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**GAZETTEER OF INDIA
UTTAR PRADESH**

DISTRICT JAUNPUR

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UTTAR PRADESH DISTRICT GAZETTEERS



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92.

JAUNPUR

N. L. GUPTA
State Editor

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And

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PREFACE

This is the forty-sixth in the series of the revised district gazetteers of the State which are being published under a scheme sponsored by the Government of India. The first official document of this type relating to the area covered by the district of Jaunpur was published in 1884 and was known as the *Statistical, Descriptive and Historical Account of the North, Western Provinces of India*, Vol. XIV, *Benaras Division*, a work compiled by J. B. Hewett. In 1905 an account of the district appeared in the *Imperial Gazetteer, United Provinces, Benares Division*, and in 1908 was published H. R. Nevill's *Jaunpur : A Gazetteer*, being volume XXVIII of the District Gazetteers of the United Provinces which was supplemented by volumes B, C and D in 1914, 1928 and 1936 respectively. The different sources utilised in the preparation of the present gazetteer have been indicated in the bibliography which appears at the end of the book.

The work on the Jaunpur District Gazetteer was started in the time of Sri D. P. Varun, State Editor. It was continued under able guidance and supervision of his successors Sri Mata Prasad, Sri Om Prakash, Dr P. N. Mishra and Sri Balwant Singh. In this task they were throughout ably assisted by Editors and the Compilation Officers.

My grateful thanks are due to my predecessors in office whose admirable work has greatly facilitated my task. These are also due to all the Editors, the Compilation Officers and others without whose help I could not have given final shape to the work so easily.

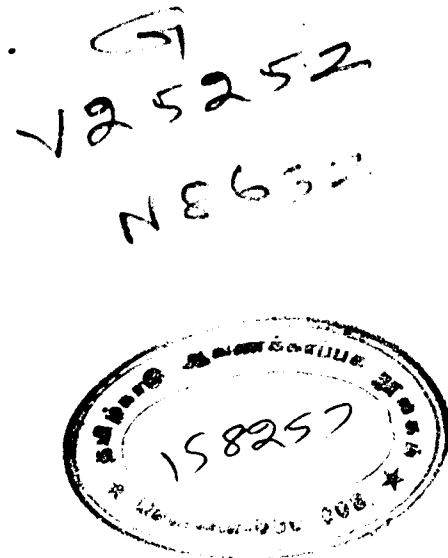
I should like to place on record my sincere thanks to chairman and members of the State Advisory Board, Dr P. N. Chopra, Editor, Gazetteers, Central Gazetteer Unit, Government of India, New Delhi, and to all others, officials and non-officials, who have helped in bringing out this volume.

LUCKNOW.

December 11, 1980.

(N. L. GUPTA).

State Editor.



FOREWORD

The revised Gazetteer of district Jaunpur is in your hands. The delays between the writing, printing, and final publication of this Gazetteer are regrettable indeed. These were for many causes at various levels and are not excused for that account. Ordinarily, the delays could be explained away, or ignored, but such an attempt would only weaken our resolve and effectiveness in future. It will remain our concern to go deep into our lapses, hoping that our admissions would work towards better and timely results, without any witch hunt.

2. The Gazetteer could also have been up-dated with the figures of the Census of 1981 but this would hold up its publication by some more years. District Gazetteer department is presently short of hands and there is a sizable lag of work of other districts. We are also foregoing the pleasure of a multi-coloured map and other frills in our haste to place this volume before the public. It is hoped that problems of the department will also be soon sorted out, our aims clarified, budget increased so that the Supplements to all the present Gazetteers based on latest socio-economic data are published within the decade.

3. The volume presents a broad and reliable profile useful for public concerned with the general affairs of the district. The Gazetteers are also much sought after documents containing material widely acknowledged as primary source of information on the geography, society and economy of the district.

4. Needless to say we will be obliged if suggestions for the improvement of the Gazetteer in the light of our common experience of forty years of nation's independence, are sent to the department.

*8th December, 1987.
Jawahar Bhawan, Lucknow*

D. S. RAWAT
STATE EDITOR

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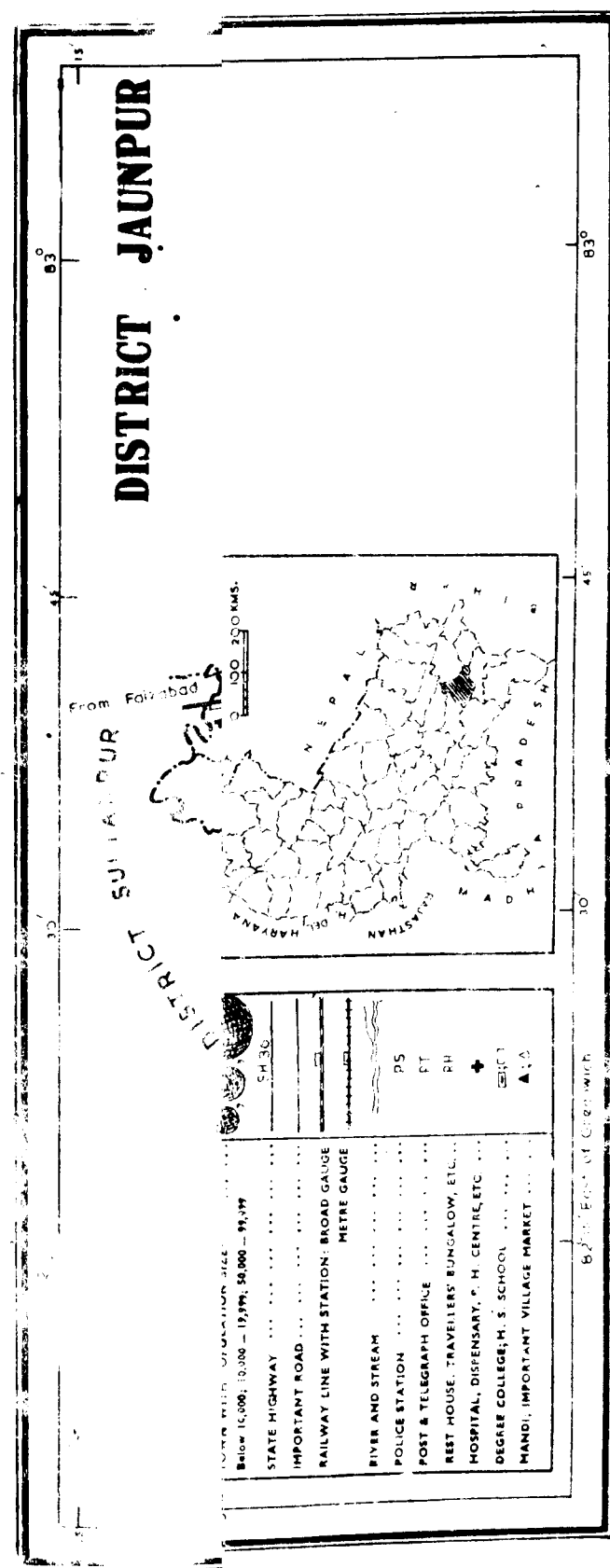
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CHAPTER I

GENERAL

Origin of Name of District

The origin of name of the district is not certain. According to local traditions the name Jaunpur is derived from Jamadagni, a famous rishi, and the place was earlier called Jamadagnipura. In support of this contention some scholars point to the supposed *sthana* (dwelling place) of the Rishi at Jamaitha, on the right bank of the Gomati, about half-way between Jaunpur and Zafarabad. A few others believe that the present name is of Muslim origin, and it is derived from Juna, another name of Muhammad bin Tughlaq, in whose honour the place was founded by Firoz Shah. The story goes that when the latter was building his new city his dead cousin appeared to him in a dream and begged the sultan to commemorate his memory by naming the city after him. This might be possible and even now the common people do not utter the word Jaunpur but call their city Jawanpur or Jamanpur.

LOCATION, BOUNDARIES, AREA AND POPULATION

Location and Boundaries

The district of Jaunpur forms the north-western portion of the Varanasi division and comprises a tract of no great size, lying between the parallels of $25^{\circ} 21'$ and $26^{\circ} 12'$ north latitude and between the meridians $82^{\circ} 7'$ and $83^{\circ} 5'$ east longitude. It is surrounded on the north-west by the district of Sultanpur, on the north-west by Pratapgadh, on the south-west by Allahabad, on the south by Varanasi, on the east by Ghazipur and on the north-east by Azamgarh.

Area

According to the Central Statistical Organisation the district had an area of 1,010 sq. km. on July 1, 1971, occupying 46th position in the State.

Population—According to the census of 1971, the district occupied 15th position in the State in respect of population which was 20,05,434 (10,08,424 females). The rural areas were inhabited by 18,80,872 persons (9,50,325 females) and the urban one 1,24,562 (58,099 females).

HISTORY OF DISTRICT AS ADMINISTRATIVE UNIT

Originally Jaunpur was one of the four *sirkars* included in the province of Benaras when the latter was ceded to the East India Company

JAUNPUR DISTRICT

in 1775 the nawab-wazir. It was not till 1818 that the four tahsils or Jaunpur Haveli, Ghiswa or Machhlisahar, Ungli or Khutahan and Mariahu, made up of 22 parganas, were formed into a distinct deputy collectorate. It became a full collectorate in 1819 and specific reference to it as a district was made in 1822. The territory transferred from Benaras (now Varanasi) coincided with the existing area of the district except that it did not include *tappa* Guzara and the taluqas of Singra-
nau and Daunrua, and that several transfers have subsequently been effected with neighbouring district. In 1820 seven parganas of Azamgarh were attached to Jaunpur, but three years after these were made into a separate charge, excepting Mahul and Deogaon, which continued to form part of Jaunpur till 1830. The anomalous and extremely inconvenient retention of Singra-
nau and Daunrua in Varanasi (Benaras) had been questioned in 1822, but without result, and it was not till 1832 that these two estates, which lay within the very heart of the district, were transferred to Jaunpur. In 1836 the boundary on the Azamgarh side was rectified when 47 detached villages of Jaunpur were given to the former district in return for 134 situated within the Jaunpur boundary. In 1842 a further rectification was effected on the southern borders. The *tappa* of Guzara, originally a part of pargana Kirakat, had been retained in Varanasi (Benaras) for some unknown reasons, and was now restored, while 15 detached villages of pargana Sultanpur were given to *tappa* Chandwak, the lands of which enclosed them on all sides. In return four villages of Mariahu lying within pargana Pandrah were handed over to the Varanasi (Benaras) district.

The original four tahsils were not compact areas, for almost every pargana was included in two or more tahsils, causing inconvenience to peasants for payment of revenue. It was, therefore, decided to make necessary changes in this direction by linking adjacent areas into compact units. Thus, a new tahsil Kirakat was carved out in 1846, adding one more to the existing four, namely Jaunpur, Khutahan, Machhlisahar and Mariahu. Some other changes were made later on for administrative reasons, as for instance in 1877 six villages of Biraon *taluka* in Barsathi *tappa* of the Mariahu tahsil were transferred to Varanasi as they lay within the limits of that district. In 1911 Khutahan tahsil was changed into Shahganj tahsil.

No change in the area of the district took place till 1935 when 17 villages of Patti tahsil of Pratapgarh district covering an area of 33.2 sq. km. were added to Machhlisahar tahsil and 10 villages of Kadipur tahsil of Sultanpur district covering an area of 10.1 sq. km. were added to Shahganj tahsil. In the same year 26 villages of Shahganj tahsil of this district covering an area of 31.9 sq. km. were transferred to Kadipur tahsil of

Sultanpur district. As a result of these changes the district gained an area of 11.4 sq. km. Since then there has been no change in the boundary of this district.

Subdivisions, Tahsils and Thanas

The district has five subdivisions—Shahganj, Machhlisahar, Jaunpur, Mariahu and Kirakat each forming a tahsil of the same name.

The tahsil and subdivision of Shahganj lies in the northern part of the district. It is bounded on the north and north-west by the Sultanpur district, on the east by Azamgarh district, on the south by tahsil Jaunpur of the district and on the south-west by Machhlisahar tahsil of the district and the district of Pratapgarh. According to the census of 1971 it has 740 villages and one town covering an area of 914 sq. km. with a population of 4,27,583 (females 2,12,404).

Machhlisahar tahsil forms the south-western subdivision of the district. This largest tahsil in the district is bounded on the east by the Mariahu and Jaunpur tahsils, on the south by the Mirzapur and Allahabad districts and on the west and north-west by the Patti tahsil of Pratapgarh district. The Shahganj tahsil is to the north of it. According to the census of 1971, it has 653 villages and two towns and covered an area of 927.2 sq. km. with a population of 3,68,163 (females 1,84,936).

Tahsil and subdivision Jaunpur is the central part of the district. It is bounded on the west by the Machhlisahar tahsil, on the south by Mariahu and Kirakat tahsils, on the east by Azamgarh district and on the north by Shahganj tahsil. According to the census of 1971 it has one town and 805 villages and covers an area of 729.1 sq. km., with a population of 4,69,922 (females 2,31,150).

The southern tahsil of the district is Mariahu which is bounded on the south by the river Barna, separating the district from Varanasi. Its boundaries extend to the district of Varanasi in the south-east, the tahsil of Kirakat in the east, that of Jaunpur in the north and of Machhlisahar in the west. According to the census of 1971 it has 724 villages and one town and covers an area of 827.5 sq. km. with a population of 3,93,065 (females 2,01,586).

Tahsil and subdivision Kirakat the smallest one in the district, comprises the south-eastern portion of the district. This tahsil is bounded on the north by the Jaunpur tahsil and Azamgarh district, on the east by Ghazipur district, and on the west by Mariahu tahsil. According to the census of 1971 it has 480 villages and one town and covers an area of 630.1 sq. km. with a population was 3,46,701 (females 1,78,348).

Thanas—For the purpose of police administration there are 19 *thanas* (police station) in the district of which 4 are located in tahsil Jaunpur, 3 in tahsil Manjahu, 2 in tahsil Kirakat and 5 each in Machhlishahr and Shahganj tahsils.

TOPOGRAPHY

In its general aspect the district may be described as a level plain, with slight undulations caused by the valleys of the rivers. All the rivers flow roughly from north-west to south-east, and the slope of the country follows the same direction. The rivers constitute the determining features in the physical aspect of the district. The main drainage channels, the Gomati, the Sai and the Bisuhi, divide the district into four almost parallel strips, each with fairly distinct physical characteristics.

The first and the largest north-eastern tract, lies to the north of the Gomati extending from the Sultanpur border on the north to that of Ghazipur to the south-east. It may be subdivided into two portions of which the largest is the *usar* land, comprising Shahganj and Jaunpur tahsils, and the other one which is adequately irrigated consists of the greater part of Kirakat tahsil.

The second tract, which is the most fertile and populous part of the district, lies between the Gomati and the Sai.

The area lying between the Sai and the Bisuhi rivers is the third tract which is mainly *matiyar* (clay). The south-western portion constitutes the fourth tract. It is a long and narrow strip between the Bisuhi and the Barna with considerable portion of high level *usar* or barren land to the south of Machhlishahr tahsil.

RIVER SYSTEM AND WATER RESOURCES

The chief river of the district is the Gomati, next in importance is its tributary, the Sai. The other useful streams of importance are the Barna and the Bisuhi, which unite in the extreme south and eventually discharge their water into the Ganga.

Gomati—The Gomati is more remarkable for the length of its course than for its size. The source of this river is in the Pilibhit district of Rohilkhand division and thence it flows through the districts of Kheri, Shahjahanpur, Sitapur, Lucknow, Bara Banki and Sultanpur, first touching this district on the north-eastern border. For some distance it separates the district from Sultanpur district. Its direction is at first east and then south, but throughout its course the Gomati flows in a tortuous manner. At Alamgirpur the river again takes an easterly course and flows past and the town of Jaunpur. At Jamaitha, on the eastern border, it bends southwards towards Zafarabad and afterwards winds its way in

a south-easterly direction through the Kirakat tahsil. It leaves the district in the extreme south-east corner, a short distance above its confluence with the Ganga. The total length of the Gomati in this district is 137 km. but the distance between its entry and its exit is much smaller. The channel is everywhere well-defined and seldom changes its course. The banks of the Gomati are generally steep and scored by ravines, which carry down the drainage from the land on either side. In some places the bank is less prominently marked, and the place of the cliff is taken by a gentle slope extending inland for one or two kilometres.

The Gomati is fed in the district by several tributary streams, the chief of these being the Pili and the Sai.

Pili—The Pili river is a more considerable stream and has a perennial flow. It has its origin in a string of Jhils in pargana Chanda, in Sultanpur district and first assumes a definite channel in the Pratapgarh district. After traversing the Singramau *taluqa* it is joined by the Tambura, a small stream which rises in Pratapgarh and for some distance forms the boundary of the district. The combined river pass in a south-easterly direction and joins the Gomati at Dariaoganj. The Pili has a very tortuous course, and its banks are fringed with ravines. Besides the Tambura, the other affluent of the Pili is a small stream known as Lakhia, which rises in some Jhils in the eastern half of pargana Garwara and flows eastwards. It joins the Pili near the village of Rari Kalan.

Sai—The Sai is a considerable river. It rises in the Hardoi district and after separating Lucknow from Unnao, it flows through Rae Bareilly and Pratapgarh. Leaving the latter it enters the extreme western corner of Garwara Pargana, and flows eastwards through the centre of that pargana and afterwards forms for some 19 km. the boundary of Jaunpur and Mariahu tahsils. Flowing in a south-east direction for some distance it turns towards north and joins the Gomati near the village of Rajapur. The course of the river is very tortuous and its banks are broken by innumerable ravines.

Bisuhi—The course of this river lies wholly within this district. It rises in the Machhlishahr tahsil on the borders of the Garwara and Mungra parganas. At first following a southerly course, it bends south-eastwards for a few kilometres and continues in the same direction through the pargana of Bhiswa and Mariahu. It then forms the boundary between the latter and Gopalpur as far as the confines of the Varanasi district. From there it turns south and ultimately falls into the Barna. The Bisuhi receives several tributaries. The first is Barwa, which rises in the north of Ghiswa and after flowing in a south-easterly direction through that pargana, joins the Bisuhi on the borders of Mariahu. The next is the Arsi, which has its origin in the Jhils around Katahit and flows southwards into

Marlahu, joining the Bisuhi on its left bank at Chandrabhanpur. Further east is the Ghursar, which rises in the large Jhils of Hasanpur and Jamua and flows southwards into the Bisuhi near Paltupur.

Barna—The Barna does not enter this district, but for a long distance forms the southern boundary. It takes its rise in the Mailahan Jhil which lies north of the town of Phulpur in Allahabad, and first touches the southern border of pargana Mungra. It separates this district from Varanasi. After leaving Jaunpur it flows eastwards through the Varanasi district.

Mangar—This river at first has two branches, both of which originate in large swamps to the south of Dostpur in Sultanpur district. The southern branch for some distance separates Sultanpur and Jaunpur, flowing along the northern boundary of pargana Ungli; but after uniting with the northern channel at Bandhgaon, the stream enters this district and then flows in a south-easterly direction, cutting off the northern corner of pargana Ungli. Halfway between Shahganj and Bilwai station it bends eastwards into Azamgarh, eventually joining the Tons near Nizamabad in that district.

Gangi—The Gangi can hardly be described as a river of Jaunpur, although it has its origin in the jhils near Ara in pargana Haveli. Its course lies mainly in the Azamgarh district, though it forms the Jaunpur boundary for a short distance in the parganas of Pisara and Chandwak.

Lakes

There are numerous lakes in the districts, especially in the north and in the south-west. The chief lakes are Qamarpur, Ramnagar, Lawain and Gujar Tals in Shahganj tahsil and Saida Tal at Kukuhan in Jaunpur tahsil. The principal lakes of Marlahu tahsil are Mankapur, Hasanpur, Jamua, Jauraila Tal and Duhawar Tal. In Machhlisahar tahsil there are numerous swamps and jhils which are extensively used for irrigation.

GEOLOGY

The district is underlain by a thick mantle of quaternary sediments of the Ganga river system. The alluvial sediments are broadly divided into the older and younger alluvium, the former comprising chiefly a sequence of silt, sand and clay in association with variable amounts of *kankar* from the uplands, while the latter comprises chiefly silt and sand is restricted to the narrow flood plains of the Gomati and Sai rivers. Subsurface geological data available from deep drilling for groundwater carried out by the Central Ground Water Board in the district have indicated the presence of Vindhyan bed-rock at a depth ranging from 422 to 538 metres from the ground level. *Kankar* and brick-clay occur commonly

in the older alluvial deposits. The water table rests within 14 m. from the land surface. Large scale exploitation of groundwater by means of tube-wells is feasible in most parts of the district.

The mineral products are few, the chief one being limestone conglomerate known as *kankar*, which appears both in the block and in ordinary nodular form. The block *kankar* occurs principally in the north and north-west notably along the railway line between Mehrawan and Bilwai, while the ordinary nodular form of *kankar* is common in all parts of the district. Another mineral product is the saline efflorescence known as *reh* found on *usar* land in many scattered localities.

Seismology

The district is situated in an area where earthquakes of slight to moderate intensity have been experienced in the past. Amongst the important earthquakes pertaining to the area are the Bihar Nepal earthquake of January 15, 1934 and the Rewa earthquake of June 2, 1927. The maximum intensity experienced at Jaunpur due to the Bihar Nepal earthquake of January 15, 1934 was VII MM.

The occurrence of earthquakes in the district is attributed to various geological and tectonic faults such as the great Himalayan boundary fault, Vindhyan fault and some tear faults in the Gangetic alluvium such as Lucknow fault and the Patna fault.

In view of the past history and tectonic features the district may experience seismic intensity of VII MM. in future earthquakes. In the seismic zoning map of India Jaunpur has been shown in Zone III, which corresponds to seismic intensity of VII MM.

Flora

There are no forests in the district except the dhak (*Butea monosperma*) jungles which are found in almost all parts of the district. The other trees of the district are found in scattered clumps or in the village sites or along the roadsides. The species found in the district are the same as those common to all the eastern districts. The most usually comprise the mango, *mahua* (*Madhuca indica*), *shisham* (*Dalbergia sissoo*), *neem* (*Azadirachta indica*), *jamun* (*Syzigium cumini*), *siras* (*Albizia lebbek*), *pipal* (*Ficus religiosa*), *bargad* (*Ficus benghalensis*) and tamarind (*Tamarindus indica*). In rice tracts the *babul* is fairly abundant and palm trees principally of the *tar* occur in large numbers throughout the eastern portions of the district. Bamboos are plentiful, especially along the Gomati and Sai. Roadside plantation has been done on the main roads and the trees planted are mango, *jamun*, *mahua* and neem. The fruit trees,

whether planted or of spontaneous growth are mango, mahua, ber (*Ziziphus xylocarpus*), jack fruit, aonla (*Emblica officinalis*), and bel (*Aegle marmelos*).

The forest department, under the afforestation scheme, completed plantation on an area of 104 ha. of the Gaon Samaj land in the year 1976-77. About 20 km. of Lucknow-Varanasi road and 60 km. of Lumbhni-Duddhi road was covered under the roadside plantation scheme of 1976-77. The trees planted were generally shisham, mango, neem, jamun, arjuna (*Termenamia arjuna*), siris, babul (*Propice juliflora*) and eucalyptus (*Eucalyptus tereticornis*).

FAUNA

Animals

Due to the paucity of jungles the wild animals of the district are unimportant. Wolves (*Canis lupus*) are found, but in no great number, in the ravines of the Gomati, Sai and Bisuhi. Jackals (*Canis aureus*), foxes (*Vulpes bengalensis*), squirrels (*Funamubulus palamarum*) as usual, abound. Procupines found especially near the rivers and water-courses in some cases do considerable damage particularly to garden crops. Wild pigs (*Sus cristatus*) are found in the dhak jungles and in the ravines of the Sai and Gomati rivers. A few herds of black buck occur in the tracts bordering on Azamgarh and Gazipur and nilgai (*Boselaphus tragocamelus*) are also found in some places of the district.

Birds

The birds found in this district are of the same species as those which are met with in all the surrounding districts. The common game-birds of the district are pea-fowl (*Pavo cristatus*), grey partridge (*Framcolimus pondicerianensis*) and common quail (*Coturnix coromandelicus*). Snipe (*Cappella quallinago*) are comparatively rare and are only obtained in small numbers along the Gomati and the Sai and in few jhils. Geese flocks are seen over the jhils and ponds during the cold weather.

Reptiles

Snakes are common in the district especially in the rural areas. They are also found in the rice-growing areas and in the ravines. The cobra (*Naja naja*) karait (*Bungrus caeruleus*) and rat snake (*Ptyas mucosus*) are the chief ones. The other reptiles found are the Chameleon (*girgit*), the goh (*Varanus monitor*) or the monitor lizard and the chipkali (Lizard).

Fish

The species which are commonly found in the district are rohu (*Labeo rohita*), karounch (*Labeo calbasu*), nain (*Cirrhina mirgala*), parhan

(*Wallangonia attu*), tenger (*Mystus seenghala*), singhi (*Heteropneustes fossilio*), bata (*Labeo bata*) and raiya (*Cirrhina reba*).

Game Laws

The game laws applicable to the district were governed by the Wild Birds and Animals Protection (U. P. Amendment), Act, 1934. At present they are governed by the Wild Life (Protection) Act, 1972 and the U. P. Wild Life (Protection) Rules, 1974, which made game laws more stringent with a view to conserving wild life and preventing the extinction of certain species. The pea-fowl has been declared protected species and certain restrictions have been placed on shooting of wild pigs, nilgai and some other species. The punishment for infringement of the laws has been made more deterrent.

CLIMATE

Like the districts of eastern Uttar Pradesh, this one is moist and relaxing except in the summer and cold seasons. The year is divided into four seasons. The hot season from March to about the middle of June is followed by the south-west monsoon season which lasts till the end of September. October and the first half of November constitute the post monsoon or transition season. The cold season is from about the middle of November to February.

Rainfall

The records of rainfall in the district are available at five stations for long periods. Its details at these stations and for the district as a whole are given in the Statement at the end of the chapter. The average annual rainfall in the district has been 999.9 mm. (39.37"), varying from 956.7 mm. (37.66") at Machhlishahr to 1,045.4 mm. (41.16") at Kirakat. About 89 per cent of the annual rainfall in the district is received between June to September. The variation in the rainfall from year to year is appreciable. In the 50 year period, from 1901 to 1950, the highest was in 1948 being 147 per cent of the normal while lowest came down to only 54 per cent in 1918. Further, during this 50 year period, the annual rainfall in the district was less than 80 per cent of the normal in eight years of course not consecutively. Considering the rainfall at individual stations, two consecutive years of such low rainfall occurred twice at Jaunpur and once at each of the other four stations. Three consecutive years of such low rainfall occurred once at Mariahu, Kirakat, and Shahganj and four consecutive years at Kirakat.

A statement regarding the frequency of the annual rainfall in the district is given below for the period 1901-1950:

Range in mm.	No. of years
501—600	1
601—700	0
701—800	9
801—900	8
901—1,000	10
1,001—1,100	8
1,101—1,200	4
1,201—1,300	5
1,301—1,400	3
1,401—1,500	2

On an average there are 50 rainy days (i.e. days with rainfall of 2.5 mm. or more) in a year in the district. This number varies from 46 at Shahganj to 52 at Jaunpur. The heaviest rainfall in 24 hours recorded at any station in the district was 370.8 mm. (14.60") at Mariahu on 19th July, 1955.

Temperature

A meteorological observatory at Jaunpur has started only recently. The account that follows is, therefore, based on the records of the observatories in the neighbouring district where similar climatic conditions prevail. The temperature rises rapidly from the beginning of March. May is usually the hottest month with the maximum at about 41° C (105.8° F) and the minimum at about 26° C (78.8° F). The summer heat is intense and the maximum temperature on individual days may go up to over 47° C (116.6° F). With the advance of the monsoon into the district by about the middle of June there is appreciable drop in the day temperature but the nights continue to be as warm as during the latter part of the summer. Due to breaks in the monsoon in September there is a slight increase in day temperature. With the withdrawal of the monsoon from the district early in October, the temperature begins dropping. January is generally the coldest month with the mean daily maximum temperature of about 23° C (73.4° F) and the mean daily minimum of about 9° C (48.2° F). During the cold season, cold waves affect the district sometimes in the wake of passing western disturbances and on such occasions the minimum temperature drops down to a degree or two above the freezing point of water.

Humidity

During the cold season and the summer the air is very dry. In April and May and relative humidities in the afternoons are very low being less than 30 per cent. The air is moist, and climate humid between June and November.

Cloudiness

During the monsoon season and for brief spells of a day or two in the cold season in association with the passing western disturbances, heavily clouded or overcast skies prevail but for the rest of the year the sky is mostly clear or lightly clouded.

Winds

Winds are generally light. In the non-monsoon months the winds are mostly from directions between south-west and north-west. By May winds from directions between south-east and north-east begin to blow and these predominate during the south-west monsoon season. But sometimes winds in the monsoon season are from the west or south-west although these are less frequent.

SPECIAL WEATHER PHENOMENA

Some of the monsoon depressions from the Bay of Bengal, particularly in the early part of the season moving in some westerly direction towards the central parts of the country affect the weather over the district causing widespread heavy rain and gusty winds. In the cold season in association with passing western disturbances a few thunder-storms occur. Dust-storms or thunder-storms is a frequent phenomenon during the hot season while fog is a natural feature during the cold season.

STATEMENT

Station	No. of years of data	Normals of rainfall												Extremes of rainfall			
		Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.	Annual	Highest annual rainfall as % of normal	Lowest annual rainfall as % of normal	Heaviest rainfall in 24 hours*
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18 19
Jaunpur	50 a	15.5	20.6	8.4	4.1	11.2	86.6	304.3	298.7	223.5	45.5	7.1	6.1	1,031.6	149	42	279.4 1914,
	b	1.5	2.0	0.9	0.5	1.1	5.3	14.0	14.6	9.3	2.1	0.6	0.5	52.4	(1936)	(1918)	July 7
Mariahu	50 a	14.7	19.1	6.9	3.8	9.7	81.0	298.7	290.8	20.6	48.0	5.6	5.6	992.7	165	48	370.8 1955
	b	1.4	1.7	0.8	0.4	0.8	4.8	13.8	13.8	8.7	2.1	0.5	0.5	49.3	(1949)	(191)	68 July 19
Machhlishahr	50 a	15.0	20.6	8.6	4.6	8.4	78.2	306.6	289.1	176.8	36.3	6.9	5.6	956.7	168	64	353.6 1903
	b	1.3	1.9	0.8	0.5	0.8	4.7	14.0	13.8	8.3	1.9	0.5	0.4	48.9	(1903)	(1918)	Aug. 27
Kirakat	50 a	16.0	19.8	7.4	5.8	9.9	101.9	279.4	317.5	224.0	53.3	6.1	5.3	1,045.4	157	61	297.2 1943,
	b	1.3	1.8	0.8	0.6	0.8	5.5	13.4	14.5	8.8	2.2	0.5	0.5	50.7	(1922)	(1932)	Sept. 27
Shahganj	50 a	13.2	17.5	6.1	1.8	9.7	88.7	294.9	286.5	197.1	43.4	6.1	5.1	973.1	143	46	328.2 1943
	b	1.2	1.6	0.7	0.5	0.8	4.8	13.1	14.3	8.5	1.9	0.4	0.5	48.3	(1925)	(1918)	Sept. 26
Jaunpur district	a	14.9	19.5	7.5	4.6	9.6	87.3	296.8	296.5	205.6	45.3	6.8	5.5	999.9	147	54	
	b	1.3	1.8	0.8	0.5	0.9	5.0	13.7	14.2	8.7	2.0	0.5	0.5	49.9	(1948)	(1918)	

(a) Normal rainfall in mm (b) Average number of rainy days (with rain of 2.5 mm. or more) *Based on all available data upto 1968.



The Keralavira (Kerar Bir) temple

CHAPTER II HISTORY

ANCIENT PERIOD

The early history of Jaunpur is blank. There is no reference to any ruler of this region. At best it can be suggested that the present district of Jaunpur which forms the north-western part of Varanasi Division was once included partly in the kingdom of Kosala and partly in the kingdom of Vatsa. The former kingdom with its capital at Sravasti was bounded on the east by modern Sahet-Mahet in the Bahraich district roughly corresponds to modern Avadh with the river Gandak as its eastern and the river Gomti its western boundaries. The Sai river, which was probably known in ancient days as Syandika or Sundarika, marked its southern limit, while in the north it touched the hilly regions bordering on Nepal.¹ Kosala was divided into north and south by the river Saryu. The present district of Jaunpur was partly included in the latter, the capital of which was Kusavati, identified with modern Kasia, a town of Deoria district.²

There are several traditions regarding the origin of the name and the founding of Jaunpur. Reference has already been made to its association with the saint Jamadagni and a local place on the right bank of the Gomati about half way between Jaunpur and Zafarabad.³ The name of one of the pillars of the Lal Darwaza Masjid was read as Yamonyayampur (which is believed to be a corruption of Yavanapura) or else Ayothayampur and this is said to be an old name of Jaunpur.⁴

The early history of the district is mainly based on local legends and traditions. According to a tradition when Ram ruled, in Ayodhya there dwelt in the curve of Gomati, where Jaunpur now stands, the giant-demon, Keralavira (Kerar Bir). The highways were unsafe due to his terror and violent activities, and Ram had to march against him and kill him. He left the demon's trunk there as a memorial. The demon's followers built a temple on his remains as a symbol of devotion to their lord.⁵

1. Dutt, N. and Bajpai, K. D.: *Development of Buddhism in Uttar Pradesh*, (Lucknow, 1956), p. 6
2. Pathak, V. N. : *History of Kosala upto the rise of the Mauryas*, (Varanasi, 1963), p. 44
3. Nevill, H. R. : *Jaunpur—A Gazetteer*, Vol. XXVIII, (Allahabad, 1908), p. 145
4. Cunningham, A.: *Archaeological Survey of India Report*, Vol. XI, (Calcutta, 1880), p. 103
5. Burgess, J. (Ed.) : *The Sharqi Architecture of Jaunpur*, (Varanasi, 1971), p. 1. ; Cunningham, A., *op. cit.*, p. 104 ; Fuhrer, A.: *Monumental Antiquities and Inscription in the North-Western Provinces and Oudh*, (Varanasi, 1969), pp. 179-180

The demon's name is preserved in the muhalla Kerar of the town. The name Kirakat, the headquarters of a tahsil of the district, is also supposed to be derived from Kerarkot, the word Kerar being apparently the same which enters in the name of Kerar Bir.¹ His shrine stands on the left bank of the Gomati, on the south-west slope of the mound on which stands the fort of Jaunpur. In the shrine of Kerar Bir there is an image bearing a vague resemblance to a human trunk. But it has been suggested that the shapeless mass really represents the contour of the fort-mound when this was crowned by the temple believed to have been built by Vijayachandra, king of Kannauj and destroyed by Firuz Tughluq in order to utilize the stones for his new fort.² There was also probably a Hindu fort on the old stronghold of Kerarkot where the ruined fort of Firuz stands and the name of Kerarkot still lingers in the memory of the people. An equally probable interpretation of the myth is that Kerar is the name not of a single hero but of a class of Bhars.³ Kirakat, the eastern pargana of Jaunpur may be supposed to derive its name from the same class of people.⁴

The Bhars, Rajbhars and Soeris were believed to have been in occupation of this region in prehistoric times. Throughout the district, a number of mounds are found in villages which are said to be the remains of the forts and villages of these aboriginal tribes, which according to local superstitions are unfit for occupation by the inhabitants. These mounds are generally built of burnt bricks. The name Bhar seems to have been indifferently applied to all three tribes or races but Rajbhars appear to have flourished to the north of the district, while the Soeris occupied what is now called Marihau⁵, having their strongholds at Chandwak and Heriapur.⁶ Their possessions extended to the south-east and east over a large part of Varanasi Division, but they have almost wholly disappeared, leaving no trace behind save the old village mounds which are now pointed out as sites once inhabited by them. The ancient name of Machhlisahar, the headquarters of a tahsil of the district, was Ghiswa, derived from the name of the Bhar chieftain Ghisu who founded the town and built the original fort.⁷ The Bhar and Soeri settlements in this district indicate

1. Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North Western Provinces of India*, Vol. XIV, Part-III—*Jaunpur*. (Allahabad, 1884), p. 127; Nevill, H.R., *op. cit.*, p. 268
2. *Ibid.*, p. 146
3. Burgess, J., *op. cit.*, p. 1
4. *Ibid.*
5. Hewett, J. P., *op. cit.*, p. 84
6. *Ibid.*, p. 36
7. Nevill, H. R., *op. cit.*, p. 273; Hewett, J. P., *op. cit.*, pp. 132-133

that they possibly wielded some power in note past. The Bhars seem to have been assimilated into various Hindu castes and adopted their customs and habits.

The early history of the district may be traced in the historical traditions according to which all the dynasties sprang from the primeval king Manu Vaivasvata, the son of Vivasvant. Manu had nine sons and a daughter, among whom the whole of India was divided. Ikshvaku, the eldest son, obtained Madhyadesa, and was the progenitor of the Solar race or dynasty with its capital at Ayodhya.

The kingdom of Ayodhya rose to eminence under Yuvanasva II, and especially his son Mandhata. The latter extended his sway widely and overran the Paurava and Kanyakubja kingdom and defeated the Druhyus. The supremacy of Ayodhya, however, waned and the Haihayas became the dominant power, who ill-treated the Bhargavas (Bhrigus) compelling them to flee to Madhyadesa. The famous rishi Richika Aurva was the chief among them. He had a hundred sons, the eldest of whom was Jamadagni. He had allied himself with the royal house of Ayodhya, by marrying Renuka, daughter of Renu, a (junior) king of that house. The Bhrigu-Haihaya conflict started after the Haihaya king Kartavirya (Aruna or Sahasrarjuna) raided Jamadagni's hermitage in the absence of his son Rama (Parasurama), molested the old sage and forcibly took away the sacred cow.¹ According to the genealogical tables, Parasurama is several generations prior to the period of Rama (eldest son of Dasaratha).² (Parasu) Rama and the Bhargavas were supported by the princes of Ayodhya and Kanyakubja, who were allied to them by marriage and who would naturally have opposed the dangerous raids of the Haihayas. Although the Haihayas received a setback they regained their power and their dominions stretched from the gulf of Cambay to Ganga-Yamuna Doab, and thence to Varanasi including this district.

The most important ruler of the kingdom of Ayodhya was Dilipa II noted for his conquest and his pious role. His immediate descendants Raghu, Aja and Dasaratha, were equally notable and by this time Ayodhya acquired the name of Kosala.³ According to the *Ramayana* there were 55 kings down to Rama, the son of Dasaratha, whereas according to the Puranas there were some 63 kings in that line.⁴

The traditional history also mentions the existence of non-Aryans who appear to have been outside the Aryan fold. They were partially

1. Majumdar, R. C. and Dasalker, A. D.: *The History and Culture of the Indian People*, Vol. I, *Vedic Age*. (Bombay, 1965), p. 284
2. *Ibid.*, p. 285
3. Pargiter, F. E.: *Ancient Indian, Historical Tradition*, (Delhi, 1962), p. 275; Majumdar, R. C.: *Ancient India* (Delhi, 1964), p. 70
4. Pargiter, F. E., *op. cit.*, p. 91

civilized and generally termed as Danavas, demons, etc. When this region came under Rama after the defeat and death of Kerar Bir, the non-Aryans came under the influence of Aryan civilization. After Rama's time, Ayodhya, the capital of Kosala, played no important part in the traditional history. The last king of the Solar dynasty of the pre-Bharata war period was Brihadbala. The *Puranas* give a list of 31 Iksavaku kings of Kosala beginning with Brihadbala. In the pre-Epic or pre-Buddhist age Kosala was not important, as it acknowledged from time to time the suzerainty of Kasi (Kashi).

It is in the sixth century B.C. that the history emerges out of legend and dubious tradition. In Buddha's time Kosala was one of the sixteen Mahajanpadas (great states). Its ruler was Mahakosala, who is said to have exercised control over Kasi as well. His son Prasenajita played an effective part in the political drama of that period. Jaunpur area was included in his kingdom and it is said that Manaichh, the old name of Zafarabad might be traced to same personality of that period. According to Fuhrer the masjid of Sheikh Barhan, very remarkable building, seems to have built on the site of a Buddhist temple with the use of its material. There are several other places in this district which could claim association with the Buddhist period.¹ Thus, Kirakat² and Machhishala³ are supposed to be Kitagiri and Machhikasanda of the Pali literature forming part of Kasi janapada.⁴ These two towns were on the main road from Varanasi to Sravasti and it is stated that Machhikasanda was 30 yojanas (nearly 144 km.) distant from Sravasti⁵; while Kitagiri was a town where the two Buddhist monks Asvajita and Punarvasu resided. They are noted for non-observance of the Vinaya rules. Sariputra and Maudgalyavana delivered here a number of sermons to correct them⁶ and framed rules for their proper conduct.⁷ Buddhism no doubt flourished in this region for a long time.

Prasenajita, the son of successor of Mahakosala, who flourished in the second half of the sixth century B.C. was a contemporary of Buddha. He had entered into matrimonial relations with Bhishma of Magadh to whom he gave his sister in marriage alongwith the kingdom of Kasi.

1. Fuhrer, A., *op. cit.*, p. 185

2. Sankrityayan, R. *Buddhacharya*, p. 548

3. Sankrityayan, R. (Tr.) : *Vinayapitaka*, (Sarnath, 1935), p. 353

4. Kashyap, J. : *Majjhima Nikaya*, Vol II, (Nalanda, 1958), p. 162, Kashyap, J. *Chullavagga*, p. 32

5. Malal Soder, : *Dictionary of Pali Proper Names*, Vol. II, (London, P.T.S., 1960), p. 415

6. Kashyap, J. : *Chullavagga*, pp. 19-25

7. *Ibid.* pp. 267-268

The death of his brother-in-law and subsequent war with Ajatsatru embittered relations between the two kingdoms which were finally patched up with the marriage of his daughter Chellana to the new Magadhan ruler. Prasenajita also tried for a Sakyan prince, which he no doubt got but not a pure one. The issue from this Sudra girl in the guise of a Sakyan prince was Vidudabha who dethroned his father and also destroyed the Sakyas. The history of Kosala after him is shrouded in mystery till the time of the Nandas, when we find it as a part of the empire of Mahapadma.

The history of the Jaunpur district is linked with the Magadhan empire during the time of the Mauryas and the Sungas who ruled from Pataliputra as its metropolis. According to the evidence of Harsacharita Muldeva murdered the Sunga emperor of Kosala and became the founder of line of kings. His coins have been found at Ayodhya and according to the script of his coins he may be placed at c. 68 B.C. The early Kosala coinage beginning with Muldeva ceases from the close of the first century B. C.¹ The Kushanas too ruled over this region and probably it formed part of the Eastern wing of their empire under Vanshara and Khara-pallana, the Kushana Kshatrpa and Maha Kshatrpa respectively. After the fall of the Kushanas there appeared several petty principalities in the region once ruled by the Devaputras, while the Murundas of the Scythien stock became predominant in the eastern India. Their empire was quite extensive one and may have extended upto Kannauj. In that case Jaunpur region which formed part of Kosala must have also formed part of the empire of Murundas.² The *Puranas* state that Devarakshitas, who dislodged the rule of Murundas also ruled over Kosala.³ The Gupta rulers too enjoyed firm hold over this region, although in the latter half of the fifth century A.D. there were internal disturbances caused by the Pushyamitra's information relating to these catastrophies and the successful attempt of the Gupta ruler Skandagupta to meet these is provided by the famous inscription from Bhitari in Ghazipur district. Later on it might have formed part of the empire of Yasodharama and finally of the Maukharis, as is evident from a Sanskrit inscription which was found engraved on a slab of stone built in as a tower voussoir of the outer wall of the Jami Masjid which gives the name of Isvaravarman of Maukhari dynasty.⁴ The inscription records some achievements of Isvaravarman. It simply registers Isvaravarman's successful defence of the kingdom.⁵

1. Sastri, K. A. N. : *A comprehensive History of India*, Vol. II, (1957), pp. 105-106

2. Chatopadhyaya, S. : *Early History of North India*, (1958), pp. 113, 119

3. *Ibid.*, p. 130

4. Cunningham, A., *op. cit.*, p. 104 ; Karunakara Menon, P. K. : *Journal of Indian History*, Vol. XLII, Part I, S. No. 124 (April, 1964, Trivendrum), pp. 127

5. Tripathi, R.S. : *History of Kanauj to the Moslem Conquest*, (Delhi, 1959), pp. 38, 39, 52

It is a fragmentary inscription, the fourth line of which speaks of Isvaravarman of the said family as the son of his predecessor whose name is lost. The name of the successor of Isvaravarman could not be traced in the extant parts of lines 5-11. There is some evidence to show that two fragmentary lines pointing to certain achievements like victory over the Andhras, were not connected with Isvaravarman but relates to his son and successor Isanavarman who flourished in the third quarter of the sixth century A.D.¹ The Hathia inscription (from the Barabanki district) of Suryavarman of V.S. 611 (553-554 A.D.) also records his father Isanavarman's victories.² Thus Jaunpur district continued to be within the hold of the Maukharis, and it finally passed on to Harsha when the two houses of Thaneshwar and Kannauj were united. Later on Yasovarman of Kannauj (c. 725-732 A.D.) ruled over it and finally formed part of the Gurjara Pratihara empire. It is suggested that this district had also to bear the brunt of Mahmud Ghani's invasion. In 1019 A.D. the Gazi ruler drove Jayapala of Punjab across the Yamuna and pursued him as far as Kannauj. Jayapala crossed to the north side of the Ganga to seek refuge with his dependent Vassals. In order to save his life he appears to have proceeded to Manaichh to implore protection of Chandra Pala, raja of Varanasi. Mahmud pursued him and according to a tradition he captured Ratgarh, a small fort the remains of which seem to lie to the north of the Zafarabad bazaar. He then proceeded further.³

According to local traditions Saiyid Salar Masaud Ghazi, the legendary Muslim hero who is said to be a nephew of Mahmud of Ghazni, during his crescentade to Varanasi, passed through this district on his way from Satgikh (in district Barabanki) about 428 A.H. (1033 A.D.). It is also said that he sent a detachment of his army under Malik Fazal which met strong resistance from the people of the district. In the action many invaders were killed and they appear to have been buried in the town of Zafarabad. The story of the exploits of Saiyid Salar Masaud Ghazi is not given any credence by historians who regard it simply a myth popularised by 17th century work *Mirat-i-Masaudi*, its only source.⁴

The history of the district between 1019 and 1097 is blank. In 1097 A.D., Chandradeva, the founder of the Gahadavala Kingdom acquired the kingdom of Kannauj which extended as far as Varanasi and his successors appear to have brought the Jaunpur region under their sway.⁵ Chandradeva died about 1100 A.D. and was succeeded by his son Madanapala.

1. Karunakara Menon, P. K., *op. cit.*, pp. 127-130.

2. *Ibid.*, pp. 128-129.

3. Elliot, H. M. and Dowson, J., *The History of India as told by its own historians*, Vol. II, p. 59.

4. *Ibid.*, pp. 59, 513, 549.

Nevill, H. R., *op. cit.*, p. 147.

(1110-1114 A.D.). His son and successor Govindachandra (1114-1154 A.D.) was the most illustrious king of that line. He made important conquests and successful campaigns against the Palsas, the Gaudas, the king of Malwa and others and maintained diplomatic relations even with the distant kings of Kashmir and Chola mandala. He also appears to have repulsed successfully the inroads of the Muslim invaders who tried to penetrate his kingdom on several occasions. Govindachandra's son and successor, Vijavachandra (1154-1170 A.D.) also stood as a bulwark against the Muslims and kept his vast kingdom intact. During his reign the Gahadavalas had thoroughly established their hold over this region. It is suggested that a palace of this ruler was on the site of the present Zafarabad which later on was under the occupation of the Rathore kings.¹ His name is connected with the construction of the fort Asni in Zafarabad identified with either Sampur or Samatpur.²

By the time Vijavachandra ascended the throne of Kannauj in 1154 a large city had sprung up to the west of the present site of Jaunpur containing the great Khas Haus tank by the Khutahan road, several temples and a palace. The tank is attributed to the dynasty of Kannauj and is said to have been dismantled in order to build the Jami Masjid. It seems that the palace extended as far as Lal Darwaza, for the traces of a building are found on the mound overlooking the Gomati. A large mound known as Vijav Mandir and crowned by the tomb of Pir Damki stands in the village of Pemraipur by the side of the Gomati and covering about 600 feet (nearly 183 m.). Around it and in Pemraipur are many blocks of stone lying about, some of them carved, while the fields as far as Khas Haus, 1.6 km. to the north-east are thickly strewn with broken debris and pottery. Traditions connect the name of Vijavachandra and his son Javachandra (1170-1194 A.D.) with the erection of a number of temples in Jaunpur region especially near Jaunpur and Zafarabad. The temple of Vijaya Mandir and the great tank Vijaya Tal, seems to be associated with Vijavachandra, and in their neighbourhood on one of the pillars of the Lal Darwaza Masjid, the inscription of Vijavachandra dated Samvat 1229-1172 A.D. was discovered. It is supposed that the temple of Chachakpur near the Mukat-ghat on the Gomati was the work of Javachandra, the last of the Gahadavala kings of Kannauj. At present there is no trace of any ancient temple.

The epigraphical material from some places in the district suggest its political and cultural importance. A Copper-plate grant of Raja Govindachandradeva dated Vaisakha Sudi 3, V. S. 1201 (19th April, 1143 A.D.), and found in September 1818 in a field close to the small village Chiswa,

1. Cunningham, A., *op. cit.*, p. 104.

2. *Ibid.*

11.2 km. north of Machhlishahr in the district, states that this ruler took a bath in the Ganga at Varanasi and granted the village of Peroha in Mahasoya Pattala to Pandit Vamsadhara-sarman. The pillars of ancient temples sometimes also bore inscriptions one such being that of Bhabibhusana dated Chaitra Vadi 5. V.S. 1225 (19th March, 1169 A.D.). This pillar was subsequently utilised in the construction of Lal Darwaza Masjid. The two incomplete lines give the date of this record in the reign of Vijayachandra, and refer to Bhattaraka Phabibhusana.

The Gahadavalas whose empire seems to have extended from the region around Delhi to that near about Patna in the East and from the foot of the Himalayas up to the south bank of the Yamuna, were the last Hindu rulers to exercise control over the Jaunpur district. With the formation of the Delhi Sultanate in 1206. Jaunpur too was included in it, and it continued to be in a subordinate position till the foundation of the Sharqi dynasty of which it became the metropolis.

MEDIAEVAL PERIOD

The rise of Muslim power in the early Mediaeval period seems to have lost its shadow on Jaunpur only after the defeat and death of Jayachandra at the hands of Muhammad Ghuri in 1193.¹ However, it is suggested that before the final capitulation Jayachandra had transferred his vast treasure to his son, Udayapala, at Asni in Manaichh,² but it could not be held for long and Qutb-ud-din was clever enough to storm the fort. The prince fled, and the entire treasure fell into the hands of the victor, but not without stiff resistance and the loss of life of Saiyid Murtuza Kufi and many others.³ Later on Muhammad Ghuri arrived and a great darbar was held in the fort where the local chieftains came and acknowledged their allegiance.⁴ Jaunpur, however, continued to be under the occupation of Jayachandra's young son Harish Chandra, then scarcely nineteen, as is evident from a grant discovered at Machhlishahr, dated A.D. 1199, which mentions him as an independent sovereign.⁵ Some scholars, however, suggest that he was the feudatory of Muhammad Ghuri, which does not seem to be plausible since another inscription of Vikram Samvat 1257 or 1197 A.D. simply uses the phrase "Srimat Kanyakubja Vijayarajye". This ruler's hold probably extended as far as Mirzapur and included a

1. Niyogi, R. : *The History of the Gahadavala Dynasty* (Calcutta, 1959), p. 111
2. Nevill, H. R. : *Jaunpur : A Gazetteer*, (Allahabad, 1908), p. 149
3. *Ibid.*
4. *Ibid.*
5. Habibullah, A. B. M. : *The foundation of Muslim Rule in India*, (Allahabad, 1961), pp. 64, 65

considerable portion of Jaunpur.¹ Tradition, however, suggests that Zafarabad was the capital of this kingdom, of course in another name before the end of Gahadavahas.²

There is no information about the precise date of the formal annexation of this region in the Delhi sultanate. The coinage of the Kannauj kings was current at least till the time of Iltutmish. This is supported by an inscription on a brick found in the district which records a loan in 1216 of 2250 *shadbaddika drammas* on some land by two bankers of the city of Mayu, a name which has not yet been identified.³ It is, however, certain that the district fell to the Muslims during Iltutmish's reign,⁴ when he reconquered Kannauj and its dependencies. After this the history of district is blank, and we find the first specific reference of Jaunpur during the reign of Ghyas-ud-din Tughlaq. *Manaqib Darweshia* of one Saiyid Darwesh informs us that in 1321 Ghyas-ud-din sent Zafar Khan, his third son, and Sadruddin Makhdum Chirag-i-Hind, his son-in-law, with six thousand men each to wrest Manaichh from the local Raja, Jait Singh.⁵ There is no credence in the belief that Muslim won Zafarabad in a religious debate. On the other hand the last line of inscription on the gate of the palace of Hazrat-i-Chirag-i-Hind clearly points to the city's acquisition through conquest and then renamed as Zafarabad after prince Zafar responsible for it.⁶

After Zafar Khan, we hear of Tatar Khan, foster son of Ghyas-ud-din Tughlaq, as governor⁷ of Zafarabad. A force was assigned to him, says Barni, to bring the whole country under imperial authority, as if, the country had shown signs of contumacy and insubordination.⁸ The next governor seems to have been Ain-ul-Mulk, an old courtier and associate of Muhammad bin Tughlaq.⁹ He together with his brothers Sheikhullah and Rahimdad, was in charge of both Avadh and Zafarabad for many years and had subdued the rebels of these territories. His able administration and peaceful state of the country increased the prosperity of the region to such an extent that it supplied money, grain and goods to the value of

1. Niyogi, R., *op. cit.*, p. 113-114; Tripathi, R. S. : *History of Kannauj to the Moslem Conquest* (Delhi, 1959), p. 334; Nevill, H. R., *op. cit.*, p. 149; Habibullah, A. B. M.; *op. cit.*, p. 82
2. *Ibid.*
3. Nevill, H. R., *op. cit.*, p. 150
4. Habibullah, A. B. M., *op. cit.*, p. 65
5. *Ibid.*
6. Ishwari Prasad : *History of Mediaeval India*, (Allahabad, 1928), p. 315
7. *Ibid.*; Nevill, H. R. ; *op. cit.*, p. 151
8. Elliot, H. M. and Dowson, J. : *The History of India as told by its own Historians*, Vol. III, p. 234
9. *Ibid.*, pp. 246, 248

seventy to eighty lacs of *tankas*.¹ For this reason many of the Delhi nobles betook themselves with their families to his court to avoid the dangerous atmosphere of the capital. Some of them became connected with Ain-ul-Mulk and his brother, and some of them received villages.² These frequent migrations at length caused suspicion in the mind of the Sultan, and Ain-ul-Mulk was transferred to Deogir, ostensibly to bring order and peace in that region but in fact to arrest the concentration of discontented elements in Avadh and Zafarabad.³

Ain-ul-Mulk was quick to suspect treachery and he disobeyed the royal order and rebelled, resulting in a show of force at Dalmau on the Ganga, in which Ain-ul-Mulk's brothers were slain. He himself, being a reluctant rebel was pardoned and also promoted to high office.⁴ This promotion might have been due to his providing an immense wealth and considerable grain and goods to Delhi and Sargdwari, where the king was staying.

The history of Jaunpur becomes more important with the accession of Firuz Tughluq (1351-1388), the next sultan of Delhi. In 760 H. (1358-59) he marched against Sultan Sikandar of Bengal but was compelled by reason of rain to halt at Zafarabad.⁵ It was here that he conceived the idea of founding a town in the neighbourhood which might serve as a focal point for his military operations in Bengal. "Before his time there was no town of any extent (Shahr-i-abadan)" there, but the Sultan observing it as a suitable site on the banks of river Gomati, he stayed there for six months and caused a new town to be built, which he named Jaunpur to commemorate the name of his cousin, Muhammed Jauna (Muhammad bin Tughluq), and spared no pains to make it beautiful and attractive.⁶ The date of the construction of this town is debatable when it actually completed. It appears, however, from the account of Zia-ud-din Barni that it began before Firuz set out for Bengal in 760 H.⁷ and saw its progress on his return, when he again halted here for some time. Jahanara records that the foundation took place on the eastern march to Bengal, which corresponds with 760 H. Khair-ud-din, a writer of the 19th century, states that it was on the return march in 761 H. the same account being given in the *Tarikh-i-Muhammadi*, while on the other hand Khair-ud-din also obtains the year of foundation from the words *Shahr Jaunpur* which by *abjad* reckoning gives 772 H. and further the

1. *Ibid.*, p. 246

2. *Ibid.*, p. 247

3. *Ibid.*

4. Nevill, H. R., *op. cit.*, pp. 151-152

5. Sirhindi, Yahya bin Ahmad bin Abdullah : *The Tarikh-i-Mubarak shahi*, Eng. Trans. by K. K. Basu, p. 133. Elliot H. M. and Dawson, J., *op. cit.*, Vol. III, p. 307

6. *Ibid.*, Ishwari Prasad, *op. cit.*, p. 315

7. Elliot, H. M. and Dawson, J., *op. cit.*, Vol. II, p. 307

Tarikh-i-Muhammadi, gives 775 H. as the year of foundation. It is certain, however, that both these years are incorrect, because in 765 H. Firuz had already founded the Atala Masjid. Another tradition informs us that Firuz gave to Zafarabad the name of Shahr-i-Anwar, or the city of lights, but that appellation never became popular and failed to supersede the old name.¹

The first governor of the city was the Sultan's son, Zafar; but his tenure of office seems to have been very brief. In 1376, when changes in governors of provinces were contemplated Jaunpur and Zafarabad were entrusted to the care of the other son, Shahzada Nasir Khan also known as Malik Bahruz Sultani. He died at Jaunpur and was buried close to the grave of his nephew, Ala-ud-din, in the royal cemetery known as *Maqbara Haft Badshahan*.² He was a man of extraordinarily generous disposition and ruled with remarkable success. Under his rule Jaunpur flourished in all directions. He built a fort and a mohallah Mandi Nasir Khan after his own name, which still exists with its original name near Atala Mosque.³ After the death of Nasir nothing of importance occurred in the history of Jaunpur until the rise to power of Khwaja Jahan in the reign of Muhammad. Khwaja Jahan's real name was Sarwar and he attained high positions on merit. The title of Khwaja Jahan was conferred upon him in 1389, and he was elevated to the rank of vizier. In the early nineties; the affairs of this region fell into utter confusion due to the turbulence of the local chieftains. Khwaja Jahan was sent to quell the disturbance. He was successful, and so received from Mahmud in 1394 the title of Malik-ush-sharq (king of the east). The administration of the entire country from Kannauj to Bihar including Jaunpur was entrusted to him. This appointment is of great significance, as it marks the beginning of the great eastern kingdom of Jaunpur, which for many years vied the Sultanate of Delhi in power and prestige.

It appears that during the chaotic conditions following Sultan Firuz's death, this part of the country had either shook off the imperial yoke or was in a state of constant revolt, for shortly after his assumption of authority as Malik-ush-sharq, Khwaja Jahan had to resubjugate Kara, Dalmau, Sandila and other neighbouring places.⁴ He made Jaunpur his headquarters. He also rebuilt the fortresses which the recalcitrant zamindars of this region had demolished. His power and prestige had risen to such an extent that even the Rai of Jajnagar and the king of Lakhnauti began

1. Nevill, H. R., *op. cit.*, pp. 152-153; Saiyid Iqbal Ahmad : *Tarikh Shiraz Hind Jaunpur* (Jaunpur, 1963), pp. 61-62

2. Nevill, H. R., *op. cit.*, p. 153; Saiyid Iqbal Ahmad, *op. cit.*, p. 71

3. *Ibid.*, pp. 70-71

4. Sirhindi, Yahya bin Ahmad bin Abdullah, *op. cit.*, pp. 164-165; Ahmad, Khwaja Nizamuddin; *The Tabaqat-i-Akbari*, Vol. I, Eng. Trans. by B.De, p. 273

to send to Khwaja Jahan the tribute which they were earlier sending to Delhi.¹ In 1399 Timur invaded Delhi and the disturbing conditions which prevailed at the exit of the great conqueror favoured all the ambitious provincial potentates. Khwaja Jahan was holding Jaunpur and he quickly assumed independent status with the title of Atabuki Azam.² Khwaja Jahan, however, did not live long, and died shortly afterwards. He was succeeded on the Jaunpur throne by his adopted son Qaranful, a nephew of Saiyid Khizr Khan,³ who in 1414 became the first ruler of the Saiyid dynasty.

Qaranful assumed the title of Mubarak Shah and started consolidating his kingdom. Iqbal Khan who, for a short while controlled Delhi after Timur's departure, considered attacking Jaunpur to avenge for the cold indifference of its ruler during Timur's invasion.⁴ Consequently in 1401 he marched towards Jaunpur and met the Sharqi ruler near Kannauj, the two forces being separated by the Ganga. After two months of inaction, there was some sort of understanding, and the two forces retired to their respective capitals.⁵ In the meanwhile Mahmud, who had fled to Gujarat during Timur's invasion had returned and became a puppet ruler in the hands of Iqbal. The latter, however, did not rest for long and in 1402 he led another expedition against Jaunpur, this time also taking with him the titular king Mahmud.⁶ On their way the news was received that Mubarak Shah Sharqi had died and his brother Ibrahim, a prince more warlike and ambitious than his brother, had succeeded him.⁷ Ibrahim immediately set out to repulse the Delhi army and came up to the Ganga and fought few undecisive skirmish. However, in the midst of an impending war of a decisive nature, Sultan Mahmud on the pretence of going on a hunting expedition left the camp and went over to Ibrahim Sharqi in the hope of securing the latter's help in removing his aggressive and capricious friend Iqbal Khan.⁸ But disappointment lay in store for him, for Ibrahim did not treat him well. Mahmud, however, made an attack on the Sharqi kingdom, and occupied Kannauj where he began to reside. Mahmud's defection weakened Iqbal's position and the whole scheme ended in a fiasco.

Three years after this campaign Iqbal Khan was killed in Multan, and Mahmud, after many years of wandering life entered Delhi once again

1. *Ibid.*

2. Ishwari Prasad, *op. cit.*, p. 316

3. *Ibid.*

4. Lal, K. S. : *Twilight of the Sultanate*, (Bombay, 1963), p. 46

5. Ahmad, Khwaja Nizamuddin, *op. cit.*, Vol. I, p. 283

6. Lal, K. A., *op. cit.*, p. 148

7. *Ibid.*

8. *Ibid.*

to become its ruler in 1405. Within a year after his ascending the throne, Mahmud marched towards Jaunpur with the object of avenging the insult which he had to bear earlier. Ibrahim was not slow to accept the challenge, and he checked the Delhi army near Kannauj on the banks of Ganga. After a furious battle, peace was concluded and the two armies returned.¹ But no sooner had Mahmud turned his back than Ibrahim staged a hasty comeback and captured Kannauj and placed it under his own governor. After passing the rainy season at Kannauj, Ibrahim marched almost unto the gates of Delhi in 1407 when a sudden apprehension of an attack on Jaunpur by the ruler of Gujarat forced him to retire, leaving the territories which he had conquered on his way. Soon afterwards Ibrahim marched against Qadar Khan of Kalpi, but was forced to abandon the siege.² Meanwhile a great change had taken place at Delhi. Khizr Khan after a series of Manoeuvres occupied the Delhi throne on May 23, 1414.

Ibrahim now enjoyed an unbroken peace for fifteen years and during this period he devoted himself to the encouragement of art and the improvement of administration. Being himself a "good master of pen" Ibrahim encouraged learning and in a span of about 40 years of his benign rule Jaunpur became a resort of all the learned men of the east.³ The most prominent being Qazi Shihabuddin Malik-ul-Ulama, a refugee from Delhi, whom Abul Fazl mentions as a man widely famous for his wisdom and learning. In order to show his gratitude to this Medici of the east, he dedicated to him several of his works such as the *Sharah-i-Hindi* and *Ishrad-al-nahwa*.⁴ Another noted man of letters who adorned his court was Shah Madar, who died in 1438. Besides this, he also found time to embellish his capital with magnificent buildings, the famous Atala Masjid which he finished in 1498 stands to this day as a monument of his magnificent architectural task.⁵

Khizr Khan died in 1421 and was succeeded on the throne of Delhi by his son, Saiyid Mubarak who does not seem to have been on good terms with Ibrahim but peace lasted till 1427, when the Jaunpur Sultan set out against Kalpi.⁶ Hearing the menacing march of the Sharqi army under Mukhtas Khan, a brother of Ibrahim, Sultan Mubarak sent one Mahmud Hasan with a large detachment to check it near Etawah. On the approach of the imperial army, Mukhtas Khan fell back on Burhanabad, a dependency of Etawah, where Ibrahim himself had already reached.⁷ It was

1. Ahmad, Khwaja Nizamuddin, *op. cit.*, p. 287; *Sirhindi*, Yahya bin Ahmad bin Abdullah *op. cit.*, pp. 180-181

2. Ishwari Prasad; *op. cit.* p. 317

3. *Ibid.*, p. 318; Lal, K. S., *op. cit.*, p. 106

4. Ishwari Prasad, *op. cit.*, p. 318

5. *Ibid.*

6. *Ibid.*, p. 419

7. *Ibid.*

here that Ibrahim met Sultan Mubarak and after three weeks of occasional skirmishes there was a real trial of strength on the battlefield at the right bank of the river Yamuna, which was, however, indecisive. At last Ibrahim gave up and he returned to his kingdom. Peace lasted for four years, but in 1432 Ibrahim once more attacked Kalpi, but he had to return on hearing a threatened attack by Mubarak.¹ In 1437 Ibrahim succeeded in capturing several parganas belonging to Delhi, apparently in the vicinity of Gwalior.

Ibrahim Shah was succeeded on the Jaunpur throne by his eldest son Mahmud Shah in 1440. We are told that about 1442 Mahmud intended invading Bengal whereupon the king of Bengal appealed to Shah Rukh, the King of Iran, through the Raja of Sialkot. Shah Rukh forbade Mahmud from attacking Bengal through his personal messenger Khwaja Karim-ud-din Jami. Mahmud Shah obeyed the order of Shah Rukh, and instead of proceedings towards Bengal advanced towards Kalpi,² then held by one Nasir Khan as a protege of Sultan Mahmud Khalji of Malwa. It appears that Nasir Khan had committed certain outrageous acts against the local populace, destroyed the flourishing town, banished Musalman families from their homes, apparently to avenge their rebellious behaviour.³ Sultan Mahmud Sharqi, as a true believer, complained to his master Mahmud Khalji and sought his permission to punish Nasir Khan and to redress the wrongs that he had done to the Muslims of Kalpi. On obtaining his assent, Mahmud Sharqi embarked upon his campaign against Kalpi. Later on Nasir obtained the protection of his master Mahmud Khalji, who propose to the Sultan of Jaunpur that as Nasir has submitted he should be left in possession of Rath in the Kalpi district.⁴ Since Mahmud of Jaunpur rejected this proposal, Mahmud Khalji marched against him (November, 1441) and fought an indecisive action near Irij. Eventually, peace was restored through the mediation of certain saints and the two kings returned to their respective capitals, Kalpi being still in the hands of Nasir Khan.⁵

In 1445 A.D. Muhammad Khan bin Farid Khan, the nephew and successor of Mubarak Shah died and was succeeded by his son, Ala-ud-din Alam. ShahAlaud-din was the most unworthy king of this line. The notable event of his reign was the transfer of power from the Saiyids to the

Lodis. Bahlul Khan, the Lodi noble, who had been adopted as a son by Muhammad Khan became the ruler of Delhi under Ala-ud-din. In 1452 A.D. Mahmud advanced against Delhi in the absence of Bahlul who was in Dipalpur in the Punjab after resuming the sovereignty in 1451 A.D. The daughter of Ala-ud-din was married to Mahmud and it was at her instigation that Mahmud marched against Delhi.¹ In the siege of Delhi he was helped by Darya Khan Lodi, the governor of Sambhal, who was a cousin of Bahlul. Darya Khan contrived to protract the siege till Bahlul was able to march from the north, and in the general action that followed his defection from Mahmud's side enabled Bahlul and Qutb Khan to defeat Fatch Khan, Mahmud's general with great loss of seven elephants. Mahmud was obliged to retreat to Jaunpur. After a few years of peace till 1456 A.D. the hostilities were resumed between Mahmud and Bahlul in the neighbourhood of Etawah. Instigated by Juna Khan, a Delhi noble who had been appointed as the governor of Shamsabad, Mahmud hastened to oppose him. The two armies met near Etawah but peace was made on the terms that the territories held by Mubarak Shah (1421-1434 A.D.), king of Delhi, should remain in the possession of Bahlul and those held by Ibrahim Shah in possession of Mahmud. Shamsabad should be handed over to Bahlul and Bahlul was to return seven elephants of Jaunpur he had captured at the time of the defeat of Fatch Khan.² Mahmud then returned to Jaunpur and Bahlul set off towards Delhi. Mahmud's governor Juna Khan neglected to carry out the agreement so Bahlul marched against him and seized Shamsabad and gave it to Rai Karan.³ Mahmud moved up to meet him. While the two armies were confronting one another Mahmud fell sick and within three days died in the camp near Shamsabad in 1457 A.D.

In the beginning of 1459 A.D. Bibi Raji, the widow of Mahmud, succeeded with the assistance of the nobles in placing Bhikan Khan on the throne of Jaunpur with the title of Mahmud Shah. A treaty was made between him and Bahlul on the terms that each should retain what he possessed⁴ and the two kings returned to their respective capitals. On the arrival of Bahlul near Delhi, his wife, Shams Khataun, who was the sister of Qutb Khan, threatened to commit suicide unless his brother who had been carried a prisoner to Jaunpur, was not released.⁵ Hostilities were accordingly renewed and Bahlul marched on Shamsabad. Muhammad also proceeded that side, and expelled Bahlul's nominee Rai Karan and

1. Majumdar, R. C. and Pusalker, A. D. : *History and Culture of the Indian People*, Vol. VI, *The Delhi Sultanate*, (Bombay, 1960), p. 188

2. Elliot, H. M. and Dowson, J. : *History of India as told by its own Historians* Vol. IV, p. 99; Majumdar, R. C. and Pusalker, A. D., *op. cit.*, Vol. VI, *The Delhi Sultanate*, (Bombay, 1960), pp. 188-189

3. *Ibid.*

4. *Ibid.*

5. *Ibid.*

1. Elliot, H. M. and Dowson, J., *op. cit.*, Vol. V, *The Muhammadan Period*, (Allahabad, 1964), p. 2

2. Lal, K. S., *op. cit.*, p. 138

3. *Ibid.*

4. *Ibid.*

5. Elliot, H. M. and Dowson, J., *op. cit.*, Vol. V, p. 81

restored the fief to Juna Khan, the former Sharqi governor. Muhammad had alienated his nobles by his cruel disposition and irritable temper. Muhammad was apprehensive lest one of his four brothers—Hasan, Husain, Jalal and Ibrahim—should be raised to the throne by the nobles. The prisoner Qutb Khan was also a source of danger. In order to secure his position he sent an order to one of his officers at Jaunpur to put to death his brother Hasan and Qutb Khan Lodi.² This order could not be carried out, as Muhammad's mother was keeping a strict watch on her son Hasan and Qutb Khan Lodi.³ Muhammad, therefore, invited his mother to join him in camp at Sirsa under pretext of an amicable discussion, but on her way at Kannauj she heard of Hasan's murder. On hearing this, Muhammad's two brothers, Husain and Jalal who were in the camp decided to revolt. The false news was spread that Bahlul intended to attack the Jaunpur camp on a particular night, with the result that Husain was despatched with 30,000 cavalry and 1,000 elephants to intercept him. On leaving Muhammad's camp, Husain proceeded to a short distance and then halted. Viewing the division of enemy's forces, Bahlul attacked Husain who retreated towards Kannauj and joined his mother. There he proclaimed himself king under the title of Sultan Husain Shah. The remaining brother of Muhammad Shah, named Jalal was made prisoner by Bahlul in attempting to desert Muhammad's camp for Husain. The defections in Muhammad's army forced him to retire and he was pursued to Delhi. Muhammad was opposed by his brother Husain who prevented him from crossing the Ganga at Rajgir. Deserted by his officers and greater part of the army, he was killed by treachery.

Peace was made on the death of Muhammad Shah, between Husain and Bahlul and truce lasted for four years in 1458 A.D. Qutb Khan was freed from captivity in exchange of Husain's brother Jalal Khan, who had been taken prisoner by Bahlul in a skirmish shortly after Husain's departure and Shamsabad remained in the hands of shargis. At the end of the period of truce, Bahlul marched towards Shamsabad, took it from Juna Khan and handed it back to Rai Karan. Husain married Malika Jahan, the daughter of Alaud-din, the ex-emperor who was living in retirement at Budaun.

Little is known about his reign during the first sixteen years and it seems that he was engaged in consolidating his power. He put to death the nobles who had opposed his succession. Meantime Husain made a successful expedition to Orissa by way of Tihut. He overran Tihut. In

1. *Ibid.*, Majumdar, R. C. and Pusalker, A. D., *op. cit.*, Vol. VI, *The Delhi Sultanate*, p. 190

2. *Ibid.*, Lal, K. S., *op. cit.*, p. 140

3. Majumdar, R. C., and Pusalker, A. D., *op. cit.*, Vol. VI, *The Delhi Sultanate*, p. 190

1466 Husain greatly enhanced his prestige and wealth by the conquest of Gwalior. The four year's truce with Delhi concluded on Husain's accession was long expired.

When Bahlul realised that he might not be able to withstand a powerful attack by Husain, turned for help to Mahmud Khalji of Malwa and sent him two successive deputations in 1469 A.D. Instigated by his wife, Husain decided to invade Delhi. Bahlul was informed about Husain's designs, and he sent another deputation which included Qutb Khan Lodi and Rai Kirat Singh who met Mahmud on April 3, 1469 A.D. but Mahmud died on May 3, 1469 A.D. and could not help Bahlul. Husain was joined by the disaffected nobles such as Mubarak Khan and others in the doab. Husain's army reached the suburbs of Delhi in 1473 during the absence of Bahlul in the Punjab. The latter returned with speed and offered the terms of agreement to cede the whole of his territory, retaining for himself only the city of Delhi and the tract of the country lying thirty-six miles around it, which he would govern as Husain's vassal. Husain rejected the terms as a result of which two armies met on the banks of Yamuna, east of Agra. After a few skirmishes, truce was made which lasted for three years.

During the outwardly peace time, Bahlul got to his side Ahmad Khan Mewati, an ally of Husain and Ahmad Khan Jalwani, governor of Bavana who revolted against Bahlul and issued coins in the name of Husain. On the expiry of truce in 1476 A.D., Husain captured Etawah and marched on Delhi. The two armies met near Bhatwara. A reconciliation was made, but Husain made another advance for the third time against Delhi in the next year but is ended in his defeat by Bahlul at Sikhera, about twenty five miles east of Delhi.¹ About this time in 1477 A.D., Bibi Raji died at Etawah, and with Qutb Khan went there to offer his condolence at the loss of his mother. Shortly after this, Alaud-din died in Budaun and his death supplied Husain with a pretext for visiting Budaun of which district he dispossessed his brother in law, Alaud-din's son. He then seized Sambhal from Tatar Khan Lodi who held the district for Bahlul and he again marched in Delhi in March, 1479 A.D.² and encamped on the eastern bank of the Yamuna. Bahlul was absent in Punjab. But on return he marched against him and after some fighting near Delhi they both agreed to have the river Ganga as a boundary line between the two kingdoms. Husain returned to Jaunpur. Bahlul treacherously broke the agreement and pursued the retiring force, plundered the baggage, and took prisoner many officers and the queen Malika Jahan. He then regained doab as far as Rapri. Ultimately truce was agreed upon the conditions that both

1. *Ibid.*, p. 192

2. *Ibid.*

the sultans should remain contended with their old boundaries. After the conclusion of this truce both returned to their respective capitals. In the following year at the instigation of his wife, Husain attacked Buhlul, but was defeated near Sirsa and retired to Rapri. He was again attacked by Buhlul at Suhnuh. On this occasion he suffered the heaviest defeat which he had yet experienced losing several of his wives and children while escaping to the southern side of the Yamuna. Buhlul pursued him, taking Etawah from Husain's brother Ibrahim and attacked Ranigaon. Husain was defeated on the banks of the Yamuna and he was compelled to flee to the territory of Panna, where the Raja provided him with money and troops to escort him to Jaunpur. Buhlul continued to pursue him and marched directly on Jaunpur. Husain was defeated. Buhlul took the city of Jaunpur, and conquered practically the whole of his kingdom. Husain retired to Bihar. With Husain's flight the line of Sharqi kings of Jaunpur came to an end.

After the defeat of Husain, Mubarak Khan Lohani was appointed the governor of Jaunpur and the garrison was placed under command of Quth Khan at Majhauili in Deoria district. Then Buhlul marched to Budaun. Husain hoped at this time to recover his kingdom of Jaunpur. Taking the advantage of Buhlul's absence, Husain in 1486 A.D. collected a large army from the neighbourhood of Jaunpur and attacked that city.¹ He drove the Afghans from Jaunpur to Majhauili and pursued them to such straits that they were compelled to seek aid from Buhlul. The Afghan officers hesitated to risk the battle. Buhlul sent his son Barbak eastwards and then followed in person, ejected Husain and pursued him along the Ghaghra as far as Haldi in Ballia district, where he heard of the death of Quth Khan at Majhauili. After mourning he returned to Jaunpur and placed his eldest son Barbak on the throne of Jaunpur kingdom in 1486 A.D.² He gave permission to his son to use the royal title and to coin the money.

Buhlul died in the second week of July, 1489 having nominated his younger son Nizam Shah known as Sikandar Shah, as his successor. Barbak Shah revolted against him and marched towards Delhi from Jaunpur. A battle was fought near Kannauj in which Barbak was defeated, largely through the instrumentality of his cousin and general Muhammad Farmuli (Kala Pahar), who on being taken prisoner joined with Sikandar and led a cavalry charge against his former master Barbak. Barbak fled to Budaun, where he was besieged by Sikandar's troops. He ultimately surrendered and was taken to Jaunpur where he was placed on the throne.

1. Haig, Wolsley, *The Cambridge History of India*, Vol. III, *Turks and Afghans*, (Delhi, 1958), pp. 258, 234

2. *Ibid.*

but merely as a king in name.¹ At the same time he established his own governors everywhere to check both Barbak and Husain, who were still in arms in Bihar.

Sikandar received the news of serious widespread rebellion organised by powerful landholders and Bachgoti Rajputs headed by their leader Juga, a chieftain of that clan², in this district and in Sultanpur and Pratapgarh. Rebel landholders assembled an army of 1,00,000 horses and foot and put to death Sher Khan, brother of Mubarak Khan Lohani, governor of Kara.³ Mubarak Khan escaped from Kara but was captured at Jhusi near Allahabad and was held prisoner by raja Bhid of Panna,⁴ also described as raja Bhil of Phaphamau,⁵ whose complicity in rebellion seems to have been due to the intrigues of Husain. Barbak then fled to Kala Pahar at Daryabad in the Bara Banki district, whence he joined Sikandar, who was marching on Jaunpur. Alarmed at the Sikandar's advance the raja of Panna released Mubarak Khan and sent him to the royal camp.⁶ Sikandar pursued Juga up to the fort of Jaund which was then held by Husain and politely asked Husain to surrender the rebel and return the fort as well as the lands which the latter was in possession of.⁷ Husain gave a haughty answer and prepared himself for the battle.

Husain left the fort and was severely defeated at Katgar, possibly in the Rae Bareilly district. Barbak was restored once more but he again proved incapable of dealing with another rebellion of the landholders. Sikandar dealt promptly with him by sending some of his principle nobles to Jaunpur to arrest him. He was brought before Sikandar and handed over to the custody of Hailbat Khan and Umar Khan Shirvanl, and the province was conferred on Jamal Khan, Sarang Khani, the early patron of Sher Shah.

Sikandar marched to the fortress of Chunar which was held by Husain. He defeated the nobles of Husain but was not strong enough to attempt the siege of fortress. He marched to Kuntit on the Ganga, a dependency of Phaphamau, where raja Bhid made his submission and was confirmed in the possession of Kuntit as a fief.⁸ By the end of 1494 A.D. he marched against raja Bhid. He defeated his son Narsingh in the field. The raja

1. *Ibid.*, p. 236

2. Majumdar, R. C. and Pusalker, A. D., *op. cit.*, Vol. VI, *The Delhi Sultanate*, p. 143

3. Haig, Wolsley, *op. cit.*, Vol. III, p. 237

4. *Ibid.*, p. 237; Nevill, H. R., *op. cit.*, p. 163; Elliot, H. M. and Dowson, J., *op. cit.*, p. 93

5. Haig, Wolsley, *op. cit.*, Vol. III, pp. 237-238

6. *Ibid.*, p. 237

7. Majumdar, R. C. and Pusalker, A. D., *op. cit.*, Vol. VI, *The Delhi Sultanate*, p. 143

8. Haig, Wolsley, *op. cit.*, Vol. III, p. 237

fled in the direction of Sundha, but died on the way. Sikandar, owing to scarcity of provisions was obliged to return to Jaunpur but his cavalry perished due to the hardships of campaigns.¹ Hearing the plight of Sikandar, Husain made one more attempt against him at the instigation of Lakshmi Chand, a son of raja Bhid and a leader of rebellious landholders² and marched on Jaunpur. Due to the dissipated condition of the army, Sikandar marched southwards, crossed the Ganga and advanced to Varanasi. About 48 km. beyond Varanasi he was joined by Salibahan described as the raja Bhatta and the son of raja Bhid.³ Then he attacked Husain and pursued him as far as Patna. On hearing about Husain's flight from there Sikandar marched with his whole army to Bihar, and again pursued him for nine days and finally compelling him to take refuge with Ala-ud-din Husain Shah of Lakhnauti whose daughter had been married to Jalal-ud-din, son of Husain. Husain spent the rest of his life at Kahalgau (Colgong) as a pensioner of Ala-ud-din till his death in 1495 A.D. Sikandar annexed Bihar maintained peaceful relations with Ala-ud-din and finally returned to Jaunpur, where he stayed for six months. During this period he tried to erase vestiges of Sharqi rule. He razed all their palaces to the ground, and wished even to destroy all the mosques which they had built. In 1499 he was engaged in campaign in Rewa, and thence he returned once more to Jaunpur where he made strict enquiry into the administration of Mubarak Khan Lodi.

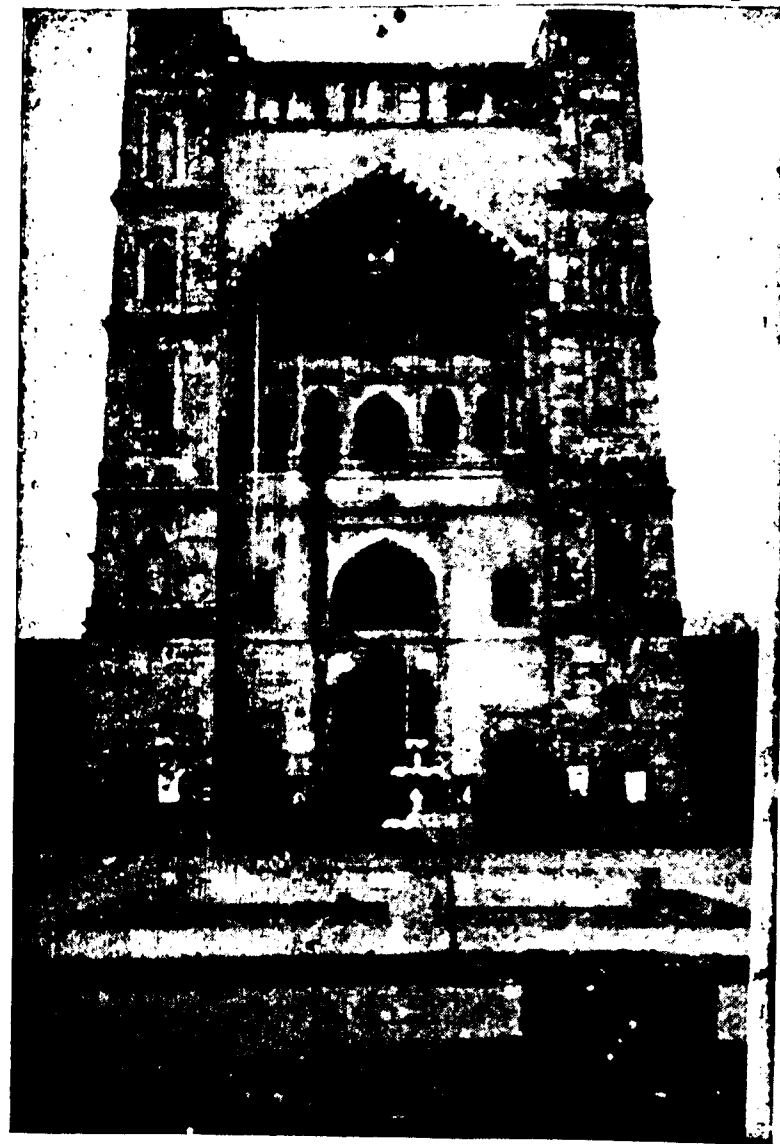
The independent kingdom of Jaunpur lasted for nearly a century till it was re-absorbed into the Delhi Sultanate by Sikandar Lodi. During this period, under the patronage of Sharqi kings, Jaunpur became a leading centre of artistic and cultural activities, and the existing monuments testify to their contribution. Among their extant monuments, the most notable ones are the Atala Mosque, Jama Masjid, Jhanjhiri Masjid and Lal Darwaza Masjid. In Sharqi architecture the most notable thing is the facade of the mosques. Atala Mosque and Jama Masjid are huge structures and they have been given entrances proportionate to their size. The actual entrance is comparatively small and the remaining space in the upper part of it is artistically filled up with designs of doors and windows. In this connection one notices two phases, one associated with the early part of the fourteenth century being that of preparation, and the other one of perfection under the independent sultans of Jaunpur with a distinct style of Jaunpur architecture.

Sikandar died on November 21, 1517 and was succeeded by his eldest son Ibrahim Lodi. Jalal Khan, the second son of Sikandar was the then

1. *Ibid.*, p. 238

2. *Ibid.*

3. *Ibid*



The Atala Masjid, the most beautiful and perfect of all the buildings of the Sharqi architecture in Jaunpur

governor of Kalpi, and with the aid of certain disaffected nobles seized Jaunpur, proclaimed himself under the style of Jalal-ud-din and struck coins in his own name. Before he had established himself there Ibrahim deputed an agent to persuade him to come to Delhi. On Jalal's refusal to yield, Ibrahim sent secret instructions to the chief nobles and government not to recognise his brother's authority, thereby compelling Jalal to leave Jaunpur and return to his own fief of Kalpi. An attempt to gain more territory resulted in his flight to Gwalior. Thence he fled to Malwa, where he was not well-received, and ultimately he fell into the hands of Gonds, who delivered him to Ibrahim.¹ Ibrahim sent him to the fort of Hansi where his brothers were imprisoned but he was killed by the agents of Ibrahim on his way to that place.² Darya Khan Lohani was made the governor of Jaunpur. During the last two years of Ibrahim's reign the country was held by various Afghan factions, amongst whom the Lohanis held Kannauj and practically all the country to the north and east of the Ganga.

After the sudden death of Darya Khan Lohani, his son Bahar Khan assuming the leadership of disaffected nobles declared independence and styled himself Sultan Muhammad Shah.³ At the time of the defeat of Ibrahim by Babur at Panipat on 20th April 1526 A.D. Muhammad occupied the country from Bihar to Sambhal. At this time Jaunpur and Bihar were held on behalf of Muhammad by Muhammad Khan Suri. Muhammad was joined by Nasir Khan Lohani, governor of Ghazipur, Fath Khan, son of Azam Humayun Sarwani and Sher Khan Sur afterwards known as Sultan Sher Shah.⁴ With the approach of Mughal army under Humayun, son of Babur, the Afghan retired to Jaunpur, which they later on surrendered to Kamran and Amir Quli Beg, the latter being left in charge of newly acquired territory.⁵

In 1527 A.D. a rising took place of the local Afghan nobles who chose Sultan Mahmud Lodi, son of Sikandar Lodi, as a king of Jaunpur. This rising was crushed by Babur at the battle of Khanwan near Fatehpur Sikri; but the diversion enabled Muhammad Lohani to advance from south Bihar and drove out Hindal and his Mughal garrison from Jaunpur. Then Babur sent Humayun with Sultan Junaid Barlas and Haidar Malik Hulak towards Jaunpur. Muhammad was defeated and driven out of Jaunpur. Junaid Barlas was made the governor of Jaunpur.

Sultan Muhammad died in A.D. 1528 and was succeeded by his minor son Jalal-ud-din Lohani under the regency of his mother Dudu, but his

1. Majumdar, R. C. and Pusalker, A. D., *op. cit.*, Vol. VI, *The Delhi Sultanate*, p. 148

2. *Ibid.*

3. *Ibid.*, p. 150

4. *Ibid.*

5. Elliot, H. M. and Dowson, J., *op. cit.*, Vol. V, p. 35

capital Jaunpur was seized by Mahmud Lodi in the same year. He was, however, restored to his position as a vassal of the Mughal emperor by Babur. Due to his administrative ability Sher Khan was appointed as the deputy in 1529 A.D. Dudu died in the beginning of 1530 A.D. and Sher Khan aimed at concentrating on all powers in his own hands but Jalal-ud-din was constantly endeavouring to remove his powerful minister.

Babur was prepared to attack Bengal at the request of Sher Khan but peace was made with him at Kara by Jalal-ud-din and Nasir-ud-din Nusrat Shah of Lakhnauti. The latter had made over a portion of his kingdom to his brother, Ghias-ud-din Mahmud Shah Sharqi. Sher Khan defeated him twice and advanced against Jalal-ud-din Lohani who had persuaded Mahmud Lodi to help him in ousting his powerful minister. Thus, Sher Khan took possession of Bihar. The Afghans, who had been defeated at Khanua, invited Mahmud Lodi and made him the ruler of Bihar.

Babur died on 29th January 1530 A.D. and was succeeded by his son Humayun. After arranging the affairs of the state he proceeded to the historic fort of Kalinjar. During this time Mahmud Lodi compelled Sher Khan to join him in conquering of Jaunpur and its dependencies. After this successful attempt the Afghans wrested parts of the kingdom as far as Kara and Lucknow. In spite of the neutrality of Sher Khan, which caused great confusion in their army, the Afghan fought bravely but lost the battle at Daurah, near Lucknow on the right bank of Sai river.¹ Thus Mahmud was totally defeated. Humayun reinstated Junaid Barlas as the governor of Jaunpur and then proceeded to Agra. Sher Khan was in possession of the strategic fort Chunar on the Ganga. Humayun sent Mirza Hindu Beg to demand surrender of Chunar fort. As Sher Khan refused, Humayun marched to Chunar and laid siege to it. After four months' siege, Humayun returned to Agra in December 1531 A.D. on account of the aggressive movements of Bahadur Shah of Gujarat, accepting the terms of Sher Khan holding Chunar as a vassal of the Mughal emperor.²

Humayun's engagements elsewhere gave Sher Khan an opportunity to organise and strengthen his power. Junaid Barlas died and Hindu Beg was appointed as the governor of Jaunpur. He was directed to demand the surrender of the fort of Chunar by Sher Khan. Sher Khan managed to secure Hindu Beg's assistance, and a report was formally sent to the Mughal emperor that he was not a rebel but his vassal.³ Humayun did

1. Tripathi, R. P. : *Rise and Fall of the Mughal Empire*, (Allahabad, 1960), pp. 70, 119
2. Majumdar, R. C., Chaudhari, J. N. and Chaudhari, S., *op. cit.*, Vol. VII, *The Mughal Empire*, pp. 46, 72
3. Hewett, J. P. : *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Part III—*Jaunpur*, (Allahabad, 1884), p. 92

not march eastwards till 1536 A.D., and then he marched against Sher Khan and spent six months in besieging the fort of Chunar. Sher Khan entrusted the fort to Jalal Khan, his second son and withdrew into the hilly tract of Bihar to leave his family at a safe place.¹ Next year he laid siege to Gaur which he captured after six months. The fort of Chunar had not yet fallen when Nusrat Shah of Bengal appealed to Humayun to save Gaur from the hands of Sher Khan. The latter had already possessed the city and the vast treasure there accumulated before Humayun's arrival in 1538 A.D. When Humayun was resting at Gaur Sher Khan took possession of Jaunpur, expelled Baba Beg Jalair, the son of Hindu Beg, and captured all the districts as far as Kannauj and Sambhal. When Humayun set out from Bengal for his capital, leaving Jahangir Quli Beg at Gaur, he was pursued by Sher Khan and Afghans and defeated at Chaunsa in Shahabad district on 26th June, 1539 A.D.² He was totally defeated at Bhojpur, nearly 50 km. north-west of Kannauj, on the 17th May, 1540 A.D.³ The two victories of Sher Khan over Humayun made him not only Sher Shah but also helped him in ascending the imperial throne of Delhi in 1540 A.D. Adil Khan, Sher Khan's son, was made viceroy of Jaunpur. Its importance had, however, declined and its place was taken by the fort of Chunar, the great stronghold of Sher Khan.

During the reign of Sher Shah and his successor Jalal Khan (Islam Shah) the district was in peace; but when Islam Shah died in 1538 A.D. the whole of the country was thrown into confusion. There was constant war between the three claimants. The empire which had been built by Sher Shah and maintained with care by Islam Shah fell to pieces, and it was parcelled out into four main divisions Delhi and Agra under Ibrahim Shah; the Punjab under Sikandar Shah; Bengal under Shams-ud-din Muhammad Shah; and the territories from the civinity of Agra to Bihar including the district Jaunpur under Muhammad Adil Shah, the nephew of Sher Shah.⁴ Sikandar Sur marched against Ibrahim Sur and defeated him at Farah, about 32 km. from Agra. He took possession of Delhi and Agra and during this period Jaunpur was not a place of great importance. It was held by Ahmad Khan, a relative of Taj Khan Kirani, one of Muhammad Sur's nobles. Shams-ud-din Muhammad marched against Jaunpur, Kalpi and Agra but was defeated by Himu, the general of Muhammad Adil. The hostility among the Afghans afforded Humayun a good opportunity for the recovery of his lost possessions. After defeat-

1. Tripathi, R. P., *op. cit.*, p. 71
2. Majumdar, R. C., Chaudhari, S. A., and Chaudhari, S., *op. cit.*, Vol. VII., *The Mughal Empire*, pp. 54, 76
3. *Ibid.*, pp. 55, 77
4. *Ibid.*, p. 94

ing Sikandar in Punjab, Humayun recovered his throne on June 22, 1555 A.D. and Sikandar retreated to Siwalik hills¹.

Humayun died in January, 1556 A.D. and his son Akbar ascended the throne of Delhi. Taking advantage of Humayun's death, Himu proceeded from Gwalior to Agra and occupied it easily as its governor Iskandar Khan Uzbek fled to Delhi without offering any resistance. Then Himu marched on Delhi and took possession of it after defeating the governor Tardi Beg Khan. Emboldened by the success he proceeded against the Mughals but was killed in the battle at Panipat on November 5, 1556.

Muhammad Adil himself proceeded to Bengal to seize Bengal from Bahadur, the son of Shams-ud-din but died there in 1557 and his son, Sher Khan assumed the title of Sher Shah at Chunar. After the end of the Sur dynasty the district of Jaunpur came under the Mughal rule.

Jaunpur continued to be of political importance in the early history of Akbar's reign. A serious rebellion of Afghans had broken out in the eastern provinces of the empire under Sher Khan, son of Muhammad Adil, who marched from Chunar with a big army. Ali Quli Khan Khan Zaman with his brother Bahadur Khan was sent to suppress this rebellion. The two armies met near Jaunpur and the Mughals inflicted a crushing defeat on the Afghans.² Rumours were also afloat that Khan Zaman intended to rebel against Akbar and establish an independent kingdom with the help of his relatives.³ Thus, Khan Zaman incurred the wrath of Akbar, who started from Agra with Munim Khan on July 15, 1561 for Jaunpur. Alarmed at this Khan Zaman and his brother came to Kara to offer homage and presented all the spoils including the best elephants which they had taken from the Afghans.⁴ Due to their timely submission Akbar pardoned them and reinstated them in their position. Asaf Khan was sent to the fort of Chunar which the Afghans surrendered without any resistance.⁵ Akbar receive all the valuables and elephants from them and returned to Agra on August 29, 1561.

Under the leadership of Khan Zaman (a Uzbek noble) the Uzbeks broke out into open rebellion in 1565 A.D. with the support of Sikandar

1. *Ibid.*, p. 95

2. *Ibid.*, p. 113; Burn, Richard (ed.) : *The Cambridge History of India*, Vol. IV, *The Mughal Period*, (Delhi, 1957), p. 81; Tripathi, R. P., *op. cit.*, pp. 184-185

3. *Ibid.*, p. 185

4. *Ibid.*, Burn, Richard, *op. cit.*, Vol. IV, *The Mughal Period*, p. 81; Majumdar, R. C., Chaudhari, J. N. and Chaudhari, S., *op. cit.*, Vol. VII, *The Mughal Empire*, p. 113

5. *Ibid.*

Khan of Avadh and Ibrahim Khan of Lucknow.¹ After dismissing Akbar's messenger Ashraf Khan, Ibrahim Khan and Sikandar Khan went to Lucknow, with hostile design. Khan Zaman and his brother went to Kara Manikpur and there they began their revolt.² Iskandar and Ibrahim defeated the Mughals at Naimisharanya in Sitapur district. Khan Zaman and Bahadur Khan besieged Manjun Khan Qaqshal at Manikpur, who though reinforced by Asaf Khan, from Chauragarh, was unable to maintain himself against the enemy. Akbar then sent Munim Khan Khan Khanan in advance to check the rebels and himself joined him at Kannauj in June 1565.³ Then he made a rapid march on Lucknow and forced Iskandar to evacuate it. Iskandar Khan joined Khan Zaman, being alarmed raised the siege of Manikpur and fled to Jaunpur,⁴ and on being followed, crossed the Ganga by the ferry of Narhan. On July 11, Akbar took the fort of Jaunpur and sent Asaf Khan to pursue the rebels. Asaf Khan deserted him and fled back to Garha. Thus, the weakened imperial force encouraged Khan Zaman to despatch Iskandar Khan and Bahadur Khan to Sarwar (Gorakhpur and Faizabad divisions) to stir up rebellion.⁵ Immediately afterwards Munim Khan was sent to suppress the rebels. Khan Zaman and Munim Khan were old friends and hostilities were suspended. Khan Zaman sent a messenger to Munim Khan asking pardon and a reconciliation was made on the condition that Khan Zaman should retain Jaunpur, send his mother and uncle to court and should not cross the Ganga without permission so long as the imperial army would remain in that neighbourhood.⁶ In spite of these negotiations Mir Muizz-ul-Mulk and raja Todar Mal forced on Bahadur Khan and Iskandar Khan, who were raising the country beyond Ghaghra, a battle in Khairabad⁷ and suffered defeat. Then, raja Todar Mal and his brother financier, Iashkar Khan fled to Kannauj.

On hearing about the second rebellion of Khan Zaman Akbar broke up his camp and left Jaunpur for Varanasi on 24 January, 1566 A.D. he violated the conditions of peace, crossed the Ganga and marched to Muhammadabad, one of the dependencies of Jaunpur, and from there sent troops to occupy Ghazipur and Jaunpur.⁸ The emperor turned back to punish the rebels while he despatched Ashraf Khan, Mir Bakhshi, to

1. Elliot, H. M. and Dowson, J., *op. cit.*, Vol. V, p. 296

2. *Ibid.*

3. Tripathi, R. P., *op. cit.*, p. 194

4. *Ibid.*

5. *Ibid.*, p. 195

6. *Ibid.*; Majumdar, R. C., Chaudhari, J. N. and Chaudhari, S., *op. cit.*, Vol. VIII, *The Mughal Empire*, p. 118

7. *Ibid.*; Burn, Richard, *op. cit.*, Vol. IV, *The Mughal Period*, p. 93

8. *Ibid.*; Majumdar, R. C., Chaudhari, J. N. and Chaudhari, S., *op. cit.*, Vol. VII, *The Mughal Empire*, pp. 118-119

Jaunpur to seize and imprison in fort the mother of Khan Zaman. Khan Zaman fled towards Gorakhpur, hotly pursued by emperor's troops and disappeared in the forests. Akbar returned to Mau, in the district of Azamgarh where he learnt that Bahadur Khan had taken the Jaunpur fort by assault, captured Ashraf Khan and released his mother, and then plundering Varanasi retreated across the Ganga. Akbar marched to Jaunpur, and after its recapture declared it to be temporary headquarters.¹ He then ordered for building a palace at Jaunpur.² He was determined to remain at Jaunpur until he had crushed the Uzbek rebels. Learning about Akbar's decision Khan Zaman again appealed for mercy. So also Munim Khan interceded for the second time and persuaded the emperor to forgive the rebels.³

Taking advantage of Akbar's absence at Lahore where he had marched in November 1566 to ward off Mirza Muhammad Hakim's invasion, the two brothers and Iskandar Khan once again rebelled and proclaimed the emperor's step brother, Mirza Hakim, as a ruler.⁴ Khan Zaman invaded Kannauj and besieged the nearby fort of Shergarh. On May 6, the emperor started from Agra with full determination to crush the rebels. Hearing the emperor's march Khan Zaman raised the siege of Kannauj and joined his brother Bahadur Khan who was besieging Asaf Khan and Majnun Khan at Manikpur. The emperor despatched a force under raja Todar Mal and Muzaffar Khan against Iskandar Khan in Avadh, and he himself marched towards Manikpur to crush the main body of rebels.⁵ When the emperor learnt that Uzbek brothers had crossed the Ganga, he immediately pursued them after crossed the river. On June 9, 1567 A.D., a battle was fought at Fatehpur Parsoki near 11 km. south-east of Kara.⁶ Khan Zaman was killed and Bahadur Khan was taken captive and put to death. Meanwhile Todar Mal and Muhammad Quli Khan Barlas had besieged Iskandar in Avadh and driven him to the Afghans through Gorakhpur to Bihar.⁷ The royal army turned back as they had not received any order to cross the boundary. Ultimately the emperor pardoned him at the request of Munim Khan and gave him the fief of Lucknow in 1571 A.D.⁸ In the following year he died.

1. *Ibid.*, p. 119

2. Nevill, H. R., *op. cit.*, p. 169

3. Tripathi, R. P., *op. cit.*, p. 196

4. Smith, V. A. : *Akbar The Great Mogul*, (Delhi, 1958), p. 56

5. Majumdar, R. C., Chaudhari, J. N. and Chaudhari, S., *op. cit.*, Vol. VII, *The Mughal Empire*, p. 119; Tripathi, R. P., *op. cit.*, p. 198

6. *Ibid.*, p. 199

7. *Ibid.*

8. *Ibid.*

Akbar then marched from Allahabad via Varanasi to Jaunpur and stayed there for three days. The jagirs of Khan Zaman and other Uzbek Chiefs in Jaunpur, Ghazipur and Varanasi and the country as far as Chaunsa with forts of Chamar, Zamania were given to Munim Khan who was called from the capital to take over the charge. With the collapse of great Uzbek rebellion the great menace in the early years of Akbar's reign came to an end.

Munim Khan was not only a faithful servant but a good soldier and administrator as well. His name is associated with the great stone bridge over Gomati in Jaunpur. This building of this massive structure of stone began in 1564 at the command of Akbar and completed in 1568 A.D. by Munim Khan. He built a palace for the governor in a walled garden adjoining the bridge on the northern side, an outer court and a gate for the fort and a number of public paths in the various parts of the city. He also built several mosques. During his governorship peace and order prevailed. Munim Khan had also kept a strict watch on Daud Khan Kirani, an Afghan who held Hajipur and Patna and who had assumed the sovereignty of Bengal and Orissa, destroying the imperial fort built at Patna by Khan Zaman.¹ As soon as the matter was brought to the notice of Akbar, he sent orders to Munim Khan and the representative of the imperial power in Jaunpur to chastise the aggressor. In 1573 A.D. Munim Khan proceeded to Patna and compelled Daud to take refuge in the ruined fort of Patna. Next year on June 20, 1574 A.D. Akbar started from Agra for Patna. At the confluence of the Ganga and Gomati near Sayyidpur, he was joined by the army which had been ordered to march by land.² He sailed up the Gomati towards Jaunpur taking with him his family. Before arriving at the city, he received the message from Munim Khan at Yahyapur,³ entreating him to hasten to Patna. Sending his family to Jaunpur he marched on and reached Patna on August 4. After defeating Daud, Munim Khan was nominated as the governor of Bengal.⁴ Then Akbar returned to Jaunpur where he remained for a month. Jaunpur, Varanasi and Chunar were placed directly under the royal exchequer with Sheikh Ibrahim Sikri and Mirza Mirak Rizvi, formerly the wakil of Khan Zaman in charge of these areas.⁵ From this time onwards little is heard of Jaunpur. Various names of jagirdars are mentioned who held Jaunpur in jagir but they seldom seem to have resided there. Their command had become unimportant owing to the transfer of the provincial capital to Allahabad after the completion of that fortress.

1. Nevill, H. R., *op. cit.*, p. 170

2. Smith, V. A., *op. cit.*, p. 90

3. Nevill, H. R., *op. cit.*, p. 170

4. *Ibid.*

5. *Ibid.*

Munim Khan died in October 1575 A.D. at Gaur, which had been chosen as his capital and was succeeded by Husain Quli Khan-i-Jahan who died in 1579 A.D. Then Muzaffar Khan was appointed as governor of Bengal, but was murdered by the rebels in 1580 A.D. When Akbar learnt about the outbreak of rebellion in Bengal and Bihar he sent raja Todar Mal and Sheikh Farid Bakshi against the rebels.¹ He ordered the jagirdars of Avadh, Allahabad and Jaunpur to assist them. On arriving near Patna Muhammad Masum Khan Farankhudi of Jaunpur plotted to kill Todar Mal, but the latter got an inkling of it and without making much of it remained on his guard and tried to conciliate Farankhudi. It was due to the ceaseless efforts of raja Todar Mal that Bengal was added to the Mughal empire in 1580 A.D. When Akbar was absent in Punjab to repel the invasion of Muhammad Hakim, several of the military leaders including Masum Khan rebelled. Masum Khan seized Jaunpur from Tarson Khan. When Shahbaz Khan learnt about the rebellion of Masum Khan, he hastened to Jaunpur to crush the rebels. A battle was fought at Sultanpur on January 22, 1581 A.D. in which Shahbaz Khan was defeated and was pursued all the way to Jaunpur. Tarson Khan, who commanded the right wing and arrived in time and inflicted a severe blow on the rebels. Masum Khan once again attacked Jaunpur but was driven away by the jagirdars of the district. Tarson Khan died in 1584 A.D. and no governor of Jaunpur is mentioned till 1590. Abd-ur Rahim Khan Khanan held the post of governor for a year, though he does not appear to have visited Jaunpur. Then Qulij Khan held it till 1594. He was succeeded by Mirza Yusuf Khan who held Jaunpur for the years.

In the provincial set up under Akbar, Jaunpur, continued to be a sirkar under the Allahabad subah. The total *mahals* or parganas were 41 and of these no fewer than 27 are now either in Avadh or in Azamgarh, or in the other districts of the Varanasi division. The boundaries of these parganas have considerably changed because of administrative considerations. The Jaunpur *mahals* however, have been left unaltered and there is no difficulty in their identification.

There were only two great jagirdars and both lived during the reign of Jahangir. One of these was Mirza Chin Quli the son of Qulij Khan, who obtained Jaunpur in 1615 A.D. and died the next year in confinement after having taken to flight on account of the emperor's displeasure at the conduct of his family. The other was Jahangir Quli Khan, son of Khan-i-Azam Mirza Kokah. When Shahjahan rebelled in Bengal Jahangir Quli Khan was at Jaunpur in 1624 A.D. and refused to join him, retiring from Jaunpur to Allahabad. When Shahjahan ascended the throne he was transferred from his post and afterwards sent to Gujarat.

1. *Ibid.*

After the accession of Aurangzeb on 21 July, 1568 Jaunpur once more figured in a rebellion. Shuja, the brother of Aurangzeb marched eastwards, sent his force against Jaunpur and compelled the commander of the fort to surrender.

MODERN PERIOD

At the time of Aurangzeb's death in 1707, a major area of the present district was included in the sirkar of Jaunpur in the subah of Allahabad.¹ After his death the vast Mughal empire started disintegrating and the provincial governors became practically independent. When Muhammad Shah became emperor in September, 1719, he gave to Murtaza Khan (one of his courtiers) the sirkar of Jaunpur together with the three other sirkars of Varanasi, Ghazipur and Chunar (the whole area corresponding roughly to the present districts of Jaunpur, Ghazipur, Varanasi, Azamgarh and Ballia and the eastern portion of district of Mirzapur)² by way of jagir in recognition of services. Murtaza Khan entrusted the management of these territories to Rustam Ali Khan (a relative) for a consideration of five lakhs of rupees annually, the latter having the right to retain the surplus to himself, but he could not realise the revenue from most of the zamindars.³ A considerable change occurred in these parts in 1722 when Saadat Khan was appointed subedar of Avadh.⁴ About 1728 Murtaza Khan leased his jagir to Saadat Khan for an annual sum of seven lakhs of rupees, who allowed Rustam Ali Khan to continue to manage the estate for a sum of eight lakhs of rupees annually.⁵ Rustam Ali Khan retained the charge of these tracts till 1738 when he incurred the displeasure of Saadat Khan.

Rustam Ali Khan had begun to depend a good deal on his deputies the chief among them being Mansa Ram, a Gautam Bhumihaar zamindar of Gangapur in Varanasi.⁶ Saadat Khan, therefore, directed his nephew and son-in-law, Safdar Jang, to call Rustam Ali Khan to account. Instead of settling the matter himself Rustam Ali Khan sent Mansa Ram to Jaunpur to win over Safdar Jang by rich presents, and also by the offer of twelve lakhs of rupees for the estate instead of eight lakhs of rupees, thus

1. Hewett, J. P. : *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Part III, *Jaunpur* (Allahabad, 1884), pp. 92-93; Ahmad, Saiyid Iqbal : *Tarikh Shiraz Hind Jaunpur*, (Urdu text; Jaunpur, 1963), p. 218
2. Srivastava, A. L. : *Awadh ke Pratham do nawab* (Hindi translation of the *First Two Nawabs of Awadh*), (Agra, 1957), p. 47
3. *Ibid.*
4. Oldham, W. : *Historical and Descriptive Memoir of the Ghazecpur District*, Part I, (Allahabad, 1876), p. 88
5. *Ibid.*, pp. 88-89; Srivastava, A. L. *op. cit.*, p. 94; Ahmad, Saiyid Iqbal, *op. cit.*, p. 219
6. Srivastava, A. L., *op. cit.*, p. 203

paving way for his own fall and the advancement of Mause Ram.¹ At this juncture, however, Rustam Ali Khan's suspicions were aroused and he sent a second messenger, who was asked to negotiate directly ignoring Mause Ram. Thereupon Mause Ram acted on his own behalf and secured for himself, in the name of his son, Balwant Singh, the office of *nazim* of the three sirkars (Jaunpur, Varanasi and Chunar) for thirteen lakhs of rupees. Mause Ram, however, failed to obtain the Jaunpur fort which the nawab of Avadh retained for himself. Mause Ram died in 1739².

Balwant Singh at once sent a large present to Delhi succeeding in getting title of raja and his appointment to these sirkars was confirmed. For some years he paid his revenue regularly to the nawab's agents at Varanasi.

In 1750 Safdar Jang was defeated by Ahmad Khan Bangash, the Bangash nawab of Farrukhabad. Ahmad Khan Bangash had married the daughter of Sher Zaman Khan, a leading Muslim of Jaunpur, and appointed the latter's nephew, Sahib Zaman Khan the *faujdar* of Jaunpur, Varanasi and Chunar. The Bangash nawab directed the *faujdar* to eject the officials of Safdar Jang from these districts.³ Balwant Singh who was then at Jaunpur opened negotiations with Sahib Zaman Khan, who did not at first feel strong enough to resist the raja (Balwant Singh) or to eject him. The *faujdar* left Jaunpur and collected an army of 1,700 horse and 10,000 foot at Akbarpur (32 km. south-east of Faizabad), and then proceeded to attack Jaunpur. The fort of Jaunpur was stormed after a six hours' assault and Sahib Zaman Khan, having deputed his officials to take charge of the district, proceeded to Nizamabad⁴ (in Azamgarh district). Balwant Singh then took up his position at Mariahu (in this district) and, at the same time, sent envoys to Ahmad Khan Bangash at Allahabad, where he subsequently went in person. He secured from Ahmad Khan Bangash the right to retain half of his territory, and returned to Mariahu. At this time Safdar Jang was advancing eastwards, causing Ahmad Khan Bangash to abandon Allahabad; and consequently Balwant Singh ordered Sahib Zaman Khan to abandon his newly acquired possessions including Jaunpur. The latter refused, and marched on Jaunpur. The two armies met at Saidanpur without resorting to actual fight as Balwant Singh's Afghan commanders refused to fight their kinsmen. Balwant Singh, therefore, withdrew and allowed Sahib

1. *Ibid.*

2. Nevill, H. R. : *Jaunpur : A Gazetteer* (Allahabad, 1908), p. 175; Srivastava, A. L., *op. cit.*, p. 203

3. Srivastava, A. L., *op. cit.*, pp. 179-180; Nevill, H. R., *op. cit.*, p. 175

4. Srivastava, A. L., *op. cit.*, p. 180; Nevill, H. R., *op. cit.*, pp. 175-176; Ahmad, Saiyid Iqbal, *op. cit.*, p. 221

Zaman Khan to leave the field. Balwant Singh instigated a mutiny among the troops of Sahib Zaman Khan who fled to Azamgarh.¹ Safdar Jang soon afterwards came in person to punish Balwant Singh for his behaviour, and marched to Jaunpur; but Balwant Singh retired to Mirzapur hills and thence opened negotiations, with the result that, in 1752, he was pardoned and confirmed in his estate, on condition of paying an additional two lakhs of rupees.² Balwant Singh's position was thus secured, and he was free to proceed against his former enemies. In 1757 he sent a force to subdue Himmat Bahadur of Corwara (a *pargana* in tahsil Machhlisahr), who retired to his mud fort of Parari on the bank of river Sai, but the fort was stormed and plundered. Himmat Bahadur managed to escape but his son, Sukhraman Singh, was taken prisoner and sent to Gangapur (in Varanasi), where he died in captivity.³ Balwant Singh then came to Machhlisahr and, finding Himmat Bahadur still at large with a considerable force, made peace with him.⁴ Balwant Singh next proceeded against Sheikh Qabul Muhammad of Machhlisahr, who, fearing Balwant Singh's vengeance, shut himself up in his fort but allowed himself to be deceived by false promises of security and came to Balwant Singh's camp, where he was treacherously captured and kept in confinement at Gangapur where he died.⁵

Balwant Singh was the best administrator that the people of this region had known in the eighteenth century although he had to face many difficulties consequent to strained relations existing between him and nawab Shuja-ud-daula, the son and successor of Safdar Jang.

Balwant Singh strengthened himself by crushing all the powerful zamindars and taking their estates under his own management through deputies. This was in many cases effected only after severe fighting, an instance of which was afforded by Khushal Singh, a zamindar of Ungli (in tahsil Shahganj) who raised the standard of revolt which Balwant Singh proceeded to crush in person in 1763. The insurgents were defeated and took refuge in the fort of Chaleli, where they offered successful resistance for a long time. On the arrival of reinforcements and heavy artillery from Jaunpur the garrison evacuated the place, which was razed to the ground.⁶

1. Nevill, H. R., *op. cit.*, p. 176; Ahmad, Saiyid Iqbal, *op. cit.*, pp. 220-221

2. Ahmad, Saiyid Iqbal, *op. cit.*, pp. 221-222; Nevill, H. R., *op. cit.*, p. 176; Srivastava, A. L., *op. cit.*, p. 204; *Balwantnagarh* by Khair-ud-din Muhammad (English translation by Curwen; Allahabad, 1875), p. 3

3. Hewett, J. P., *op. cit.*, pp. 93-94; Nevill, H. R., *op. cit.*, p. 176; Ahmad, Saiyid Iqbal, *op. cit.*, p. 222

4. Nevill, H. R., *op. cit.*, p. 176; Ahmad, Saiyid Iqbal, *op. cit.*, p. 222

5. Ahmad, Saiyid Iqbal, *op. cit.*, p. 223; Nevill, H. R., *op. cit.*, p. 176

6. Nevill, H. R., *op. cit.*, p. 177; Ahmad, Saiyid Iqbal, *op. cit.*, pp. 223-224

In spite of his unwillingness, Balwant Singh was compelled to join Shuja-ud-daula, emperor Shah Alam and Mir Kasim against the English at the battle of Buxar in 1764. Though he supplied 2,000 horse and 5,000 foot, his lukewarm attitude led Shuja-ud-daula to stop him from taking an active part in the battle. Balwant Singh hastily retreated from the battle of Buxar and made peace with the British. After the battle Jaunpur and the rest of the Varanasi province was ceded to the East India Company and Marriot was appointed Resident but the proceedings were quashed by the court of directors in England and the old arrangement continued.¹

Shuja-ud-daula, however, prepared to have another trial of strength with the English.² Accordingly in January, 1765, he felt his heavy baggage and artillery near Jaunpur, and marching towards Varanasi, arrived near the British camp.³ On January 18, Major Fletcher attacked the nawab and put his forces to flight.⁴ Somewhere south of the town of Jaunpur, Shuja-ud-daula arranged his soldiers in battle order but as Fletcher with his superior troops appeared in front, Shuja-ud-daula with his European commander, Samru, retreated near a bridge on the Gomati in the vicinity of Jaunpur. There the nawab was almost overtaken by some English troops who fired at his small escort, but Samru was able to save him, and the two fled towards Faizabad.⁵ The English army quickly marched to Jaunpur and took possession of the fort on January 20, 1765 after a feeble resistance made by Shuja-ud-daula's musketry.⁶ Fletcher wrote on January 21, 1765 that "I am now in possession of Jaunpur, where I shall leave a garrison when I quit it. The bridge over the Gumpty (Gomati) here is the finest in *Indostan*, and the city I am told larger than Benares."⁷

The British placed Balwant Singh as in charge of Varanasi but soon afterwards he fell sick and the province fell into confusion. The ejected zamindars considered it a favourable opportunity for recovering their lost rights. Faujdar Khan of Machhlishahr seized the fort of that place, and defeated and killed Budh Singh of Mungra Badshahpur (in tahsil Machhlishahr) and his brother, Bishun Singh, who were attempting to rescue the place from the insurgents; but Dhan Singh, then in charge of Garwara, attacked and slew Faujdar Khan, the remnants of the revolt being easily quelled by Balwant Singh's officers.⁸

1. Nevill, H. R., *op. cit.*, p. 177

2. Srivastava, A. L. : *Shuja-ud-Daulah*, Vol. I (Agra, 1961), p. 236

3. *Ibid.*

4. *Ibid.*, p. 238

5. *Ibid.*, p. 239

6. *Ibid.*, p. 240

7. *Ibid.*

8. Ahmad, Saiyid Iqbal, *op. cit.*, p. 224; Nevill, H. R., *op. cit.*, p. 177

Balwant Singh died on August 23, 1770 and his estate was bestowed on his son, Chait Singh, who obtained recognition from the nawab but with an excessively enhanced revenue demand: the agreement with Shuja-ud-daula was effected at Jaunpur and the fort was retained by the nawab.¹

In 1775, Shuja-ud-daula died and was succeeded by Asaf-ud-daula. On May 21 of that year the treaty of Lucknow was signed between him and the East India Company by which the nawab agreed to cede to it in perpetuity the sovereignty of all the districts dependent on Chait Singh together with the land cesses and water duties.² In the following year, on April 15, Chait Singh was granted a sanad confirming him in the zamindari of the province, and making over to him the civil, criminal and police jurisdiction of Jaunpur and Varanasi.³ The fort of Jaunpur which had hitherto remained with the Avadh government, was given to Chait Singh.⁴ In 1776 a communal riot broke out in the town of Jaunpur between the Hindus and Muslims. An attempt was made to calm the populace and a large number of people went to Varanasi to seek the intervention of the British Resident, who referred the matter to Chait Singh. The latter sent an officer to enquire into the affair, with the result that the ring-leaders were vined; but trouble again erupted owing to the fact that a considerable force had been sent into the district to coerce the rebellious zamindars of Badlapur, and a rumour spread that the force was to favour one community. Therefore, fresh representations were made to Chait Singh, who directed the *faujdar*s of Jaunpur, Mariahu and Machhlishahr to use such force as might prove necessary to quell the disturbance. The situation could not be brought under control in spite of the use of heavy force. The *faujdar* of Jaunpur, totally unable to cope with disorder, fled to Varanasi, and Chait Singh sent the raja of Manda with his whole army to Jaunpur, with orders to stop the disturbance by any means he chose. The arrival of the troops quietened the atmosphere and peace was established with the expulsion of the ring leaders.⁵

In 1781, Chait Singh was deposed by the British. His successor, Mahip Narain Singh (Balwant Singh's young grandson) was a nonentity as the actual administration had passed on into the British hand.⁶ Mahip Narain Singh paid enhanced revenues to the British at the expense of his people.

1. Nevill, H. R., *op. cit.*, p. 177

2. Aitchison, C. U. : *A Collection of Treaties, Engagements and Sanads relating to India and the neighbouring countries*, Vol. II, (Calcutta), p. 76

3. Narain, V. A. : *Jonathan Duncan and Varanasi*, (Calcutta, 1959), p. 29; Salletore, G.N. : *Selections from English Records—Benares Affairs (1811—1858)*, Vol. II, (Allahabad, 1959), p. 39

4. Fuhrer, A. and Burgess, J. (Ed) : *The Sharqi Architecture of Jaunpur; with short notes on Zafarabad, Sahet-Mahet and other places in the North-Western Provinces and Oudh*, (Varanasi, 1971), p. 21

5. Hewett, J. P., *op. cit.*, pp. 94-95

6. Narain, V. A., *op. cit.*, pp. 31-32

Actually the British had shorn the new raja of his powers, though he continued to rule. This dual system had brought degeneration and corruption into the administration.¹

Such was the condition of this region when Jonathan Duncan was appointed Resident of Varanasi by Cornwallis in July 1787. Duncan visited Jaunpur in March 1788. He wrote favourably of the place and lamented the decay of the town, which was at one time "the seat and resort of Muhammadan science and the residence of many of their learned men, in so much that it was known by the appellation of Shiraz of India."² He introduced certain reforms and appointed Mufti Karimullah as the first judge of Jaunpur on a salary of Rs 450 a month and gave the old fort Chihal-satun for his kachahri.³ The authority for the maintenance of law and order in the town of Jaunpur was vested in the judge, who had to perform the duties of a magistrate.⁴ At this time the entire district of Jaunpur was farmed out to Kalb Ali Beg who managed it in a very oppressive manner.⁵ He was unable to realise revenue from most of the subrenters and cultivators. When Duncan made a tour of these parts accompanied by Mahip Narain Singh from January 18 to April 19, 1788, the former was informed by Kalb Ali Beg of a severe loss which he (Kalb Ali Beg) had sustained from a hailstorm in Jaunpur, and prayed for a remission of revenue. Mahip Narain Singh was, however, not inclined to grant a remission of more than Rs 30,000. Duncan did not interfere and left Mahip Narain Singh to deal with him. In April, 1788, Neave, the Assistant Resident, was deputed by Duncan to Jaunpur with instructions to realise all outstanding balances due from the subrenters and cultivators and to ascertain whether the whole of the amount realised by Kalb Ali Beg had been paid by him. He was also directed to keep a close watch on Kalb Ali Beg as the latter was contemplating to flight. Neave remained in Jaunpur until the middle of August and realised a sum of Rs. 2 lakhs with the help of Sheolal Dubey.⁶ The *mahals* of Jaunpur and Bhuli were now settled directly with Sheolal Dubey, who had already gained some experience in revenue matters. He was equally helpful in winning over the two refractory talukdars of Singramau and Badlapur to the British. Sheolal encountered many difficulties. His first quarrel was with the *qanungos* (revenue officers in charge of pargana), who endeavoured to recover a number of villages that for a long period had been directly subordinate to Jaunpur.⁷ In 1789, he came into conflict with Audhan Singh,

1. *Ibid.*, pp. 41—47

2. Fuhrer, A. and Burgess, J., *op. cit.*, p. 21

3. Narain, V. A., *op. cit.*, p. 148; Kairuddin, Muhammad: *History of Jaunpur* (English translation by Poyson; Calcutta, 1878), p. 42

4. Narain, V. A., *op. cit.*, p. 161

5. *Ibid.*, p. 47

6. *Ibid.*, p. 64

7. Nevill, H. R., *op. cit.*, pp. 95-96

the zamindar of Badlapur, and imprisoned him for contumacy; but subsequently released him. Audhan Singh immediately became an outlaw, and associated himself with his kinsman, Zalim Singh, the Rajkumar chieftain, who then held the Bhainsauli and Barsara talukas in this district and refused to pay the revenue demanded from him. On being pressed, Zalim Singh began to ravage Ungli.¹ Sheolal Dubey complained to Duncan against Zalim Singh's conduct. Duncan was at first unwilling to employ a military force against him till all other expedients had failed.² Meanwhile, Zalim Singh, arrived at Jaunpur with an army of several thousands of his followers. One Gurudut Singh took advantage of his presence and attacked the house of a kinsman against whom he had a grudge. He razed the house to the ground and a number of inmates perished in the flames. After this, he probably took refuge with Zalim Singh or fled towards Avadh.³ Duncan did not tolerate this lawlessness in Jaunpur. He sent a force against Zalim Singh and forced him to retire from Jaunpur and to enter into an agreement to pay the revenue of his talukas.⁴

Duncan took the lease of Bhuli from Sheolal Dubey, who in exchange received the *mahal* of Mungra; at the Settlement of 1789 he was allowed to engage for the large estates of Ungli, Haveli, Rari, Zafarabad, Qariat Dost, Qariat Mendha and Singramau, at a revenue of about Rs 3,64,000.⁵ Sheolal Dubey thus became *amil* of Jaunpur. Badlapur was then held by Saltanat Singh, a Bisen chieftain of considerable power. He never paid his demand readily, and in 1793 the revenue had to be realized from his sureties. Saltanat Singh fled to the Avadh jungles and began to plunder the neighbouring lands of Jaunpur. A truce was effected but in 1796 he again rebelled and in December of that year a reward of Rs 10,000 was set upon his head. The next year Sheolal surprised and killed him at Shahabuddinpur, and obtained not only the reward but also the taluka of Badlapur together with the title of Raja Bahadur, from Shah Alam.⁶

Duncan took active interest in the improvement of agriculture and gave encouragement to its extension. He accepted the proposal of the *amil* of Jaunpur for bringing into cultivation the forest lands. It was proclaimed that cultivators of forest lands would be exempted from assessment for three years.⁷ He abolished the practice of female infanticide then prevalent among the Raghuvansi Rajputs of Chandwak taluka and pargana Mungra⁸ in this district.

1. *Ibid.*, p. 96

2. Narain, V. A., *op. cit.*, p. 165

3. *Ibid.*

4. *Ibid.*

5. Nevill, H. R., *op. cit.*, p. 96

6. *Ibid.*

7. Narain, V. A., *op. cit.*, pp. 81-82

8. *Ibid.*, p. 177

After the declaration of the Permanent Settlement in 1795 the history of Jaunpur is merely a record of administrative matters, of which the most important was the formation of the Jaunpur district in 1818. Nothing worthy of mention occurred till the outbreak of freedom struggle of 1857.

At the time of the outbreak of the struggle. Fane was magistrate and Cuppage was joint magistrate of Jaunpur. Many British people had settled down there as indigo planters. A Sikh regiment was posted to guard the treasury under the command of Lt. Mara. When rumours of the outbreak of freedom struggle in other districts reached Jaunpur, in May 1857, it was believed by the British that the Sikhs would stand firm; but nevertheless it caused anxiety to most of the indigo planters, who abandoned their factories and came to the district headquarters.¹ Nothing happened till June 5, when the Sikhs received the news that the Sikh regiment at Varanasi had been fired upon by the British, and they (the Sikhs) rose in revolt. They first shot dead their commanding officer, Mara and then Cuppage met the same fate as he was proceeding to the jail side.² The Sikhs next rushed to the treasury, plundered it and forced the Europeans who had collected at the kutchery to give up their arms and to fly. The Britishers took refuge at Kirakat in the house of Rai Hingan Lal. There they were besieged by the Raghuvansi Rajputs of Dobhi but the besieged ones managed to escape to the Pasewa factory, and on June 9, were brought in safety to Varanasi by a party of volunteers.³ The Sikhs hurriedly left Jaunpur for Lucknow and soon a general insurrection followed. The zamindars were thoroughly disaffected and in many cases they were near relations of the discontented talukdars of Avadh. In this upsurge, government offices were gutted by the mob in which even old women and boys joined. In the interior of the district not a semblance of British authority remained. The dispossessed landholders turned out their pro-British rivals and joined hands with the rebels to fight the British.⁴

Magistrate Fane appointing Raja Sheo Ghulam Dubey to be in charge of the district left for Varanasi,⁵ but the raja failed to impose his authority on the people and maintain law and order. The Raghuvansi Rajputs of Dobhi not only threatened the British authority in tahsil Kirakat but invaded the adjacent district. A combined force of European and Indian cavalry was led against them by Chapman from Varanasi at the end of

1. Nevill, H. R., *op. cit.*, p. 180

2. Rizvi, S. A. A. (Ed.) : *Freedom Struggle in Uttar Pradesh*, Vol. IV. (Lucknow, 1959), p. 23

3. *Ibid.*, Nevill, H. R., *op. cit.*, p. 181

4. Chaudhuri, S. B. : *Civil Rebellion in the Indian Mntines*, 1857—1859, (Calcutta, 1957), pp. 149-150

5. Rizvi, S. A. A., *op. cit.*, pp. 131—133

June, 1857. In the beginning they succeeded in dispersing the fighters for freedom who soon organised themselves and marched on Varanasi where they were defeated by Taylor. These fighters then returned to Jaunpur on July 17, and found the Gurkhas there. At that time F. M. Lind, with Jenkinson and Turner as his assistants, took over charge of the district. The police force was reorganised. Only the police-station of Jalalpur was held out during the outbreak by the British, but that at Kirakat had recently been re-established by Rai Hingan Lal. Though the British had considerably strengthened their force at police-stations, their authority was only nominal in any part of the district, and in the north and west the zamindars were in open revolt. Scarcely any of the great zamindars gave assistance to the British in the restoration of order.¹

On September 27, 1857, the British sent a strong force under Wroughton against Mubarakpur (in Azamgarh district), the stronghold of Iradat Jahan, who had proclaimed himself *naib nazim* of Jaunpur. His house had been fortified and he fired at the troops as they advanced. But he and Fazahat Jahan were captured and hanged.² The British next went to Adampur, the stronghold of Amar Singh who after resistance was killed. On October 5, Wroughton returned to Jaunpur, but the district was still in turmoil and the police-stations were subject to constant attacks. In a few days Wroughton was ordered to proceed to Allahabad, but was almost immediately recalled by Lind who had received news of the advance of Mehndi Hasan, the *nazim* of Sultanpur district. Wroughton reached Singra-
mau (in this district) on October 19. By that time Hasan Yar had invaded the district with 15,000 men. Randhir Singh, the Bais chieftain also gave some support to Hasan Yar at the outset but subsequently he (Randhir Singh) succumbed to British pressure. Nevertheless his men continued to co-operate with Hasan Yar and fought at Chanda where Hasan Yar was defeated.³ Hasan Yar proceeded further and joined by Mehndi Hasan, gave defeat after defeat to the attacking British forces.

Longden, the British commander arrived at Jaunpur on November 22, and proceeded to Singra-
mau; but the approach of Mehndi Hasan and Muzaffar Jahan with 16,000 trained troops compelled Longden to retire. The freedom fighters drove away the police force. On December 24, Kishan Narain, a pro-British in the district was attacked by Makh-dum Bakhsh the agent of Iradat Jahan, at Tighra (then headquarters of the erstwhile Khutahan tahsil). Kishan Narain fled to Jaunpur, and on January 2, 1858, Tighra and Khutahan were occupied by the freedom fighters. Two days later they attacked Badlapur but were dispersed by Mahesh Narain Singh, a chieftain of Raja Bazar, who had in the beginning

1. Hewett, J. P., *op. cit.*, p. 96

2. *Ibid.*, pp. 96-97

Ibid., p. 97

joined the struggle but subsequently supported the British.¹ Reinforcements had by this time come under Gen. Franks with 3,200 Gurkhas, and about 2,300 British troops and 20 guns. He operated in the area between Badlapur and Singramau. On February 21, 1858, Franks defeated the fighting sepoy at Chanda and two days later at Sultanpur.²

In March 1858, Kunwar Singh, the famous freedom fighter of Shahabad (in Bihar) marched towards Azamgarh and this caused anxiety to the British. Therefore, Edward Lugard was directed to march from Lucknow to Jaunpur. When he reached Tighra on April 11, his troops were attacked by a force of 3,000 under Ghulam Husain. In the ensuing fight the freedom fighters lost. The next day Lugard reached Didarganj and on 13th he arrived at Jaunpur, where he relieved the Gurkha garrison by three companies of the 37th foot. He then proceeded towards Azamgarh. Jaunpur was still tense. In May, 1858, Joshi Singh made a raid on Machhlisahr, but he was defeated by the combined attacks made on him from every side. Both in Mariahu, and in Badshahpur, the British forces had a really tough time but in the end the Indian forces under Sangram Singh and Drigpal Singh were defeated and the British re-established their authority in the district.

The history of Jaunpur for the next thirty years or so is most uneventful. It continued to be a district under a district magistrate and this period may be viewed as one of administrative consolidation and establishment of law and order on a firm basis. It was only when the Indian National Congress was formed in 1885 that Jaunpur had also some political excitement and nearly a decade later a meeting was held in Muhalla Urdu which was also attended by some government servants.

In 1905, the annual session of the Indian National Congress was held at Varanasi and was attended by some young men of Jaunpur. On return they conveyed the Congress message of the use of Swadeshi (Indian made goods) and the boycott of foreign made goods throughout the district with the result that although there was no political organisation in the district at that time, there was some sort of political consciousness which was further spread by the partition of Bengal in 1905. At the time the First World War started, one Mujtaba Husain, a noted revolutionary with vibrant nationalisation left Jaunpur for America to learn the art of preparing bombs. The British wanted to apprehend him and unfortunately someone persuaded him to return to India. He was betrayed by his friend, arrested and convicted. His death sentence was, however, commuted to transportation for life.³ In 1917, a branch of the Home Rule League

1. Nevill, H.R., *op. cit.*, p. 183

2. *Ibid.*, p. 184

3. Bhattacharjee, S. P. (Ed) : *Fighters for Freedom, Who's Who, Varanasi Division*,

4. (Published by Information Dept., U. P., Allahabad, 1964), p. 308

which was founded in 1916 by Annie Besant, started functioning in Jaunpur also. The news of indiscriminate firing on unarmed and peaceful gathering at Jallianwala Bagh in Amritsar (Punjab State) on April 13, 1919, had its impact on the patriotic young men of Jaunpur who established a branch of the Indian National Congress, enrolled volunteers and held protest meetings and demonstrations in the district.

In 1920, Mahatma Gandhi launched the famous Non-co-operation movement. His call for non-co-operation, the use of Swadeshi, Khadi and *charkha* (spinning wheel), and boycott of foreign goods, cloth, and government schools and colleges, picketing of liquor shops, had found encouraging response in Jaunpur also as in other parts of the State. The Aman Sabhas started by the government to undo the influence of the Congress entirely failed in their objectives and died a natural death. During this movement such nationalist leaders like Motilal Nehru, Smt. Sarojini Naidu, Jawaharlal Nehru, Madan Mohan Malaviya, Shaikat Ali and Mohammad Ali visited the district. They all addressed largely attended Congress meetings in Jaunpur.

The government, alarmed at the mass support for the movement, promulgated Section 144 of the Cr. P. C. in the district. The Non-co-operation movement, however, started by sending batches of volunteers to court arrest in defiance of the prohibitory orders. The number¹ of such arrests and convictions then was only 75 and would have shot up but Mahatma Gandhi suspended the Non-co-operation movement in 1922 after the Chauri Chaura incident (in Gorakhpur district) which involved loss of a few human lives. The movement had no doubt aroused the consciousness of the people against alien rule and gave them confidence and courage to fight the British.

In 1928, when the Simon Commission visited India, protest processions and demonstrations were organised in the district as elsewhere. Placards and banners with the words, "Simon go back" were displayed and black flags waved.

In October, 1929, Jaunpur was visited by Mahatma Gandhi. He was given a rousing reception by the people. He addressed a large audience there.

The Civil Disobedience movement was started in 1930 and the people of Jaunpur took an active part in it. British goods and government schools were boycotted, shops selling liquor were picketed and foreign cloth and clothes were burnt publicly, and Khadi became popular. As a protest against Mahatma Gandhi's arrest that year for defying the Salt Act

1. Jaunpur District Jail Records

agitation took the shape of protest meetings, processions and hartals. The Salt Act was violated in Jaunpur and contraband salt was manufactured.

The government, alarmed at the mass enthusiasm for the movement, resorted to respective measures to curb it. Meetings and processions were broken up by force and peaceful and unarmed demonstrators were subjected to lathi charges and wholesale arrests of not only Congress volunteers but even of those who remotely suspected of national sympathy.

In spite of these repressive measures, the people of the district kept up their non-violent struggle by courting arrests, organising political meetings and defying bans. They also hoisted the Congress flag in 1932 on the municipal board and district board buildings. The Civil Disobedience movement continued till 1934. In this connection about 72 persons were convicted and imprisoned in the district, and the total amount of fines imposed and realised from the people of the district amounted to Rs 1,370. In 1935, the golden jubilee of the Indian National Congress was also celebrated in Jaunpur with enthusiasm.

The district participated in the elections held under the Government of India Act, 1935. Two seats in the Provincial Legislative Assembly were allotted to the district and both were won by the Congress candidates. In 1937, the Congress ministry was formed in Uttar Pradesh. With the outbreak of the Second World War in 1939, the ministry resigned as the Congress decided not to co-operate with the government in the war effort.

In 1940-41 the campaign took the form of Individual Satyagraha and 3,000 volunteers were enrolled in the district to participate in the anti-war movement. About 157 people courted arrest in the district and were summarily tried and sentenced to imprisonment.

The Quit India movement was started in the district on August 10, 1942 when the news of the arrest of Mahatma Gandhi and other leaders on the previous day, reached Jaunpur. On August 11, the Congress leaders and the students took out processions in Jaunpur town and almost all the shopkeepers of the towns of the district observed hartal. The next day government offices and courts were picketed. At about noon a large crowd came to the collectorate to hoist the tri-colour flag on its building but it was dispersed by the police opening fire on the crowd.

On August 14, the movement in the district had assumed a militant form. The Sujanganj police-station (in tahsil Machhlisahar) was burnt down and the armoury was captured by the mob. Telegraph wires at Shahganj, Sarai Khwaia and Jalalganj were cut and railway stations of Mariahu, Bilwai, Badshahpur and Dobhi were damaged. Roads and culverts at several places were dismantled. A scuffle ensued between the police and the people at Dhania Mau on the Jaunpur-Singramau road as

a result of which 2 students of Singramau high school were shot dead by the police. A memorial stands on the spot in memory of the two martyrs. On August 15, 1942 the administration of the district was handed over to the military under Nethersole. The military combed every corner of the district to hunt revolutionaries and in this connection opened fire in Machhlisahar and Unchaura, as a result of which at least 11 persons were killed and 17 wounded. About 196 persons including Hargovind Singh, Deep Narain Verma, Majtaba Husain and other prominent local leaders were arrested and sent to jail. Ramanand and Raghurai, the two arrested leaders were subjected to third degree methods. Tied in a rope they were paraded in village Agrauna and later tied to a tree and shot dead on August 23, 1942. The public was so much terrorised that none dared to approach the dead bodies and for three days they were left hanging from the tree.¹

The Second World War ended in 1945 and, by this time, the British government had realised that it could no longer keep India under its domination, and finally agreed to hand over power to India which became independent on August 15, 1947. Jaunpur celebrated the event with befitting glee and rejoicing in every home. National flag was hoisted on the collectorate building and also on almost all private and government buildings.

On hearing the news of the assassination of Mahatma Gandhi (on January 30, 1948), the whole district went into mourning, the markets and offices were closed and several processions were taken out and meetings held to mourn the tragic and irreparable loss of the Father of the Nation.

The nation always venerated those who had participated in the struggle. In 1973, on the occasion of celebration of Silver Jubilee year of Independence, 214 persons of the district who had actively taken part in India's freedom struggle or their dependents were favoured with *tamra patra* (copper plates) placing on record the services rendered by them or their forebears.

Bhattacharjee, S. P. (Ed.) : *Fighters for Freedom, Who's Who, Varanasi Division*, (Allahabad, 1969), p. 323

CHAPTER III PEOPLE

POPULATION

According to the census of 1971 there were 20,05,434 persons in the district. The males numbered 9,97,010 and females 10,08,424 giving a sex ratio of 1,011 females per 1,000 males. According to the central statistical organisation it had an area of 4,040 sq. km. The density of population of the district was 496 persons (rural 471 and urban 3,431) per sq. km. as against the State average of 300 persons. Among other districts of the State Jaunpur occupied 46 and 15 position in respect of area and population respectively.

The following statement gives an account of the area and population in 1971 according to tahsils which are conterminous with subdivisions :

District/tahsil	Area in sq. km.	Male	Female	Total
District total	4,040	9,97,010	10,08,424	20,05,434
Shahganj tahsil	914	2,15,179	2,12,404	4,27,583
Machhlishahr tahsil	927.2	1,83,227	1,84,826	3,68,163
Jaunpur tahsil	729.1	2,38,772	2,31,150	4,69,922
Mariahu tahsil	827.5	1,91,479	2,01,586	3,93,065
Kirakat tahsil	630.1	1,68,353	1,78,345	3,46,701

Some more details regarding area and population of the district in 1961 and 1971 are given in Statement I at the end of the chapter.

Growth of Population

The earliest attempt to ascertain the population of the district was made in 1847. It was not only incomplete but admittedly inaccurate, being on estimates sent in by revenue and police officers at various periods during the preceding eight years. It gave a total of 7,98,508 persons, without distinction of sex, creed or race, and was obtained apparently by counting the houses and taking an arbitrary number of occupants of each. In 1853 a regular census was taken, showing sex and religion, and distinguishing agriculturists from others. It recorded a population of 11,43,749 persons the average density being 287 to a sq. km., the rate ranged from 442 in pargana Zafarabad and 337 in pargana Jaunpur Haveli to 205 in Mungra. There were 3,042 inhabited towns and villages, of which 2,861 contained less than one thousand souls 182 between one and five thousand, and the three other were Jaunpur, Machhlishahr and Shahganj. A third census was taken in 1865, and it showed a distinct improvement in the method adopted, as it took into account caste, age and occupation also. The number of inhabitants showed a marked decline, but it is not clear if this was due to faulty

enumeration or to the actual decline. The total number of persons was 10,15,481, giving an average density of 254, the figure varying from 376 in the case of pargana Haveli to 198 Mungra, which remained the least thickly populated part of the district. The number of towns and village had increased to 3,369. Of these 3,229 contained less than one thousand inhabitants, 138 between one and five thousand, while Jaunpur and Machhlishahr alone had more than five thousand people. The next census was taken in 1872, the population was found to have increased, but only to a slight degree. The figures in this enumeration were probably more reliable than the earlier ones, owing to the improved organization of the census agency. The number of inhabitants was 10,25,961, giving an average density of 257 to a square mile, the highest rates being 425 in Jaunpur and 418 in Zafarabad, and the lowest 474 in Khapraha and 186 in Mongra. There was a large increase in the population in Khutahan tahsil (now Shahganj tahsil and both Mariahu and Kirakat showed an increased population than before. On the other hand, Jaunpur and Machhlishahr showed a decline in population presumably on account of its diminished area. The number of towns and villages was 3,221, those with less than one thousand inhabitants being 3,092 while 127 others had a population of five thousand, Machhlishahr and Jaunpur, as before, forming the remainder.

During the period that elapsed between this census and that of 1881, the district generally was in a prosperous condition, in spite of the scarcity of 1877-78 and the occurrence of several epidemics. The population increased rapidly, and in 1881 the total number rose to 12,09,663. The density consequently rose to an average of 299 per sq. km., the rate varying from 356 in Jaunpur tahsil to 263 in Machhlishahr. Probably the increase was largely due to greater accuracy in enumeration, as the gain in the case of females was double than that of males. On previous occasions the concealment of females was generally suspected, and their suspicion was certainly confirmed by the results of this census. There were at this time 3,120 towns and villages, of which four, Jaunpur, Machhlishahr, Shahganj and Badshahpur, contained more than five thousand inhabitants apiece, of the rest 190 had from one to five thousand and 2,926 under one thousand.

The census of 1891, showed that the increase had been maintained, though not at the same rate. In several years epidemics of small-pox and cholera had caused great mortality, while another factor was emigration, which had been going on rapidly as an inevitable result of the increased pressure on the land. The total number of inhabitants was 12,64,949 or 55,286 more than that of the previous enumeration. As before, females showed a more rapid rate of progression than males, though here too, the phenomenon was probably connected with migration. The density had risen to the remarkable average of 317 per sq. km. which exceeded only in Varanasi. The relative position of the various tahsils in this respect

remained unchanged, Jaunpur coming first with a density of 267 persons, followed by Kirakat with a density of 321, Khutahan with 299, Mariahu 298 and Machhlishahr 276. The number of towns and villages had risen to 3,191, of which 2,981 contained less than one thousand inhabitants and 209 had less than five thousand, while the larger five towns remained the same as before.

The next enumeration was done in 1901, and in the interval the district had suffered heavily from famine and a succession of bad seasons. The mortality, too, had been abnormally high, and the inducement to migrate was stronger than ever before. It was not therefore, surprising that a decrease should have been observed, and such indeed was the case not only in Jaunpur but throughout the eastern districts. The total was 12,02,920 or less by 62,029 than that of 1891 and 6.75 below that of 1881. Great as was the drop it was far surpassed in other districts, notably Azamgarh, Ghazipur and Mirzapur. The density fell to an average of 201 persons to a sq. km., which placed Jaunpur below Varanasi, Lucknow and Ballia. Of the five tahsils then Jaunpur headed the list with a mean rate of 271 Kirakat coming next with 390 and Mariahu with 297 while that of Khutahan (now Shahganj) was 290 and of Machhlishahr 263.

It is not possible to show accurately the extent to which the decline was due to emigration, but some idea can be obtained from census returns showing birth place. There was very little immigration into Jaunpur, for all the inhabitants in 1901 no fewer than 91.66 per cent were born in the district, 5.41 per cent hailed from contiguous districts and only 0.53 per cent came from more distant parts. This gives a proportion of 5.9 per cent of immigrants, as compared to 7.6 per cent for the decade ending in 1891. On this total there was no gain, the only immigrants were either women who came to the district from elsewhere due to their marriage, or else officials and Marwari and other traders, very few of whom settled permanently. On the other hand, of all the persons enumerated in India who gave Jaunpur as the district of their birth only 88.05 per cent were found here, 9.12 per cent residing in other parts of the province and 2.85 per cent elsewhere in India. The proportion of emigrants is thus 11.97 per cent, implying a very considerable loss. But this was not all, as between 1891 and 1901 no fewer than 7,814 persons who were registered emigrants went to places beyond India, such as Trinidad, Fiji, Natal, Mauritius and British Guiana. Such emigration had been going on for the last several years, but the increase was from 1872 to 1881 the total being 1,033.

In 1901 the population of the district was distributed among 3,195 towns and villages, of which 2,983 contained less than one thousand persons, 150 between one and two thousand, 23 between two and five thousand, and four over five thousand, these being Jaunpur, Machhlishahr, Shahganj and Badshahpur. In addition Mariahu, Kirakat and Zafarabad, with a population between three and four thousand, rated as towns. The total urban

population being 6.1 per cent of the whole, which was in the same proportion as those of districts Ghazipur and Azamgarh, but very much higher than in Sultanpur and Pratapgarh. The villages were very small, having an average population of 139 persons. This was the case throughout other eastern districts their extraordinary density of population and smaller subdivisions of holdings.

The decennial growth with variation in population during the period 1901—1971 is as follows :

Year	Persons	Males	Females	Decade variation	Percentage decade
1901	12,01,667	5,89,212	6,12,455	—	—
1911	11,55,244	5,75,461	5,79,783	- 46,423	- 3.86
1921	11,53,633	5,73,672	5,79,961	- 1,611	- 0.14
1931	12,34,365	6,12,000	6,22,365	+ 80,732	+ 7.00
1941	13,85,490	6,81,372	7,04,118	+ 1,51,125	+ 12.24
1951	15,15,043	7,48,671	7,66,372	+ 1,29,553	+ 9.35
1961	17,27,264	8,38,028	8,89,236	+ 2,12,221	+ 14.01
1971	20,05,434	9,97,010	10,08,424	+ 2,78,170	+ 16.10

Immigration and Emigration

Among the immigrants enumerated in 1961, in the district 91.8 per cent were born within the districts, 7.7 per cent in other districts of the State and 0.3 per cent in other parts of India. Among those from other countries 308 were from Pakistan, 61 from Burma, 55 from Nepal and four from all other countries. Most of the immigrants from Pakistan were displaced persons. The duration of residence of more than half (63.4 per cent) of the immigrants was over 10 years. From the rural areas the immigrants returned 93.8 per cent and the remaining 6.2 per cent from the urban ones. Among these immigrants 10.5 per cent were males and 89.5 per cent females. The large percentage of female migration being explained by marriage migration.

In the rural areas of the district 92.2 per cent were from within the district, 7.3 per cent in other parts of India. The corresponding figures for the urban areas was 85.0 per cent born within the district, 13.7 per cent in other districts of the State and 1.0 per cent in other parts of India. In the urban areas 0.3 per cent were born in other countries.

The largest number of immigrants were from Bihar and the lowest from Himachal Pradesh, the remaining being from Madhya Pradesh, Punjab, Rajasthan and Delhi.

Displaced Persons

After 1947 about 391 (males 204 and females 187) displaced persons particularly Hindus and Sikhs mostly from Pakistan came to this district and three from unstated districts. As per 1951 census records, 333 persons

came in 1947, 35 in 1948, 37 in 1949 and 8 in unknown years. Out of the refugees that came to this district 61 persons were granted a total loan of Rs 52,000 as advance for their trade. Between the years 1948-49 and 1954-55, three such refugees were doing business in tahsil Machhlishahr and one was trading in Mariahu. The remaining ones stayed and traded at Jaunpur. Some of them were allotted shops. In 1971, due to the floods all these persons were removed and rehabilitated in the shops built by the municipal board in Hoilandganj, Nakhas and Station road.

There is a proposal for building a refugee colony over a total area of 1.6 ha. in Jaunpur town.

Distribution between Urban and Rural Areas

In 1971 there were 76 towns and 3,402 villages in the district. Of the total villages 3,226 were inhabited and remaining 176 uninhabited. The extent of population in the inhabited villages in 1971 was as follows :

Range of population	No. of inhabited villages	Persons	Male	Female
Less than 200	808	83,722	41,734	41,988
200—499	1,033	3,53,048	1,74,865	1,78,183
500—999	864	6,13,883	3,02,531	3,11,352
1,000—1,999	426	5,72,728	2,82,005	2,90,723
2,000—4,999	95	2,57,491	1,29,412	1,28,079
Village with a population of 5,000 and above	—	—	—	—

In 1971, as many as 18,80,872 persons lived in the villages of which 1,841 were of small size each having less than 500 inhabitants, while medium size villages numbered 1,290 each with a population varying between 500 and 2,000. The remaining 95 villages were large areas, each with a population ranging between 2,000 and 5,000 :

Name of town with category	Tahsil	Area in sq. km.	Population		
			Person	Male	Female
Jaunpur M. B.	Jaunpur	25.25	80,737	43,412	37,325
Mungra Badshahpur M.B.	Machhlishahr	2.15	9,377	4,917	4,460
Kirakat T. A.	Kirakat	0.75	6,123	3,186	2,937
Machhlishahr T. A.	Machhlishahr	2.36	9,181	4,657	4,524
Mariahu T. A.	Mariahu	4.43	7,686	4,121	3,565
Jafarabad T. A.	Jaunpur	—	—	—	—
Shahganj N. A.	Shahganj	1.37	11,458	6,170	5,288

M. B. = Municipal Board
T. A. = Town Area
N. A. = Notified Area

Distribution according to Age-groups

The distribution of population in urban and rural areas under different age-groups in 1971 was as follows :

Age-group	District population			Rural population			Urban population		
	Persons	Male	Female	Persons	Male	Female	Persons	Male	Female
0—14	8,78,679	4,61,610	4,17,069	8,23,989	4,33,455	3,90,534	54,690	28,155	26,535
15—19	1,70,089	84,399	85,690	1,58,535	77,890	80,645	11,554	6,509	5,045
20—24	1,43,907	60,218	83,689	1,33,648	54,699	78,949	10,259	5,519	4,740
25—29	1,44,906	63,674	81,232	1,35,097	58,096	77,001	9,809	5,578	4,231
30—39	1,06,456	1,26,228	2,18,225	98,877	1,19,348	14,459	7,579	5,578	4,231
40—49	1,79,427	89,221	90,206	1,65,906	83,402	85,504	10,521	5,819	4,702
50—59	1,26,044	65,828	60,216	1,19,434	62,081	57,353	6,610	3,747	2,863
60 and above	1,29,377	65,561	63,816	1,22,722	62,009	60,713	6,655	3,552	3,130
Age not stated	321	43	278	316	38	278	5	5	—
Total	21,05,434	9,97,010	10,80,424	18,80,872	9,30,547	9,50,325	1,24,562	66,463	58,099

LANGUAGE

The common tongue of the people of the district is known as eastern Hindi, although there is a considerable diversity of speech in different parts of the district Jaunpur is the borderland between the Avadhi dialect of Avadh on the west and the Bhojpuri of the eastern districts. The Bhojpuri, a form of Bihari, which is the direct descendent of the old Prakrit of Magadha is generally spoken in the Kirakat tahsil, though in a somewhat less pronounced form than in Ghazipur and Azamgarh. In the western parts of the district pure Avadhi is spoken, resembling that of Sultanpur and Pratapgarh. The remaining people either speak Urdu or Hindustani, a form of western Hindi and Bengali etc.

The number of persons speaking different languages according to the census of 1971 is given in Statement II at the end of the Chapter.

Script

Devnagri script is used for Hindi and its allied branches such as Garhwali, Kumauni, etc., and that for Urdu is Persian. Other languages generally follow their own script.

RELIGION AND CASTE

The followers of different religions in the district, as in 1971 were as follows :

Religion	Persons	Male	Female
Hinduism	18,37,937	9,13,792	9,24,145
Islam	1,66,646	82,777	83,869
Christianity	119	54	65
Sikhism	390	212	178
Buddhism	329	165	164
Jainism	12	9	3
Religion not stated	1	1	—
Total	20,05,434	9,97,010	10,08,424

Principal Communities

In 1971, there were 91.65 per cent Hindus in the district against the State average of 83.76. The Muslims comprising 8.31 per cent and the remaining 0.04 per cent includes Sikhs, Buddhists, Christians, Jains and others.

Hindus—The pattern of society among the Hindus of the district, as elsewhere is based on the traditional four-fold caste system, the four principal castes being the Brahmana, the Kshatriya, the Vaish and the Sudra, each being subdivided into a number of subcastes. There are several other groups which have also acquired the status of independent castes, such as the Kayastha, Khatri, etc., which again are subdivided into subcastes.

The ancient division was mainly occupational but it gradually developed into a hereditary order. At present in the modern society, due to

the impact of progressive social economic forces, the old caste structure is crumbling, though slowly, but it has almost lost its rigidity. Hindus in Jaunpur present no peculiar feature. Generally it may be such that the conscious belief of the masses is in an ill-defined pantheism, and this assertion is strengthened by the extraordinary amount of superstition still prevalent among the people particularly in the rural areas. The influence of the people of Varanasi and the worship of Siva is undoubtedly strong. Jaunpur, however, was remarkable for those who profess to be the worshippers of Pundhon pir, a cult which is very popular in all the eastern districts of the State especially among the weaker sections of the society. It is also followed by many Muslims, as the name itself implies, the worship of these saints is of Muslim origin, though it has also been accepted to some extent by the Hindus. The composition of the Hindus of the district exhibit remarkable diversity. It may however be said that the Hindus of this district belong more or less to the same castes, which inhabit most of the eastern districts of the State.

The Brahmanas have a special significance in the town. The rajas of Jaunpur who were the principal landholders prior to the abolition of zamindari were Brahmanas others generally following their priestly vocation, and some have gone in for their learned professions and also in business. The prominent subcastes of the Brahmanas in the district are Saryupari Gaur and Kanyakubja.

The real interest of the Rajputs lies not so much in the caste as a whole as in the component septs or clans. They are extremely numerous, but a few stand out prominently. The strongest of all the clans are the Ragubansis who claim descent from the ancient kings of Avadhya, but their early history is purely traditional. One outstanding name is that of Doman Deo of Chandraoti, in Varanasi district and many of Ragubansis trace their descent to one or the other of his sons. They are said to have expelled the aboriginal tribes from Chandwāk and their neighbourhood, and one of their chief settlement was at Dhobhi.

The Bais are distributed all over the district, but are the strongest in the Shahganj and Jaunpur tahsils. Their origin is unknown, and in spite of vague tradition they seem to have no connection with the more distinguished Bais of the other districts (south-west). It is doubtful whether, as they say, they displaced the Bhars or whether they are of aboriginal extraction, as is almost certainly the case with most of the Bais in the eastern districts.

The Drigbansis or Durgabansis, though perhaps the most important sept in the district, they are a branch of the Dikhit tribe, and their traditions connect them with the Dikhits of Unnao and the Bilkharis of Pratapgarh now represented by the taluqdars of Umri and Antu. The other

sub castes being Dikhits, the Nandwaks who are said to be Kachhwahas or else Bars by descent. The Bachgotis are akin to the many families of Sultanpur and Pratapgarh from the same stock come the Rajkumars. Of the remaining class we have the Panwars, the Chandels, the Bisens, the Baghels, the Gautams, the Gaharwars, the Chauhans, the Sombansis, the Nikumbhs, the Surajbansis, the Kachhwahas, the Sengars, Solankis and Pundirs.

The Vaishs are generally traders and businessmen. With the spread of education they have entered into other professions (law, medicine, teaching, etc.) and into various types of service. There are many subdivisions of this caste, the important being the Banias, their chief subdivision are the Agraharis others Kandus, Umars, Kasaundhans, Barnawals, Kesarwanis, Kaulupuris, Agrawals and Rauniars.

The Shudra belong to the Scheduled Castes and some castes included in the Other Backward Classes as well. Large numbers of them are still socially, economically and educationally backward. They receive special concessions from the government for their uplift.

In 1971, the number of persons belonging to Scheduled Castes was 4,20,638 forming nearly 21.0 per cent of the district population. They are found in every tahsil of the district and comprise of the general labouring population. The number of persons belonging to the Scheduled Tribes was 10.

The Chamars form the majority of this group, they generally style themselves as Jaiswars.

The Ahirs are spread throughout the district, though their traditional occupation is that of cattle-rearing and pasturing but they also go in for other occupations. The great majority of them belong to the Gwalbans and Dhindnors subdivision.

The Koeris are the great market gardening caste, taking the place of the Kachhis and Mauraos of other parts. There are several subdivisions of Koeris, but the majority describe themselves as Kanaujias.

The Kurmis come next they belong mostly to the subcaste known as Patariha. They take a very high place among the agriculturists of the district.

Little need be said of the remaining castes beyond a bare enumeration of the principal ones. These comprise of Lohars, Kewats, Pasts, Kahars, Bhars, Kumhars, Gadariyas.

Others castes being Lurias, Dhobis, Nais, Mallahas, Kalwars, Bharbhujas, Sonars, Bhuinhars, Barais, Halwais, Musahars, Dharkars, Doms, Khatiks, Bhats, Barhais, Malis, Faqirs of various denominations, Baris and Binds.

The following statement gives the tahsilwise number of persons belonging to the Scheduled Castes in 1971 in the district :

Tahsil	Persons	Males	Females
Shahganj	89,943	44,049	45,894
Machhlisahar	76,560	37,006	39,554
Jaunpur	88,301	43,106	45,195
Mariahu	77,069	36,364	40,705
Kirakat	88,765	42,449	46,316
Total	4,20,638	2,02,974	2,17,664

Muslims—Among the Muslims the majority belong exclusively to the Sunni sect a very small per cent being Shias and the remainder followers of minor sects, in most cases named after some local saint.

The Muslims of the district are drawn from many different castes and tribes but the foremost place is taken by the Julahas nearly one-third of them residing in Machhlisahar tahsil. They are found in strength throughout the district, though in Jaunpur and Shahganj they are surpassed by the Sheikhs. The Julahas are weavers by profession and a great number still follow their ancestral calling, either working on handlooms or resorting to the factories and other centres of the trade. The decline in the sale of country cloth, has, however, driven many of the Julahas to adopt other means of subsistence. Closely allied to them are the Behnas or Dhuras whose trade is that of cotton-carding. They, too, are found everywhere though they are comparatively scarce in the Machhlisahar tahsil.

The Sheikhs occupy the first place numerically in Jaunpur tahsil, but elsewhere they occur in no great strength. Among them are several families of note, in some cases of great antiquity, and as a class they rank of high among the landed proprietors of the district. The Sheikhs claim descent from one or other of the early founders of Islam, but in the majority of instances their ancestors were of this country and the selection of the clan or tribe was determined merely by that of the person, generally *Qazi* or *Mufti*, through whom their conversion was effected. The Sheikhs of Jaunpur include members of many different subdivisions, among which three stand out prominently. The first are the Siddiquis, nominally descendants of Abubakar, then come the Qureshis and after them the Ansaris. Other clans include Faruqis and Usmanis, who are scattered over the district and are of less importance.

The Pathans, like the Sheikhs, claim for themselves great antiquity of descent, usually stating that their forefathers were in the service of the Sharqi Sultans. They, too, are drawn from a great variety of clans, though frequently the name is more or less fanciful they are Ghoris, the Ghoris of

Malwi, one of five, style themselves Chobdar Shahi, on the ground that their ancestors were mace-bearers to the Jaunpur kings. Next come the Yusufzais the rest being the Lodis, Ghilzais and Afridis, Dilazaks, Muhammadzais, Rohillas, Ghaznavi Pathans and the Haiderkhels.

The Saiyids belong principally to the Rizvi, Husaini and Zaidi subdivisions, though several others are fairly well-represented, such as the Kazmi Jafri, Ulwi, Uskari and Hashmi.

The converted Rajputs are of little note and are descendants from converts of several different septs, Chiefly Chauhans, Bachgotis, Bais, Gautams, Sikarwars and Gahlots. Dafalis who are beggars and musicians by profession occupy an inferior position in the social scale and their religion is a strange mixture of Islam and local superstition, particularly the cult of the Panchon Pir.

The remaining Muslim castes are Qassabs, Bhangis, Churihars, Dhobis, Kunjras, Bhats, Ghosis, Mughals, Iraqis or Rankis and Kalwars.

Christians—There were 119 Christians in 1971, males and females being evenly divided. Generally they belong to the Roman Catholic and Protestants sects.

Sikhs—The Sikhs numbered 390 in 1971. Strength of Jains and Buddhists is nominal their number being 329 and 12 respectively.

Religious Belief and Practices

Hinduism—The Hindu religion is a conglomeration of varied creeds and doctrines. It includes (within its portals) monotheists, polytheists and pantheists. In other words among the Hindus are to be found the worshippers of Siva, Vishnu (or any of his *avatars*), *sakti* (in her different forms). Hanuman, Ganesh, etc. spirits trees, rocks streams, *nagas* (snake) and tutelary village and other lesser deities are other objects of worship particularly for the illiterate and backward sections of the people. Thus, from the crudest forms of spiritual realisation of the ultimate reality, the Hindu religion touches the entire gamut of religious experience. The practice of taking a holy dip in rivers is also common in the district as elsewhere. Temples dedicated to various deities are normal centres of religious congregation and worship. Some people have a separate place for *puja* (place of worship in their house). Many orthodox persons regularly perform morning and evening prayers (*sandhya*). Some people also make oblations to fire at *yajnas* (sacrifice) held occasionally. Fasts are also observed on various week days or according to dates of the lunar months and on important festivals like Nav Durga, Rama Navami, Janamastami, Sivratri, etc. *Kathas* or religious discourses and recitations from sacred books like the Gita, Srimad-Bhagwat, Puranas, *Ramayana* and *Ramcharitmanasa*, *Kirtans* (collective singing of devotional hymns) are at times privately or publicly arranged. The illiterate

and more backward sections of the community also indulge in various superstitions and the propitiation of ghosts, spirits etc.

Muslim—This is essentially a monotheistic religion. The Muslims believe in one God and that Muhammad is his prophet. It enjoins five duties upon its followers—the recitation of the Kalma (an expression of faith in God and the prophet Muhammad); the saying of *namaz* (prayers) five times a day, said individually or collectively preferably in a mosque; *roza* (fasting in the month of Ramadan), *hajj* to Mecca; *zakat* (contribution in cash or kind for charitable purposes).

Many of the Muslims here, particularly those who are illiterate and backward have faith in a number of *pirs* (saints) specially in the Panchon Pir (five saints) and hold *urs* at their tombs.

Their holy book is the *Quran*, and one who memorises and recites it is called a *hafiz*.

The Muslims try to offer *namaz* regularly but are more particular about the *namaz* of Friday. On the festival of Id-ul-Fitr and Id-uz-Zuha, they offer *namaz* collectively at Idgahs. The sacrifice of sheep or goats is also a common feature on the occasion of Id-uz-Zuha (Bakrid). The Milad celebrations commemorate the birth of prophet in the month of Rabi-ul-awwal. It is arranged with greater rejoicings, the houses are illuminated and religious discourses highlighting the teaching of Islam are made.

Sikhism—This is a monotheistic religion, which shows idolatry and there is no distinction of caste among its followers. Those who are strict adherent of the religion carry out the injunction of wearing on their person, particularly in the case of men, five objects, a *kanghi* (comb), a *kara* (iron bangle), a *kripan* (dagger), *kachha* (shorts), and prohibits the cutting of the *kesh* (hair). The Sikhs attend congregational prayers in the *gurdwaras* (place of Sikh worship) and celebrate the birth anniversaries of their gurus when their holy book, the *Granth Sahib*, is taken out in procession. They celebrate the birth anniversaries of their gurus.

Christianity—The Christians believe in one God and that Jesus Christ is his son and is the saviour of mankind. The *Bible* is their holy book and congregational prayers are performed in Churches.

Jain—The Jains are the followers of the path of liberation shown by Jain Tirthankaras (the conquerors and annihilators of the *karmic* forces). The *tri-ratna* (three gems) — right faith, right knowledge and right conduct — constitute the path of *moksha* (liberation).

Buddhist—The main tenet of Buddhism is that while there is woe in the world, the eight-fold middle path of righteousness based on Satya Vishwas (right belief), Satya Bhasan (right speech), Satya Dhan (right recollection), Satya Nirvah (right living), Satya Prayatna (right effort),

Satya Bhava (right rapture), leads to the end of sorrow and to the attainment of peace, enlightenment and nirvana.

Manners and Customs

Each caste and community in the district has its own peculiar manner and customs, though the external pattern of life of all communities is becoming almost uniform under the socio-economic stress of modern living. From birth to death, there is a prescribed ceremony for every important occasion in a person's life. Some of the ceremonies which are prevalent among the Hindus are *namkarana* (christening), *vidyarambha* (commencement of reading and writing), *upnayana* (initiation ceremony), *shradha* (offerings made for the benefit of ancestors). *Namkarana* or the christening ceremony is celebrated generally within a month of the child's birth, followed by *annaprasana* (first feeding of the child with *khir* made of rice, milk and sugar) takes place nearly four months afterwards. *Vidyarambha* or initiation into the letters of the alphabet is gone through in third or fifth year of the child. *Upnayana* ceremony common among the Brahmanas, is the investiture of the boy with the sacred thread. *Saradha* is the annual ceremony of making offerings to the departed souls of fore fathers.

Some of the important ceremonies of Muslims are *akika* (a sacrifice which is divided into two parts), namely, the shaving of the child's head and the killing of one or two goats, *bismillah* which consists of taking the name of God, *khatna* (circumcision), *nikah* (marriage) and death ceremony.

Funeral Ceremonies

The funeral ceremonies among all castes and communities are more or less uniform throughout the State except that the Hindus including Jains and Sikhs, cremate their dead while others bury them with some minor local variations.

Inter-caste Relations

As in other parts of the country inter-caste relations were very rigid nearly a generation ago. The members of different castes and sub-castes lived in water-tight compartments and inter-caste dining and marriage were tabooed and looked down upon. The picture has greatly changed especially in the post-independence period. The dominant factor which controls the relations between castes is the distinction between *savarnas* (high caste Hindus) and *avarnas* (low caste Hindus). The Brahmanas and the Kshatriyas are at the apex of the social hierarchy. Other castes are considered as belonging to the lower strata and they are also restrained from having contracts with the upper castes. Among the members of the same caste too there are factors which stand in the way of free social intercourse. Some of the subcastes claimed social superiority over

the other and refuse to have inter-dining and inter-marriage with those whom they considered as inferior to them.

The restrictive influences on free relations between castes and sub-caste are however gradually breaking down. Several factors have contributed to this change. The work of social reform movements like that of the Ram Krishna Mission, Arya Samaj, the influence of western education, the increasing pace of urbanisation, the advancement of service and technology and the rapid development of the means of communication, are factors which have contributed to the improvement in inter-caste relations, in recent times. With the dawn of Independence and the declaration of untouchability as illegal, and the welfare concept of the administration with particular slant towards the uplift of the have nots, the social revolution has entered a decisive phase and the barriers which had hitherto made the national integration difficult are fast breaking down.

New Religious Leaders and Movements

The Arya Samaj is a protestant and reformist movement within the Hindu religion. It was founded in 1875 by Swami Dayanand Saraswati. In 1908 there were 316 Arya Samajists in the district. The Arya Samaj philosophy is monotheistic and professes to confirm reversion to the original tenets as given in the *Vedas*. The objective is to reform and remove the perversion and distortions existing in the Hindu faith making it immune from rigid rituals and customs, and bringing in a more healthier outlook and way of life. Arya Samaj condemns idolatry, *Shradha* and early marriage and is opposed to the prevalent rigid caste system. Women are given higher status in the social life than the orthodox Hindus do.

Radhasoami—There are some followers of Radhasoami sect, which is an offshoot of the *bhakti* cult of Hinduism but is appreciably different from that religion. It is open to people belonging to any caste, religion or walk of life. The *satsangis* (followers of the order) believe that the true name of the Supreme being is Radhasoami, the universe has three divisions—the spiritual, the spiritual-material and the material-spiritual and that the four essentials of religion are *sat-guru* (the true teacher), *sat-shabad* (the true word), *sat-sang* (the true order of association) and *sat-anurag* (true love).

SOCIAL LIFE

Property and Inheritance

For purposes of inheritance of property, Hindus, Sikhs, Jains and Buddhists are being governed by the Hindu Succession Act, 1956. Muslims are governed by their personal law and Christians by the Indian Succession Act, 1925. Before the enforcement of the U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act no. 1 of 1951) the right to inherit tenancy rights in agricultural land was exercisable according to the

provisions of the U. P. Tenancy Act, 1939 and of proprietary rights by the personal law of the individual concerned.

Joint Family—In this district, as elsewhere in the State, the institution of joint family which has been a characteristic feature of Hindu society is breaking down, due to the various economic and social factors, the impact of modern ideas and individualistic outlook of the younger generation. The pattern of the family is patriarchal and consequently most of the women are dependent on their menfolk for maintenance and protection, only a few of them are economically independent and earn their own living. The disintegration of the system in the village is also being accelerated by lure of city life.

MARRIAGE AND MORALS

Monogamy and Polygamy

The Hindu community has been by and large monogamous, but till a few decades back polygamy was practised by the economically well-off persons, particularly by former zamindars. In recent times enlightened legislation and public opinion brought about a monogamous society. The legal responsibility of maintaining one's wife and children imposed by law also made polygamous marriages less attractive even to the affluent. Legislative and legal action thus contributed to the progressive decline of polygamy. The Hindu Marriage Act, 1955, prohibits polygamy and makes it a penal offence for Hindu including Jains, Buddhists and Sikhs.

Among Christians polygamy is prohibited by law and religion. Muslims are permitted by law and custom to have more than one wife but not more than four at a time, but public opinion and economic factors have appreciably minimised the incidence of such marriages.

Traditional Restriction on Marriage Alliance

Marriage alliances among all castes and communities are subject to certain traditional restrictions based on caste and the degree of relationships between the parties. Generally the marriage alliances are with people of the same caste and community. Nevertheless there have been exceptions to this rule. Save for the Muslims marriage between blood relations is prohibited among all castes and communities. The Hindus are divided into a number of subdivisions or *gotras*, which are endogamous and they cannot marry within the *gotras*. Now inter-caste and inter-religion marriages also take place and the government is encouraging such marriages to secure national integration.

Marriage Customs and Rituals

Among the Hindus of the district, as elsewhere in the State, marriage is a sacrament its rites being prescribed in the scriptures and to some extent by custom and tradition. A few variations in the

performance of different rites from caste to caste or from family to family within a caste may occur.

Marriages are generally settled by the parents of the two parties, the girl's side usually approaching the boys for negotiations. Among marriage customs and rituals which precede the marriage proper, *barricha* (engagement), *tilak* (betrothal) is held, the latter being at the house of the bridegroom and *lagan* (fixing the time of marriage). For the marriage itself the bridegroom goes with his *barat* (marriage party) to the bride's house where the ceremony of *dwarpuja* (the reception of the bridegroom at the door of the bride's house) takes place. This is followed by *kanyadan* (giving away the bride) and *bhanwar* or *saptpadi* (going round the sacred fire seven times) ceremonies, the last two being the most essential rites of the marriage ceremony, and in the last the *vida* (going away of the bride) ceremony takes place. Among Muslims marriage is a simple matter and is considered to be a contract, the dower (*mehr*) being fixed before the actual marriage takes place. The proposal of marriage usually comes from the bridegroom's side. The ceremonies include *mangni* (asking for the bride) which takes place first after settlement of marriage. On the day of marriage the *barat* (bridegroom's party goes to the bride's house) where the *nikah* (actual marriage) takes place. The bride's *wakil* (agent) obtains the bride's consent (to the marriage) in the presence of two witnesses and conveys it to the bridegroom. The *qazi* (Muslim functionary who solemnises the marriage) then obtains the bridegroom's consent and performs the *nikah* (marriage ceremony). The bridegroom is then introduced to the bride's family and the *ruksat* (taking leave) takes place the bride and bridegroom going away to the latter's house.

Among Christians, the marriage is governed by the Indian Christian Marriage Act, 1872, as amended by the Act of 1952. The marriage custom usually follow the same general pattern as elsewhere in the State. The marriage may be contracted by the parties concerned or may be arranged by their parents or relatives. The period of engagement, which precedes the marriage, may be long or short. The banns are published three times (once every week) by the priest of the church where the marriage is to be solemnised, in order to invite objections if any. On the fixed date the marriage ceremony is performed in the church by the pastor. The essential part of it are the giving away of the daughter by the father (or a relative or friend), the repeating aloud after the priest, of the marriage vows by the bride and the bridegroom, placing a ring by the groom on the finger of the bride (sometimes both exchange rings), pronouncement of the couple as husband and wife by the pastor and the signing of marriage register by the couple and their witnesses. Wedding festivities then usually follow.

The important ceremonies in a Sikh marriage are the recitation of extracts from the *Granth Sahib*, the couple going round the holy book. A Sikh marriage party is similar to those of the Hindus, they also go in the form of a *barat* to the brides place. After the marriage offerings are made at the gurudwara and the invitees are entertained.

In a Jain marriage, the sacred hymns from scriptures are recited and the puja of their own dieties is performed, besides some of the Hindu rites are also observed.

Dowry

The dowry system has existed among all the communities in the district in some form or other. In spite of the attempts of social reformers of the past and the present, to do away with it, the evil still persists. The government has enacted law, which prohibits the giving and taking of dowry. The amount of dowry is generally settled before the performance of marriage and offered or accepted in cash as well as in kind. Notwithstanding the fact that the evil is deep rooted and has so far defied attempts of its eradication, yet the public opinion is, in the changed economic and social set up gradually nearing round for abolition of this ruinous custom.

Civil Marriage

The Special Marriage Act, 1954, provides for the performance and registration of marriages by a marriage officer in the district. People mostly avoid civil marriage. They resort to it only when marriage under personal law becomes impossible. Such marriages are only registered by the parties concerned when parents of both or either raise objection.

The number of such marriages performed during the last 5 years is given in the following statement :

Year	No. of civil marriages
1971-72	27
1972-73	43
1973-74	52
1974-75	62
1975-76	95

Marital Status

The following statement shows the distribution of population of the district according to the marital status in various age-groups according to the census of 1971 :

Age-group	Total Population		Never Married		Married		Widowed		Divorced or separation		Unspecified	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females	Males
0—9	6,16,831	3,19,881	2,96,950	3,19,881	2,96,950	—	—	—	—	—	—	—
10—14	2,61,848	1,41,729	1,20,119	1,12,966	72,415	28,748	47,704	10	—	—	5	—
15—19	1,70,089	84,399	85,690	38,098	7,820	46,026	77,720	250	135	25	15	—
20—24	1,43,907	60,218	83,689	10,469	675	48,678	82,604	876	390	195	20	—
25—29	1,44,906	63,674	81,232	5,015	200	56,970	79,797	1,459	1,195	230	40	—
30—34	1,24,512	55,591	68,921	2,734	95	50,098	66,701	2,559	2,095	200	30	—
35—39	1,08,172	50,865	57,307	2,100	45	46,216	53,967	2,454	3,285	95	10	—
40—44	1,02,525	50,323	52,202	1,955	20	44,427	45,608	3,806	6,554	135	20	—
45—49	76,902	38,898	38,004	1,430	—	33,757	31,530	3,631	6,469	70	5	10
50—54	79,766	42,411	37,355	1,449	30	34,944	24,933	5,938	12,362	80	30	—
55—59	46,278	23,417	22,861	900	5	18,064	15,334	4,373	7,522	80	—	—
60—64	58,130	28,848	29,282	815	10	21,244	12,141	6,718	17,121	35	10	—
65—69	26,752	13,399	13,355	470	—	9,373	6,297	3,521	7,056	35	—	—
70	44,495	23,314	21,181	530	10	13,368	4,698	8,255	15,533	20	—	—
A. N. S.	321	43	278	33	31	10	155	—	82	—	10	—
Total	20,05,434	9,97,010	10,08,424	4,98,881	3,78,306	4,52,680	5,49,435	44,234	80,493	1,200	190	15

Widow Marriage

The Hindu Widow Remarriage Act, 1856 provides for the marriage of a widow. The Arya Samaj, however, advocated and performed widow marriages according to the Vedic rites, long before the promulgation of this Act. But the incidence of such marriages is very small, particularly among the higher classes.

Divorce

Before 1950 Hindu Law did not permit divorce except among Scheduled Castes, the dissolution of marriage being possible only with the sanction of the panchayat of the caste concerned. The Hindu Marriage Act, 1955, made divorce legal under certain conditions and circumstances. The Muslim law permits the husband to divorce the wife on payment of *mehr* (dower). The Dissolution of Muslim Marriage Act, 1939, gives under certain conditions, the right to the wife to claim dissolution of her marriage.

Divorce though permitted by law is not a matter of common occurrence among the people. Marriage is usually celebrated with solemnity by all castes and communities and the couples try their level best to keep the vow of being united.

In 1971, the number of cases referred to court were 39, two divorces were permitted 31 men and 8 women filed applications for divorce.

ECONOMIC DEPENDENCE OF WOMEN AND THEIR PLACE IN SOCIETY

In the ancient times women occupied a comparatively high status in society. Manu the ancient law giver, had ordained that gods reside in the households where women are respected. The king punished the husband who neglected of his wife. The wife, likewise was supposed to worship her husband as God and remain faithful to him. Their status, however, declined after the advent of the Muslims in the country when seclusion or *pardah* came into vogue perhaps as a measure of safety and protection. The practice continued thereafter particularly among the Rajput chiefs and the zamindars as a mark of social prestige. Their womenfolk remained confined to the four walls of their homes. The seclusion was stricter in the villages than in the towns, and was greater among Muslims than among Hindus. But things have greatly changed in the last few decades.

Despite a marked change in the economic status of women in recent years, the numbers of economically independent women is very small and in most cases they still continue to be dependent on men, as most of the women regard marriage and motherhood as the most important and even sacred culmination of their existence. However, the number of those who for reasons of economic necessity and individual convictions,

seek employment is rising in the society specially with the spread of education. The professions in which the largest number of women are found are teaching and nursing, though they are also entering into other professions in recent years. With the liberalised law of inheritance, the economic status of women in society has generally improved. The introduction of universal adult suffrage and the special interest of the State in taking in the advancement of women are the factors contributing to the uplift of women as useful members of modern society. Among the poorer classes women work in large number as daily labourers both in agricultural and industrial fields.

Prostitution and Traffic in Women

With the enforcement of the suppression of Immoral Traffic in Women and Girl's Act, 1956, in the district, brothels have ceased to exist, yet this social evil has not been wiped out completely.

Drinking

Use of liquor is common among the people of lower castes. At the time of marriage the bride's father serves liquor to the bridegroom and his party as part of hospitality. The most common variety of liquor is *tari* (toddy), the fermented juice of Tar tree. The more affluent betake foreign liquor (foreign liquor made in India) and costly wines.

Gambling

The evil of gambling to which the Hindus accorse a religious significance at the time of Diwali, is prevalent both in the rural and urban areas of the district. People ascertain the prospectus of the coming year from the losses or gains in gambling on the Diwali night. But it has decreased due to legal restrictions. The public Gambling Act, 1867 (Act No. 3 of 1867) as applicable to the State under the Uttar Pradesh Public Gambling Acts of 1952 and 1961, prohibits gambling in public and also in private for profit in the district.

HOME LIFE

Houseless persons—Population in 1971, there were 137 houseless households having 343 males and 187 females.

The tahsilwise break up of such population is given in the following statement :

District/tahsil	Houseless population			
	No. of households	Persons	Male	Female
Jaunpur district	137	530	343	187
Shahganj	32	111	72	39
Machhlisahr	14	41	27	14
Jaunpur	28	111	72	39
Mariahu	22	82	51	31
Kirakat	41	127	81	46

Institutional Population—The institutional population numbered 2,266 persons (1,737 males and 529 females) the number of households being 220. Of these 75 were in rural and 145 in urban areas.

The tahsilwise distribution of institutional population is given in the following statement :

District/tahsil	Institutional population			
	No. of households	Persons	Male	Female
Jaunpur district	220	2,266	1,737	529
Shahganj	34	304	304	—
Machhlishahr	29	552	329	223
Jaunpur	124	1,100	827	273
Mariahu	22	219	213	6
Kirakat	11	91	64	27

Households with Houses—In 1971 the district contained 3,31,711 households (group of persons ordinarily living together taking meals from the same kitchen) of whom 3,11,953 were in rural areas and 19,758 in urban areas. The average size of a household in the district was about 6 to 7 persons. The households being in one-room tenements predominated accounting for 22.4 per cent, 30.1 in two rooms, 16.6 in three rooms, 7.9 in four rooms and 22.9 per cent in five room tenements. In the district, the majority of persons i.e. 98.35 were found to be residing in their own house and 1.65 in rented ones.

Houses in Towns

Many of the buildings in the crowded parts of the town generally do not follow any set architectural pattern and are generally single storeyed. Although there are a number of double storeyed buildings in urban areas Kutcha houses are generally occupied by the weaker sections of the population. Houses generally do not contain much design except some *jali* (network), projecting oriel windows and over hanging eaves and openings in the front. Big houses, are generally occupied by rich persons, these contains separate drawing room, dining room, bed room, kitchen, store room, bathroom and latrine etc. But such accommodation is restricted to only a few families. The open space in the middle of the house, being known as *aangan* is a common feature of practically every house, but separate latrines and urinals have not been provided in majority of the houses. Public latrines have been constructed for the houses which do not contain latrines.

Houses in Villages

The houses in the rural areas are generally built of mud or unbaked bricks, wood, bamboo, grass, leaves or reeds, tiles, slate and shingles. The walls are usually plastered inside and outside with clay usually there is an open courtyard and the *dalans* (verandahs) are the characteristic features of the houses in the rural areas, but separate kitchens are

rare. Latrines in such houses are not provided and the fields are being used for this purpose. Some improvements have been introduced such as provision of ventilators better drainage, improved cattle sheds etc., are now to be found in many villages, where people have taken interest in community development schemes. In *khadir* areas, where floods are common, the houses are mainly built of thatching grass shaped into a hut, surrounded by spacious *gheras* (enclosures) made of the same material.

Furniture and Decoration

In the urban areas the tastes and monetary status of the people determine the items and quality of the furniture, furnishings and other accessories in the houses. The well-to-do have the usual furniture a drawing-room suit, a dining-table, chairs, almirahs, dressing table, beds, etc., while persons who are not so affluent usually have chairs, *takhats* (wooden divan) *morhas* (chairs made of reeds), small tables, etc.

In the rural areas poor people have string cots, *morhas* (reed chairs), stools and tables. There are hardly any furnishings or decorations but crude claytoys, picture of Hindu deities and clay idols in homes of Hindus are often seen in rural dwellings. Another very common form of decoration is a print of an open palm generally made on walls, doorways, wells, trunks of trees and cattle. This is mostly considered a sign of good omen and is considered a means to ward off evil from the house.

People generally eat out of metal utensils in the kitchen while sitting on the floor or wooden boards or small carpets (*asans*). The affluent and less orthodox eat at tables and the use of crockery is becoming popular, particularly among the people of the towns.

Dress

There is nothing distinctive about the dress of the people of the district as a certain amount of standardisation in dress is taking place in northern India. The common dress for men in the towns is the *dhoti* or pyjama and a *kurta* (knee-length loose shirt) or shirt. Those who can afford it (generally students, lawyers, doctors and those in service) are increasingly taking to trousers, coats or bush-coats, shirts, bush-shirts etc. On formal occasions men wear coats, *sherwanis* or *achkans*, *churidar* (tight pyjama), pyjamas, trousers or even loose pyjamas. In village men still wear turbans or put on caps. The normal dress of women consist of the sari and blouse or choli i.e. short blouse. Muslims and Punjabis however, wear *salwar* (full-pyjama narrow at the ankle) and *kamees* (knee-length shirt) and *dupatta*. This ensemble has become common among girl students in towns. Muslim women still wear *churidars* *gararas* (long divided skirt) with *kurta* and *dupatta* (long scarf). Besides young girls also wear slacks, *sharara* (long divided skirt), with *kurta* and *dupatta*, bell-bottom pyjamas and tops. The use of *lahanga* (full long

skirt) with a choli (small blouse) or blouse and *dupatta* lingers among the women of the villages, or on ceremonial occasions in Hindu families.

Ornaments

Men usually do not wear ornaments except finger rings or sometimes a gold or silver chain (around the neck) and ear-rings are worn particularly by the people of weaker sections.

Women are very fond of jewellery. These are usually made of gold silver, copper, nickel, etc. The jewellery generally worn by the women are *keel* or *nath* (noses tud or nose ring), rings, necklace, *kardhani* (waist band), *bichwas* (toe-rings) which are worn by married women (whose husbands are alive). *Churis* (bangle) of gold and often of coloured glass are usually worn by women of all ages. In the rural areas women generally wear anklets as do those in the urban areas who have not taken to modern ways and *pachhaila* (wristlets).

Food

The staple food-grains and cereals consumed by the people of the district are rice, wheat, *jowar* (*sorghum vulgare*), *bajra*, maize and gram. The pulses consumed are *moong* (*phaseolus radiatus*), *urd*, (*phaseolus mungo*), *masur* (*lens culinane*), *arhar* (*cajanus cajan*), *matra* (*bisum satinum*) and *chana* (*Cicer arietinum*). Most of the Hindus of the district are vegetarian by habit and preference, but the Muslims, Christians and Sikhs are generally non-vegetarian. In the villages where people cannot afford to eat meat daily as it is not easily available (except on market days) they generally resort to vegetarian diet. Two major meals are taken. Breakfast consists of milk and *mattha* (whey). Tea is fairly common. Rice is taken in plenty and the poorer class usually substitutes its midday meal with *sattu* made of either barley, gram or pea. Parched gram, pea or wheat is another favourite of the people which is usually taken with *rab* (molasses) or *gur* (jaggery). *Ghee*, *vanaspati* (vegetable oil), mustard oil and linseed oil are also commonly used. Consumption of fresh vegetables and fruits is fast increasing. Spicy diet is preferred chillies, green and red are taken in large quantities.

COMMUNAL LIFE

Festivals and Amusements

Hindus—As elsewhere in the State, fasting and feasting are the special features of the Hindu festivals, which are spread through the entire year, a short account of the principal ones being given below.

The period of the first nine days of the Hindu calendar or the Vikram Samvat beginning with the first day of the bright half of Chaitra is called Navratri. On the eight day falls the Sheetla Ashtami when Devi, particularly in the form of Sheetla, is worshipped. The next day Rama Navami marks the birthday of Rama when the Hindus generally fast and

the temples of Rama are specially decorated and illuminated and the Ramayana is recited at temples and homes.

The 10th day of the latter half of Jaystha is called the Ganga or Jeth Dasahra, when Hindus bathe in the river and give alms to the Ganga-putras (those Brahmanas who live on the offerings made to the river). These acts are believed to wash away their sins.

Nag Panchmi is celebrated in the districts as elsewhere, on the fifth day of the bright half of Sravana to appease the *nagas* or serpent gods. As looking at a snake on this particular day is considered to be a suspicious, replicas of snakes are made of flour on wooden planks or with cow-dung on the walls and are worshipped by some families. Live snakes are also brought to the homes by snake charmers for this purpose who are given alms and milk for feeding the snakes.

Raksha-bandhan is the festival which falls on the 15th day of the bright half of the same month. *rakhis* (threads symbolising protection) are tied by the sisters around the right wrist of their brothers, and by Brahmana priests to invoke protection to their patrons from evil during the coming year.

Janamastami, the festival celebrating the birth of Krishna falls every year on the eighth day of the dark half of Bhadra. In the district as in other parts of the country, devotees fast the whole day, breaking their fast only with the eating of *prasad* at midnight. The worshippers throng the temples and the small shrines and cradles (specially installed in homes and other places) decorated and illuminated to commemorate the deities' birth to have a *jhanki* (glimpse) of the representation depicting the auspicious event. A special feature of the festival is the singing of devotional songs in praise of Krishna in shrines and homes. The *chhati* (sixth day ceremony after birth) of the deity is also celebrated by some persons.

The 30th day of Asvina is the Pitra Visarjan Amavasya, when *manes* are propitiated. During this period festivities of any sort are avoided.

The period of the first nine days of the bright half of Asvina is also known as Navratri and is devoted to the worship of Durga. The temples are visited by people who perform rituals, visiting one on each day as they do during the Navratri of Chaitra.

Dasahra is celebrated by the Hindus of the district on the 10th day of the bright half of Asvina to commemorate the victory of Rama over Ravana. Ramlila celebrations are held at several places in the district. Fairs are held at a number of places.

Dipavali or (Diwali), the festival of lights is celebrated in the district (as elsewhere) on the last day of the dark half of Kartika when the houses of Hindus are illuminated and the goddess Lakshmi is worshipped.

Festivities start two days earlier with Dhanteras (when metal utensils are purchased as a token of prosperity), followed by Narak Chaturdasi when a few earthen lamps (*diyas*) are lit as a preliminary to the main day of the festival. For the traders and businessmen Dipavali marks the end of a fiscal year and they pray for prosperity in the New Year. There is no fasting on this occasion as Dipavali is regarded as a festival of feasting. The next day is celebrated as Annakut (or Govardhan Puja) in memory of Krishna's protection of the cows. The following day is known as Yama Dwitiya or Bhaiya Duj when sisters put *roli tika* (mark) on the foreheads of their brothers.

Ganga Asnan (Kartiki) is a big bathing festival held on the full moon day of Kartika. Hindus believe that taking a bath in the river on this particular day washes away their sins and fairs are held at the bank of river Gomati at different places in the district.

The Sakat Chauth falls on the 4th day of the dark half of Magha when in certain Hindu families, the male children cut the figures of a goat made of *til* on this day the mothers keep a fast.

Makar Sankranti coincides with the transit of the sun from Dhanu to Makara and falls on the 11th day of the dark fortnight of Magha and is celebrated as a bathing festival.

Vasanta Panchami, which falls on the 5th day of the latter fortnight of Magha, is devoted to the worship of Saraswati, the goddess of learning.

Sivaratri falls on the 14th day of the dark half of Phalguna in honour of Lord Siva. Hindus in the district fast throughout the day and vigil is kept at night when the Siva *linga* is worshipped. The temples are specially decorated and illuminated and a large number of devotees offer water, flowers and *belpatra* (leave of *Aegle marmelos*) to icons and images of Siva and sing devotional songs in his praise. Big fairs are held on this occasion.

Holi, the festival of spring, is the last festival of the Hindu calendar and falls on the full-moon day of Phalguna. People in the rural areas sing *phaags* (song of Phalguna) at night long before the actual day of the festival. Bon-fires are lighted on cross-roads at a fixed time to symbolise the destruction of the forces of evil. Cow-dung cakes are burnt in the Holi fire and ears of wheat and barley are roasted as offerings to the gods. Wide-spread rejoicings marks the following day that is the first day of Chaitra till about noon. People squirt coloured water and coloured powder on each other and visit friends and relatives in the evening.

Muslims—The number of festivals start with Ashra (Muharram) which falls on the 10th day of the first month of the Muslim calendar. It is not

a festival but mourning and commemorates the tragedy of Karbala which witnessed the martyrdom of Imam Husain (the grandson of the prophet Muhammad) and his companions. This occasion has special significance for the Shias, the Sunnis also takes part in some of the observance. The *imambaras* are illuminated on the eighth and ninth day and *majlises* (religious assemblies) are held from the first to the ninth of this particular month and *taziya* (replicas of the tomb of Husain and Hasan) are taken put in procession separately by Shias and Sunnis on the 10th day.

Chehellum falls on the 20th day of Safar and 40th day from Ashra, this marks the end of the period of mourning.

Barawafat, the birthday of prophet Muhammad, is celebrated on the 12th day of Rabi-al-awwal when alms are distributed and Muslims gather to listen to the discourses on the prophet's life.

Sab-e-barat, falls on the 15th day of Shaban and is a festival of rejoicing. It is marked by a display of fireworks, distribution of sweets and the recitation of *fatiha* (prayers) for the peace of the souls of the dead.

Ramadan is the month of fasting and the most important month in the Muslim year. Many Muslims fast during the day time for the whole of this month. Islam enjoins on its followers that this month be spent in meditation and prayer. Id-ul-Fitr is celebrated on the first day of the month of Shawal when thanks giving prayers are offered for the successful completion of the fasts of the previous month. On this day the Muslim men visit either an Idgah or a mosque for attending congregational prayers.

Id-uz-Zuha (or Bakrid) falls on the 10th day of Zilhijj to celebrate the occasion when prophet Ibrahim submitted himself to the will of God. Men attend prayers in mosques and on return sacrifice sheep and he goats in god's name.

Giarhween Sharif is a festival of special significance for the Sunnis of the district and is observed on the 11th day of the month of Rabi-us-sani in honour of Abdul Qadir Jilani, an early Muslim divine of Baghdad and acclaimed as a descendant of the prophet Muhammad. Prayers, sweets and flowers are offered in his memory on this occasion.

Sikh—The Sikhs celebrate the birthdays of their gurus, Nanak Deo, Teg Bahadur and Govind Singh when processions are taken out and congregation prayers are held at gurdwaras. Portions from the *Granth Sahib* are read. The Baisakhi is another festival celebrated by them. Local fairs are held at the gurdwaras on each occasion.

Buddhist—The principal festival of the Buddhists is the Buddha Purnima the day when Buddha was born, got enlightenment and attained

JAUNPUR DISTRICT

nirvana. It falls on the last day of Baisakha. On this occasion they worship in their temples and recite verses from the *Tripitaka*.

Jain—The Jains of the district celebrate the birth and nirvana anniversaries of Parshvanath and Mahavira their twenty third and twenty-fourth *tirthankaras* respectively. The other important festivals of the Jains are **Paryushan**, the last ten days of Bhadra, and **Asthanika** falling on the last eight day of Kartika.

Christian—The main festivals of the Christians are Christmas, the birthday of Jesus Christ which falls on December 25th, Good Friday the day of his crucifixion, Easter which falls on a Sunday either in March or April, the day of his resurrection and New Year's day on January 1st.

Fairs

A number of fairs are held in this district although none of these possesses any commercial importance, nor has any attained celebrity on religious grounds. The great majority of the fairs are those which mark the chief festivals, such as Dasahra, Dhanushyagya, and Sivaratri of the Hindus, or Muharram celebrated by the Muslims. Several other fairs are held in honour of Ghazi Mian, the Muslim saint of tradition, otherwise known as Saiyid Salar Masaud which is attended both by Hindus and Muslims. The largest fair held in the district is that of Gaus Pir, at Ghauspur and the bathing fair held at the confluence of the Sai and Gomati in the villages of Rajapur, Udpur and Bijaipur on the full moon of Kartika.

A list of fairs with certain details is given in Statement III at the end of the chapter.

Recreation

The economic condition of the people having always been of the marginal level there is hardly anything that can be technically termed as means of amusement beyond the scope of trade and agriculture are mainly those which have some religious binding on the people. During special occasions men and women sing folk-songs known as *kajri*, *jhumar*, *sawan phaags*, *purbi*, *kaharwa* etc. Some of these songs also depict stories of love describing in varying details of the ardent desire a woman feels about her lover. Prayers and adorations of Gods and Goddesses are also sung in the same styles. Another type of folk-song known as *Bidesia* is popular in which attraction is added by the fact that the singer also dramatises in his own way the story which he sings. Religious gatherings as a pastime in the evening is common in which recitations from the sacred books is done, mostly by Brahamanas, accompanied by musical instruments



The Idgah in Jaunpur city where congregational prayers are offered by Muslims

like *dholak* (small drum), *kartal*, *majira* and harmonium etc. The people with a religious bent enjoy *kathas*, *kirtans* and musical recitation of the *Ramcharitmanasa*.

The cinema and radio have become the cheapest and the most popular means of entertainment in the district which has six cinema halls with a total capacity of 3,825 seats and two touring cinema licenses with a seating capacity of 1,160.

Radios have become the most popular mass media for news, educational information as well as entertainment. The All India Radio broadcast special programmes for the rural listeners especially agriculturists. Record playing of cinema music and religious songs has become a craze among the people of the district in recent years especially on ceremonial or festive occasions. Documentaries and mobile cinema shows are also arranged in the rural areas especially on festive occasions, by the field publicity units of the State and the Central Governments.

Dramatic societies and circus also visit the district. *Dangal* (wrestling), *nautankies* (indigenous open air dramatic performances), *Alah*, *Udal*, *Ras Lilas*, *bhajans* (hymns) and *qawwali* programmes, *kavi-sammelans* and *mushaira* (poetic symposium) are also arranged at different places from time to time particularly on the occasion of big religious fairs. At local fairs, swings, giant wheels, children carnival magic shows, etc., are also arranged. Ram Lila and Krishna Lila provide entertainment in their own way. Besides, dances are also organized by the village folk. The *jogis* who are itinerant minstrels sing hymns, they are also fond of vocalising the poignant lives of important well-known men.

Public Games—The common games among the rural folk are *dangals*, *kabaddi*, *gulli danda*, *surr*, *chibbi sikri*, *kho-kho*, *ikkar-dukkar*, *gutti*, *satillo* and *akhmudulow*.

However, games like volley-ball and foot-ball have found their own way among the rural folk of the district. Common rural entertainment viz. *bandar-ka-naach* (monkey dance), *Bhalu-ka-naach* (bear dance) are performed by *mandaris*. The district contains a number of clubs and a stadium.

Common games and sports in the urban areas are hockey, cricket, basket-ball, foot-ball, valley-ball, badminton, table-tennis etc. The annual sports and games meet are organised in the schools and colleges and also at the district and regional level.

The district has several recreational clubs, the more important ones being the Rotary club, Police Lines club, Officers club and Womens club.

IMPACT OF ZAMINDARI ABOLITION ON SOCIAL LIFE

The U. P. Zamindari and Land Reforms Act, 1950 (Act I of 1951) which came into operation in 1952, brought about many significant changes in the social and economic life of the peasants. The rural elite which consists mainly of the zamindars who had been exploiting actual tillers of the land are now replaced by a community of progressive farmers owning land and cultivating with full vigour, adopting modern methods of agriculture. Not only the per capita availability of farm produce has increased but the general prosperity of the people has improved manifesting itself in better food, dress, dwelling and other habits. The educational institutions are coming up rapidly through voluntary effort to combat the forces of ignorance which had impeded the mental growth of the rural society which is undergoing a fast transformation to meet fresh challenges of life successfully.

• New Trends

The winds of change are blowing all around under the impact of the Five-year Plans. The pattern in dress, ornaments, social customs, food, the mode of living, religious beliefs and practices and other habits of the people have undergone noticeable transformation. The impact of the cinema is far-reaching but not always healthy. With the diversification of occupations and spread of educations social barriers are gradually breaking down and the rigidity and rigours of the caste system is fast disappearing. As a result, cases of inter-caste and inter-provincial marriages have increased and the entire society has become sociable except in a few cases where untouchability persists, particularly in the rural areas, where the social legislation for abolition of untouchability has not made any visible impact. The extension of general and technical education has opened up new vistas of employment on account of the scheme of the Five-year Plans. Women have shed their shyness and begun to take their place along with men in the society. By and large the people have become politically conscious and take interest in the elections whether of panchayats, State legislature or parliament. With the increase in agricultural production and prices, the purchasing power of agriculturists has increased enabling them to spend more on their religious and social customs. With the introduction of the Panchayati Raj the farmers have acquired political power through the right of franchise both at the State and the district level.

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STATEMENT I
Area and Population

District, tahsil	Area in sq. km.		Population					
	1971		1961			1971		
			Persons	Males	Females	Persons	Males	Females
District Total	4,040.0	4,028.2	20,05,434	9,97,010	10,08,424	17,27,264	8,38,028	8,89,236
Rural	4,003.6	3,987.4	18,80,872	9,30,547	9,50,325	16,35,839	7,89,572	8,46,269
Urban	36.4	40.8	1,24,562	66,463	58,099	91,425	48,456	42,969
Machhlishahr Tahsil								
Total	927.0	927.2	3,68,163	1,83,227	1,84,936	3,26,838	1,57,922	1,68,916
Rural	922.7	917.4	3,49,605	1,73,653	1,75,952	3,11,543	1,50,672	1,61,471
Urban	4.5	9.8	18,558	9,574	8,984	15,295	7,850	7,445
Shahganj Tahsil								
Total	914.0	914.0	4,27,853	2,15,179	2,12,404	3,56,886	1,75,091	1,81,795
Rural	912.6	912.6	4,16,125	2,09,009	2,07,116	3,48,747	1,70,749	1,77,995
Urban	1.4	1.4	11,458	6,170	5,288	8,139	4,342	3,797
Jaisiur Tahsil								
Total	729.1	729.1	4,69,922	2,38,772	2,31,150	3,97,919	1,97,390	2,00,529
Rural	703.8	703.9	3,89,185	1,95,360	1,93,825	3,36,068	1,64,347	1,71,725
Urban	25.3	25.2	80,737	43,412	37,325	61,851	33,047	28,408
Mandau Tahsil								
Total	827.5	827.5	3,93,065	1,91,479	2,01,586	3,48,394	1,65,514	1,82,880
Rural	823.7	823.1	3,85,379	1,87,358	1,98,021	3,42,254	1,62,297	1,79,957
Urban	4.4	4.4	7,686	4,121	3,565	6,140	3,217	2,923
Kirkeu Tahsil								
Total	630.1	630.4	3,46,701	1,68,353	1,78,348	2,97,227	1,42,111	1,55,116
Rural	629.3	630.4	3,40,578	1,65,167	1,75,411	2,97,227	1,42,111	1,55,116
Urban	0.8	—	6,123	3,186	2,937	—	—	—

STATEMENT II

Reference Page No. 61

Languages	Persons	Males	Females
Hindi	19,05,634	9,47,457	9,58,177
Urdu	97,332	48,299	49,033
Bhojpuri	998	482	516
Avadhi	513	250	203
Punjabi	429	241	188
Arabic/Arbi	206	105	101
Bengali	109	61	48
Sindhi	57	34	23
Gujarati	43	21	22
Gorkhali/Nepali	36	23	13
Oriya	17	8	9
Malayalam	14	1	13
Tamil	3	..	3
Garhwali	3	3	—
Kannada	1	1	—
Assamese	1	1	—

STATEMENT III

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Place	Name of Fair or its association	Date	Approximate attendance
1	2	3	4
SHAHGANJ TAHSIL			
Baraut	Murtia	Every Tuesday	500
Kheta Sarai	Ghazi Mian	Vaisakha <i>sukla</i> 15	2,000
Starai Khwaja	Sanda Chawk	First Sunday after Bhadra <i>sukla</i> 6	4,000
Singramau	Dasahra	Asvina <i>sukla</i> 1—10	10,000
Singhawal	Dasahra	Asvina <i>sukla</i> 1—10	500
Mirapur	Dasahra	Asvina <i>sukla</i> 1—10	500
Mirshadpur	Dasahra	Asvina <i>sukla</i> 1—10	5,000
Shahganj N. A.	Dasahra	Asvina <i>sukla</i> 1—10	5,000
Kheta Sarai	Dasahra	Asvina <i>sukla</i> 1—10	5,000
Pilkichha	Kartiki Purnima	Kartika <i>sukla</i> 15	20,000
Sondi	Dhanush Yagya	Agrahayana <i>sudi</i> 15	2,000
Gangauli	Dhanush Yagya	Agrahayana <i>sudi</i> 15	15,00
Arsia	Dhanush Yagya	Agrahayana <i>sudi</i> 15	5,000
Gauspur	Gauspur-ka-Mela	Rabi-us-sari	20,000
Kheta Sarai	Gauspur-ka-Mela	Rabi-us-sari	1,000
Maniyar	Gauspur-ka-Mela	Rabi-us-sari	1,000
MACHHLISHAHR TAHSIL			
Goraiyadih	Burhwa Mangal	Sravana <i>sukla</i> 6	4,000
Machhli Shahr T.A.	Burhwa Mangal	Sravana <i>sukla</i> 6	2,000
Sujanganj	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Sarai Yusuf	Dasahra	Asvina <i>sukla</i> 1—10	3,000
Amaon	Dhanush Yagya	Agrahayana <i>sukla</i> 15	25,000
Faridabad	Sivaratri	Phalguna <i>krishna</i> 13	1,000
Karrahuar	Sivaratri	Phalguna <i>krishna</i> 13	,000
Jamalpur	Sivaratri	Phalguna <i>krishna</i> 13	3,000
JAUNPUR TAHSIL			
Daneja	Narai Beer	Every Tuesday	200
Vishunpur	Jhulni Ekadashi	Bhadra <i>krishna</i> 13	250

(Continued)

1	2	3	4
Daudpur	Jhulni Ashtami	Bhadra <i>krishna</i> 8	1,000
Hisampur	Kajli Ashtami	Friday following Janamastami	500
Nithapur	Dargil	Bhadra <i>sukla</i> 14	1,000
Saddupur	Teej	Bhadra <i>sukla</i> 3	400
Jaunpur M. B.	Dasahra	Asvina <i>sukla</i> 1—10	30,000
Surhampur	Dasahra	Asvina <i>sukla</i> 1—10	50
Dandrur	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Hamzapur	Dasahra	Asvina <i>sukla</i> 1—10	500
Leduka	Dasahra	Asvina <i>sukla</i> 1—10	400
Mai	Dasahra	Asvina <i>sukla</i> 1—10	400
Sarai Harkhu	Dasahra	Asvina <i>sukla</i> 1—10	2,000
Dilshadpur (Teyi Bazar)	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Jangipur	Dasahra	Asvina <i>sukla</i> 1—10	1,500

KIRAKAT TAHSIL

Kirakat	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Muftiganj	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Pisara	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Jajgopalganj	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Chandwak	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Senapur	Dasahra	Asvina <i>sukla</i> 1—10	5,000
Rajepur	Rajepur	Kartika Purnima	4,000
Rehti	Rehati	Sivaratni	7,000
Sawansa	Dasahra	Asvina <i>sukla</i> 1—10	400
Shahpur	Dasahra	Asvina <i>sukla</i> 1—10	300
Bhilampur	Dasahra	Asvina <i>sukla</i> 1—10	300
Khand Patti	Ram Lila	Asvina <i>sukla</i> 1—10	350
Banki	Ram Lila	Asvina <i>sukla</i> 1—10	500
Saddupur	Ram Lila	Asvina <i>sukla</i> 13	400
Khampur	Ram Lila	Asvina <i>sukla</i> 12	250
Moinuddinpur	Ram Lila	Asvina <i>sukla</i> 13	200

1	2	3	4
Sarai Triloki	Ram Lila	Asvina <i>sukla</i> 15	400
Hampur	Ram Lila	Kartika <i>krishna</i> 7	800
Rampur	Ram Lila	Kartika <i>krishna</i> 7	500
Leduka	Ram Lila	Kartika <i>sukla</i> 3	500
Nari	Ram Lila	Kartika <i>krishna</i> 5	200
Bhuwa Kalan	Ram Lila	Kartika <i>sukla</i> 15	600
Bhuila	Ram Lila	Kartika <i>krishna</i> 10	220
Gonapur	Ram Lila	Kartika <i>sukla</i> 15	500
Saidpur	Ram Lila	Kartika <i>sukla</i> 15	700
Baghnauli	Ram Lila	Kartika <i>krishna</i> 5	500
Premrajpur	Ram Lila	Kartika <i>krishna</i> 2	250
Pandeypur	Ram Lila	Kartika <i>krishna</i> 5	500
Jaunpur M. B.	Kartiki Purnima	Kartika <i>sukla</i> 15	30,000
Mandairalias Pachhatia	Kartiki Purnima	Kartika <i>sukla</i> 15	25,000
Utru Kalan	Dhanush Yagya	Agrahayana <i>sukla</i> 5	300
Dhaniamau	Sivaratni	Phalguna <i>krishna</i> 13	700
Sarauli	Sivaratni	Phalguna <i>krishna</i> 13	250
Dakhinpatti	Muharram	Muharram 1—11	2,000
Leduka	Muharram	Muharram 1—10	300
Girdharpur	Dargah	October 18—21	2,000

MARIAHU TAHSIL

Raipur	Rama Navami	Chaitra <i>sukla</i> 9	4,000
Gaura	Athon Chaiti	Chaitra <i>krishna</i> 8	8,000
Nadiyaon	Athon Chaiti	Chaitra <i>krishna</i> 8	10,000
Ajoshi	Burhwa Mangal	Sravana <i>sukla</i> 5	400
Itawan	Kajli	Sravana <i>sukla</i> 2-3	1,000
Itawan	Teej Mela	Bhadra <i>sukla</i> 3	4,000
Rasulha	Dasahra	Asvina <i>sukla</i> 1—10	9,000
Gopalpur	Dasahra	Asvina <i>sukla</i> 1—10	2,000
Pahsana	Dasahra	Asvina <i>sukla</i> 1—10	9,000
Nizamuddinpur	Dasahra	Asvina <i>sukla</i> 1—20	2,000

{Continued:

1	2	3	4
Kothali	Dasahra	Asvina <i>sukla</i> 1—10	2,000
Jamalapur	Dasahra	Asvina <i>sukla</i> 1—10	400
Basati	Dasahra	Asvina <i>sukla</i> 1—10	500
Aunraila	Dasahra	Asvina <i>sukla</i> 1—10	1,000
Mariahu T.A.	Dasahra	Asvina <i>sukla</i> 1—10	2,000
Kumbh	Dasahra	Asvina <i>sukla</i> 1—10	4,000
Gutwan	Dasahra	Asvina <i>sukla</i> 1—10	900
Seura	Ram Lila	Asvina <i>sukla</i> 1—10	1,000
Mokalpur	Ram Lila	Asvina <i>sukla</i> 1—10	3,000
Basupur	Ram Lila	Asvina <i>sukla</i> 1—10	1,500
Rampur	Ram Lila	Asvina <i>sukla</i> 1—10	6,000
Pariat	Ram Lila	Asvina <i>sukla</i> 1—10	4,500
Nigoh	Ram Lila	Asvina <i>sukla</i> 1—10	3,600
Saharma	Ram Lila	Asvina <i>sukla</i> 1—10	2,50
Bahrauli	Ram Lila	Asvina <i>sukla</i> 1—10	500
Bareri	Ram Lila	Kartika <i>krishna</i> 1	1,000
Bilwa	Ram Lila	Kartika <i>krishna</i> 6	8,000
Gauhar	Ram Lila	Kartika <i>sukla</i> 6	2,000
Sotipur	Ram Lila	Kartika <i>krishna</i> 5	1,000
Tarti	Ram Lila	Kartika <i>krishna</i> 10	1,000
Chaurari	Ram Lila	Kartika <i>krishna</i> 9	1,500
Chaundi	Ram Lila	Kartika <i>sukla</i> 13	500
Jaganathpur	Ram Lila	Kartika <i>krishna</i> 5	400
Sudanipur	Ram Lila	Kartika <i>sukla</i> 5	1,500
Harduwari	Kartiki Purnima	Kartika <i>sukla</i> 15	300
Bhadaraon	Dhanush Yagya	Agrahayana <i>sukla</i> 3	1,500
Padrawan	Dhanush Yagya	Agrahayana <i>sukla</i> 2	1,000
Barshati	Dhanush Yagya	Agrahayana <i>sukla</i> 8-9	1,000
Fattupur	Sivaratri	Phalguna <i>krishna</i> 13	8,000
Shivpur	Sivaratri	Phalguna <i>krishna</i> 13	600
Mahammadpur	Sivaratri	Phalguna <i>krishna</i> 13	400
Mariahu T. A.	Urs Ghazi Miyan	First Sunday of Jyestha	4,000

CHAPTER IV

AGRICULTURE AND IRRIGATION

LAND RECLAMATION AND UTILISATION

The district had a total geographical area of 3,97,885 ha. in 1971, of which 2,97,636 ha. was utilised for agricultural purposes. The statement below shows the land utilisation area in the district during the last three decades :

Utilisation purpose	1951		1961		1971	
	Area in thousands		Area in thousands		Area in thousands	
	Acres	Hectares	Acres	Hectares	Acres	Hectares
Total geographical area	992	401	995	403	983	398
Area under forest	—	—	—	—	—	—
Uncultivated area	126	51	115	47	153	62
Other uncultivated area	118	48	93	38	24	10
Current fallows	41	17	66	27	39	16
Total cultivated area	926	375	900	364	961	389
Net cultivated area	707	286	721	292	733	297
Area cropped more than once	219	89	180	73	227	92

Cultivated Area

The earliest extant returns of cultivation are those of 1841 when the area under cultivation was about 5,92,240 acres or 59.7 per cent of the whole district. At the revision of 1867 the total had risen to 5,94,080 acres. Regular annual returns date from 1884-85 only and in that year 6,25,926 acres were under plough, while in the following season the aggregate rose to 6,38,511 acres. The average for the ten years ending in 1896 was 6,34,253 acres or 66.94 per cent of the whole.

The following statement gives the decennial cultivated area from 1901 to 1971 :

Year	Cultivated area (in thousands)	
	Acres	Hectares
1901	819	331
1911	809	327
1921	802	325
1931	825	334
1941	859	348
1951	926	375
1961	901	365
1971	961	389

Double-cropped Area

The increase in the area growing two crops in the year is of much more importance from an economic point of view. The early returns of *dofashi* (having two crops) land are manifestly inadequate, but none the less it is certain that the practice of taking two harvests from the same field in one year has extended to a great extent. The statistics of 1884-85 show only 31,391 acres as bearing a double crop. The average for the ten years ending in 1896 was 1,12,192 acres or 22.4 per cent of the net cultivation. During the following decade the average was 1,59,200 acres. For the five years ending in 1906 the average was 1,80,003 acres or more than 28 per cent of the area under tillage. The area varied from year to year depending mainly on the nature of the season. The data given in the following statement shows the double cropped area in the district in the different decades from 1931 to 1971 :

Year	Double cropped area (in thousands)	
	Acres	Hectares
1931		
1941	169	68
1951	189	76
1961	219	89
1971	180	73
	227	92

Culturable Area

In 1901, the culturable area, excluding the current fallows amounted to 1,51,377 acres (62,171 ha.). In 1911 the area increased to 1,54,613 acres (62,574 ha.) but in 1921 it decreased to 1,48,813 acres (60,222 ha.). The following statement gives the culturable area from 1931 to 1971 :

Year	Culturable area exclu- ding current fallows (in thousands)	
	Acres	Hectare
1931		
1941	145	58
1951	136	55
1961	119	48
1971	93	37
	24	9

Current Fallow—In 1901 the total current fallow land in the district was 36,758 acres (14,874 ha.). In the year 1911 it increased to 46,351 acres (18,757 ha.) and in 1921 it further increased to 50,882 acres (20,590 ha.) but in 1931 it decreased to 38,595 acres (15,618 ha.). It again increased to 40,034 acres (16,204 ha.) in 1941 and 40,716 acres (16,476 ha.) in 1951 and 65,621 acres (26,555 ha.) in 1961. The total current fallow land in the district in 1971 was 38,419 acres (15,548 ha.).

Land not Available for Cultivation

The land under this head consists chiefly of sterile *usar* plains and the sandy tracts broken by ravines along the banks of rivers. Other areas include those occupied by sites, roads, buildings, water and that under other non-agricultural uses.

The areas not available for cultivation according to census years since 1931 are given in the statement that follows :

Classification of uncultivated land	Year (Area in thousand acres hectares)				
	1931	1941	1951	1961	1971
Under water	43.17	4.16	38.15	35.14	—
Under buildings and roads	39.16	40.16	39.16	38.15	—
Under non-agricultural uses	70.28	65.26	49.20	43.17	—
Total	152.61	146.58	126.51	116.46	153.62

LAND RECLAMATION

The problem of soil erosion mainly exists in the catchment area of the various rivers. The soil conservation works are done only on agricultural lands. Roughly an area of 1,10,000 ha. was under the soil erosion in the district. In the beginning one soil conservation unit was established at Jaunpur in 1965-66. Later on to meet the problem of soil erosion one more unit was established in 1975-76 by the name of Badlapur, and another was transferred to it from Ghazipur district.

The soil conservation works include the construction of contour bunds, earthen check dams, grassed water outlets, levelling of slopy lands, construction of proper outlets for safe disposal of excess runoff, provision for irrigation facilities in the unirrigated area, water management practices, etc. The total area of land covered under various soil conservation schemes up to February 1978 was 5,161 ha.

IRRIGATION

Irrigation is extensively done in the district. In 1884-85, the first year of regular returns, the irrigated area was 3,93,354 acres or 62.84 per cent of the cultivated area and though the amount varies with the nature of the season, it is always remarkable high. For the ten years ending in 1896 the annual average was no less than 50.81 per cent and in the decade ending in 1906 the average was 50.12 per cent.

The following statement shows the decennial, total irrigated area of the district from 1901 to 1971

Year	Irrigated area (in thousands)	
	Acres	Hectares
1901	321	130
1911	307	124
1921	365	148
1931	320	129
1941	330	133
1951	382	155
1961	401	162
1971	403	165

Means of Irrigation

Canals—The total length of canal in the district, except those coming in the Sultanpur irrigation division, is 706 km. and the area irrigated by them is 52,498 ha.

Tube-wells—Irrigation is also done by tube-wells. The number of tube-wells constructed and the area irrigated by them during the different Plan periods is given in the following statement:

Name of the Plan	No. of tube-wells constructed	Area irrigated (in ha.)
First Five-year Plan	118	18,880
Second Five-year Plan	179	28,480
Third Five-year Plan	211	33,600
Yearly Plans (1966-69)	266	42,480
Fourth Five-year Plan	404	64,560
Fifth Five-year Plan	461	71,400

Wells—Wells form an important source of irrigation in the district. These are large and often admit of four *purs* working at the same time. At certain places in the district wells cannot be easily constructed, as the soil is generally firm and earthen wells generally last for a considerable period, especially when strengthened by coils of *ayhar* stalks or by the walls of *jamun*, *gular* or other wood in the lowest part. The water level is fairly high averaging about 8.8 m. below the surface though it is much more than this on the banks of the rivers. In the north of pargana Ungli the water rises to within 3 m. and the wells are worked by the *dhenkli* or pot and lever system. In other parts the use of *pur* is very common, the water being raised in a large leathern bucket or *mot*, the rope being carried over a pulley and drawn down a *paudar* or inclined plane, either by bullocks or men. The total area irrigated by wells in 1970-71 was 84,020 hectares.

Tanks and Lakes—There are numerous tanks but majority of them are in ruined condition and serve no useful purpose. The natural reservoirs in the shape of lakes, swamps and jhils are almost always used for irrigation, and in some cases the storage capacity is increased by carefully banking them to prevent the water collected during the rains from escaping. In all cases, whether derived from a tank or from a swamp or a stream, water is brought to the fields by narrow channels and raised by means of swing-baskets, known as *dauris* or *beris*, the number of lifts varying with the height of the fields above the water-level. The total area irrigated by tanks and lakes was 2,117 ha. in 1970-71.

Minor Irrigation Works—For small farmers minor irrigation works have been introduced in the district. A brief description of the minor irrigation works completed during the different Plan period and the area irrigated by them is as follows:

Plans	No. of wells constructed	No. of Rahats installed	No. of pumping sets installed	No. of private tube-wells built	Irrigation capacity in hectares
I	1,586	24	2	—	2,345
II	819	124	23	—	2,259
III	7,370	1,866	480	5	17,491
Yearly Plans (1966-1969)	5,644	1,196	2,853	700	28,986
IV	55,601	3,070	3,854	9,843	1,99,470
V (1974-76)	753	25	940	4,892	43,068

AGRICULTURE INCLUDING HORTICULTURE

Soils

The soils of the district consist mainly of loam (*domat*) and clay (*matiyar*). The loam is found on the higher levels, especially in the Jaunpur and Kirakat tahsils as well as in the portion of Shahganj tahsil lying to the south of the Gomati, while the clay soil is confined to the depressions and lowlying tracts notably in some parts of Shahganj, Jaunpur and Machhlisahr tahsils and the greater part of Kirakat tahsil. Loam is of course, merely a mixture of clay and sand, the proportions varying with the level. Sand by itself is not common and is found only near the channels of the two principal rivers, though on the high bank the soil is invariably light and can at the best be described merely as a sandy loam. On the whole, about one-fourth of the cultivated area is true clay, a soil that with sufficient moisture produces excellent crops, but otherwise is almost useless. It is generically known as *matiyar*. There are two recognised varieties, one called *bijar* or *chachar*, which is of a greyish colour and is stiff lowlying clay with an admixture of gravel. It is used for early rice or for nurseries of *jarhan*, but is absolutely useless in dry years. Another is *karail*, a black soil with a large amount of organic matter, found in the beds of jhils and dried-up tanks, extremely sticky and cohesive when wet, but cracking into fissures when dry, and used for the coarser varieties of late rice. Sandy soils are usually termed *balua*, and are reserved for the cultivation of *bajra*, *arhar* and *moth* and other inferior crops. Loam, known by its common name of *domat*, comprises about half the area, and is an excellent soil when irrigated. The lighter loams are called *sigon*, which is about two-third sand, such soils, together with *balua* and the poorer clays, constitute the remaining one-fourth of the district. In addition to these terms denoting natural soils, a conventional classification is commonly adopted. As usual, land near the village site, which receives the bulk of available manure, is called *goind*. Outside this lies the *manjha* or intermediate zone, while the outlying fields, which are scantily manured or irrigated, are known as *palo*. In the rice tracts, however, *manjha* is generally ignored, the land beyond the *goind* circle being divided into *palo* and *kiari* or low ground suited to rice cultivation.

Harvests

The three harvests of the district are known by their usual names—Rabi, Kharif and Zaid which is grown between the two. The Kharif or rainfed crops are sown in June and July and harvested in September-October, while Rabi or irrigated crops are sown in October-November and harvested in February-March. Of the two main harvests the principal

Kharif crops of the district are rice, maize, *bajra* and sugar-cane and those of Rabi are wheat, barley, gram, *arhar*, pea and *masoor*.

Principal Kharif Crops

Rice—The largest area covered in the Kharif harvest is occupied by the rice. The rice grown in the district is of different varieties. The main distinction between several varieties is the division into *dhan* or early rice sown broadcast and *jarhan* or that is raised in nurseries and then transplanted in the fields. The early paddy is sown after the rains commence, and is reaped in September or October; while the latter is sown during the hot weather, and is ready for transplantation in 15 or 20 days, though it can not be moved till fields are well soaked by rain. The late paddy includes the finer and more valuable kinds, while the former is generally coarse and cheap. The total area under the paddy was 1,02,162 ha. in 1971.

Maize—Maize is an important staple in some parts of the district. It flourishes on the higher lands. The crop is generally sown on a good soil, in which there is a plentiful supply of manure. It has the great advantage of reaching maturity at an early date, so it is less affected than other staples by an early cessation of the rains. It is affected only in the event of heavy rain between the middle of August and the middle of September, as then the grain does not attain its full size and weight. In 1971 it covered an area of 66,415 ha.

Jowar and Bajra—Next in importance among the Kharif staples are jowar and *bajra* both of which rank high among the principal food-grains and also afford excellent fodder for cattle. They are always grown in combination with *arhar*. It flourishes in all parts of the district. In 1971 jowar covered 5,570 ha. and *bajra* 8,223 ha. The cultivation of jowar and *bajra* gained a sudden spurt as a result of the popularity of various high yielding varieties of Pantnagar and other places.

Other Crops—The other main cereals are sawan, mandua and pulses like *urd* and *moong*. The areas covered by the first two in 1971 were 5,748 ha. and 581 ha. respectively and that of the last two 2,754 ha. and 123 ha. respectively.

Principal Rabi Crops

Barley—Of the Rabi crops barley is an important one. In 1971 it covered 75,970 ha. and is grown in all parts of the district in light as well as in ordinary soil. It frequently flourishes without irrigation and is commonly sown after early rice. It is grown separately as well as with other crops.

Wheat—Wheat is more valuable but at the same time more expensive crop. It requires a rich and well manured soil and is mainly confined to the *goind* land (land near the village) where it can obtain the abundant irrigation that is necessary. It is sown usually in Kartika (October-November) on land that has been thoroughly tilled often even more or less 20 times. It is watered in December, January and February, unless that is rendered unnecessary by sufficient winter rains, and is harvested in the end of March and beginning of April. In parts where the soil is very rich, wheat is grown as a second crop after early rice or after jowar and *bajra* when these are grown alone. The area covered by wheat was 53,063 ha. in the year 1971.

Gram—It is also an important Rabi staple. The area of its cultivation has increased due to the practice of double cropping as now it is generally sown with peas. Gram is generally sown in the fields from which rice crop has been taken. It is also sown in low lying land flooded in rainy season, where they are sown after the flood recede. In 1971 the area under the gram alone and mixed was 10,813 ha.

Pea—Pea is a favourite food crop and is the earliest to be reaped of all the Rabi staples, as the harvest is over by the end of February. Pea is usually watered once and do not require much manure. It is grown both in the best land, the fields having been prepared to receive them by lying fallow during the rains, and the inferior land after rice, maize and jowar. In 1971 the area covered by pea was 18,969 ha.

Other Crops—Of the other Rabi crops arhar is the most important one which covered an area of 10,849 ha. in 1971. It is sown with the main Kharif crops but is harvested after most of the Rabi crops are reaped. It is hardly ever sown singly, and is usually combined with jowar or *bajra* which are harvested by November-December, thus leaving it standing above in the fields. Potato is also sown in the district and it covered an area of 7344 ha. in 1971.

Non-food Crops

The main non-food crops of the district are sugar-cane, sunn-hemp (fibre) and oil seeds of different types. Sugar-cane is an important crop. In 1971 it was grown in 18,147 ha. both in loam and clay soils. The stalks are chopped up and the pieces are buried in rows. Sunn-hemp is grown both for its fibers and as green manure in the fields. It was sown in an area of 6,389 ha. The oil-seeds covered an area of 120 ha. in the same year which included 34 ha. of til, 40 ha. of mustard and 46 ha. of linseed.

IMPROVEMENT OF AGRICULTURE

It was realised that with the traditional methods of cultivation the rapidly increasing demand for food-grains could not be successfully met. Improvement and changes in the pattern and techniques of the cultivation were, therefore, adopted after the country gained independence. Development of agriculture occupied an important place in all the Five-year Plans. Improved methods of growing wheat and barley and the Japanese method of paddy cultivation were popularized among the cultivators of the district. These methods include proper tillage, sufficient and timely manuring, sowing seeds of improved varieties and high yielding crops, sufficient and timely irrigation and protection of crops against pests and diseases. The sixties of this century saw the ushering in of the 'green revolution' in the country, under which programmes of intensive cultivation and sowing of high yielding varieties of crops have been implemented. This is done through agricultural campaigns—Kharif, Rabi and Zaid— which are taken up every year in the district. During the campaign period the workers and progressive cultivators are imparted training in different agricultural works. Much stress is laid for taking recourse to the various methods of development such as plant protection measures, use of improved agricultural implements and storage of grains etc. The agriculture department gives *taqavi* and other loans to the cultivators for purposes like the purchase of chemical manure, agricultural implements, improved variety of seeds, pesticides and bullocks.

Agriculture Implements and Machines

The old agriculture implements have been replaced by the modern implements and machines. The statement below gives the number of agricultural implements in the district in 1972 :

Name of Agricultural implements	Number of implements
Ploughs (wooden and iron)	2,07,853
Harro and cultivator	18,770
Improved sowing machines	81
Improved thrashing machines	1,267
Chopper machines	813
Germs killer and sprayer	203
Carts	2,345
Sugar-cane crushers	58,944
Oil engine for irrigation purposes	3,120
Electric pump for irrigation purposes	3,579
Persian wheels	1,623
Tractors	159
Two wheel tractors	16
Oil crushers	1,215

Seed Distribution—There are 48 co-operative seed stores and 46 agriculture seed stores in the district which supply improved seed to cultivators. These stores supplied 1,033 q. seed in Kharif and 6,629 q. in Rabi in the year 1976-77. The agriculture department distributed about 4 q. *dhaicha* seed and 23 q. moong seed to be used as green manure which was sown in an area of 1,661 ha. The department distributed 5,489 t. of chemical manure in the Kharif and 21,184 t. in Rabi in the year 1977-78.

Horticulture

The total area covered by fruit trees and vegetable in the district is 22,000 ha. There is a government nursery and a private nursery in the district their area being 1.2 ha. and 0.25 ha. respectively. This department supplied 2,35,693 seedlings of ornamental trees and 1,38,642 seedlings of fruit trees and 48.90 quintals of vegetable seeds in the year 1977-78.

Rotation of Crops and Mixed Cultivation

The farmers of the district have been growing different crops by rotation in the same field for centuries. But in the past their knowledge about the advantages of practice of growing crops in rotation was empirical rather than scientific. The department of agriculture now makes the results of the latest researches regarding the rotation of crops available to the cultivators. They are, therefore, much more enlightened and try to adopt newer rotations of crops. Different rotations of crops in the district depend upon soil types and availability of irrigation. Generally two crops are grown in the district which are mostly wheat and paddy. The common rotation of crops in the district is as below:

Paddy	Maxican wheat	—	Moong
Maize	Vegetable	Wheat	Vegetable
Paddy	Wheat	—	Vegetable
Maize	Potato	Wheat	Moong
Urd	Potato	Wheat	Vegetable

Leguminous crops like *moong* and *urd* provide nitrogenous ingredients to the soil and are thus mixed with *arhar*, jowar, til or ground nut.

Mixed Cultivation—The practice of growing more than one crop in a field simultaneously gives additional harvest, besides increasing the fertility of the soil. Usually the pests, diseases and adverse weather conditions also do not affect all the crops equally. Accordingly, *arhar* is sown mixed with *bajra* or with jowar and *urd* both, maize with *arhar* and *urd*; barley with gram or pea and potato with wheat.

Agriculture Diseases and Pests

The main enemies of crops in the district are animals, birds, insects and diseases. Monkeys, rats, squirrels, wild animals, bats, parrots and some others damage the crops badly, besides a number of plant diseases which differ from crop to crop. The usual methods of protection normally provided by the cultivators are fencing, keeping watch and destruction of animals and birds, whereas pests are killed by insecticides. The following statement gives the common diseases and insects with which the main crops are generally affected :

Crop	Common insects	Common disease
Paddy	Gundhy bug	Khaira
	Paddy stem borer	Bacterial blight
	Rice hispa	Bacterial streak
	Army worm	Blast
	Root weevil	Tungrovirosis
Jowar and <i>bajra</i>	Red hairy caterpillar Leaf roller Stem borer	Green ear disease of <i>bajra</i>
Wheat	Gujia and termite	Rust Smut Blight of wheat
Pea and <i>arhar</i>	Pod borer	Powdery mildew Downey mildew Blight of potato Red rot of sugar cane
Potato	—	
Sugar-cane	Pyrilla Stem borer	
	Gujia and termite Sugar-cane white fly	
Mango	Mango hopper	Powdery mildew of mango
	Mango mealy bug	Necrosis Black tip of mango

There are various insecticides and pesticides like Aldrin, BHC and DDT which are sprayed and dusted over the crops to control pests and diseases. To save the crops from seed borne diseases the seeds are dried in the sun and also treated with certain chemicals before sowing. There are various leafy growths and weeds which are harmful to the crops and are usually overcome by systematic and timely weeding, interculturing and the deep ploughing of the fields. The plant protection staff posted in the district gives free advice to the cultivators, for raising healthy crops, including those of fruits and vegetables. They also provide insecticide, spraying and dusting machines and services of trained staff at moderate charges.

Agriculture Farms

There are two government agriculture farms in the district known as Buxa farm and Mai farm. The former is located near Buxa railway station on Jaunpur-Sultanpur road and latter is near Rampur market on Jaunpur-Mirzapur road and their respective area is 8.6 ha. and 10.0 ha. The average production per acre from Buxa and Mai farms is 4.3 q. and 2.7 q. in Kharif and 11.6 q. and 8.1 q. in Rabi respectively.

ANIMAL HUSBANDRY AND FISHERIES**Animal Husbandry**

Agriculture and animal husbandry are two inseparable units of agriculture development. In the various Five-year Plans development of animal husbandry has been given due place. The animal husbandry department looks after the veterinary and animal husbandry work in the district and is concerned with the development of cattle, poultry breeding, sheep breeding and allied schemes and prevention and treatment of various animal diseases.

Development of Live-stock—The agricultural improvement is impossible without cattle development. The cattle provide the required motive power for various agricultural operations including ploughing, harrowing, sowing, irrigation etc. besides the farm yard manure and milk. Moreover, the bullocks play an important role as a draught power for pulling carts which are still chief means of rural transport. Development of cattle both for milk yield and draught capacity is, therefore, very necessary. Due to the increase of cultivated land, the waste land and pastures are gradually decreasing. Grazing facilities are provided by the government and *gaon* panchavats. Grazing is also allowed in private groves and harvested or fallow fields and also near the railways. The main fodder crops sown in the district are M. P. chari, lobia, oat and *barseem* and total area under them was about 2,017 ha. in the year 1976-77.

Cattle development has been receiving government attention since the start of the Five-year Plans. To improve the breed of cattle the government started artificial insemination scheme in the district. There are 20 artificial insemination centres in the district now where this scheme is being implemented. The total number of stockman centres in the district is 34. Besides this, there are 24 veterinary hospitals. The following statement gives the number of animals treated and vaccinated against various diseases, castrated and artificial inseminations done during the last five years.

Year	No. of animals treated	No. of animals castrated	No. of animals inseminated	No. of animals vaccinated
1972-73	1,49,888	31,982	19,649	1,82,576
1973-74	1,62,942	34,201	19,444	1,81,763
1974-75	1,72,055	42,327	24,302	2,00,224
1975-76	1,77,695	36,163	24,548	1,71,763
1976-77	1,55,754	10,196	23,652	1,85,124

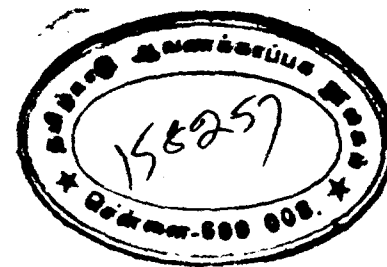
The cattle of the district are small and inferior in strength to those of the western districts. Animals of better class are few. The statement given below shows the population of the live-stock in the district in 1973-74.

Live-stock	Number
Bulls and bullocks	3,52,473
Cows	1,39,811
He-Bufferaloes	7,851
She-Bufferaloes	1,17,183
Sheep	61,785
Goats	1,07,044
Horses and ponies	2,226
Mules	176
Donkeys	3,083
Camel	3,242
Pigs	24,811

Sheep and goats are generally reared with the object of obtaining their hide and flesh. Occasionally they are folded on the fields for manure. Goats are of a small and inferior type, yielding little milk and requiring scanty attention. Sheep provide coarse wool which is utilised by the villagers.

CATTLE DISEASES AND TREATMENT

The common cattle diseases in the district are rinderpest, haemorrhagic-septicaemia, Ranikhet disease and fowl pox. The black quarter and anthrax also attack the animals, though their incidence is comparatively lower. The treatment of animals and their vaccination against



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various diseases is now done in veterinary hospitals and dispensaries. The farmers have now become conscious of the efficacy of the modern methods of prevention and treatment of cattle diseases and old superstitious practices and taboos are not taken recourse to by the rural folk.

Development of Cattle—Cattle development has received greater attention since the start of the Five-year Plans and the animal husbandry department has been improving the breed of stock in the district. There are two sheep and wool development centres at Kathghar and Rampur each having 50 rams for the improvement of *desi* sheep. The seven veterinary hospitals are provided with 2 bucks each for improving goats breed. In addition 23 bucks have been distributed in the district with the same aim. There are 3 piggeries development blocks in the district viz. Sikrara, Sujanganj and Sheetalganj. The animal husbandry department had distributed 10 boars for the improvement of pigs in the district. For the improvement of breed of milch cattle there are artificial insemination centres and subcentres where artificial insemination is done. The animal husbandry department has distributed 71 pedigree bulls in the district. The government distributes Rs 3,600 as *taqavi* every year for the purchase of milch cattle. Under Small Farmers Development Agency a sum of Rs 14.24 lakh has been distributed by the Union Bank and Co-operative Bank for the purchase of milch cattle.

Poultry—The main breed generally found in the district is *desi* but improved variety is becoming popular. There is a poultry extension centre having 400 birds. It distributes the improved breed of birds and in 1976-77 about 18,000 such birds were distributed. A co-operative society has been established at Bhupat Patti in 1966 for the production and marketing of poultry products.

Fisheries

Different kinds of fish (as specified in chapter I) are found in the district. Catches are usually made by net, rod and a kind of bottomless basket and small dams in the rivers, rivulets, lakes, ponds and canals are often formed out by the owners and fishermen. Piscicultural activities have been undertaken by the fisheries department and under small water scheme fingerlings are supplied to the Gaon Samajs and private pisciculturists at the rate of Rs 40 per thousand. In 1976-77 the number of fingerlings distributed was 3.66 lakh. In Kirakat development block under the nutritive diet scheme fingerlings were distributed at the concessional rate of Rs 10 per thousand. In 1976-77, under this scheme 50 thousand fingerlings were distributed. There are 22 tanks of the fisheries department covering an area of 407 ha. which are utilized for the rearing of fish. The total fish production from these tanks was 34q. in the year 1976-77. A pisciculture development agency has been established in

1976-77 for the promotion of piscicultural activities. It advances loans for the repair of tanks and for pisciculture and also imparts training of fish rearing. To increase the availability of fry, a fish centre was established in 1965-66 at Shankaripur where 18,500 fingerlings were received in 1973-74.

FORESTRY

Forests play an important role in the economy of the district and it is deeply connected with the agricultural prosperity of the people. It helps in soil and water conservation essential for agriculture. A forest with normal ground vegetative cover is the best protection the land can have both for retention of moisture and for binding the soil. Forests not only reduce the force with which the rain strikes the earth but also reduce run off and act as a reservoir of moisture which can be utilized at will later on. In areas with severe winds and torrential rains, shelter belts of trees and forest cover keep an effective check on the loss of soil by erosion.

There are no forests in the district except dhak jungles which are found in almost all parts of the district. The other trees of the district are only to be found in scattered clumps or in the village sites or along the roadsides. The trees usually found are of mango, *mahua*, *shisham*, *neem*, *jamun*, *siras*, *pipal*, *bargad* and *imli* or tamarind. The forest department, under the afforestation scheme, has done plantation on an area of 104 ha. of the Gaon Samaj land in 1976-77. The roadside plantation has also been done by the department. The trees planted are generally *shisham*, mango, *neem*, *jamun*, *arjun*, *siris*, *babul* and eucalyptus.

NATURAL CALAMITIES

In years of heavy rainfall many jhils overflow their banks doing considerable damage to the land in the neighbourhood. The floods on the rivers are of a more serious character, especially in the case of the Gomati and the Sai. The former river sometimes rises to an extraordinary height, and the floods are enhanced if the Ganga happens to be unduly swollen at the same time, thus blocking the exit for the waters of the smaller stream. Little information is available on the subject of floods before 1800 but it is related that in the great inundation of 1774 a great part of the town must have been destroyed, but no information is available to show the extent of damage. In 1871 the river rose to an unusual height, sweeping over the bridge and the lower parts of the town and filled the old serai with silt. Between the 15th and 28th of September in that year the Gomati rose about 7 m. at the railway bridge, and there attained a width varying from 1.6 km. to 6 km. About four thousand houses in the town were destroyed, while the crops were ruined

in an area of over 4,046 ha. On the same occasion the Sai behaved in the similar manner, rising about 8 m. at the Jalalpur bridge or no less than 13.7 m. above its dry season level. The bridge was completely submerged and the flood destroyed nearly three thousand houses in 144 villages and the crops in 2,128 ha. Such floods only occur towards the end of the rains and result from abnormal rainfall in the upper basins of the river.

Another great inundation was that of 1894, a year of unprecedented rainfall. The Gomati on this occasion reached its maximum height on the 23rd of September, but this was 2.4 m. lower than the extreme figure of 1871. The distress on this occasion was intensified by the prolonged continuance of the flood. In the beginning the collapse of buildings in lower parts of the town on both banks, particularly on the left, was considerable, and would have been much greater but for the construction of small earthen embankments. The river began to subside on the fourth day, but on the 2nd October, when the people had returned to their homes to set about the repairs necessary to render them habitable, it again began to rise, and by the morning of the 4th October it had topped the parapets of the bridge and was running at a great velocity. On the 6th October it reached its maximum water level and remained at that for two days, but then subsided gradually till the 24th October. On that date there was an unusually heavy burst of rains over the district, and the Gomati responded by rising 0.45 m. of the former highest level, though on this occasion the subsidence was rapid. Nearly 1,400 houses in the town were either destroyed or greatly damaged and in order to relieve the prevailing distress subscriptions were raised on behalf of the sufferers and government also made a large contribution. The remedial measures proposed on this occasion dealt chiefly with the removal of the dwellings to higher level, but the inhabitants refused to build their houses on any other site except the old ones. The next serious flood came in the early days of October, 1903. The Gomati water rose upto the height of the roadway over the bridge and extensive damage was caused to the lower portions of the town. The Sai also came down in great volume while the Bisuhi, which was equally subject to sudden freshets, carried away the bridge south of Mariahu on the road to Mirzapur.

Shahganj and Jaunpur tahsils were affected by severe floods in 1916 and again heavy floods occurred in the Sai river in 1936. Some parts of the district were also affected by heavy flood in 1948. The details of the damage caused by these floods and the relief provided by the government are not available.

Floods were again caused by excessive rains all over the district in July 1955. The outburst of rainfall sent all the rivers and their tributaries and nullahs into spate. The level of the Gomati river rose to

about 11 m. on 23rd July 1955. The flood water extended over an area of 1,29,499 ha. and affected 2,918 villages. The Kharif crop was damaged over an area of 1,72,369 ha. which resulted in the loss of Rs 3,29,89,018. About 3,000 houses were destroyed and 119 cattle lost their life. Relief and rehabilitation measures were undertaken on a vast scale in the shape of gratuitous distribution of food-grains, clothes, and other necessities of life, as well as subsidy for construction of houses, remission in land revenue, remission in school fees and supply of fodder free of cost.

In 1971 continuous and excessive rains from 1st September onwards made all the rivers badly flooded and the Gomati attained the level of 11.42 m. causing havoc and distress to the people of the district in general. All communications within the town were closed by the river streams and many localities were marooned. About 3,69,255 ha. land was inundated by the flood and it damaged the crop over an area of 1,70,468 ha. It also destroyed and damaged about 20,000 houses and thus caused the loss of Rs 56,59,243. The government spent Rs 27,24,331 on gratuitous relief including house subsidy and also relief in the shape of free seed and fertilizer distribution. Test works were started which involved an expenditure of Rs 1,25,000. Government also remitted land revenue of an amount Rs 97,217.

CHAPTER V INDUSTRIES

Old-time Industries

The majority of the people of the region covered by the present district depend mainly upon agriculture. However, some people pursue cottage industries and others various handicrafts. The strong agricultural and the weak industrial base together appear to leave a gap, which can be effectively bridged by a co-ordinated approach to enrich economy of the district. As expected of a purely agricultural and rural tract, the district had practically all the old-time industries devoted to the satisfaction of unsophisticated needs of the rural population. Lack of enterprise among the local people has been the major constraint for the industrial growth of the district. For lack of chronicles it is not possible to trace out the development of industries, avocations and the degree of achievement in the past, but self sufficiency had been the key-note of the economy of the district in early medieval times. Various cottage industries formed an inalienable part of it. To a large number of people these small-scale industries had been a way of life rather than only a source of earning. The district produced almost all that was necessary for life according to the standard of living prevalent in those days. The district of Jaunpur, being the seat of Shaki sultans, was naturally the place where some industries of their kings such as perfumes were developed.

Manufacturing of perfume was an important old-time industry of the district. As expected of a purely agricultural and rural tract, the scents were obtained from the flowers of jasmine, rose and *keora* or screwpine; and from the roots of the *khaskhas* grass. The jasmine known as *bela* and *chameli* and screwpine were extensively cultivated in and around the town, but roses were scarce and were imported from Ghazipur. The process of manufacture was similar to those of Ghazipur and Kannauj. The otto of roses made at Jaunpur was especially noted and fetched a very high price. The essences and perfumes were exported to all parts of the country, especially to Lucknow, Bombay and a few districts of Rajasthan. The industry has, however, declined due to change of taste and competition of scents and oils imported from foreign countries.

The other important old-time industry of the district was the manufacture of paper from the waste fibre of the false hemp. It was carried on at Zafarabad for centuries and almost the whole of Avadh region was supplied with paper from this place. Subsequently, however, these paper manufacturers settled in Jaunpur town and started a flourishing trade in paper making. The paper manufactured was white and of a

fair quality but failed to compete with machine made. This industry declined before 1857 and so the workmen migrated to Lucknow and other places. In about 1879, the then collector of the district tried to restore it but he failed. He introduced the manufacture of papier mache bringing some craftsmen from Kashmir but his efforts failed in running this industry for longer time. In 1789 some Europeans started indigo business and founded concerns at Bhataura and Bisharatpur. This enterprise grew rapidly and factories were started at Babeha, Nurpur, Kalinjara, Pasewa and Ahmadpur. But afterwards it met the same fate and declined.

Sugar industry was also an important old-time industry of the district. The sugar was manufactured by the old indigenous method. The crude and wasteful method of refining the juice and producing the coarse sugar was the most important cause for the decline of this industry.

The other fruitful industry was that of textile fabrics. In this industry in 1901 about 22,520 persons were engaged of whom about two third were weavers, who were found in the Mariahu tahsil and in the village of Terhwa or Kajgaon in tahsil of Jaunpur. The produced cloth was mainly of the coarse *garha* variety, though that of Kajgaon was much superior; a certain amount of fine muslim known as *tanzeb* was also produced. Another form of weaving was that of coarse blankets which were made by the Gadariyas of the Machhlisahar. Woollen weaving of a high order was done at Rampur, Sukhlalganj, Newada and Barigaon in Mariahu tahsil in the shape of rugs and carpets. These carpets were usually seven feet by four feet in size. The patterns and colours deteriorated mainly through the use of aniline dyes. Such produced carpets were generally sold to big dealers of Bhadohi (Varanasi) and Mirzapur. Some times these traders advanced money to weavers for better quality and work. Dyeing and cotton printing was also carried on at Jaunpur. A speciality of the district was in printing bedsheets and long scarfs with gold and silver leaves in various patterns. A certain amount of embroidery on garments of cotton and silk, known as *kamdani*, *kalabatun* and *murri* was done at Jaunpur but this trade failed to compete with the superior craftsmanship of the Varanasi artists. An allied trade, the ornamentation of *naichas* or the long items of tobacco pipes, decorated with gold and silver wire was also famous. Other industries like pottery, glass making and metal work were functioning in the district but they were insignificant. After the establishment of the British rule some of these old-time industries of the district started declining.

The reasons for the gradual decay of the old-time industries are not far to seek. In the first place political insecurity following the downfall

of Indian rulers led to the disruption of the old social order. The patronage of kings and nobles that often led to the growth of various industries was lost. The advent of British rule brought the impact of western civilization to bear upon the life and habits of the people. This, too, in turn adversely affected the indigenous industries. The British rulers showed indifference to the preservation and development of the old-time indigenous industries of the district. Due to the adoption of new techniques the traditional methods of production could hardly stand competition.

Power

The establishment and growth of industrial undertakings, depend on cheap and uninterrupted supply of electric power which was first supplied to the town by the M/s Jaunpur Electric Licensed in 1934. This undertaking was taken over by the U. P. State Electricity Board in 1975 and at present power is being obtained from U. P. Grid. The consumption of power in the district was as follows in 1975-76 :

Particulars	Consumption in kw
Industrial	8,769
Domestic and commercial	1,169
Agriculture and irrigation	42,230
Other	6,005

Rural Electrification

Of the total number of 3,402 villages in the district, only 675 villages have been electrified up to 1971. In 1971 only 19.85 per cent villages were electrified which was slightly less than the state average 21.1. During the fifth plan some villages got electricity and by the end of 1976 as many as 1,062 villages were electrified.

Large-scale Industry

The district has only one large scale unit, the Ratna Sugar Mills Company, Ltd. Shahganj, which was established in 1933. This unit has installed cane crushing capacity of 10,000 quintals per day. Sugar cane is available locally and it is also imported from neighbouring districts. The total investment of this unit was about 141.87 lakhs and it produced sugar worth Rs 209.33 lakhs in 1976. The raw material consumed was valued at Rs 130 lakhs and the industry employed 1,205 persons during the year.

Sugar production being a seasonal industry, the mill operates between November and March only. Bagasses and molasses are the bye-products.

The former is used as fuel but for the latter there is no proposal to set up any ancillary unit, where it can be utilized.

Small-scale Industries

Small-scale industrial units have very small investment and work mainly for job work in the district. The industrial development of the district is in initial stage. There was no registered unit before 1961. During the quinquennium, 1961 to 1965, 11 units came into existence, and in the next quinquennium 10 more units were set up. There was a sudden jump in the industrial activity in 1971 where 15 units were established. Due to the efforts of governmental agencies the number of such units has risen to 129 in 1973 and in 1976 it rose to 149. In 1976 their total investment amounted to Rs 160.25 lakhs and the production to Rs 147.51 lakhs. These units gave employment to 1,155 persons. The workers in these industrial units are mostly artisans and traditional workers.

The small-scale industries of the district may be broadly classified as mechanical and engineering, agro-based, live-stock based, forest based, chemical based and miscellaneous industries.

Mechanical and Engineering Industries—This group of industries includes the following manufacturing items.

Agricultural Implements—Ploughs, crushers, buckets, power threshers and pans (for making jaggery) are manufactured in 20 units, mainly located at Jaunpur, Shahganj, Rampur Dobhi, Sheetalganj and Bairannagar. These units are operated by electricity and use iron as raw material.

Rolling Shutters and Machine Parts—Rolling shutters, collapsible gates, grills, and parts of different machines are manufactured in 11 units, centred at Jaunpur.

Iron Foundry—Cane crushers, chaffcutters, and pulleys are manufactured in 5 units, located at Jaunpur, Sheetalganj and Sondhi. Pig iron, flat and non flat iron and steel are used as raw materials.

Assembling of Automobile Spare Parts and Servicing—Different automobile parts are assembled in 5 units centered round Jaunpur. These units do the job work of servicing automobiles as well.

Rolling Mills—Three rolling mills, located at Jaunpur and Shahganj are engaged in manufacturing mild steel rounds. The iron scraps are used as raw material.

Utensils—Aluminium utensils of different varieties are produced in one unit located at Shahganj. The products of this industry have only local market. Aluminium scraps and ingots are used as raw material.

Buckets and Mining Equipments—Buckets and different types of mining equipments are manufactured in 2 units, located at Jaunpur.

Agro-based Industries—This group includes the following industries :

Cold-storages—12 cold-storages, mainly located at Jaunpur, Kirakat, Shahganj, Sengra Mau, Mungra Badshahpur and Machhlishahr are functioning in the district. Potato, onion, green vegetables, etc., are mainly kept in them for preservation. These storages produce ice as well.

Khandsari—There is one unit, located at Bajrannagar, engaged in manufacturing *khandsari*. This industry gives seasonal employment and has sales in local market alone.

Confectionary and Bakery—Biscuits and other confectionary articles are produced in one unit, located in Jaunpur. Sugar, *maida*, *suji* and ghee are used as raw materials in this industry.

Live-stock based Industries—The following industries are included in this group.

Footwear—Two units located at Jaunpur are engaged in making shoes and ladies' chappals. The products of these units are rough, so it has only a local market. By improving the quality, the demand can be maintained at higher rates.

Bone-meal—There is one unit at Khetasarai, engaged in crushing bones for the production of fertilizer. Bones of animals are used as raw material, which is available in the district. This industry has a local market.

Bristles—Two units, located at Jaunpur, are engaged in the manufacture of dressed bristles. The raw material bristles is locally available.

Forest Based Industries

The following industries come under this group.

Wooden Furniture and Saw Mills—In 1977 there were 26 units, comprising saw mills, manufacturer of wooden frames for doors, windows, beds, almirahs and packing cases, which are located at Jaunpur, Kirakat, Khetasarai, Surapur, Mungra Badshahpur, Machhlishahr. The raw material wood, spirit and *chapra* are used in this industry. Finished goods have local market only.

Wooden Toys—Toys of different designs and colours from wood are manufactured by one unit at Jaunpur. These are generally sold in fairs.

Chemical based Industries

This group includes the following industries.

Scented Oil—Till oil and scented oil are manufactured in 3 units which are located at Jaunpur. It is an old-time industry of the district. Til and different flowers are used as raw materials. Oil is exported to other districts of the State.

Ayurvedic Medicines—Different indigenous Ayurvedic medicines are produced in 3 units, located at Jaunpur, Mungra Badshahpur and Khetasarai. Herbs and camphor are used as materials for this industry.

Tobacco—Tobacco is processed in 2 units which are located at Mungra Badshahpur and Machhlishahr.

Candles—Candles are manufactured in 2 units, located at Jaunpur and Partapganj. Wax and thread are used as raw materials in this industry.

Reconditioning of Battery and Dry Battery Assembling—Three units located at Jaunpur, are engaged in reconditioning of batteries and assemble dry batteries.

Electro Plating—The manufacture of metal ware and the growth of engineering industries of the district have encouraged the development of electroplating work. Two units, located at Jaunpur and Shahganj are engaged in this industry. These units do job work.

Glasswares—Different glass wares are manufactured in one unit, which is located at Siddiqpur. This industry was started in 1977 in the district and is on experimental basis. The raw material consumed in this industry is imported.

Washing Soap—There is one unit located at Jaunpur. It is engaged in the manufacture of washing soap. Costic soda, silicate and non-edible oil are used as raw materials by this unit. This industry has a local market.

Tyre Retreading and Repairs—One unit is engaged in the retreading and repairs of tyres of automobiles. This unit is located at Jaunpur and does job work. This work is comparatively of recent origin and has come up with the growing use of automobiles.

Other Industries

Woollen Carpets and Hosiery—It is an old-time industry of the district and many families are engaged in it. Woollen carpets and different articles of hosiery are produced on 8 units, mainly located at Jaunpur, Mariahu and Machhlishahr. Woollen yarn, thread and colour are used as raw materials. The produced items are sent to other places for sale.

Printing—Four units are engaged in printing work and all of them are located at Jaunpur. The raw material required is imported from other districts. All these units do job work.

Gauge and Rolled Bandage—There is one unit, located at Jaunpur, engaged in the manufacture of gauge and rolled bandages.

The following statement gives the total investment, value of raw material consumed, value of production and number of persons employed in the registered units of small-scale industries of the district in 1977 :

Industry	Total investment (in Rs in lakhs)	Value of raw materials consumed (in Rs in lakhs)	Total production (in Rs in lakhs)	Number of persons employed
1. Mechanical and Engineering Industries				
Agricultural implements	31.45	9.5	13.5	140
Rolling shutters and machine parts	4.88	4.24	6.35	62
Iron foundry	11.10	11.06	16.60	130
Assembling of automobile spare parts and servicing	1.05	—	—	22
Rolling mills	15.55	23.06	35.37	69
Utensils	2.28	1.8	2.9	21
Mining equipments and buckets	2.10	0.75	1.75	5
2. Agro-based Industries				
Cold storages	57.40	—	35.38	74
Khandsari	2.35	N. A.	N. A.	5
Confectionary and bakery	0.13	0.13	0.20	5
3. Live-stock based Industries				
Foot wear	0.20	0.13	0.20	8
Bone-meal	1.25	6.0	9.13	20
Bristles	2.40	3.0	4.50	25
4. Forest-based Industries				
Wooden furniture and saw mills	12.35	6.40	11.95	161
Wooden toys	0.10	0.03	0.08	3
5. Chemical-based Industries				
Scented oil	3.35	3.0	4.24	27
Ayurvedic medicines	0.47	0.30	0.60	17
Tobacco	1.55	7.50	11.25	17
Candles	0.35	0.09	0.14	9
Reconditioning of batteries and dry battery assembling	0.63	0.44	0.67	13
Electroplating	0.47	0.05	0.30	7
Glass wares	3.26	—	—	2
Washing soap	0.32	0.40	0.60	5
Tyre re-trading and repairs	0.50	0.15	0.25	5
6. Other Industries				
Woollen carpets and hosiery	2.30	2.00	3.00	46
Printing	1.60	0.40	0.85	29
Gauge and rolled bandage	0.37	0.40	0.60	7

Village and Cottage Industries

Village or cottage industry is an indispensable part of the village economy. Such industries include mostly the handicrafts handed down from generation to generation. A cottage industry is known as one which is carried on wholly or primarily with the help of members of the family, either as a whole or part time occupation. With the growing industrialization there will be greater need for finding avenues of employment for those who are also displaced by the use of machinery and the cottage industry provides the answer. The cottage industries also perform the function of making an additional source of livelihood to the rural population of the district. These industries have flourished for long and some of them have switched over to the modern techniques of production. Now these industries besides being worked by the individual householders with the help of their families are also being organized on a co-operative basis. The main items of production are woollen blankets, hand-loom clothes, fibre, pottery articles, *gur* and *khandsari*, foot wear, oil, hand pounding of rice, wooden articles, soap and lime.

Woollen Carpets—This industry dates from the Mughal period and has developed steadily and the carpets of this place are famous in the market for their design and finish. This industry is mainly located in the tahsils of Mariahu, Jaunpur and Machhlishahr. About 4,000 units are engaged in this work. The raw materials required are wool and woollen cotton yarn, jute twine, hessian and dyes. This industry is under the control of big traders.

Handloom Industries—It is one of the important cottage industries of the district. It is scattered throughout the district, but Kajgaon, Zafrabad, Jaunpur, Qalichabad, Mungra Badshahpur, Mariahu and Muftiganj are the main centres. About 735 units are engaged in this industry and produce coarse cloth, *gamchha* and *dhoti*. Cotton yarn, the main raw material, is available locally. This industry is getting incentive from the State Government.

Resha Industry—Ban or *moonj* string are produced by 21 units, scattered throughout the district. The industry is being run from time immemorial and the basic raw material is available in appreciable quantity in the district. The units engaged in this industry did not produce any thing in 1976-77.

Pottery—The potters engaged in this industry are the part and parcel of the village economy and many of them still work on the traditional pattern. Besides, the earthen-wares and tiles, potters concentrate on the manufacture of idols of different gods and goddesses. These products are easily sold out on the occasion of fairs and festivals. The main raw

material smooth black clay, is available locally, however, the industry is presently not in a prosperous state. The traditional potters are scattered throughout the district, 20 registered units are also engaged in this trade. This industry has only local market.

Gur and Khandsari—There are 13 registered industrial co-operative units, engaged in the production of *gur* and *khandsari*, located at Sherwa, Karamdasnagar, Marghaupur. Beside, these co-operative societies 15 more industrial units are also producing *gur* and *khandsari*. This industry provides seasonal employment to many persons who work on daily wage system.

Leather-work—Persons engaged in this industry undertake the work of currying, tanning, finishing of hides and skins, preparation of finished leather, manufacture of leather products such as shoes, chappals and allied articles, in addition to repairing of footwears. The process of manufacture is sufficiently old and hereditary training continues. Generally artisans make use of family labour. Tools commonly used for leather working are the sewing machines, leather cutters, hammers, wooden blocks, etc., and the raw materials generally required are dyed leather, rubber soles and polish. There were 12 co-operative industrial units in 1976-77 which are engaged in this trade which were mainly located at Chaura, Chitrasari, Khetasarai, Sirasi, Neweda and Bishanpur.

Oil Industry—Oil is extracted from oil seeds with the kolhus. The *ghanis* are of old design. This industry is mainly located at Balwarganj, Sudripur, Morhi, Rasulabad, Gaura Badshahpur, Machhlishahr, Kirakat, Muftiganj and Prem ka purwa. As many as 10 industrial co-operative societies were engaged in this industry.

Hand Pounding of Paddy—Rice is produced from paddy in 5 industrial co-operative societies. Handpounding of paddy is done in these units and the bran is generally wasted. Since the district is paddy growing area, there is the necessity of opening some more units, as the district has great scope for this industry. The engaged co-operative units are located at Amwakalapur, Soraijen, Mokalpur, Kulhanamau and Mashgawan.

Carpentry—Minor agricultural tools and implements, wheels for carts, ploughs and doors etc., are manufactured in almost all the villages of the district. Four registered industrial co-operative societies, located at Kirakat, Mashgawan, Tiyyara and Quithakal, are engaged in this industry. A carpenter's tool box consists of saw, adze, chisel, country hand drill, hammer scribe, knife etc.

Lime Industry—It is a paying industry being carried on cottage lines, but requires improvement. The stone, which is the main raw material for the industry is available in the district. After crushing the stone

into small pieces, it is burnt in small kilns. There are many unregistered units in the district and also a registered industrial co-operative industrial units located as Jaunpur, engaged in this industry.

The following statement provides acusory account of the total investment, cost of raw material consumed, value of goods produced and number of persons employed in the above mentioned cottage and village industries of the district in 1977 :

Industry	Total investment (in Rs)	Total cost of raw material consumed (in Rs)	Total production (in Rs)	Numbers of persons employed
Woollen carpets	40,00,000	5,75,00,000	8,64,00,000	10,000
Handloom	10,00,000	18,20,000	27,30,000	1,750
Resha	18,690	—	—	—
Pottery	59,590	336,600	71,300	36
Gur and Khandsari	71,806	2,70,850	3,21,560	35
Leather work	45,987	3,50,275	4,46,530	73
Village oil	79,762	1,07,750	1,38,890	39
Handpounding of paddy	77,025	73,635	93,560	28
Carpentry	1,06,000	25,895	36,780	13
Lime	8,000	24,000	36,500	5

Industrial estate

There is one rural industrial estate, at Jagdishpatti, Jaunpur. It was established in 1966 by the State Government to provide modern factory accommodation to small units in the district. The area covered by the estate is about 3 hectares and there is provision for 9 sheds. This estate comprised 5 industrial units which produce cane-crushers, chaff cutters, G.I. Buckets, mining equipments and woollen blankets. In 1977 these units produced goods worth Rs 11.40 lakhs and gave employment to 43 persons.

Aid to Industries

Since Jaunpur is one of the industrially backward and under developed districts of Uttar Pradesh, financial assistance is given to different industries in the district under the State Aid to Industries Act, 1956, and the credit Guarantee schemes of the State Bank of India. But there being a dearth of enterprise in the district, credit facilities are not being fully utilized.

The Central Financial Institution—Industrial Development Bank of India and Industrial Financial Corporation of India advance loans for projects up to one crore rupees to entrepreneurs at an interest rate lower by one per cent than the normal rate.

The U. P. Financial Corporation, Kanpur, extends assistance to industrial concerns on its own behalf and on behalf of the State Government. It advances loans at a lower rate of interest (between 7 and 7.5 per cent) for prompt repayment and also gives grace period i.e. up to 4 years and extends the period of final payment up to 15 years. Its own plan of disbursement is known as the corporation loan scheme. Loans are advanced on behalf of State Government, under the schemes—liberalized loan scheme and ordinary loan scheme. Under the former scheme, loans are advanced at reduced rates of interest and for longer periods, extending up to 15 years. The corporation has been authorised to carry on and transact various types of business but at present it has confined its activities to the granting of loans to industrial concerns and issue of deferred payment guarantee to industrial units for the purchase of indigenous machinery from manufacturers and suppliers and acting as an agent of the State Government for various schemes. The corporation can grant loans under the corporation loan scheme to the extent of Rs 3,00,000 in the case of private and public limited companies or registered co-operative societies and up to Rs 15,00,000 in the case of proprietorship concerns. The rate of interest is 11.5 per cent per annum with a rebate of 2 per cent for prompt and timely payment. The loans under the ordinary loan scheme are considered for amounts ranging from Rs 5,000 to Rs 50,000. Applications of loans under the schemes are channelised through the district industries officer, Jaunpur. The rate of interest charged is 8 per cent per annum with a rebate of 2 per cent for prompt payment. Loans are repayable in eight equal instalments. The number of instalments are increased in the case of liberalized loan scheme. The following statement gives an idea of the loans assistance provided by the corporation on March 31, 1974 :

Scheme	Number of units	Loans disbursements (in Rs in lakhs) as on 31-3-1974
Corporation loan scheme	7	11.68
Liberalized loan scheme	7	2.75
Ordinary loan scheme	1	0.25

Other institutions which have rendered assistance to the industries of the district are the U. P. Small-scale Industries, Kanpur, the National Small Industries Corporation. The State Government is also helping through the handloom industry scheme, the Khadi development scheme, the intensive development scheme, the credit and grant scheme and industrial co-operative society scheme.

The district can enjoy more financial assistance under the State Aid to Industries Act and the credit Guarantee scheme of the State Bank of India, but as mentioned earlier, credit facilities are not being fully utilized.

INDUSTRIAL POTENTIAL AND PLANS FOR FUTURE DEVELOPMENT

Potentialities depend upon mineral resources, raw material, power and availability of labour. For industrial development of a tract or a region, mineral resources and availability of power for industrial purposes are of prime importance. The district has no minerals which can be of help in industrial uses. The position regarding availability of power has become easier. But under these circumstances, there are no possibilities in the region for the development of industries of a large-scale nature. There are no forest resources either. As such, industries related to the manufacture of and those connected with agricultural and live-stock products can not be developed. The agriculture produce of the district can help in the establishment of small-scale industries.

Since there is one large-scale industrial unit in the district, there is scope for the establishment of ancillary industries.

The small Industries Service Institute, Kanpur, conducted a survey in 1975 which suggested more suitable Growth centres for the successful promotion of industries of the district such as Jaunpur, Shahganj, Machhlishahr, Mungra Badshahpur, Mariahu, Kirakat, Khetasarai, Badlapur, Zafrabad, Chandwak, Multiganj, Gaura Badshahpur, Khutahn, Rampur, Bejrannagar, Jalalpur, Nauperwa and Sujanganj.

Industries are classified under two major heads—resource based industries and demand based industries. Under the former certain industrial units can be established to utilize the locally available resources of the district. A potato chips plant can be established in the district as considerable quantity of potato is available here. An industrial unit for the manufacture of straw board can also be established, as the raw material of this industry is available in the district. Some units for the processing of tobacco can also be opened, as the district produces tobacco in plenty. There is scope for the establishment of some industrial units for making packing cases, wooden boxes and wooden building material. Considering the large quantity of bones collected and hides and skins available, it would not at all be out of place to think of the opening of small tannery and some new bone meal units. There is some scope for the establishment of some more hand pounding rice mills, as the district produces paddy in considerable quantity. The district produces green peas in considerable quantity and people like to eat them in the off season as well, so there could be a small factory for dehydrated peas.

Flour wheat and gram are grinded in generally "atta chakkis" and there is no roller flour mill in the district, so there is scope for the establishment of a few more such mills.

The size of market, levels of income, educational attainments, degree of urbanization, habits and out look of consumers are major factors for determining the scope and future of demand based industries. With the advancement of medical aid and expansion of hospitals and primary health centres, the demand for distilled, saline and glucose water has increased, so some manufacturing units can be easily set up to meet the demand. Besides, this units for the manufacture of steel furniture, rolling shutters, conduit pipes, utensils, electric goods, hosiery items, ready-made garments, cycle parts, polythene sheets and bags, plastic novelty items, paint and varnish, cement *jalis*, glass bangles, toilet articles, fertiliser mixing, tube well and pumping set parts, confectionery and bakery, stationery goods, sports goods and leather goods can be set up in the district. There is scope for few more cold storages also. The old cottage industries need serious attention and efforts should be made for their revival.

LABOUR ORGANISATION

Workers form union which is known as 'Trade Unions' with the following objects, to ensure fair wages, good living and working conditions, proper medical and educational facilities and their general welfare. These unions try to help in creating healthy relationship between the employers and employees. The number of such trade unions registered in the district was 7 in 1975 having a total membership of 886 persons.

Labour Welfare

Different labour laws are in operation in the district for the promotion of labour welfare schemes. Such laws are the Indian Trade Unions Act, 1926, the Employment of Children Act, 1936, the U. P. Maternity Benefit Act, 1938, the Minimum Wages Act, 1948, the Employee's State Insurance Act, 1948, the U. P. Industrial Establishment (National Holidays) Act, 1961, and the Motor Transport Workers Act, 1961.

In 1977, there was one labour inspector in the district, to ensure enforcement of labour laws, advancement of labour welfare schemes and to maintain a liaison between the employers and the employees.

CHAPTER VI

BANKING, TRADE AND COMMERCE

BANKING AND FINANCE

History of Indigenous Banking—As elsewhere in the country, the system of indigenous banking in the region covered by the present district of Jaunpur is of ancient origin. People are accustomed to the use of credit instruments called *hundis*, which is a type of bill of exchange. During Muslim rule Multanis financed internal trade and commerce and also worked as bankers for the rulers. These bankers had a prosperous business and this institution could be compared with contemporary private banking houses of other countries. Such bankers gave credit to traders, agriculturists and artisans. During those days there was no proper means of communication, the trade was carried on with the help of horses and other animals. Treasuries were established by the rulers of the day for collection and disbursement of money.

After taking over the administration of the district headquarters in 1775 the British established their treasury at the district headquarters, sub-treasuries at the tahsil headquarters. The indigenous banking system continued to dominate the economic life of the rural areas mainly because the bankers mostly financed foreign trade and interests and were not concerned with the people's economic requirements. At the beginning of the present century, village Banias and landlords, who were economically better, charged higher rate of interest from the borrowers. Jewellery, land and valuable articles were pawned with such money-lenders. These village banias and landlords were more grasping in comparison with money lenders of urban areas and were always exploiting the misfortune of poor people. The rate of interest varied widely with the amount and nature of loan. Generally loans were given to poor farmers in cash or in grain for seeds. These were repaid at harvest time with addition of interest at one-fourth of the principal, and the system was known here as *sawai*. Some times *deorhi* or one-and-a-half, was also charged when cash was borrowed, the interest rate ranged from Re 1-9 annas to Rs 3-2 annas per cent per month or from 18½ to 37½ per cent per annum. When valuables were given in pawn the usual rates were from 15 to 24 per cent per annum. On simple mortgages the interest was any thing between 9 and 24 per cent, though in large transactions money was obtained at 7 or 8 per cent at compound interest. Mortgage with possession naturally involved higher terms, the creditor being content with net profits at rates ranging from 6 to 12 per cent.

There were no joint-stock banking companies of private origin in the district, but several firms of good standing existed at Jaunpur, the chief being those of Ram Ratan and Mathura Das, Abhai Ram and Chuni Lal and Radha Kishan and Ram Gopal. Though many (Varanasi) Benares firms did some business in Jaunpur, they had no regular agencies but some of the bankers such as Moti Chand and Sham Das had acquired considerable estates in the district.

In the beginning of the present century, village banks on the co-operative credit system were started. Two of them, located at Badlapur and Nari Ahladia were financed by the Dube estate. The third at Chakesar in the Khutahn tahsil was under Mir Ali Sajjad and the fourth at Bhadeona in tahsil Machhlisahar was under Maulvi Muhammad Husain. The capital in each was small, but in their limited sphere the banks had done useful work. In October 1906, a co-operative town bank was established at Jaunpur. It was mainly for the employees of the various public offices, pleaders and others. It gave loans to its own members and also to a few affiliated societies in villages near the town.

The history of regular modern banking starts with the opening of a branch of the district co-operative Bank Ltd at Jaunpur in 1907. Other banks came in at a later date, a branch of Central Bank in 1946, another of State Bank of India in 1955, followed by yet another branch of this bank at Shahganj in 1959. There is a continued spurt in this direction since then. In 1977 the number of such banks was 39 in the district.

GENERAL CREDIT FACILITIES

In the seventies a new policy is being adopted by the commercial banks in the matter of advancing loans. Formerly advancing of credit was confined to big industrialists and traders only, but now they have started catering to the needs of agriculturists, small traders, artisans, transport workers, students and self employed persons also.

Rural Indebtedness

The main occupation of the people of the region covered by the present district is agriculture and the land tenure system had a direct bearing on its economic condition. The position of the agriculturists was far from being satisfactory and the holdings were very small. Frequent visitation of natural calamities badly affected the economic condition of the agriculturists who struggled with poverty, to which constant multiplication of owners and subdivision of land contributed in no less a measure. During the First and Second World Wars, a large number of cultivators benefited from the rise in prices of agricultural produce which increased the purchasing capacity of the agriculturists, but this could not

virtually change their financial condition, because the receipts were substantially set-off by the high prices which had to be paid by them for items like cloth, live-stocks and implements.

Even after Independence the situation has not changed, and traditional financial difficulties of the cultivators remain the same due to increase in population and no dispersion of the population to other profession.

Indebtedness is almost a general feature in the economy of an average rural family. People take loans either in cash or in kind for agricultural purposes and also for social functions such as marriage, *mundan*, *janeo* (sacred thread ceremony) and for death rites. The Reserve Bank of India held a survey in the region in 1971. It was estimated that the family of an average cultivator was indebted to the extent of Rs 265.65, of which only Rs 6.37 were accepted in kind and the rest valued at Rs 259.28 was taken in cash. The total assets of an agriculturist's family amounted to Rs 16,037.15.

There are also large number of agricultural labourers in the district and the assets of an average agricultural labourer's household has been estimated at Rs 1,212.13 and his being indebted to the extent of Rs 161.07.

Urban Indebtedness

Persons serving different establishments and industrial workers residing in the urban centres are also generally indebted. Rising prices were the main cause of urban indebtedness.

A survey, which was conducted by the Reserve Bank of India in 1971, revealed that the average value of the total assets of the household of an artisan was 2,545.16 and his family was indebted to the extent of Rs 125.11.

Debt-relief Legislation

To regulate the terms and conditions of money lending certain legislative measures have been taken since the first quarter of this century.

The courts under the Usurious Loans Act, 1918, were authorised to examine transactions in which they had reason to believe that the interest charged was 'excessive' and the transaction between the parties consequently unfair. This aimed at relieving the debtor of all liability in respect of any excessive interest. Through an amendment made in 1926, this Act was made applicable to all the parties seeking relief from

mortgage but it did not provide exact definitions of the terms 'excessive' and 'unfair' which created difficulty for the courts in determining which transaction was 'unfair' and in which case interest charged was 'excessive'. An amendment was again made in 1934, by which the Act was made applicable to all debtors and debts and it provided definite limits of 17 per cent and 24 per cent on secured and unsecured loans beyond which the rate of interest had to be declared as excessive. Several legislative measures were enforced for scaling down and adjusting of debts from time to time. The United Provinces Agriculturists' Relief Act, 1934, gave some relief to agriculturists as it provided *inter alia* for payment of debts in instalments at a low rate of interest. The Temporary Postponement of Execution of Decrees Act, 1937, provided for unconditional stay of proceedings for the execution of decrees against tenants and those proprietors whose land revenue did not exceed Rs.1,000 a year. The United Provinces Debt Redemption Act, 1940 provided for the accounting of interest at low rates and protected the person and property of debtors from being proceeded against. In actual practice, however, only the rich and educated borrowers were benefited by these measures.

The U. P. Government decided to introduce further reforms and the U. P. Regulation of Money-lending Act, 19986, was the result. This Act aims at providing relief from extortion to small farmers, agricultural labourers, village artisans and other weaker sections of the society. The law is also expected to help the administration in its efforts to curb black money. It provides for the licensing the business of money-lending and issue of receipts and account slips by the moneylenders. It further enjoins upon the money-lender not to molest the debtor near their places of work and make payments in case of loans of Rs 1,000 or above by cheque. Commercial loans of above Rs 5,000 advanced by banks, life insurance corporation of India, co-operative societies and government and loans taken from provident funds accounts are not covered by the Act.

Role of Private Money-lenders and Financiers

Both in urban and rural areas of the district, focal money-lenders and other agencies provide credits to the needy. Some of these money-lenders are traders, commission agents and old landlords. Sometimes the money is advanced under the *Ugahi* system and the lenders recover an amount of Rs 12 for every sum of Rs 10 advanced, the debtor paying a rupee each month and clearing the debt in 12 months. The State Government co-operative societies, and nationalised banks have made some efforts to eliminate private money-lenders who still continue with their business though considerably affected. The rate of interest charged by such money-lenders and financier's varies from 25 to 75 per cent per annum.

Government Loans

It has been the practice for all the agriculturists to receive assistance from the government in times of distress, flood, famine and other calamities.

The British continued to follow the practice and upon the recommendations of the Famine Commission, the Land Improvement Loans Act, 1883 (Act XII of 1883) and the Agriculturists' Loans Act, 1884, (Act XXX of 1884) were passed. Both these Acts empowered the State Government to frame rules governing the grant and disbursement of loans to agriculturists. The policy of keeping up the morale of agriculturists in distress by suitable provision of funds and materials has been followed by the government with greater vigour since Independence.

Loans under these Acts are advanced generally against the security of immovable property. The amounts of loans distributed from 1973-74 to 1977-78 is as follows :

Year	Amount (in Rs)
1973-74	9,29,950
1974-75	2,18,600
1975-76	2,39,600
1976-77	4,49,800
1977-78	2,95,725

Co-operative Movement

With a view to alleviating the sufferings of the masses at the hands of indigenous bankers, the co-operative movement was started in the district, with the establishment of village banks on the co-operative credit system in 1901. The establishment of District Co-operative Bank Ltd., helped in the opening of new credit co-operative societies in the district. The progress upto 1920 was not very encouraging.

The following statement gives the details and progress of the co-operative movement in the district since 1920 :

Year	Number of societies	Membership of societies	Amount of loans advanced by the societies (Rs in lakhs)
1920	105	7,342	1.05
1930	219	10,418	1.60
1940	314	14,465	1.85
1950	574	35,752	2.11
1960	656	62,716	65.98
1975-76	642	1,53,120	155.57

Though the number of co-operative societies has decreased in 1975-76 but the membership has increased because the attempts were made after 1960 to constitute large societies by amalgamating smaller societies.

The rate of interest on loans advanced by co-operative societies has also increased during the last 50 years. It was 4 per cent per annum in the twenties and thirties, 6.7 per annum in the forties and fifties while 8.5 in sixties and now 13 per annum in seventies.

OTHER CO-OPERATIVE INSTITUTIONS

District Co-operative Federation, Jaunpur—This federation was set up in 1948, with a view to linking the various local co-operative marketing institutions with the Uttar Pradesh Co-operative Federation, Lucknow. The main functions of this federation are to make arrangements for the supply of goods of daily use and fertilizers. This federation has invested Rs 77,000 in shares and trustee securities. The institution sold the goods for an amount of Rs 39,46,975 and earned Rs 1,02,806 as a profit in 1977.

The U. P. Co-operative Federation, Lucknow, has opened its own branch in this district in 1967. It has done the business of Rs 1,34,23,179 in 1977.

Co-operative Marketing Societies—There are four marketing societies in the district, located at Jaunpur, Shahganj, Kirakat and Khutahan. Food-grains, fertilizers and other consumer goods are sold by these societies. Agriculturists also market their food-grains and other products through the societies and are assured of just return. In 1977 these societies did business of Rs 8,91,000.

Whole-sale Co-operative Consumer Store—It was started in 1962-63. The aim of this store is to provide goods of daily use at cheaper rates. This institution deals with controlled and non-controlled cloth and controlled sugar. The investment of this store was Rs 72,000 in form of shares and it did business of Rs 36,95,000 in 1976.

The U. P. State Co-operative Land Development Bank—This bank has five branches in the district located at Jaunpur, Machhlisahar, Kirakat, Shahganj and Mariahu. The main functions of the bank are to provide long term and short term credit for improvement of land, purchase of implements for land improvement, redemption of old debts, planting of orchards and setting up of minor irrigation works. Loans are given against the security of land and can be repaid in instalments. These branches advanced loans of an amount of Rs 87,17,000 to its members in 1977.

District Co-operative Bank Ltd, Jaunpur. The bank was established in 1907 at Jaunpur. It finances the co-operative institutions of the district

and also provides banking facilities to its members. Unlike the commercial banks, the bank does not depend on deposits only for raising its assets, but resorts to a greater extent to borrowing and share capital also.

The bank has 15 branches located at Jaunpur Sadar, Jalalpur, Mungra Badshahpur, Ranipur, Mariahu, Bajrangpur, Badalapur, Khutahan, Shahganj, G. B. Pur, Naupurwa, Khetasari, Kirakat, Machhlisahar and Rampur. These branches disbursed Rs. 246.43 lakhs up to June 30, 1977.

The details of these branches are given in the following statement :

Branch of District Co-operative Bank Ltd	Date of opening	Deposits (in lakh of Rs)	Advances
Machhlisahar	14-11-1959	10.36	27.77
Kirakat	1-8-1961	12.87	21.29
Shahganj	2-10-1962	12.24	16.72
Mariahu	15-2-1964	18.56	27.01
Ranipur	1-2-1966	5.39	7.23
Badalapur	27-6-1977	7.35	30.40
Jaunpur Sadar	15-3-1971	82.32	21.61
Bajrangnagar	17-3-1971	12.26	6.87
Mungra Badshahpur	14-11-1971	3.37	22.78
Jalalpur	25-12-1971	4.69	6.40
G.B. Pur	25-12-1971	7.08	3.47
Khetasari	25-12-1971	2.89	9.13
Naupurwa	26-12-1971	3.14	14.18
Rampur	26-12-1971	6.37	25.40
Khutahan	15-5-1972	3.74	6.17

The rates of interest charged on advances made by these branches is between 11.5 to 15 per cent per annum. A rather disquieting feature of the transaction is the accumulation of outstanding debts to individuals and co-operatives.

COMMERCIAL BANKS

There were 29 branches of different commercial banks in 1977 in the district. They charged interest ranging from 7 to 13 per cent on advances and allow interest at a rate varying from 4.5 to 10 per cent per annum, on deposits made with them.

These commercial banks have made a drive to increase deposits by opening new branches even in semi-urban and rural areas. There were few branches of different banks in 1969 when the banks were nationalized. The following statement gives the location of branches of each commercial bank in the district in 1977 :

Commercial Bank	Location of branch
Union Bank of India	Jaunpur, Gaura-Badshahpur, Naupurwa, Zafarabad, Shahganj, Khetasarai, Khotahan, Mariahu, Rampur, Barsathi, Machhlishahr, Mungra Badshahpur, Suranganj, Maharajganj, Singramau, Kirekat, Jalalpur, Chandwar, Muftiganj, Sikrara, Charsyampur.
State Bank of India	Jaunpur, Agricultural Development Branch Jaunpur, Bazar Branch Jaunpur, Mariahu, Kirekat, Machhlishahr, Mungra Badshahpur, Padlapur, Shahganj, Karanja Kula.
Central Bank of India	Jaunpur, Smithatala
Punjab National Bank	Jaunpur
Allahabad Bank ..	Jaunpur
Bank of India ..	Jaunpur
Benaras State Bank Ltd	Jaunpur, Mungra Badshahpur
New Bank of India	Jaunpur

The commercial banks have changed their lending policy after nationalization. This change has given relief to traders, agriculturists and transport workers. The figures of loans and advances have increased much. By the end of 1975 the branches of commercial bank of the district advanced Rs. 2.22 lakhs and the total deposits amounted to Rs. 10.69 lakhs.

Advances are given to the weaker section of society, agriculturists, small traders and self employed persons, while previously only important traders and capitalists were benefited by it. The above mentioned category of persons is termed as priority sector. The following statement shows the amount of money which were outstanding credit at the end of December 1975 by these commercial banks :

Category	amount of outstanding credits (in thousand of Rs)
Small-scale Industries	1,622
Agriculture	13,239
Industries (other than small-scale)	2,695
Transport	655
Services	385
Trade	2,315
Others	4,144

NATIONAL SAVING ORGANISATION

The post-office saving bank scheme has been operating in the district since long to tap savings and to inculcate the habit of thrift in the people and making funds available to the government for investment in national reconstruction through Five-year Plans. The Chinese aggression of 1962 necessitated the introduction of schemes of defence deposits and national defences certificates to raise funds for the defence of the country.

The following statement gives the amount invested in different saving schemes opened in the district in 1976 :

Security	Value in Rs
Cumulative time deposits	3,90,400
Recurring deposits	17,14,300
Post Office time deposits	48,61,400
Post Office Saving Bank account.	2,48,10,200
National saving certificates	1,34,31,400

State Assistance to Industries

Assistance is given to industries in the district through Uttar Pradesh Financial Corporation, Small Industries Corporation, Kanpur, and the National Small Industries Corporation, New Delhi, besides loans are given by the nationalized commercial banks. U. P. Khadi and Gram Udyog Board also gives assistance to different co-operative societies engaged in village industries. The subject has been discussed in detail in chapter V (industries) of this volume.

Life Insurance

The life Insurance business was nationalized in September 1956, and brought within the folds of the Life Insurance Corporation of India. A branch office was set-up at Jaunpur in 1958, in the district and was placed under the jurisdiction of the divisional office, Varanasi. This office is controlled by a branch manager. The progress of the business in the district during the last three years is given below :

Year	Number of live assured	Total business procured (in Rs)
1974-75	2,950	2,46,05,000
1975-76	3,674	3,21,02,500
1976-77	4,048	3,29,02,500

Currency and Coinage

During the sixth century B.C. dust or ingots of gold and silver was used as currency. Pieces of metal of regular shape were used as actual coins and its weight and fineness was guaranteed by a recognised authority. Such coins were serving as legal tender and were issued by merchants, guilds, corporations and the government of the time. These were known as punch marked coins, because one or more figures were marked as symbol of issuing authority, though its did not bear any name or carried any legend. During the Gupta period a series of fine gold coins with high artistic standard were issued.

JAUNPUR DISTRICT

Manu-Samhita laid down the weight of coins and generally coins of single metal copper or silver were in circulation. The silver *purana* or *dhurana* of 32 *rati* and their various multiples were found in the entire India.

In the Muslim period three types of coins the *dam*, the rupee and *mohar* were in circulation. A rupee comprised of 40 *dams* and 10 rupees were equivalent to a gold *mohar*. Sher Shah and Akbar introduced silver rupee.

Gorakhpuri paisa was used in currency during the nineteenth century. It was a thick, square disc of copper. Its value varied from time to time. Subsequently the British issued rupees coinage. Rupee consisted of sixteen annas. Smaller coins included eight anna, four anna and an anna which was subdivided into 4 paisa or 12 pies. The decimal system of coinage was introduced on October 1, 1958. The rupee has been divided into 100 paisa. There are coins of 1 paisa, 2 paise, 3 paise, 5 paise, 10 paise, 20 paise, 25 paise and 50 paise in circulation. However, the old coins of 8 annas and 4 annas are still in vogue in the district being equivalent to 50 paise and 25 paise respectively.

Now the Indian currency consists of one rupee notes and coins, issued by the Government of India, while the Reserve Bank of India issued the bank notes. However, the distribution of one rupee notes and coins is undertaken by the Reserve Bank of India on behalf of the Central Government. In October, 1969, a limited number of ten rupee Mahatma Gandhi's centenary silver coins were also issued.

The notes of the denominations of rupees two, five, ten, twenty, fifty and one hundred are issued by the Reserve Bank of India. Currency notes and coins are made available to the district through branches of the State Bank of India, which are fed by the branch of the Reserve Bank of India at Kanpur.

TRADE AND COMMERCE

Course of Trade

Trade in the past was restricted to the supply of the articles of common use to the inhabitants of the district. In the absence of good roads trade was mostly carried on through rivers. During the British rule metallised and unmetallised roads were constructed for the transportation of goods. Trade and commerce of the district was carried on mainly by big traders, mostly Marwaris of Jaunpur, Shahganj and Badshahpur. Trade consisted entirely in the raw products of agriculture, even the sugar, the main item of Jaunpur, was exported in coarse form to the different parts of Central India, Kanpur and Punjab and the foodgrains

were sent to Calcutta, Bombay and Kanpur. Oil-seeds, peas, onion and garlic were sent to Calcutta, hides and skins to Calcutta and Kanpur, semi-cured tobacco to Varanasi and Patna and scented oils and perfumes to all parts of India. Among articles chief by imported were manufactured articles, cotton and woolen piece-goods, salt, spices, petroleum, metal vessels and utensils, shoes and some quantities of ghee, tobacco and precious metals.

The introduction of railways gave impetus to trade, as the faster wagons replaced the bullock-carts. Generally the goods were exported through railways which has revolutionised the trade routes.

After Independence there has been a considerable development in the construction of new roads and bridges especially during the Five-year Plans. The district is linked with metallised roads with the adjoining districts of Varanasi, Allahabad, Faizabad, Sultanpur, Pratapgarh and Ghazipur. A fleet of trucks is available in the district for the transportation of goods.

The agricultural products are the main items of export while general merchandise and other consumer goods constitute the import.

The agricultural produces are collected at different trade centres and from these places, they are again exported to other places. The important railway stations for trade are Jaunpur, Shahganj, Kerakat, Khetasarai and Jafarabad.

EXPORTS AND IMPORTS

Exports

The export of main commodities in 1976-77 from district was as follows :

Commodity	Quantity (in quintals)	Value (in Rs)
Potato	42,157	14,75,495
Mustard Seed	5,000	15,00,000

Imports

The imports of main commodities in 1976-77 in the district was as follows :

Commodity	Quantity (in quintals)	Value (in Rs.)
Rice	62,979	1,25,95,800
Wheat	50,410	60,49,200
Maize	3,502	13,15,180
Khandsari sugar	2,737	8,21,100

Ghazipur. A fleet of trucks is available in the district for the transporta-

Trade Centres

The district has numerous trade centres for distributing goods, whether imported or locally produced. Each tahsil has its own trade centre for the purchase and sale of goods and markets are held once or twice a week at important places. There are three categories of *mandis* (markets) primary, secondary and terminal. Primary markets function mostly as produce assemblage and a large part of produce comes from neighbouring villages. Secondary markets are regular whole-sale markets, which mostly assemble produce from primary markets or distribute it among them or perform both of these functions. Terminal markets function mostly as produce distributing markets, or large part of the produce coming from secondary markets.

The main market of the district is Jaunpur *mandi* which is technically secondary and regulated market. It is assembling and consuming market as well, whose name was originally Sutahli. The origin of Sutahli lies in two words. *Sut* means cotton yarn and *Hatti* meaning market. The place where the market is situated now was formerly a cotton yarn market though some trade in grains was also done. Later on, thus place ceased to be a cotton yarn market and there came a full fledged grain market. This market is connected by metalled roads with Shahganj, Mariahu, Kirakat, Machhlishahr, Mungra Badshahpur, Gaura Badshahpur and Naupurwa. Jaunpur market is catered by Jaunpur railway station. It is a railway junction of northern railway and north-eastern railway. This market mainly deals with wheat, rice, potato, mustard seed and maize. Shahganj is another regulated market which owes its origin to Shuja-ud-daula, who built here a market place. This market is famous for sugar and cloth. It also covers grains, oil seeds, metal utensils and hardware. Shahganj market has occasional as well as regular *mandi*. This market is also connected by metalled road with other markets of the district. It is also catered by Shahganj railway station, lying on line of northern railways. Mungra Badshahpur is also a regulated market situated in the south-western corner of the district. This market deals with food-grains, peas and linseed. It is a combination type of market, viz., occasional and regular. The purchase and sale of every commodity is done daily in addition to the market days. This market is connected by metalled road with other markets of the district. The market is catered by Mungra Badshahpur railway station which is on northern railway. It is main market of tahsil Machhlishahr.

Besides, these regulated markets there are *mandis* at Kirakat, Mariahu, Naupurwa, Gaura Badshahpur, Rampur, Badalapur, Khetasari and Machhlishahr. These *mandis* deal with food-grains and the items of daily use.

The following are the charges realised in these markets :

Description of charge	Rate with unit of charge	By whom payable
Karda	No deduction on food grains but in oil seed 1 kg. per bag	By farmer
Palledari	Rs 0.25 per bag	By purchaser
Commission	1.5 per cent	By purchaser

Retail Trade

The articles of daily use of the people are mostly met by traders and pedlars operating in the local bazars of the district. In the rural areas such bazars are known as *hats*, whose number is 65 in the district. These *hats* are held on fixed days of the week to meet the demands of the villagers. Food-grains, cloth, vegetables, salt and various other articles are sold in these bazars.

State Trading

As the result of the outbreak of the Second World War, the prices of all commodities steeply appreciated, and in order to arrest their further rise and to give relief to the consumers mainly in the urban areas, the prices of a large number of commodities were controlled and the supply of many of them to consumers was rationed. Some of the important commodities, thus controlled or rationed, were food-grains, cloth, sugar, salt, fire-wood, kerosene oil, cement and petrol. Dealers in these commodities had to take licence from the government, for its supply in prescribed quantities. Many schemes for the rationing of food-grains, chiefly wheat and wheat products, gram, rice, sugar and kerosene oil have, however, continued according to the need of the times. In 1977 there were 401 fair price shops in the district for the sale of rice, wheat its products and sugar.

In recent years the government have introduced several schemes like compulsory levy, food-grain procurement, State trading in food-grains (mainly wheat and rice). The government has opened many branches of the State Trading Corporation and Food Corporation of India for purchase and procurement of food-grains and also those of the State Warehousing Corporation for the storage on behalf of the State to check hoarding and profiteering by producers and middlemen.

Fairs

Several fairs are held in the district, the largest held in the district Gaus Pir at Gauspur. It is also a commercial fair. Considerable business is done in utensils, cloth, pottery and other articles. Local religious fairs are held mostly in all the towns and villages of the district mainly on the occasion of festivals like Holi, Dipavali, Id, Gurm Nanak's birthday, Budh

Purnima, etc., On these occasions brisk trade and commercial activities are noticable.

Weights and Measures

During the last quarter of the last century and in the first decade of the present century, there was a complexity and multiplicity of standards in weights and measurements of the region covered by the present district. The official seer of 80 tolas was not in common use except in government transactions. The local seers were three or more in number. The seers had a varying number of *gandas* the largest was *bandhai seer* of 28 *gandas* or 112 tolas, known as *bantol* and was used in transaction of whole-sale dealing. The *chhuttaser* or *chhoti tol* was of 24 *gandas* or 96 tolas and was used in retail dealing. In the villages there was *Kachcha seer* of 10, 12 and 14 *gandas*. *Panseri* of five seer was a common standard. Sometimes a *panseri* of $141\frac{1}{2}$ *gandas* or 565 tolas was found, though it implied a seer or 113 rupees. There was a peculiarity in weighing of fire wood, because the maund was treated as equivalent to twelve *panseri*s of the 96 tolas seer. In measurement of length there was a similar confusion. There were three yards, the standard yard of 36 inches or 14 *girahs* which was used by *Jalahas* in selling country made clothe locally the *baragaz* of 16 *girahs* or roughly 14 inches was used in other cloth and piece goods and the *ilahi gaz* of 12 *girahs* was used in measuring houses and building material. The area of land was calculated in *bighas* and its subdivision, but the *bigha* in the district was known as *Duncan's* and was equivalent to 3,16 square yards, being a square of 56 yards, as compared with the standard measure of 3,025 square yards. The latter was derived from a square of 60 *ilahi gaz* and this yard was fixed by British Government in 1825 as 33 inches in length. But *Duncan* was a yard of 33.6 inches and obtained a measuring rod of three such yards with a resulting *bigha* of 20 rods square.

The metric system of weights and measures was introduced in the district since October 1, 1960 and now only metric weights and miligram, gram, kilogram, quintal and metric tonne and measures like milimetre, centimetre, metre and kilometre are being used.

CHAPTER VII COMMUNICATION

OLD TIME ROUTES AND ROADS

In former days communication through the present district of Jaunpur was mainly by the river Gomati, though they might have some sort of road transport as well. The early Pali texts do mention that the area covered by the Buddha in his missionary activities was confined mostly to the central and eastern parts of the country. Places visited by him were interconnected by roads used mostly by the caravan traders, in whose company religious leaders and monks usually travelled for the sake of food, safety and other conveniences.¹

During the rule of the early Sultans, the city lay on a well reorganised route from Ajodhya to Ghazipur, Varanasi and the east. The rulers seemed to have made journey by water as well. In course of time, roads were constructed between Jaunpur and Ajodhya on the north-west, Manikpur on the south-west, Varanasi on the south and Ghazipur on the east. Some attention in this direction was paid by Firoz Shah, the reputed founder of Muhammedan Jaunpur and later by the Sharqi rulers, though much more was done at a later date by Sher Shah and Akbar. A further development took place in the days of the nawab-vizirs of Avadh. Jaunpur was then linked up with Lucknow by a road running through Sultanpur. Such roads, however, were of the poorest description: and as late as 1800, they could not be used for several months in a year, in spite of the efforts made from time to time by the early British administrators. In 1780, the revenue collectors (*amils*) were ordered to keep the highways and roads within the limits of their jurisdiction in a proper state of repair; but no funds were provided for this purpose, and the labour was furnished more or less inadequately by the various zamindars and contractors. These conditions were legalized in the Permanent Settlement, but little good resulted till the introduction of a road of one per cent on the revenue in 1841. This fund was administered by a committee, under the general direction of the collector, and from that time onwards rapid progress was made. The main road to Varanasi was properly laid out, while that from Varanasi to Azamgarh, hitherto a mere track, was realigned and widened in 1884. The difficulties of transport encountered during the freedom struggle led to a general development of the road system and the metalling of the

1. Dutt, N., Bajpai, K. D. : *Development of Buddhism in Uttar Pradesh*. (Lucknow 1956) p. 16.

principal highways, which were considered military routes. The roads to Varanasi, Allahabad, Gorakhpur and Faizabad were metalled, though the last was not completed beyond Shahganj owing to the construction of the railway. The latter had an immense influence on the district which was well provided with communication as any other part of the United Provinces (now Uttar Pradesh).

The roads of the district were divided into two main divisions, including those known as provincial and maintained by the public works department, and those described as local, the upkeep of which was entrusted to the district board (now Zila Parishad). The former authority was entrusted with the maintenance of the metalled roads under local control, and also with the construction and repair of bridges and culverts on roads, though in either case the cost was met from local funds. The provincial roads include the highway from Allahabad to Jaunpur and Gorakhpur, passing through Azamgarh and crossing the Ghaghra at Dohrighat and a small branch leading to the Badshahpur railway station. The road enters the district from the south-west corner running through Badshahpur, Machhlishahr and Jaunpur. Its length within the district was nearly 72.42 km. The local roads were divided into several classes of which the first comprised those that were metalled. These were numerous owing largely to the abundance of *kankar* all over the district, and having a total length of 242 km. excluding the provincial roads. The most important ones are the road from Jaunpur to Varanasi, pass through Jalalpur and crossing the Sai, that from Jaunpur to Faizabad leading through Sarai Khwaia, Kheta Sarai and Shahganj, from Jaunpur to Ghazipur; Jaunpur to Sultanpur and Lucknow and from Jaunpur to Mirzapur, passing through Mariahu and Rampur among the minor metalled roads there were those round the town of Jaunpur, and the approach roads to the railway stations at Zafarabad, Mehrawan, Kheta Sarai and Shahganj. The principal unmetalled routes comprised that from Badshahpur to Tenda and Faizabad passing through Sujanganj, Badlapur, Khutaban, and Sarai Mohi-ud-din, near the village of Baragaon; from Varanasi to Sultanpur through Mariahu; Machhlishahr and Sujanganj; from Mariahu to Jalalpur and Kirakat; and from Machhlishahr to Baraipur Teji Bazar and Badlapur.

Road Transport

Till 1947 most of the roads, however, were not designed for heavy motor traffic which they increasingly had to undergo. There were 413.59 km. of metalled roads out of which 186.66 km. were under the public works department and 226.93 km. under the district board now known as the Zila Parishad. About 17 km. of village roads were also

constructed by voluntary labour (*shramdan*). Most of these roads were gradually taken over by the public works department.

Between 1947 and 1963 all the metalled roads were reconstructed by the public works department and their total length rose to 469.93 km. in 1963.

The roads of the district are classified as State Highways, major district roads, district roads, roads lying within the jurisdiction of the municipal boards and roads maintained by the Zila Parishad.

A list of roads (with their total length) in the district is given in Statement I at the end of the chapter.

Modes of Conveyance

No authentic account is available of conveyances used in the district in the early times, but it seems that palanquins (in some form or another), horses, ponies, camels, elephants, carts and carriages drawn by bullocks and horses were used as vehicles. The rich kept horses and elephants whereas *ekkas* and tongas served the needs of the common people. Buggies and other four-wheeled carriages drawn by one or two horses were also to be seen in the district. *Dolis* (litters) or *palkis* (palanquins) seem to have been more commonly used. People in the villages, however, depended largely on bullock-carts. Side by side with the improvement in roads brought about by the construction of metalled roads which could be used throughout the year, mechanised transport also began to be used and now motor-cars, motor-cycles, bicycles, cycle-rickshaws, etc. are seen plying in the towns. An interesting modification in recent years has been the replacement of the traditional wooden rim of the wheel by rubber tyres. Cycle rickshaws are also used now in the rural areas and the number of *ekkas* is rapidly decreasing with the improvement in the condition of roads. As an economical and easy means of transport, the bicycle is popular among students and small traders, yashermen, milkmen and others. Of late, tractors, besides being immensely used for agriculture are found to be a useful means of transport in rural areas. Boats are also an important means of transport.

In the urban areas vehicles have to be registered with the local bodies which lay standard rate of fares, though in practice, the fare is settled mutually between the two parties and it is always higher than the standard rate.

The following statement gives the number of vehicles of different

kinds registered with the municipal boards of Jaunpur and Mungra Badshahpur in 1977-78 :

Kinds of Vehicles		Number of vehicles registered	
Municipal Board Jaunpur			
Bullock carts	..	..	290
Saggarh (man driven carts)	..	..	24
Wheel carts	..	..	252
Cycles	..	..	8,867
Municipal Board Mungra Badshahpur :			
Ekkas and tongas	..	..	130
Carts	..	..	125
Cycles	..	..	6,193
Total	..	..	15,861
Mechanical Vehicular Traffic			

Mechanical Vehicular Traffic

With the beginning of the second quarter of the present century motor vehicles, mainly lorries and trucks started plying in the district although they were few in number and most of the roads were not worthy of allowing heavy traffic movement. With the development of roads in the last two decades their number has greatly increased and now the crowd day and night all the main routes of the district and the adjoining districts. Consumer goods, agricultural produce, building materials and other articles of freight are transported from one place to another. An average size trucks carries 74 quintals of weight. Taxies and buses are also available for transport of passengers.

The following statement shows various kinds of vehicles plying during 1977-78 in the district :

Type of vehicles	No. of vehicles
Motor-cycles	1,025
Cars	438
Buses (Private)	80
Buses (Corporations)	312
Trucks	111
Tractors	217
Trailors	75
Taxies	25
Other vehicles	137
Total	2,216

U. P. State Road Transport Corporation

The U. P. Government Roadways, reorganised as the U. P. State Road Transport Corporation with effect from June 1, 1972, started running passenger buses in the district in 1947. The number of buses then being 10. These buses operated on the Jaunpur-Azamgarh, Jaunpur-Varanasi; Jaunpur-Badshahpur and Jaunpur-Badshahpur-Allahabad

routes. Their number has been continuously increasing due to the mobility of the people and convenience. In the year 1977-78, the corporation had 72 buses plying on 44 routes, and the number of passengers carried by these was 50,14,894.

The following table gives an account of the number of buses plying from Jaunpur to other districts in 1977-78 :

Name of route	No. of buses	Length of the route in km.
Jaunpur-Sultanpur	2	94
Jaunpur-Mariahu-Vindhyachal-Patti	2	216
Jaunpur-Vindhyachal-Mirzapur	5	82
Jaunpur-Azamgarh	2	66
Jaunpur-Akbarpur-Varanasi	1	148
Jaunpur-Singrauni	1	41
Jaunpur-Bhadraon	1	95
Jaunpur-Ibrahimpur	1	77
Jaunpur-Tirwa-Varanasi	1	144
Jaunpur-Ramnagar-Vindhyachal	1	127
Jaunpur-Nigha-Vindhyachal	2	94
Jaunpur-Ramnagar-Shahganj	1	83
Jaunpur-Taroa-Vindhyachal	2	166
Jaunpur-Pratapgarh-Kanpur	1	325
Jaunpur-Mehnazpur-Jauli	1	50
Jaunpur-Shahpur	1	41
Jaunpur-Raja Bazar	1	52
Jaunpur-Sultanpur-Rae Bareilly-Kanpur	6	315
Jaunpur-Badshahpur-Shahganj	2	76
Jaunpur-Gorakhpur	2	178
Jaunpur-Vindhyachal-Azamgarh	1	148
Jaunpur-Tanda-Vindhyachal	2	187
Jaunpur-Varanasi-Beena	2	282
Jaunpur-Varanasi-Obra	1	194
Jaunpur-Mariahu-Varanasi	1	81
Jaunpur-Hariamaui	1	24
Jaunpur-Shahganj	4	38
Jaunpur-Varanasi	4	61
Jaunpur-Badlapur	1	32
Jaunpur-Naiborwa-Varanasi	1	79
Jaunpur-Pratapgarh-Vindhyachal	2	181
Jaunpur-Sherwa-Gopalganj	1	84
Jaunpur-Trilochan	—	—
Jaunpur-Shahganj-Varanasi	1	99
Jaunpur-Mariahu-Samoshpur	1	83
Jaunpur-Shahganj-Lucknow-Kanpur	2	336
Jaunpur-Shahganj-Azamgarh	1	96

[Continued :

Name of route	No. of buses	Length of the route in km.
Jaunpur-Gonda-Bahraich	2	274
Jaunpur-Dulhapur	1	112
Jaunpur-Ballia-Vindhyachal	2	264
Jaunpur-Gorakhpur-Sonauli	2	286
Jaunpur-Zafrabad-Chaukia	1	14
Jaunpur-Zafrabad-Ara Chaukia	1	25
Jaunpur-Kachhgaon	1	8
Total	72	4,447

Railways

The main factor however, in the improvement of the means of transport was the introduction of railways. The first railway line constructed in the district was that running between Varanasi and Jaunpur, Faizabad and Lucknow. This formed a part of the Oudh and Rohilkhand system, and was generally designated as the loop line. Its construction started about 1869 and the section from Varanasi to Shahganj was opened to traffic on the 5th of January 1874, and that from Shahganj to Bilwai on the 1st of May in the same year. The line traversed the eastern half of the district from south to north passing through the stations Jalalgaon, Zafrabad, formerly known as Jaunpur civil station, Jaunpur city, Miharwan, Kheta Sarai, Shahganj and Bilwai. It was carried over the Sai near Jalalgaon, and over the Gomati at Jaunpur. The latter was completed on the 24th of December, 1874. For a considerable time this was the only railway in the district, but in 1895, sanction was given to the construction of the main line of the Oudh and Rohilkhand Railway, running direct from Varanasi to Pratapgarh. This line was opened on the 4th of April 1898 and in this manner the extreme south-west of the district obtained the advantage of railway communication. The portion within the limits of Jaunpur contained the stations of Janghai, close to Bamhniaon and Badshahpur. A further development of the same system was effected by the construction of a branch line from Allahabad to Janghai and then to Zafrabad on the loop line. This was completed as far as Mariahu in June 1906, while the remaining section was opened in January 1907 with stations at Mariahu and Barsathi. The remaining railways belong to a different system—the North-Western Railway. They were of the merre gauge, and comprised two lines, one of which ran from Shahganj to Azamgarh and Mau while the other leads from Jaunpur city to Aunrihar in Ghazipur. The former was sanctioned in 1901 and opened on the 14th of February 1903. The Aunrihar branch was commenced at the end of 1902 and finished on the 21st of March 1904. It

passed through the south-east of the district, closely following the line of the Ghazipur road, with station at Keshoper, Muftiganj, Kirakat, Dobhi near Chandwahi and Patrahi on the Ghazipur boundary.

In 1951, the railways were nationalised and the lines passing through the district were placed under the Northern Railway and the North-Eastern Railway.

Name of railway station	Distance from district headquarters (in km.)
Northern Railway :	
Sawansa	79
Badshahpur	72
Nibhapur	65
Janghai Junction	55
Harpalganj	50
Jarauna	46
Sri Krishonnagar	42
Barsathi	38
Bhanaur	33
Sarai Harkhu	33
Shahganj	33
Mariahu	25
Baxa	25
Trilochan Mahadeo	24
Kheta Sarai	23
Shudnipur	19
Jalalpur	19
Mani Halt	18
Salkhapur	15
Mehrawan	12
Sirkoni	12
Jaunpur Kutchery	11
Zafrabad to Pratapgarh	7
Zafrabad to Varanasi	7
Zafrabad Junction	7
North Eastern Railway :	
Dudhaunra	48
Dobhi	38
Kirakat	29
Muftiganj	17
Yadvendranagar	7

POST AND TELEGRAPHS, AND TELEPHONES

The existing postal arrangements are the outcome of development on the part of two separate institutions. One of these was the imperial post, which was started in the earliest days of British rule for the purpose

of maintaining communication between different stations of the head-quarters. Of these regular *dak* lines the only agency for the transmission of official correspondence was the police, and it was not till 1817 that a district postal service was established. This was under the control of the magistrate, the original intention being merely to provide ready means of communication with the outlying police-stations, runners were provided by the zamindars, and postal stations were fixed at intervals of not more than 16 km. In 1883, a postal cess was introduced to pay for the runners and the local staff. An important step was taken in 1846 when the district *dak* was thrown open to the public ; but the entire management remained in the hands of the local officials till 1864, when it was transferred to the postal department. Regular offices were established at places where such a step seemed necessary, and each was supplied with a staff of postmen for the delivery of letters in the villages of each circle. The process of absorption, however, was carried out gradually, and only those offices were taken over the existence of which would be warranted under the commercial principles of the post-office ; and it was not till 1906 that the district *dak* was finally abolished. In 1881 there were 19 imperial and four district offices, the latter being at the distant villages of Bamnion, Barsathi, Surapur and Koeripur. In 1907 in addition to the head office at Jaunpur there were 15 sub-offices with 36 dependent branch offices ; so that the district was unusually well supplied in this respect. As many as 13 offices were near the railway station and in direct communication with the travelling offices of the Railway Mail Service, but apart from these the mails were transmitted to and from the interior by means of runners. The local offices were worked in most cases by zamindars or residents, who received allowances ranging from Rs 4 to Rs 10 per month. With the passage of time the postal activity kept on expanding, it being more rapid and diversified in the post Independence period.

In 1977-78 the district had a head post-office, 315 branch post-offices, 36 sub post-offices and 18 telegraph offices and 25 public call offices.

Travel and Tourist Facilities

Before the introduction of locomotives and mechanised transport, journeys in the district were beset with dangers and difficulties and for safety people generally travelled in groups. Robbers infested the roads and halting places were few and far between. Serais and inns provided food and shelter to travellers as well as a resting place for their animals.

Dharamsalas—The district has few places of religious importance. Therefore the number of dharamsalas is also small and they are generally used by marriage parties. Quicker means of transport making stay not always necessary, have also lessened the importance of dharamsalas.

Dak Bungalows and Inspection Houses—There are a number of inspection houses and *dak* bungalows in the district which are maintained by certain departments of the government for the use of their own officers, though officers of other departments and other people including tourists may also be given accommodation on payment if it is available.

Lists of dharamsalas, rest houses and inspection houses are given in Statement IIa and IIb at the end of the chapter.

STATEMENT I

List of Roads in District Jaunpur

Name of road	Length in km.
UNDER PUBLIC WORKS DEPARTMENT	
Provincial Highways	
Lucknow-Varanasi Road No. 36	81
Lucknow-Ballia Road No. 34	30.520
Lumbini-Dudhi Road No. 5	88.167
Major district Roads	
Phoolpur-Badshahpur Road	6.20
Azamgarh-Sarairani-Jaunpur Road	14.050
Varanasi-Azamgarh Road	16.00
Jaunpur-Kirakat-Aunrihar-Saidpur Road	42.338
Sultanpur-Badlapur-Jaunpur Road No. 117	45.200
Shahganj-Badshahpur Road	66.290
Other District Roads	
Khetasarai-Deedarganj Road	10.800
Atbopur-Taiganha Road	2.333
Sugharpur Link Marg	0.437
Rampur Diversion	0.840
Jamalpur Diversion	0.650
Machhlishahr-Janghai Road	19.200
Badshahpur-Janghai Marg	16.200
Sikarpur-Baijapur Road	8.00
Jaunpur-Malhari Khuthan Marg	10.00
Karidiha Itari Bazar	4.00
ROADS UNDER THE ZILA PARISHADS	
Jaunpur-Zafarabad Road	6.6
Bhandari-Pachhatia Road	0.9
Zafarabad Railway Station	0.45
Jaunpur-Kajgaon Road	6.00
Jamaitha-Kuddupur Road	7.20
Shankariganj-Mahrupur	0.8

[Continued :

Name of road	Length in km.
Circular Road No. 1	0.45
Link Road	0.50
Shahpanja-Nathupur	0.80
Mahari-Karidiha	4.00
Bisheshwarpur Road	0.40
Surajghat Road	0.80
Ramghat Road	2.50
Saraia Road	0.30
Jaunpur-Kuddupur Road	4.80
Kalanpur Road	1.00
Rasaina-Sirkari Road	11.20
Baxa Mai Road	4.80
Maharajganj-Raja Bazar	9.60
Siddiipur-Jamuhai	10.50
Chabileypur-Karanja Kalan	1.40
Lala Bazar-Sheogulamganj	4.00
Rampur-Naddi Road	2.50
Sujanganj-Himmatnagar Road	4.00
Sawai Nala-Zafrabad Road	4.00
Barauna-Pratapgarh Road	33.40
Bhatwera-Allahabad (Sita Ram Road)	12.00
Kalingra-Pratapgarh via Machhlishahr Road	28.80
Aliganj-Tigra Road	20.40
Bakravad-Zafrabad Road	3.20
Baxa-Lohinda via Teji Bazar Road	29.40
Pachokhar-Lakhwa Road	6.40
Zafrabad-Deokali Road	11.20
Bhurki-Deogaon Road	4.50
Taigopalganj-Gaura Badshahpur Road	16.00
Nai Bazar-Permanandpur Road	6.40
Machhlishahr-Kauraha Road	1.60
Miraganj-Bandhawa Road	9.60
Machhlishahr-Bandhawa Road	9.60
Mariahu-Paltoopur Road	4.00
Hardwara-Barari Road	16.00
Rampur-Kaltwatia Road	7.00
Kumbha-Ranipatti (Malkhanpur) Road	16.00
Sondhi-Mubarakpur Road	1.60
Approach to Sabraha Road	
Abul Hasan Bhadi Road	0.25
Malhani-Narauli Road	6.40
ROADS MAINTAINED BY THE MUNICIPAL BOARDS	
Municipal Board Jaunpur	Metalled 2.42
	Unmetalled 111.12
Municipal Board Mungra Badshahpur	Metalled 2.75
	Unmetalled 3.65

STATEMENT IIa

List of Dharamsalas

Location	Name	Facilities available
TAHSIL SHAHGANJ		
Bhondi Town Area, Shahganj	Ram Janki Dharamsala	Lodging
Bhatiary Sarai, Shahganj	" " "	"
Qasba Shahganj, Purani Bazar	Kanpur "	"
TAHSIL JAUNPUR		
Chaharsu Chauraha, Jaunpur town	Marwari Dharamsala	"
Jaunpur Station	Vaish Dharamsala	"
TAHSIL KIRAKAT		
Rehati	Pasi Dharamsala	"
Rehati	Pal Dharamsala	"
Rehati	Vishwa Karma Dharamsala	"
Rehati	Yadav Dharamsala	"
Ramdeopur	Khaduro "	"
Hariharpur	Baranwal "	"
Bajrangnagar	Bajrangpur "	"
Muftiganj	Ragubir "	"

STATEMENT IIb

Dak Bungalows, Rest Houses, Inspection Houses etc.

Village/Town	Name	Managing department
TAHSIL SHAHGANJ		
Shahganj	Dak Bungalow	Public Works Department
Shahganj	"	Cane Department
Khulatia	"	Public Works Department
Badlapur	"	"
Lalapur	"	Cane Department
Kuhiya	"	"
Shahganj (Takha)	"	"

[Continued :

Village/Town	Name	Managing department
TAHSIL MACHHLISHAHR		
Qasba Machhlisahar	Dak Bungalow	Managd by the Tahsildar Machhlisahar Revenue Department
Unarpur	"	Irrigation Department
Janghai (Semri)	"	Public Works Department
Vifvat	"	Irrigation Department
Mungra Badshahpur M.B.	"	Public Works Department
Bajidpur, Kanhaipur Jaunpur city	Pubic Works Inspection House	" " "
Husainabad Jaunpur city	Soldiers House	Soldiers' Board
Husainabad Jaunpur town	Irrigation Inspection House	Irrigation Department
Tahirpur (Sikara)	Canal Inspection House	
TAHSIL MARIAHU		
Mariahu	Inspection House	Public Works Department
Jogupur	"	Canal Department
TAHSIL KIRAKAT		
Kirakat	Kirakat Public Works Inspection House	Public Works Department
Kirakat	"	Irrigation Department
Purew	Purew Inspection House	"
Thanagaddi	Thanagaddi Inspection House	"

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

The decennial census of 1971 has divided the economic activity of the people into two categories. The first one includes cultivators, agricultural labourers and other workers in general engaged in different miscellaneous occupations. The second one includes persons who are primarily treated as non-workers such as, students and housewives, in 1971 census. These persons are generally engaged in household duties but side by side make marginal contribution to the economic activity as well. The part-time workers are not included in the category of workers in 1971, unlike the census of 1961. They are basically treated as non-workers but are included in the second category.

The total population of the district in 1971 was 20,05,434. Of these 5,38,442 were workers (4,62,833 males and 75,609 females) and 14,66,992 non-workers (5,34,177 males and 9,32,815 females) the former constituting 26.8 per cent and the latter 73.2 per cent of the total population. The census of 1971 registered a decrease of 1,58,468 workers over the figure of 1961, when they numbered 6,96,910.

All the persons who are economically active but are neither cultivators nor agricultural labourers, may be considered to be engaged in miscellaneous occupations. Their number was 1,08,005, in 1961 and 88,482, in 1971. An idea about the distribution of these workers among major categories of miscellaneous occupations may be had from the following statement :

Occupations	Persons engaged	
	1961	1971
Mining and quarrying	168	184
Live-stock, forestry, fishing, hunting, plantation, orchards and allied activities	9,606	1,693
Household industry and manufacturing	45,104	31,600
Construction	1,930	1,569
Trade and commerce	18,694	20,642
Transport, storage and communication	5,119	4,134
Services	27,384	28,660
Total	1,08,005	88,482

That fewer persons were engaged in other vocations in 1971 was probably the result of the new concept of categorisation. Unlike the 1961 census only such persons were enumerated as workers in 1971 who worked regularly and for full working period, casual work treated as an occupation in the 1961 census being ignored.

On March 31, 1978, the number of persons who were engaged in manufacturing was 1,088 (28 woman); construction 1,648 (1 woman); trade and commerce 539 (2 women); transport, storage and communications 1,050 (1 woman) and in other services 7,901 (95 women).

Public Services

In 1961, persons who filled the ranks of public services numbered 4,673. The idea of their distribution may be had from the following table :

Category of public employment	Number of employees		
	Total	Males	Females
Administrative departments and offices of the Central Government	187	187	—
Administrative departments and offices of the State Government	2,869	2,816	53
Police	976	974	2
Administrative departments and offices of the Quasi Government organisations, municipalities, local bodies, etc.	641	525	116
Total	4,673	4,502	171

The statement below gives the number of employees in different establishments in 1977 and 1978 :

	No. of establishments		No. of employees			
	1977	1978	1977		1978	
			Men	Women	Men	Women
Central Government	1	1	1,602	1	1,003	1
State Government	27	111	14,634	1,567	14,377	1,595
Quasi Government (Central)	21	22	330	3	362	2
Quasi Government (State)	5	7	909	2	907	1
Local bodies	18	18	269	252	255	251
Total	72	159	17,744	1,825	16,904	1,850

With the socio-economic development schemes of the government, the number of employees in the public services has increased considerably. Side by side, the activities in the public administration of corporations and local bodies have assumed vast dimensions. Persons serving in the Central and State governments and local bodies belong to the fixed income group and thus they are hard hit by the ever increasing dearness. The comparative position of Central government employees is slightly better than that of those under the employment of State government or local bodies. Dearness allowance is being paid to all classes of such employees at varying rates. Facilities like provident fund, free medical treatment, free or subsidised residential accommodation, conveyance allowance, and loans on liberalised terms are available to

government servants and to some extent to employees of the local bodies also. Encashment of earned leave for a month in a financial year is permitted by the State government under certain conditions. Permanent pension rules have been liberalised as to cater to the needs of the family in the event of premature death of the government employee. Leave rules have been revised by the government to reduce disparity between temporary and permanent staff. Gallantry awards are given to members of the police force and honoraria is distributed among all outstanding devoted and meritorious staff.

The employees are free to form associations or unions under the Societies Registration Act of 1860, for their welfare and for protection and promotion to their service conditions.

The State employees of the district are members of the State Employees' Joint Council or the Ministerial Employees' Association which is affiliated to its parent body at the State level. The employees of the local bodies have become members of the Local Authorities Employees' Association; and the employees of the State Road Transport Corporation are members of the Employees Road Transport Corporation Joint Council.

LEARNED PROFESSIONS

Education

The present system of education has gradually replaced the traditional class of village teachers by a professional class of school and college teachers. Teaching has been considered to be a noble and respectable job and teachers, administrative officers, etc., of the education department fall in this category. With the opening of a large number of educational institutions after Independence the number of such employees has increased considerably. The statement below gives the number of teachers employed in various types of institutions in 1961.

Teachers	Total	Male	Female
University	102	101	1
Secondary schools	605	587	18
Middle and primary schools	2,646	2,506	140
Nursery and kindergarten schools	1	—	1
Others (not elsewhere classified)	327	323	4
Total	3,681	3,517	164

Up to September 1977 the number of teachers employed in various degree colleges, secondary schools, junior and senior Basic schools was 10,510, of which 354 were teaching in degree colleges, 2,633 in secondary schools, 1,564 in senior Basic schools and 5,959 in junior Basic schools.

Since 1961, the triple benefit scheme has been in force in the State-aided institutions run by local bodies or private persons bringing the advantages of contributory provident fund, compulsory life insurance

and retirement pension to members of the teaching staff. Payment of the salaries to the teachers of these institutions which are on the grants-in-aid list of the State government is made through cheques drawn jointly by the manager and a nominee of the district inspector of schools. The teachers serving in the government institutions are entitled to all the benefits available to other State government employees.

The teachers' wards are entitled to free education up to intermediate standard. Needy and disabled teachers receive financial help from the National Foundation for Teachers Welfare Fund and those suffering from tuberculosis may avail free facilities of treatment at the Bhowali Sanatorium where a few beds have been reserved for them.

The teachers of the district have joined one or the other association devoted to their welfare. The Madhyamik Shikshak Sangh is meant for teachers of the higher secondary schools and the Prathmik Shikshak Sangh for their counterparts working in the junior and senior Basic schools of the district. These associations are affiliated to the State-level apex bodies. Many teachers are the members of the executive of the managing committees of several institutions and the membership of the State Legislature Council has been thrown open to them through the formation of the separate teachers' constituencies.

Medicine

In 1961, there were in all 528 persons practising in different systems of medicine. The largest number of doctors belonged to the homoeopathic system followed by Ayurvedic and allopathic systems as would be evident from the statement below :

Name of the system	Total number	Males	Females
Physicians and surgeons, allopathic	85	82	3
Physicians, Ayurvedic	137	137	—
Physicians, homoeopathic	177	174	3
Physicians, other	128	126	2
Physicians, surgeons and dentists (not elsewhere classified)	1	1	—
Total	528	520	8

In 1961, there were 170 nurses, midwives and health visitors, 15 nursing attendants and related workers, 139 pharmacists and pharmaceutical technicians, 21 vaccinators, 25 sanitation technicians and 21 medical and health technicians.

In 1971, there were 340 physicians and surgeons and 15 nursing attendants and other medical and health technicians in the district.

In 1977, the various hospitals and dispensaries under State government and private and local bodies had 68 doctors, 4 homoeo doctors, 15 v aids, 67 compounders, 15 nurses and 730 other staff. The number of

private practitioners in the district was 34 of which 23 were in Jaunpur town alone.

Non-practising allowance is paid to certain doctors whose posts have been excluded from the list of officers carrying benefits of private practice. Higher allowances are admissible to post-graduate physicians and surgeons and those possessing superior technical qualifications.

A branch of the Indian Medical Association was established in the district in 1937 with seven members. The number of members rose to 40 in 1977. Its main aims and objects include the promotion of advancement of medical and allied science and to promote the improvement of public health and medical education to work for the abolition of compartmentalism in medical education, medical services and registration in the country and thus to achieve equality amongst the members of the profession. Its main functions are to hold periodical meetings of the members of the association and the medical profession in general, and present and discuss the cases of clinical interest in such meetings and conferences to arrange seminars and refresher courses for up to date knowledge and advancements in medical science, to hold special meetings and conferences, at State and all-India level, to organise medical relief work in times of epidemics and other such emergencies, to conduct publicity work among the public regarding public health, sanitation and family welfare planning.

Members of the Indian Medical Association, Jaunpur distributed free medicines during floods in the year 1943, 1971 and 1976. They give free inoculation of Cholera and TABC Vaccines every year to pilgrims at main points of the town.

Law

In 1961, there were 386 legal practitioners and advisers including 3 women in the district. In 1971, the number of jurists was 485.

The State government appoints district government counsels for criminal, civil and revenue work from among eligible legal practitioners to represent it in district courts. To share their load of work some lawyers are appointed as panel lawyers and special counsels to conduct cases in lower criminal courts as public prosecutor and assist public prosecutors.

With the large influx of new entrants the legal profession has become more comparative in recent years. The lawyers generally play an important role in the public life of the district, particularly in the social, educational and political spheres.

The legal practitioners of the district have formed the Bar Associations. There are two Bar Associations in the district with a total of 930 members in 1977-78. The main aims of the association are to create

a feeling of brotherhood among the members, to maintain harmonious relations between the bench and the bar, to safeguard civil liberties of citizens and interests of the legal profession and to offer suggestions for improvement in the work of justice.

Engineering

The role of engineers and allied workers in the district is very important. They plan various projects regarding buildings, bridges and roads and help in beautifying the towns of the district. The following statement gives the number of engineers and allied workers in the district in 1961:

Categories of engineers	Numbers
Civil engineers	42
Mechanical engineers	2
Electrical engineers	6
Surveyors	1
Architects, engineers and surveyors (not elsewhere classified)	3
Total	54

In 1971, there were 30 architects, engineers, technologists and surveyors. Mostly persons belonging to this class are employees of government, local bodies and corporations.

Arts

The total number of artists, writers and related workers was 828 in 1961. An idea may be had from the following statement regarding their field of activities:

Occupations	Numbers
Authors	1
Editors, journalists and related workers	1
Painters, decorators and commercial artists	14
Actors and related workers	29
Musicians and related workers	439
Dancers and related workers	344
Total	828

In 1971, there were 400 composers and performing artists.

DOMESTIC AND PERSONAL SERVICE

Domestic Servants

Domestic servants constitute a fair proportion of the population of the district. Though they are not necessarily unskilled workers yet they get comparatively lower wages. These services rendered by domestic

servants and cooks were freely available in the past. Mostly these workers lived with their masters and acted like multi-purpose workers. In rural areas they cooked their meals separately but in the urban areas they received their meals generally from the family kitchen. They worked during the pleasure of their employers and mostly led a miserable living. There was little security of job, and often they had to remain idle. The socio-economic changes which have taken place, mainly since Independence, in the life of the people, have considerably changed the situation. This class of workers have started seeking and procuring jobs in institutions, both government and non-government, and the domestic employer have been forced to increase wages and provide other facilities. In 1961, there were 1,273 domestic and personal servants in the district including 431 women. In 1971, the maids and other house keeping service workers numbered 345 including 80 women.

Barbers, hairdressers, etc.

In 1961, the number of barbers, hairdressers, beauticians and related workers was 3,060. The barbers play a significant role in the social life of the district specially in villages, as they have to perform certain customary duties on special occasions such as *mundan* (first hair-cutting ceremony of a child), marriage, and last rites, in addition to regular services. The participation in extra-professional activities is now diminishing. In 1971, the number of barbers, hairdressers, beauticians and related workers was 461.

Washermen

The growing popularity of synthetic fabrics has adversely affected the economic activity of the traditional washerman but has brought fortune to dry cleaners and pressers.

In 1961, there were 5,563 washermen in the district. Of these 2,514 were males and 3,049 females. In 1971, their number declined to 2,457 including 851 women.

Tailors

In 1961, there were 2,659 tailors and dress and garment makers in the district. In 1971, the number of tailors, dress makers, sewers and related workers increased to 3,030 including 80 women.

In urban areas, tailoring is considered to be an art and requires specialised training. The sewing machine is invariably used by the tailors. Big tailors use the scissors themselves but employ a number of workers on daily or monthly wages for stitching and sundry jobs. In the rural areas the entire work of cutting and stitching is done by a single individual. *Kurtas* (loose long shirts without collars) and pyjamas continue to be the chief items of tailored dress in rural areas, where the

women folk hardly find time to sew their own or children's garments at home. The remuneration of the tailors in the urban areas depend on their ability to stitch new designs of both male and female dresses. Therefore the economic condition of the tailors in urban areas is better than before.

OTHER OCCUPATIONS

Among those pursuing certain other occupations in the district in 1961, there were 6,378 spinners, weavers, knitters, dyers and related workers; 3,585 hawkers, peddlars and street vendors; 5,714 basket weavers and related workers; 877 brick layers, plasterers and masons; 4,057 crushers, pressers and related workers; 5,017 potters and related clay formers; 3,275 bakers, confectioners, candy and sweetmeat makers; 5,130 salesmen, shop assistants and related workers; 247 fishermen and related workers; 722 *khandsari* (indigenous white sugar) sugar and *gur* makers; 543 log fellers and wood cutters; 2,356 jewellers, goldsmiths and silversmiths; 38 plumbers and pipe fitters; 1,889 tobacco preparers and products makers; 1,273 house keepers, cooks and maid servants; 1,752 cheroot, cigar and *bidi* makers; 710 shoe makers and shoe repairers; 544 dancers and related workers; 439 musicians and related workers; 391 gardeners (*malis*); 2,332 drivers and road transporters; 2,068 drawers, and weavers; 58 precision instrument makers, watch and clock makers and repairers; 70 sawyers and woodworking machinists; 4 carpenters, joiners, cabinet makers and related workers; 144 stone cutters, stone carvers and stone dressers and 5 photographers.

According to the census of 1971, there were 7,036 merchants, shopkeepers, wholesale and retail traders; 1,020 salesmen, shop assistants and related workers; 490 hotel and restaurant keepers; 185 cooks, waiters and related workers; 1,518 tobacco pressers; 531 shoe makers and leather goods makers; 210 blacksmiths; and 70 stone cutters and carvers.

Labour Organisations

Of late the workers both skilled and unskilled have become particularly conscious of their rights and privileges, which had led them to organise trade unions and associations relating to their particular trades, profession and business. The confectioners, private transport workers and owners, grain merchants, etc., of the district have also formed their own unions or associations. These associations have generally been established in order to protect their interests, avoid competition and to check exploitation of their members by others.

CHAPTER IX ECONOMIC TRENDS

LIVELIHOOD PATTERN

Workers and Non-workers

The percentage of workers and non-workers, in 1961, in the district was 40.3 and 59.7; the corresponding figures for the State being 39.1 and 60.9 respectively. Out of the total workers the agricultural labourers comprised 84.3 per cent. Next come household industry and other manufacturers claiming 7.3, followed by trade and commerce 4.2 and 2.7 per cent respectively. In other categories the number of workers is small. The extent of female participation was 35.5 per cent, which was higher than the State average being 22.1 per cent. The participants in both the agricultural and non-agricultural activities in the district was higher, i.e. 49 per cent. In all the other categories of work, the female participation was lower than that of males except in agricultural labour.

The total rural population of the district was 16,35,839 in 1961 which comprised 40.9 per cent workers and the remaining 59.1 per cent non-workers. The corresponding figures for the urban areas were 31 and 69 per cent respectively. Thus, the proportion of workers was smaller in towns than in villages. Out of the total of 6,68,546 workers in the rural areas in 1961, cultivators and agricultural labourers were 87.5 per cent, and 12.5 per cent were engaged in non-agricultural work.

In 1971, the rural population of the district was 18,80,872 which comprised 27 per cent workers and the remaining non-workers. The corresponding figures for the urban areas were 26.69 and 73.31 per cent respectively. This shows that the proportion of workers was smaller in towns than in villages. There were 5,10,197 workers in the rural areas in the district in 1971. Out of which cultivators and agricultural labourers were 87.3 per cent and 12.7 per cent were engaged in non-agricultural activities.

As usual, there was preponderance of non-agricultural workers including non-workers in 1971 in the urban areas, their percentage being 90.2. Some details regarding workers and non-workers for 1961 and 1971 are given below :

Year	Total population	Total workers	Percentage of workers to total population			
			Agricultural workers	Non-agricultural workers	Total workers	
					District	U.P.
1961	17,27,264	6,96,910	84.3	15.7	40.3	39.00
1971	20,05,434	5,38,442	83.63	16.37	28.13	32.16

The statement apparently indicates a decrease in the working population in 1971 which reflects unemployment even among the already employed persons of 1961. This anomaly has cropped up due to change in the definition of 'worker' in 1971. The use of the term 'worker' was so comprehensive at the 1961 census that a person doing as little as one hour's work a day was treated as a worker. Accordingly, a woman, who mostly attended to household duties, was classified as worker, if at all, she took food on the field, tended the cattle or did some such other work. In the census of 1971 a man or woman, who was engaged permanently in household duties such as cooking for own household even if such a person helped in the family's economic activities as a part-time worker was not treated as worker and was categorized as a non-worker. This may explain the decline in the total number of workers in 1971, in spite of a rise in population.

At the census of 1971, workers were classified into nine major categories the basis of such classification being those economic activities which were similar in respect of process, raw materials and products.

The details of the nine categories of workers according to the census of 1971 are as follows :

Number and name	Total workers			Percentage of total workers	Percentage of total population
	Total	Male	Female		
1. Cultivators	3,21,844	2,94,811	27,033	59.82	11.05
2. Agricultural labourers	1,28,116	86,957	41,159	23.81	6.33
3. Live-stock, forestry, fishing, hunting, plantations, orchards and allied activities	1,693	1,556	137	0.31	0.08
4. Mining and quarrying	184	168	16	0.03	0.08
5. Manufacturing, processing, servicing and repairs					
(a) Household industry	20,116	17,118	2,998	3.73	1.00
(b) Non-household industry	11,484	10,659	825	2.13	0.57
6. Construction	1,569	1,550	19	0.28	0.07
7. Trade and commerce	20,642	19,763	879	3.81	1.02
8. Transport, storage and communications	4,134	4,098	36	0.76	0.20
9. Other services	28,660	26,153	2,507	5.32	1.42
Total workers	5,38,442	4,62,833	75,609	—	—
Non-workers	14,66,992	5,34,177	9,32,815	—	—
Total population	20,05,434	9,97,010	10,08,424	—	—

As will be observed, all the non-workers have been grouped together in one single class, though classified at the census into the following categories :

- (a) Full time students
- (b) Those attending to household duties
- (c) Dependents and infants
- (d) Retired persons and those living on rent
- (e) Persons of independent means
- (f) Beggars and vagrants
- (g) Inmates of Penal, mental and charitable institution
- (h) Others

GENERAL LEVEL OF PRICES AND WAGES

Prices

Records of prices prior to 1788 are not available for the whole district. In 1788 the prices for rice, wheat, barley and gram were 72 seers, 40 seers, 85 seers and 75 seers respectively per rupee. In 1974, the average rates for rice, wheat, and barley were 53 seers each and for gram 80 seers per rupee.

During the first half of the nineteenth century prices remained low, but at the same time exhibited a constant tendency to rise. Between 1851 and 1855 the prices averaged 17 seers of rice, 24 seers wheat, 33 seers barley and between 28 and 29 seers jowar, *bajra* and gram per rupee. The year 1857 caused a general rise in prices, which was heightened by a succession of indifferent harvests, and from 1858 to 1860 the rates rose generally by about 33 per cent. The restoration of order and the return of normal seasons caused a general relief, but from that time forward prices never returned to the old level and subsequent years witnessed a general though inconsistent tendency to rise. For the first half of the decade ending in 1870 the harvests were almost without exception good and low rates prevailed, but the effect of scarcity during the next second five years was very distinctly felt. The averages for this were 16.18 seers for rice, 18.86 seers for wheat, 23.78 seers for barley, 25.17 seers for jowar, 19.5 seers for *bajra* and 19.98 seers for gram for a rupee. The next ten years, from 1871 to 1880, opened with a period of general prosperity and the prices dropped. The average rates for the whole period were 15.78 seers of rice for a rupee, 18 seers for wheat, 25.15 seers of barley, 24 seers of jowar, 18.5 seers of *bajra* and 23.17 seers of gram. However, in 1886, a remarkable change occurred and the rates from 1886 to 1900 were extraordinarily high, the averages for the decade being 14 seers of rice, 17.6 of wheat, 24.7 seers of barley and *bajra*, 25.35 seers of jowar and 23.95 seers of gram for a rupee. The upward tendency continued unabated during the ensuing years and was accentuated by the cycle of wet seasons which culminated in 1894, and still more by the

famine of 1897. The average price rate between 1890 and 1900 were rice 11.36 seers, wheat 13.11 seers, barley 18.41 seers, jowar 17.97 seers and gram 17.36 seers to a rupee. When the effects of famine had passed away, the markets somewhat relaxed, though they were doubtless far more sensitive than were before. The new century opened with a series of magnificent harvests and prices returned to the level of 1886, though there was no indication of any tendency to revert to the easy rates of earlier periods. The averages from 1901 to 1905 were 10.95 seers of rice, 14.11 seers of wheat 20.08 seers of *bajra* and 19.47 seers of gram. The rates once more rose sharply in 1906, and continued very high throughout the year.

The improvement of communications and the rapid cheap means of transport, through the extension of railways, coupled with the world-wide demand for wheat had made its price quite independent of the requirement of the district. The price of wheat was not governed by the success or failure of the Rabi crop in the district but by the abundance or deficiency of the wheat harvest of the entire country.

In 1911 normal rates per rupee for the district were reckoned to be about 13 seers for wheat, 8 seers for rice, 18 seers for gram and 15 seers for *arhar*.

With the outbreak of the First World War in 1914, a series of changes in prices, including a considerable rise in the cost of food-grains, were witnessed in the succeeding years. The price level in the district as compared to that of 1911 was higher by 31 per cent in 1916 and by 80 per cent in 1928.

The world wide economic depression was started in 1930 and continued with greater severity in the years that followed. Consequently from 1930-31, the rates registered a downward trend and the price level in 1934 went down by about 58 per cent and 9 per cent as compared to those of 1928 and 1916 respectively. The prices rose again and by 1939 they registered a rise of nearly 43 per cent over those prevalent in 1934.

After the outbreak of the Second World War in 1939 there was a steep rise in prices largely due to speculation and profiteering. Other factors like the holding of stocks in anticipation of further shortage, contributed in no small measure to maintain and even to advance the high level reached in prices. At the beginning of 1940 price control measures which had been put into operation at the outbreak of the war were vigorously enforced by the district authorities.

In 1942 a district advisory committee was formed to find out ways and means to ease the situation. Price control measures were then vigorously enforced which included fixation of prices, launching of prosecution to check profiteering and licensing of food-grain traders. Even then prices continued to go up when they registered a rise of 257 per cent in 1944 over those of 1939.

It was experienced that effective control of prices was not possible without corresponding check on supplies. Hence in January 1943, partial rationing was introduced, when wheat, rice and certain coarse grains were made available at controlled rates from the government shops to about 25 per cent of the population comprising weaker sections of the society. Having failed to achieve the desired result the partial rationing was converted into total rationing (which provided for the closing of the open market and introduction of rationing for all inhabitants) in 1945. It remained in force for nearly three years, till about the middle of May, 1948. After the abolition of total rationing, prices started going down. The basic overall shortage, however, reasserted itself and the prices soon assumed an upward trend and it seemed as if the markets would go beyond control unless definite steps were taken to arrest the rise in prices. People also demanded the restoration of rationing and control. The government took immediate steps and the total rationing was reimposed about the middle of 1949. It continued till June 1952, when a change in the government policy with regard to control was made. With effect from that date free markets were restored but the issue of food grains to ration card holders, however, continued. Restrictions on movement of food-grains within the State were also withdrawn and procurement was suspended, but food-grains, however, continued to be issued by government shops to arrest the rising trends in prices. Towards the end of 1955, prices per kg. were about Re 0.40 for wheat, Re 0.28 for gram and Re 0.60 for rice. The normal forces of demand and supply once again started adjusting the prices. Neither the cultivator was sure of getting a fixed minimum price for his produce nor the trader was assured of his commission. This uncertainty led to a decline in prices for whole of the State in 1954 which further fell in 1955. This was a country wide trend, which required to be checked to stabilize the economy and sustain the growth of agriculture. The government, therefore, took measures in 1954 to support agricultural prices and the results were conducive to production. Prices of wheat, gram and rice from 1957 to 1960 were as follows :

Year	Prices (per maund/ quintal in Rs)		
	Wheat	Gram	Rice
1951	15.36	12.80	23.63
1952	21.00	17.00	29.00
1953	18.50	15.50	25.50
1954	12.50	10.50	17.50
1955	11.00	8.00	14.50
1956	16.50	13.25	19.08
1957	15.00	14.00	24.50
1958	45.00	31.50	63.00
	per quintal	per quintal	per quintal
1959	45.00	31.62	56.25
	per quintal	per quintal	per quintal
1960	40.50	33.75	56.25
	per quintal	per quintal	per quintal

Prices thereafter began to show an upward trend and continued to move up. The retail prices between 1961 and 1970 of the urban areas of the district are given below :

Year	Prices in Rs per Kg.		
	Wheat	Gram	Rice
1961	0.48	0.45	0.63
1962	0.48	0.46	0.62
1963	0.48	0.43	0.64
1964	0.85	0.73	0.92
1965	0.85	0.75	1.25
1966	0.85	0.75	1.20
1967	0.90	0.80	1.25
1968	0.90	0.90	1.25
1969	0.90	1.00	1.25
1970	0.90	1.10	1.25

The retail prices at the headquarters of the town for certain commodities from 1973 to 1977 were as follow :

Commodity	Prices in Rs per quintal				
	1973	1974	1975	1976	1977
Rice	215	325	275	225	300
Wheat	150	200	155	125	150
Gram	170	250	200	220	200
Barley	110	160	20	90	100
Gur	200	200	250	250	170
Sugar	300	330	375	375	280
Mustard Oil	700	900	900	1,050	1,300
Fire Wood	14	15	15	16	17
Ghee per tin containing 16 Kg.	170	190	190	180	170

Wages

During the last quarter of the nineteenth century there had been a gradual but considerable increase in the wages of skilled and unskilled labourers in the district. This increase in wages was attributed to the rising trend in prices of food grains but the former has scarcely been proportionate to the latter and has been greater in the case of skilled than

that of unskilled labour. Cash daily wages in the fields averaged Re.0.12 for a man Re.0.09 for a woman and Re.0.06 for a boy, and these had risen by 25 per cent since 1880. The rates in the towns were distinctly higher, an ordinary male worker receiving as a rule Re. 0.15, a woman Re. 0.12 and a boy Re. 0.03 daily. The carpenters, masons and blacksmiths received Re 0.31 and *beldars* Re 0.19.

In 1906 the first wage census was carried out in the State. The results of the survey made at that time and in other succeeding wages census years are tabulated below :

Year	Wages in Rs per day	
	Unskilled	Skilled
1906	0.13	0.28
1911	0.13	0.34
1916	0.18	0.34
1928	0.24	0.75
1934	0.16	0.37
1939	0.16	0.31
1944	0.61	1.05

As a result of the First World War, there occurred a marked all-round rise in wages as also revealed by the wage census in 1928. The fall of wages in 1930 and in later years was due to the world wide economic depression, which was reflected in the wage census of 1934. The wages began to rise after 1939 and by 1944, those for unskilled and skilled labour recorded a steep rise. The reason for this change, however, was attributed to the outbreak of the Second World War in 1939 and to the rise in the prices. The wages, thereafter, did not come down and continued to move upwards.

In urban areas wages also went up and they were slightly higher than those in the rural areas. Wages continued to shoot upwards as might be apparent from the following statement :

Year	Wages (in Rs) per day	
	Unskilled labour	Skilled labour
1970	3.00	5.00
1974	4.50	7.25
1977	5.00	9.00

In 1977 wages for various agricultural occupations, e.g., weeding, reaping, ploughing etc., were between Rs 3 to 5 per day for eight working hours.

The approximate average wages paid to the workers at district headquarters in 1977 for certain occupations were as follows:

Occupation	Unit of quotation	Wages (in Rs)
Gardener	Per month (whole-time)	150.00
	Per month (Part-time)	60.00
Chowkidar	Per month	150.00
Wood cutter	Per quintal of wood turned into fuel	1.70
Herds man	Per cow per month	2.00
	Per buffalo per month	3.00
Porter	Per quintal of load carried for a km.	4.50
Casual labour	Per day	5.00
Domestic servant	Per month without food	140.00
	Per month with food	100.00
Carpenter	Per day	8.00
Blacksmith	Per day	8.00
Tailor	Per man's cotton shirt (full sleeves)	5.00
	Per woman's cotton shirt (half sleeves)	2.00
	Per woollen suit	110.00
Mid wife	Assisting at delivery of a child	10.00
Barber	Per shave	0.40
	Per hair cut	1.20
Scavenger	Per month for a house with one latrine for one cleaning per day	4.00
Motor driver	Per month	200.00
Truck driver	Per month	300.00

GENERAL LEVEL OF EMPLOYMENT

Employment Trends

A statement showing the volume of employment in the district in both private and public sectors at the end of the quarter ending in March of each year from 1971 to 1975 is given below:

Year	Number of establishments			Number of employees		
	Private sector	Public sector	Total	Private sector	Public sector	Total
1971	109	103	212	4,581	15,428	20,009
1972	108	112	220	3,267	16,569	20,376
1973	113	117	230	4,280	17,059	21,339
1974	114	124	238	4,365	18,292	22,657
1975	118	127	245	4,558	19,340	23,898

The statement shows that there had been a considerable increase in the number of persons employed in public sector though in private sector there has been an erratic trend. The data relate only to a few selected establishments, which were subjected to enquiry conducted by the employment exchange authorities.

An industry-wise analysis of the number of employees in the public and private sectors as on December 1974 and 1975 is given in the following statement:

Nature of activity	Number of reporting establishments		Number of employees					
			1974-75			1975-76		
	1974-75	1975-76	Private sector	Public sector	Total	Private sector	Public sector	Total
Agriculture, Live-stock, forestry, fishing and hunting	4	4	60	227	287	—	871	871
Manufacturing	13	13	357	39	396	396	38	405
Construction	8	10	—	1,566	1,566	—	1,577	1,577
Electricity, gas, water and sanitary services	4	4	84	775	859	77	770	847
Trade and commerce	22	25	110	283	393	128	330	458
Transport, storage and communication	4	5	53	—	53	53	996	1,049
Services (Public, legal, medical etc.)	183	184	3,761	14,742	18,503	3,933	14,758	18,691

Employment of Women

The extent of employment of women workers is indicated by the following statement which shows their number in the private and public sectors during the quarter ending December 1975.

Number of reporting establishments	129
Number of women employees in public sector	1,804
Number of women employees in private sector	151
Total number of women employees	1,955
Percentage of women employees in private sector of total employees in private sector	3.3
Percentage of women employees in public sector of total employees in public sector	9.3

The proportion of women workers in educational services was 11.4 per cent, in medical and public health 31.5 and the remaining in other services such as, government services, manufacturing, transport storage and communication, trade and commerce and construction.

Unemployment Trends

Number of educated men and women, seeking employment in different spheres as on December 31, 1975 was as follows :

Educational standard	Men	Women	Total
Post-graduate	96	4	100
Graduate	1,705	31	1,736
Intermediate	3,099	35	3,134
High School	2,193	91	2,284
Junior High School	1,535	63	1,598
Below Junior High School (including illiterate)	977	176	1,153

In December 1975, the employment exchange was required to recommend candidates for 51 posts (State government 51, quasi-government one and private sector 2).

The district experienced shortage of stenographers (Hindi and English) and technical hands. Persons without previous experience and technical training were available in large numbers.

Employment Exchange

An employment exchange was established at Jaunpur in 1860 to provide employment assistance to employers and employment seekers in the district. It also provides training and apprenticeship facilities to applicants and performs the work relating to employment market information scheme, offers vocational guidance to students and employment seekers through literatures and talks and undertakes occupational research work.

The following statement gives an idea of the assistance rendered by the employment exchange during the years 1971 and 1975 :

Year	Vacancies notified by employers	Number of persons registered for employment	Number on 'Live register'	Number of persons provided with employment
1971	1,207	10,075	7,781	1,239
1972	1,102	13,629	91,104	1,029
1973	1,070	13,287	11,948	1,009
1974	359	10,581	10,243	336
1975	230	10,074	10,005	186

In 1971 the number of vacancies notified by employers was 1207 but 1239 persons were provided employment. It is because sometimes employment is also provided by the employment exchange against un-notified vacancies. Such vacancies are brought to the notice by the employment seekers themselves.

The employment market information scheme is functioning since 1961. Under this scheme an intensive study is carried out to ascertain the number of persons employed, vacancies created and the types of jobs for which qualified candidates are not available and other allied information in public undertakings.

NATIONAL PLANNING AND COMMUNITY DEVELOPMENT

The subject of national planning and rural development received little attention under the British rule, and the few steps that were taken to improve the village economy and society were mostly conciliatory in nature and seemingly motivated by political expediency. They largely consisted of improvement in sanitation, expansion of agriculture and extension of irrigational facilities. When the first popular government came into office in 1937, a scheme for rural development was adopted in certain villages of the district. It was later on gradually expanded and rural development association was formed at the district level. The functions of the association, having non-official chairman and a sub-divisional magistrate as secretary, were more or less advisory in nature. They covered rural hygiene, construction of roads, establishment of libraries, constructions of panchayat ghars (houses), holding of night classes for adults and allied developmental activities. With the congress ministry going out of the office in 1939, the rural development programme suffered heavily. In 1946, this development (department) was merged with the co-operative development and the rural development association was replaced by the district development association, with a non-official as chairman and the district co-operative officer as its secretary.

In 1951, the district planning committee, having the district magistrate as its chairman and the district planning officer as its secretary replaced the district development association. It had a number of sub-committees for the preparation and the execution of Five-year Plan Schemes and projects, its role, however, continued to be advisory. The development blocks were the units of operation into which the district was divided for the implementation of the plan programmes of each development. The First Five-year Plan started functioning from April, 1957, with the main objectives of raising standard of living of the people and for opening out to them opportunities of a wider and more varied life. It was largely a collection of developmental programmes. In the wake of the problems created by the partition the emphasis was on agriculture, irrigation and transport. Consequently efforts were made for improving agricultural practices and educating the village community through national extension service schemes and peoples' participation in different activities. Earth work of buildings and village-roads, digging of soakage pits, etc., were done by voluntary labour (*shramdan*). Improved methods of cultivation and use of compost were also introduced, tube-wells and other means of irrigation were augmented.

Mungra Badshahpur was the first community development block of the district opened on October 2, 1953 followed by Dobhi on January 26, 1955 and Rampur on October 2, 1955.

The scope of the Second Five-year Plan (1956-61) was enlarged to include industrialisation, with stress on the development of heavy industries and on the enlargement of the scope of public sector. The aim was to increase the national income and to reduce unemployment. In the field of agriculture, schemes relating to the Japanese method of paddy cultivation, U. P. method of wheat cultivation and expansion of training in the use of agricultural implements and of chemical and green manures were taken up. The whole district was divided into 20 development blocks for implementation of the plan schemes.

In 1957, the Antarim Zila Parishad, the precursor of the present Zila Parishad, was formed by amalgamating the district planning committee and the district board. For the co-ordinated execution of the different plan schemes, the resources of agriculture, co-operative department, animal husbandry, panchayat raj and some other developments and organisation were pooled and put under the control of the district planning officer.

During the Third Five-year Plan period (1961-66) a three tier structure of rural self governing bodies were set up with effect from December 1, 1963, to ensure peoples participation in the successful implementation of the planning and development programmes. Now the village

panchayats function at village level, the Kshettra Samitis at development block (Kshettra) level and the Zila Parishad at the district level. The Kshettra Samiti is responsible for all the development activities within a block. The block development officer is the executive officer of the Kshettra Samiti and looks after the development activities in his block. He is assisted by assistant development officer for agriculture, animal husbandry, co-operatives, panchayats etc. At the village level, there is a multipurpose worker designated as Gram Sewak (village level worker) to work for all the development departments. The district has 20 development blocks, some details of these are being given below :

Tahsil	Name of Block	Date of inauguration	Number of		Population as in 1971
			Gaon sabhas	Nyaya panchayat	
Machhlishahr	Mungra Badshahpur	2-10-1953	88	10	78,386
	Machhlishahr	1-7-1957	110	10	1,08,638
	Maharajganj	1-10-1961	102	10	74,526
	Sujanganj	1-10-1962	121	11	91,136
Shahganj	Soentha Kalan	1-10-1960	94	12	84,410
	Shahganj	2-10-1956	120	16	1,24,172
	Khutahan	1-4-1962	104	12	93,877
	Badlapur	1-4-1960	118	12	1,06,908
Mariahu	Mariabu	1-7-1957	121	12	97,944
	Ramnagar	1-4-1962	107	12	97,774
	Rampur	2-10-1955	101	10	97,341
	Barasathi	1-4-1961	111	12	85,622
Jaunpur	Baxa	1-10-1962	108	11	92,960
	Sikrara	1-4-1959	106	10	91,285
	Karanja Kalar	1-10-1959	111	11	96,405
	Dharmapur	1-4-1958	109	11	1,02,442
Kirakat	Kirakat	2-10-1956	79	9	91,102
	Dobhi	26-1-1955	84	9	96,742
	Jalalpur	1-10-1958	76	9	89,547
	Muftiganj	1-10-1962	78	9	79,655

The Third Five-year Plan, unlike the previous ones aimed mainly at reducing the disparity in economic and social life of the people and giving a minimum level of living to every family. The programme of introducing intensive methods of cultivation, leading to a self reliant and self generating economy was taken up. Besides, some special programmes such as those related to improved variety of seeds, particularly of dwarf and crop protection measures were also taken up in hand. In

1962, the economy of the country was so strained that the process of planning and development was considerably slowed down during this Plan period.

The next three years from April, 1966 to March 1969, did not form part of the next Five-year Plan. Yearly Plans for these three years were, therefore, formulated with the following broad objectives :

- (i) A growth rate of 5 per cent in the agricultural sector and 8 to 10 per cent in industrial sector
- (ii) An annual growth rate of 6.5 per cent in production of food-grains to achieve self sufficiency
- (iii) Maximum employment opportunities.
- (iv) Redreeming imbalances arising from a high rate of population growth and inadequate expansion in agricultural production by reducing the fertility rate to 25 per thousand in shortest possible time

The Fourth Five-year Plan (1969-74) defined more precisely the wider and deeper social values as the structure of socio-economic relations should be so planned that they result not only in appreciable increases in national income and employment but also in greater equality in incomes and wealth. It sought to enlarge the income of the rural population and to achieve self reliance in agriculture and industry. Consequently new small industrial units in the district were established, besides increased facilities for sanitation, transport and health services, with special emphasis on improving the conditions of the weaker sections of the society and grant of subsidies to them for starting small crafts. The desired progress could not be made during this Plan period because of Indo-Pak conflict of 1971.

Removal of poverty and attainment of economic self-reliance have been defined to be two basic objectives of the Fifth Five-year Plan, and the expansion of employment opportunities has also to receive top priority.

The Plan programmes of the district are an integral part of the State Plan and they broadly reflect the same priorities. Without going into details it may be observed that the implementation of various development Plan schemes has helped in appreciable growth in agricultural production, power generation and consumption, industrial development, irrigation and road transport. The planned efforts have also resulted in raising the standard of living, providing better wages and living conditions all round and helping the general economic growth of the district.

CHAPTER X

GENERAL ADMINISTRATION

Jaunpur is one of the five districts of the Varanasi Division of the State.

Commissioner's Division

The Commissioner's Division, in which the district lies, underwent many changes since to its creation in 1818. In 1829 nine Divisions were created by the East India Company in view of the decentralisation of collection of land revenue, etc., and maintenance of law and order. Each Division was under the charge of a Commissioner known as Commissioner of Revenue and Circuit who was an officer of considerable seniority. He was the link between the collectors and the supreme government of Calcutta. The Varanasi Division roughly corresponded to the present Division. The Commissioner was then vested with criminal and judicial powers, and he exercised supervision over judges, district magistrates and collectors in the Division and was also responsible for various branches of the administration then carried out on behalf of the East India Company. He was to act under the Sudder Board of Revenue at Fort William, Calcutta. The Commissioner handed over criminal work to the district judge in 1831 and the latter transferred his magisterial work to the collector in 1832.

In 1947, the Commissioners were relieved of their judicial work and also of their routine duties. Consequently, their number in the State was reduced from nine to five. In August, 1952, as a step towards measure of further reorganisation their number was reduced to three and the Allahabad, Jhansi and Banaras Divisions were placed under the charge of one Commissioner. With effect from August 1, 1954, readjustments of charges of Commissioners were made and Banaras-Gorakhpur Division was put under the charge of a Commissioner. It was found that one Commissioner could not move about effectively in two Divisions hence on October 14, 1955, the combined charge of Commissionership of Banaras and Gorakhpur Division was split up and Varanasi Division was put under the charge of a separate Commissioner.

In 1951, for greater decentralisation of power, some of the powers of the Commissioner were withdrawn and the collector was authorised to deal directly with the government. In 1954, he was entrusted with the work of supervision of planning and development in the districts

as also for co-ordination and supervision of the various branches of public administration including law and order. He was, therefore, required to tour for about twenty days every month. He was also to guide district officers, solve inter-departmental problems and assess the work of officers of various departments. While it had earlier been decided that the Commissioner would not function as a liaison officer between the district officer and the government it was later decided that where the district magistrate corresponds directly with the government copies of all important communications would be sent to the Commissioner for forwarding his own comments to the government. No significant changes in the duties and functions of the Commissioner were made till October 1, 1962 when the issue of licences for semi-automatic fire arms no longer required the concurrence of the Commissioner. In 1967 after the separation of judiciary from the executive, judicial officers were placed under the supervision of the High Court of Judicature. The Commissioner ceased to exercise any control over the work of additional district magistrate (judicial), who was transferred to the control of the district judge instead. The Commissioner at present hears appeals and receives revision petitions under the U. P. Land Revenue Act, the U. P. Zamindari Abolition and Land Reforms Act, 1950 and a few other enactments.

DISTRICT ADMINISTRATION

District Officer

The district officer, who is designated as collector and district magistrate, is the highest executive authority in the district. He occupies a key position in the administrative set-up since the establishment of the British rule in India.

In 1795, under Regulation VII of that year, the native court was abolished, and a covenanted civilian was appointed judge and magistrate of a Zila court. His jurisdiction was wide enough and corresponded to that of the present district officer. About the same time *munsifs* were also appointed while the control of the police was vested in the *tahsildars*. In 1819 Jaunpur was formed into a separate collectorate. The judge of Jaunpur retained his magisterial powers till 1830, when these powers were passed on to the collector. In 1861, the magistrate collector, as he was then known relinquished some of his power in favour of the superintendent of police, who became responsible for the maintenance, supervision and discipline of the police force. The system, on the whole, worked well in accordance with the fundamental principles underlying its structure throughout the duration of the British empire in India.

The advent of Indian Independence necessitated some changes in this system. Though the district magistrate continues to be the highest executive authority and in fact the pivot of the entire general administrative machinery in the district, he is simultaneously required to make maximum effort for public welfare. He is assisted by the magistracy and the police in the maintenance of law and order, and execution of the policies laid down by the State Government. He has the powers under the U. P. Land Revenue Act, the U. P. Zamindari Abolition and Land Reform Act, Criminal Procedure Code and other miscellaneous Acts.

As collector he is responsible for the recovery of land revenue and other government dues, maintenance of the land records of the district, resumption and acquisition of land, rehabilitation of displaced persons, distribution of relief during natural calamities, supervision of consolidation of holdings and Settlement and some other subjects dealt with by him as the principal revenue officer of the district. The district treasury is also under his overall charge. He is expected to tour for about 60 days in the interior of his district every year. He visits each *tahsil* during the rainy season (for *tahsil* and *thana* inspections) and in winter to acquaint himself with the condition of the agriculturists and to watch the implementation of development schemes.

Being the chief executive authority of the district he is entrusted with the general administration of the district. Maintenance of law and order, enforcement of various laws, rules, regulations and miscellaneous government orders, prosecution of criminal cases, premature release of prisoners, appraisal of public opinion and controlling disturbing situations are some of the important duties assigned to him as district magistrate and it is in the performance of these that he comes in close contact with the police which follow his instructions. Under the Arms Act, 1959, he is also the licensing authority for the possession of arms and ammunition of certain categories. The issue of certificates to old and deserving and political sufferers, payment of compensation under the Workmen's Compensation Act, 1923, in case of accidents causing death, disability (total or partial), extension of visas, management of estates owned by the government and *nazul*, supervision of the conduct of civil suits in which the State is a party, etc., are also some of his duties.

Besides his many-sided administrative activities, the district officer also looks into the equitable distribution of food-grains and other essential commodities in which task he is assisted by the district supply officer. He is, also the ex officio district election officer and president of the

district soldiers' sailors' and airmen's board. He is expected to guide the Zila Parishad and also to keep a watch on the progress of its work. He acts as the chief protocol officer in the district.

In the planning and development sphere in the district he acts as the prime supervisor and in this task he is assisted by a district development officer who integrates the planning and development activities of different departments in the district with the help and co-operation of the respective heads of the departments. Implementation of schemes relating to census, Van Mahotsava, wild life preservation, national savings, raising of loans for the State Government, augmenting sale of lottery tickets and family welfare programmes are also some of his manifold duties. With the ushering in of the new concept of welfare State, the district officer's role has assumed new dimensions. He is to look after the welfare of the people in his concern.

Subdivisions

The district officer is assisted by five subdivisional officers, stationed at tahsil headquarters. They perform various duties—revenue, executive and magisterial—similar to those of the district officer though confined to their own subdivisions.

Tahsils, Parganas and Kanungo and Patwari Circles

The tahsils of the district are coextensive with their respective subdivisions each being under the charge of a resident tahsildar who acts as a magistrate in addition to being an assistant collector and presides at his tahsil office and court. His main duties are the collection of land revenue and other dues, maintenance of land records and law and order and to try cases—both revenue and criminal. He is also to arrange for relief work in times of calamities. He has also to see that the land records are maintained correctly and to look after the welfare of the people. The tahsildar is the subtreasury officer and is incharge of the tahsil subtreasury. He is assisted by the *naib* tahsildars, *kanungos* (one for each *kanungo* circle), a registrar *kanungo* and five to eight assistant registrar *kanungos*. The *naib* tahsildar primarily supervises the work relating to land records, collection of revenue and other matters connected with revenue administration. For the convenience of revenue administration the district is further subdivided into twenty parganas, 32 *kanungo* circles, 686 Lekpal circles and 8,402 villages, their number in each tahsil is given in this following statement :

Tahsil	Parganas in each tahsil	Lekhpal circles	No. of villages in each tahsil
Jaunpur	Haveli Rari Qutiat Dost Zafarabad Saremau Khapraha	119	805
Kirakat	Pesara Daryapur Chandwak Bealsi Guzara	116	480
Machhlishahr	Godwara Genswa Mungra	156	653
Mariahu	Barsathi Gopalapur Mariahu	143	724
Shahganj	Ungli Chanda Rari Qariat Mendha	152	740

Police

The superintendent of police heads the police organisation of the district, and is responsible for the maintenance of peace, law and order and detection and investigation of crimes. He is in the overall charge of the police force and is responsible for its efficiency, discipline and proper performance of duties. He is assisted by 3 deputy superintendents of police and a number of subordinate officers.

Judiciary

The district was placed in 1875 under the concurrent jurisdiction of the judges of Mirzapur and Benaras (now Varanasi), and then under that of the latter alone. In 1880, however, the office of judge was created, and that officer has since 1894 been entrusted with the duty of holding sessions at Basti, in addition to the civil and criminal work of Jaunpur district. Now the district judiciary is headed by the district judge with headquarters at Jaunpur, under the jurisdiction of the High Court of Judicature at Allahabad. He is the highest judicial authority in the district for all civil and criminal matters, his court being the principal civil court of original and appellate jurisdiction. As sessions judge he hears sessions cases committed to it by the magistrates and possesses the powers to award capital punishment. Till the early part of 1975 he was also ex officio district registrar for the whole district. The work has

since been transferred and the additional district magistrate (finance and revenue) functions as the district registrar.

OTHER DISTRICT LEVEL OFFICERS OF STATE GOVERNMENT

The following are the important State Government functionaries enjoying the status of the district level officers with headquarters at Jaunpur :

District Development Officer
 Assistant Registrar Co-operative Societies
 District Agriculture Officer
 District Employment Officer
 District Harijan and Social Welfare Officer
 District Industries Officer
 District Live-stock Officer
 District Panchayat Raj Officer
 District Plant Protection Officer
 District Supply Officer
 District Statistics Officer
 District Inspectors of Schools
 Basic Shiksha Adhikari
 Chief Medical Officer
 Settlement Officer Consolidation
 Superintending Engineer Circle 17 (Irrigation)
 Executive Engineer, Canal
 Executive Engineer, Tubewells
 Executive Engineer, Sharda Sahayak Khand 36
 Executive Engineer, Sharda Sahayak Khand 38
 Executive Engineer, Sharda Sahayak Khand 43
 Executive Engineer, P. W. D. Provincial Division
 Executive Engineer, Test Division
 Superintendent of Jails
 Deputy Director, Fisheries

CENTRAL GOVERNMENT OFFICES

Income-tax

The income-tax office, Jaunpur under the charge of an income-tax officer works under the administrative control of the inspecting assistant

income-tax, commissioner at Varanasi. The assistant commissioner of income-tax, Varanasi is the appellate authority.

Central Excise

The district is in the charge of two superintendents of excise. One superintendent exercises jurisdiction over the tahsils of Jaunpur, Kirakat and Mariahu and the other over Machhlishahr and Shahganj tahsils. There are 5 inspectors to assist the superintendents.

National Savings Organisation

The main object of this organisation is to inculcate among the people the habit of thrift by encouraging investment in different schemes for small savings and thus check the tendencies leading to inflation. The district saving officer works under the administrative control of the regional director, national savings, with headquarters at Allahabad.

Indian Posts and Telegraph

The department works under the administrative control of the superintendent of post-offices with headquarters at Jaunpur. He is assisted by an assistant superintendent, a post master and other staff.

There is also a subdivisional officer telegraph under the control of general manager, telecommunication, Lucknow. Who has to supervise the telephone services. The telegraph services are rendered by the telegraph office under the charge of a telegraph traffic supervisor under the administrative control of the general manager, telegraph, Lucknow.

CHAPTER XI

REVENUE ADMINISTRATION

LAND REVENUE ADMINISTRATION

Fiscal History

Details regarding the fiscal history of the district in ancient times are not forthcoming but it is likely that the same system that prevailed in other parts of northern India was also in practice in this region. Usually the Hindu king claimed ownership in the land and realized about one-sixth of the produce direct from the cultivators. In return he was expected to provide peace and security for his subjects. The early Muslim sultans of Delhi seem more or less to have continued this system except that perhaps the proportion of the revenue (as compared with the produce) was increased and a Muslim governor was appointed in this region. For the greater part of the fifteenth century Jaunpur was the capital of the Sharqi kingdom. It appears that the agrarian system of this region was based on assignments : an assignee being granted executive authority to assess and collect the amount due and also to ensure that the revenue was paid in the form of cash or grain. During the brief spell of their reign, Babur and Humayun do not appear to have interfered with the existing system of the revenue administration.

Sher Shah Sur (1540–1545) reorganised the revenue administration. He replaced the method of collection of the revenue by an estimate or division of the crops by a regular system of assessment. The main feature of which were the measurement of land by rope, the standard *gaz* (yard) being fixed at thirty-two *angul* (fingers), sixty *gaz* (yards) made one *jarib*, and a square of 60 *jaribs* or staple crops were calculated for three classes of land : good, middling and inferior, and one-third of this average yield was fixed as the revenue assessment.¹

The pattern of land revenue and its realization in the district of Jaunpur which at that time was not the capital of a province (*subah*), but continued only a *sirkar*, was in no way different. Before going into the question of fixation of revenue and the method of realizing it according to the then current pattern, it may be advisable to get a clear idea of the subdivisions into *parganas* and *mahals* of this *sirkar*. At the time of Akbar there were 41 *mahals* or *parganas*, and of these 27 are now

either in the district of Avadh or in Azamgarh, or in other districts of the Varanasi Division. The boundaries of these *parganas* cannot be exactly determined, owing to the many subsequent changes. This is notably the case with regard to Ungli, part of which was transferred to form *pargana* Mahul in Azamgarh, and on the other hand only a portion of the *mahal* of Chanda, represented by taluka Singramau, now remains in Jaunpur, the bulk belonging to the Sultanpur district. There is no difficulty, however, in identifying the names of the Jaunpur *mahals*. The *mahal* of Jaunpur Haveli, comprising the town and its suburbs had a cultivated area of 65,739 bighas and the revenue was assessed at 42,47,043 *dams*. The Zafarabad *mahal* was very small, with an area of 2,822 bighas under cultivation and a revenue of 1,56,926 *dams*. *Pargana* Rari had 24,360 bighas under tillage, with an assessment of 13,26,299 *dams*. Ungli comprised 42,993 bighas of cultivation, paying 27,13,551 *dams*. In Ghiswa the area under plough was 30,775 bighas, the revenue demand being 12,41,291 *dams*. Mariahu which possessed a brick fort, had a cultivated area of 88,899 bighas, paying about 52,89,465 *dams*. Mungra was a small *mahal* with 9,626 bighas cultivated, paying a revenue of 5,29,730 *dams*. Garwara was still smaller, the area being 2,191 bighas, though the assessment was 5,13,942 *dams*. Kirakat contained 48,333 bighas under tillage, with an assessment of 23,02,748 *dams*. Gopalapur had an area of 3,266 bighas, paying 1,80,403 *dams*. Chanda, of which only a portion now remains in Jaunpur, had 17,590 bighas under cultivation with an assessment of 9,89,286 *dams*. There remain the three *Qariats*, a term denoting a collection of villages and generally implying the assignment of their revenue to some specific purpose. *Qariat* Soentha, now included in Ungli, had 2,989 bighas under tillage, with a revenue of 2,06,753 *dams*. *Qariat* Dost had an area of 8,857 bighas under plough with a revenue of 4,81,524 *dams*. *Qariat* Mendha possessed a cultivated area of 7,416 bighas, the revenue being 3,94,870 *dams*. One *mahal*, Bealsi, was in the *sirkar* of Varanasi. It had 6,961 bighas of cultivation and the revenue was 5,47,634 *dams*.

It is not possible to determine exactly the revenue of the district in Akbar's reign, for the reason that its boundaries have been so extensively altered. The totals for all these *mahals*, which together covered an area considerably larger than the existing district, give only 2,26,760 acres of cultivation and a revenue of Rs 5,28,035, to which must be added Rs 46,235 representing *suryurghal* or alienations on account of garrison and other purposes, making in all a revenue demand of Rs 5,74,270.

Akbar actually improved upon Sher Shah's system of revenue administration. The principles on which the system was based were broadly

1. *Report of the United Provinces Zamindari Abolition Committee*, Vol. I, (Allahabad, 1948), p. 75

the correct measurement of land and of the cultivated area, the classification of the soil, the calculation of the average yield and the assessment of the revenue in terms of the average price of the produce. The revenue could be paid either in cash or in kind at the option of the payer and it was ordinarily one-third of the produce.¹

This system continued till about the close of the first quarter of the eighteenth century when Saadat Khan, was appointed the first nawab of Avadh by emperor Muhammad Shah. The sirkars of Jaunpur, Varanasi, Ghazipur and Chunar were surrendered to him by Murtaza Khan (to whom the charge of these districts had been given by emperor Muhammad Shah about 1719) for an annual payment of seven lakhs of rupees. Saadat Khan in his turn leased the charge to Rustam Ali for eight lakhs of rupees, who retained it till 1738 but being indolent by nature he relied largely on Mansa Ram, one of his officers, who was a zamindar of Varanasi district, and who became the virtual ruler of these sirkars, obtaining in 1739 for himself (in the name of his son, Balwant Singh) the amildarship of Jaunpur and other sirkars. After his death Balwant Singh obtained a sanad from the emperor conferring on him the title of raja and the lease of sirkar Jaunpur. From this time onward the nawabs of Avadh assessed in a lump sum the amount to be paid to them by the raja for the province of Varanasi as a whole. The raja and his successors strove to eliminate any intermediary tenures of whatever form and to institute instead a purely cultivating tenancy. There were thus no intermediaries of the type of proprietary tenures holders between the raja and the cultivators, the raja's revenue collectors and agents being the only intervening elements. After the battle of Buxar in 1764, he made peace with the English who compelled the Mughal emperor Shah Alam to confirm Balwant Singh in his possessions in return for which he had to contribute eight lakhs of rupees to the British. By the treaty of Allahabad (1765) the English made Shuja-ud-daula, (the nawab of Avadh) agree that Balwant Singh should continue in possession of the territories (including Jaunpur) that were held under him. He died in 1770 and was succeeded by Chait Singh to whom the Varanasi province including Jaunpur, was made over for an annual revenue of Rs 22,48,449. But in 1775 the next nawab of Avadh, Asaf-ud-daula, ceded to the East India Company the province including "all the districts dependent on Raja Chet Singh". Chait Singh, however, retained control of the revenue administration and, as long he paid the stipulated amounts to the East India Company, he was not interfered with. He continued to follow the

1. Moreland, W. H. : *The Agrarian System of Moslem India*, (Allahabad, 1929), pp. 85-86

policy of his father as far as his relations with the zamindars were concerned which was endorsed by raja Mahip Narain when he was put in charge in 1781, though the revenue due to the English was nearly doubled by them. To meet the excessive demand he had to extort money from his people and his *amils* were left practically free to impose on the cultivators whatever terms they pleased and every conceivable kind of cess was rigorously exacted.

The *amil*, who was a mere contractor, could sublet his rights or delegate his power to a deputy, and the collections were made by a host of underlings who, in their turn, secured whatever profits they could secure. The *amil's* treasury was managed by an agent, who arranged to pay the revenue in Varanasi through the banking firm to which he belonged. The remuneration of the *amil* was an allowance of 10 per cent on the gross demand, while an additional 12 annas per cent was deducted as the banker's commission. In Jaunpur practically all the revenue work lay in the hands of the *amils*, for Balwant Singh made it a part of his policy to crush the local chieftains, and at the same time he constantly endeavoured to oust the village zamindars and replace them by farmers.

Generally speaking, the results of the system were satisfactory under the strong hand of Balwant Singh and during the administration of Mahip Narain the country went to ruin. From 1781 to 1787 the revenue work performed by deputies, appointed by Warren Hastings, such as Drigvijai Singh, for about a year; Jagdeo Singh, for two years; and Ajaib Singh, from 1784 to 1787. Then Mahip Narain proceeded to make his own settlement, and by inducing the *amils* to bid against each other he obtained a considerable increase, the demand being Rs 42,85,000 for the province as compared with an average of Rs 40,72,000 collected by the deputies. The attempt proved a failure, when Jonathan Duncan (who was appointed the Resident at Varanasi in 1787) went on tour of the region in 1788 he was horrified by what he saw, and determined on a general reformation in the processes of assessment and collection.

The fiscal history of the district begins from 1788-89 when Duncan conducted a preliminary Settlement of the district. It consisted principally in legislation on behalf of the tenants, for whose benefit he drew up a code, providing for a regulation form of lease, a standard measure for land, fixed rates for commuting grain into cash and the substitution of appraisement for actual division on the threshing-floor. Further, no more was to be collected than in 1779-80 (which had been taken as the general basis of the Settlement), cesses were abolished and the proportion of the produce taken in grain-rented villages was to be determined.

Settlement of 1788-89

The Settlement operations in Jaunpur were conducted by Duncan's assistant, John Neave. The main feature of this Settlement was that instead of putting the parganas to auction, as had been the practice hitherto, Duncan determined first to ascertain the revenue payable by each village in the pargana. The aggregate assessment of the component *mahals* was taken as the demand. The *amils* were bound to adhere to the rules issued for their instruction, and to confine themselves strictly to the rates of 1779.

Permanent Settlement of 1795

In 1789 the Resident was directed to report on the advisability of extending the Permanent Settlement to Varanasi province. This involved an altogether new departure, as it introduced the question of proprietary right. The Settlement was to be made with the actual proprietors of the soil. Duncan was prepared for this, although the matter was far from easy, since most of the zamindars had ceased to exist in that capacity. On October 21, 1789 an order was issued that the Settlement was to be made for ten years, beginning in 1789-90. The difficulty then arose of the five-year leases, which were now greatly in the way. Where the ordinary annual leases had been granted to the *amils*, Duncan made *mufassil* village settlements with the zamindars for ten years, the *amils* becoming mere tax collectors with their 10 per cent allowance as pay. But where five year's leases had been granted in 1788, he made village settlements for four years only with the zamindars. He recommended the extension of these four-years leases for six years, with the retention of the *amils* as tax gatherer, so that in 1794 the two classes would be brought into line. Eventually the Settlement was to remain unaltered during the lifetime of the zamindar, and then made finally permanent with effect from March 27, 1795, the forms of this arrangement being set forth in Regulations I, II and XXVII of 1795.

The revenue of the present district, as originally assessed in 1789, was Rs 11,56,705; but owing to the adoption in many cases instances of gradual enhancements, the final demand stood at Rs 11,81,708 when the Settlement was made permanent.

Operations of 1833-41

One of the defects of the Permanent Settlement was that the assessment had been made by *mahals* which in many cases were not conterminous with villages but often included groups of villages which had been settled at a lump sum with one or two persons who were left to arrange for the collection of rent and the payment of revenue by the co-shares

and no inquiries were made into the rights and interests of the subordinate proprietors. When the revenue fell into arrears, the estates were transferred by lease, sale or otherwise either to co-sharers or to outsiders, often resulting in great confusion as in many cases the subordinate co-sharers continued to hold on their rights. Although such a state of affairs demanded preparation of a definite record of right, it was not till 1833 that operations with this object in view were commenced with the preparation of reliable maps and papers, and also the re-settlement of about one-fifth of the district, which had been leased out to farmers. The task was entrusted to Charles Chester, who joined the district in 1839. The first work was the revision of Settlement in the Badlapur taluka, which had already been ordered in 1838. The survey and the Settlement were completed by October 1839; but though the affairs of the taluka were for the first time set in order the recommendations of Chester were not accepted, as government refused to exclude the talukdar from his engagement. The revision was then undertaken for the remaining part of the district, Chester being in sole charge till the beginning of 1841, when E. M. Wylly was deputed to assist him and took charge of the Mariahu tahsil.

The preliminary work of survey and assessment was completed by April, 1843. In villages that had been originally settled with zamindars nothing was attempted beyond the preparation of field-books, rent-rolls and a record-of-rights, and the revision proper was confined to those parts in which the Settlement had been made temporarily with farmers. Unfortunately very little is known about the proceedings and the method adopted, since all the papers except the final report were destroyed during the freedom struggle of 1857-58. The new Settlements were of course made in perpetuity, with the result that in the concerned *mahals* an increase of Rs 65,495 was effected. At the close of the revisional operations the revenue of the district stood at Rs 12,52,963 or Rs 71,255 more than the total of the Permanent Settlement. The total was enhanced partly by the additional revenue obtained by the revision, and partly owing to the numerous exchanges of territory that had taken place between this and the adjoining districts. The increase in Ungli was altogether Rs 44,393, whereas the revisional operations accounted for only Rs 13,370 of this amount. As a result of this survey operation Mariahu lost area and revenue as well.

Subsequent Measures

As the entire land records of the district were destroyed in 1857-58 new ones had to be prepared. In some cases the maps and rent-rolls were in the possession of *patwaris* and zamindars, and in November

1858 it was directed that a re-survey be made in those villages of which the maps were not available. The work was first undertaken in Kirakat, but was suspended at the close of 1860, when only 578 villages had been surveyed. Operations were recommenced in 1862, but again came to an abrupt termination. In the following year Smith was appointed to complete the undertaking, but after 18 months he was transferred to Avadh and nothing further was done till his return in February 1865. The revenue papers were finally prepared at the end of 1867. This was not in any way a revision, but merely a preparation of village papers, hastily undertaken and incorrectly carried out, so that the ultimate value of the records was very small. The papers at an early date were strongly condemned by various district authorities, and it soon became evident that no amount of emendation would suffice, and that the work would have to be done afresh from the beginning.

Final Revision

In August 1875 a notification was issued declaring that a record-of-rights would be prepared for the Jaunpur district. The collector was at first placed in charge of the revision, but subsequently several officers were deputed in turn, the last being P. C. Wheeler, under whose superintendence, operations were concluded in August 1886. He wrote the final report, containing the full account of the undertaking. The initial step was the survey, commenced in 1878 and completed in 1882. Simultaneously the preparation of the village papers was undertaken the entries being attested on the spot. The papers comprised of the *khewat* (revenue-roll), the *jamabandi* (rent-roll) and the *wajib-ul-arz* (village record-of-rights). The revision was accompanied by an immense amount of litigation, over 85,000 cases having to be dealt with; and owing to this the work was unduly protracted, and the cost of operations rendered excessive, averaging no less than Rs.500 per sq. mile. The revenue of the district, as finally determined at this revision, stood at Rs 12,49,802, representing a decrease of Rs 3,161 since 1841. This was due partly to changes in the area, but chiefly to the acquisition of land by government for roads and railways.

The revised papers and maps proved of great value; but they required constant and careful correction, owing to the growing tendency towards individual property and the keen demand for partitions, perfect as well as imperfect. The collection of land revenue was not in itself difficult, except from the larger insolvent zamindars, who mismanaged their estates either personally or through agents: the rents being realized fairly easily and the proceeds wasted instead of being reserved to meet the State demand. In such cases attachment became useless and early steps

had to be taken. The real difficulty lay in the fact that the *lambardari* system had never really existed in Jaunpur, and the repeated attempts to introduce it in general had failed. The smaller proprietors were quite willing to pay their share of revenue, but owing to minute subdivision and sales on mortgages, it was in many cases far from easy to ascertain the amount payable by each man.

In 1905-06 the revenue demand of the district stood at Rs 12,47,497. In 1911-12 the demand for revenue in the district was Rs 12,45,205. The annual demand for revenue in the district in 1921-22 was Rs 12,45,038 and in 1931-32 it slightly decreased to Rs 12,44,299.

Collection of Land Revenue

After the abolition of zamindari in 1952 land revenue is collected directly from the *bhumidars* and *sirdars* by the government through collection *amins* whose work is supervised in the district by *naib tahsildars*, *tahsildar* and subdivisional officers. The ultimate responsibility for the collection of dues is that of the collector of the district.

In the agricultural year ending June 1977 the demand of land revenue was Rs 22,27,048 and *bhumi vikas kar* (land development tax) was Rs 8,82,333.

Survey, Settlement and Resettlement

The first Settlement after the abolition of zamindari system is to take place in the district any time not earlier than 40 years from the date of conferment of tenancy of rights and the intervals between the succeeding Settlements will again be 40 years, except in the case of precarious and alluvial areas. If there is a substantial decline in the price of agricultural produce and if it continued for some time, an interim revision may be made.

LAND REFORMS

Relations between Landlord and Tenant

In olden days there was no intermediary between the king and the cultivator, the revenue being collected direct by the king's officials. Under the sultans of Delhi the surviving Hindu chiefs and those Muslims who were given jagirs or assignments of land seem to have acquired the status of intermediaries but no details are available regarding the relationship that existed between the peasants and these feudal lords and there was no permanency of tenure. Under the Mughals the demand for land revenue was made in cash, the grain rents being commuted on the basis of current prices. The most notable feature of this assessment, as introduced by raja Todar Mal was that it was a *raiayatwari* Settlement but the rights and interest of the cultivators were ignored.

During the eighteenth century, however, a tendency towards the grower of semi-feudal interests became apparent. Viewing the relationship between the tenants and the landlords during the mediaeval period as a whole, it will appear that the fate of the peasant was either in the hands of the farmer of revenue or the king's assignee who usually extracted the maximum that he could without paying any heed to the cultivator's lot. These conditions led to the emergence of middlemen who later became known as zamindars.

The British made it their principal concerns to realize as large a revenue as possible to enable them to carry on its wars of conquest as well as to give large dividends to its share holders. The status of the cultivators was not determined by the Permanent Settlement which was merely an assessment of revenue. The zamindars and other actual proprietors whose land was held in a *amani* (trust) could get back their land on the condition that they agreed to the payment of the revenue assessed.

The Bengal Rent Act, 1859 (Act X of 1859) provided for the creation of occupancy rights in favour of *asamis*, if they remained in cultivating possession continuously for twelve years. The condition of the peasant thus became one of perpetual indebtedness. The landlord, *muqaddam* or grain merchant of the village lent him on interest grain for sowing and cash for the purchase of cattle or to meet wedding expenses, etc.

One of the weapons in the hands of the persons entitled to receive rent direct from the cultivator was that he recovered it by distraint and sale of standing crop. The passing of the North-Western Provinces Tenancy Act of 1901 and the Agra Tenancy Act of 1926 progressively ameliorated the condition of the tenants by affording them various facilities. Under the latter Act most of the tenants were confirmed in their positions and the tenancies were made heritable. From this time onwards a direct link was set up between the tenants and the government, the former paying a fixed amount of the rent in government treasury.

In 1938-39 there was a sharp rise in prices of food-grains which continued during the period of the Second World War and affected the agriculturists of the district advantageously. There was a corresponding rise in the rents of non-occupancy tenants which benefited the landlords who tried to eject the tenants who were not able to pay the enhanced rent and to replace them by new tenants from whom they could also extract *nazrana* (premium). In 1937, the first Congress ministry was formed in the State and passed the U. P. Tenancy Act, 1939 (Act XVII of

1939). The tenants' rights in their holdings were made hereditary by this Act and the fear of enhancement of rent except at the time of Settlement, was largely set at rest. The tenants were also given the right to make improvement of their lands. This security of tenure and fixity of fair rent was provided for tenants throughout the State. Forced labour and *nazrana* were prohibited and landlords were barred from further acquisition of *sir* land (as defined in the Act).

According to the data collected by the U. P. Zamindari Abolition Committee, there were in 1945 (1352 Fasli), 3,67,000 persons cultivating or otherwise occupying land, the total number of holdings covering an area of about 3,08,000 ha. The average size of a *khata* (holding) was about 0.8 ha. but the land was most unevenly distributed. Relevant particulars as available on June 30, 1945 are given below :

Size of holding (acres)	No. of persons occupying land (in thousands)	Total area in acres
1	2	3
Not exceeding 0.5	124	39,698
0.5 to 1	69	52,272
1 to 2	67	1,00,712
2 to 3	35	88,104
3 to 4	21	72,877
4 to 5	13	59,836
5 to 6	8	48,822
6 to 7	6	39,928
7 to 8	4	33,022
8 to 9	3	27,969
9 to 10	2	23,834
10 to 12	3	34,225
12 to 14	2	26,532
14 to 16	1	19,067
16 to 18	0.9	15,637
18 to 20	0.6	11,665
20 to 25	0.9	20,135
over 25	1	45,513

Source:—Report of the U. P. Zamindari Abolition Committee, Vol. II, (Allahabad, 1948), pp. 34—39

It was, however, clear that without a complete transformation of the structure of the tenure system no improvement, worth the name, could be effected in the condition of the tiller of the soil. The U. P. Agricultural Tenants (Acquisition of Privileges) Act, 1949, was, therefore, passed which provided that on payment of ten times the rent of the holding the tenant could acquire immunity from ejectment and his annual rent being halved. The amount so collected was placed in a fund called the zamindari abolition fund.

Abolition of Zamindari System

Rural—The next step was the passing of the U. P. Zamindari Abolition and Land Reforms Act, 1950, which was enforced in the district (as elsewhere in State) on July 1, 1952. The Act abolished the zamindar intermediaries and replaced the multiplicity of tenures existing in the district, as elsewhere, by only three types—the *bhumidar*, the *sirdar* and the *asami*. Every intermediary whose right, title or interest in any estate was acquired under the provision of the Act, became entitled to receive compensation according to the scales laid down in the Act.

Up to March 1978, the total compensation assessed amounted to Rs 1,10,74,945 of which Rs 20,75,298 were paid in cash, Rs 89,99,648 in bonds and stock certificates were issued to 2,09,844 intermediaries.

Under the provisions of this Act, the intermediaries became *bhumidars* of their *sir* and *khudkasht* lands and groves. Certain other tenure-holders also acquired the same status in land under their cultivation provided they fulfilled certain specified conditions. A *bhumidar* possesses permanent, heritable and transferable rights in his holding. He also has the right to use the land for any purpose and is not liable to ejectment. Ex-proprietary tenants, occupancy tenants, hereditary tenants who did not acquire *bhumidari* rights, grantees at a favourable rate of rent and non-occupancy tenants acquired the status of *sirdars* in accordance with the provision of the Act. A *sirdar* has a permanent and heritable interest in his holding but can use his land only for agriculture, horticulture and animal husbandry. He has, however, the option of acquiring *bhumidari* rights in his holdings by paying to the government a sum representing a specified multiple of his annual rent. Certain *bhumidars* and *sirdars* are entitled to sublet their lands, for example, those employed in the armed forces or disabled persons. An *asami* is a lessee either of a disabled *bhumidar* or of a *sirdar* or is a tenant of the *gaon sabha* in respect of land the character of which changes. An *asami's* right is heritable but not transferable. He is liable to ejectment for void transfers or on the extinction of the

rights of his *bhumidhar* or *sirdar* in respect of the land under his cultivation or for contravention of the provisions of the Act.

The number of tenure-holders, holdings and the area occupied in 1977 were as under :

Tenure-holders	Number of tenure holders	Number of holdings	Area (in ha.)
<i>Bhumidars</i>	5,07,668	4,61,617	1,97,819
<i>Sirdars</i>	3,40,108	2,60,426	86,231
<i>Asamis</i>	2,693	1,286	356

Bhumidars and *sirdars* have been made jointly and severally responsible for the payment of the land revenue to which the entire village is assessed. By the year 1977 zamindari was abolished in an area covering 3,91,385 ha. of land.

Another change introduced by the Act related to the establishment of *gaon samajs*, each being a corporate body consisting of all the adults of the village. All the land in the village, whether culturable or otherwise (except land for the time being comprising any holding or grove) and forests within the village boundary vested in the *gaon samaj* (now *gaon sabha*) as did tanks, ponds, fisheries and water channels. It was given the right to own all miscellaneous sources of income like *sayar*. It functions through a land management committee which had powers to sell certain trees or the produce thereof, bringing the land under planned utilization, manage *abadi* (habitation) sites, *hats* (markets), bazars, fairs, etc. It could also admit new tenants to the land vested in it or to land falling vacant. The functions of the *gaon samajs* are now performed by the *gaon sabhas*.

In 1978 there were 2,048 *gaon sabhas* in the district of which 421 were in tahsil Machhlishahr, 436 in tahsil Shahganj, 449 in tahsil Mariahu, 325 in tahsil Jaunpur and 426 in tahsil Kirakat.

Urban—The U. P. Urban Areas Zamindari Abolition and Land Reforms Act, 1956, was enforced in the district in May, 1956 which affected 10,707 persons. A compensation of Rs 8,00,826, has been paid to 10,138 persons in the urban areas covering about 39,273 hectares of land in the district.

Consolidation of Holdings

The U. P. Consolidation of Holdings Act, 1953, was passed to consolidate those holdings that were scattered, small and uneconomic.

It was in 1964, that the scheme of consolidation was enforced in the district and completed in 1977. The operations covered 1,918 villages, 674 in tahsil Mariahu, 631 in tahsil Machhlishahr, 457 in tahsil Kirakat, 139 in tahsil Shahganj, and 17 in tahsil Jaunpur.

Bhoodan

In 1951, Acharya Vinoba Bhave initiated the *bhoodan* (gift of land) movement in the State with the object of receiving land gifts for the landless. The State Government, therefore, enacted the U. P. Bhoodan Yajna Act, 1952. In response the people of the district donated about 2,407 ha. of land which was distributed to landless persons.

Imposition of Ceiling on Land Holdings

The U. P. Agricultural Income Tax Act, 1948, was passed to impose a tax on the agricultural income (determined under the provision of the Act) of the previous year if it exceeded Rs 4,200 per annum but the tax was not payable if not more than 12 ha. were cultivated by an individual. This Act was replaced by the U. P. Large Land Holdings Tax Act, 1957 which imposed a tax on all land holdings the annual value of which exceeded Rs 3,600, as under the former Act, a cultivator who did not cultivate more than 12 ha. of land was exempted from the payment of the tax which was levied on a graduated scale so that the larger the holding the greater the incidence of the tax.

As a step towards social and economic justice, by way of providing land to the landless and the agricultural labourer and distributing the land more equitably, the Uttar Pradesh Imposition of Ceiling on Land Holdings Act, 1960, was enforced in the district in 1961. It replaced the U. P. Large Land Holdings Tax Act, 1957. Under this Act the maximum area of a holding was fixed at 16.19 ha. of fair quality of land, if, however, the number of members of the landholders family was more than five, he was allowed to retain, for each additional member, an area of 3.25 ha. of land, subject to a maximum of 9.72 ha. of such additional area. All the surplus land by a tenure holder in excess of the ceiling area was vested in the State Government, the tenure holders being subjected to receive compensation. By a further amendment brought into force on June 8, 1973, where previous Act could not achieve the desired goal the maximum size of a holding was fixed at 7.30 ha. of irrigated and 10.95 ha. of unirrigated land but where the number of members in a family was more than five, for each major son 2 ha. of land was added. Thus if all the three sons become major the family is entitled to possess 13.30 ha. of land. The number of landholders affected by the provision of the Act was 152 and an area of 598 hectares

of land was declared surplus. An amount of Rs 50,934 was assessed of which Rs 15,352 paid as ceiling compensation till March 30, 1978. An area of 248 ha. of land has been settled with 1,090 tenure holders in the district.

ADMINISTRATION OF TAXES OTHER THAN LAND REVENUE

In the district, as elsewhere in the State, the other main sources of revenue, other than land revenue, include Central and State taxes

Central Taxes

The Central Government taxes comprise income-tax and estate duties.

Central Excise—For purposes of Central excise the district falls under the jurisdiction of the superintendent, multi-officer range, Jaunpur, who is assisted by five inspectors in the district. The excise revenue collected in the district from 1972-73 to 1976-77 was as under :

Commodity	Revenue in (Rs) collected in the year				
	1972-73	1973-74	1974-75	1975-76	1976-77
Tobacco	13,47,328	13,00,004	14,26,011	13,95,034	14,94,392
Biris	—	—	15,114	3,81,682	3,74,346
Tractor Trailer	—	—	5,100	9,156	8,928
Chewing tobacco (Zarda)	—	—	—	376	696
Package Tea	—	—	156	122	23
Battery plate	—	—	—	—	48
Total	13,47,328	13,00,004	14,46,381	17,86,370	18,78,433

Income-tax—This is an important source of revenue of the Central Government. For the collection of the tax, the district is under an income-tax officer, Jaunpur.

The following statement shows the number of assesseees and the amount collected from them as income-tax from 1973-74 to 1976-77 :

Year	No. of assesseees	Amount of tax (in thousand Rs)
1973-74	2,357	2,000
1974-75	2,463	2,500
1975-76	3,153	3,100
1976-77	3,020	3,600

Wealth-tax and Gift-tax—The tax imposed under the provisions of the Wealth Tax Act, 1957, and the Gift Tax Act, 1958, are also collected by

the local income-tax authorities. The following statement gives the number of assesseees and the amount of taxes collected from 1973-74 to 1976-77 :

Year	Wealth-tax		Gift-tax	
	No. of assesseees	Amount (in thousand Rs)	No. of assesseees	Amount (in thousand Rs)
1973-74	53	90	56	18
1974-75	64	70	51	20
1975-76	70	52	43	11
1976-77	70	43	41	17

Estate Duty—Estate duty is levied under the provisions of the Estate Duty Act, 1953, on the property left by deceased persons. The district falls under the Estate Duty circle, Allahabad, under the charge of an assistant collector with headquarters at Allahabad.

State Taxes

Excise, sales tax, stamp duty, registration fee, entertainment tax, etc. are the other principal sources of revenue to the State Government in the district.

Excise—Originally excise was included in the collection of land revenue, and was managed by the *amils* as a distinct *mahal*. The right to distil and sell liquor was leased to contractors, and there was no further interference on the part of government. The first legislation was introduced by Regulation XLVII of 1795, which prohibited the manufacture of liquor without a permit from the collector of Varanasi, imposed a tax on each still, varying with the size of the place in which such stills were located, and left it to the collector to decide upon the towns and villages in which stills might be established. Various other enactments followed, and these were all consolidated under Regulation X of 1813, which provided for the construction of government distilleries at the headquarters of the districts, though the rural tracts continued to be leased as before. It was not till 1861 that the ordinary distillery system was introduced throughout the district, and as a result of this a distillery at Jaunpur was built in 1863. It contained 17 stills, which supplied most of the liquor consumed in the district, in addition to large quantities exported to Varanasi and Azamgarh districts. The stills were of the old country pattern, and fermentation was carried on in wooden casks: the liquor was obtained from both molasses and *mahua*.

There were two rates of duty, Rs 3 per gallon of proof spirit being levied on that intended for the town and those shops within a radius of 3.2 km. and Rs 2.50 paise on that sent elsewhere. The amount consumed varied with the nature of the season. For the ten years ending in 1901 it was 38,326 gallons on an average. From 1902 to 1906 the average consumption was 45,554 gallons. From 1877 to 1886, the average receipt from still-head duty were Rs 66,740 and from licences Rs 32,734, making a total of Rs 99,474. This was largely exceeded in the latter half of the decade, the highest figure being Rs 1,42,428 in 1882. During the next ten years the income declined materially, still-head duty producing but Rs 57,387 and licences Rs 29,020, the total being Rs 86,407 per annum. The averages for the ten years ending in 1906 were Rs 65,536 for still-head duty, Rs 24,319 for license-fees, and Rs 89,855 for the two combined. The distillery at Jaunpur was subsequently abolished.

The excise administration of the district at present is under the charge of a district excise officer to whom powers of the district officer for this purpose have also been delegated. For purposes of excise administration the district falls under the charge of the deputy excise commissioner, Varanasi with headquarters at Varanasi. The superintendent of excise is assisted by four excise inspectors. The district has been divided into four excise circles, each under an excise inspector. Circle I comprises the tahsil of Jaunpur and the bonded warehouse from where issue of country spirit and *bhang* is made to the excise vendors of the district. The remaining three circles comprise the tahsils of Shahganj, Kirakat, Machhlishahr and Mariahu. The duties of the excise inspector in a circle include prevention and detection of crimes (related to excise), control over excise shops and consumption of intoxicants in the circle, conduction of prosecutions of excise cases, supervision of collection of excise revenue and inspection of motor spirit and diesel oil pumps and connected shops. The sale of country spirit in the district from 1972-73 to 1976-77 is given in the following statement :

Year	Quantity sold (Alcoholic litre)	
	Plain country spirit	Spiced country spirit
1972-73	2,95,122	41,953
1973-74	3,16,547	50,337
1974-75	2,81,889	1,22,320
1975-76	2,41,287	1,42,431
1976-77	2,41,147	1,42,413

Fluctuations of the sale of country spirit have been generally due to fluctuations in the purchasing capacity of consumers and also due to increased retail rates of country spirit consequent to considerable increase in the licence fees at annual excise auctions.

The rates at which distillers are paid are 63 paise per litre of plain spirit and 58 paise for spiced spirit. In 1977 the tahsilwise number of liquor shops was 10 in Shahganj, 10 in Kirakat; 16 in Mariahu, 10 in Machhlishahr and 24 in Jaunpur.

With the introduction of auction fee system for foreign liquor shops from May 1, 1976, there were in the district six retail shops of foreign liquor in 1978. Of these two were in Jaunpur and one each in Mariahu, Kirakat, Machhlishahr and Shahganj.

Hemp Drugs

Hemp drugs, particularly bhang, ganja and charas formed an important item in the excise revenue of the district and were largely consumed. About 1900 a tax was imposed on vendors, under a licence from the collector, the rate being fixed annually by the Board of Revenue. From 1877 to 1886 the average income from this source was Rs 14,135 annually. This rose to Rs 26,994 in the next decade; while for the ten years ending with 1906 the annual average was not less than Rs 35,141, the figure for the year 1904-1906 being nearly Rs 53,000. There was then farming system in existence. The farm was sold triennially. The farmer usually gave a commission to the smaller retail vendors, and fixed wages to the larger shopkeepers. These shopkeepers generally deposited an advance with farmer, who gave out sealed packets containing drugs of specified value, in order to prevent misappropriation. Smuggling was not uncommon, as rival farmers often lowered the prices for shops on the borders of their districts. There were 94 shops in all. Of the various forms, bhang found the most extensive sale; the average annual amount consumed about the year 1900 was nearly 125 mounds. Ganja and charas were used extensively, the former was more popular in the eastern tracts, and the latter in the west of the district. For the ten years ending in 1906 the average consumption was 44.3 maunds of charas and 26.7 maunds of ganja.

There was no consumption of charas and ganja in the district during the last 5 years. Contractors of wholesale supply of bhang collect it under a licence system and supply to the bounded warehouse at Balrampur to meet the requirements of retail shops. The shops are settled by auction system on year to year (financial) basis. There are 56 shops selling bhang in the district. Their tahsilwise number is 16 in Jaunpur, and 10 each in the tahsils of Shahganj, Kirakat, Mariahu and Machhlishahr.

The following statement shows the consumption of bhang in the district from 1972-73 to 1976-77 :

Year	Consumption of bhang in kg.
1972-73	3,136
1973-74	3,300
1974-75	2,927
1975-76	3,469
1976-77	3,469

Tari—Tari is a liquor which is extracted from the toddy palm but such trees are not common in the district. This drink is not consumed in large quantity here.

In 1976-77 there were in the district 3,110 toddy trees. *Tari* shops are settled under tree-tax system. There were 14 *tari* shops in the district, of which 8 were in Jaunpur, two each in Machhlishahr and one each in Mariahu and Kirakat, the average retail rate of *tari* per bottle being Re 0.75.

Revenue—The total excise revenue of the district in 1972-73 was Rs 31,12,401. It increased to Rs 34,62,718 in 1973-74 and Rs 48,48,378 in the next year. In 1975-76 it increased to Rs.61,15,555. It increased further to Rs.62,65,147 in 1976-77.

Sales Tax

Sales tax is levied under the U. P. Sales Tax Act, 1948, and also under the Central Sales Tax Act, 1957. The former has been amended from time to time to make certain changes in the limits of taxable turnover. For the purposes of administration of this tax the district is divided into two sectors, each being under the charge of a sales tax officer.

In 1975-76 there were 1,373 assessable dealers of important trades in the district. The amount of tax collected in respect of certain important commodities in 1975-76 is given in the following statement :

Commodity	Amount of tax (in Rs)
<i>Kirana</i>	5,10,660
Food-grains	3,30,440
Brick-kiln	2,77,040
Bullion and ornaments	15,200
Brassware	20,698
Timber	45,538
Iron and steel	4,20,000

The net collections from 1971-72 to 1975-76 were as follows :

Year	State Sales tax (in Rs)	Central sales tax (in Rs)
1971-72	14,10,148	10,241
1972-73	17,71,046	6,145
1973-74	18,47,717	2,931
1974-75	28,19,629	1,781
1975-76	41,66,331	17,140

Entertainment Tax

Entertainment tax in the district is realized from cinema houses, circuses, *nautankis* etc. The district magistrate is responsible for the enforcement of the U. P. Entertainment and Betting Tax Act, 1937, who carries out the work through one of his deputy collectors designated as entertainment tax officer. The Act authorizes the levy of tax on a graduated scale according to the value of the payment made for admission to any entertainment. Provision also stands for exemption of those items of entertainment, the proceeds of which are devoted to educational, cultural, scientific or some other allied purposes. An entertainment tax inspector is posted in the district to assist the entertainment tax officer.

The following statement shows the amount of entertainment tax collected in the district from 1972-73 to 1976-77 :

Year	Amount of tax (in Rs)
1972-73	9,39,612.68
1973-74	9,81,272.48
1974-75	12,63,256.53
1975-76	13,84,247.60
1976-77	17,95,891.24

Stamp Duties

Stamps are classified as judicial and non-judicial under the Indian Stamp Act, 1899. The former and affixed where court fee is to be paid and the latter on bills of exchange, receipts involving a sum of Rs 20 or more and documents in respect of which stamp duty is payable. Income from this source also includes fines and penalties realized under this Act.

Receipts under this head from 1975-76 to 1977-78 were as follows :

Year	Sale (in rupees) of stamps	
	Judicial	Non-judicial
1975-76	9,38,371	65,17,567
1976-77	8,41,487	63,53,209
1977-78	9,90,817	91,59,224

Stamps are sold through licensed stamps vendors and there were 121 such vendors in the district in 1976-77.

Registration

Documents such as instruments of gifts, sale or lease of immovable property, and the instruments relating to shares in a joint-stock company and wills have to be registered under the Indian Registration Act, 1908. An additional district magistrate (finance and revenue) acts as the district registrar. Registration is done at the headquarters of each tahsil where a sub-registrar is posted.

The income from and expenditure on registration in the district from 1972-73 to 1976-77 were as follows :

Year	No. of documents registered	Income (in Rs)	Expenditure (in Rs)
1972-73	17,122	5,73,489	1,00,603
1973-74	20,846	7,67,457	87,319
1974-75	20,606	9,40,659	1,73,358
1975-76	19,405	11,42,297	1,60,647
1976-77	15,605	10,27,413	1,83,495

Tax on Motor Vehicles

Taxes on motor vehicles in the district are levied under the U.P. Motor Vehicles Taxation Act, 1935, as amended by the U. P. Act No. XI of 1958. The regional transport officer, Varanasi, is in charge of the district. The net collections in the district from this source in 1976-77 amounted to Rs 14,34,886.

Under the provisions of the U.P. Motor gadi (yatri-kar) Adhiniyam, 1962, a tax was imposed on passengers travelling in public vehicles. In 1976-77 this tax was imposed on 137 vehicles and the amount of tax realised being Rs 3,67,200.

CHAPTER XII

LAW AND ORDER AND JUSTICE

Law And Order

Early History

During early times, the present district formed part of the kingdoms of the Kosalas, Nandas, Mauryas, Guptas, Maekharis and Gahadwalas, who invariably made the local populace collectively responsible for the maintenance of peace and prevention of crime in their respective localities. Village guards, called *rakshaks*, were appointed in each village to guard public property and in case of failure, they were held personally liable for the loss. With the growth of feudalism, the responsibility of maintaining peace and order in the village devolved upon the zamindars, although the institution of *rakshaks* does not appear to have come to an end. During the Muslim rule, *kotwals* were appointed in the town and were paid monthly allowances to meet the expenses of their staff of chowkidars and peons. In the 16th century it was made the duty of the *faujdar*s to maintain peace, keep roads free from robbers and enforce imperial regulations. To assist him, *thanedars* were appointed. With the advent of the British rule a more evolved system of organisation of police force was introduced in the district to maintain peace as elsewhere in other parts of the country.

Incidence of Crime

In the nineteenth century crime in the district was the same as in any other agricultural district, petty thefts and burglaries were common offences and were generally attributable to habitual bad characters, drawn principally from the criminal sections of the Bhars and also from the Pasi and Ahir castes. Cattle thefts were rare, except in the Chandwak and Kirakat *thana* (police station), for most of the cattle in the district were stall-fed and the number of jungles in which cattle could graze freely were few. Agricultural riots hardly occurred. Robberies and dacoities were equally uncommon, and the few instances that can be traced are those due to the wandering tribes passing through the district. Murders generally were the result of sexual jealousy and suicide by women in fits of temper was somewhat common, as was also the case in the adjoining district of Varanasi. With the exception of the Bhars, few criminal tribes operated in Jaunpur, many of the inhabitants, and especially Mallahs, Bhars and Pasis, resorted to the waterways, where they were believed to be responsible for large amount of crime: numerous instances of river piracy, burglary and similar offences committed in the region.

From the old records it appears that the Rajputs of Jaunpur were as notorious for the practice of infanticide as their brethren in Avadh. As early as 1789 the prevalence of this crime among the Rajkumars of Ungli attracted the attention of the authorities and Duncan himself, when touring the province, obtained assurances from the landholders to renounce the custom, offering rewards to those who would assist him in carrying out his purpose. Similar engagements were entered into by the Drigbansis of Garwara, and it is noted that the Raghubansis of Chandwak and elsewhere were equally addicted to this inhuman crime. To secure its suppression Regulation XXI of 1795 was enacted, and a special clause deprecating and renouncing infanticide was inserted in the settlement agreement with the Rajkumars. None the less little permanent good seems to have been effected, for in 1854 the system of repression adopted in Agra and Mainpuri was introduced in Jaunpur, and in 1856 a special inquiry into the matter was made. A fresh attempt in this direction was made in 1868. When the infanticide Act was passed in 1870, an investigation was held in 794 villages of which 211 were returned as specially guilty and proclaimed.

In 1881, the number of villages in which preventive measures were in force was 177, but after that there was a steady decline in such crime.

After Independence, crime figures recorded considerable increase partly due perhaps to more accurate reporting of cases by the police, checking of miscellaneous crimes by intensive patrolling, close surveillance of bad characters and recourse to preventive measures bringing more offenders to book. Some crimes is also attributable to public meetings, processions, demonstrations, political and employees' organisations, strikes and students agitations.

The panchayats, Zila Parishad and general elections also contribute to it to a large extent.

The statistics of serious offences committed in the district between 1975-77 are given in the following statement:

Nature of offence	Number of persons convicted in		
	1975	1976	1977
Affecting life	64	49	128
Kidnaping and forcible abduction	6	5	8
Hurt	20	8	17
Rape	—	1	5
Robbery and dacoity	70	72	103
Other cases	25	29	39
Total	185	164	300

Organization of Police

In early days there was no regular organized police force, the only persons responsible for the maintenance of law and order being the *amils* (revenue collectors), in the rural areas and the *kotwal* of the town of Jaunpur. Nominally at all events, the zamindars and farmers were answerable for offences committed within their villages, but their obligation in practice meant very little. The village watchmen existed but their number was meagre and they were merely customary servants of the landlord. Under the terms of the Permanent Settlement the responsibility of the *malguzars* was specifically laid down, and another step was taken by the enactment of Regulation XVII of 1795, which provided for a police force for Jaunpur, subject to the control of the magistrate and under the joint charge of the revenue farmers, zamindars and *amils* known as tahsildars. Each area administered by a tahsildar was made into a police circle, and all the village watchmen were brought under the orders of those officials. For the city there was a separate force under the *kotwal*, assisted by *daroghas* (inspectors) in charge of the various wards, with a stationary guard and itinerant patrols for beat duties. The private *chaukidars*, too, were made responsible to the regular police, the system being generally similar to that adopted for Varanasi. This arrangement continued till 1807, when the tahsildars were relieved of their duties as police officers. The limits of the circles were properly defined, this being especially necessary in this district where the pargana boundaries over lapped in the most puzzling fashion; stations, with a fixed complement of officers and constables were erected and as such the town and country police were wholly separated on grounds of expediency and efficiency. A further reorganization of the force took place in 1817, and the plan adopted then was retained with few modifications till 1857 when there was a general upheaval. This event caused a general break up of the whole police force, which was afterwards reconstituted on a new basis. The police became a provincial body, with a fixed allocation to each district, under separate district superintendents. Since then circles have been increased in number and their boundaries rearranged with a view to securing better control over crimes.

As constituted after 1861, there were 17 police stations and six out-posts. The former were located in Jaunpur and Bakhsha : Machhlishahr, Badshahpur Sulanganj and Banhniaon in Machhlishahr : Mariahu, Rampur and Gulzarganj in Mariahu : Kirakat Chandwak and Jalalpur in Kirakat : and Khutahan, Shahganj, Badlapur, Sarai Khawaja and Sarai Mohi-ud-din in tahsil Khutahan now (Shahganj tahsil). The out-posts were located at Surapur, Zafarabad, Kunwarpur, Kundha, Gaura, Badshahpur and Singramau. The *thana* at Sarai Mohi-ud-din was later moved to Sarpatha. The arrangement of circles has no regard to boundaries of the fiscal

subdivisions, for the areas frequently extended over two or more parganas, and even over different tahsils, so that considerable difficulty arose in connection with magisterial jurisdictions.

The redistribution in 1906, however, resulted in the reduction of the police stations of Gulzarganj and Khutahan to out-posts, necessitating an alteration of the circles in five cases leaving only 15 *thanas*.

The regular police force, in addition to the superintendent, court inspector and visiting inspector, comprised 38 sub-inspectors, 34 head constables and 250 men, as well as one sub-inspector, 16 head constables and 99 men of the armed police. The latter were stationed at Jaunpur and the former were distributed among the various stations and out-posts, with the exception of the reserve. Besides these there was a municipal police force at Jaunpur consisting of seven head constables and 81 men, who were eventually absorbed in the civil police. The strength of *chaukidars* was 2,008.

The political, communal, criminal and other type of situations arising from time to time in the district have heavily taxed the resources of the local police and magistracy, as a result of which additional posts of officers were sanctioned and new police-stations opened. All the police-stations have now been linked with radio and telephone to increase inter-communication facilities. At present the district is included in the police range of Varanasi under the charge of a deputy inspector general of police with headquarters at Varanasi. The District police administration is headed by a superintendent of police, who is responsible for its efficiency, discipline and proper performance of its duties. He is assisted by three deputy superintendents of police designated as circle officers each in the charge of a police circle of the district.

The police force of the district is divided into two broad classes, the civil and the armed police. In 1977-78, the strength of the civil police consisted of one inspector, 56 sub-inspectors, 62 head constables and 1,035 constables. There were 19 police-stations and 17 police out-posts. The duties of the civil police are to prevent, detect and investigate crimes, regulate traffic in the towns and maintain law and order in the district.

• Details of police-stations, police circles and out-posts in each circle are given below :

Police circle	Police out-post	Police out-post under each police-station
1	2	3
Mariahu	Mariahu Rampur Newariha Meergani Sikarara Zafarabad	Mariahu Surreri — — — Gaura Badshahpur

1	2	3
Shahganj/city	Shahganj Sarpatha Khutahan Badlapur Bakhsha Sarai Khaja	Shahganj, Khetan Sarai — — — — Chauki
	Kotwali	Line Bazar Sari Pokhta Tikul Totall Purani Bazar Bhandari Shakar Mandi Sipah
Kirakat/Machhlishahr Kirakat	Chandwak Jalalpur Machhlishahr Badshahpur Sujanganj	Peshari — Machhlishahr Badshahpur Maharajganj

Armed Police—The duties of armed police are to furnish guards and escorts, to suppress and prevent disorder and crimes of violence, to maintain peace in disturbed areas and to protect government property, treasures and vital communications. The strength in the district is one inspector, one sub-inspector, 34 head constables and 111 constables.

Prosecution Unit—The prosecution staff has been separated from the regular police and has been under the charge of the district magistrate for a brief period since April 1, 1974. But it has again been put under the charge of the superintendent of police. The duties of prosecution staff are to conduct criminal proceedings on behalf of the State before the magistrates and also to advise the investigating officers on legal matters, arising in the course of investigation of crimes.

The prosecution staff in 1977 comprised one public prosecutor, 13 assistant public prosecutors, eight head constables and three constables.

Village Police—The village chaukidars who are part-time servants, are the only police agency in the villages. Their main duty is watch and ward, but they are also required to help during investigation. They are appointed by the district magistrate, while the control and supervision over them rests with the superintendent of police.

Pradeshik Vikas Dal

This organized and disciplined body of volunteers, which was set up under the original name of Prantiya Rakshak Dal, mobilises manpower, carries out youth welfare activities in the rural areas and prepares villages

for self-defence. It also performs civil duties like guarding, assisting the police in traffic control, preventing looting, fire fighting, maintaining communication, etc.

Village Defence Societies

These organizations are purely non-official and have been set-up to protect villages, especially against undesirable elements in society in defence of life and property. In 1977 their number was 942.

Home Guards—In the year 1963, this institution of home guards was created in the district to act as an auxiliary unit to the police force. The home guards generally help the police in maintaining law and order, traffic control, adopting measures of civil defence and in the event of any natural calamities provide essential services such as motor transport fire-brigade, nursing, first-aid and operations of water, and power supply, installations, etc.

Government Railway Police

The government railway police is a part of a separate State police organization, working under a deputy inspector general (railways) at the State level. Its main duties are to maintain order at railway stations and in trains, control railway passenger traffic, assist the special railway magistrate in the prevention of ticketless travel, control and investigate crime within the railway precincts, deal with cases of accidents and attend to security arrangement where required.

There are three government railway police out-posts in the district located at Jaunpur, Janghani and Shahganj.

The staff at Jaunpur comprises one sub-inspector, one head constable and 10 constables. The Janghai out-post is manned by one head constable and seven constables. At Shahganj there is one head constable and four constables.

District Jail and Lock-up

District Jail—The district jail is located at Jaunpur in the civil station. It is an old building dating from about 1800. The building includes the civil prison and the magistrates lock-up for persons under trial and within the walls is an old Mokamedan mausoleum. The institution of jail is a part of the judicial system. The chief medical officer Jaunpur acts as an ex-officio superintendent of the district jail. Other staff consists of a jailor, one deputy jailor, two assistant jailors and one education teacher. The overall control over the jail administration, is exercised by the inspector general of prisons, Uttar Pradesh, Lucknow.

The district jail has capacity for 270 prisoners. Its population from 1973 to 1977 is given below :

Year	Average daily population	
	Convicts	Under-trial prisoners
1973	35	251
1974	31	297
1975	30	392
1976	30	480
1977	30	205

The main industrial work engaging convicts in the jail is the making of *moonj*-mats (reed) *moonj*-bedding, *durries* and *niwar*.

The prisoners were previously classified into three categories "A", "B", and "C". In A and B classes prisoners of high status were kept and in "C" class only ordinary prisoners were lodged. Now this classification has been converted into that of two categories, namely superior and ordinary classes.

Welfare of Prisoners

The living conditions of the prisoners have improved considerably since Independence. Regular wages are paid to them for their labour. They take part in constructive activities and are supplied with newspapers and other periodicals. They are also provided with medical and recreational facilities. All the prisoners are provided with special diets on main festivals. Sick prisoners are looked after by the assistant medical officer. There is a jail hospital with 12 beds.

There is a panchayat system as well in the jail. *Panchs* are selected by convicts from amongst themselves. They are incharge of the supervision and cleanliness of the kitchen. They also supervise the gardening.

Visitors

The ex-officio visitors of the district jail are the director of medical and public health service, U. P., the commissioner of the Varanasi Division, the district and sessions judge and the district magistrate.

Non-official Visitors

All the members of the Central and State legislatures belonging to the district are the members of the standing committee for jails. The

chairman of the Uttar Pradesh Apradh Nirodhak Samiti, chairman of the municipal board, Jaunpur, and the Adhyaksha, Zila Parishad are non-official visitors of the jails.

Lock-ups

A lock-up each is located in the collectorate and sessions court's compounds for the custody of prisoners brought from the jail to attend the hearing of their cases and persons rounded up by the police for various offences before they are sent to the prison or bailed out.

Probation

The probation scheme was introduced here in the year 1961 under the U. P. Childrens Act, 1957. A probation officer works under the administrative control of the district magistrate, supervises the activities and conduct of those released on probation, ensures that they observe the conditions of the bonds executed by them and make reports regarding them to the courts concerned.

The following table shows the working of the probation scheme in the district in 1975 :

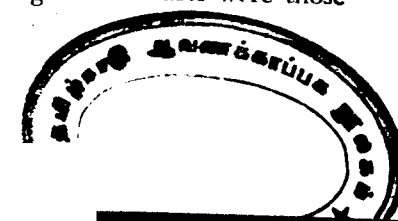
	Number
Total number of offenders dealt with	64
Number let off on furnishing bond with or without sureties	60
Number of domiciliary visits paid	430

JUSTICE

In ancient times, the ruler was the fountain head of justice which was administered in his name either by him personally or through his officers in accordance with the *Smritis* the *Dharamsastras* customs and traditions. There were mainly three institutions related with administration of justice namely village panchayat or *parishad* in the village ; judge (*nyayadhish*) in the city or town and the king-in-council at the apex.

The Muslims brought with them their own system under which justice was administered according to Islamic law by the *qazis* (judges) and *muftis* in the towns. The rural areas were, however, not affected by changes in governments or the rulers, and panchayats continued to function as usual, a position that obtained in the country till the early year of British rule. Criminal justice was administered in accordance with the Mohammedan law and in civil disputes the personal law was applied.

In 1770, when the province of Benaras was ceded to the East India Company by the Nawab Wazir, the only magisterial courts were those



of the *amils* or revenue officials and of the kotwal of the city of Jaunpur. This system continued till 1788, when Duncan appointed one judge and police magistrate to hear these cases for the city and suburbs, appeals against those judgments, lying to the Resident at Varanasi. For the rural areas, a *mulki* adalat, with civil as well as criminal powers, was established the superior court being that of the Resident in his capacity of judge of the Sadar Diwani and Nizamat. The judge's court was located in the fort in order to lend greater dignity to his office. In 1795; under Regulation VII of that year, the native court was abolished, and a covenanted civilian was appointed judge and magistrate of a zila court. At the same time *munsifs* were appointed, the position of the old *qazis* was defined by law, their functions embracing those of registrars of deeds, and the control of the police was vested in the tahsildars, who had taken the place of the former amils. A provincial court of appeal was established at Benaras, two judges visiting Jaunpur on circuit twice yearly for the purpose of holding goal deliveries. In 1797 this was made into a regular court of circuit, and continued till its abolition in 1829. The judge of Jaunpur retained his magisterial powers till 1830 when the judgeship ceased to exist, the district being placed at first under the concurrent jurisdiction of the judges of Mirzapur and Varanasi, and then under that of the latter alone. In 1880, however the office of the judge was restored. In 1894 this officer was also entrusted with the duty of holding sessions at Basti, in addition to the civil and criminal work of the Jaunpur districts. The jurisdictions of the subordinate courts were also altered in 1880, the subordinate judge being made *munsif*. The advent of the Indian Penal Code and the Criminal Procedural Code in the second half of the nineteenth century brought about a world of change in both substantive and procedural matter of the administration of justice.

The establishment of civil courts at Jaunpur is very old. Prior to the year 1857, with courts of Sadarai Amir (Munsif and Sadarai Sadar Civil Judge) were located in the city itself. Later on there were the courts of civil and sessions judge, subordinate judge i.e. civil judge and *munsif* in this judgeship. The judgeship was under the direct control of the district magistrate, but in the year 1967 these officers were put under the control of the district judge and the high court.

Executive Magistrates

In the pre-independence period the district was under the charge of a magistrate and collector, who was under the control of the divisional commissioner with headquarters at Varanasi. He being the chief executive magistrate of the district was entrusted with the general administration of the district and was responsible for the maintenance of law

and order, prevention of riots and disturbances besides other multifarious duties. The same set up continues even now. The magistrate in the district is assisted by an additional district magistrate and five subdivisional magistrates. In addition there are five tahsildars who also exercise magisterial powers in their respective tahsils.

Civil Justice

At present the civil judiciary of the district consists of a district judge assisted by four additional district judges, one civil judge, three *munsifs* and seven additional *munsifs*.

The position of the civil cases in the year 1977-78 is given in the following statement :

Cases	Number of suits
Cases pending in civil court at the beginning of the year	4,332
Instituted during the year	1,691
Suits disposed of in the year	1,272
Suits pending at the close of the year	4,751
Suits instituted for immovable property	898
Suits instituted for money or movable property	296
Number of mortgage suits	10
Matrimonial suits	3
Other important suits	45

The number of suits instituted in 1977-78 according to their valuation was as follows :

Valuation	Number of suits
Not exceeding Rs 100	202
Exceeding Rs 100 but not exceeding Rs 1,000	595
Exceeding Rs 1,000 but not exceeding Rs 5,000	479
Exceeding Rs 5,000 but not exceeding Rs 10,000	66
Exceeding Rs 10,000 but not exceeding Rs 20,000	—
Exceeding Rs 20,000 but not exceeding Rs 5 lakhs	22
Total	33,06,722

The details of the modes of disposal of suits in the year 1977-78 were as follows :

Manner of disposal	Number of suits
Dismissal for default	400
Otherwise decided without trial	328
Decreed <i>ex-parte</i>	160
On admission of claims	1
On compromise	270

The position of appeals instituted and disposed of during the year 1977 was as follows :

Nature of appeals	Instituted/disposed of	
Regular civil appeals	135	273
Miscellaneous civil appeals	84	88
Miscellaneous rent appeals	7	6

The figures shown in the column of institution excludes the figures of those appeals which were pending disposal before 1977.

Criminal Justice

The court of district and sessions judge is the highest criminal court of the district. He is assisted by four additional sessions judges and one assistant sessions judge. The sessions judge deals with criminal cases triable by the court of sessions and also has appellate jurisdiction against the judgements and orders of the lower courts consisting of three *munsif* magistrates, seven additional *munsif* magistrates, one chief judicial magistrate, three special judicial magistrates and one judicial magistrate.

Details of criminal cases committed to the sessions and lower courts in the year 1972, 1973 and 1974 are given below :

Sessions Courts

Nature of offence	1972	1973	1974
Affecting life	22	94	177
Kidnapping and forcible abduction	7	8	8
Hurt	17	19	33
Rape	8	9	10
Unnatural offences	—	—	—
Extortion	—	—	—
Robbery and dacoity	108	3	154
Other cases	78	78	107

Lower Courts

Nature of offence	1972	1973	1974
Affecting life	107	152	207
Kidnapping and forcible abduction	43	46	57
Hurt	753	879	1,025
Rape	9	9	11
Unnatural offences	1	—	—
Extortion	20	27	36
Robbery and dacoity	279	316	362
Other cases	2,227	2,129	2,041

Sessions Courts

Nature of offences	1972	1973	1974
Persons tried	387	381	421
Life imprisonment	34	3	38
Rigorous imprisonment	37	38	32
Simple imprisonment	1	—	—
Tried only	—	—	8

Lower Courts

Nature of offences	1972	1973	1974
Persons tried	4,818	5,990	4,902
Life imprisonment	—	—	—
Rigorous imprisonment	137	168	318
Simple imprisonment	1	—	60
Tried only	107	60	1,114

The number of cases reported relating to crimes like murder, dacoity, robbery, etc., from 1971 to 1975 is given in the following statement :

Crime	1971 Reported	1972 Reported	1973 Reported	1974 Reported	1975 Reported
Murder	33	30	44	42	34
Dacoity	88	105	86	85	80
Robbery	83	84	81	73	94
Riots	250	286	288	233	266
Housebreaking	609	709	705	587	697
Kidnapping	9	7	9	20	11
Sex crime	8	4	8	12	—
Theft	687	839	765	763	837

In 1975, the number of cases reported numbered 31, out of these 9 were convicted and acquitted.

The position regarding cognizable crimes under the Indian Penal Code and special Acts in the years 1971 to 1975 was as follows :

Year	Number of cases pending investigation in courts at the beginning of the year	Cases reported to police	Cases investigated	Cases sent to court	Number of cases pending in courts at the beginning of the year	Convicted	Discharged/acquitted	Compounded
1971	89	2957	2604	767	622	213	101	54
	13	1083	1083	1081	768	499	50	—
1972	189	2775	2508	812	856	179	89	25
	25	1159	1146	1149	813	358	48	—
1973	213	3103	2844	874	835	196	62	33
	38	1174	1169	1030	863	468	51	—
1974	242	3157	2917	852	913	164	57	37
	59	1243	1254	1112	890	366	53	—
1975	192	2933	2832	1009	1084	197	48	30
	34	1267	1245	1101	992	301	42	—

N. B.—The numerator represents numbers of offences under the I. P. C. and the denominator that of offences under special Acts.

Separation of Judiciary from Executive

The scheme of separation of the judiciary from the executive in the district was enforced from October 2, 1967 as a result of which the judicial magistrates remained no longer subordinate to the district magistrate, and they were placed under the subordination of the district and sessions judge. They tried all cases under the Indian Penal Code. This process received its culmination with the enforcement of the new Code of Criminal Procedure on April 1, 1973 which ensures an absolute separation of the judiciary from the executive.

The new Code makes far reaching changes, in the form of classification, nomenclature and powers of the courts. It also provides for simplifying the procedure with a view to speeding up the course of trials and attempts to give a fair deal to those who are economically weak and

in a difficult situation. The designation of additional district magistrate (judicial) has been changed to the chief judicial magistrate, and along with other judicial magistrates he has been placed under the control of the district and sessions judge.

Nayaya Panchayats

For the purpose of associating people with the administration of justice and to facilitate cheap and quick justice to the rural public, the U.P. Panchayat Raj Act, 1947, established Panchayat Adalats on August 15, 1949. They were subsequently named as *nyaya* panchayats. The jurisdiction of a *nyaya* panchayat usually extends over an area of five to ten *goan sabhas* depending on the population of the constituent villages.

The following statement shows the tahsilwise distribution of *nyaya* panchayats at the time of their formation and their position in 1977 :

Tahsil	No. of <i>nyaya</i> panchayats in 1949	No. of <i>nyaya</i> panchayats in 1977
Jaunpur	43	43
Kirakat	36	36
Machhlishahr	39	41
Mariahu	44	46
Shahganj	5	52

Nyaya panchayats try cases under some specific sections of the Indian Penal Code, Cattle Trespass Act, U. P. Primary Education Act, Public Gambling Act etc. They can also try petty civil cases.

The *panchs* of the *nyaya* panchayats are nominated by the district magistrate and there is an advisory body from amongst the members of the *gaon* panchayats. These *panchs* elect from amongst themselves the *sarpanch* who is the presiding officer and a *sahayak* (assistant) *sarpanch*. The *panchs* are honorary workers and hold office for a period of five years. Their term can be extended by the State Government. A *nyaya* panchayat consists of one *sarpanch*, one assistant *sarpanch* and 10 to 25 *panchs*. The cases are heard by benches consisting of five *panchs* each. The presence of at least three *panchs* including the *sarpanch*, is essential at the time of hearing.

The *nyaya* panchayats also try civil suits up to a valuation of Rs 500 and revenue cases if parties concerned agree in writing to such a course. They are not authorised to award sentence of imprisonment and can impose fines only up to hundred rupees. Revision applications against their decision in civil, criminal and revenue cases lie to the *munsifs* and the subdivisional magistrates/officers respectively.

The number of cases instituted in the *nyaya* panchayats and disposed of by them during 1972 to 1977 are enumerated below :

Year	Cases pending in the beginning of the year	Cases instituted during the year	Cases disposed of
1972-73	89	83	43
1973-74	129	187	173
1974-75	143	496	481
1975-76	158	369	420
1976-77	107	271	314

Bar Association

The district has two bar associations viz. the Collectorate Bar Association and Civil Bar Association.

The Collectorate Mukhtar Sangh was established in the district in 1886, from 1886 to 1916 the Sangh had only 22 members.

In 1926, the Collectorate Lawyers Association was established, at present there are 562 members. The association also maintains a library containing 19,000 books.

The civil bar association has 369 members.

CHAPTER XIII

OTHER DEPARTMENTS

The government departments that are concerning with general administration, revenue administration, and law and order and justice in the district have already been dealt with in chapters X, XI and XII respectively. The organisational set-up of other principal offices in the district is discussed in the following paragraphs.

Agriculture Department

The district is under the supervision of the deputy director agriculture, Varanasi region, with headquarters at Varanasi.

In the district, the district agriculture officer is directly in charge of agricultural programmes, including formulation and implementation of Five-year Plan schemes. The district agriculture officer looks after the execution of all agricultural activities in the district such as distribution of improved seeds, fertilizers and agricultural implements, oil-seeds extension, plant protection and the like. There are 32 assistant development officer (agriculture) and 46 assistant agriculture inspectors for supervision of seed stores working under him. There are also 46 seed stores in the district each under the charge of an assistant agriculture inspector, and 60 Kamdars are posted in the district.

Two agriculture farms in the district located at Bakhsha and Mai are being manned by a farm superintendent assisted by two plough-men and a watchman. There are six oil-seed inspectors in the district posted at Shahgarh, Machhlisahar, Kanja Kalan, Dharmapur and Mariahu. Their duties include field demonstrations to popularise oil-seed cultivation. Further there is an inspector in Kirakat for sun flower extension scheme. Another inspector posted in Bakhsha looks after the tobacco cultivation.

Plant Protection

The plant protection officer with headquarters at Jaunpur supervises operations aiming at control of pests and plant diseases. He also provides necessary equipment and technical know-how to farmers and horticulturists. The plant protection officer is assisted by 20 plant protection assistants each posted in a centre.

Soil Conservation

For purposes of soil conservation the district falls within the jurisdiction of the deputy director, agriculture (soil conservation) Varanasi region, with headquarters at Varanasi.

Three separate soil conservation units are functioning in the district at Jaunpur itself, each being controlled by a soil conservation officer, assisted by a technical assistant, two overseers, five soil conservation inspectors and 25 assistant soil conservation inspectors.

The important functions of soil conservation units are the construction of contour bunds, earthen check dams, grassed water outlets, levelling of slopy lands, construction of proper outlets for safe disposal of excess run off, and provision for irrigation facilities in the unirrigated area.

Horticulture Department

The activities of the horticulture department are controlled and supervised by a district horticulture officer, who is assisted by a senior horticulture inspector, two horticulture inspectors, five assistant horticulture inspectors, two head Chaudhris, two gardeners and six Kamdars. At the regional level, the department is included in the administrative control of the deputy director, horticulture, Varanasi region with headquarters at Varanasi.

The department supervises the lay-out of orchards and the planting of fruit trees and offers technical guidance to horticulturists and vegetable growers.

Animal Husbandry Department

Jaunpur falls within the circle of the deputy director, animal husbandry, with headquarters at Varanasi. The district live-stock officer is in charge of the veterinary services, breed promotion and fodder development in district. It includes treatment of animal diseases, castration of scrub-bulls and improvement in the stock of cattle in the district. He is assisted by an artificial insemination officer, a senior fodder inspector and a senior poultry inspector. There are 24 veterinary hospitals in the district each being looked after by a veterinary assistant surgeon. The key village block at Jaunpur is supervised by a veterinary officer. There are 20 artificial insemination centres in the district each under the charge of a veterinary assistant surgeon.

Co-operative Department

This department deals with the organisation, registration, supervision and working of the various types of co-operative societies formed in the district and in the event of their liquidation it performs administrative and statutory functions.

The deputy registrar, co-operative societies, Varanasi, is the regional head of the department. At the district level, an assistant registrar supervises all activities pertaining to co-operative undertakings besides exercising control over the staff and institutions in the district. He is

assisted by five additional district co-operative officers and eight co-operative inspectors. There are 15 assistant development officers (co-operatives) and 65 co-operative supervisors in the district.

Forest Department

There are two forest ranges in the district namely Jaunpur and Machhlishahr and these fall within the jurisdiction of the divisional forest officer with headquarters at Pratapgarh.

The Jaunpur forest range which was established in 1977, is under the charge of a range officer with headquarters at Jaunpur. He is assisted by three junior forest rangers, a forester, a jemadar and three forest guards. The range is divided into four sections viz. Shahganj, Kirakat, Singramau and Jaunpur.

Machhlishahr forest range is looked after by a range officer who is assisted by two junior forest rangers and five forest guards. The range is spread over two sections—Machhlishahr and Mariahu. Machhlishahr section is divided into three beats namely Machhlishahr, Badshahpur and Sujampur. Mariahu is divided into Sikarara and Mariahu beats.

Among the main objects of this department are plantations to meet the requirements of local population for timber, firewood and grass, afforestation of the waste lands and planned exploitation of forest wealth and plantations of avenues on several roadsides in the district. Preservation of wild life has also assumed considerable significance now.

Industries Department

Jaunpur falls within the Varanasi zone of the department controlled by the deputy director with headquarters at Varanasi.

At the district level the district industries officer looks after the development of both small-scale and large-scale industries. His duties include rendering all possible assistance for starting new industries and expansion of the existing ones. He is assisted by an industries inspector and a supervisor. The extension training centre at Jaunpur is manned by a foreman. He is helped by five instructors. The centre imparts training in carpentry, mechanical, electrical trades, etc.

For the expansion of village industries there is a village industries officer in the district who is helped by a supervisor.

The assistant director, handloom, with headquarters at Maunath Bhanjan, supervises handloom in Jaunpur district where there are posted a textile inspector and two supervisors.

Public Works Department

This district has two divisions of the State public works department—the provincial division and the departmental construction unit. Both the divisions fall within circle 34, Varanasi, under a superintending engineer.

The provincial division is manned at the district level by an executive engineer assisted by three assistant engineers and 30 junior engineers. Their jurisdiction extends to the area covered by tahsils of Jaunpur and Shahganj.

The departmental construction unit is headed at Jaunpur by a superintendent of works of the rank of an executive engineer who is assisted by four resident engineers (assistant engineers) and 31 junior engineers.

Their main duties are construction and maintenance of roads and government buildings.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

Local autonomy was a special feature of ancient Hindu polity and in that context it is reasonable to assume that viable units of self-government functioned in the villages and towns of the area now covered by the present district which formed an integral part of the territory governed successively by the Kosalas, Nandas, Mauryas, Guptas, Maukharis and Gahadavalas before it came under the sway of the Muslim rulers.

In the absence of any record it is not possible to delineate the rise and fall of this institution in the district in early times.

During the ancient period, the villages enjoyed a large measure of autonomy and were governed by the panchayats which exercised both administrative and judicial powers. These institutions received a great set-back under the Muslim rulers and almost disappeared in British times. Those that existed were mutilated in form and became devoid of all the power and status of former days, confining their authority only to the meagre social life of the village community. Under the Mughal rule, many of the civil functions in the cities were usually in the hands of the Kotwal, who was responsible for watch and ward, elementary conservancy and the regulation of offensive trades. The centralisation of administration during the early British period brought about the extinction of the traditional institutions of local self-government both in the rural and urban areas.

The events of 1857, however, had an eye-opening and softening influence on the British rulers and the subsequent years saw numerous steps being taken for decentralisation of administration with a view to ushering local self-governing institutions in the rural and urban areas. The first legal provision for the rural areas was the passing of the N. W. P. and Oudh Local Rates Act, 1871, followed by the Local Boards Act of 1883 which provided for the establishment of district and tahsil boards. The N. W. P. and Oudh Municipalities Act, 1883, gave greater autonomy and financial powers to the municipalities allowing them to contribute towards education from their own funds, in addition to their functions as before relating to sanitation, drainage, lighting, public health and regulation of markets. The most notorious feature of the U. P. Municipalities Act, 1916, was the introduction of the system of communal representation in the municipal boards, separate seats being allotted to Hindus called General, Muslims and Scheduled Castes. Women were also made eligible. But the control of government over the municipal

boards including the power of dissolution and supersession remained as before. There was no major change in the constitution, powers and functions, etc., of the municipal boards till the achievement of Independence in 1947. By an amendment made in the Act in 1949, communal representation in the municipal boards was abolished, leaving only two categories, of seats namely, the General and the Scheduled Castes and the method of election was democratised through adult franchise. Another amendment in 1953, changed the nomenclature of chairman of the board to president and provided for his direct election on an experimental basis. However, later on indirect elections for the presidents were reintroduced and the municipal areas were divided into wards which elected the members. This was followed by the U. P. Nagar Mahapalika Adhiniyam, 1959, which empowered the State government to frame rules for the centralisation of any post in the *mahapalikas* (corporations) and municipal boards.

The municipal boards in this district look after the works of sanitation, water-supply, street lighting and public health besides the registration of births and deaths.

In 1976-77 there were 2 municipal boards, 4 town areas, one notified area, 20 Kshettra Samitis, 2,048 *gaon* (village) panchayats and a Zila Parishad in the district.

MUNICIPAL BOARDS

Jaunpur

The oldest municipality in the district is that of Jaunpur itself. This had its origin in an administrative body known as the local agency, which was established under the presidency of the collector when the district first came into existence. The constitution of this body was copied from that of Benaras (now Varanasi) it had the control and disposal of local funds; such as rents, to which were afterwards added the proceeds of the house-tax and the revenue from the lands.

In 1868 the house-tax was abolished, and instead an octroi-tax was imposed on imports. This step followed on the constitution in 1867 of a municipal committee under Act XXVI of 1850. A further change ensued in 1868, when the elective principle was introduced and other modifications, conferring enhanced powers and privileges, came in with the passing of the Act XV of 1873. In 1884 the committee was replaced by the municipal board. Thereafter only a few changes have been introduced. At present the municipal board is administered under the U. P. Municipalities Act, 1916, as amended from time to time. Before its supersession in September, 1972 the board had 12 members including

one female representative and one member belonging to the minority communities. The members then elected a chairman from amongst themselves for a period of five years. The town was divided into 10 wards.

The area of the town at the census of 1971 was 25.25 sq. km. with a population of 80,737 persons.

Water-supply—Piped supply of water was made available to the town in 1935. There is a tube-well with an over-head tank having a storage capacity of 90,91,900 litres of water. The water-works is in the charge of an engineer who is assisted by 60 other employees. Water is supplied for only 12 hours a day. Total quantity of water supplied in 1976-77 was 28,61,88,500 litres. The total length of pipe-lines laid was 68.887 km. and there were 183 public and 4,660 private water taps.

Street-lighting—The town was electrified in 1936. In 1976-77, there were 1,442 electric and 426 oil lamps for lighting the streets and roads of the town.

Public Health and Medical Services—The public health activities of the board are in the charge of a Nagar Swasthya Adhikari who is assisted by a staff of 393 persons. The board maintains four hospitals an Ayurvedic dispensary, a maternity home and a veterinary hospital.

Drainage—For the drainage of the town there are 7,02,000 m. of both pucca and kutchra drains out of which 60,000 m. are flushed daily.

Library—The board maintains a library containing 9,558 books.

The income and expenditure of the board for the year 1971-72 to 1975-76 are given in Statements I (a) and I (b) at the end of the chapter.

Mungra Badshahpur

The operations of the Bengal Chaukidari Act, 1856 (Act XX of 1856), were extended to this town in 1866. In 1907 it was declared a notified area under Act I of 1900. This town was further raised to the status of a municipality in 1968 and at present is administered under the U. P. Municipalities Act, 1916, as amended from time to time. Before its supersession, in September, 1972, the board had 10 elected and three nominated members.

The area of the town at the 1971 census was 2.15 sq. km. having a population of 9,377 persons.

Water-supply—Piped supply of water was made available to the towns folk in 1965. There is a tube-well with an overhead tank, for storing water having a storage capacity of 9,09,190 litres. About 75 litres of

water per head per day is supplied to the residents for 12 hours. The length of pipe-lines laid in 1976-77, measured about 6,540 m. and there were 34 public and 624 private water taps in the town. A sum of Rs 67,251 was spent on this item in the same year.

Street-lighting—The town was electrified in 1952. In 1976-77 there were 136 electric poles, and 65 oil-lamp posts, the expenditure incurred on street lighting amounted to Rs 19,670.

Public Health and Medical Services—The board has a staff of 33 persons to look after the public health activities. There are two dispensaries and one maternity and child welfare centre.

There is also a veterinary hospital, where on an average five animals are treated daily.

Drainage—The pucca and kutchha drains have been constructed measuring together about 45 km. out of which 2.5 km. are flushed daily.

Gardens and Parks—The board maintains a park.

Library—The board runs a library. The income and expenditure of the board for the last 5 years are given in Statements II (a) and II (b) at the end of the chapter.

TOWN AREAS

In 1976-77 there were four town areas in the district, viz. Kiraket, Mariahu, Machhlisahr and Zafarabad. They are administered under the U. P. Town Areas Act, 1914 (Act II of 1914). These town area committees make provision for the sanitation, street-lighting, drainage, water-supply and maintenance of roads in the towns.

Each of the town areas has a Committee, the number of their members vary from 9 to 15, and a chairman who is directly elected on the basis of universal adult franchise by the residents of their respective towns for a period of four years. Seats are reserved for the members belonging to the Scheduled Castes. These committees are empowered to levy tax on houses, circumstance and property and agricultural land situated within the limits of the town areas.

Kirakat

The provision of Act XX of 1856 was extended to this town in 1866 and at present it is administered under the U. P. Town Areas Act, 1914, as amended from time to time. The town area has a population of 6,133, according to the 1971 census distributed over an area of 0.75 sq. km.

Piped supply of water was made available to the residents in 1971.

To maintain the public health and sanitation of the inhabitants the committee has constructed 25 public latrines. The wells are treated frequently with lime and other chemicals. For vaccination people have to go to the nearby government hospitals. A sum of Rs 15,156 was spent on this account in 1976-77.

The place was electrified in 1962.

The following statement gives an account of the receipts and expenditure of the town area under various heads in 1976-77 :

Receipts		Expenditure	
Sources	Amount (in Rs)	Heads	Amount (in Rs)
Government grants	5,346	General administration and collection charges	6,931
Receipts from taxes	5,586	Public health and sanitation	15,156
Other receipts	14,785	Public works	500
		Other heads	482
Total	25,717		23,069

Mariahu

The provisions of Act XX of 1856 were extended to this town in the year 1877. At present it is administered under the U. P. Town Areas Act, 1914.

The total area and population of the town according to the census of 1971 was 4.43 sq. km. and 7,686 respectively.

Both electricity and water were made available to the town in 1976-77.

The following statement gives an account of the receipts and expenditure of the town area under various heads in 1976-77 :

Receipts		Expenditure	
Sources	Amount (in Rs)	Heads	Amount (in Rs)
Government grants and contributions	4,888	General administration and collection charges	6,662
Receipts from taxes	21,843	Public health	20,981
		Public works	20,252
		Other heads	1,216
Total	26,731		49,111

Machhlishahr

The provisions of Act XX of 1856 were applied to this town in the year 1877. At present it is administered under the U. P. Town Areas Act, 1914.

The total area and population of the town according to the census of 1971 was 4.5 sq. km. and 18,558 respectively.

Piped supply of water was made available to the town in 1969, about 7 km. of pipe-lines has been laid since then. In 1976-77, there were four public and 185 private stand posts.

This town was electrified in 1961-62.

There is a library maintained by the local body containing 274 books.

The receipts and expenditure under the various heads in 1976-77 is given in the following statement :

Receipts		Expenditure	
Sources	Amount (in Rs)	Heads	Amount (in Rs)
Government grants and contributions	12,197	General administration and collection charges	6,941
Receipts from taxes	11,418	Public Health	31,545
Other sources	4,555	Public works	25,015
		Other heads	5,452
Total	28,170		68,953

Zafarabad

The provisions of Act XX of 1856 were extended to this town in 1866. At present it is administered under the provisions of the U. P. Town Areas Act, 1914.

The town area has an area of 18.99 sq. km. with a population of 9,632 persons according to the census of 1971.

The place was electrified in 1964. In 1976-77, there were 27 electric street lamps. The expenditure incurred on this item amounted to Rs 400.

The main sources of receipts and expenditure are given in the following statement :

Receipts		Expenditure	
Sources	Amount (in Rs)	Heads	Amount (in Rs)
Government grants and contributions (Balance)	18,151	General administration and collection charges	11,079
Receipts from taxes,	2,969	Other expenditure	1,095
Other receipts	5,889		
Total	27,009		12,174

NOTIFIED AREA**Shahganj**

The Act XX of 1856, was extended to this town in the year 1866. In 1907 the place was further upgraded to the status of a notified area under Act I of 1900. At present it is administered under the provisions of the U. P. Municipalities Act, 1916.

The total area and population of the town according to 1971 census were 1.37 sq. km. and 11,458 persons respectively.

Piped supply of water was made available to the residents of the place in 1977 when there were given 481 private water connections.

The place was electrified in 1957. In 1976-77 there were 235 electric and 12 kerosene oil lamps for lighting the roads and streets of the town.

The board maintains two hospitals, one for men and the other for women, the number of patients treated in these hospitals was 6,413 and 1,866 respectively in 1976-77. For vaccination purposes the board has appointed one vaccinator. In 1976-77 the number of persons vaccinated was 2,729 in the said year.

The following statement gives an account of the income and expenditure of the committee under various heads in 1976-77 :

Receipts		Expenditure	
Sources	Amount (in Rs)	Heads	Amount (in Rs)
Toll tax	1,96,914	General administration and collection charges	1,38,741
Circumstance and property tax	3,345	Public works	41,784
Shops and Tahbazari	12,669	Education	1,440
Cattle pounds	920	Lighting and sanitation	1,58,371
Sale proceeds of manure	1,230	Miscellaneous	27,127
Contributions	90,601		
Miscellaneous	38,560		
Total	3,43,239		3,67,463

PANCHAYATI RAJ

Panchayati Raj as the very name suggests is the system which has ushered in democratic decentralisation of administration and devolution of power and responsibilities to village institutions. As in other parts of the country, it has existed in some form or the other in the villages for centuries. The significant feature of the system is the newly constituted structure of self-governing bodies with a three-tier organisation — the *gaon sabhas* being at the base, the *kshettra samitis* in the middle and the Zila Parishad at the apex.

There is a panchayat which is the executive body of the *gaon sabha* for every village or group of villages with a minimum population of 250 persons, a *kshettra samiti* (block committee) for each development block and a Zila Parishad for the district as a whole. The objective is to create initiative in the people of the rural areas and the creation of opportunities for the evolution of local leadership so that the responsibility for the planned development may be taken over by the village folk themselves. The institutions within this three-tier system are originally linked with each other to ensure continuous co-ordination and co-operation and a two-way exchange of ideas.

Zila Parishad

Apart from the administration of the towns, the local affairs of the district were managed by a district board. This was originally known as the district committee, a body formed in 1871 of various small committees entrusted with the care of local roads, postal arrangements, educational and other institutions. The committee became the district board in 1883, with widely extended functions, taking over the secondary schools, dispensaries and a considerable part of the work hitherto undertaken by the public works department. The members were chosen partly on the elective principle, one being returned annually from each local or tahsil board for a term of three years, and partly by nomination. In 1906 the local boards were abolished and the members were elected directly. Various other reforms were also effected, especially in the direction of exercising control more freely in the financial matters. There were then 21 members, of whom 15 were elected, the others comprising the district magistrate and the subdivisional officers. The two District Boards Acts of 1906 and 1922 are important landmarks in the growth of the district boards as they made important changes and conferred wider administrative and financial powers on the boards for taking up rural development programmes particularly construction of roads, running of schools and medical and public health activities.

In 1958, after the enforcement of the U. P. Antarim Zila Parishad Act, 1958 (Act XXII of 1958) certain important changes were made in the constitution and responsibilities of the board which brought into existence the local body known as the Antarim Zila Parishad, into which were merged the district planning committee and the district board. Under the U. P. Kshettra Samitis and Zila Parishad Adhiniyam, 1961 the word "Antarim" was dropped and the present "Zila Parishad" came into being. The Zila Parishad comprises all the *pramukhs* of the *kshettra samitis*, the presidents of the municipal boards of the district, the members of parliament and the State legislature elected from the district. Seats are also reserved for women and members belonging to the Scheduled Castes. The *adhyaksha* (presiding officer) is elected indirectly by the members of the Parishad for a period of five years which can be extended by the State government in special circumstances.

The functions of the Parishad are comprehensive, embracing those which were the concern of the old district board and the district planning committee and include the implementation of the Five-year Plan schemes of the district and the utilisation of the funds allotted by government for this purpose in the fields of agriculture, co-operation, animal husbandry, welfare of children, young people and women, etc., as well as the raising and expending of taxes levied by it for certain specific activities with which it is directly concerned.

Finances—The main sources of income of the Parishad are government grants, local rates and cesses, tax on circumstance and property, fines, and income from cattle pounds and fairs and exhibitions and the major heads of expenditure are general administration, public works and medical and public health.

Public Health and Medical Services—The Zila Parishad looks after the vaccination and medical facilities of the rural areas.

The Parishad has 22 vaccinators and 2,81,618 persons were vaccinated in 1976-77. A sum of Rs 1,26,360 was spent on public health activities in the said year.

The income and expenditure of the Zila Parishad from 1972-73 to 1976-77 are given in Statements III (a) and III (b) at the end of the chapter.

Kshettra Samitis

There were 20 *kshettra samitis* (one for each development block) in the district in 1976-77. With the enforcement in 1963 of the U. P. Kshettra Samitis and Zila Parishad Adhiniyam, 1961, the functions that had previously been the concern of the block development committees

devolved upon the Kshettra Samitis. Kshettra Samitis consist of all the *pradhans* of the *gaon sabhas* with in the development block, all the chairmen of the town area committees, the members of the Zila Parishad who belong to the block, members of Parliament and the State Legislature elected from the block area and representatives of the co-operative institutions in the block. Seats are also reserved for women and members of the Scheduled Castes. The *pramukh* (chairman) of the *samiti* is elected by its members, the block development officer being its chief executive officer. The main functions of the *samitis* are the achievements of targets fixed in the plan schemes of the development blocks in the sphere of agriculture, irrigation, co-operation, animal husbandry, fisheries, education, social education, public health, welfare programmes for children, youth and women, etc., and the utilisation of the funds available in the budget of the blocks for these purposes.

Gaon Panchayats

Gaon panchayat is the basic institution of local self-government and the foundation of all decentralised administration. There are sufficient reasons to believe that these institutions flourished and reached a very high degree of development in ancient times and not only regulated the civic life of villages, but also served to settle disputes by arbitration and other methods. During the British regime, these institutions suffered and eclipsed because the authority was vested in the officials appointed by the government. The first and the only notable British measure in this direction was the passing of the U. P. Village Panchayat Act of 1920. In the post-Independence period government gave serious thought to the question of resuscitation of *gaon* panchayats and the result was the enactment of the U. P. Panchayat Raj Act, 1947, which was enforced in the district on November 11, 1949, when 948 *gaon sabhas* were established in the district.

In 1976-77 there were 2,049 *gaon sabhas* in the district. A *gaon sabha* is constituted for a village or a group of villages with a minimum population of 250 persons and consists of all the adult members of the village or villages. The *gaon* panchayat being the executive organ of the *gaon sabha*, consists of a *pradhan* (president) *up pradhan* (vice-president) besides members of the *gaon* panchayat while the *pradhan* is elected by the members of the *gaon sabha* for a term of five years, the *up pradhan* is elected annually by the members of the *gaon* panchayat from amongst themselves. The strength of the *gaon* panchayat is determined by and varies in proportion to the population of the *gaon sabha*.

The resuscitation of the *gaon* panchayats has been far reaching and a comprehensive step towards decentralisation of power. The *gaon*

panchayats of the district control and manage all village activities concerned with community interests, their chief aims being the implementation of village plans in the spheres of agriculture, irrigation, co-operation, forests, animal husbandry, wells, health and sanitation, communications and welfare activities relating to children, youth and women, registration of births, marriages and deaths, etc. Other important duties of the *gaon* panchayats are the prevention of illegal occupation of land by individuals and regulation of markets and fairs. The main sources of the finances of the panchayats for these activities are government grants, voluntary contributions and the taxes realised by them. In 1976-77, the total income of the *gaon* panchayats of the district was Rs 14,46,451 and the expenditure Rs 7,36,245.

The following statement gives an account of the work done by the *gaon* panchayats during the Five-year Plans and the intermediate years 1966-67, and 1968-69 falling in between Third and Fourth—Five-year Plans :

Work	First Five-year Plan	Second Five-year Plan	Third Five-year Plan	1966-67	1967-68	1968-69	Fourth Five-year Plan
Construction of drains in (km)	3	49	39	2	—	18	6,210
Kharanja (bricks laid lanes) in (km)	1	9	31	2	—	9	6,784
Construction of kutchha road in (km)	727	577	669	39	1	57	3,64,734
Panchayat ghars in (no.)	8	41	93	6	—	2	5

The amount of taxes collected by the panchayats from 1972-73 to 1976-77 is given in the following statement :

Year	Tax collected (in Rs)
1972-73	1,89,064
1973-74	51,41,492
1974-75	8,01,815
1975-76	8,04,503
1976-77	7,09,692

The receipts and expenditure of the panchayats from 1972-73 to 1976-77 is given as under :

Year	Receipts (in Rs)	Expenditure (in Rs)
1972-73	8,02,595	3,91,614
1973-74	11,96,491	6,46,924
1974-75	14,66,723	8,53,323
1975-76	15,62,722	9,14,791
1976-77	14,46,451	7,36,245

STATEMENT I (a)
Receipts (in Rs), Municipal Board, Jaunpur

Reference: Page No. 21

Year	Realisation under special Acts	Revenue derived from municipal property	Grants and contribu- tions	Miscel- laneous	Total of all other heads	Totals receipt
1971-72	35,506	1,95,097	8,30,601	2,06,863	30,53,760	43,21,827
1972-73	33,417	2,94,694	6,42,157	1,78,005	36,16,909	47,65,182
1973-74	32,690	2,51,869	11,06,452	37,441	37,34,195	51,62,647
1974-75	35,381	3,35,278	11,62,470	52,108	35,33,723	51,18,960
1975-76	39,810	3,97,044	7,12,486	44,952	32,53,830	44,48,122

STATEMENT I (b)
Expenditure (in Rs), Municipal Board, Jaunpur

Reference: Page No. 217

Year	General adminis- tration	Public safety	Public health and sanitation	Contribu- tions	Total of all other heads	Miscel- laneous	Total expen- diture
1971-72	2,24,773	15,74,540	1,38,534	1,520	33,65,289	57,715	53,62,371
1972-73	2,74,778	1,22,495	1,58,450	—	30,28,563	45,632	36,29,918
1973-74	3,71,408	18,03,876	1,58,095	1,220	34,19,999	2,73,526	60,28,124
1974-75	4,79,575	25,29,724	1,90,364	2,860	40,62,077	96,098	73,60,698
1975-76	4,05,157	20,30,448	2,11,752	860	32,19,154	41,299	59,08,670

STATEMENT II (a)
Receipts (in Rs), Municipal Board, Mungra Badshapur

Reference: Page No. 218

Year	Municipal rates and taxes	Revenue derived from municipal property	Grants and contri- butions	Miscel- laneous	Total of all other receipts	Total receipts
1972-73	2,26,131	54,847	45,915	1,190	27,046	3,55,129
1973-74	1,74,200	37,761	43,269	10,913	21,245	2,87,388
1974-75	1,42,184	42,691	1,92,761	26,711	40,956	4,45,303
1975-76	2,32,100	56,005	1,08,905	27,000	21,504	4,45,514
1976-77	1,60,544	1,08,237	49,325	18,752	1,49,396	4,86,254

STATEMENT II (b)
Expenditure (in Rs), Municipal Board, Mungra Badshapur

Reference: Page No. 218

Year	General adminis- tration	Public safety	Public health and sanitation	Educa- tion	Total of all other heads	Miscel- laneous	Total expendi- ture
1972-73	67,164	9,049	62,226	13,013	1,77,990	33,207	3,62,649
1973-74	77,450	8,501	1,13,367	194	70,734	26,379	2,96,675
1974-75	98,085	11,738	2,66,587	142	22,712	31,741	4,31,005
1975-76	39,340	14,264	1,41,552	300	57,572	40,854	3,93,882
1976-77	1,40,756	19,670	1,71,503	741	1,90,414	70,413	5,23,076

STATEMENT III (a)
Receipts (in Rs), Zila Parishad, Jaunpur

Reference: Page No. 223

Year	Govern- ment grants	Educa- tion	Medical and public health	Cattle pounds	Total of all other heads	Miscel- laneous	Total
1972-73	42,87,960	1,42,949	18,563	7,221	66,30,130	36,943	1,11,23,766
1973-74	3,96,944	—	21,007	3,822	15,74,204	17,2	20,13,240
1974-75	5,60,150	—	23,120	—	5,91,705	5,99,864	16,74,839
1975-76	7,82,139	—	31,905	3,850	4,92,247	89,177	13,99,318
1976-77	6,07,366	—	53,449	3,111	6,18,220	69,207	13,51,353

STATEMENT III (b)
Expenditure (in Rs), Zila Parishad, Jaunpur

Reference: Page No. 223

Year	General adminis- tration	Educa- tion	Medical and public health	Public works	Total of all other heads	Miscel- laneous	Total
1972-73	92,766	5,79,574	6,98,986	69,36,645	98,128	47,66,774	1,31,72,873
1973-74	1,48,736	—	76,710	11,57,729	1,49,711	2,20,161	17,53,047
1974-75	1,66,915	—	1,33,332	9,36,576	4,29,762	43,940	17,10,525
1975-76	1,72,660	—	1,26,841	4,39,583	1,14,525	44,817	8,98,426
1976-77	2,18,687	—	1,26,360	7,74,462	1,65,838	45,806	13,31,153

CHAPTER XV

EDUCATION AND CULTURE

It is difficult to visualise the education pattern of the ancient period particularly of this region in view of the paucity of evidence. However, the association of the sage Jamadagni with the village Jamaitha, about half-way between Jaunpur and Zafarabad,¹ might suggest that in this region sages like him used to attract a large number of pupils to their *ashramas* (hermitages) for acquiring higher education. Moreover, this region comprising the district of Jaunpur, also formed part of the Kosala kingdom, which was noted as a seat of learning.² Later on the district came to form part, at one time or another, of the renowned empires like those of the Mauryas, Kushanas, Guptas, Gahadavalas, etc., and it can be suggested that the rulers of these dynasties encouraged the education and learning in this region.

From the dawn of Aryan civilization in India, the values, ideas and forms of discipline of the people had been moulded by principles enunciated by the intellectuals about the meaning and purpose of life. A man can discharge his debt to ancestors not merely by begetting a son but by providing for his proper education.³ The individual was the chief concern and a centre of this system. Development of character and the acquisition of learning (with piety and proficiency) and acquiring the knowledge of the sacred lore and its application in practice was its chief aim.⁴

Education for children commenced at home at the age of five, with the ceremony of *vidyarambha* (beginning of education).⁵ It symbolised initial learning of the alphabets and offering worship to the appropriate deities.⁶ The father sometime acted as a preceptor, especially among Brahmanas, for his son.⁷ The second educational ceremony, *upanayana* (going near a teacher), was performed when a student commenced his educational career under the guidance of a guru with whom he usually lived.⁸ Majority of these *gurukulas* were located in villages or towns

where the householder teacher would regulate the life and studies of a number of boarders he could conveniently manage.¹ The pupil was allowed to pursue the subject of his own choice accompanied by special teaching of Vedas and the traditional branches of learning.² The education, however, was not meant for the masses.³ There was arrangement for secular education also, for the common people, which found its outlet and use in a corresponding diversity of occupations.⁴ Training in numerous handicrafts for material gain was also provided.⁵ Such education was hereditary and traditional. Every family was expected to train its children and bring them up in the traditions of its profession.⁶ Generally these arts and crafts assumed a communal aspect. For attaining specialisation the student would generally serve a term of apprenticeship under a master craftsman who had followed that occupation for a long period. In addition to these the collective interests of a particular craft were administered by an organisation called *sreni* (guild).⁷ The traditional sixty-four arts and crafts prevalent in ancient India were also the products of this industrial system and training.⁸ Education was imparted in both technical and academic subjects. Religious education was equally common both among the Brahmanas and the Buddhists. The finds of Buddhist relics at Manaichh in Zafarabad, dating back to very early Buddhist times, suggest that practising this religion the Tathagat did not feter in providing education to fraternity. This education comprised of recitation, holding examination, making exhortation and explaining Dhamma. Individual consideration had given way to collective attention.⁹

The *gurukula* system of education seems to have continued, with occasional modifications, in the district till about the advent of the Muslims.¹⁰ The history of the district is obscure and no reference about the education given here is available. There was a break in progress of education due to the constant infighting of Hindu chiefs for supremacy and the devastation caused by the Muslim conquests.¹¹ Peace and stability was restored in this region in the fourteenth century when the modern town

1. Nevill, H. R. : *Jaunpur : A Gazetteer*, p. 144
2. Mookerji, R. K. : *Ancient Indian Education*, p. 140
3. Altekar, A. S. : *Education in Ancient India*, p. 23
4. *Ibid.*, pp. 8-9
5. Mookerji, *op. cit.*, pp. 54-55
6. Majumdar, R. C. and Pusalker, A.D. (Ed.): *History and Culture of the Indian People*, Vol. II, p. 582
7. Altekar, *op. cit.*, pp. 36, 261
8. *Ibid.*, p. 32

1. Mookerji, *op. cit.*, p. 242
2. Altekar, *op. cit.*, p. 52
3. Mookerji, *op. cit.*, pp. 54-55
4. *Ibid.*
5. *Ibid.*, p. 55
6. Altekar, *op. cit.*, p. 22
7. Rawat, P. L. : *History of Indian Education*, pp. 56-58
8. Majumdar and Pusalker, *op. cit.*, Vol. II, p. 587
9. *Ibid.*, p. 591
10. Rice, L. : *Appendix to the Report of Indian Education Commission of 1882*, p. 73
11. Nevill, *op. cit.*, pp. 149-50

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of Jaunpur was founded by Firuz Tughlaq.¹ He was a patron of learning, and he encouraged learned men to reside in different parts of his empire for the sake of imparting education to the people.² It is obvious that there should have been madrasas and *makhtabs* in the district. The education of the child started with the recitation of the *Quran*.³ The teachers were supported by voluntary subscriptions from the public or grants from the government. For the Hindus the *pathshalas* continued to fulfil their academic needs in these institutions Sanskrit and grammar, regional language, astrology, mathematics in addition to the Hindu scriptures were taught.⁴ These institutions continued to thrive owing to the generous help from private sources.⁵

In the 15th century, during the Sharqi rule, Jaunpur attained the height of fame and prosperity and became a leading centre of artistic and cultural activities.⁶ The Sharqi kings encouraged literary pursuits with the establishment of the educational institutions and the hospitality that they extended to men of letters in their court.⁷ Jaunpur, known for its number and variety of colleges, was alluded to as the Shiraz, or leading seat of learning of India.⁸ Arabic and Persian literatures, logic, theology were the main subjects which were taught in these institutions.⁹ One of them established by Bibi Raji, the queen of Mahmud Shah, (1440-1457) to give impetus to learning and science, has been alluded to in the quotation of the Lal Darwaza Masjid. Not a trace remains of the college and monastery, but the name Qazi Shihab-ud-din, a distinguished writer in the court of Ibrahim Sharqi, had been handed down to posterity.¹⁰ The district was not only notable in literary pursuits but the monuments bear ample testimony to the extraordinary skill and the high degree of knowledge of engineering which had been attained in this period.¹¹ The rulers established educational institutions and also extended their patronage to libraries, literary societies, etc., which also made contributions to the advancement of education.¹² Thus Jaunpur continued to flourish

1. Majumdar, R. C., Pusalker, A. D. and Majumdar, A. K. (Ed.): *The History and Culture of the Indian People*, Vol. VI, p. 186

2. *Ibid.*

3. *Report by the North-Western Provinces and Oudh Provincial Committee*, p. 73

4. *Ibid.*, p. 84, Misra, M. Dr. : *Uttar Pradesh Me. Shiksha*, p. 11

5. *Ibid.*

6. Majumdar, Pusalker, and Majumdar, *op. cit.*, Vol. VI, p. 188

7. *Ibid.*

8. Brown, P. : *Indian Architecture* (The Islamic period), p. 43

9. Dayal, B. : *The Development of Modern Indian Education*, p. 5

10. Hewett, J. P. : *Statistical, Descriptive and Historical Account of the N. W. P. of India*, Part III, Jaunpur, p. 121

11. Brown, *op. cit.*, p. 43

12. Law, N. N. : *Promotion of Learning During Muhammadan Rules*, pp. 104-105; Hewett, *op. cit.*, p. 90

under the shadow of the Mughal emperors. It gained importance as a place of Muslim culture and education. Learned men and the students were also given scholarships.¹

With the passage of time these institutions suffered due to frequent changes of rulers and ravages which caused irreparable damage to the academic legacies of this region. No authoritative account is available to the extent of education in the pre-British period. The only schools in the district were the indigenous institutions which were the relics of the time when Jaunpur was noted for its classical learning, the institutions teaching Hindi and Urdu were of an ephemeral character, without any supervision or encouragement on the part of government. These schools were generally held in sheds and occasionally in the houses of teachers who conducted them. Instruction was generally confined to the rudiments of reading, writing and arithmetic.² Such institutions mostly teaching Sanskrit imparted free education, teachers being remunerated by presents on some auspicious occasions by students and other persons.³ The study of Sanskrit was essential for making people acquainted with the Shastras, law, medicine, astrology and astronomy.⁴ The trading classes had their own institutions in which accounts, writing of bills and drafts, book-keeping and mental arithmetic were taught.⁵

When the British took over the schools available in the district were indigenous. Efforts were made towards the advancement of oriental learning, and about the beginning of the nineteenth century an Arabic Madrasa was started at Jaunpur, to which a class for teaching Sanskrit was subsequently added, and certain professors from the Benaras College, Benaras (Varanasi) were deputed to Jaunpur for the purpose of teaching. In 1830 a school was opened by public subscriptions, aided by a grant of Rs 1,000 from the government. In 1841, the school which was located in Atala mosque was taken over by the Church Missionary Society and was removed to new quarters at Wellandganj. According to the first educational report dealing with Jaunpur in 1846 there were 46 indigenous schools in the town, 38 of these being for the teaching of Persian and Arabic and the rest for Hindi; while in the rural areas there were 74 schools, 56 being Persian and 18 Hindi. J. Thomason, the Lt. Governor of North-Western Provinces, of which this district formed part, in 1846 desired that the people should be educated through the medium of the regional languages so that they might be able to understand their revenue

1. Ahmad, I, Saiyid : *Sharqi Rajya, Jaunpur Ka Itihas*, p. 632

2. Dayal, *op. cit.*, pp. 2-3

3. *Ibid.*, p. 88

4. Misra, *op. cit.*, p. 24

5. *Report of the Indian Education Commission of 1882*, p. 73

rights.¹ In 1856 four such schools were opened at Kirakat, Machhlishahr, Mariahu and Shahganj, known as *tahsils* schools. Another scheme was also introduced for the special purpose of meeting the needs of the agricultural population. Under it a central village in a group of villages was selected for opening a school known as *halqa* or circuit school. In these institutions instruction were imparted in reading, writing, arithmetic, history, and geography, simple mensuration, surveying, village accounts and map drawing.² In 1856 *halqabandi* system was applied to 13 village schools while 126 private schools were in existence at the same time. During the national upheaval of 1857 a number of institutions were closed. A fresh start was made in 1858, when middle schools were opened at Shahganj, Mariahu and Machhlishahr, and these were followed by others at Badshahpur and Kirakat in 1860, and at Gaura Badshahpur in 1863. The village schools were restarted on the *halqabandi* system in 1859; and by 1866 there were six *tahsili* schools with 341 Pupils, 90 village schools with 2,306 pupils on the rolls and 111 indigenous schools with 976 students. The Church Mission school was restarted in 1871 in the town. The Arabic madarsa continued till 1870, when it was converted into a regular school for the teaching of English as well as Hindi, Urdu and classical languages, later on it was raised to the status of a middle school in 1875. In 1880 it was moved from Atala mosque to a new building under the name of the zila school. The next year an entrance class was added to it and the staff was strengthened. In 1886, the middle schools numbered seven with 480 pupils, while the *halqabandi* schools were 128 with an attendance of 5,122 students. Between 1891–1900 the progress of education remained rather tardy. Several schools were closed. In 1901 the zila school was affiliated to the Allahabad University for the purpose of the school final examination. The institution was provided with two hostels one each for Hindus and Muslims. From the beginning of the twentieth century education began to make progress as by 1907 there were two high schools at Jaunpur and six middle schools at Jaunpur, Machhlishahr, Zafarabad, Kirakat, Shahganj and Mariahu for secondary education, the total attendance being 1,358, others have recently been started at Chandwak and Rampur Dhanua. The schools maintained by the district board were 106 in numbers 44 of these being of the upper primary stage with an aggregate of 8,675 pupils. In addition there were 73 aided schools, with 3,068 pupils; as well as 3 maintained and 3 aided by the municipal board of Jaunpur with 215 boys. There were several small private schools, chiefly for the purpose of giving instructions in Sanskrit and Arabic, the most important being

1. *Report of the Indian Education Commission of 1882*, p. 105
2. *Ibid.*, p. 106

the Arabic schools attached to the great mosques of Jaunpur. From 1896-97 to 1906-07 there was an increase in the number of students which rose from 6,337 to 16,359, though the number of students in secondary schools was 1,799 and in the primary schools 14,560. It shows that education in the primary stage was more popular. In the decade ending 1909-10 the number of students studying in secondary schools fell to 724 though in primary schools it rose to 15,851. During the following decades both the number of schools of every type and students fluctuated. In 1928, besides the zila school, there were two more high schools known as Priya Nath Ghosh high school and Kshatriya high school. The number of middle schools was 15, while that of primary schools 352 excluding 50 aided schools, 25 schools for depressed classes and 80 Islamia schools and *maktabs*. Till 1936, the number of middle schools was 21 and that of primary schools 285. In addition there were 64 aided schools, 101 Islamia schools and *maktabs* and 112 preparatory schools.

The increase in the number of schools and students was, however, generally confined to primary classes. The progress of secondary education was very slow. After Independence an impetus was given to the spread of education. Secondary and higher education gathered momentum. This progress is reflected by the rise in the number of institutions and pupils. By 1977, 2,05,419 boys were receiving education in junior and senior Basic schools, 47,718 in higher secondary schools and 7,876 in degree colleges.

Education for Women

During the Vedic period, so far as education was concerned, the position of women was generally not unequal to that of the men.¹ The *upanayana* of girls should have been as common as that of boys and Vedic hymns were necessary for usual prayers and sacrifices. Parents wanted that their daughters should be cultured and accomplished ladies. Music and dancing were also taught to them.² Home, of course, was the main centre of education for girls in the domestic science.³ As time went on the claimed superiority of man affected the social status of women adversely. Although the Buddhist monastic order included nuns who had to be educated, this practice does not seem to have improved the lot of women to any appreciable degree.⁴ Female education received a setback during this period owing to the deterioration of the religious status of women.⁵ Early marriage of girls destroyed the chances of higher

1. Prabhu, P. H., : *Hindu Social Organisation*, p. 258
2. Altekar, *op. cit.*, pp. 209-10, 215
3. *Ibid.*, p. 37
4. Dayal, *op. cit.*, p. 462; Altekar, *op. cit.*, p. 223
5. *Ibid.*, p. 215

education¹, but liberal education continued to receive attention in rich, educated, aristocratic and royal families.² The dramas and prose romances of the 5th and 6th centuries illustrate the contemporary state of learning among women.³ Special effort was made to give them a good grounding in domestic and culinary skills and fine arts.⁴ Ordinary families, however, were not so well situated, and it is therefore doubtful whether the average woman was receiving any education after about 6th or 7th century A.D.⁵ In the later period their intelligence was not developed like that of men for lack of proper education.⁶ During the Muslim rule percentage of literacy was not extremely low even in the troubled days.⁷ During the Sharqi rule Jaunpur became the leading seat of learning. The ladies of the royal family were of rare merit. The daughters of the imperial household and of rich nobles were given tuition in their homes. In general, Muslim girls of any locality, assembling in company would go to the *makhtabs* attached to mosques for their religious teachings.⁸ The girls of middle class Hindu families might have been receiving elementary education with boys or at home privately. Some of them were conversant with religious literature.⁹ Old, rich and cultured families as a rule suffered due to political revolution, and they were no longer in a position to make special arrangements for the education of their girls.¹⁰ Educating the women folk was considered a social crime. However low the educational attainments of the girls it came in the way of their marriage and proved a liability rather than an asset for them. Society as a whole had become prejudiced against female education.

In the British period the demand for female education had never been pressing and there was no school exclusively for girls till 1865. In 1866 it was for the first time that 13 girls' schools with an attendance of 168 were functioning in the district. In 1876, six girls' elementary schools supported by the government were functioning in the district. In 1907, there were 15 schools in the district one of them supported by the municipal board, five belonged to the district board and nine aided by the district board; the total average attendance at these schools was

1. Majumdar, R. C. and Pusalker, A. D. (Ed.), *The History and Culture of the Indian People*, Vol. IV, p. 268
2. Altekar, *op. cit.*, p. 215
3. Majumdar and Pusalker, Vol. IV, *op. cit.*, p. 268
4. Altekar, *op. cit.*, p. 215
5. Majumdar, R. C. and Pusalker, Vol. IV, *op. cit.*, p. 367
6. Altekar, *op. cit.*, p. 223
7. Majumdar, R.C., Raychaudhuri, H.C. and Datta, K.: *An Advanced History of India*, p. 583
8. Majumdar, H. C.: *The History and Culture of the Indian People*, Vol. VII, p. 708
9. Majumdar, Raychaudhuri and Datta, *op. cit.*, p. 579
10. Altekar, *op. cit.*, p. 226

303 and some girls studied with the boys in their schools. The percentage of literacy among the females was absolutely low. The number of girl students was nil in the secondary schools till 1917 when there was one student and in primary schools their number was 1,119. In the field of secondary education there was no progress. The number of students never increased it was only one or two and sometimes there were none. One of the factors responsible for this was the absence of separate schools for girls. Early marriage was another factor. The number of students in primary schools was also fluctuating. In 1929-30 their number decreased to 306 from 1,339 in 1928-29 and in 1931-32 it again decreased to 259. The progress in the field of female education was insignificant till 1917. After Independence it accelerated only in primary section. Girls mostly discontinued their studies at a very early stage. With the passage of time the prejudices gradually began to disappear. The increase, however, small was a welcome feature in the growth of literacy. In 1976-77 the number of girl students studying in junior and senior Basic schools was 61,113 and 6,494 respectively and that in higher secondary schools was 2,412. At the university level, girls started taking interest very late. In 1977, the number of girls in arts and science colleges was 305.

GROWTH OF LITERACY

Though Jaunpur is still behind the other districts of the State in the matter of education, the progress achieved of late has been very considerable. In 1881 the literate male population of the district was 4.1 per cent of the whole population, the proportion rising to 4.8 in 1891 and showing a further increase in 1901 to 5.4 per cent. In the case of females the proportion remained 0.1 per cent from 1881 to 1901. According to the census of 1911, the literate population was 6.4 per cent in the case of males and 0.3 in the females. In the next two decades, the literacy figures for males in 1921 and 1931 were 7.6 and 9.6 per cent respectively whereas for females there were 0.3 and 0.6 per cent respectively.

In year 1951 the percentage of male literacy had risen to 18.3 and that of female to 2.0. During the next decade there has been considerable rise in the percentage of literacy among the males, the percentage being 29.9 and among females it being 5.2. The literacy figures of 1971 give a broad indication of general increase. Though literacy in the urban areas is quite pronounced, the rural areas and females, as usual lagged behind, the percentage of male literates was 34.52 while that of females 8.60. Due to better facilities the percentage of male literacy in the urban areas rose to 50.41 while in the rural areas it was 33.39. The percentage of the females of urban areas was 26.94 which is more than quadruple of the percentage of the rural areas which was 6.93.

EDUCATION OF SCHEDULED CASTES AND OTHER BACKWARD CLASS

No attempt seems to have been made to keep a record of the spread of education exclusively among the Scheduled Castes and Other Backward Classes who were suffering from various handicaps, in the past. The pioneering work for the spread of education among these classes had been taken up as early as in 1937 under the leadership of Mahatma Gandhi. The move gained momentum with the attainment of Independence by the country. Being a weaker section of the society they need special attention and treatment. The government implemented many schemes during the First Five-year Plan period for the spread of education among these classes. These schemes have been continued during the successive plan periods. Special attention is being paid, by providing them with facilities for their educational development. Students are encouraged to prosecute their studies with sustained efforts by providing greater incentives such as free tuition, stipends, scholarships and financial assistance for the purchase of books and stationery, hostel facilities, etc. Relaxation in upper age limit for admission to certain educational institutions was also given.

The number of students belonging to the Scheduled Castes and Other Backward Classes receiving education in different institutions in 1977-78 is given in the following statement:

Schools	Scheduled Castes		Other Backward Classes	
	Boys	Girls	Boys	Girls
Junior Basic	25,628	5,151	1,68,110	10,498
Senior Basic	2,998	144	21,352	3,141
Higher secondary up to class X	3,283	70	26,272	1,454
Higher secondary up to class XII	1,434	21	13,586	761

GENERAL EDUCATION

Education now starts with the pre-junior Basic or the nursery stage and continues upto the university stage.

Pre-junior Basic Stage

Pre-junior Basic schools commonly known as nursery schools are of recent origin. They are meant for children of the age group 3-6 years. They seek to inculcate in them school going habit and a sense of comradeship. Some of these private institutions are Bal Shiksha Niketan, Saraswati Bal Mandir, Shishu Shiksha Sadan, Bharti Gyan Mandir, Razia Montessori School, Dayanand Bal Shishu Mandir and Maheshwar Devi Shishu Shiksha Sadan all at Jaunpur and Dayanand Bal Mandir and Saint Thomas Nursery school at Shahganj.

Junior and Senior Basic Stage

The main idea behind the Basic education is that, education should centre round some form of manual productive work. Children should

not get merely book knowledge, but, should also learn some simple craft to inculcate in them a sense of self-reliance, responsibility, initiative, enterprise and resourcefulness. Productive work is made the basis of learning so that every school could be self-supporting. The scheme implied provision of free and compulsory education for eight years with the child's mother-tongue to be used as the medium of instruction. The scheme of Basic education is implemented in two stages—the junior Basic school covering classes I to V and the senior Basic school constituting classes VI to VIII. The figures of schools and students from 1963 to 1977 are given at the end of the chapter in statement I. The new ideology of Basic education has influenced the educational activities of the district which have been continuously expanding. In order to ensure academic and administrative efficiency, Basic education was nationalised through the Basic Shiksha Adhiniyam in July 25, 1972. The management of Basic schools was accordingly transferred from the local bodies to the board of Basic education headed by a director. The post has since been abolished in 1974 and the director of education now combines both the offices. Control at the district level is vested in the Zila Shiksha Samiti and at the village level in the Gaon Shiksha Samiti under the administrative control of Basic Shiksha Adhikari. In 1977-78, the number of junior Basic schools for boys and girls was 870 and 233 with 2,20,968 boys and 79,021 girls on roll respectively. In that year there were 113 and 51 senior Basic schools for boys and girls respectively attended by 21,079 boys and 2,524 girls. The number of teachers in the junior and senior Basic schools for boys and girls were 5,710 men and 836 women respectively.

Secondary Education

The beginning of the secondary education in the district may be traced back to the year 1875 when an Arabic madrasa was raised to the status of a middle school. Subsequently, schools imparting secondary education were opened at other places. In the nineteenth century and the early part of the twentieth century the position of secondary education in the district was static and remained fairly before Independence. Secondary education now covers education beyond the junior Basic stage up to the end of class XII. With the establishment of the board of high school and intermediate education U. P. in 1921, the high school and intermediate examinations began to be held at the end of classes X and XII respectively. At the district level, a district inspector of schools is the highest educational officer who is responsible for the supervision, control and inspection of educational institutions. Secondary education gathered momentum after Independence. The number of secondary schools and the students studying in them in 1951-52 was 29 with 12,116. It shows a considerable increase in these institutions which rose to 52 with 22,880 students in 1959-60 and to 125 with 50,160 students in 1976-77.

These institutions except so few run by the government, are managed privately with grants-in-aid from the government. A list of these institutions is appended at the end of the chapter as Statement III and the figures of schools and students from 1967 to 1977 are given in Statement I. Principals of the colleges have been instructed to purchase radio sets and transistors for the diffusion of knowledge and culture among the students.

Re-orientation Scheme

The need for introducing changes in the existing system of education has been responsible for its re-orientation. This scheme was introduced in the district in 1954 with the aim of introducing agriculture besides other local crafts to inculcate in the students a sense of dignity for labour and to improve the finances of the institutions. The scheme was in force in 1977 in 91 institutions, the lands attached to these institutions being 142.8 ha. In addition to these institutions there were four senior Basic schools, in three of them provision was made to impart training in wood-craft and in one spinning and weaving.

Higher Education

Facilities for graduation in the district were provided after Independence. The first institution was started in 1948. In 1976-77 there were 12 colleges conducting graduate and post-graduate courses in arts, science, agriculture and education. All these institutions are affiliated with the Gorakhpur University, Gorakhpur. The figures of colleges and students from 1970-71 to 1976-77 are given in Statement II. The following table specifies the particulars regarding these institutions in 1976-77 :

Name of the Institution	Management	Courses of study	No. of teachers	No. of students	
				Boys	Girls
Tilak Dhari Degree College, Jaunpur	Private	M.A., M.Sc., B.A., B.Sc., B.Sc., Ag. B.Ed.	158	3,253	267
R.S.K.D. Degree College, Jaunpur	"	B.A., B.Sc., B.Ed.	27	600	—
R.H.P. Degree College, Singramau	"	"	32	317	—
S.G.S. Degree College, Samodhpur	"	"	24	428	4
S.G.R. Degree College, Dobhi	"	"	25	787	12
R. Degree College, Jamuhai	"	B.Sc.	8	103	—
Kutir Degree College, Chakka	"	"	12	75	—
Nagri Degree College, Janghai	"	B.A., B.Ed.	12	432	4
B. Degree College, Jalalpur	"	B.A.	9	213	1
S.B. Degree College, Badlapur	"	"	8	256	8
G.B.P. Degree College, Pratapganj	"	"	12	317	—
B.N.B. Degree College, Mariahu	"	"	8	545	2
Sahkari Degree College, Mehrawan	"	"	12	170	5

PROFESSIONAL AND TECHNICAL EDUCATION

With the adoption of modern mechanised means of production, the need for imparting professional and technical education was keenly felt. Such an education makes it more meaningful and powerful in the modern economy which is becoming more complex day by day owing to the diversification of industries and professions, and has the way for an allround economic progress. The importance of professional and technical education in reducing the imbalance between agricultural and non-agricultural pursuits, and accelerating the tempo of economic development is quite apparent. It trains persons in the technical know-how of various specialised avocations. To meet the shortage of trained teachers required for improving the quality of teaching, training schools were established.

The Industrial Training Institute, Jaunpur, run by the directorate of training and employment, U. P. imparts training in various trades, such as electrician, fitter, machinist, wireman, motor mechanic, carpenter, moulder turner and welder. Duration of training is one to two years for different trades. The trainees are awarded a national trade certificate on the successful completion of their training stipends of Rs.40 per month are awarded to about 33 1/3 per cent of the trainees and Rs.37.50 paise to the trainees of the Scheduled Castes. In 1977-78 the number of trainees was 472.

The Parasram Puria, Ayurveda Mahavidyalaya, Kheta Sarai, was founded in 1963. It awards the degrees of Ayurvedashastri and Ayurvedacharya after the completion of course of four and five years respectively. The institution is affiliated with the Akhil Bhartiya Ayurveda Vidyapith, Delhi. During the year 1977-78, the number of students was 250.

Rani Ishwari Devi Memorial Homoeopathic Medical College, Jaunpur was established in 1973. The duration of course is of four years after which the degree of B.M.S. is awarded. It was affiliated to Board of Homoeopathic, U. P. The total number of students in 1976-77 was 442. A hospital is also attached to the institute.

Gram Vikas Homoeopathic Medical College, Khutahan was founded in 1974 for preparing students for the examinations conducted by the State Board of Homoeopathic Medicine. The duration of the course is four years after which a diploma of bachelor of medicine and surgery is awarded. In 1977-78 the number of students and teachers was 161 and 6 respectively. A hospital is also attached to it.

There are three normal schools in the district for imparting training to the Basic teachers. Certificates are awarded after successful completion of a course spreading over two years. One such school, the first in the district was established in 1947 at Kirakat, and the other at

Mariahu in 1959. The third one exclusively for the girls, was set up in 1961 at Jaunpur.

About 50 students take admission every year and thus the number of pupil teachers comes to be about 100 in each school which are manned by a staff of about 11 teachers.

ORIENTAL EDUCATION

Oriental learning was eclipsed if not ended, by the introduction of western education in India. The endowments meant for these institutions were gradually employed to run high schools and intermediate colleges. Many students preferred to go to new schools started after the advent of the British for the instructions imparted in oriental schools did not help them in earning their livelihood.

During 1976-77 there were three Arabic Madrasas and 36 Sanskrit Pathshalas. The former were affiliated with the board for Arabic and Persian examinations, Allahabad and the latter with the Sampurnanand Sanskrit Vishwavidyalaya, Varanasi. The details of these institutions are given in Statements IV and V at the end of the chapter.

INFORMAL EDUCATION

Under the scheme of informal education, the schools run by the education department of the State, aim at providing literacy to such children and youth, who due to their social and financial conditions are not able to secure education at the proper time of their lives or pressed under the circumstances to discontinue their education from the primary stage. The scheme helps an individual to participate with understanding in the activities around him, to develop his latent faculties and create in him a broad and civilised outlook towards life and his surroundings. The detailed objects of the scheme are to impart elementary knowledge of language, numbers and a little of professional learning of local crafts to the age group of 11 to 14 years. The other phase of the scheme takes up the age-group of 15 to 25 years to spread literacy among youths.

In the district, in the year 1976-77, there were 57 schools located at various places for the purpose of providing this type of education. Out of these 35 were meant for the age-group of 11 to 14 years and the remaining 22 including two for females were for the age-group of 15 to 25 years. The total enrolment in these schools was 1,580 including 70 females. The number of teaching and supervisory staff employed in these schools was 35 and 22 respectively.

FINE ARTS

Culture is the heritage assiduously cultivated and built up by people through ages. It embodies their aspirations and achievements and represents as well the moral, material and spiritual values of life that make the life of the individual and the community fuller and richer. Culture thus evolved is reflected in the field of literature and fine arts.

Nothing definite is known about the cultural activities of ancient period of this district but during the 15th century when it came under the domination of the Sharqi kings, Jaunpur, appears to have revived some of its ancient glory. The literary men from various parts of the country thronged to the court of Sharqi kings. Architecture and other fine arts were also encouraged, so that, in the course of a very short period it boasted to many fine buildings, palaces, mosques, tombs, and all the external attributions of an imperial capital and provided a provincial manifestation of Indo-Islamic architecture of more than ordinary interest. Jaunpur was also a known centre of classical music and can boast of a number of musicians who flourished here. Husain Shah Sharqi is said to be the exponent of the rag known as *khyal*. With the passage of time this art deteriorated but as a result of the introduction of music and dance and paintings, and co-curricular subjects in schools and colleges, these arts have somewhat revived.

CULTURAL AND LITERARY SOCIETIES

The Janpad Hindi Sahitya Sammelan, Jaunpur was established with the aim of propagating Hindi. It holds *goshthis* (assemblies of poets), *kavi sammelans* (poetic symposia). It runs a library also to further the spread of education.

ADULT EDUCATION

In the district there are 374 agencies organising and conducting courses in adult education. The number of men and women receiving such education in 1977-78 under the adult education scheme was 7,128 and 68 respectively.

LIBRARIES AND READING-ROOMS

Libraries and reading-rooms play a vital role in the spread of knowledge among the masses. The district had well-equipped libraries containing a number of books on different subjects attached to the well renowned madrasas of medieval period. With the passage of time, these libraries came to an end. The first library known as the Tilak Pustakalaya in the district was established in 1921 after the name of Lokmanya Tilak. The library had a collection of 13,600 books in different languages, classified as Hindi 11,400, English 2,000, Urdu 200. In 1977-78, the daily average number of visitors was about 60.

The Shia Library, Jaunpur was started in 1936. It had a collection of 8,730 books in different languages, classified as Urdu 5,486, Hindi 2,132, English 600, Arabic and Persian 512 in 1977-78 and the daily average visitors was about 50.

The Municipal Board Library had a collection of 9,558 books in different languages, classified as English 5,458, Hindi 3,900, Urdu 200. Average daily attendance of readers was 200 in 1977-78.

There are other smaller libraries and reading-rooms throughout the district. The libraries attached to the individual offices and institutions have restricted use.

MEN OF LETTERS

Being a seat of learning Jaunpur has had a number of literature in Persian, Arabic, Sanskrit and Hindi.

Arabic, Persian and Urdu

Qazi Shihab-ud-din entitled *Maliku'l-Ulema* (died 1445) was a renowned Arabic scholar of Ibrahim Shah Sharqi's court. On grammar he wrote *al-Irshad* and the *Sharhu'l-Hindi*, a commentary on the *Kafiyah*. His *Musaddiqu'l-Fazl* is a copious commentary on Ka'b bin Zuhayr's famous penegyric *Banal Su'ad* on Prophet Muhammad. He wrote the *Sharhu Usuli'l-Bazdaw* on fiqh and *Al-Aqa'i du'l-Islamiyyah* on Islamic dogma. He was also the author of a Persian commentary of the *Quran* entitled *Bahr-i-Mawwaj*. Ilah-dad (1525) wrote a commentary called the *Hashiyah'ala Madarikil Tanzil* on the *Quran* and the *Hashiyah'ala Sharhi'l-Jami* on grammar.

The poets of the later half of the 19th century and first half of the 20th century were Saiyid Zulfikar (1878-1950) who wrote *Rubai*, *Qaseeda*, *Marsiya* and *Salam*. Nami Jaunpuri (1906-1966), whose real name was Ranchor Das was the author of *Qaseeda*, *Salam*, *Nauha* and *Qata*. Other literatures were Hafiz Jaunpuri, Muhammad Hashim, Anik Jaunpuri, Hafiz Tarik, etc.

Sanskrit and Hindi

Vidyapati Thakur, who is believed to have lived between 1350 and 1450, composed several works in Sanskrit. He came to Jaunpur with Kirti Shah, a ruler of Mithla, in the reign of Ibrahim Shah Sharqi. He wrote *Kirttilata*, in Avahattha district, a narrative poem with vivid description of Jaunpur, Kutban, who was the court poet of Husain Shah Sharqi, wrote *Mrigavati* in 1505. Bamarsi Das Jain (born 1586) was credited with the authorship of *Veda Nirnaya*, *Pancham Tika*, *Dhruva Vandana*, etc. Manjhan (1515) was the author of *Madhu Malti*. The other poets of sixteenth century were Shaikh Nabi who had written *Gain Deep*, Alam's well known books are *Alamkeli*, *Alam ke kavitt*, etc. His wife Shaikh was also a poetess. Noor Muhammad wrote books in Hindi. His main works are *Indravati*, *Anurag Bansuri*. Ambika Dutt Tripathi (born 1851), who settled down in Jaunpur, wrote a number of poems and plays. His famous works are *Krishna Kumari*, *Rani Virmati*, *Bhishma Pratigya*, etc. Girja Dutta Shukla (born 1899) was a critic, dramatist and poet. He wrote review on *Saketa* and *Priya Pravas*, *Rasal Vana*, *Tarka Vadha* are his poems and *Triveni* and *Do Rahen* are his plays.

STATEMENT I

Basic and Secondary Education

Year	Junior Basic Education				Senior Basic Education				Higher Secondary Education			
	Schools		Students		Schools		Students		Schools		Students	
	For boys and girls				For boys and girls				For boys		For girls	
	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls	Boys	Girls
1967-68	1,277	96,205	1,66,010	96,205	189	23,370	2,620	68	2	39,590	1,835	
1968-69	1,282	97,980	1,66,109	97,980	195	36,170	2,920	70	2	43,980	1,610	
1969-70	1,198	99,010	1,67,059	99,010	205	42,090	4,000	76	5	29,310	799	
1970-71	1,204	1,09,410	1,67,520	1,09,410	235	46,150	4,080	83	5	32,780	1,050	
1971-72	1,227	1,10,216	1,70,749	1,10,216	246	48,146	6,335	89	5	35,077	1,470	
1972-73	1,257	1,16,782	1,85,395	1,16,782	307	45,749	7,585	103	6	35,788	1,549	
1973-74	1,263	68,720	1,61,851	68,720	251	40,530	5,031	106	6	36,077	1,699	
1974-75	1,267	69,407	1,60,550	69,407	254	40,369	5,262	108	6	37,491	1,937	
1975-76	1,293	71,597	1,69,866	71,597	264	42,806	6,049	112	6	39,858	2,215	
1976-77	1,199	61,113	1,55,556	61,113	309	49,863	6,494	118	7	47,718	2,442	

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STATEMENT II
Higher Education

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Year	Bachelor's Degree				Faculties functioning	Master's Degree				Faculties functioning
	No. of colleges	No. of Students		No. of colleges		No. of Students				
		Boys	Girls			Boys	Girls			
1970-71	7	2,193	75	Arts, Education and Science	1	2,787	130	Arts, Science, Education and Law		
1971-72	8	5,317	172	„	1	2,530	42	Ditto		
1972-73	10	3,397	43	„	1	3,087	183	Ditto		
1973-74	10	3,703	46	„	1	3,087	183	Ditto		
1974-75	11	4,184	62	„	1	3,087	183	Ditto		
1975-76	13	4,713	64	„	1	3,087	64	Ditto		
1976-77	13	3,601	211	„	1	3,087	183	Ditto		

STATEMENT III
Intermediate Colleges

Reference Page No. 238

T. D. Intermediate College, Jaunpur
 B. R. P. Intermediate College, Jaunpur
 Raza D. M. Intermediate College, Jaunpur
 M. Hasan Intermediate College, Jaunpur
 R. S. K. D. Intermediate College, Jaunpur
 Nagarpalika Intermediate College, Jaunpur
 Intermediate College, Kajgaon
 Intermediate College, Jamuhai
 Intermediate College, Shambhuganj
 Intermediate College, Teji Bazar
 B. N. B. Intermediate College, Mariahu
 Swami Vivekanand Intermediate College, Mariahu
 Intermediate College, Pratapganj
 Intermediate College, Barsathi
 Intermediate College, Pali
 Intermediate College, Jamalpur
 Intermediate College, Newarhia Bazar
 Public Intermediate College, Kirakat
 B. Intermediate College, Jalalpur
 Intermediate College, Chakka
 Intermediate College, Ratnupur
 Intermediate College, Dobhi
 Intermediate College, Surtpur, Pisara
 Intermediate College, Sujanganj
 Intermediate College, Machchalishahr
 Hindu Intermediate College, Mungra Badshahpur
 Sarvjanik Intermediate College, Mungra Badshahpur
 Intermediate College, Kunarpur
 Intermediate College, Belwar
 Intermediate College, Ramgarh
 Intermediate College, Janghai
 Public Intermediate College, Shahganj
 St. Thomas Intermediate College, Shahganj
 Intermediate College, Mehrawan
 Intermediate College, Gulalpur
 Intermediate College, Khudauli
 Intermediate College, Khutahan
 Intermediate College, Samodhpur
 Intermediate College, Patli Narendpur
 Intermediate College, Badlapur

Intermediate College, Singramau
 Intermediate College, Rehari
 Intermediate College, Usrahatar
 Intermediate College, Sudanipur
 Intermediate College, Bareri
Intermediate College, Rampur Baijapur
 Sarvjanik Intermediate College, Shahpur
 Intermediate College, Khapraha
 Intermediate College, Sarai Harkhu
 Intermediate College, Chandwak
 Intermediate College, Tarehti
 Intermediate College, Patahna
 Intermediate College, Ramdayalganj
 Intermediate College, Semuhi Rampur
 Intermediate College, Jamunia
 Jawaharlal Intermediate College, Anapur
 Sarvodaya Intermediate College, Mirganj
 Sri Shankar Adarsh Intermediate College, Imali, Pandeypatti
 Krishak Intermediate College, Thana Gaddi
 Government Girls Intermediate College, Jaunpur
 Sajda Girls' Intermediate College, Jaunpur
 Girls' Intermediate College, Jaunpur

High School

Dr Bhagwan Das Uchhtar Madhyamik Vidyalaya, Barhela
 Arya Vidyalaya Uchhtar Madhyamik Vidyalaya, Leduka
 Sri Gandhi Smarak Uchhtar Madhyamik Vidyalaya, Ramnagar
 Panchayat Raj Uchhtar Madhyamik Vidyalaya, Mokulpur
 Sri Narain Uchhtar Madhyamik Vidyalaya, Gopalpur
 Govardhan Uchhtar Madhyamik Vidyalaya, Mustiganj
 Sri Maldev Kuldev Uchhtar Madhyamik Vidyalaya, Bel
 Sri Bhagwant Uchhtar Madhyamik Vidyalaya, Amhit
 B. Uchhtar Madhyamik Vidyalaya, Maniha Govindpur
 Sri Krishna Uchhtar Madhyamik Vidyalaya, Ganjendarpur
 Bahudhandi Uchhtar Madhyamik Vidyalaya, Sonaita
 Bajrang Uchhtar Madhyamik Vidyalaya, Ghansampur
 Ram Janaki Uchhtar Madhyamik Vidyalaya, Sarokhanpur
 Uchhtar Madhyamik Vidyalaya, Nibhapur
 Sri Krishan Uchhtar Madhyamik Vidyalaya, Mirganj
 Nehru Uchhtar Madhyamik Vidyalaya, Alamganj
 Sri Durgdev Janata Uchhtar Madhyamik Vidyalaya, Gaddopur
 Sri Mathura Singh Uchhtar Madhyamik Vidyalaya, Koilari
 Panchsheel Uchhtar Madhyamik Vidyalaya, Fatehganj

S. G. G. Uchhtar Madhyamik Vidyalaya, Gaura Badshahpur
 Sabarhad Uchhtar Madhyamik Vidyalaya, Sabarhad
 Rajnath Singh Sevashrama Uchhtar Madhyamik Vidyalaya, Kakraha
 Bhartiya Shiksha Niketan Uchhtar Madhyamik Vidyalaya, Bareri
 Dr R. S. Uchhtar Madhyamik Vidyalaya, Pokhra
 Rashtriya Uchhtar Madhyamik Vidyalaya, Mahreve Pureb
 Janata Uchhtar Madhyamik Vidyalaya, Zafarabad
Janata Uchhtar Madhyamik Vidyalaya, Dasrathpur
 Sri Sahdev Uchhtar Madhyamik Vidyalaya, Bhora
 Uchhtar Madhyamik Vidyalaya, Marhi
 Uchhtar Madhyamik Vidyalaya, Bhadi Khan, Marikayur
 Janata Uchhtar Madhyamik Vidyalaya, Virmanpur
 S. Y. V. M. Uchhtar Madhyamik Vidyalaya, Nauperwa
 T. S. Uchhtar Madhyamik Vidyalaya, Isapur
 J. K. Uchhtar Madhyamik Vidyalaya, Sarai Khwaja
Asoka Uchhtar Madhyamik Vidyalaya, Harashpur
 Nehru Uchhtar Madhyamik Vidyalaya, Kuvrada
 S. Uchhtar Madhyamik Vidyalaya, Masida
 Uchhtar Madhyamik Vidyalaya, Rasulahi
 S. A. Uchhtar Madhyamik Vidyalaya, Dharmrajganj
 Uchhtar Madhyamik Vidyalaya, Unchgaon
 R. Uchhtar Madhyamik Vidyalaya, Baraipar
 S. B. Uchhtar Madhyamik Vidyalaya, Mehdi
 D. Uchhtar Madhyamik Vidyalaya, Mehdi
 N. P. Uchhtar Madhyamik Vidyalaya, Bhawaniganj
 Uchhtar Madhyamik Vidyalaya, Batauvir
 B. D. Uchhtar Madhyamik Vidyalaya, Rajapur
 Uchhtar Madhyamik Vidyalaya, Gabhiran
 Nagarpalika Balika Uchhtar Madhyamik Vidyalaya, Jaunpur
 Rajkiya Balika Uchhtar Madhyamik Vidyalaya, Zafarabad
 Balika Uchhtar Madhyamik Vidyalaya, Shahganj
 Balika Uchhtar Madhyamik Vidyalaya, Kheta Sarai
 Uchhtar Madhyamik Vidyalaya, Molanapur
 Uchhtar Madhyamik Vidyalaya, Bhatahar
 Uchhtar Madhyamik Vidyalaya, Maharajganj
 Uchhtar Madhyamik Vidyalaya, Gohaka
 Uchhtar Madhyamik Vidyalaya, Ajosi
 Uchhtar Madhyamik Vidyalaya, Mithepar
 Uchhtar Madhyamik Vidyalaya, Nahora
 Uchhtar Madhyamik Vidyalaya, Gairwah

STATEMENT IV
Sanskrit Pathshalas

Reference Page No. 239

Name of Institution	Year of establishment	Founder	No. of students	No. of teachers	Examinations
1. Ambika Dutt Sanskrit Pathshala, Rudhauri Sartaha	1901	Ambika Dutt Tripathi	30	4	Shastri
2. Sanatan Dharma Sanskrit Pathshala, Rasmandal	1902	Sarayu Prasad Mirsa	73	6	Acharya
3. Ram Daval Saraswati Bhawna Sanskrit Vidyalaya, Mavandipur	1912	Ram Dehal Padey	33	5	Do.
4. Gauri Shankar Sanskrit Pathshala, Sujanganj	1914	Ram Deo Tripathi	207	14	Do.
5. Adarsh Vasdev Sanskrit Pathshala, Gutwan	1916	Samsar Bahadur Singh	59	5	Do.
6. Sanskrit Mahavidyalaya, Patti Narindpur	1919	Bhagirathi Pathak	47	4	Shastri
7. Sri Dev Varansi Pracharak Sanskrit Pathshala, Shahganj	1922	Dev Dutt Pandey	58	4	Madhyama
8. Lakshmi Narain Sanskrit Pathshala, Singramau	1922	Harpal Singh	34	4	Do.
9. Chadhi Mundir Ram Swarup Gupta Sanskrit Vidyalaya, Raja Bazar	1924	Sita Ram Shukla	116	9	Acharya
10. Vaishnav Bhagwan Deshraj Suri Sanskrit Pathshala, Udaibhanpur	1925	Bhawani Bhikh	84	7	Do.
11. Sanatan Dharma Sanskrit Pathshala, Rakshashrama Rajapur, Dharampur	1927	Ram Deo Shukla	35	4	Madhyama
12. Sri Krishna Sanskrit Pathshala, Kirakat	1927	Lal Bihari Singh	44	3	Shastri
13. Vidya Dharma Vahini Sanskrit Pathshala, Prem Kapura	1928	Sawan Prasad Tiwari	81	6	Acharya
14. Lakshmi Narain Sanskrit Pathshala, Mokulpur	1928	Harinam Singh	25	2	Do.
15. Sanskrit Pathshala, Nawarhia Bazar	1930	Raja Ram Misra	49	4	Madhyama
16. Shiv Sanskrit Vidyalaya Bateshwarinath, Baraipur	1930	Ganga Prasad Pandey	107	5	Shastri

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17. Saraswati Sanskrit Vidyalaya, Shambhuganj	1930	Lal Pandey	30	4	Madhyama
18. Jai Hind Sanskrit Vidyalaya, Karshulnath, Kanvikala	1931	Ram Naresh Misra	45	5	Shastri
19. Hanuman Sanskrit Pathshala, Kirakat	1931	Krishan Nandan	78	6	Acharya
20. Bhole Nath Sanskrit Vidyalaya, Ukani	1931	Ambar Ram Sharma	51	4	Do.
21. Vishveshwars Sanskrit Pathshala, Darapur Mareganj	1936	Goverdhan Dayal Shukla	50	5	Shastri
22. Ram Janaki Sanskrit Pathshala, Tiara	1939	Badri Nath Misra	43	3	Madhyama
23. Ramdeo Sanskrit Pathshala, Bareri	1943	Ramdeo Diwedi	96	6	Shastri
24. Swami Brahmatej Sanskrit Pathshala, Sherpur Khutahni	1944	Swami Brahma Tej	72	4	Do.
25. Shri Makanand Sanskrit Pathshala, Madhupur	1944	Bhagvati Din Tripathi	45	4	Do.
26. Rashitiya Sanskrit Pathshala, Chandwak	1945	Dubari Pandey	50	5	Madhyama
27. Sanatan Dharma Sanskrit Vidyalaya, Jalalapur	1946	Dudh Nath Pandey	34	4	Shastri
28. Hanumat Sanskrit Vidyalaya, Dharmrajganj, Sikarara	1947	Dharmraj Singh	122	6	Shastri
29. Atyeshwarnath Sanskrit Pathshala, Lanwara Fatehganj	1948	Sridhar Upadhaya	72	5	Do.
30. Bhartiya Sanskrit Vidyalaya, Kheta Sarai	1950	Kedar Nath	197	10	Acharya
31. Samveda Sanskrit Vidyalaya, Nagharipur, Mustafabad	1953	Krishna Dutt Upadhaya	61	5	Shastri
32. Sattanat Bahadur Sanskrit Pathshala, Badlapur	1956	Dharm Raj Singh	82	4	Madhyama
33. Bhartiya Sanskrit Vidyalaya, Alamganj, Urdu Bazar	1957	Lok Nath Pandey	75	5	Shastri
34. Nehru Sanskrit Vidyalaya, Varavarhata	1966	Ramdeo Misra	33	4	Madhyama
35. Pipri Sanskrit Vidyalaya, Nimapur	1968	Ram Chandra Diwedi	22	3	Do.
36. Jagat Narain Sanskrit Vidyalaya, Jagatganj Ramdayalganj	1969	Avadh Narain Tripathi	45	6	Shastri
37. Adarsh Sri Ram Sanskrit Vidyalaya, Changapur, Leduka	1969	Ram Sammukh Tripathi	40	4	Madhyama

STATEMENT V
Arabic Madrasas

Reference Page No. 239

Name of institution	Year of establishment	Founder	No. of students	No. of teachers	Examination
Madrassa Qurania, Jaunpur	1830	Karamat Ali and Skhawwat Ali	280	8	Alia, Munshi, Molvi, Alim, Fazil Kamil, Darse Nizami
Madrassa Imania Nasiria, Jaunpur	1923	K. B. Mohammad Mustafa	146	5	Do.
Madrassa Jamia Farooqia, Shahganj	1944	A. S. Muslemins	350	19	Tahtavia, Foakania, Alia, Munshi, Molvi, Alim Fazil

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

MEDICAL FACILITIES IN EARLY TIMES

Little is known about the medical facilities which were available in ancient times in the area comprising the present district of Jaunpur. But it may be presumed that Ayurveda, the science of life, which aims at permanently curing rather than suppressing the disease, was the system of medicine practised then by the physicians, known as *vaid* or *bhishak*, of the district. They used herbal and other medicines and some of them were also skilled surgeons. The pharmacopoeia of the ancient Indians deals with a large number of drugs indicating knowledge of a variety of herbs, minerals, chemicals, etc., for medicinal purposes. Generally the *vaid*s charged nothing from the patients and and practised the art of healing as a pious duty and people of charitable disposition offered them financial help and supplied them with the necessities of life. The important principles of hygiene and public health alongwith the dietary values of each article of food and its effect on human health mentioned in the Ayurvedic texts constitute a good treatise on public health.

Minor ailments were treated by roots, herbs, drugs and antidotes and the *vaid*s were resorted to only when the disease was uncommon or not easily curable. Diseases were generally attributed to sins, crimes and disobedience of religious and natural laws. In order to neutralise evil spirits, friendly spirits, deities, or gods, or goddesses were conjured up and accordingly there were also practitioners who claimed to possess healing powers through magic, incantations, propitiation of malevolent spirits and stars. They employed the method of chanting verses, indulging in sacrificial rites or advocating the wearing of amulets or charms.

The Unani system of medicine (the practitioners of which are called *hakims*) was introduced into the district with the establishment of Muslim rule, particularly in Jaunpur under the Sharqi kings who patronised the distinguished physicians. But the medical care was not treated as responsibility of the State: it was left to be assumed as a duty by individuals, proficient in the art of healing. Their incapacity to alleviate suffering on a mass scale or induce quick recovery in most cases was exploited by the soothsayers who, sometimes, brought miraculous relief to their votaries. Minor surgical operations were performed by *jarrals* (barber surgeons).

The advent of the British led to the gradual introduction of the western system of medicine (allopathy). A beginning was made in this direction in the last quarter of the nineteenth century by opening one central dispensary at Jaunpur in 1877. The next in order of foundation comes one that at Machhlishahr. The Shahganj dispensary was established in about 1880. In the first decade of the twentieth century the dispensary at Jaunpur was raised to a hospital, under the charge of an assistant surgeon. In 1905 a dispensary was opened in Mariahu. Beside these, some philanthropic persons established private dispensaries. The Singramau dispensary was opened by Raja Randhir Singh whose estate paid the whole of the local guarantee. Another dispensary was opened at Kirakat in 1906. The dispensary at Kheta Sarai was maintained by Saiyid Munawwar Ali. By 1908 there came into being a female hospital, a railway hospital and jail and police dispensaries (all at Jaunpur). In 1912 Raja Harpal Singh erected a building for the Singramau dispensary at his own cost and it was known as Walker Hospital. In 1913 a dispensary was opened at Mungra Badshahpur. In the beginning, the people could not derive much benefit from the system for their conservative nature and immobile attitude. With the passage of time, due to its quick relief, the allopathic system of medicine started gaining popularity and as it received government patronage the Ayurvedic and the Unani systems of medicine were neglected. But the general public could not be benefited due to lack of transport facilities, the dispensaries being out of reach of the most of the distant villages. Moreover, no qualified physician preferred to serve in these dispensaries for want of proper facilities. The District Hospital alone had qualified medical staff. The toll of life was indeed heavy when epidemics appeared in virulent form. Preventive measures which were hitherto unknown received due attention. The public health scheme which was extended to district in 1936 had a very salutary effect in checking serious epidemics. The staff consisted of a district medical officer of health, one assistant medical officer of health and five sanitary inspectors. Their chief duty was to look after the medical facilities in the rural areas. A similar scheme, with one health officer and two sanitary inspectors, was in force in the municipal area.

The work of providing medical relief was greatly accelerated after Independence. Under the democratic set-up the need of healthy life has been realised. Since the launching of the Five-year Plans rapid strides have been made in the expansion of medical services in the district. A number of hospitals, clinics and dispensaries have been established, and these have adequate and qualified staff. Side by side with the allopathic system of medicine, Ayurvedic, Unani and homoeopathic systems of

medicines which were relegated into the background also came to receive patronage of the government. As a result of various preventive and prophylactic measures taken by the government for improving health of the people the death-rate has been brought down considerably. Plague and small pox have totally disappeared and other diseases have been brought under control.

Some private medical practitioners also provide succour to the people. Apart from these medical facilities people also approach to soothsayers and saints. Faith plays an important part and treatment taken in an up-to-date hospital equipped with modern facilities is also supplemented by some forms of worship, etc. Propitiation of evil stars and modern medicine go hand in hand. The number of practitioners in the district in 1976 was 108.

VITAL STATISTICS

On the whole, the district compares favourably with other parts of the State in the matter of health. The reason for the assertion that Jaunpur has a comparatively healthy climate is that the death-rate has been distinctly below the State average, in spite of an exceptionally dense population, a heavy rainfall, a large area of low-lying rice land and the extreme hardness of the water. Statistics of deaths were first collected soon after the upheaval of 1857, but in early years the returns were very unreliable. An improved system of registration was introduced in 1872. Thus, from 1871 to 1880 the annual recorded death-rate was only 18.86 per thousand and this is obviously far too low. Greater reliance may be placed on the figures from 1881 onwards. During 1881-90 the average mortality showed a rate of 25.56 per thousand, ranging from 20.23 in 1888 to 32.42 in 1886, a year in which fever and cholera were unusually prevalent. In the second decade the average was 29.35 per thousand, the increase being partly due to the famine of 1897, but more especially to the abnormally wet season of 1894, when the rate rose to no less than 46.32 per thousand. For the five years ending in 1905 the average death-rate was as much as 32.82 per thousand, the increase being almost entirely due to the advent of plague and the highest death-rate recorded in this decade was 42.21 in 1910. In 1911 the death-rate was 52.40 per thousand but afterwards the tendency declined. In the year 1918, there were epidemics of influenza, cholera and plague, which swept over this district, the death-rate of 90.20 per thousand being more than double the birth-rate of 35.03 per thousand. The years 1919 and 1920 showed a return to more or less normal conditions. The average rates of death during 1921-30, 1931-40 and 1941-50 was 14.9, 17.7 and 21.1 per thousand respectively. In the next decade the maximum

death-rate was 13.39 per thousand in males and 10.83 per thousand in females in 1951 and the minimum was 6.19 in males and 4.41 in females in 1956.

During the decade from 1881 to 1890 the average birth-rate was 32.64 per thousand and in each year there was a considerable excess of births over deaths. In the following decade the disproportion was not so marked. Owing to the general unhealthiness of the period, birth-rate averaged 30.86 per thousand only being exceeded by that of deaths in 1891, 1894 and again in 1897. Subsequently there has been a marked improvement, the birth rate for the five years ending in 1905 being 37.77 per thousand or very much larger than in any previous period. During the period from 1911–20 the highest birth-rate was 40.08 per thousand in 1911 and the lowest 28.68 per thousand in 1919. During 1921–30, 1931–40, 1941–50 the average birth-rates were 19.1, 28.1 and 27.2 per thousand respectively. During the next decade the maximum birth-rate was 10.76 per thousand in males and 8.30 per thousand in females in 1951 and the minimum was 6.37 per thousand in males and 5.13 per thousand in females in 1960.

The following table gives the total number of births and deaths in the rural and urban areas between 1971–76 :

Year	Number of births		Number of deaths	
	Rural	Urban	Rural	Urban
1971	9,861	1,529	3,655	398
1972	9,873	1,641	3,661	568
1973	9,877	1,399	3,667	428
1974	10,852	1,332	4,310	420
1975	10,858	1,474	4,319	501
1976	12,180	1,921	4,416	650

Infant Mortality

Prematurity, malnutrition, diarrhoea and fevers are the main causes of infant mortality in the district. The extension of medical facilities to the interior areas of the district through primary health centres and their subcentres, arrangements for prenatal and postnatal care of mothers and provision for the supply of milk powder to underfed infants and their mothers have considerably brought down the incidence of infant mortality in recent years.

The infant mortality in the district during 1971–1976 was as follows :

Year	Number of deaths
1971	98
1972	88
1973	93
1974	97
1975	101
1976	99

DISEASES

Formerly the diseases which commonly caused deaths were epidemics like cholera, smallpox and plague and fevers, which have, however, been largely controlled after Independence. They have almost spent their vigour in recent years but other diseases still affect the general health in the district with varying intensities.

Common Diseases

Fever—Fever includes malaria, typhoid and other ailments that are accompanied by a large number of unidentified and undiagnosed symptoms marked by great bodily heat and quickening of the pulse. In early times, the greatest curse of the district was the prevalence of malarial fever which was very common and destructive, especially towards the close of the rains. From 1881–1890 it accounted for about 83 per cent of the recorded deaths, while in the following decade the proportion dropped to 78 per cent, though this was due to the fearful havoc brought by the disease in 1874, when 40,000 deaths occurred from this cause. The most notable years during the decade 1900–1910 were 1905 when it claimed 33,248 lives and 1909 and 1910 when it accounted for 31,853 and 21,497 deaths respectively. The only preventive measures taken regarding fever was the free distribution of quinine through the district board, when the disease was most prevalent, and little else could be attempted under existing sanitary and social conditions. During the decade 1911–1920 and 1921–30 the highest toll was 66,145 in 1918 and 29,861 in 1921. From 1931 to 1950 the maximum number of deaths from fever came down to 16,988 in 1947 and the minimum to 11,496 in 1948. The disease now stands almost completely controlled. Next in importance to fever are respiratory diseases, followed by water-borne diseases such as dysentery and diarrhoea. Deaths from other causes include injuries, tetanus, etc.

The following statement gives the number of deaths due to various common causes from 1971-76 :

Year	Fever	Typhoid	Dysentery and diarrhoea	Hepa- titis	Respi- ratory diseases	Tetanus	Injuries	Anamias and malnu- trition	Other causes
1971	233	1	8	—	258	148	88	—	5,400
1972	239	—	44	—	301	180	155	3	5,014
1973	219	5	6	21	301	—	74	52	5,314
1974	311	5	3	25	279	104	95	16	4,717
1975	317	7	10	43	311	80	112	39	4,199
1976	231	8	13	23	271	117	98	60	4,286

Epidemics

The toll of life was very heavy in the past when the epidemics like plague, cholera, smallpox appeared in virulent forms. This was due to the absence of proper medical facilities and scant attention being given to preventive methods. The situation has completely changed now and with the availability of modern facilities of medical care and treatment the epidemics are no more a havoc.

Plague—The plague, first made its appearance in the district in 1901 when 431 persons died. Ward committees were formed, and a system of house to house disinfection was adopted. It again made its appearance during the ensuing cold weather, and continued to rage the district every year from November to May. It gradually increased its intensity and reached its zenith in 1905 when it claimed 11,633 and in 1911, 18,302 lives. In 1918, the number of persons died was 14,461. During 1921-1930 the maximum number of deaths from this epidemic was 1,152 in 1926 and the minimum number was 28 in 1922. The year 1947 again saw the ravages of plague which took 8,055 lives and in 1951 the number of deaths was 374. After 1956, when it took the toll of 6 lives, no case was reported.

Cholera—Cholera was more or less in endemic form in the district, and in almost every year a large number of deaths occurred from this disease, sometimes the outbreaks were sporadic, but occasionally they assumed very serious proportions. During the decade ending in 1890 it accounted for no less than 21.7 per cent of the total number of deaths. A terrible epidemic occurred in 1891, carrying off 7,608 persons ; and even this was surpassed in 1894 when no fewer than 8,222 deaths were

recorded from this disease. It then gradually died out but reappeared with some virulence in 1900 when 2,049 persons died. Since then there has been no severe outbreaks except in 1906 and 1910 when it carried off 3,780 and 5,945 victims. Cholera then made its appearance, as is invariably the case, during the hot weather, but was confined to the rural tracts, and died out with the breaking of the monsoon. The preventive measures adopted on this occasion included the disinfection of wells, the deputation of an assistant surgeon to the worst affected parts and the attempt to induce the villagers to remove the manure heaps from the neighbourhood of dwellings. The year 1918 again saw the ravages of cholera which took 12,912 lives. In the next decade in 1924 it appeared in virulent form causing 6,456 deaths. In 1928 and 1929 the number of deaths were 2,520 and 3,182 respectively. During 1930 to 1960 the maximum number of deaths was 3,067 in 1945 and the minimum number of deaths was 6 in 1958. Disinfection of drinking water, prohibition of exposed articles of food and anti-cholera inoculation were resorted to whenever the diseases raised its head. After 1960 only stray cases occurred. From 1971 no case was reported up to 1977.

Smallpox—Smallpox is another disease which always made its appearance every year but its ravages were very much less extensive. During the thirty years from 1870 to 1900 as many as three bad outbreaks occurred, the first being in 1878 and 1879, when the recorded mortality amounted to 6,139 ; the second being that of 1884, when 5,530 deaths were registered ; and the third and worst was of the year 1897, a year of famine, when smallpox carried off 7,047 persons. For the decade ending 1890 the average annual mortality was 771, for the next ten years 939, and during 1901 to 1906, 76 only. The improvement is attributed mainly to the success of vaccination. This was first undertaken by the government about 1860, but in the beginning the experiment met with little success and failed to attain popularity. More rapid progress followed from 1870 onwards. Vaccination was only compulsory in the municipal area of Jaunpur but throughout the district it had attained great popularity. The scheme was conducted under the supervision of the civil surgeon, subordinate to whom was an assistant superintendent of vaccination with twenty vaccinators. From 1906 to 1910 the maximum number of deaths was 1,225 in 1908 and the minimum number of deaths was 22 in 1910. During the decade 1911-1920 the maximum number of deaths was 567 in 1919 and in the next decade the highest incidence of this epidemic was 261 in 1927. The years 1941 and 1951 again saw the ravages of smallpox when 2,232 and 2,719 persons died. During 1973 the world health organisation sponsored smallpox search programme. The first such search campaign was held in the district in the month of October, 1973.

The district became free from the disease and since 1974 no case has so far been reported.

ORGANISATIONAL SET-UP

Prior to 1948 there were separate departments, for medical and public health activities, which were amalgamated in that year, under a directorate, for better cohesion and control over the allopathic, Ayurvedic and Unani institutions and services. In July 1961, a separate directorate was established with headquarters at Lucknow for the development and effective supervision of Ayurvedic and Unani institutions and services. Local administration of these institutions, however, remained in the charge of the district medical officer of health, now designated chief medical officer.

Formerly the civil surgeon was the administrative head of the medical organisation in the district. In July 1973, the departments of medical and public health were again reorganised in the State, abolishing the posts of the civil surgeon and the district medical officer of health. From the same year, in the district, a chief medical officer has been appointed under the new set-up. He heads the entire medical, public health and family welfare set-up in the district. He is assisted by three deputy chief medical officers. In the urban circle at the district headquarters, superintendents of the District Hospitals (Male and Female) are the controlling bodies of medical, health and family welfare activities in their respective institutions. The whole of the supervisory type of health and family welfare activities are under the control of the chief medical officer.

Within the municipal area, the municipal medical officers are responsible for the public health activities. The rural areas of the district have been divided amongst the three deputy chief medical officers for all medical, health and family welfare work. The public health centres in the rural areas are equally distributed among them.

Each primary health centre (which has its own medical officer) is a unit of the integrated medical and public health services and renders preventive and curative service to the people. The rural State dispensaries fall under the primary health centres. There is another medical officer who looks after the family welfare and maternity and child welfare centres. In addition, he is assisted by the block extension educator, block health visitor, sanitary inspector, health inspector and smallpox supervisor, etc.

Hospitals and Dispensaries

There are a number of hospital—State and private—besides railway, police and jail in the district. Some of them are equipped with X-rays

plants and provide pathological test facilities. Statement I at the end of the chapter gives some details of these and Ayurvedic and homoeopathic hospitals.

The details of homoeopathic, allopathic and Ayurvedic and Unani dispensaries are also given in Statements II and III respectively at the end of the chapter.

Primary Health Centres

To provide adequate medical facilities and improve health standards of the rural population, the government has established primary health centres in every development block of the district and the number of such centres in the district at present is twenty. Each centre has an allopathic dispensary, a maternity and child welfare centre, three to five maternity subcentres and five family welfare subcentres and is manned by a medical officer, who is fully responsible for subjects relating to epidemic, flood, drought, health education, environmental sanitation, etc. He is assisted by a sanitary inspector, health visitors, smallpox supervisor, vaccinators besides another medical officer exclusively for family welfare and maternity and child welfare work. The details of these centres are given in Statement IV at the end of the Chapter.

Maternity and Child Welfare

The health of women was seriously impaired in the past during pregnancy and delivery as trained nurses and midwives were not available and the work was performed by untrained *dais* with the result that death-rate of both mothers and infants was higher. Since 1958, the government embarked upon a programme, to establish several maternity and child welfare centres in the district. They numbered 80 in 1977 and were attended by midwives and trained *dais*.

The following table gives the number of mothers and children receiving benefits of different kinds from 1975-76 to 1976-77 :

Years	Care of pregnant women	No. of delivery	Postnatal	Infant care	Toddler care	Diphtheria
1975-76	14,529	8,421	7,302	9,614	3,597	2,747
1976-77	17,137	11,378	12,311	10,702	4,613	1,255

The maternity centre, at the headquarters, which is the controlling body is headed by a health visitor. Other centres are equipped with aids and advices to educate ladies in planned parenthood. Statement IV at the end of the chapter gives the location of maternity and child welfare centres attached to each primary health centre of the district.

An auxiliary nurses' and midwives' training centre was opened in Jaunpur town in 1968 under the scheme launched by the government for training persons in midwifery and auxiliary nursing. The training period is two years. Each trainee is given a stipend of Rs 75 per month during the training period. Number of trainees admitted in a year is 30. In 1976 the number of trainees was 25. The desirous entrants must have passed the eighth class.

Family Welfare

Population explosion during the last few years has been causing serious concern to all. If this rapid growth is allowed to go unchecked, it is bound to nullify all the developmental activities. With a view to arresting this abnormal growth, family welfare programme is being vigorously implemented all over the State. The family planning (now family welfare programme) was started in the district in 1962. Under this scheme one urban family planning centre and twenty rural family planning centres (one in each block) were established. Each centre was posted with one male and one female worker. Later on, when the clinic approach was replaced by the extension approach the staff increased with the posting of the block extension educator. At the district level one post of the district family planning officer was created to look after the departmental activities under the supervision of the district medical officer of health. In 1976-77 family planning centres were sanctioned at the rate of 5 subcentres under each centre and were established. After the integration of maternity and child health services with the family planning (in 1967-68) there are five subcentres of family welfare and four maternity and child welfare centres under each primary health centre. It now forms a very important plank in the district health programme. It is under the direct control of the chief medical officer and is implemented through the medical officers of the primary health centres, hospitals and dispensaries and family welfare centres, which function in each development blocks. These centres distribute contraceptives free among the needy married couples and carry out sterilisation and intra uterine contraceptive device insertions in suitable cases. Camps are organised for popularisation of this device. Social workers, field workers and attendants move from house to house for free distribution of family welfare literature and contraceptives and also to explain the benefits of planned parenthood and to prepare married males and females for undergoing vasectomy and tubectomy operations. There is a mobile unit under the control of a lady doctor, who offers suitable help and guidance to the interested people.

The table given below shows the progress made during the last three years from 1974-75 to 1976-77 in the field of sterilisation operations,

insertions of loops and distribution of contraceptives as a part of the family welfare programme.

Year	Operations		Insertion of loops	Oral contraceptives	Distribution of contraceptives	Medical termination of pregnancy
	Vasectomy	Tubectomy				
1974-75	257	1,200	3,115	20	1,94,480	358
1975-76	550	2,360	2,810	426	3,87,555	1,086
1976-77	11,243	4,373	15,616	972	2,05,947	705

Vaccination

After Independence a mass vaccination and revaccination campaign was undertaken in bringing the smallpox epidemic under effective control and wiping it out by bringing down the cases of deaths due to small pox. The work of vaccination has been intensified in the district since 1962, when the national eradication scheme was launched. Wide publicity, film shows and distribution of pamphlets have made people health conscious who report promptly for vaccination.

The following table gives the number of persons vaccinated, primary vaccination and revaccination during 1972-1976 :

Year	No. of persons vaccinated	No. of primary vaccination	No. of revaccination
1972	3,73,920	1,17,709	2,56,211
1973	5,40,066	1,70,936	3,69,130
1974	5,19,829	1,85,276	3,43,553
1975	3,41,840	1,15,176	2,26,664
1976	2,69,946	81,290	1,88,656

MALARIA AND FILARIA

Malaria Control Measures—The national malaria eradication programme was started in the district in 1958. In 1960 surveillance operations were launched. Under these operations house visitors used to enquire about fever incidence by carrying out house to house visits twice a month, collect their blood films of fever cases and administer to the patients presumptive treatment with chloroquine tablets.

The activities under maintenance phase, which was started in 1965, were confined to the screening of all cases with fever through active (monthly domiciliary visit by Basic health workers) and passive (at hospitals and dispensaries), vigilance and liquidating the foci of malaria infection so detected by undertaking prompt measures with insecticides (50 houses around the foci). Presumptive and radical treatment was provided to control the spread of disease. In 1977, a modified plan of operations for the control of malaria has been launched in the district. Under this plan insecticidal spray is carried out and the visits of the surveillance

workers have been made fortnightly. The unit areas have been reorganised primary health centres wise. The anti-malarial drugs are now being distributed through the hospitals, primary health centres, panchayats, school teachers and fever treatment depots and also through the village level and the malaria workers. The data of anti-malaria measures under the scheme and the incidence of malaria is given in the following table from 1974 to 1977 :

Year	No. of blood smears collected	No. of blood smears examined	No. of positive cases found	No. of cases treated	No. of houses sprayed	Medicines distributed	
						Prima-quine	Chloro-quine
1974	81,068	75,864	2,619	1,533	3,726	20,952	2,43,204
1975	82,285	79,428	1,871	1,677	18,703	14,968	2,38,284
1976	75,037	74,653	463	433	3,326	3,704	2,25,111
1977 (up to July)	30,526	23,675	118	115	—	—	—

Filaria Control Measures—A filaria control unit has also been functioning since October 1959. Its main work is to collect the vectors and examine them to trace out the filaria affected cases and treat them. Previously this unit was concentrating mainly in the municipal area of Jaunpur but from 1975 it has spread its activities to rural areas also.

Details about filaria control unit from 1974 to 1976 are given below :

Year	No. of vectors collected	No. of vectors examined	Spray of insecticides in l.	Area covered with spray in m.	No. of persons examined	No. of positive cases found	No. of cases treated
1974	4,718	2,976	16,355	8,17,750	1,274	78	78
1975	9,100	5,680	19,105	9,55,250	612	38	38
1976	6,105	3,426	20,500	10,25,000	4,713	409	309

Leprosy

There is one leprosy unit at the district headquarters established in 1966. This unit has now been strengthened with fourteen survey education and treatment centres. Since the inception of the unit up to 1976 the population of 4,88,615 persons, was surveyed through these unit and centres and 2,224 cases of leprosy were found out of which 1,797 patients were brought under treatment.

Tuberculosis

A district T. B. centre was established in 1958. For eradicating the menace of tuberculosis in the district. A B.C.G. team consisting of a B. C. G. team leader and some technicians, is attached to the T.B.

centre. The team performs door to door registration and B.C.G. vaccination in rural areas. In urban areas B.C.G. vaccination is done in District Hospitals (Male and Female). The team also helps in training the multi-social workers for B.C.G. vaccination. Medicines are supplied free of cost to every patient for a period of one and a half year. Free X-rays and sputum test is done of every patient who complains of cough with fever for over one week period.

Following table shows the work done by the T. B. centre from 1974 to 1976 :

Year	X-rays	B.C.G. vaccination	Sputum examination	Positive cases found	No. of patients treated
1974	8,088	30,965	3,114	261	258
1975	4,763	26,700	4,973	227	220
1976	4,680	19,115	4,131	380	25

Prevention of Food and Drug Adulteration

The government public analyst, analyses the samples taken by the sanitary inspectors. Suitable action is taken against offenders under the Prevention of Food Adulteration Act, 1954. The deputy chief medical officer (health) is the licensing authority for food establishments and drug stores in the district. He is assisted by an inspector in his task to check the adulteration of drugs. They are further required to ensure the observance of Indian Drugs Act, 1910 and Drug Rules of 1945 by the retailers, wholesale dealers and manufacturing concerns.

Detailed information of food and drug adulteration from 1975 to 1976 is given in the following table :

Year	No. of samples collected		No. found adulterated		Cases prosecuted		Cases convicted	
	Food	Drug	Food	Drug	Food	Drug	Food	Drug
1975	411	89	90	—	107	—	4	—
1976	243	87	64	—	48	—	5	—

Diet and Nutrition

The dietary habits of the people generally depend upon the geographical situation of the place and economic condition of the inhabitants. The climatic and soil condition of the district being conducive to the growth of various food grains, vegetables and fruits, etc., but the diet of the common people is not evenly balanced.

According to a survey made in the district in 1973 wheat and rice are consumed as staple food at an average rate of 200 gm. and 160 gm.

respectively per capita per day. A small percentage of families consume cheap grains also and the average daily consumption of this grain is 80 gm. The rice is washed several times before cooking and *mar* (rice water) is also discarded, and very few families use rice water in vegetables or pulses. The consumption of pulses is 60 gm. per head per day, the recommended quantity being 80 gm. for vegetarians. The per capita consumption of green leafy vegetable per day is only 40 gm. as against 125 gm. required normally. The low consumption of green leafy vegetables has lowered vitamin A content of the diet. About 40 gm. of non-leafy vegetables are consumed daily per capita as against 75 gm. Among the root vegetables potato, radish, onion, turnip, carrot, sweet potato, etc., are consumed. The average consumption of such vegetables is 85 gm. against the suggested quantity of 75 gm. The average daily consumption of fruits is inadequate, the per day consumption is 15 gm. though the quantity suggested is 30 gm. The average consumption of ghee is 7 gm. and vegetable oil 13 gm.

The average daily consumption of milk and milk products is 60 gm. against the recommended quantity of 200 gm. for vegetarians and 100 gm. for non-vegetarians. Curd and *matha* are also consumed by a substantial number of persons. The average daily consumption of meat and fish is adequate, the per capita per day consumption is 55 gm. and the recommended quantity being 30 gm. and the daily consumption of sugar and jaggery is 50 gm. Some of the families consume 7 gm. of ground-nut and 10 gm. eggs per day. The average consumption of vegetarian and non-vegetarian protein is 8 gm. and of fat is 39 gm. Total daily consumption of carbohydrate is 421 gm., calcium 559 mg., iron 53 mg., vitamin A value 2551 mg., thiamin 2 mg., riboflavin 2 mg., nicotinic acid 21 mg., ascorbic acid 53 mg. and 2355 calories.

SANITATION

The district medical officer of health in the rural areas of the district and the municipal medical officer of health in the municipal area used to be responsible for maintenance of public health and sanitation, prior to the integration of medical health and family planning department in 1973. Now the maintenance of public health and sanitation is the responsibility of the chief medical officer. The deputy chief medical officers are responsible for proper maintenance of public health and sanitation of the sector concerned while the municipal medical officer is responsible for the municipal area and the medical officer incharge of primary health centre in the block area. Every block has now been provided with one sanitary inspector to perform the sanitation as well as the food control work.

STATEMENT I

Allopathic, Ayurvedic and Homoeopathic Hospitals, 1977

Reference Page No. 259

Name of hospital	Year of establishment	Staff		No. of beds		No. of patients treated	
		Doctors	Others	Male	Female	Indoor	Outdoor
Civil Hospital, Shahganj	1907	1	12	27	10	5,840	473
District Hospital, Jaunpur	1925	8	52	117	43	39,564	5,129
District Female Hospital, Jaunpur	1925	2	24	—	110	17,328	10,326
Female Hospital, Shahganj	1947	1	5	—	12	1,548	318
T. B. Hospital, Jaunpur	1956	3	12	28	20	—	233
Female Hospital, Machhlishahr	1972	—	2	—	6	1,272	—
Female Hospital, Mungra-Badshahpur	1974	1	3	—	6	1,946	194
Eye Hospital, Jaunpur	—	1	6	50	39	36,782	8,829
Police Hospital, Jaunpur	—	—	2	12	—	46,646	218
Jail Hospital, Jaunpur	—	1	1	12	—	14,293	301
Railway Hospital, Jaunpur	—	1	6	1	—	14,615	—
<i>Ayurvedic Hospital</i>							
Parasram Piria Ayurveda Hospital, Kheta Sarai	1963	5	4	50	—	23,000	97
<i>Homoeopathic Hospitals</i>							
Rani Ishwari Devi Memorial Homoeopathic Hospital, Jaunpur	—	11	2	20	25	600	60
Gram Vikas Homoeopathic Hospital, Khutahan	1974	1	1	12	8	1,266	—

STATEMENT II
Allopathic Dispensaries, 1977

Name of Dispensaries	Year of establishment	Staff		No. of beds		No. of patients treated	
		Doctor	Others	Male	Female	Indoor	Outdoor
State Dispensary, Singramau	1912	1	3	2	2	—	1,200
State Dispensary, Semodhpur	1956	1	3	2	2	—	1,049
State Dispensary, Belwar	1966	1	3	2	2	—	3,209
State Dispensary, Nunari	1972	—	3	2	2	13	3,135
State Dispensary, Newarhia	1972	—	3	2	2	—	1,200
State Dispensary, Teji Bazar	—	1	3	2	2	83	6,965
State Dispensary, Dhaniyamau	1973	1	3	2	2	—	1,115
State Dispensary, Hindi Baghela	1973	1	3	2	2	—	1,457
State Dispensary, Vishnu-pural Bajrangnagar	1973	1	3	2	2	—	1,195
T. B. Clinic, Jaunpur	1956	2	4	—	—	—	28,951

STATEMENT III
Homoeopathic, Ayurvedic and Unani Dispensaries

Location	Year of estab- lishment	Reference Page No. 259 Staff		No. of outdoor persons treated
		Doctor	Others	
Homoeopathic				
Sanaitha	1964	1	3	4,641
Ara	1972	1	3	N.A.
Meharunagar	1975	1	3	2,455
Shankarganj	1977	N. A.	3	N. A.
Kajgaon	1977	N. A.	3	N. A.
Ayurvedic				
Buxa	N. A.	1	2	5,144
Raja Bazar	1948	1	2	361
Barsathi	1954	1	2	4,595
Wazidpur	N. A.	1	2	1,052
Pisara	1956	1	2	5,255
Pokhra	1972	1	3	6,941
Bhagwanpur	1975	1	3	4,237
Marhi	1976	1	2	3,209
Patti Narindpur	N. A.	1	2	5,531
Mirganj	1976	1	2	1,515
Ledhuwa	N. A.	1	2	5,126
Dharaon	N. A.	1	3	404
Ratnupur	N. A.	1	2	361
Sikrara	N. A.	1	2	7,591
Unani				
Tilora	N. A.	1	2	8,238
Mani Kalan	N. A.	1	2	3,338
Kalapur	1950	1	2	5,575
Chakesar Patti	1976	1	3	3,217

STATEMENT IV
Primary Health Centres, Family Welfare Centres and Maternity Centres

Primary health centres with the year of establishment	Family welfare centres with the year of establishment	Maternity centres	Family welfare sub-centres
1	2	3	4
Machhlishahr	Machhlishahr	Machhlishahr Sadhpur Tilora Baraipar	Machhlishahr Borepur Saruwana Jagdishpur Kisundaspur Mirganj
Mungra Badshahpur	Mungra Badshahpur (1961-62)	Mungra Badshahpur Pawara Jaipalpur Gariavan	Mungra Badshahpur Etahara Kabirpur Raipur
Kirakat	Kirakat (1962-63)	Kirakat Kusharna Tariar Amhit Katnupur Ghurdaire	Rampur Kirakat Thana Gaddi Sarauni Binhara
Mahrajgani	Mahrajgani (1963-64)	Mahrajgani Sheikhpur Khuthani Muhkucha Rajapur	Mahrajgani Sheer Anapur Raja Bazar Ramnagar Kalyanpur
Karanjakala (1959)	Karanjakala (1963-64)	Siddiqpur Nathupur Malhuni Karanjakala Bhapura	Siddiqpur Nathupur Abhaichand Patti Pachewara Sahdaudpur Rampur Shikarpur
Khutahan (1959)	Khutahan (1962-63)	Khutahan Gabhiran Tikar Kalan Ashrafgarh	Khutahan Patti Narindpur Birampur Bhagmalpur Ashrafipur Bishunpur
Dobhi (1963)	Chandwak (1962-63)	Chandwak Kopa Bajrangnagar Koilar Balrampur Kachuan	Chandwak Chitkon Hariharpur Hirapur Machahati
Muftiganj (1966)	Muftiganj (1963-64)	Muftiganj Pishara Belwar Suraila Deokali Rajapur	Itaili Biharipur Bhaila

(Continued.)

1	2	3	4
Jalalpur (1966)	Jalalpur (1963-64)	Jalalpur Kakari Karwari Mojra Haripur Sirkomi	Jalalpur Purenva Majhgawan Tilochanpur
Sondhi (1966)	Kheta Sarai (1961-62)	Kheta Sarai Lapri Khalaupur Takha Arghupur	Kheta Sarai Mehranwa Shahganj Baragaon Pura Kalan Mani Kalan
Ramnagar (1966)	Ramnagar (1963-64)	Ramnagar Jamalpur Gopalpur Lachhanpur	Ramnagar Chorari Newarhia Tajgarh Shivpur Gatwan
Rampur (1966)	Rampur (1963-64)	Rampur Bhawaniganj Bani Dih Bhanapur	Rampur Duban Ashapur Marikpur Mariyar Bethoopur
Dharmapur (1966)	Dharmapur (1963-64)	Dharmapur Ramdaspur Newada Hauz Ekama	Pandey Patti Gaura Badshahpur Zafrabad Nathupur
Baksha (1966)	Baksha (1963-64)	Baksha Sarai Harkhu Mai Taji Bazar	Baksha Chitauri Leduks Dhaniamau Garhbagri Basdatpur
Sikrara (1966)	Sikrara (1963-64)	Fatehganj Lalabazar Kundoopur Khapraha	Fatehganj Sikarabazar Sherwan Pachokhar Gonapur Ruthi
Sujanganj (1966)	Sujanganj (1962-63)	Sujanganj Madhpur Etaha Mustafabad	Sujanganj Unchgaon Sarai Bhogi Naripur Belwar Thaloi
Barsathi (1967)	Barsathi (1963-64)	Barsathi Paprawan Mangari Gopalpur	Barsathi Pariyat Bhanaur Sursara Sotipur Ashkempur

(Continued)

1	2	3	4
Badlapur (1967)	Badlapur (1963-64)	Badlapur Singramau Phattupur Badlapur Khurd	Badlapur Shahpur Ghanshampur Bahoripur Merha Tiara
Soentha Kalan (1967)	Soentha Kalan (1963-64)	Soentha Kalan Chilbila Eshapur Gairwah	Soentha Kalan Samodhpur Diha Arosia Sarai Mohiuddinpur Dahri
Mehrawan Addi- tional (1974)	Mehrawan (1962-63)	Mehrawan Gulzarganj Sikandrapur Barari	Mehrawan Shitalganj Belwar Mokulpur Bhawanipur Sudanipur
Urban family wel- fare centre, Jaunpur	Jaunpur (1962-63)	N.A.	N.A.

CHAPTER XVII OTHER SOCIAL SERVICES

LABOUR WELFARE

For enforcement of labour laws and implementation of labour welfare schemes, the district falls within the Allahabad region of the State labour department. At the district level, the labour inspector ensures the enforcement and compliance of labour laws, including prosecutions for their infringement. He also looks after the labour welfare schemes launched by the government and maintains liaison between employees and employers in the district. The inspector of factories also inspects factories to check precautionary measures required to be adopted under the Factories Act, and takes action against employers failing to comply with the laws. The Central and State governments have passed a number of legislations for the benefit of the workers and their families and to protect their interests. The government took great interest in promoting the welfare of the working classes after independence. Though the bulk of labour legislations have been enacted thereafter, the Acts passed before 1947 viz. : the Indian Boiler Act, 1923, the Workmen's Compensation Act, 1923, providing for compensation by employers in cases of disability and death, the Indian Trade Unions Act, 1926, the Employment of Children Act, 1938, prohibiting employment of children below the age of 12 years, the U. P. Maternity Benefits Act, 1917 and Industrial Employment (Standing Orders) Act, 1916 are still in operation after being drastically amended from time to time to suit the changing pattern of the welfare schemes. Some of the Acts enacted after 1947 are the U. P. Industrial Disputes Act, 1947, the Factories Act, 1948, the Minimum Wages Act, 1948, the Motor Transport Workers Act, 1961, the U. P. Industrial Establishment (National Holidays) Act, 1961, the U. P. Dookan Evam Vanijya Adhishthan Adhinyam, 1962, the Payment of Bonus Act, 1965 and Working Journalist Act, 1958.

The statement below gives the number of inspections done under various Acts and also the number of cases instituted, prosecutions done and fine imposed from 1975 to 1977 :

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Act	No. of inspections			No. of prosecutions			Amount of fine imposed (in Rs)		
	1975	1976	1977	1975	1976	1977	1975	1976	1977
Industrial Employment (Standing Orders) Act, 1946	9	9	6	—	—	—	—	—	—
Factories Act, 1948	33	16	12	—	4	—	—	110	—
Motor Transport Workers Act, 1961	12	14	2	—	—	—	—	—	—
U. P. Dookan Evam Vanijya Adhishthan Adhinyam, 1962	884	379	718	92	119	101	2,760	2,810	5,385
Minimum Wages Act, 1948	442	223	306	20	14	70	720	425	2,475
Payment of Bonus Act, 1965	7	15	9	—	—	—	—	—	—
Bidi and Cigar Workers Act, 1966	195	140	21	—	29	6	—	450	—

The amount of compensation paid from 1973 to 1975 under Workmen's Compensation Act, 1923, to workers or their dependents on being involved in accidents in course of employment resulting in disablement or death is given below :

Year	Fatal cases		Disablement cases	
	No. of cases	Amount of compensation paid (in Rs)	No. of cases	Amount of compensation paid (in Rs)
1973	3	21,800	1	3,267
1974	4	31,997	—	—
1975	2	17,997	—	—

Trade Unions

Trade unions are corporate bodies which work for the welfare of their members and aim at functioning harmonious relations between the employees and employers. The welfare measures include attempts to improve the economic, moral and social conditions of the members, to ensure payment of fair wages, to make arrangements for healthy working conditions and proper medical care and to provide educational facilities for their children. In 1975, the following 8 unions of the district were registered with the registrar trade unions, U.P., Kanpur, under the Indian Trade Unions Act, 1926 :

Name of trade union	Year of registration	No. of members
Ratna Sugar Mazdoor Union, Shahganj, Jaunpur	1947	307
Jaunpur Electric Workers Union, Jaunpur	1950	72
Notified Area Karamchari Sangh, Jaunpur	1951	40
Aspatal Karamchari Sangh, Jaunpur	1955	79
Adarsh Mazdoor Union Ratna Sugar Mill, Jaunpur	1961	147
Salmani and Sharma Mazdoor Union, Jaunpur	1969	145
Silai Mazdoor Union, Jaunpur	1974	96

OLD-AGE PENSION SCHEME

The old-age pension scheme enforced in the district provides subsistence to persons aged 70 years or more, having no means of livelihood and devoid of relations bound by custom or usage to support them. Its scope was liberalised in February 1962 when the definition of the term 'destitute' was extended to include persons with a monthly income of Rs 10 and the eligibility was reduced to 65 years. In 1965, its rules were further extended to cater to the needs of men and women having a monthly income of Rs 15 and covered cases of such widows, crippled or the physically infirm persons who were rendered totally incapable of earning a living and had obtained the age of 60 years. The amount of pension fixed was Rs 20. The scheme was revised again in January, 1972, when the rate of monthly pension was increased to Rs 30 and since April 1976 it became Rs 40. The benefits were not available to beggars, mendicants and inmates of poor-houses.

The pension was sanctioned by the labour commissioner after verification of particulars and on the recommendation of the district magistrate. Since September 1975 this power has been given to the district magistrate. The total number of beneficiaries in the district on 31st March, 1977 was 118 of which 40 were males and 78 females.

PROHIBITION

Though the district is not a dry area but some steps have been taken to discourage addicts from indulging in drinks. The efforts by official as well as non-official agencies continue to inculcate in the people the habit of abstinence. Government efforts include restriction on the hours of

sale of spiritous liquor and intoxicants, fixation of the maximum quantity of liquor which can be sold to an individual at a time and increase in the price of liquor and excise duty. The hours of sale in respect of spirituous liquor have been curtailed from 10.00 A.M. to 8.00 P.M. The limit of retail sale to a person at one time has also been fixed. Persuasive methods used are education of public against the use of intoxicants through mass contacts and social and moral pressure.

There is also a prohibition and uplift committee in the district, with the district magistrate as its president. The members of the committee hold public meetings, and organize camps and stalls in the local fairs and exhibitions and distribute hand bills, posters and literature to public and exhort the people to abstain from consuming intoxicants.

The excise shops remain closed on every Tuesday and on principal festivals like Holi and Dipavali, etc., and also on the first day of every month and on dates of important events like Independence Day, Mahatma Gandhi's birth day and Republic Day.

ADVANCEMENT OF SCHEDULED CASTES AND OTHER BACKWARD CLASSES

In 1950, the State Harijan Sahayak department was set up to formulate and implement schemes for the welfare of the members of the Scheduled Castes and Backward Classes and criminal tribes (later to be known as denotified tribes). In 1957 a district Harijan welfare officer was posted in the district whose designation was changed to Harijan and social welfare officer on August 1, 1961, when the Harijan welfare and social welfare departments were integrated at State level.

Members of the Scheduled Castes who were considered as belonging to the Depressed Classes during the British rule had been mostly out-castes. A half-hearted beginning was made in 1930 with a scheme for awards of stipends to students belonging to the Scheduled Castes. However, it was only with the advent of Independence that certain concrete steps were taken for their amelioration and in 1947, the U. P. Removal of Social Disabilities Act was passed ensuring to members of such castes the unrestricted enjoyment of social and religious liberties. The Untouchability (Offences) Act, 1955, enforced a complete ban on the age old practice of untouchability thereby upholding the dignity of labour. It repealed the corresponding State Act of 1947. The Act has further been replaced by the enforcement of the Protection of Civil Right Act, 1976.

The government threw open all avenues of employment and public services to members of the Scheduled Castes and major steps were taken for their adequate representation in services. In 1944, the upper age limit for recruitment of the Scheduled Castes candidates to civil posts was relaxed up to three years over the prescribed limit. In 1953, the reservation of posts for the Scheduled Castes in government services was raised from 10 to 18 per cent. In 1955, the upper age limit for the Scheduled Castes candidates was raised upto 5 years for gazetted posts as had already been done for non-gazetted posts in 1952. The State government keeps a watch over the progress made in the recruitment of the Scheduled Castes candidates to various posts and have time and again, emphasised that the prescribed percentage for filling the posts by the Scheduled Castes candidates must be achieved.

The government freely grants advances and loans to members of the Scheduled Castes and Other Backward Classes for various purposes such as agriculture, irrigation, industries and construction of houses etc. They get priority in distribution of land, house sites, business premises and retail licenses of essential goods.

In 1977-78 the State government sanctioned a sum of Rs 3,73,000 as scholarship to 1864 Scheduled Castes students and Rs 1,23,000 to 618 Other Backward Classes students and Rs 8,671 to 48 Denotified Tribe students. The Central government in the same year sanctioned Rs 3,000 for agricultural development and Rs 5,000 for cottage industries for the persons belonging to the Denotified Tribes.

CHARITABLE ENDOWMENTS

The following two trusts administered by different agencies are continuing in the district :

Name of trust	Date of registration	Name of founder	Property endowed	Object
Rafiuddin Memorial Scholarship Endowment Trust	8-1-1926	Sri Krishna Dutt Dubey (Raja of Jaunpur)	4,300	To give scholarship to meritorious students
Jaunpur District Victory Memorial Scholarship Endowment Trust	31-7-1947	Not known	40,900	..

Muslim Trusts

There are many charitable Shia and Sunni *waqfs* or trusts in the district, mainly for religious, educational and charitable purposes. Shia *waqfs* are registered with the Shia Central Board of *waqfs* and Sunni *waqfs* are registered with the U. P. Sunni Central Board of *waqfs*, U. P. Some of the important ones are tabulated below :

Shia Waqfs

Name of waqf	Date of foundation	Name of founder	Annual income (in Rs.)	Object
1	2	3	4	5
Khan Bahadur Mohammad Mustafa	9-2-1923	Khan Bahadur Syed Mohammad Mustafa	9,144	For religious purposes
Husaini Bibi (village (Bhadi)	30-8-1882	Husaini Bibi	7,331	"
Nazim Husain (waqf Nazimia)	25-8-1954	Zamin Ali Khan	1,468	"
Ghazanfar-waqf-Imambara Ghazanfaria	11-5-1907	Ghazanfar Husain Khan	494	"
Hashmat Ali	20-10-1871	Hashmat Ali	860	"
Shia Jama Masjid Turtala	24-3-1962	Sheikh Hedayat Husain	1,854	"
Wajiba Bibi	30-7-1956	Musammat Wajiba Bibi	600	"
Bikani Bibi	9-4-1962	Musammat Bikani Bibi	4,822	"
Shah Alamgeer	Centuries Old	King Aurangzeb	734	"
Husaini Bibi (village Ranimau)	22-11-1888	Husaini Bibi	698	"

Sunni Waqfs

There are 97 charitable Sunni *waqfs* in the district. The available details of some of the important *waqfs* are given below :

Name of waqf	Date of foundation	Name of founder	Annual income (in Rs.)	Object
Shahi Masjid Atala	—	—	—	Maintenance of mosque and meeting other connected expenditure
Khangah Rashidia	4-11-1888	Shah Ghulam Moinuddin	5,434	To meet the expenses of <i>urs</i> and the teaching of Arabic to acquire knowledge of <i>Quran</i>
Masjid Shahi	—	—	5,301	Maintenance of the mosque

Welfare of Ex-servicemen

The welfare of ex-servicemen is looked after by the district soldiers', sailors' and airmen's boards, which is under the control and supervision

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bharitya Jan Sangh	8	1	85,943
Communist Party of India	3	—	15,348
Indian National Congress	10	8	2,61,676
Praja Socialist Party	8	—	50,102
Ram Rajya Parishad	1	—	4,797
Independents	14	1	1,20,016

Prior to the general elections of 1962, the constituencies were again delimited and ten single member constituencies were carved out namely: Bealsi, Jaunpur, Rari, Shahganj, Garwara, Machhlisahar, Mariahu, Barsathi, Kirakat and Chanda, the last two being reserved for the candidates belonging to the Scheduled Castes.

The total strength of the electorate was 8,42,583, of these 4,96,434 electors exercised their right to franchise. The number of valid votes polled was 4,70,098 and invalid 26,336. The percentage of voting was 58.9. The results of the general elections are given in the following statement :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	8	3	1,41,123
Communist Party of India	2	—	26,375
Indian National Congress	10	6	2,11,722
Praja Socialist Party	3	1	27,842
Ram Rajya Parishad	2	—	1,538
Republican Party of India	1	—	2,477
Socialist Party	6	—	10,446
Independents	10	—	48,575

Constituencies were again delimited in 1966 for the elections of 1967 and the district retained ten single member constituencies. These constituencies were named as Barsathi, Mariahu, Bealsi, Jaunpur, Rari, Khutahan, Garwara, Machhlisahar, Kirakat and Shahganj the last two being reserved for the candidates belonging to the Scheduled Castes.

The strength of the electorate was 10,11,672, of these 5,66,813, electors exercised their right to vote, the number of valid votes polled being 5,36,021 and invalid 30,792. The percentage of voting was 56.0. The following statement gives the results of the general elections :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	10	1	1,73,063
Communist Party of India	5	—	22,310
Communist Party of India (Marxist)	2	—	7,493
Indian National Congress	10	8	2,55,360
Praja Socialist Party	5	—	11,914
Republican Party of India	2	—	2,733
Samyukta Socialist Party	4	—	11,129
Swatantra Party	3	—	7,189
Independents	14	1	44,830

Due to the President's rule in the State, imposed on February 25, 1968 mid-term elections were held in February, 1969 and there was no change in the number of constituencies.

The total number of electors in the district was 10,63,181, of whom 6,16,674 exercised their right to vote, the number of valid votes polled being 5,94,144 and invalid 22,530. The percentage of voting was 57.9. The result of the elections are given in the following statement :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	10	5	1,77,879
Bhartiya Kranti Dal	10	1	1,24,200
Communist Party of India	4	—	8,515
Communist Party of India (Marxist)	1	—	2,685
Indian National Congress	10	4	2,40,273
Mazdoor Parishad	2	—	1,336
Praja Socialist Party	1	—	769
Ram Rajya Parishad	1	—	465
Samyukta Socialist Party	6	—	7,114
Socialist Party	1	—	3,707
Independents	14	—	17,201

On October 1, 1970, the State was again placed under President's rule, though for a few days only and on October 18, 1970 a popular ministry was formed in the State by the Samyukta Vidhayak Dal. This ministry also did not last for more than five months.

In the wake of large-scale defections the Congress (R) managed to muster absolute majority in the State Assembly and formed the government in April, 1971.

But in June, 1973 the Congress ministry resigned and the State was placed under President's rule once again, which was revoked in November, 1973 by the formation of ministry by the Congress.

For the general elections of 1974, the total strength of the electorate was 11,69,596 of these 6,79,906 electors exercised their right to vote. The number of valid votes polled were 6,55,613 and invalid 21,263. The percentage of voting was 58.1. The results of the general elections are given in the following statement :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Akhil Bhartiya Soshit Samaj Dal	4	—	2,739
Bhartiya Jan Sangh	9	1	1,23,196
Bhartiya Kranti Dal	10	2	1,95,062
Communist Party of India	1	—	15,159
Indian National Congress	11	7	2,28,826
Indian National Congress (Organisation)	8	—	34,366
Ram Rajya Parishad	1	—	818
Rashtriya Loktantrik Sangh	2	—	607
Republican Party of India (Kholebergare)	9	—	17,412
Socialist Party	2	—	792
Socialist Unity Centre of India	2	—	3,020
Swatantra Party	6	—	4,389
Independents	26	—	29,257

In May, 1977, the Legislative Assembly was dissolved and a mid-term poll was held after one and a half month, no change being made in the number of the constituencies of the district.

This election was contested mainly between the two parties the Indian National Congress and the Janata Party. The latter party was formed as a result of the merger of the Bhartiya Lok Dal, the Jan Sangh,

the Indian National Congress (Organisation), the Socialist Party and the Congress for Democracy Party and adopted the election symbol of the Bhartiya Lok Dal.

The total strength of the electorate was 12,27,041 of these 5,99,711 electors exercised their right to vote. The number of valid votes polled were 5,87,097 and invalid 12,614. The percentage of voting was 48.8. The result of the elections are given in the following statement :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Indian National Congress	10	7	2,60,752
Janata Party	10	3	2,55,31
Republican Party of India	1	—	2,81
Republican Party of India (Kholebergare)	2	—	1,82
Soshit Samaj Dal	1	—	53
Socialist Unity Centre of India	1	—	63
Unity Centre	1	—	31
Independents	35	—	64,91

Lok Sabha—In the general elections of 1957, the people of the district were authorised to elect two members in the double-member constituency of Jaunpur out of whom one was to be a member of the Scheduled Castes. The total strength of the electorate was 8,16,055 out of whom 4,27,757 exercised their right to vote. Total votes polled were 8,55,514 out of which 7,91,713 were valid and 60,801 invalid. The percentage of voting was 52.4. The following statement provides the results of the general elections :

Name of the party	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	2	—	2,16,474
Indian National Congress	2	2	3,93,533
Praja Socialist Party	2	—	1,84,706

For the general elections of 1962 the district was divided into two constituencies namely Jaunpur and Machhlishahr, the later being reserved for the candidate belonging to the Scheduled Castes. The number of electors was 8,42,583, of these 4,47,393, exercised their right to vote. The total valid votes polled were 4,25,855 and invalid 21,538. The percentage of votes was 53.0. The following statement gives the results of the general elections :

JAUNPUR DISTRICT

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	2	1	1,84,317
Indian National Congress	2	1	1,98,308
Praja Socialist Party	1	—	5,404
Socialist Party	1	—	8,310
Independents	1	—	29,516

For the general elections of 1967 the number of constituencies remained unchanged, however, the Machhlishahr constituency was unreserved.

The total strength of the electorate was 10,18,424 of these 5,29,964, exercised their right to vote. The number of total valid votes polled were 5,04,873 and invalid 25,091. The percentage of voting was 52.0. The following statement gives the result of the general elections :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	2	—	1,60,071
Communist Party of India	1	—	27,283
Indian National Congress	2	2	2,74,021
Praja Socialist Party	1	—	16,296
Samyukta Socialist Party	1	—	9,731
Independents	4	—	17,471

In 1969 the Congress Party split into two, one led by Jagjivan Ram and the other by S. Nijalingappa. The Lok Sabha was dissolved on December 27, 1970 and fresh polls were ordered. In the mid-term elections to the fifth Lok Sabha in 1971 the number of constituencies remained unchanged.

The total strength of the electorate was 10,97,212 and 5,09,542 persons exercised their right to voting. The total valid votes polled were 4,94,131 and invalid 15,411. The percentage of voting was 46.4. The following statement gives the result of the elections :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Bhartiya Jan Sangh	1	—	27,157
Bhartiya Kranti Dal	2	—	94,342
Indian National Congress (Jagjivan Ram)	2	2	2,54,388
Indian National Congress (Nijalingappa)	2	—	47,108
Samyukta Socialist Party	1	—	18,083
Swatantra Party	1	—	1,558
Independents	6	—	51,495

CH. XVIII—PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS 281

In the general elections of 1977 the district retained two seats as before. The total strength of the electorate was 12,49,300 of these 6,69,633 exercised their right to vote. The number of total valid votes polled were 6,52,917 and invalid 16,716. The percentage of voting was 53.6. The following statement gives the results of the general elections :

Name of the party/Independent	Number of contestants	Seats won	Valid votes polled
Communist Party of India	1	—	10,147
Indian National Congress	2	—	1,94,188
Janata Party	2	2	4,21,116
Socialist Unity Centre of India	1	—	3,201
Independents	4	—	24,265

NEWSPAPERS AND PERIODICALS

Many Hindi and Urdu newspapers, periodicals are published from the district at present, but none of them is a daily. The details regarding these are given below :

Name of the newspaper/periodical	Periodicity	Year of commencement	Number of copies in circulation
<i>Hindi</i>			
<i>Gana Mitran</i>	Weekly	1958	500
<i>Jaunpur Darpan</i>	"	1977	975
<i>Jaunpur Samachar</i>	"	1972	750
<i>Jaunpur Sandesh</i>	"	1977	1,800
<i>Jaunpur Times</i>	"	1972	1,975
<i>Machhlishahr Times</i>	"	1972	400
<i>Prakash</i>	"	1952	1,800
<i>Samaya</i>	"	1918	2,800
<i>Vijai Tilak</i>	"	1972	1,520
<i>Zamanat</i>	"	1977	800
<i>Ayurved Dhanawantari</i>	Monthly	1971	600
<i>Urdu</i>			
<i>Nai Duniaa</i>	Weekly	1947	1,500
<i>Sada-a-Jaunpur</i>	"	1978	500

Other Newspapers and Periodicals

Names of some of the popular dailies and periodicals that are published out side and read in the district are given in the following statement :

Daily	Weekly	Fortnightly	Monthly
<i>Hindi</i>			
<i>Auj</i>	<i>Dharmayuga</i>	<i>Dinman</i>	<i>Chandamama</i>
<i>Anrit Prabhat</i>	<i>Saptahik Hindustan</i>	<i>Madhuri</i>	<i>Kadambini</i>
<i>Hindustan</i>		<i>Mukta</i>	<i>Lot Pot</i>
<i>Nav Bharat Times</i>		<i>Sarika</i>	<i>Niharika</i>
<i>Navjevan</i>		<i>Sarita</i>	<i>Parag</i>
<i>Swatantra Bharat</i>			
<i>Tarun Bharat</i>			
<i>English</i>			
<i>Indian Express</i>	<i>Blitz</i>	<i>Caravan</i>	<i>Imprint</i>
<i>National Herald</i>	<i>Pastime</i>	<i>Filmfare</i>	
<i>Northern India Patrika</i>	<i>Screen</i>	<i>Star and Style</i>	<i>Life</i>
<i>The Hindustan Times</i>	<i>Sports</i>		<i>Mirror</i>
			<i>Picture Post</i>
<i>The Pioneer</i>	<i>The Illustrated</i>	<i>Women's Era</i>	<i>Reader's Digest</i>
<i>The Statesman</i>	<i>Weekly of India</i>		
<i>The Times of India</i>			
<i>Urdu</i>			
<i>Milap</i>	<i>Aajkal</i>		<i>Biswin Sadi</i>
<i>Quami Awaz</i>	<i>Tej</i>		<i>Shama</i>

Voluntary Social Service Organisations

There are many voluntary social service organisations in the district for looking after certain social and economic aspects of the society in general, and the specific needs of the socially neglected persons in particular. In the past, these institutions were mostly dependent on philanthropy and missionary zeal of the people. Now with the assistance of the government efforts are made to strengthen these organisations and to co-ordinate their activities. Some important voluntary social service organisations of the district are given below :

Samagra Sewa Ashram, Chandawak, Jaunpur was established in 1949 with an objective to provide primary education under guidance of Gandhian principles, to popularise Khadi and encourage village industries, to propagate means of public health and to serve Harijans and women. It has its branches at Ratnapur, Miloyan, Bara Gaon and Chandpur. The Ashram is managing many leprosy units. It helped

the *bhoodan* movement and 200 landless persons were provided land. Roads were constructed through voluntary labour by the members of the Ashram.

Mirza Yavar Beg Muslim Orphanage was established in 1929 with the objective of bringing up orphans and managing their education. The orphanage provides them facilities of lodging, boarding, clothing and education. A primary school is managed by the institution. The orphanage has 16 active members and is managed by a managing committee.

Zila Netra Sahayak Samiti was established in 1951. The aims of the committee are to cure eye diseases, to extend eye-relief in urban and rural areas, and to propagate precautionary measures against eye-diseases by audio-visual measures. The committee has 11 active members. It is managed by a managing committee.

The Red Cross Society was reestablished in the district in the year 1975. The present membership is 115. The aim of the society is human welfare. It helps people during natural calamities like floods and earthquakes. It is also rendering help to the soldiers, who were injured in last two wars.

CHAPTER XIX

PLACES OF INTEREST*

Badlapur (pargana Rari, tahsil Shahganj)

Badlapur lies in Lat. $25^{\circ} 53'$ N. and Long. $83^{\circ} 27'$ E. at a distance of 30 km. from Shahganj and 34 km. from Jaunpur. It is in the north-west of Jaunpur. It is connected by rail as well as by road. The road from Jaunpur to Sultanpur passes through it and at a distance of one kilometre in the south it has Sri Krishnanagar railway station of Northern Railway.

About its origin it is said that there was a brave man named Badal Singh who founded it. It has a junior Basic school, a post-office, a police-station, an inspection house, a primary health centre, a family welfare centre, a maternity and child welfare centre, a veterinary hospital, an artificial insemination centre, two *panchayat ghars* and four seed stores (three of agriculture department and one of co-operative department). According to census of 1971 it had a population of 1858 and covered an area of 258 ha.

The place is electrified. Markets are held on every Tuesday and Sunday. There is an old temple said to have been built by raja Harihar Dutt Dubey about hundred and fifty years ago. In the month of Asvina a big fair is held on the occasion of Dasahra having an estimated gathering of about 8,000 persons.

Bakhsha (pargana Rari, tahsil Jaunpur)

The village lies in Lat. $25^{\circ} 47'$ N. and Long. $82^{\circ} 34'$ E., about 16 km. north-west of the district headquarters on the road from Jaunpur to Sultanpur. It is also a railway station on Northern Railway and has a regular bus service.

In 1971, the population of village numbered 1,114 and its land extended over an area of 173 ha. Bakhsha has a senior Basic school, a junior Basic school, a primary health centre, a family welfare centre, a maternity and child welfare centre, an Ayurvedic dispensary, and a veterinary hospital and an artificial insemination centre. It is electrified and there is a regular market.

The place is also the headquarters of Bakhsha development block which includes in it 108 *gaon sabhas* and 11 *nyaya panchayats*.

*Figures relating to area and population in this chapter are based on the 1971 census

Barsathi (pargana Barsathi, tahsil Mariahu)

The village is situated in Lat. $25^{\circ} 34'$ N. and Long. $82^{\circ} 91'$ E., at a distance of about 9.6 km. south-west from the tahsil headquarters and about 29 km. from the district headquarters. To the south of the village runs the railway line from Allahabad to Jaunpur, with a station known as Barsathi but actually situated in the village of Sarsara, about 3 km. to the west of Barsathi. A road connects Barsathi with the railway station.

Its name is said to have derived from Barsathi Vir, who was the presiding deity of the Bhars and whose old temple is located in the village. The place is of some antiquity, and had long been held by the Bhars and later by the Nandwak Rajputs.

Barsathi has an area of 84 ha. and the population 1,117. It is electrified and possesses a post-office, a senior Basic school, a junior Basic school, an Ayurvedic dispensary, a primary health centre and a veterinary hospital and an old tank known as Punia Sahu. There are three temples dedicated to Siva, Narsingha and Barsathi Vir. Market days are Sundays and Wednesdays, the main articles of trade being grain, cloth and vegetables.

A big fair is held during Dasahra. Barsathi gives its name to the development block, which has an area of 131.38 sq. km. and a population of 85,622 and includes 12 *nyaya panchayats* in its circle. The block was inaugurated on April 1, 1961.

Chandwak (pargana and tahsil Kirakat)

The village is situated in Lat. $25^{\circ} 35'$ N. and Long. $83^{\circ} 0'$ E., about 1.6 km. north of the Gomati, on the metalled road running from Varanasi to Azamgarh, at a distance of about 35 km. south-east from Jaunpur and about 10 km. east from the tahsil headquarters. About 1.6 km. further north, close to the metalled road, is the Dobhi railway station on the metre gauge line from Jaunpur to Aunrihar situated in the village of Ramanpur. From Chandwak itself a road runs eastwards to Aunrihar and Ghazipur, while another road leads to Kirakat.

The place is said to have derived its name from Chand Shah, son of Iftikhar Khan, a nobleman in the days of the Sharqi kings who held it in jagir for several years. His son is said to have renounced the world and to have lived as an ascetic in the jungle between Chandwak and Hariharpur. His grave is in the south-east of Chandwak bazar.

Till about the beginning of the present century, Chandwak was mainly inhabited by the Raghuvansi Rajputs. Tradition narrates that

the founder of the family was one Ganesh Rai. His younger son, Ram Dev is said to have built a fort of which now only a mound remains on the bank of the Gomati, while Harihar Dev, the elder son, built the larger fort of Hariharpur (a nearby village). The fort is square and the sides are about 91 metres in length. Around the fort were found pieces of earthen vessels and fragments of roller burnt to a red colour and used possibly for grinding spices.

The population of the village is 2,790 and the area 242 ha. It possesses a senior Basic school, a junior Basic school, a post-office, a police-station, a cattle pound, a maternity and child welfare centre, a primary health centre and a temple and the monastery built by some Aghorpanthi fakirs.

Chandwak falls in the Dobhi development block.

Dharmapur (pargana Dharmapur, tahsil Jaunpur)

Dharmapur which gives its name to the pargana lies in Lat. 25° 45' N. and Long. 82° 43' E., at a distance of about 8 km. to the east of the district headquarters. The place is connected with Jaunpur, Sultanpur and Kirakat by metalled roads. It is also a railway station on North-Eastern Railway. Buses are available which run from Kirakat to Jaunpur.

In 1971, it has a population of 1,812 and an area of 297 ha. The village is electrified and possesses a senior Basic school, a junior Basic school, a veterinary hospital and an artificial insemination centre, a primary health centre, a family welfare centre and a maternity and child welfare centre. A market is held every day. A fair is held on the occasion of Dasahra, the approximate attendance being 5,000.

Dharmapur is the headquarters of a development block to which it gives its name, and includes in it 109 *gaon sabhas* and 11 *nyaya panchayats*.

Jalalpur (pargana Bealsi, tahsil Kirakat)

Jalalpur, or Jalalganj, is a small bazar in village Mahimapur on the main road running from Jaunpur to Varanasi, situated in Lat. 25° 37' N. and Long. 82° 46' E., at a distance of about 18 km. south from the district headquarters and about 14 km. west from Kirakat. There is a railway station known as Jalalpur, at a short distance south-east of the bazar.

Jalalpur derives its name from Jalal Khan, a son of Sikandar Lodi, who was appointed governor of Jaunpur after the expulsion of the *Shurqi* kings. Jalal Khan is said to have transferred his headquarters to this spot: but not a vestige remains of the city built by him, and it is

said that his palace and other edifices were razed to the ground by Humayun. The only relic of Jalal Khan's administration is the old stone bridge over the Sai, built in 1510. In 1566, during the rebellion of Khan Zaman, his brother, Bahadur Khan, broke down two arches of the bridge in order to hinder the pursuit of the imperial forces while he was retreating to Varanasi. They were restored by Munim Khan Khanani, who succeeded Khan Zaman in the governorship of Jaunpur.

The bazar stands in the village of Mahimapur on the right bank of the Sai, which falls into the Gomati at Rajapur, about 5 km. to the north-east.

The population of Mahimapur is 2,120 and the area 147 ha. It is electrified.

The place possesses a degree college, a junior Basic school, a post-office, a primary health centre, a maternity and child welfare centre, a police-station, a cattle pound and a veterinary hospital.

The main trade of the place is in leather buckets. The Jalalpur bazar contains a number of shops, and markets are held on Sundays and Tuesdays.

A large fair takes place here during Dasahra.

Jalalpur gives its name to a development block. Its headquarters are located at Pardhanpur. The block was opened on February 2, 1958. Its population is 89,547 which is spread over an area of 157.10 sq. km.

Jaunpur (pargana Jaunpur Haveli, tahsil Jaunpur)

Situated in the eastern part of the district, Jaunpur town gives its name of the district and lies in Lat. 25° 45' N. and Long. 82° 41' E., at a distance of 148 km. from Lucknow. Jaunpur is connected by the Northern Railway (broad gauge) with Faizabad, Mughalsarai, Allahabad, Sultanpur, Lucknow, etc., and by the North-Eastern Railway (metre gauge) with Ballia, Chapra, Gorakhpur, etc. The railway stations within the town are Jaunpur junction, Jaunpur city and Jaunpur Kutchery. The town is also served by a number of metalled roads converging from various directions. Lucknow-Ballia, Jaunpur-Mirzapur, Allahabad-Gorakhpur are the main metalled motor roads of which each passes through Jaunpur. Other important roads are Jaunpur-Singrauli, Machhlishahr-Janghai, Mariahu-Machhlishahr, Jalalganj-Kirakat.

Different derivations are ascribed to the name Jaunpur. According to a local tradition its original name was Jamadagnipura after a great

sage Jamadagni, but the modern town was founded in the middle of the fourteenth century by Firuz Tughluq to perpetuate the memory of his cousin Sultan Muhammad whose real name was Jauna. In A.D. 1394 Malik Sarvar, who was the governor of this place, established a dynasty of independent rulers known as Sharqi after his title 'Malik-ush-Sharq'. The dynasty ruled over Jaunpur for about a century. The Sharqi rulers were great patrons of art and literature as a result of which Jaunpur became an important centre of learning in the east and was known as Shiraz of India. They constructed a number of buildings which are fine specimens of architecture and a new style of architecture developed in Jaunpur.

In Akbar's time Jaunpur remained only as a sirkar. Onwards the story of Jaunpur is one of gradual decay.

The chief glory of the town lies in its ancient relics. The great mosques are unrivalled specimens of architecture. They depicted the importance and magnificance of the place.

The Shahi bridge, constructed by Munim Khan, Khan Khanan, in 1568, is an extremely picturesque old bridge over the river Gomati. It has solid stone parapet on either side and light pillared kiosques crowning either extremity of each pier. A noteworthy feature of the bridge is that the roadway is level and does not rise gradually towards the centre, reaching its highest point in the middle. On the side of the roadway is a colossal stone lion standing over an elephant. It bears no inscription but it is obviously the outcome of ancient Hindu workmanship.

To the west of the northern end of the bridge there is a great fort, now represented only by its eastern gateway. The greater part of the structure in the fort is below the present level of the ground except two buildings. One of remarkable interest is a Turkish bath of the reign of Ibrahim Shah. The other is a mosque built by Ibrahim Naib Barbak.

The most beautiful and perfect of all the buildings of Jaunpur style is the Atala Masjid, completed in 1408 by Ibrahim Shah. It consists of an open square court with cloisters on the north, south and east and the sanctuary or prayer chamber on the west. The cloisters are very spacious for they are five aisles deep besides rising up into two stories. Of the lower story two aisles, forming a range of cells with a pillared verandah open on the outside. In the middle of each of these three sides, and interrupting the line of cloisters is a handsome structure forming a gateway, the two on the north and south being the most

prominent as they are surmounted by domes. But the most striking feature is the façade of the sanctuary with three huge propylon screens. Each of these has battering sides. Each pylon, again, contains a large arched recess leading to the entrances of the nave and of the transepts at the sides, the screen in the inner end in each case having in the upper trellised windows in a number of rows for admission of light into the interior. The interior of the prayer chamber is divided into a central nave with pillared transepts on either side, the former a rectangular hall and roofed by a single hemispherical dome. The hall has an arrangement of arches and arcades in three vertical stages, square in the lowest, octagonal in the second, and sixteen-sided in the third. At the extreme end this hall is disposed in two storeys, the upper compartment being surrounded by perforated stone screens reserved for the ladies. Another mosque, Jhangiri Masjid is also built by Ibrahim Shah in 1430. Only the central portion of the facade remains, but the fine screenlike appearance of this arched pylon has given the building its name of Jhangiri, or screen.

The only remaining building of the reign of Mahmud Shah is a mosque built about 1450, by Bibi Raje, the queen of Mahmud Shah, called Lal Darwaza Masjid on account of its vermillion-painted gate. It has certain divergences from the other mosques, the most important being its single propylon. The screened upper compartment for the ladies are situated in the parts of the transepts adjoining the nave, instead of at the far ends. In this alteration one sees the influence of the royal lady who figured prominently in the history of the dynasty. Moreover, the sanctuary, has a single dome over its nave, the roofs of the transepts being differently disposed. Each of the cloisters in two aisles in depth and rises in only one story.

The Jami Masjid built by Husain Shah about 1470 is the largest of all the great structures that grace the city. It differs from others in having a raised platform, and the lofty domed portals in the middle of the cloisters. Its entrances are approached by steep but imposing flights of steps. The courtyard is square and the cloisters are two-storeyed in elevation, but are only two aisles in depth. There is only one propylon in the middle of the sanctuary facade. The interior court is a square and in the middle of each side is a large gateway though that in the east is a ruin. The prayer chamber has five compartments. Adjoining the central hall on either side there is a pillared transept in two storeys, the upper with screens around forming the ladies gallery. At the far end on each side is a vaulted wing. The building is elaborately adorned with carving a screen work, but its most striking feature is its commanding size.

Administered as a municipal board the town has fifty-five muhallas which for municipal purposes are now distributed over six wards. The population of the town (which is electrified) was 80,737 and the area was 2,525 ha. in 1971. The main articles manufactured are *Biri*, rose water and Til and Chameli oil. The place has a town hall, two dharmshalas, a cattle pond and an inspection house each of the public works, irrigation and canal departments. The State Bank of India, the Punjab National Bank, the Central Bank of India, The Bank of Baroda, the Banaras State Bank, the New Bank of India each has a branch in the district, while the Union Bank of India has two branches. It has five hotels and three cinema-houses. The educational establishment comprises of two degree colleges, nine higher secondary schools (including three for girls) and two Arabic madrasas. It has provision for vocational training through industrial training institute, a homoeopathic medical college and a normal school. There are two public libraries. The town possesses five hospitals, a T. B. clinic, a veterinary hospital and an insemination centre.

Katahit (pargana Ghiswa, tahsil Machhlishahr)

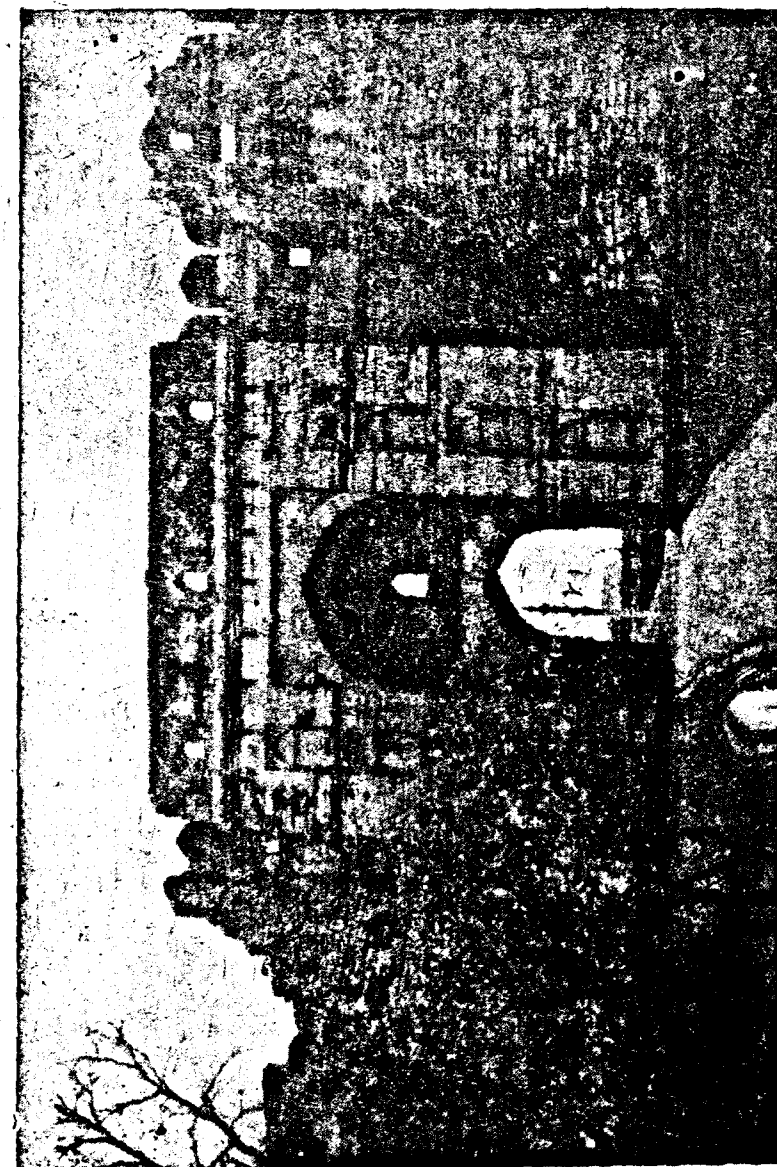
This village also known as Sagar, lies in Lat. $25^{\circ} 43' N.$ and Long $82^{\circ} 26' E.$, at a distance of about five km. north-east from Machhli shahr, and about 1.6 km. east of the road leading to Baraipar and Badlapur. It is 30 km. distant from the district headquarters.

Katahit deserves mention on account of the fort constructed in the 18th century by Fateh Muhammad, better known as Sheikh Mangli, who obtained possession of the entire pargana. The fort, which is surrounded by a deep moat, is now in a dilapidated condition, and only a portion of the main gateway is in existence now.

The village has an area of 752 ha. and a population of 2,570 persons. It possesses a junior Basic school. Katahit falls in the Machhlishahr development block.

Kirakat (pargana and tahsil Kirakat)

The place which gives its name to the south-eastern tahsil of the district is a town situated in Lat. $25^{\circ} 38' N.$ and Long. $82^{\circ} 55' E.$, on the north or left bank of the Gomati, at a distance of about 29 km. south-east from Jaunpur. It is approached both by the metre-gauge railway from Jaunpur to Aumrihar, on which there is a railway station about 0.8 km. to the north-east of the town, with which it is connected by a metalled road; and also by a road from the district headquarters which continues eastwards to Chandwak and Ghazipur. The name Kirakat is supposed to be derived from Kirakat which means "the fort on the cliff"



The Great Fort in Jaunpur city of which what remains now is the eastern gateway



The colossal stone lion standing over an elephant, built on the side of door-way leading to the Shahi Bridge



The Lal Darwaza Masjid, called on account of its vermillion painted gate

or else refers to Kerar, the patron deity of Jaunpur. According to tradition the place was founded by the Chamna Bibi, a princess of the Sharqi house, whose tomb stands to the north-west of tahsil buildings and is an object of veneration. Kirakat was made the headquarters of a tahsil in 1846. It is said that in the Buddhist time there were a large number of Buddhist monasteries on the site now occupied by the present town.

During the freedom struggle of 1857-58, Fane (the collector) and many British fugitives came by the river Gomati to Kirakat and took shelter in the house of Rai Hingan Lal. Fearing the Raghuvanshis of Dobhi, Rai Hingan Lal escorted the fugitives to Pasewa, about 6 km. to the west. There the Indian sepoy's pursued them but the former were kept at bay by breaking down a staircase leading to the roof; and eventually a rescue was effected by volunteers from Varanasi.

The bazar is built on either side of the main road. The tahsil was built in 1845, but was reconstructed in 1894.

The town has been administered as a town area since 1867. The population of the town is 6,123 and the area 0.75 sq. km.

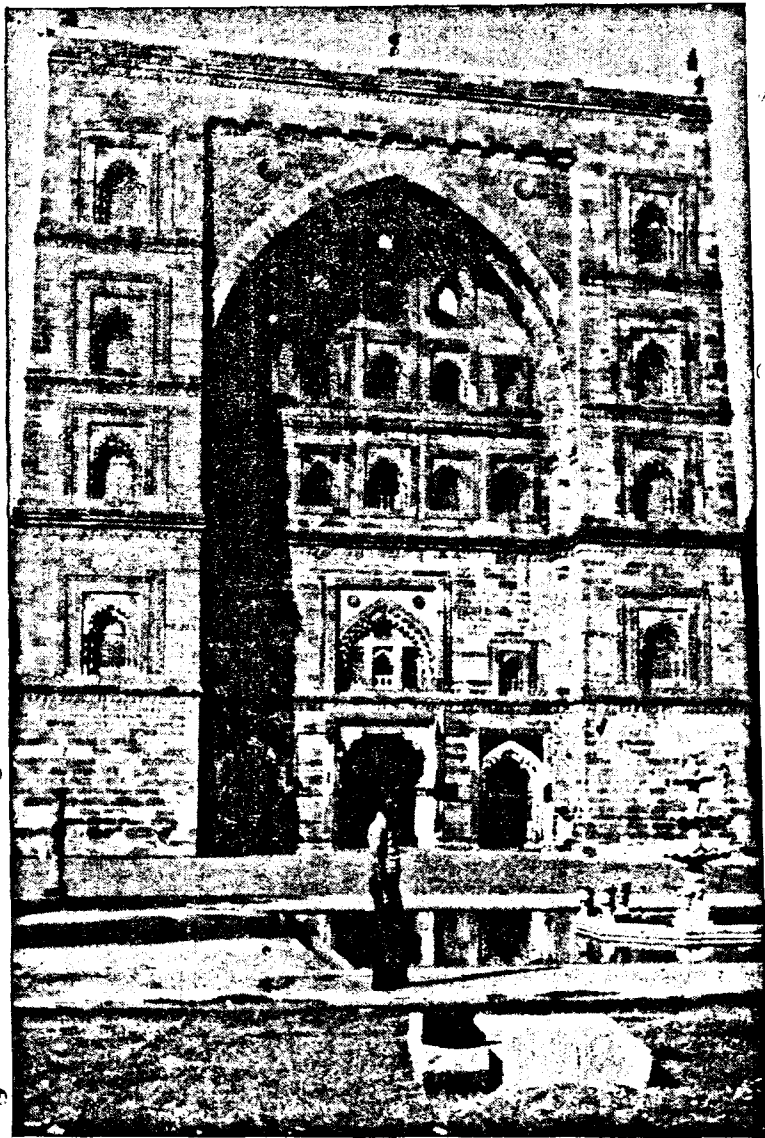
It has a post-office with telegraphic facilities, two inspection houses, a cattle pound, a veterinary hospital, a primary health centre, a maternity and child welfare centre, a higher secondary school and a police-station. The religious edifice comprises several old temples on the Gomati bank, a temple of Kali, a mosque and several Muslim tombs. Market days are Wednesdays and Saturdays.

Kirakat gives its name to a development block. The block was inaugurated on October 2, 1956. Its population is 91,102 and area 155.79 sq. km. It has in it two agriculture seed stores and a co-operative seed store.

Machhlishahr (pargana Ghiswa, tahsil Machhlishahr).

The headquarters town of the tahsil of the same name is situated in Lat. 25° 42' N. and Long. 82° 25' E., on the metalled road running from Allahabad to Jaunpur, at a distance of 32 km. from Jaunpur. Its distance from Allahabad and Lucknow is 69 km. and 229 km. respectively.

The place was formerly known as Ghiswa, and is supposed to have derived its name from Ghisu, a Bhar chieftain who founded the place. The derivation of Machhlishahr, or the city of fish, is not known, but possibly owes its origin to the floods that are so common in the low lands all around. Possibly again it is a corruption, a suggested meaning being "the midway city" that is to say, between Badshahpur and Jaunpur, though this seems rather farfetched. There is, however, a local legend that in



The Jami Masjid or the Bari Masjid—the largest of all the great structures that grace Jaunpur city

the fifteenth century, one of the Sharqi kings was presented by a fakir of the place with a fish for luck, and that on the successful termination of the expedition in which he was engaged he named the town Machhlishahr. The Bhars were ousted by the Rajputs and the latter were in turn ousted by Muslim settlers who settled here in the reign of Firuz Shah Tughluq. It was a flourishing place under the Jaunpur kings, of whom Husain Shah Sharqi built the Jami Masjid. In the eighteenth century Fateh Muhammad better known as Sheikh Mangli of Mahul took possession of the old fort and the town and built the Idgah. He also built the fort at Katahit, five km. to the north, of which a few remains now exist. One of his adopted sons, Qabul Muhammad, a converted Bhumihaar captured at Gangapur (in Varanasi), obtained or assumed the title of raia, and exercised considerable power till his overthrow by Balwant Singh. Qabul Muhammad built the Karbala in the west of the town. His son, Ali Baksh, was allowed by Balwant Singh to hold Machhlishahr and other villages, but subsequently the property was sold to certain bankers of Varanasi. There are several old mosques in the town. The old fort, which was the residence of the *fauidars* (military officers) and was afterwards used as a tahsil headquarters was dismantled after the freedom struggle of 1857-58, so that only a mound now remains. The town is surrounded by a chain of tanks. The tahsil buildings are located on the Jaunpur road.

Machhlishahr has been administered as a town area since 1867. It has a population of 9,181 persons and an area of 4.5 sq. km.

The town possesses a dispensary for females, a primary health centre, a maternity and child welfare centre, a cattle pound, a veterinary hospital, an artificial insemination centre, a post-office, one higher secondary school, one junior high school, two primary schools, a police-station, an inspection house and a public library.

Machhlishahr gives its name to a development block which was opened on July 1, 1957. The block which is in post-stage II since July 1, 1968, has 10 *nyaya* panchayats, one panchayat *ghar*, two agriculture seed stores, and one co-operative seed store. The block has a population of 1,08,638 persons which is spread over an area of 221 sq. km.

Mariahu (pargana and tahsil Mariahu)

The headquarters town of a tahsil to which it gives its name is located in Lat. 25° 36' N. and Long. 82° 36' E., on Jaunpur-Mirzapur metalled road, 18 km. distant from the district headquarters and 251 km. from Lucknow. At the southern extremity Mariahu town is crossed by the road running from Varanasi to Pratapgarh, and also by the railway from Allahabad to Jaunpur, on which lies the railway station Mariahu

which was opened in June, 1906. Mariahu is also connected by metalled roads to Jalalpur on the east and to Paltupur on the west.

The place is said to have derived its present name from Mandav Deo, the presiding deity of the Nandwaks (a Rajput sept) who in the medieval period had largely concentrated in the region. Other tradition ascribes the name Mariahu to have derived its name from *mandvi ahu* meaning 'the deer's abode', and from *mandap-sthan* denoting 'the hermitage in the forest'. According to Muslims one Mulla Muhammad Arab Faruqi, a fakir, who followed in the wake of Timur's (central Asian invader) invasion in 1398-99 struck by the beauty of the place, settled down here in 1399. His descendants ousted the Nandwaks, and one of them, Khair-ud-din, obtained the village of Mariahu from emperor Akbar in return for the services rendered by him as *qazi* of the pargana Mariahu. Khair-ud-din built the Jami Masjid in the town. He also constructed a mud fort, of which the site is known as Qazi Kot. Local tradition has it that Khair-ud-din in a fight with the Nandwaks, took captive a boy, whom he brought up and who afterwards revenged the defeat of his kinsmen by murdering his patron (Khair-ud-din) at Pali, a few kilometres off, where his *rauza* and *ibadatgah* (place of worship) are situated.

In 1874, when a great famine occurred in Bengal its effect was felt in Mariahu also. Though the government did not provide any remission in the land revenue and carried out no relief work, the local people raised sums by private subscriptions and distributed among the needy.

When the town is approached from the north the first noticeable object is a large tank on the eastern side of the road. It was built about 175 years ago by Brahmana zamindars of the place. Markets are held daily in the town and trade is carried on in cereals and pulses, vegetables, brass and copper utensils. The only manufacture of the place is that of *garha* (cloth) in which the Julahas are engaged. In former days this industry had flourished here, but it suffered in the wake of general decline caused by the competition of mill-made cloth, and many of the weavers migrated elsewhere. A big fair takes place in the town during Dasahra.

Mariahu has been administered as a town area since 1867. The total population of the town according to the census of 1971 is 7,686 which is spread over an area of 4.4 sq. km.

Nothing is known about the early history of the place. Tradition two junior high schools, four primary schools, two banks and a post-office and four tanks (including the one mentioned above), two inspection houses, four dharamsalas, temple of Chutka Devi, the Mata Devi temple, the temple dedicated to Hanuman, Chaura Devi temple, the temple of

Siva, a *gurdwara* and a police-station. For the medical facilities there is a civil hospital and a family welfare centre. For the treatment of animal there is a veterinary hospital and there is also an artificial insemination centre.

Mariahu also gives its name to a development block, the headquarters of which situate at Shitalganj. The block which is in post-stage II was inaugurated on July 1, 1957 and covers an area of 298.24 sq. km. with a population of 97,944 souls. The place has a panchayat ghar, two agriculture seed stores and a co-operative seed store.

Mungra Badshahpur (pargana Mungra, tahsil Machhlishahr)

Mungra Badshahpur also known as Badshahpur, is a town of considerable importance lying in Lat. 25° 39' N. and Long. 82° 12' E., on the north side of the metalled road from Jaunpur to Allahabad, at a distance of about 52 km. from the former and about 23 km. west from the tahsil headquarters. The road is here joined by that connecting Khutahan, Badlapur and Sujanganj, while through the town passes the road from Pratapgarh to Bamhniaon. About 0.8 km. to the south-west the metalled road is crossed by the railway line, on which there is a railway station known as Badshahpur.

Nothing is known about the early history of the place. Tradition relates that the town was founded by Ibrahim Shah Sharqi of Jaunpur; but the name Badshahpur would suggest a Mughal origin. When the Varanasi province came into the possession of the East India Company there was a custom post here, and the place is still a thriving and important trade centre. The trade is chiefly in sugar, cloth and grain.

The town was brought under the operations of Act XX of 1856 and continued to be a town area till April 1, 1907, when it was converted into a notified area under Act I of 1900. It is now administered as a municipality.

The town covers an area of 2.15 sq. km. having a population of 9,377.

It possesses a post-office, four dharamsalas, an inspection house, 13 mosques, 31 temples including a picturesque stone temple, a police-station, a bank, a public library, a cattle pound, a veterinary hospital, a dispensary, a primary health centre, a maternity and child welfare centre, two higher secondary schools and two primary schools.

The place also gives its name to Mungra Badshahpur development block. The block which is in post-stage II started functioning on October 2, 1953. The population of the block is 78,386 which is spread over an area of 268.18 sq. km.

Newarhia (pargana and tahsil Mariahu)

Newarhia or Newaria Bazar is an important market lying in Lat. 25° 31' N. and Long. 82° 50' E., at distance of 5 km. east from Gopalpur and about 12 km. south-east from Mariahu.

The village in the past was administered by the Nandwak Rajputs and their old fort lying on the north of the bazar was the residence of their leader, Sangram Singh who revolted against British during the freedom struggle of 1857-58.

The place possesses a fine masonry tank, a mosque and six temples, one of which attracts a good gathering on the occasion of Dasahra.

Markets are daily held and trade is carried on in grain, cloth, metal utensils and pottery.

The place contains an area of 85 ha. and a population of 421. It has a post-office, a police-station, an intermediate college, a dispensary and a family welfare subcentre.

It falls in the Ramnagar development block.

Shahganj (pargana Ungli, tahsil Shahganj)

The headquarters town of the tahsil is situated in Lat. 26° 3' N. and Long. 82° 42' E., at a distance of 35 km. north of Jaunpur. It owes its origin to Shuja-ud-daula who built a market place here, a *baradari* and a *dargah* in honour of Shah Hazrat Ali, from which are derived the name of the town itself and of its three *muhallas*, Shahganj, Aliganj and Husainganj. It is situated on the metalled road from Jaunpur to Faizabad. A branch metalled road leads north-eastwards to Azamgarh, and a second metalled road leads to Kadipur in Sultanpur district. It is connected by rail from Faizabad and Varanasi by the Northern Railway. It is also joined by the metre gauge branch line of North Eastern Railway with Azamgarh and Mau.

The place is administered as a notified area. It had a population of 11,458 and an area of 137 ha. in 1971. It has a higher secondary school and two senior Basic schools, a police-station, a post-office, three cattle pounds, a dak bungalow, and a dharamsala known as Kanpur dharamsala, two cinema houses and a public library. There are five seed stores (three of agriculture department and two of co-operative department) and a godown and a sugar mill known as Ratna Sugar Mills. There is an allopathic dispensary and a female hospital, a primary health centre, a family welfare centre and a maternity and child welfare centre, a veterinary hospital and an artificial insemination centre. The town is electrified.

The markets are held on every Tuesday and Saturday. The important market place for food-grains, vegetables is Collectorganj. There exist a

temple of Hanumangarhi and a mosque known as Bari Masjid. A big fair is held on the occasion of Dasahra in the month of October which attracts a gathering of about 40,000 persons. A cattle fair known as Bardhaia is also held on each Saturday.

Sikrara (pargana Qariat Dost, tahsil Jaunpur)

Sikrara lies in Lat. $25^{\circ} 43' N.$ and Long $82^{\circ} 32' E.$ on the metalled road running from Jaunpur to Allahabad, 15 km. west of the former. There is a regular bus service.

The village has a population of 1,271 and its lands cover an area of 239 ha. in 1971. It has an Ayurvedic dispensary, a family welfare subcentre, a veterinary hospital and an artificial insemination centre and an inspection house managed by the canal department. The place is electrified and markets are held daily.

Forming the headquarters of a development block of the same name the block includes in it 106 Gaon Sabhas and 10 *nyaya* panchayats.

Zafarabad (pargana Zafarabad, tahsil Jaunpur)

The headquarters of a pargana of the same name, this village lies in Lat. $25^{\circ} 41' N.$ and Long. $82^{\circ} 41' E.$ on the right bank of the river Gomati about 10 km. from the district headquarters. It is connected with Jaunpur and Varanasi by metalled road. Zafarabad is a railway junction and the Northern Railway connects the place with Varanasi, Lucknow, Allahabad, Jaunpur and Pratapgarh. The buses ply from and through this place to the various directions.

Mahmud of Ghazni is believed to have captured the place, storming the old fort of Ratagarh, the remains of which are pointed out to the north of the market.

The present name of the town, Zafarabad, however, owes to Zafar, the son of Ghiyas-ud-din Tughluq as the place is said to have been conquered by him. Firuz Tughluq gave to Zafarabad the name of Shahr-i-Anwar or the 'city of light' but the appellation did not become popular. Some old inhabitants speak of it as Piranshahr also, owing to the number of tombs of saints in the town and its vicinity; while others called it Kaghaz-ka-shahr (city of paper) because of having sometimes the once-famed paper industry.

The place is of great interest by reason of its historical associations and its archaeological remains some of them in the shape of mounds.

The place is administered as a town area. The rural area of the place is 1,399 ha. and has a population of 3,932. The place is electrified and possesses a junior Basic school, a senior Basic school, a family welfare subcentre and a cold storage.

CONVERSION FACTORS

Money

1 pie=0.52 paise

1 pice=1.56 paise

Linear Measure

1 inch=2.54 centimetres

1 foot=30.48 centimetres

1 yard=91.44 centimetres

1 mile=1.61 kilometres

Square Measure

1 square foot=0.093 square metre

1 square yard=0.836 square metre

1 square mile=2.59 square kilometres=259 hectares

1 acre=0.405 hectare

Cubic Measure

1 cubic foot=0.028 cubic metre

Measure of Capacity

1 gallon (imperial)=4.55 litres

1 seer=0.933 litre

Measure of Weight

1 tola=11.66 grams

1 chhatak=58.32 grams

1 seer*=(80 tolas)=933.10 grams

1 maund*=37.32 kilograms

1 ounce (Avoirdupois)=28.35 grams

1 pound (Avoirdupois)=453.59 grams

1 hundred weight=50.80 kilograms

1 ton=1016.05 kilograms=1.016 metric tonnes

Thermometer Scales

1° Fahrenheit=9/5° Centigrade+32

*As defined in Indian Standards Weight Act, 1939

GLOSSARY OF INDIAN WORDS

<i>Aangan</i>	.. Courtyard
<i>Achkan</i>	.. Long-tight coat
<i>Amil</i>	.. A revenue official who collected revenue under the nawabs of Avadh
<i>Arhar</i>	.. Pigeon pea
<i>Bajra</i>	.. Pearl millet
<i>Barat</i>	.. Marriage party
<i>Barseem</i>	.. Clover
<i>Bhishak</i>	.. Practitioner of Ayurvedic system of medicine
<i>Dai</i>	.. Midwife other than diploma holder
<i>Desi</i>	.. Indigenous
<i>Dupatta</i>	.. Long scarf for ladies
<i>Faujdar</i>	.. A subordinate military officer under the Mughals
<i>Gamchha</i>	.. Indigenous towel
<i>Gaon</i>	.. Village
<i>Ghani</i>	.. Indigenous oil extracting machine
<i>Ghar</i>	.. House
<i>Gur</i>	.. Jagger y
<i>Gurudwara</i>	.. A place of worship of Sikhs
<i>Gurukula</i>	.. Residential educational institution at guru's dwelling place
<i>Hajj</i>	.. Pilgrimage of Muslims
<i>Kankar</i>	.. Irregular concretion of impure calcareous matter
<i>Kanungo</i>	.. A revenue official
<i>Kartal</i>	.. A musical instrument
<i>Katha</i>	.. Religious recitation of mythological stories
<i>Khandsari</i>	.. Indigenous sugar
<i>Khudkasht</i>	.. Self-cultivated land of an intermediary under the U. P. Tenancy Act
<i>Kirtan</i>	.. Devotional songs sung with the accompaniment of some musical instrument
<i>Kotwal</i>	.. A police officer in charge of an urban area
<i>Lambardar</i>	.. Person appointed to represent co-shares in their dealings with government and tenants in respect of collection of revenue
<i>Madari</i>	.. Juggler
<i>Mahal</i>	.. Unit of land under separate engagement for payment of revenue
<i>Maida</i>	.. Fine wheat flour
<i>Majira</i>	.. A musical instrument
<i>Maktab</i>	.. School (for Urdu, Arabic etc.)

GLOSSARY OF INDIAN WORDS

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<i>Malguzar</i>	.. A sort of intermediary between the government and the tenant during British period for the realisation of land revenue
<i>Mandi</i>	.. A wholesale market place where producers or traders collect to sell their goods
<i>Moong</i>	.. Green gram
<i>Muftiz</i>	.. A judge under the Muslims
<i>Munsif</i>	.. Puisne judge at the lower rung in the British and modern judiciary in India
<i>Naib</i>	.. Deputy, assistant
<i>Namaz</i>	.. Prayer
<i>Nazim</i>	.. Head of district with revenue, executive and judicial powers in pre-British days
<i>Nazul</i>	.. The land belonging to government situated within municipal area
<i>Nyaya</i>	.. Justice
<i>Panch</i>	.. Member of village panchayat
<i>Parishad</i>	.. Board
<i>Pathshala</i>	.. School
<i>Patwari</i>	.. A petty revenue official
<i>Pradhan</i>	.. President
<i>Pramukh</i>	.. Chairman
<i>Pur</i>	.. Indigenous device of drawing water from well in leather container
<i>Qawwali</i>	Persian or Urdu verses rendered to a traditionally set tune
<i>Sabha</i>	.. Assembly
<i>Samiti</i>	.. Committee
<i>Sherwani</i>	.. Long tight coat worn by men
<i>Sirkar</i>	.. Sub division of a subah, district in pre-British days
<i>Suji</i>	.. Granular wheat product
<i>Taluqa</i>	.. An administrative unit
<i>Tanka</i>	.. A coin of mediaeval India
<i>Tappa</i>	.. Sub division of a district
<i>Taqavi</i>	.. Loan (with or without interest) given by the government to the cultivator
<i>Thana</i>	.. Police-station
<i>Thanedar</i>	.. Incharge of a police-station
<i>Til</i>	.. A kind of oil-seed
<i>Ugahi</i>	.. Debt realisation
<i>Urd</i>	.. Black gram
<i>Usar</i>	.. Infertile land
<i>Vaid</i>	.. Practitioner of Ayurvedic system of medicine
<i>Zila</i>	.. District

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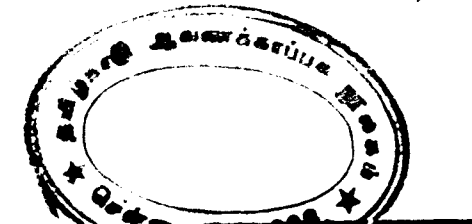
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