) Nawada-*cum*-Hisua (3) Rajauli-*cum*-Wazirganj (4) Sherghati-*cum*-Imamganj (5) Bodh Gaya-*cum*-Paraiya	All the reserved seats are combined with general seats.

NOTE.—Besides the above mentioned seats, there are 9 more constituencies in Patna Division for Legislative Council, viz., 2 from Graduates' constituencies, 1 from Teachers' constituency and 6 from Local Bodies and Gaya is a district of Patna Division.

TABLE XVIII.

Electrified localities in Gaya district.

Names of the towns electrified.—

Source of power.—Damodar Valley Corporation grid.—

1. Gaya.
2. Nawada.
3. Jahanabad.
4. Rajauli.

Source of power.—Steam station of Rohtas Industries, Dalmianagar.—

5. Aurangabad.
6. Daudnagar.

Names of the villages electrified.—

Source of power.—Damodar Valley Corporation grid.—

1. Kujap.
2. Kujapi.
3. Kjarkhura.
4. Dhanibagicha.
5. Bateapur Chandutil.
6. Baradi.
7. Manpur.
8. Nawaranga.
9. Bhusunda.
10. Surheri.
11. Gero.
12. Khurar.
13. Sikhar.
14. Bhadeji.
15. Bhadeja.
16. Abgilla.
17. Chakand.
18. Bara.
19. Kanjehanpur.
20. Mustapa.
21. Bithosarif.
22. Gopalpur.

TABLE XVIII—*concld.*

23. Gangobigha.
24. Neajipur.
25. Amawan.
26. Bodh Gaya.
27. Tekuna.
28. Bela.
29. Genhar.
30. Tekari.
31. Hisua.
32. Wazirganj.
33. Manjhway.
34. Jungi.
35. Makhdumpur.

Source of power.—Steam station of Rohtas Industries, Dalmianagar.—

36. Barun.
37. Obra.
38. Jamhor.

NOTE.—Major portion of the Gaya district gets electric supply from the D. V. C. grid which at present supplies power from the Thermal Power Station at Bokaro and Hydro Power Station at Tilaiya. The State Government avails power at Gaya and Tilaiya from the Damodar Valley Corporation grid for distribution in this district. The Aurangabad-Barun area of the Gaya district gets electric power at present from the steam station of the Rohtas Industries, Limited at Dalmianagar. But ultimately this area also will get power from the Damodar Valley Corporation grid.

TABLE XIX.

List of Dak Bungalows, Rest Houses, Inspection Bungalows and Circuit Houses in the district of Gaya.

Location.	Agency.	Distance from Gaya town.
1. Gaya Dak Bungalow ..	District Board	0 mile.
2. Aurangabad Inspection Bungalow, Classes I and II.	Ditto ..	51 miles.
3. Daudnagar Inspection Bungalow	Ditto ..	73 miles *via* Sherghati, Aurangabad and 44 miles *via* Panchanpur, Goh.
4. Goh Inspection Bungalow ..	Ditto ..	28 miles.
5. Rafiganj Inspection Bungalow	Ditto ..	25 miles.
6. Jamhore Inspection Bungalow	Ditto ..	60 miles *via* Sherghati, Aurangabad and Jamhore and 58 miles *via* Panchanpur, Goh, Daudnagar.
7. Nabinagar Inspection Bungalow	Ditto ..	72 miles.
8. Sherghati Inspection Bungalow..	Ditto ..	22 miles.
9. Matihani Inspection Bungalow	Ditto ..	13 miles.
10. Imamganj Inspection Bungalow	Ditto ..	39 miles.
11. Jahanabad Inspection Bungalow, Classes I and II.	Ditto ..	30 miles.
12. Hulasgunj Inspection Bungalow	Ditto ..	24 miles.
13. Kurtha Inspection Bungalow ..	Ditto ..	44 miles *via* Jahanabad and 30 miles *via* Tekari.
14. Wazirganj Inspection Bungalow	Ditto ..	15 miles.
15. Pathalcutty Inspection Bungalow	Ditto ..	24 miles.
16. Fatehpore Inspection Bungalow	Ditto ..	21 miles.
17. Khizerserai Inspection Bungalow	Ditto ..	15 miles.
18. Nawada Inspection Bungalow, Classes I and II.	Ditto ..	36 miles.
19. Pakribarawan Inspection Bungalow	Ditto ..	50 miles.
20. Warsaliganj Inspection Bungalow	Ditto ..	50 miles *via* Babhibardih feeder road.
21. Rajauli Inspection Bungalow ..	Ditto ..	54 miles *via* Nawada.
22. Kauwakole Inspection Bungalow	Ditto ..	63 miles.
23. Ektara Inspection Bungalow ..	Ditto ..	55 miles.
24. Tekari Inspection Bungalow ..	Ditto ..	16 miles.

TABLE XIX—*concld.*

Location.	Agency.	Distance from Gaya town.
25. Bela Inspection Bungalow ..	District Board	13 miles.
26. Azmatgunj (Paraiya) Inspection Bungalow.	Ditto ..	12 miles.
27. Bodh Gaya Rest House ..	Central Public Works Department.	7 miles by riverside road or 10 miles by Dobhi Road.
28. Barun Inspection Bungalow ..	State Government (P.W.D.).	70 miles.
29. Gaya Circuit House ..	Ditto ..	1 mile.
30. Bodh Gaya Inspection Bungalow	Ditto ..	7 miles by riverside road or 10 miles by Dobhi Road.
31. Kahudag Inspection Bungalow	Ditto ..	36 miles.
32. Dobhi Inspection Bungalow ..	Ditto ..	20 miles.
33. Bodh Gaya Dormitory Rest House	Ditto ..	7 miles by riverside road or 10 miles by Dobhi Road.
34. Bodh Gaya Mahabodhi Rest House.	Ditto ..	Ditto ditto.

GLOSSARY.

Abhayamudra ...	... A particular position of fingers of the Buddha indicating freedom from fear.
Ajivikas ...	... Followers of *Ajivika* sect opposed to Brahmanism.
Bhog ...	... Food offered to an idol.
Bighá ...	... Particular land measure.
Bikshus ...	... Buddhist monks.
Biri ...	... A cheap smoke made of tobacco and *kendu* leaves.
Burees ...	... A preparation of pulse which is fried and consumed.
Chaitya ...	... A monument or a funerary memorial of the Buddhists and Jains.
Chapati ...	... Bread made of flour.
Charak ...	... An ordeal where people are branded. This has been made illegal.
Chaukidar	... Village watchman.
Dafadar ...	... In village constabulary a *Dafadar* is superior to chaukidar.
Dal ...	... Pulse.
Dargahs ...	... Tomb of the Muslim saints.
Dharmashala	... A charitable institution (rest house for sojourner).
Dharmavijaya	... Conquest or victory of religion.
Digvijaya	... A planned conquest on various directions.
Farmans ...	... King's orders or warrants.
Garuda ...	... A kind of big bird, the enemy of serpents and supposed to be the vehicle of Lord Vishnu.
Ghats ...	... Stairs made for bathing in a river or pond.
Ghazis ...	... Persons who have attained celebrity as a conqueror.
Gotras ...	... A sept of the sub-castes.

Goushala ... ... Cattle stable.

Hakim ... ... Medical practitioner of Yunani medicine.

Jagirs ... ... A royal or imperial grant of rent-free land in cognition for certain services.

Jatras ... ... An open air theatre.

Kababs ... ... A hot spicy meat preparation.

Kamiyas ... ... Bond-servants of the richer folks used for cultivation. This has been made illegal.

Karbala ... ... *Karbala* is generally built by the Shia sect of the Muslim community to commemorate the death of Ali, the grand-son of the prophet who was killed as a martyr in the battle of Karbala in Arabia.

Khanquahs ... Schools, Colleges, and libraries built for religious purposes.

Khetra ... ... A sacred spot of pilgrims.

Kirtan ... ... A party of musicians who sing a particular kind of religious songs.

Kirtimukhas ... A grost lions face.

Litti ... ... A spicy preparation of wheat flour and *sattu*.

Mahantha ... The head of the temple.

Mahayana ... One of the two premier sects of Buddhism.

Mahzarnamas ... Petitions.

Malfuzat ... ... Sayings of Muslim saints.

Mela or *Urs* ... Fairs which form a popular feature in the country side.

Morabba ... ... A kind of sweet made of fruit.

Munja ... ... A kind of reeds used for making baskets, etc.

Nakshatras ... There are 27 *nakshatras* according to Hindu calendar which are calculated according to phases of the moon.

Nirvana ... ... Salvation or ascension.

Pairbikara ... A shrewd man whose profession is to make the parties fight cases and he visits the courts to help one party.

Pakorahs ... ... An indigenous fried preparation.

Pandan ... ... A small metal plate in which betel is offered to guests.

Parganas ... ... *Parganas* are fiscal units. In one *pargana* there are several villages.

Parwanas ... ... Summons issued by a proper authority.

Pathsalas ... ... Village schools.

Patwari ... ... A village revenue collector.

Pindas ... ... Rice balls or flour cakes offered to manes or deceased persons.

Pirs ... ... Muslim saints.

Pithipati ... ... The lord of the earth.

Rabi crops ... Crops that are harvested in the month of February-March.

Raiyats ... ... Tenants who hold lands.

Rishi ... ... Sages, great man.

Sadars ... ... Religious dignitaries of the great Mughal.

Saivite ... ... The follower of the Saiva sect of Hindu religion.

Sanads ... ... Royal orders or certificates by which some valuables are bestowed or conferred.

Sattu ... ... Powder of fried corn taken in raw form.

Siki ... ... A kind of reed used for weaving baskets, etc.

Smritis ... ... Books on Hindu law. There are six *smritis*.

Sradh ... ... A funeral rite performed for the emancipation of souls.

Stupa ... ... Buddhistic constructions for keeping holy relics.

Subahdar ... ... *Suba* means province, as such *Subahdar* means Governor of a province.

Sufism ... ... A sect of Islam which had produced many saints.

Svastika ... ... A kind of mystical mark on persons or things denoting good luck; a particular symbol made with ground rice and shaped like a triangle.

Tari ... ... Toddy (Fermented juice or liquor of palm tree).

Tasar	...	A kind of fine silken cloth.
Thugee	...	A band of cheats who used to move about and would rob or even commit murders.
Tirthankaras	...	The sanctified saints of the Jains. There were 24 of them the last being Mahavira Vardhmana.
Treta	...	*Treta* is the second of the four *Yugas* of Hindus. The *Yuga* is a long mundane period. (There are four *Yugas* comprise 4,32,000 years of men.)
Vaid	...	Ayurvedic medical practitioner.
Vedas	...	The sacred, ancient and immortal books of the Hindus. There are four Vedas.
Yakshini	...	A female fiend or deity.

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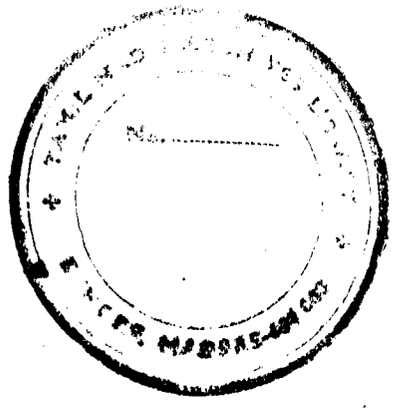

PLATES.

1. The Mahabodhi Temple at Bodh Gaya.

   The ground plan simulates a *panchayatana* type of *Saiva* temples. A unique specimen of the *Nagara* style of temple architecture, called Northern, by Fergusson. It was erected in early mediæval times. But, extensively renovated by Cunningham in the nineteenth century.

2. The image of the *Tathagata* in the Mahabodhi temple.

3. The *Bodhidruma* or the tree under which the Sakya prince obtained *sam-bodhi*.

   One of the oldest historical trees in the world, whose sapling was sent to Ceylon by Dharmasoka, with his son and daughter. In recent years saplings have been sent to various countries where Buddhism prevails.

4. The Lotus tank to the south of the Mahabodhi temple, Bodh Gaya.

   This tank and the surroundings have been renovated in 1956.

5. The railing by the side of the Great Temple.

   Originally set up by Emperor Asoka, it possibly follows the earlier alignment. It was made about *C.* 100 B. C., being the latest specimen of the great Demotic school of plastic activity which replaced the Imperial Pataliputra School, otherwise known as the Mauryan art. Its regional examples are Bhattiprolu, Jagayapetta and Amaravati in the south and Barhut, Sanchi and finally Bodh Gaya. Vulgarly it is called the Sunga art.

6. *Animesha lochana chaitya* to the east of the Great Temple.

7. A *Vrikshabhanjika* figure on the Sunga railing at Bodh Gaya.

   It is reminiscent of an age old custom. The demos believed, that embrace by a youthful woman of a *Sala* (*Sorea robusta*) tree, induces fertility. That is why they are also known in Classical literature as *Salabhanjika* (*Acta Orientalia*, Vol. VIII). Flower festivals were common in Indian social life since Buddha's time; and are fully enumerated in Vatsayana's *Kamasutram*. This type of erotic figures also occur at Dharawat.

8. A side view of Mahabodhi temple.

9. The Vishnupada Temple at Gaya.

   The great centre of Hindu pilgrimage. Erected in the 18th century by the celebrated queen Ahalya Bai of the Holkar family. It is not one temple but a temple complex.

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10. Lomasha Rishi Cave in Barabara Hills (Gorathagiri of Mahabharatam). An unfinished cave, consisting of two chambers. The date is controversial, due to the epigraph in Gupta characters. But, the polish on the straight walls of the semi-circular chamber at the back, is possibly conclusive, that it was excavated in Late Mauryan, if not in, Mauryan times. The doorway is similar to Sudama cave imitating an ornate arched entrance of a wooden building.

11. The image of Vishnu near Barabar Caves.

12. The image of Buddha at the foot of Kawadol.

    The *Bodhisattva* touched the earth when Mara challenged him, exhorting the Earth goddess to appear to witness his enlightenment. This is known as *Bhumi-sparsa-mudra*. The folk belief takes it to be a follower of Banasura petrified due to a curse, to return to human form, like Ahalya, when the duration of the curse is over.

    The halo and several other parts of the statue have been damaged.

13. An inscription in a Barabar Cave.

14. The temple at Konch.

    Whether it is Buddhist or Saivite is a moot point, but it is undeniable that it is a *Rekha* type of fane, the style having been evolved from the great temple at Bodh Gaya. The decorated *sikhara* (tower), is again, the precursor of late mediæval *mathas* like that of Rajbari in East Pakistan, as distinguished from the hut-shaped type of *Rarha* temples. Alleged to have been erected by Maharaja Bhairavendra in *C.* 1420 A. D., it was provided with a flat roofed *mandapa* (chapel), whose pillars still remain *in situ*. Bricks of various sizes establish extensive repairs from time to time.

15. A sculpture from Konch.

    A remarkable *Dasavatara* slab. Distinguished by sensitive linear rhythm and inter-balanced curves. While the admitted sophistication, idioms and verbs betray Gupta heritage in the metropolitan area of their empire; the crude heaviness of the forms prove that the art had passed the classic stage and entered declining slope. The identity of the Buddha *avatara* is controversial; while the tenth incarnation, Kalki, is significantly accompanied by an amorous female, with his *vahana*—horse, at his feet.

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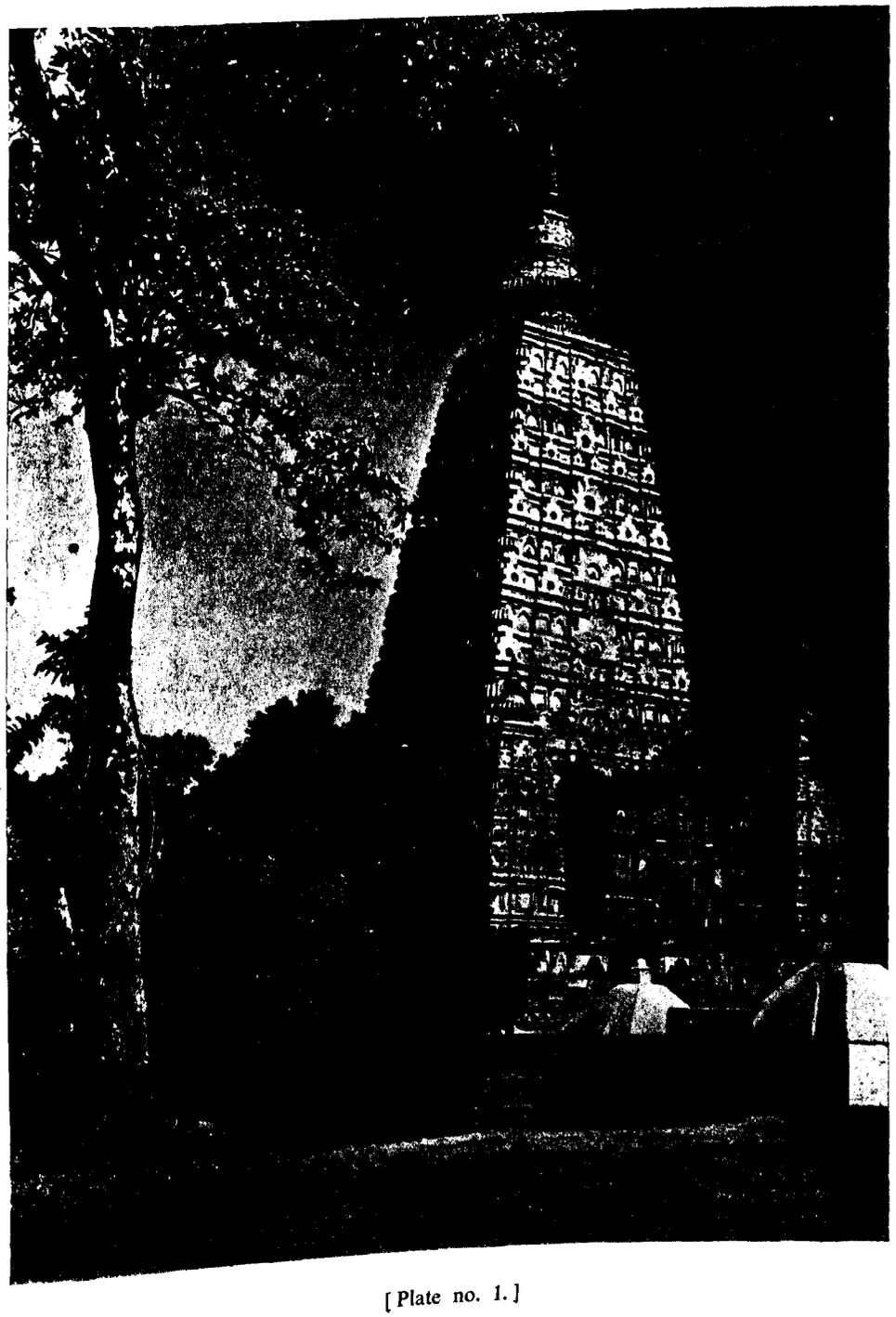
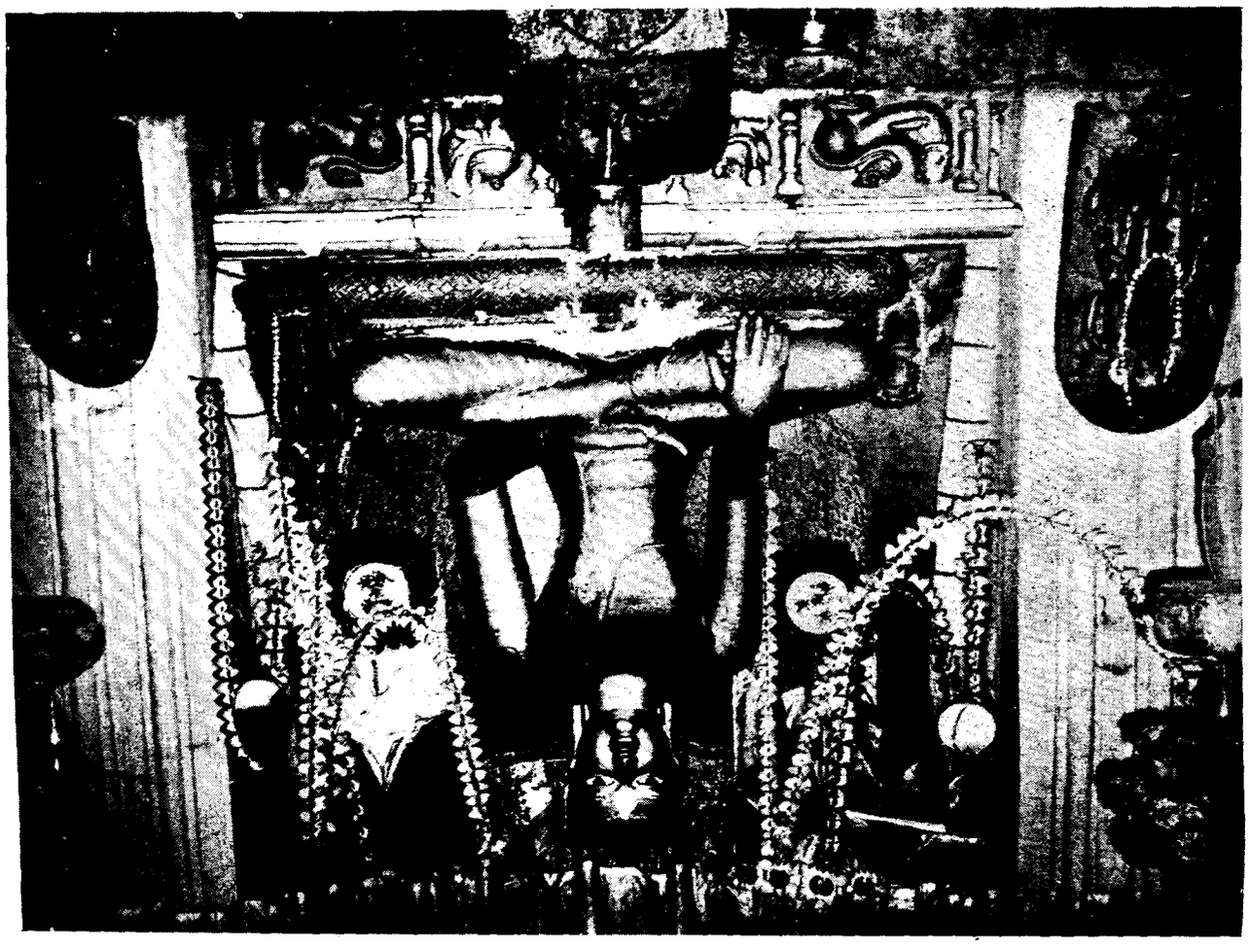


[Plate no. 1.]

[Plate No. 2.]



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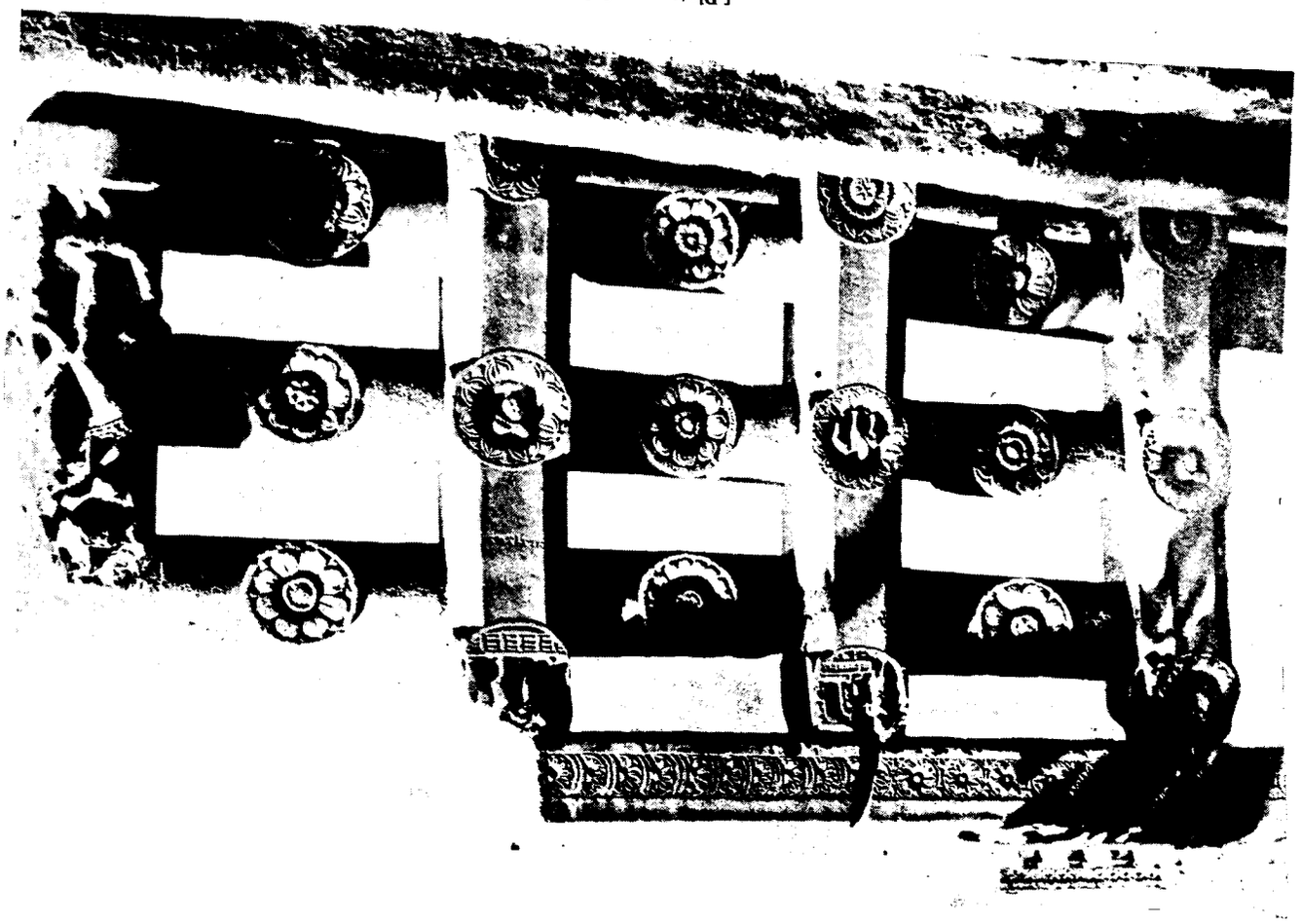
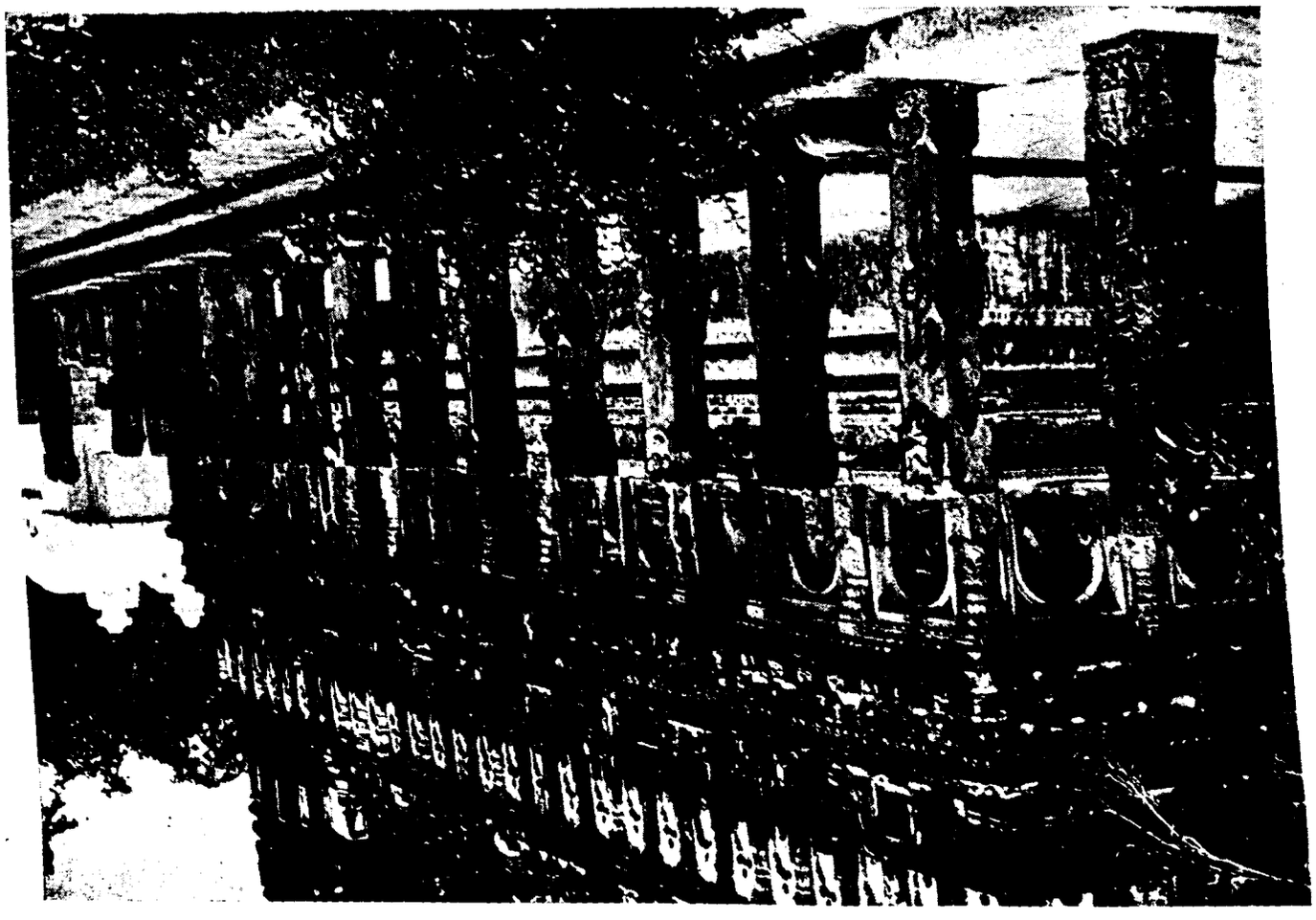
[Plate no. 4.]



[Plate no. 5.]

[Plate no. 6.]

[Plate no. 7.]



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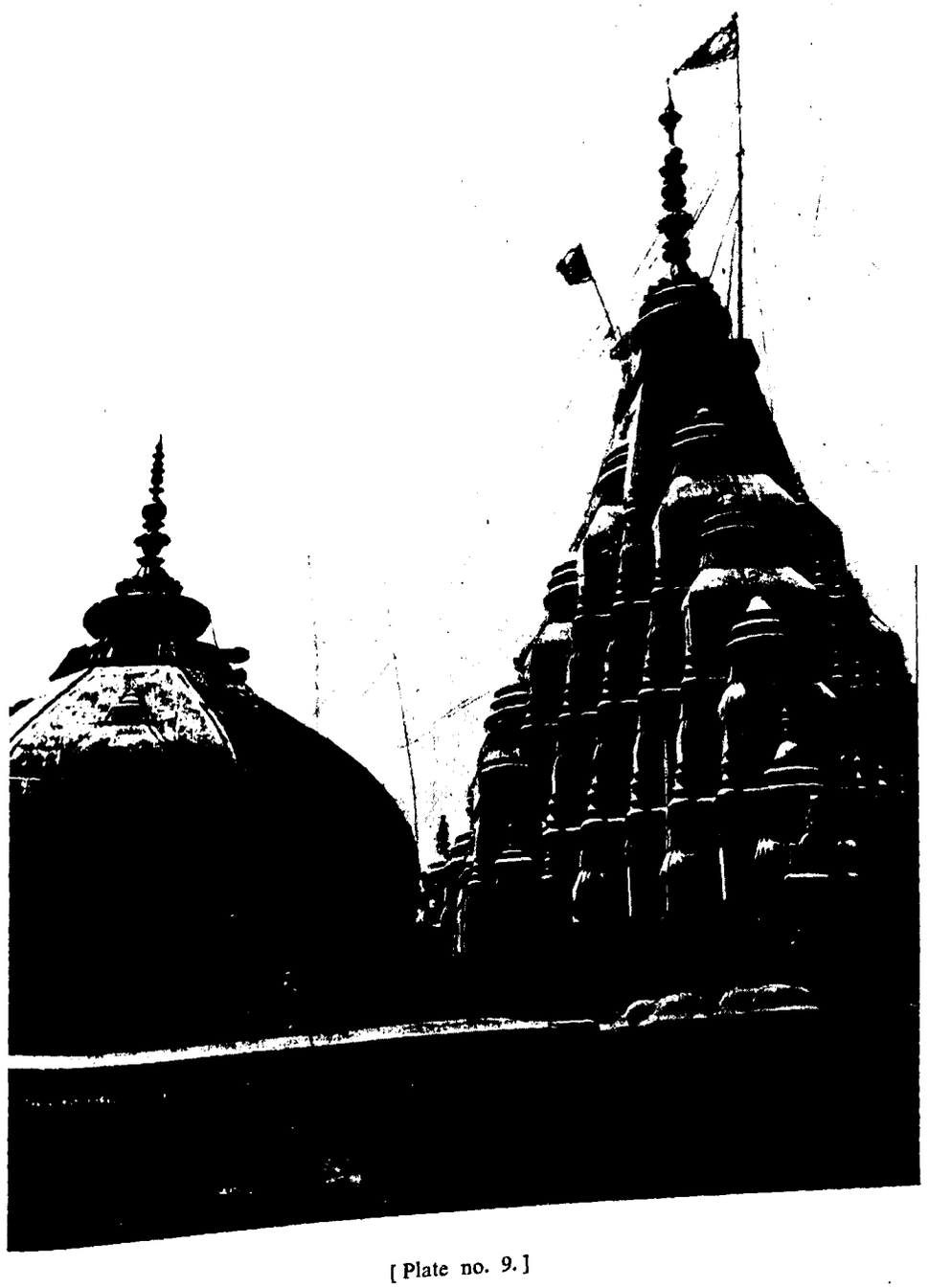
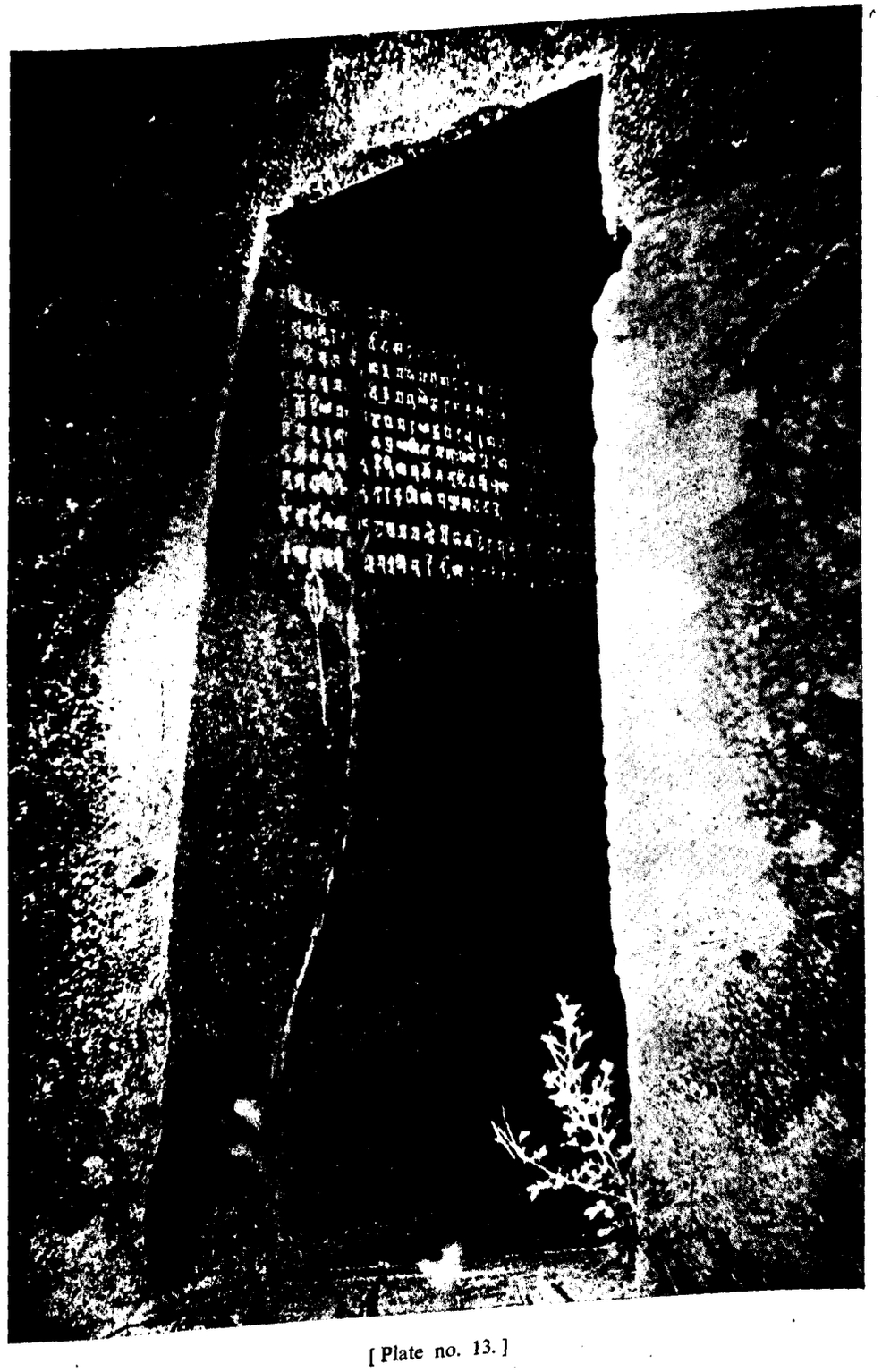


[Plate no. 9.]

[Plate no. 10.]

[Plate no. 11.]

[Plate no. 12.]



[Plate no. 13.]

[Plate no. 14.]

[Plate no. 15.]