

# Introduction to Bihar



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## P R E F A C E

For the preparation of this volume I am under a deep debt of obligation to my colleagues, Professors Khan Saheb S. H. Ashkari, J. N. Sarkar, B. P. Sinha, H. R. Ghosal and B. P. Mazumdar ; and to an *ex-Research Student* of mine, Mr. P. Banerjee. My sincere thanks are due to my friend Prof. S. K. Ghosh who has seen the book through the Press with great care, and also to Mr. S. N. Chatterjee, for his kind assistance in drawing the maps.

PATNA  
*December, 1946*

K. K. DATTA

## CONTENTS

	Page
Chapter I. Ancient Bihar (a) . . . . .	1
„ II. Early Medieval Bihar (b) . . . . .	12
„ III. Bihar During the Turko-Afghan Period (c) . . . . .	17
„ IV. Bihar During the Mughal Rule (d) . . . . .	20
„ V. Modern Bihar (e) . . . . .	34
„ Interesting Historical Sites (f) . . . . .	53

### Illustrations :—

Didarganj Image . . . . .	Front Piece
Rajgir . . . . .	64
Map of Bihar . . . . .	
Map of Patna and its environs . . . . .	

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- (a) Materials Collected by Prof. B. P. Sinha  
(b), (c) and (d) Materials Collected by Prof. J. N. Sarkar  
(e) Materials Collected by Prof. H. R. Ghosal  
(f) Material Collected jointly

# AN INTRODUCTION TO BIHAR

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## CHAPTER I

### ANCIENT BIHAR

An important centre of civilisation since the days of remote antiquity, Bihar has played a prominent role in the history of India age after age. From this land great kings like Janaka and Asoka, who are without parallels for their noble ideals and humanitarian achievements, leaders of liberal thought and religion like Gautama Buddha and Mahavira, and eminent publicists as well as statesmen like Yajnavalkya and Chanakya, made unique contributions to the manifold branches of human culture and activities. Here again flourished some cosmopolitan seats of learning, most notably the Nalanda University of international fame and importance, which not only attracted to its seminaries scholars from foreign lands but also sent out to the far-off regions its alumni, proficient in the varied branches of human lore, as prophets of the sublime messages of Indian culture and thought. Some powerful kingdoms, such as Mithila, Magadha, Anga, and the most typical ancient republic with its capital at Vaisali, also grew up in this area.

#### **Mithila**

Mithila, the capital of Videha, is not referred to in the Vedic texts but is mentioned in the Jatakas and the Epics. It has been identified with the small town of Janakapur just within the Nepal border. The kingdom of Mithila or Tirhut was bounded on the east by the Kausiki, on the west by the Gandaka, on the south by the Ganges, and on the north by the Himalayas. The modern districts of Darbhanga and

Muzaffarpur with parts of Saran and Champaran comprise ancient Tirhut," and the name is still applied to a division of the province.

As the entire dynasty of Maithila monarchs contained a large number of kings bearing the name Janaka, it is difficult to identify any of those with the great Janaka of the Vedic texts, the contemporary of Aruni and Yajnavalka. It is probable that he was Sisadhvaja, father of Sita, the heroine of the Ramayana. Patronage of the royal court of Mithila contributed to make it one of the most important centres of learning in ancient days. Various factors brought about the fall of the Videhan monarchs but Mithila has not till now lost the tradition of its brilliant culture of the past.

### Vaisali

According to the Puranas and the Ramayana, south-west of the kingdom of Mithila, was the kingdom of Vaisali. The state of Visala was at first ruled by kings. The founder of the Vaisalika dynasty is said to have been Visala, a son of Ikshvaku according to Ramayana, a descendant of Nabhaga, the brother of Ikshvaku, according to the Puranas. Visala is said to have given the name to the city. Ramayanic and Puranic accounts mention some successors of Visala, but it is difficult to say how much of the Ramayanic and Puranic accounts can be taken as historical. This kingdom was overthrown some time before the 6th century B.C. as no mention of any monarchical rulers of Mithila and Vaisali is made in Buddhist records depicting Buddha's time. "It may, therefore, be taken as a historical fact that the Vrijjan oligarchical republic replaced the old monarchical rule of Videha and Vaisali at an early period and the seat of the Central Government shifted from Janakapur in Nepal Tarai to Vaisali (Basarh) in the district of Muzaffarpur, which came into prominence in the 6th century B.C."

In the 6th century B. C. out of a large number of states

into which Northern India was divided, the Vajji or Vriji confederacy with its capital at Vaisali was very prominent. According to Professor Rhys Davids and Cunningham, the Vajji included eight confederate clans of whom the Videhans, the Lichchhavis, the Jnatrikas and the Vajjis proper were the most important. The Videhans had their capital at Mithila (Janakapur), the Jnatrikas to which belonged Siddhartha and his son Mahavira the Jina, had their capital at Kundagrama (near Vaisali), and the Lichchhavis at Vaisali identified with Basarh (to the east of the Gandak in the Hajipur subdivision of the Muzaffarpur district). The Vajji was the name given to the entire confederacy, though the Vajjis might have been a constituent unit, and were associated with Vaisali.

The origin of the Lichchhavis is a subject of controversy among scholars. Some scholars regard them as foreigners coming from Tibet or Persia, while some relying on Indian traditions hold that they were a Kshatriya class. The Lichchhavis were a great power in the 6th century B. C. when war for supremacy was going on among the four monarchical kingdoms of Magadha, Kosala, Avanti and Vatsa. A struggle between the rising monarchical state of Magadha and the powerful republican confederate state of Vaisali, lying at the opposite banks of the Ganges, was inevitable. Tradition asserts that in the time of Bimbisara, king of Magadha, the Vaisalians invaded their neighbours across the Ganges. But in the time of Ajatasatru the tables were turned and a bitter struggle ensued between the two, which resulted in the utter defeat of the Vaisalians and the absorption of their territory into the Magadhan kingdom. The Mallas of Kusinagara (Kasia in Gorakhpur) and Pava (probably Padraona on the Gandak river) and the ruler of Kosala, jealous of the rising imperialism of Magadha, entered into a league against Ajatasatru. To overcome his enemies Ajatasatru not only succeeded in creating dissensions in the ranks of his enemies but also fortified the village of Pataligrama which stood near the confluence of the Ganges and the Sona.

### Anga

The monarchical state of Anga, situated east of Magadha, was separated from it by the river Champa. Its capital Champa has been identified with Champanagar near Bhagalpur. Down to the time of Gautama Buddha's death, it was considered to be one of the six great cities of India. It was noted for its wealth and commerce, and merchants sailed from Champa down the Ganges to Suvarna-bhumi and Champa (modern Cochin China). Magadha and Anga struggled hard for supremacy. Anga at first triumphed and annexed Magadha, and a Jataka describes Rajagriha as the city of Anga. Brahmadata, king of Anga, defeated the contemporary Magadhan king. Bimbisara finally annexed Anga to Magadha by killing Brahmadata. He remained as viceroy at Champa till his father's death.

### Magadha

With its two ancient capitals of Girivraja and Pataliputra Magadha has a unique history. Some terracotta figures discovered accidentally in the compound of the Patna College, indicate the existence of a non-Hindu pre-Aryan civilisation in Magadha. Further archaeological excavation might disclose a link between the Indus Valley civilisation with one which flourished in the Gangetic Valley in the pre-historic days. The history of the Indus Valley civilisation is being more and more accepted by scholars as a pre-Aryan civilisation. It is interesting to note that Magadha for a long time remained outside the pale of Aryandom, condemned and banned by orthodox Brahmins. This great land was regarded with aversion by the Vedic Aryans, and down to the time of Manu Magadha is not included in the list of the Brahmanistic lands. The name 'Magadha' does not occur in the Rig Veda. The word Kikata occurs in it once, and in later works it has been used as a synonym of Magadha. The Kikatas were a non-Aryan people living in the country now known as Magadha.

Magadha and Vratya are closely associated in Atharvaveda, and it is reasonable to suggest that Magadha was a centre of Vratya civilisation. Any way, it is obvious that Magadha was a centre of non-Aryan resistance, and it remained outside the pale of Aryandom for a long time. Even so late as sometime before the 6th century B. C. Baudhayana mentions Magadha as a country the inhabitants of which were outside the pale of Aryan civilisation, while the full Aryanhood of the people of Tirhut across the Ganges is readily admitted. Magadha came under the influence of the Aryans much later than the other portions of Northern India.

The history of Magadha came to acquire special importance from the 6th century B. C. It was an important centre of activities of Mahavira and Buddha. Mahavira spent a large part of his life here and breathed his last at Pava (Pawapuri) near the modern town of Bihar Sharif in the Patna District. Gautama Buddha in search of knowledge sat at the feet of great scholars of Rajagriha and finally obtained supreme knowledge at Bodh Gaya, a city of Magadha. Two of the Buddhist Councils were held in Magadha, at Rajagriha and Pataliputra, and the Jains also held a great council at Patalipura. Jainism and Buddhism both secured royal patronage in Magadha. Famous seats of learning flourished the limits of Magadha at Nalanda and Oddantapuri. At present, Magadha had an unparalleled history, culture and civilization in its palmy days.

The earliest ruling dynasty of Magadha, according to the Mahabharata and the Puranas, was that founded by Ushinara, the son of Vasu Chaidya, Uparichara, and the daughter of Jarasandha. According to the Ramayana, Vasu Chaidya had the city of Girivraja or Vasumati (Rajagriha), remains whose fortifications are still found in modern Rajgir. In the 6th century B. C. the Barhadratha dynasty was overthrown and a new dynasty came into power. According to the Puranas this dynasty was founded by Sisunaga and his descendants belonged to it. But the Puranas contradict them when they say that the Sisunagas would destroy the

Pradyotas. We know from the evidence of the Pali Texts that Chanda Pradyota was a contemporary of Bimbisara. There are some other indirect evidences also in favour of this view. So most of the scholars have now accepted the statement found in Buddhacharita by Asvaghosa that Bimbisara was a scion of Haryanka dynasty and preceded Sisunagá. Bimbisara annexed Anga by defeating Brahmadata and "launched Magadha into that career of conquest and aggrandisement which only ended when Asoka sheathed his sword after the conquest of Kalinga."

Bimbisara was an able king. He maintained friendly relations with his northern and western neighbours and contracted matrimonial alliances with the reigning houses of Madra, Kosala and Vaisali. He sent Jivaka to Chanda Pradyota of Avanti when the latter was suffering from jaundice and received an embassy from King Pukkusati of Gandhara.

Bimbisara is said to have been killed by his son Ajatasatru, who seized the throne. Ajatasatru proved to be a strong imperialist. He defeated the Kosala King, Prasenajit, in a war and gained the hands of a Kosalan princess with Kasi village. He also defeated and annexed the Vrijji republic of Vaisali. The annexation of Kasi and Vaisali brought the Magadhan state face to face with the equally ambitious of Avanti. This had a great influence on the subsequent policy of Magadha. It was during the reign of Ajata that Buddha and Mahavira are said to have attained Nir and a Buddhist council was held at Rajagriha.

There is controversy regarding the immediate successor Ajatasatru. The Puranas mention Darsaka as his immediate successor. But Buddhist and Jain writers assert that Udayi the son of Ajatasatru and also his successor. Udayi probably out of fear of Avanti's aggression, transferred capital to Pataliputra on the confluence of the Ganga the Sone, where Ajatasatru had constructed a fort as a base of operations against the Lichchavis.

After Udayi, Magadha's history is rather

According to Buddhist sources Udayi's successors were Aniruddha, Munda and Nagadasaka, all incapable and parricides. The citizens became indignant, banished the last ruler and an *amatya*, Sisunaga by name, was raised to the throne.

Sisunaga was succeeded by Kalasoka or Kakavarna in whose time the second Buddhist Council was held at Vaisali. He retransferred the capital permanently from Girivraja to Pataliputra. The king met a tragic end with a dagger thrust into his throat in the vicinity of a city which may have been Pataliputra, Vaisali, or some other important city in the kingdom.

Kalasoka was succeeded by Bhadrasena who built many stupas and reigned for 17 years. Nine other kings followed, and the last of them was overthrown at Pataliputra by Mahapadma Nanda, who founded the Nanda Dynasty. He was a great conqueror, who uprooted the Kshatriyas and extended the limits of his dominions far and wide. His conquest of Kalinga is probably referred to in the Hathigumpha inscription of Kharavela where Nandaraja can be more probably identified with Mahapadma Nanda Ugrasena, the founder of the Nanda Dynasty. Several Mysore inscriptions state that Kuntala, a province covering the southern part of the Bombay Presidency and the north of Mysore, was ruled by the Nandas. The extent of Nanda rule over a considerable part of the Deccan is suggested by the existence on the Godavari of a place called Nau Nanda Dehra (Nander). Mahapadma Nanda can be regarded as the first historical paramount ruler of India.

Mahapadma Nanda was succeeded by his eight sons who were kings in succession. The last king, Dhanananda, was ruling at the time of Alexander's invasion, and it was the rumour about the might and wealth of this Indian ruler that made the Macedonian invader retreat from India.

The Nanda Dynasty was overthrown by Chandragupta Maurya, a scion of the Maurya (Moriya) clan at Pippalivana with the help of Chanakya. Chandragupta

Maurya, the founder of the Maurya Dynasty, liberated the north western part of the country from foreign (Macedonian) yoke. The attempt of Seleukos to recover the lost territory was foiled by him in 305 B. C. and the Greek ruler had to cede the provinces to the east of the Hindukush to the Mauryan empire whose boundary in the north-west thus reached its scientific frontier. Chandragupta was a great conqueror and he brought the whole of northern India and large parts of the peninsular India under his sceptre. Relying on the account of a Tamil writer Mamulanar, Dr. Krishnaswami Aiyangar holds that Chandragupta carried his victorious arms up to Podiyil Hill in the Tinnevely District. Chandragupta's rule in North Mysore is referred to in certain Mysore inscriptions, and Surashtra in western India was definitely a part of his dominion.

Chandragupta also built up an efficient system of administration with the assistance of Kautilya, the author of Arthashastra. We get details about its organisation and working in the pages of the Arthashastra and in the account of Megasthenes, the Greek envoy to the court of Chandragupta. The state was collectivist, socialistic, corporative and benevolent at the same time.

Chandragupta reigned for about 24 years. His last days were not happy. According to Jaina tradition, he became a Jaina and when a great famine occurred he abdicated his throne in favour of his son, and retired to Mysore where he died. The extent of the Mauryan empire seems to have remained undiminished during the reign of Bindusara who ascended the throne about 302 B. C. We do not know definitely whether he made new conquests. He is credited with the suppression of a rebellion in Taxila.

Bindusara died about 273 B. C. and was succeeded by Asoka whose reign forms one of the most glorious epochs in the history of humanity. Asoka was coronated in 269 B. C. and during the first 13 years of his reign continued the traditional Maurya policy of expansion within India and of friendly relations with the foreign powers. When he had

been anointed eight years he completed the conquest of Kalinga after a terrible struggle. The conquered territory was constituted into a viceroyalty under a prince of the royal family stationed at Tosali.

The Kalinga war proved to be a 'turning point in the career of Asoka'. It introduced a momentous change in the Maurya policy by substituting Dharmavijaya for Digvijaya. It is a unique example in the history of the world that a conqueror after a resounding victory decided to eschew further conquests at a time when the arms of Magadha could very easily embrace the extreme peninsular India and tribal areas on the frontiers. Henceforth royal activities were directed to developing cordial and social relations and religious toleration among various groups. The entire administrative machinery of the Maurya state began to be used in propagating true spirit of Dharma, religious toleration and welfare of the people not only in the Mauryan empire but also outside its boundaries even to the distant Hellenistic kingdoms of Syria, Albania, Cyrene, Egypt, and Macedonia. Ceylon and Burma also received the cultural and religious missionaries of Asoka. The emperor established philanthropic institutions in those foreign countries. Traditions assert that Mahendra, son of Asoka, went to Ceylon. From his seat at Pataliputra the greatest of the kings, Asoka, sent out the first royal missionary of international peace and co-operation to different parts of the world, an act which the present world is still dreaming of.

After Asoka, the Mauryan Empire began to decline. Its real causes were the weakness of the successors of Asoka and the oppressive rule of the provincial governors. Asoka's responsibility for the fall of the empire is at best indirect inasmuch as his peace policy after the Kalinga war led to the ultimate weakening of the powerful military organisation which failed to repel the Greek invaders.

The history of the Mauryan dynasty after the death of Asoka is uneventful. Among a number of kings, the name of Dasaratha deserves mention as a historical figure. The last

ruler of the Dynasty, Brihadratha, was assassinated by his general Pushyamitra who founded the Sunga dynasty in about 187-186 B. C.

With the downfall of the Mauryas the political unity of India disappeared. The Sungas appear to have failed to arrest the centrifugal forces which had full play till the advent of Samudra Gupta on the scene. Doctors Smith, Jayaswal and Prof. Dubreuil hold that Kharavela of Kalidga was a contemporary of Pushyamitra Sunga. In the Hathigumpha inscription Kharavela is credited with large conquests and numerous victories in southern and northern India. He invaded Magadha twice and defeated its king in the battle of Gorathagiri (Barabar Hills), harassed Rajagriha and approached Pataliputra. The king of Magadha is read as Brihaspatimitra (Bahasatimita) who is identified with Pushyamitra Sunga. Doctors Majumdar and Roychowdhury doubt this identification and hold that Kharavela could not be contemporary of Pushyamitra who ruled from about 187 to 151 B. C. Pushyamitra came out victorious in a war with his adversary, the ruler of Vidarbha or Berar.

According to Patanjali and Kalidasa a Greek invasion of the Northern India occurred in the time of Pushyamitra. The invader occupied Saketa (Ayodhya), but the Yavana prince was defeated by Vasumitra, grandson of Pushyamitra, on the southern or right bank of the Sindhu (the Indus).

Pushyamitra performed two horse sacrifices. These have been regarded as marking the beginning of the Brahmanical revival which reached its culmination in the Gupta age. Pushyamitra was succeeded by his son Agnimitra in about 151 B.C. Many coins bearing the name of Agnimitra have been found. After him the history of the Sunga dynasty is obscure.

In 75 B. C. the imperial family of the Sungas was overthrown by Vasudeva, who founded the Kanva dynasty which continued to rule Magadha and neighbouring regions for about 45 years. The last Kanva ruler was overthrown by the Satavahanas.

The Sunga period adds a bright chapter to the history of Indian art, religion and literature. Vidisa, Gonarda and Bharhut were the centres of these activities. Bhagavata religion was widely popular. Patanjali was the greatest literary genius of the period and the famous railing at Bharhut was constructed during this period.

The history of Magadha is much uncertain till it rose into prominence once again with the rise of the Guptas. The rise of the Gupta dynasty to imperial position began with Maharajadhiraja Chandragupta I, son of Ghatotkacha. His marriage with Kumaradevi, the Lichchhavi princess, must have played an important part in the growth of the Gupta dominions. It is certainly obvious on the evidence of the coins bearing on the obverse the figures and names of Chandragupta and Kumaradevi and on the reverse a goddess seated on a lion along with the legend Lichchhavayah (Lichchhavis), that the matrimonial alliance with Lichchhavis contributed largely to the rising fortunes of the Gupta dynasty. The territorial extent of Chandragupta's dominions is not correctly known. It is very ambitious to identify him with the Chandra of Mehrauli Iron Pillar Inscription and thus to attribute to him extensive conquests of the north western frontier and of the whole of the country. What is definite is that his dominions included a greater part of Bihar and a portion of U. P. The Gupta Era beginning from 320 A. D. is generally said to mark the accession of Chandra Gupta I.

Chandra Gupta I was succeeded by his son Samudra Gupta. On coming to the throne he set himself to the task of military conquests. He fought against nine named and many other kings of northern India and annexed their territories to his dominions. Then he penetrated into the Deccan and defeated 12 south Indian rulers, including Mahendra of Kosala and Vishnugopa of Kanchi. His military sway extended over the Central Provinces also, as is evident from the Eran inscription. His suzerainty was acknowledged by the frontier and insular kings who offered him homage and tribute or presents.

## CHAPTER II

### EARLY MEDIEVAL, BEHAR

#### 1. Sixth Century A. D. to Muhammadan Conquest.

With the decline of the Guptas as an imperial power, Bihar lost its independence and Pataliputra ceased to be the metropolis of India. Hiuen Tsang writes that it had become depopulated long ago. For some time Bihar became sandwiched between the Maukharis in the west and the 'Gaudas' in the east, and was even included in the dominion of Sasanka, extending from Kanauj to Ganjam in the south. Later on Magadha, and presumably Kajangala (round Rajmahal) were absorbed (641) in the Kanauj kingdom of Harsavardhana of Thaneshwar; but other parts of Bihar formed several independent and semi-independent states, e. g. (i) Hiranyaparvata (?), i. e. the country round Monghyr, and (ii) Champa or Bhagalpur district. The circumstances following the death of Harsa (646 or 647), the usurpation of the throne of Kanauj by his minister, Arjuna of Tirhut, and his subsequent defeat and capture by the Chinese ambassador to Harsa (according to Chinese annals), helped the extension of Tibetan influence in the Gangetic valley, including north Bihar. Early in the 8th century, this Tibetan yoke was thrown off by Adityasena, belonging to the later Gupta family of Magadha, who ruled over an area wider than Gaya, Patna, Bhagalpur, and Shahabad districts of Bihar, fought with the Maukharis of U. P. and also waged wars on the banks of the Lauhitya. He and his three successors ruled over Magadha in the last quarter of the 7th and beginning of the 8th century and assumed imperial titles.

But this revival of the glories of Bihar was only short-lived. In the first half of the 8th century both Bihar and Bengal became subject to foreign invasions. Yasovarman of Kanauj defeated the powerful ruler of Magadha-Gauda, whose dominions extended from the borders of Vanga

(East Bengal) to the Vindhyas. Subsequently came the Kashmir kings, Lalitaditya and Jayapida and Sri Harsa of Kamarupa.

This period of anarchy ended with the rise of the Palas. They were the last imperial rulers, who issued their commands from the city of Pataliputra, which then regained its former glory to some extent.

Under the Pala hegemony Bihar came to be not only linked up with Bengal, but also to be ultimately involved in all-India politics. The first Pala king, Gopala, brought Magadha under his control. His son, Dharmapala, set up a camp of victory at Pataliputra, and established his imperial position in north India, installing his nominee Chakrayudha in place of Indrayudha on the throne of Kanauj. During the shifting courses of the so-called 'tripartite' conflict between the Palas, the Pratiharas and the Rashtrakutas, Bihar became the scene of marches and counter-marches of contending armies. Dharmapala, defeated by Nagabhata Pratihara at Monghyr, sought alliance with Rashtrakuta Govinda III, who routed the Pratiharas. Taking advantage of the weakness of his western and southern rivals, Devapala regained for Bihar and Bengal their pre-eminent position in north India and even led an expedition to the Far south.

In the second half of the 9th century and the beginning of the 10th, the Pala rulers were weak, and presumably there was an internal disorder in their kingdom. This excited Rashtrakuta aggression and their western rivals, the Pratiharas, under Bhoja and Mahendrapala, brought under control the whole of north India from the Punjab to Gujrat and the Pala dominions in the east. Inscriptional evidence indicates that a large portion of Bihar, including at least Gaya and Hazaribagh districts, the whole of Tirhut and North Bengal as far as Paharpur came to be occupied by the Pratiharas. The districts of Patna, Monghyr, Bhagalpur and the Santal Parganas in Bihar to the south and parts of west, east, and south Bengal were still occupied by the Palas (Narayanapala's

inscriptions). The advance of the Rashtrakutas under Krishna II (c.880-914) against the Pratiharas and Indra III's subsequent sack of Kanauj (916-17) meant the humiliation of the Pratiharas taking advantage of which the Palas recovered their power and regained Gaya district (c. 935-92), though they lost North Bengal (Gauda) to the Kambojas (c. 911-92).

Mahipala (c. 988-1038), who restored the fortunes of the Palas, ruled over Gaya, Patna and Muzaffarpur districts in Bihar and probably over Tirhut and also up to Benares and came into conflict with the Kalachuri ruler, Gangeyadeva (1019-26).

Bihar escaped from the northern invasion of Rajendra Chola (c. 1025). Nayapala (c. 1038-55) ruling over some parts of Bihar (including Magadha) and North Bengal came into conflict with the rising power of the Kalachuris of Tripuri under Lakshmi Karna (c. 1041-70), whose inscription has been found at Paikor in Birbhum district. Chalukya Somesvara of Kalyana (1044-68) and his son, Vikramaditya, invaded north India. Many South Indians now came along with them; the rise of the Karnatakas of Tirhut and Nepal and of the Karnata-Kshatriyas (the Senas) of Radha in the 11th century are to be connected with these invasions of the southern powers. The Pala power under Vigneshapala III must have been restricted to certain portions of Bihar, North Bengal and probably the upper part of the Presidency Division of Bengal. With the rise of the Kaivartas and the death of Mahipala II (1070-75), Pala influence came to be confined only to a portion of Bihar and the northern part of the Presidency Division; and some local chieftains asserted their influence. But Ramapala, the youngest brother of Mahipala II, effected a temporary restoration of the power of his family. He defeated the Pithipati Devaraksita of Magadha, son of Vallabharaja, belonging to the Chikkora family, with the help of another feudatory, the Rastrakuta Mathana (Mahana) deva of Anga (Bhagalpur area). Then, by winning over his

*samantas*<sup>1</sup> and the forest chiefs, and raising a powerful army, he crushed the power of the Kaivartas. He is also said to have conquered Utkala, Kalinga and Kamarupa.

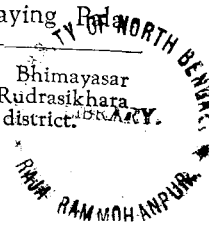
After the death of Ramapala, the hold of the Palas over Bihar became looser than before. A Brahmin family, whose inscriptions of the second half of 11th century have been found at Gaya, now rose to independence and assumed royal titles, while the mercantile family of the Manas became independent in the Hazaribagh district. The Pala King now ruled over a very circumscribed area extending from Patna to Rajmahal along the southern bank of the Ganges and over a part of North Bengal.

During the reign of Madanapala (first half of 12th century), Bihar seems to have been cut off politically from Bengal by the rise of the Senas, who had once been Pala feudatories.

After expelling Madanapala from North Bengal, Vijayasena came into conflict with the Karnataka Nanyadeva of Mithila (c. 1097-1150), who had conquered Bengal from the Palas probably during Mahipala's reign. In the second half of the 12th century, the Senas not only maintained their hold on Mithila but even advanced westwards. The districts of Patna and Monghyr constituted the sole remnant of the Pala dominions now. About 1160, Gaya was ruled by Govindapala, who probably came into conflict with the Senas. Palapala, referred to in an inscription at Jaynager near Luckeesari in Monghyr district might have succeeded Madanapala or Govindapala, though his existence has been seriously doubted by some scholars. If the Senas came from the east, the Gahadavalas came from the west. Govindachandra advanced into Bihar as far as Maner (1124) and Monghyr (1146), Vijayachandra occupied Shahabad (1169) and Jayachandra Patna (1175) and Gaya (1183-92). Attacked from both flanks, the decaying Pala

1. Mostly located in north and west Bengal and Bihar. Bhimayasar of Magadha, probably a successor of Devaraksita; Rudrasikhara of Tailakampa (?—Telkup), near Pachet in Manbhum district.

24935  
1-8 SEP 1968



power was crushed out of its existence. Lakshmanasena drove out the Gahadavalas from Magadha and even proceeded up to Benares and Allahabad.

Towards the end of the 12th century, Bihar had no ruler of importance. The Gahadavalas retired from there after the fall of the Chauhan in 1192, and the Palas became virtually extinct as an effective power. The jurisdiction of the Palas, if it survived at all, came to be limited to modern Bihar subdivision, site of the University town of Uddandapur (Bihar).<sup>1</sup>

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1. The last traditional Pala ruler is said to have fled and taken shelter in the Jainager fort.

## CHAPTER III

### BIHAR DURING THE TURKO-AFGHAN PERIOD

Ikhtiyar-ud-din Muhammad ibn Bakhtiyar, a Turk of Ghur, and the lieutenant of Malik Husam-ud-din Aghul Bak of Benares and Oudh, made repeated incursions into Maner and Bihar from his base in his fiefs between the Ganges and the Karamnasa. He finally captured the "fortified city" or University town of Bihar, and slew its shaven-headed Buddhist ascetics, mistaken for Brahmins. Ikhtiyar-ud-din is said to have captured the monastic cities of Vikramsila and Nalanda and set up a fortress on the site of Uddandapur. Probably Lakshmanasena had posted forces on the military road from Bihar to Bengal passing through the Rajmahal hills. But Ikhtiyar-ud-din marched (1204-5) through the difficult Jharkhand area and raided Nadia, then held by Lakshmanasena.

Bihar soon became absorbed in a vast dominion extending from Delhi to Bengal and Lahore to Kalinjar and Gujrat, owing allegiance to Qutb-ud-din Aibak. But the control of Delhi over the eastern provinces, including Bihar, was fitful. Husam-ud-din Iwaz, who had assumed independence in Bengal as Sultan Ghiyasuddin after Qutbuddin's death, annexed Bihar, probably exacted tribute from Tirhut, and might have exercised some control over a part of Bhagalpur district in North Bihar. But Sultan Iltutmish wrested Bihar, south of the Ganges, from him (1225), and placed it under his own Governor (Mirza Jani). Soon afterwards Iwaz rebelled, drove out Mirza Jani, but was himself defeated and slain by Iltutmish's son, Nasir-ud-din Mahmud, governor of Oudh, who occupied Lakhnauti (1225). Finally, the confederacy of the Khalji nobles under Balka, who had defied the suzerainty of Delhi, was crushed (1230). Iltutmish advanced into North Bihar, where Darbhanga was conquered by him;

but it is doubtful if this resulted in permanent occupation of it.

In 1230 Lakhnauti and Bihar became two separate provinces. But this arrangement was upset during the rule of Ilutmish's successors. Tughan Khan of Lakhnauti re-annexed Bihar and issued an inscription in the *Bari dargah*, Bihar Sharif (1242). For the next few years, the history of Bihar is confused. An inscription at Barahdari, Bihar (1264) records the construction here of a tomb by Tatar Khan, son and successor of Arshan Khan, Governor of Karrah, who had forcibly occupied Lakhnauti.

The hold of the Delhi Sultanate on South Bihar was not quite extensive. It controlled only a narrow littoral south of the Ganges, through which the route from Benares to Bengal passed via Shahabad, Patna, Bihar, Monghyr and Bhagalpur districts. To its south, independent Hindu princes, surviving the domination of the Senas and the Gahadavalas, held sway. While the Pithipatis ruled as vassals of the Turks in the 13th century, inscriptions of Kumaon (e. g. Asokacalla) and Siwalik chiefs round Bodhgaya (of 12th or 13th century) testify to continuous Hindu occupation of the Gaya district. In any case, the contemporary chronicles do not refer to extension of Muslim power over the south. Even the town of Bihar again fell under Hindu control. Early in the reign of Nasir-ud-din Mahmud, governor Kuret Khan lost his life in repelling a siege of the whole of Bihar. However, by 1265, Bihar was recovered by the Turks, and epigraphic evidence states that Balban's suzerainty was recognised in Gaya, but it was not directly annexed to his dominions. Among the security measures of Balban to suppress the prevailing anarchical conditions in Northern India must be mentioned the establishment of military posts, manned by Afghans, at Bhojpur, then a stronghold of rebels. Tughril rebelled in Bengal and defeated the royal forces (under Amin Khan, governor of Oudh) near the Gogra in North Bihar.

On his return from Bengal (1324) Ghiyas-ud-din Tughluq defeated the Raja of Tirhut, Hari Singh Deva, son of Sakra Singh, the last representative of the Karnataka dynasty, who fled across the Nepal border. Tirhut was annexed to the Sultanate, Muhammad-bin Tughluq suppressed a rebellious local chieftain. He also issued coins from the mint ? Tughluq-pura alias Tirhut. But Bengal again became independent under Haji Ilyas (Shams-ud-din Ilyas Shah) about 1345. Firuz Tughluq undertook two expeditions (1353-54, 1359-60) to bring Bengal under control, which however, proved to be abortive.

Towards the close of the 14th century (1394), Khwaja Jahan (Malik us Sharq, or lord of the East) of Jaunpur, was entrusted by Mahmud Tughluq with the administration of the region between Kanauj and Behar and he subjugated the fiefs of Bihar and Tirhut. The Afghan Sultan, Sikandar Lodi, crushed the Sharqis of Jaunpur and annexed Bihar (1495), ordered his eldest son, Ahmad Khan (Azam Humayn), to realise tribute from the chieftains of Tirhut and entrusted Darya Khan Lohani with the government of Bihar.

## CHAPTER IV

### BIHAR DURING MUGHAL RULE

In the beginning of the 16th century, when Ibrahim Lodi was ruling at Delhi, the nobles of Bihar declared their independence under Darya Khan Lohani and in Jaunpur the Afghan nobles rebelled under the leadership of Nasir Khan Lohani of Ghazipur, Maruf Farmuli, and others. After the defeat of Ibrahim Lodi by Babur at Panipat in 1526 and of the Rajputs under Sanga at Kanwah in 1527, the Afghans of Bihar rallied round Mahmud Lodi, brother of Ibrahim Lodi. But on the approach of Babur, many Afghan chiefs submitted to him and Mahmud had to take refuge with Nusrat Shah of Bengal. The Afghans were defeated in the battle of the Gogra fought near its junction with the Ganges above Patna (May, 1529). Humayun defeated the Afghans at Dourah (August, 1532) and expelled Sultan Mahmud from Jaunpur, when the latter fled to Patna and to Bengal. He also besieged Chunar (1533) then held by the Afghan chief, Sher Khan, but instead of thoroughly suppressing him secured his "purely perfunctory submission".

Bihar became specially important during this period through the activities of Sher Khan. Sassaram formed his training ground, as he governed the two parganas of Sassaram and Khawaspur dependent on Rohtas. Some time afterwards he entered the service of Bahar Khan Lohani, the independent ruler of Bihar. Subsequently, as guardian of his minor son, Jalal Khan, Sher made himself the virtual dictator of Bihar and saved it from being absorbed by Nasiruddin Nusrat Shah of Bengal whom he defeated (1529). Jealous of his growing power, the Lohanis formed a confederacy against him in alliance with Jalal Khan and Mahmud Shah, ruler of Bengal. But he defeated (1534) the allied troops at Surajgarh on the bank of the Kiul river, east of the town of

ar. This victory made Sher Shah the independent master of Bihar. Later on he secured from the Bengal ruler the territory from Kiul to Sikrigali. In 1537 he even blockaded the city of Gaur. The Afghan menace in Bihar led Humayun to march against him but the imperial forces were defeated by Sher at Chaunsa near Buxar (June 1539). His dominions now extended from Kanauj to the Bay of Bengal and the hills of Assam and from the Himalayas to Jharkhand (Rohtas to Birbhum). Next year he crushingly defeated Humayun (May 1540). Bihar again exercised a dominating influence over the politics of North India, for the first time since the Guptas. In 1541 Sher Shah transferred the capital of Bihar from the town of Bihar to Patna, which consequently rose into prominence. He fortified it duly. The author of *Tarikh-i-Daudi* writes :

“ Sher Shah, to whose foresight must be ascribed the foundation of the city of Patna, on his return from Bengal in 1541 came to Pattana, then a small town dependent on Bihar, which was the seat of the local government. He was standing on the bank of the Ganges, when, after much reflection, he said to those who were standing by :—“If a fort were to be built in this place, the waters of the Ganges could never flow far from it, and Pattana would become one of the great towns of this country.’ He ordered skilful carpenters and bricklayers to make immediately an estimate for building a fort at the place where he stood. These experienced workmen submitted an estimate of five lakhs, which on the spur of the moment was made over to trustworthy persons. The fort was completed and was considered to be exceedingly strong. Bihar city from that time was deserted and fell to ruin ; while Pattana (afterwards Patna) became one of the largest cities of the province.”

Down to 1563, Northern Bihar (with Hajipur as its capital) was held by the Sur Afghans and South Bihar (with Bihar Sharif as its capital) was under an Afghan, named Sulaiman Kararani. On the murder of Jalal Shah Sur, the

Kararanis under Sulaiman became supreme over the whole of Bihar and Bengal (1564), and also conquered Orissa. However, he acknowledged the suzerainty of Emperor Akbar and maintained pacific relations with Munim Khan, the Mughal governor of Jaunpur and Ghazipur. But Sulaiman's two sons Bayazid and Daud successively asserted independence of the Mughals. The latter even attacked the frontier Mughal fort of Zamania in Ghazipur district. Emperor Akbar personally led an expedition against him, captured Patna and Hajipur (1574), drove the Afghans up to Barh and appointed Munim Khan governor of Bihar (capital Patna) instructing him to chastise Daud with the co-operation of Raja Todar Mal. These two officers captured Surajgarh, Monghyr, Bhagalpur, Colgong, and received the submission of the Rajas of Kharagpur and Gidhaur and of other local landholders. Muzaffar Khan Turbati rendered valuable assistance in crushing the Afghans and driving them from Sassaram and Rohtas to Jharkhand (Chota Nagpur, Santal Parganas). The brave Junaid, cousin of Daud, continued to give Muzaffar Khan trouble. Finally in 1575 the area extending from the ferry of Chaunsa to the Teliagarhi pass was formed into the separate province of Bihar and Muzaffar Khan was appointed its governor. Daud Khan, though defeated by Munim Khan at Tukaroi (March, 1575) near the southern bank of the Suvarnarekha, made a bid to regain Bengal, but was defeated and killed in a battle near Rajmahal (July, 1576) by Husain Quli Khanjahan, the newly appointed governor of Bihar, who was helped in this task by the governor of Bengal.

The conquest of Bengal by the Mughals did not mean the end of the Afghan menace for them. During the critical years of 1580-1, there was a rebellion of the Mussalmans in Bengal and Bihar as a protest against Akbar's revenue, military and religious regulations. Raja Todar Mal, deputed to suppress the rebellion, was for a time besieged at Monghyr. The rebellion was, however, suppressed. The Afghans

rebelled again under Usman Khan in Bengal (1600). About the same time Prince Salim openly rebelled against his father, misappropriated Bihar revenue worth 30 lakhs of rupees, occupied the tracts as far as Hajipur and Patna and assigned them as *jagirs* to his leading supporters, Bihar falling to the share of Qutb-ud-din Kokaltash.

The Hindu Rajas of Bihar also made repeated endeavours to throw off the yoke of the Mughal rule. In the reign of Akbar, some time before the defeat of Daud Khan Kararani, Raja Gajjan Sahi, the Ujjainiya chief of Bhojpur, Behia and Jagdishpur, organised a revolt which was suppressed with difficulty. This was followed by the occupation of Rohtas and Shergarh by the imperialists.

According to the treaty of May, 1658, Shuja was permitted by Dara to add Monghyr to his Bengal Viceroyalty on the understanding that he would stay not at Monghyr but at Rajmahal. Again, after the battle of Samugarh, Aurangzeb sent an imperial *farman*, conferring on Shuja the viceroyalty of the whole of Bihar in addition to that of Bengal. But this union was temporary, lasting only for a few months. Daud Khan Qureishi, the first governor of Bihar under Aurangzeb, assumed charge of the province in 1659 and helped Mir Jumla, the imperial general, in his campaigns against Shuja, with men (including the Afghans and the Pahalwans of North Bihar), boats and some necessary materials for warfare. Bihar was very much influenced by the War of Succession among the sons of Shahjahan. The province became the scene of marches and counter-marches of imperialist forces and Shuja's army. With the appointment of Mir Jumla, who had vanquished Shuja, as governor of Bengal only (1660), the administrative separation of the two provinces was restored, but Mir Jumla exercised some control over Bihar.

The 17th century was marked by the suppression of some powerful semi-independent chieftains in Bihar by the Mughals, and the extension of Mughal rule in Chota Nagpur.

The rebellion of Raja Sangram of Kharagpur ( Mong'hyr ) was suppressed by Jahangir's viceroy, Baz Bahadur. But in the time of Shah Jahan, the Raja's son embraced Islam as Raja Roz Afzun, and distinguished himself in distant campaigns. His son Raja Bahroz betrayed Shuja and joined the imperial forces under Mir Jumla. The powerful Ujjainiyas of Bhojpur (Shahabad) proved to be a source of trouble to the Mughal empire. Though chastised under Jahangir by governor Abdur Rahman (1608-12), son of Abul Fazl, they rebelled again under Raja Pratap Ujjainiya. This was a serious rebellion, and Abdullah Khan, Governor of Bihar (1632-39), had to take the help of the Governor of Allahabad and the *jagirdar* of Gorakhpur, to defeat the Raja. Abdullah is said to have ill-treated the Raja of Kallianpur, probably an ancestor of the Maharaja of Hathwa (Saran).

The reign of Jahangir witnessed the conquest (in 1615) of Kukradesh (Chotanagpur) by the Mughal Governor Ibrahim Khan and the acquisition of the diamond mines of the Ranchi district by the Mughals. Palamau in the Chotanagpur division was subjugated during the viceroalties of Shaista Khan (1639-43) and Mirza Shapur (Itiqad Khan, 1643-46) Governor Daud Khan (1659-64) had to chastise the Cheros again and he finally conquered Palamau (December 1660), the administration of which was entrusted to *faujdar* Mankali Khan. The hilly country of Morang (north Purnea) was a source of frequent disorder. During the governorship of Lashkar Khan, a pretender impersonated Shah Shuja. The country was conquered by Shaista Khan, Governor of Bengal, in 1674.

Jahangir began the practice of appointing the royal princes to hold charge of the province of Bihar. Prince Parwez was the first Mughal prince to get this office, and the others who followed him were Sulaiman Shikoh, Azam and Azim-uss-han. Parwez gave his name to Paleza (Parwezabad) and built the Sangi (Patharkhi) Masjid at Patna. Prince Khurram (Shahjahan) rebelled against Jahangir (1624) and after occupying Bengal

and Orissa, demanded the surrender of Patna from Mukhlis Khan, Parwez's agent. He was joined by many local officers and *jagirdars*, and by Raja Narain Mal of Dumraon. But the Prince was expelled from Bihar and Bengal by the imperialists and the last vestiges of his influence disappeared with the surrender of the fort of Rohtas (1625).

During the Governorship of Nawab Ibrahim Khan (1668-73) a devastating famine swept over the country from Benares to Rajmahal, taking a toll of 1,03,000 lives. The Nawab is said to have generously given 15,644 shrouds to the Muslims of Patna. During the Governorship of Safi Khan (1680-82) a young pretender impersonated as a son of Shuja, but was seized and imprisoned. Ganga Ram, wrongly described as a zamindar of Bihar but really an agent of Khan Jahan Jung, plundered Bihar Sharif and besieged Patna. Rudra Singh, the Raja of Buxar and Bhojpur and a successor of Raja Kokalat Shahi, also caused trouble to the Mughals.

The rule of Saif Khan (Mirza Safi), one of the best Governors of Bihar under the Mughals' (1628-32), was marked by peace, prosperity, and splendour. He erected lofty public buildings, a madrasa, a mosque and a sarai and laid out a fair garden on the other side of the Ganges. He set up a town (Safiabad) near Monghyr and a sarai near it. A big well was excavated there under his orders when Mukhlis Khan was the *faujdar* of the town. Two Brahmins of Tirhut displayed their intellectual attainments before the Emperor.

Towards the close of Aurangzeb's reign, in the beginning of the 18th century, his grandson, Azim-us-shan became the Subahdar of Patna, which was renamed by the Emperor, at his request, Azimabad. Azim-us-shan established several *sarais* and charitable institutions.

In the period of the break-up of the Mughal Empire, Bihar came to be joined to the Subah of Bengal, which had become practically independent of Delhi control under Mursaid Quli Jafar Khan, Governor of Bengal (1703-27). In 1727 Fakhr-ud-

daula, Governor of Bihar, was dismissed and Bihar was annexed to the Bengal Subah under Nawab Shuja-ud-din in 1733 A. D. For about 200 years (till 1912) Bihar remained as an appanage of Bengal. Shuja-ud-din appointed Alivardi, so long faujdar of Rajmahal, Deputy Governor of Bihar. In 1734 the latter was elevated to the rank of 5,000 and given the title of Mahabat Jung by the Emperor. Alivardi established order in the province, which had been highly disturbed owing to the activities of some turbulent *zamindars* and the *Banjaras*. The latter were chastised with the help of the Ruhela Afghans under Abdul Karim Khan. The Bhojpuri *zamindars* of Shahabad, Raja Sundar Singh of Tikari, and Kamgar Khan Mayi of Narhat Samai (s. e. of Bihar and Nawadah subdivisions), and the Rajas of Bettiah and Bhanwarah, were subdued. The semi-independent tribe of the Chakwars of Sambho (Begusarai subdivision) was suppressed. Alivardi then had Abdul Karim treacherously murdered for defying his authority in the Chihil Satun or Hall of Public Audience at Patna. Alivardi's government in Bihar was efficient and financially sound. His brother, Haji Ahmad, was *diwan* of Bengal.

To realise his ambition of being the sole *subahdar* Alivardi defeated and slew Sarfaraz Khan, the son and successor of Shuja-ud-din, at Giria (April, 1740). He legalised his usurpation of the *masnud* of Bengal by securing the imperial sanction. He had an able lieutenant in his nephew and son-in-law, Mirza Muhammad Hashim, better known as Nawab Zain-ud-din Khan, Haibat Jung, who served as deputy governor of Bihar (1740-48). The latter successfully chastised the Ujjainiya *zamindars* of Bhojpur, e. g. Raja Horil Singh and Babu Udwant Singh (great grandfather of Kunwar Singh), and defeated the Raja of Ramgarh. He endeavoured to improve the administration of *sarkar* Tirhut, including Bhanwarah, the old capital of the Rajas of Darbhanga. He also tried to conciliate the Hindu and Muslim chiefs of the province. Thus, Rai Chintamon Das (Bengali Rai Raian),

Syed Hedayet Ali Khan (father of Ghulam Husain, the historian of Patna), Raja Sundar Singh of Tikari and Kamgar Khan of Narhat Samai contributed their best to the good administration of the province. Besides being a capable governor, Haibat Jung was also a keen judge of merit, and reposed confidence in two Kayasthas, Raja Kirat Chand and Raja Ramnarain, both of whom later on distinguished themselves as men of letters and able administrators.

Haibat Jung rendered valuable services to his uncle in checking the repeated Maratha incursions and the rebellions of the Afghans of Darbhanga, which disturbed the peace of both Bihar and Bengal.

The first Maratha invasion under Bhaskar Pandit ended ingloriously for the Marathas, who had to retreat to the Deccan in December, 1742. On this occasion Alivardi was helped by his nephew Zain-ud-din Haibat Jung who joined him from Patna, and by Saif Khan, who went from Purnea. But Alivardi had appealed to the Emperor for help against the Marathas. So Safdar Jung, Governor of Oudh, came in compliance with the Emperor's order, ostensibly to save Bihar, but really to extend his influence there. The advance of Safdar Jung caused panic among the Patna populace. Sayyid Hedayat Ali Khan, deputy of Haibat Jung, waited on him at Maner. Safdar entered Patna City on 7th December, 1742 and began to rule as virtual dictator of Bihar from his camp at Bankipur. He ordered Hedayat Ali to surrender to him the Patna fort and had its gate guarded by Persian soldiers. His oppressive measures disturbed the trade of Bihar with Bengal and affected the English East India Company's commerce at Patna. However, in 1743, he retreated to Oudh; on hearing of Alivardi's return from Orissa and of the impending arrival of Peshwa Balaji Rao to Bihar to help Alivardi.

The second Maratha invasion under Raghuji Bhonsla appeared in 1743. The Emperor, unable to oppose this,

Maratha chief, persuaded Peshwa Balaji Rao to chastise him. Balaji marched into Bihar (Feb. 1743) from the south with a force of 50,000 cavalry, blackmailing and harassing the people on his way. Amad Khan Quraishi, grandson of Daud Khan Quraishi, founder of the town of Daudnagar in Gaya district, tried his best to defend the neighbouring fort of Ghauspur but it was besieged and the town was plundered. The alarmed citizens of Patna sent their families away to Hajipur. But Balaji did not march to Patna. Advancing through Tikari, Gaya, Manpur, Bihar and Monghyr, he reached Bhagalpur, where the brave widow of Sarfaraz's general, Ghaus Khan, determined to defend herself and was protected by the Peshwa, who had been highly impressed with her courage. The Peshwa was guided in his advance through the Rajmahal Hills, by an old Rajput inhabitant of the Colgong hills, named Sitaram Ray, in return for a payment of one lakh of rupees. Alivardi agreed to pay Shahu the *chauth* for Bengal and 22 lakhs of rupees to the Peshwa, who promised to arrange matters with Raghuji Bhonsla in such a way that he would not invade Bengal in future. The two Maratha armies retired from Bengal by the end of May, 1743.

In August, 1743, Shahu defined the respective spheres of influence of the Peshwa and the Bhonsla : Tikari and Bhojpur (and Daudnagar) under Peshwa, and the rest of Bihar together with Oudh, Bengal and Orissa under the Bhonsla. Bhaskar Pandit was killed (1744) during the third Maratha invasion of Bengal.

During the fourth Maratha invasion in 1745, Raghuji passing through the jungles of north Birbhum and the hills of Kharagpur (south Monghyr) reached Futwah, sacked and burnt it, plundered Shaikhpura and other villages in Tikari estate and forded the Son. Then, rescuing the Afghans who had fled away near Chainpur and Sassaram after the death of Mustafa, he recrossed the Son at Arwal and marched towards Patna. But on hearing of this Alivardi marched

from Murshidabad to Bihar. He advanced through Naubatpur (13 miles south west of Mithapur) and fought with the Marathas near Me'hib Alipur (on the east bank of the Son 19 miles south west of Naubatpur). The two parties had another fighting near Bhagalpur on their way back to Murshidabad.

The First Afghan insurrection had in Bihar greatly complicated the situation at this time. The first man to make a bid for Afghan supremacy in Bihar in the 18th century was Alivardi's ambitious general, Mustafa Khan. Disappointed in not getting the promised Deputy Governorship of Bihar he rebelled against the Nawab in 1745 and, marching from Murshidabad, captured the fort of Monghyr, on his way to Patna. Haibat Jung, the then Deputy Governor of Bihar, decided to oppose the Afghans with the help of the local nobles, including Rajas Kyretchand and Ramnarain, *zamindars* including Sundar Singh of Tikari, Pahalwan Singh of Sasaram and Chainpur and Bharat Singh of Arwal. Later on Alivardi himself came and chased Mustafa out of Bihar. But the latter soon re-entered Shahbad, where the local *zamindars* especially Udwant Singh Ujjainiya of Jagdishpur (18 miles south west of Arrah) were hostile to Zainuddin. Mustafa was, however, crushingly defeated by Haibat Jung and killed near Jagdishpur (June, 1745).

The Afghans fled to Magror (14 miles west of Chainpur on the bank of Karamnasa river) and sent an appeal for help to Raghuji Bhonsla, who, as has been already noted, invaded Bihar (September, 1745).

Zain-ud-din soon aspired to seize the Government of Bengal and, in his eagerness to enlist the support of the Afghans of Darbhanga, interviewed them at Hajipur. But in the ceremonial interview arranged in the *Chihil Satun*, Haibat Jung was killed by the Afghans. Patna suffered untold miseries during three month of Afghan usurpation (1748).

The Marathas marched through the Santal Parganas fought an indecisive engagement with the Bengal army near

Bhagalpur, and joined the Afghans east of Patna City. But there was some friction between the allies, and their combined forces were defeated at Ranisarai (8 miles west of Barh, 18th April, 1748).

Instigated by some, Siraj-ud-daula, the nominal Deputy Governor of Bihar, made a dash on Patna City in June, 1750. But it was skilfully defended by Jankiram, Alivardi's agent, who Governed Bihar efficiently till his death in 1752. He was succeeded by Raja Ramnarain, who served as the *naib nazim* or Deputy Governor of Bihar till 1761 when he was deposed and imprisoned by Nawab Mir Qasim, who was responsible for his death by drowning in the Ganges at Monghyr in 1763.

#### ECONOMIC IMPORTANCE OF BIHAR DURING THE MUGHAL PERIOD

The City of Patna was an important commercial centre during Sher Shah's rule. In 1586 the English traveller, Ralph Fitch, found Patna to be "a very long and great town." Its houses were then "simple, made of earth and covered with straw", but the streets were "very large". He found here a "trade of cotton and cloth of cotton, much sugar" which were exported to Bengal and the Indies, opium and other articles. European merchants were soon attracted to this 'great trading centre' in Hindusthan. In the 17th century Patna had a flourishing textile trade in cotton and silk-goods, and merchants of different nationalities used to flock here. Saif Khan's *sarai* was a cosmopolitan place which housed such merchants. In 1620 the first English Commercial Mission consisting of two merchants (Robert Hughes and John Parker) started from Agra to Patna, to purchase a variety of cloth known as "*amberty calicoes*" and to enquire whether Bengal silk could be advantageously procured there. Nawab Muqarrab Khan, Governor of Bihar, welcomed them and secured a house for their accommodation (at Alamganj). Though a factory was soon established here to work the raw silk (available from Bengal) into suitable skeins, and for the purchase of the calicoes of Patna and its neighbourhood which were cheap and excellent, the general prospects of trade were

considered to be unsatisfactory by the Company's authorities, while a devastating fire at Alamganj (March 24, 1621) and the appointment of Prince Parwez to the Governorship of the province in place of liberal Muqarrab Khan damped the ardour of the local factors. Finally, in September, 1621, the Patna factory was closed by them.

In 1632 another attempt was made to establish a factory at Patna. Peter Mundy reached Patna in September, 1632, accompanied by an Indian broker to sell eight cartloads of barrels of quicksilver and parcels of vermilion and to invest the proceeds in purchasing suitable articles of trade. This attempt, too, failed after 2 months. The factory records of this period show that *cowrie* shells (periwinckles imported from the Maldivé Islands) not only constituted mercantile commodities but were used in currency (30 cowries = 1 pice at Agra).

During the viceroyalty of Shaista Khan (1639-49) Patna enjoyed considerable economic prosperity. In the middle of the 17th century it rose to world wide importance as a source of production and supply of sugar and of saltpetre, then in great demand in Europe as the principal ingredient for the manufacture of gunpowder. In 1651 the English East India Company set up a factory at Hugli and a trading agency at Patna. But they had to reckon with the oppression of local officers. In 1657, a permanent factory was established here by the English. Singhiya, near Lalganj, on the left bank of the Gandak, also contained a factory for refining saltpetre. In this respect the English imitated the Dutch, whose factory at Patna had been established earlier than that of the English and its site is now marked by the Patna College main building. Disputes of the English with the local officers arose over the question of seizure of their saltpetre. They had also to face the reprisals of the Imperial General, Nawab Mir Jumla, for certain losses caused to him by the East Coast factors. However, Job Charnock, the able chief of the Patna factory (1664-80), succeeded in improving the trade position of the English at Patna.

In 1663 Manucci found Patna to be a big town, containing many bazaars, but they were generally thatched. Tavernier and Bernier visited Patna during the governorship of Lashkar Khan in Bihar (1665-68). They supply valuable details about the administrative divisions of the province, its capital, its governor, its revenues, and some manners and customs of the local people. Bernier says that 'Patna or Beara' had 8 *sarkars* and 245 *parganas*, yielding 95 lakhs 80 thousand rupees.

In December, 1665, Tavernier found Patna to be "one of the largest towns in India", being 'not less than two *cos* (4 miles) in length'. 'The houses', he adds, 'are not better than in the majority of the other towns of India; and they are nearly all roofed with thatch or bamboo. The Dutch Company has an establishment there on account of the trade in saltpetre which it refines at a large village called Chapra". Tavernier met 4 Armenian merchants at Patna, and he also refers to the trade between Patna and Bhutan via Gorakhpur and that between Patna and Tipperah.

In 1667 a violent storm swept over Patna and "rolled the houses of that great city into heaps and blew down both the English and Dutch houses there'. Four years later, Patna was desolated by a terrible famine (Oct. 1670-Nov. 1671), an account of which has been left by Mr. John Marshall, the E. I. Company's Balasore factor, then at Patna. During 14 months (ending on 6th November, 1671) altogether 1,35,400 men died at Patna and its suburbs. Only 1,800 out of 4,000 houses in Hajipur were inhabited and out of them many died. The daily death roll mounted from 100 persons towards the end of May, to 250 or 300 about 23rd July 1671, On his return from Singhiya to Patna (June 19), Marshall saw on the sandy bank, midway between the city and the river, about 32 or 33 corpses all lying within 10 yards. The price of fine rice rose from Rs. 4 a maund (towards end of May, 1671) to Rs. 5-5 (23rd July) and Rs. 5-11 (8th August). At the end of May, 1671, coarse rice and wheat sold at Rs. 2½ a maund, barley at Rs. 2 a maund, beef at Rs. 1½ a maund,

goat's meat at Rs. 2 a maund, butter or ghee at Rs.  $7\frac{1}{2}$  a maund, oil at Rs. 7 a maund. Ordinary slaves could be purchased (June 19, 1671) at 4s. or 5s., while good ones at Re. 1.  $4\frac{1}{2}$  maunds of firewood could be purchased at Re. 1, 5 hens, or 8 chickens at Re. 1.

The departure of Job Charnock from Patna to Cassimbazar in 1680 was followed by the English Company's troubles with the Mughals. In 1681, Shaista Khan, Viceroy of Bengal, prohibited the English from purchasing saltpetre, imprisoned their Patna factor, Mr. Peacock, and levied a duty of  $3\frac{1}{2}$  p. c. on the Company's goods. In 1681, Shaista ordered the seizure of the Company's property and imprisonment of their officers. In 1702 the English factors at Patna were imprisoned and their goods were confiscated. In 1704 the English trade was virtually at a standstill. On the death of Aurangzeb the Mughal authorities intended to raise a contribution of 100,000 rupees from the English merchants. As the Company's Patna agents, Lloyd and Cowthorp, refused to pay the sum, some officers of the Company were arrested. In spite of all these hindrances, the Company finally decided to continue their settlement (Jan. Feb. 1708). In 1715 the English temporarily abandoned their factory. But it was restored in 1718 after the memorable embassy of John Surman to the Court of Emperor Farrukhsiyar. Bihar continued to be an important centre of trade for cloth, saltpetre and opium throughout the 18th century in spite of the growing disorders of

## CHAPTER V

### MODERN BIHAR

The mid-eighteenth century political revolutions in Bengal and Bihar as effects of Plassey and Buxar were pregnant with significant consequences for the history of India. The year 1757 witnessed the defeat, deposition and death of Nawab Siraj-ud-daulah and the installation of Mir Jafar on the *masnad* of Bengal. The leading officers and *zamindars* of Bihar, spirited and headstrong, did not hail the usurper with delight. Soon after the battle of Plassey (June, 1757), Raja Ramnarain, the Kayastha Deputy Governor at Patna, Kamgar Khah, the Muhammadan *zamindar* of Narhat Samai<sup>1</sup>, Sundar Singh, the Bhumi-har Raja of Tikari<sup>2</sup>, Pahalwan Singh of Bhojpur<sup>3</sup> and Bishun Singh of Siris-Kutumba<sup>4</sup>, manifested a spirit of opposition against him and his foreign allies whom the victory had made the power behind the throne. To cap the climax, Jean Law, the French adventurer, came to their assistance. Deputed by Clive to suppress these troubles, Eyre Coote entered Patna in July and pursued Law to Maner<sup>5</sup> and Chapra. A few months afterwards Clive himself came to Patna, accompanied by Mir Jafar, and succeeded in putting down the opposition against the new regime. In return for this valuable service the Nawab granted to the English Company, at the beginning of 1758, the monopoly of the *sona* trade in Bihar. This privilege was of considerable signi-

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1. A *pargana* lying partly in the Patna District and partly in the Gaya District.
  2. In the Gaya District.
  3. In the Shahabad District.
  4. In the Gaya District.
  5. A place in the extreme north-west of the Dinapur sub-division, 10 miles south-west of Dinapur.

for the Company, since it placed at their disposal an easy supply of a highly needed material for manufacture of gunpowder. It evoked strong protests from the Dutch and eventually drove them to a desperate move in 1759. The loss of their political influence in Bengal after the battle of Bedara at last compelled the Dutch to be since then content with receiving a certain quantity of the article at a price fixed by the Council in Calcutta.

Soon after Clive had left Patna, fresh troubles arose in Bihar, as Ali Gauhar, son of Emperor Alamgir II, invaded the province in March 1759. He besieged Patna, and on the 3rd April M. Jean Law, invited from Chhatrapur, joined the Prince. The timely arrival of a relieving force under Clive, however, foiled the attempt, and Clive marched up to the Karamnasa "clearing the country of the scattered bands of plunderers". He then returned to Bengal leaving Captain Cochrane to hold charge of Patna.

Towards the end of 1759 and the beginning of 1760 Bihar was invaded for the second time by Ali Gauhar, who had proclaimed himself Emperor of India on the death of his father (29th November, 1759). Kamgar Khan Main of Narhat joined him with 5,000 men. On the 9th February, 1760, Ramnarain fought the imperialists at Masumpur but was defeated. With the arrival of reinforcements under Captain Caillaud, the English succeeded in obtaining a victory over the forces of the Emperor on the 22nd February. The Emperor, accompanied by Kamgar Khan, then moved towards Bengal, but after proceeding for some distance he retreated back to Patna. At Bihar Sharif<sup>1</sup> Jean Law was waiting to join him, and the army now proceeded towards Patna. Patna was besieged late in April, its defence being conducted by about three hundred sepoy and three hundred cavalry. Fresh British troops under Major Knox soon arrived, however, for the relief of the city, and compelled the

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1. A subdivisional headquarters town in the Patna District, about 35 miles south west of Patna.

Emperor to raise the siege and move back towards Gaya. In June, 1760, Khadam Husain, the refractory faujdar of Purnea, arrived at Hajipur<sup>1</sup> with the intention of joining the Emperor, but was defeated there by the Major Knox. The baffled Emperor soon left the province.

On the expiry of the rainy season, Shah Alam II invaded Bihar for the third time. But on the 15th January, 1761, the Emperor was finally defeated by Col. Carnac at Suan (a village six miles west of Bihar city) and his associate Jean Law was taken prisoner with other French officers. He came to terms with the English and was recognised as Emperor in the English factory at Gulzarbagh on the 12th March, 1761. Nawab Mir Qasim also waited upon him.

But the relations between the English Company and the new Nawab soon ceased to be cordial. Mir Qasim's grievances against the Company regarding the fraudulent use of the *dastaks* by their servants and the attempts made to check it generated acute differences between the two parties, which were intensified by certain highhanded measures on the part of Mr. Ellis, chief of the Company's factory at Patna. At last the differences became irreconcilable. On the 25th May, 1763, Mir Qasim captured some boats carrying war implements to Ellis at Patna; and as a reply to that Ellis seized Patna on the 25th June. Then the Nawab's troops under Marker besieged the English at Patna. The British troops soon succeeded, however, in crossing the Ganges and met another party of the Nawab's forces under Somru at Manjhi at the confluence of the Ganges and the Gandak. They were beaten and captured. But the Nawab was defeated in three engagements at Suti<sup>2</sup>, Giria<sup>3</sup>, and Udhuanala.<sup>4</sup> The last battle fought on the 5th September, 1763, was, according to Malleon "one of the most daring and most successful feats

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1. A place lying opposite Patna on the other side of the Ganges.

2. 37 miles north west of Murshidabad.

3. North of Suti on the Bhagirathi.

4. Near the hilly tracts of Rajmahal.

of arms ever achieved." On the following day Major Adams, the victor of Udhanala, captured Rajmahal and then marched towards Monghyr. Monghyr fell on the 1st October and four days later the English prisoners at Patna are said to have been massacred by Somru<sup>1</sup> under the orders of the Nawab. Nevertheless, on the 6th November the English recovered Patna, and Mir Qasim, disheartened and without ally, escaped into the territory of the Nawab of Oudh, who gave him a cordial welcome. Mir Qasim had been formally deposed and the aged Mir Jafar reinstated on the *masnad* of of Murshidabad in July, 1763.

But Mir Qasim was not the man to accept humiliation and defeat so easily. He formed an alliance with the Nawab Wazir of Oudh and Emperor Shah Alam II with a view to recovering Bengal. Early in 1764 the allies reached the borders of Bihar, and on the 3rd May of that year they suffered a reverse in the hands of Mir Jafar and the English Commander Carnac at the battle of Patna. They were crushingly defeated at Buxar on the 23rd October by the English forces under Hector Munro and were hotly chased out of Bihar.

Writers from Mill and Broome down to Sir Alfred Lyall have dwelt at length on the significance of the battle of Buxar which, both as a hard-fought campaign and in its consequences, far excels Plassey in importance. In the words of Malleison, "whether regarded as a duel between the foreigner and the native, or as an event pregnant with vast permanent consequences, Buxar takes rank amongst the most decisive battles ever fought. Not only did the victory of the English save Bengal, not only did it advance the British frontier to Allahabad, but it bound the rulers of Awadh to the conqueror by ties of admiration, of gratitude, of absolute reliance and trust, ties that made them for ninety-four years that followed the friends of his friends and the enemies of

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1. Waltar Rainand or Reinhardt, a German who erred the nick name of "the Sombre" or "Somru"

his enemies.”• What is more significant, it was the English victory at Buxar which gave the Company in 1765 the *diwani* of Bengal, Bihar and Orissa,—a further and much more solid step in the advance of their political authority over India than any that had preceded it.

The victory at Buxar did not, however, completely pacify the province of Bihar, though the district of Patna remained peaceful. The spirit of revolt, once awakened, continued to disturb the peace of Purnea for sometime. Besides, since Bihar bordered on the territories of the Nawab Vizier of Oudh, who was constantly intriguing with the Rohillas, the Jats and the Marathas, his movements had to be carefully watched by the English Company. In September, 1766, Colonel Smith was posted at Sassaram to observe and report on the movements and intentions of the Marathas and to take steps for the survey of the roads and passes in Bihar, while Colonel Barker was ordered to proceed to the banks of the Karmanasa with instructions to cross that river, if necessary. Further, the intentions and activities of the Afghans could by no means be overlooked. “Bihar thus formed the watch-tower of the English” during this period of turmoil in Northern India.

The grant of the *Diwani* was followed by certain administrative changes in the province. Mir Jafar had already appointed his brother, Mirza Muhammad Kazim Khan, Governor of Bihar with Dhiraj Narain, brother of Raja Ramnarain, as his Deputy. Since the choice was not a happy one, Clive on his way back from Benares in 1765 pensioned off Kazim Khan, and allowed Dhiraj Narain to carry on the government of the province with Raja Shitab Rai as *Dewan*. Early in 1766, however, a council of three was appointed, consisting of Mr. Middleton, Chief of the Patna Factory, Dhiraj Narain and Shitab Rai. In the following year Dhiraj Narain was removed, and Shitab Rai made the Company’s *Naib Dewan* for Bihar. The same year saw the appointment

of Thomas Rumbold as chief of the Patna factory. Rumbold and Shitab Rai carried on the administration of the province jointly till 1769 when the former left for England. After his departure the government was carried on by his successor James Alexander jointly with Shitab Rai.

We do not accept the view of Clive's enemies that the Diwani was the "shadow of a shade", yet there is no doubt that the system of double government established by him was responsible for untold miseries for the three provinces of Bengal, Bihar, and Orissa. The oppression and exploitation of the Indian tax Collectors on the ryots reached its highest point and the provinces were literally sacked dry under the abusive system of revenue collection. The appointment of European supervisors in 1769 merely "made confusion worse confounded and corruption more corrupt", while all the abuses connected with the internal trade of the Company's servants continued. To add to the terrible sufferings of the people, came the famine of 1770, the most dreadful calamity that had ever befallen Bengal and Bihar within the preceding two hundred years or so.

Signs of the impending famine began to appear in Bihar at the end of 1769. By January, 1770, the situation was bad, and Shitab Rai reported that fifty persons were dying every day in the city of Patna. The Government tried some relief measures which, however, proved wholly inadequate. In April James Alexander reported that "the depopulation in the interior part of the country is more rapid than will be imagined by any person who had not witness to it." If Patna was a sad victim to the calamity, the other parts of Bihar were not free from it. The districts of Bhagalpur, Purnea and Darbhanga were particularly hard hit by the famine, and harrowing accounts of their miseries are to be found in some of the Company's records of the time.

In 1770 the administration of Bihar saw a change in the form of the appointment of the Revenue Council of Patna, which consisted of James Alexander as President

and Robert Palk and [George Vansittart as members. The Council supervised the revenue collection but Shitab Rai remained in charge of the *nizmat* administration. Complaints on the part of the ryots about the heavy exactions of the rent collectors led the Council to fix the maximum rent at nine-sixteenths of the produce. Further administrative changes followed on the appointment of Warren Hastings as Governor of Bengal. In 1772 the Court of Directors expressed their intention to "stand forth as Diwan" and ordered the removal of Shitab Rai. Hastings carried out these instructions accordingly. Shitab Rai was removed, but his son Kalyan Singh was appointed Rayrayan of Bihar. The general revenue administration of the province remained in the hands of the Council.

In 1781 the Revenue Council was abolished owing to its unsatisfactory administration and the whole of Bihar was farmed out to the Ray-ryan who managed it with his naib. As he was wholly unsuccessful in managing the task, there were soon large arrears. The experiment was accordingly abandoned in 1783, and a new settlement was made.

Meanwhile in August, 1781, Bihar had once again become a centre of opposition against the English. The news of Chait Singh's revolt produced an alarm in Patna, which was checked through the tact and fortitude of Mr. Hastings. But in the neighbourhood of the city there was a conspiracy on behalf of Chait Singh. Narain Singh, the *zamindar* of Siris-Kutumba and Iqbal Ali Khan, son of Kamgar Khan, actively supported his cause. They raised troops for the purpose and began to plunder the country round Patna. But their opposition was soon put down, and Iqbal Ali's estates were seized and granted to one Ali Ibrahim Khan, who was friendly to the English.

In 1783 John Shore came to Patna and made a settlement of revenue for a term of three years. It was a mere farming settlement "which was extended on its expiry from year to year until the Decennial Settlement". In 1783 another famine

threatened Bihar. To prevent it, the Government forbade the export of grain to Tirhut and Saran and sanctioned the building of a huge granary at Bankipur.

In July, 1787, the office of the Revenue Chief was abolished, and Thomas Law was appointed Collector of the district of Bihar (Patna-Gaya) with headquarters at Gaya. From 1788 he made a strong move for the adoption of a permanent settlement in the province. But the Board of Revenue did not approve of his plan for it. Nevertheless Law's scheme received the sanction of the Court of Directors in 1792. Meanwhile the decennial settlement of Patna had been completed by 1790. And finally in 1793 it was made permanent.

The criminal administration of Bihar which had still continued in the hands of the *Naib-Naxim* of Bengal, was taken over by the Company in 1790. The first Magistrate of Patna was Charles Francis Grand whose jurisdiction did not extend beyond the city and Bankipore police circle. In 1792 he had to make way for Henry Douglas who remained in the same station for twenty years and subsequently as a judge of the Provincial Court of Appeal at Patna. Owing to the difficulty of the Magistrate of Bihar in dealing with the evil of gang robbery round Patna from his distant station at Gaya, the jurisdiction of the Magistrate of Patna was extended in 1798 to cover an area of about four hundred square miles from Futwa<sup>1</sup> to Maner in the west and to Naubatpur<sup>2</sup> in the south.

During 1793-1835 the Company's lower provinces in Bengal were very much disturbed by the prevalence and increase of the crimes of *gang-robbery* and *thuggee*. Dacoity or gang-robbery "had been the curse of Bengal" throughout early British rule; but it became particularly rampant during the first quarter of the nineteenth century. There is a large volume of correspondence among the records of the District

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1. A place seven miles east of Patna on the Ganges.

2. 16 miles south-west of Patna.

Judge's Court at Patna relating to the subject. Scarcely had the evil been suppressed when there appeared in North-Eastern India the organised bands of assassins known as Thugs in ever-increasing numbers. We have it on the authority of Mr. Bury, officiating Magistrate of Patna in 1834, that between Bykatpur<sup>1</sup> and Monghyr many men of the higher class were associated with the thugs and that at the Barh<sup>2</sup> thana all crimes were committed with the full cognizance of the police. The same Magistrate remarks: "Such is the extent to which the dreadful traffic has been pursued on the old Calcutta road, especially between Monghyr and Fatwa, that I can form no estimate of the expenditure of human life to which it has given occasion." There were several causes of the increase of these crimes during this period, not the least being the lack of sound governance. The strong measures adopted by the Company's Government at last succeeded, however, in suppressing the evil.

If the political history of Bihar after Plassey is important, the economic history of the province is no less interesting. Regular English connection with Bihar for purposes of trade had begun as early as the middle of the seventeenth century and the English Company's factory at Patna was officially recognised in 1658. Bihar, as has already been noticed, was noted especially for the manufacture of saltpetre—an ingredient necessary for gunpowder manufacture. Attracted by this branch of trade, the Dutch also had established a factory at Patna which afterwards became also the sites of a French factory and a Danish Factory.

On the acquisition of the monopoly of the saltpetre trade in Bihar, the English Company allowed the Dutch and the French to have a supply of saltpetre from their factory at Patna on specified terms. They were required under the

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1. Bykatpur or Baikunthpur is a village about five miles east of Futwa on the Ganges. It was once a flourishing centre of cotton manufacture.
  2. A subdivisional headquarters town in the Patna District.

provisions of an Act of Parliament "to deliver annually to His Majesty's Government in England" five hundred tons of saltpetre at £45 per ton in peace-time—a condition which was re-enacted with some modifications in 1791. During 1783-1792 the Company's trade in saltpetre proved unprofitable, which obliged them to reduce the price of the article. But the outbreak of the Revolutionary War in Europe in 1792 and the possibility of England being involved in it increased the demand for saltpetre at the British market, and the Court of Directors wrote that it was "of the greatest importance that the orders for providing and sending home of saltpetre should be fully complied with." The attention of the Bengal Government was drawn at the same time to the expediency of preventing foreign nations from receiving a greater quantity of the article than that to which they were entitled. On the outbreak of war between England and France the export of saltpetre on the part of individuals was prohibited. With the partial opening of the East India trade to private enterprise by the Charter Act of 1793 the restriction against the export of saltpetre by British subjects was removed. And before long the rule against the export of the article to foreign countries and foreigners was waived in favour of neutral nations like the Danes and the Americans. It may be noted that between 1794 and 1810 more than £ 3,20,000 worth of saltpetre was exported to England from Calcutta by individuals and that the far greater quantity of the article was the produce of Bihar. After the cessation of the Napoleonic war in 1815 considerable quantity of saltpetre was exported by British private traders to China subject to the condition of selling it to the Chinese subjects only.

Under their head factory at Patna, the Company had saltpetre factories at Chapra, Singhia, Fatwa and Matt<sup>1</sup>. At these factories advances were furnished to the *pykars* or middlemen, who in their turn secured the article by

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1. About 16 miles south-west of Gaya.

issuing advances to the *Nunias*. The *pykars* frequently oppressed and exploited the *Nunias* and the mode of obtaining the saltpetre investment in Bihar remained a standing grievance with these poor manufacturers.

Another industry in which Bihar specialised in in the eighteenth century was the manufacture of opium. In 1761 the English Company obtained a monopoly of the opium business in the province, the revenue arising from it being utilised partly in paying the salaries of some of their servants at Patna. The Dutch and the French were not altogether deprived of their right to the trade, but were henceforward required to pay a duty on it to the English Company. During the administration of Verelst (1767-69) the Dutch complained that in consequence of the sole right of opium manufacture having been lately given to one of the former employees of the English, they were unable to make "fair and equitable purchases" from the opium dealers. Thereupon the Governor issued instructions for throwing open the opium trade, subject to the payment of the requisite duty to the Company. This open-door policy did not receive the approbation of Warren Hastings, who in 1773 finally declared it a government monopoly in the teeth of great opposition on the part of some of his councillors. Hastings also introduced the contract system for the provision of opium, a system which, though highly defective, continued under Cornwallis. But to Cornwallis goes the credit of introducing a number of reforms for the improved management of the opium department, and these reforms did something to free the poppy-growers from the oppression of the contractors. Finally in 1797 the contract system was abolished, and the supply of opium was henceforward obtained through a covenanted servant of the Company styled the Opium Agent.

With the adoption of the agency system we pass into a new phase in the history of the Company's opium monopoly in Bihar. Not only did the quality of the drug improve under

the new system, but the Agent was enabled to produce a larger quantity of the article than before. It may be noted that in the year 1808-09 the total production of Bihar opium nearly exceeded 8,000 maunds.

In the Company's records of the early nineteenth century there are references to the opium factories in Bihar. Under the opium factory at Patna, there were subordinate factories of Bihar, Shahabad, Saran and Tirhut. Bihar had no fewer than eight subordinate opium factories, viz., Bihar Sharif, Tehta, Rampur<sup>1</sup>, Jwafar<sup>2</sup>, Anti<sup>3</sup>, Khagaul<sup>4</sup>, Sadikpur<sup>5</sup> and Nawada<sup>6</sup>. In Shahabad there were six, viz., Arrah, Bhojpur, Bhabua<sup>7</sup>, Mahabalipur (Mohibalipur)<sup>8</sup>, Daudnagar<sup>9</sup> and Chakditchak<sup>10</sup>. In Saran we have references to the existence of three such factories situated at Chapra, Dumri<sup>11</sup>, and Dighwara<sup>12</sup>, while in Tirhut there were opium factories at Bidupur<sup>13</sup>, Lalganj<sup>14</sup>, Darbhanga and Barnawada<sup>15</sup>. Most of these *kuthis* continued to exist down to the end of the last century. Early in the present century, however, Bihar ceased to be centre of opium production, and several opium factories were closed after 1910, the buildings of the factories being utilised for other purposes.

From early times Bihar was also an important centre of

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1. A village 18 miles south-west of Patna.
  2. Probably Jafar Khan's garden in the neighbourhood of Patna.
  3. A village about 22 miles west-north-west of Gaya.
  4. A municipal town in the Dinapur Sub-division, 4 miles south of Dinapur.
  5. A village in the vicinity of Gulzarbagh.
  6. A subdivisional headquarters town in the Gaya District.
  7. A subdivisional headquarters town in the Shahabad District.
  8. A village in the extreme south-west corner of the Patna District.
  9. An important place on the river Sone, now in the Gaya District.
  10. Not identifiable.
  11. A village 9 miles from Chapra.
  12. An important place near Chapra.
  13. In the Muzaffarpur tract, east of Hajipur.
  14. In the Muzaffarpur District.
  15. In the Darbhanga District, now called Begri Navada.

cloth manufacture. In 1787 the English factory at Patna, together with its subordinate *aurungs*, was constituted a commercial residency for the supply of cloth investment to the Company. A commercial resident was stationed at Patna for the purpose, and the weavers' regulations, passed on the 23rd July, 1787, and revised in 1793, were made applicable to the province of Bihar. In accordance with these regulations the Commercial Resident issued advances to the weavers for different varieties of fabrics. Patna was especially well known for several species of calicoes and chintz, but some muslins were also Manufactured here. The system of issuing advances to the weavers was, however, found unsuitable in Bihar, and was abandoned some time about the year 1800, and the Company's cloth investment in the province was henceforward obtained by ready money purchase in the market.

In the Board of Trade's correspondence we find reference to seven subordinate cloth factories under the commercial residency of Patna. These were situated at Jahanabad<sup>1</sup>, Mogra<sup>2</sup>, Miabigha<sup>3</sup>, Lucknah<sup>4</sup>, Shahabad<sup>5</sup>, Singhia<sup>6</sup> Chapra and Bankipur. Between the head factory at Patna and these out-stations there was a close and constant contact. But they were under the immediate superintendence of Indian *gomastas*. In 1819 the Company's cloth establishments in Bihar were wound up owing to the virtual discontinuance of the export of Indian cotton piece-goods to Europe by the East India Company. Thereafter the factory buildings at Bankipur were used as part of the Government Civil Court establishments, while the guards attached to the several cloth factories were transferred to the saltpetre *kuthis*. In 1829 the commercial residency of Patna was abolished and the

- 
1. A subdivisional head quarters town in the Gaya District.
  2. A village near Bihar Sharif.
  3. Probably in the Gaya District.
  4. Probably in the Patna District.
  5. Probably Arrah, the headquarters station of Shahabad.
  6. Near Lalganj in Hajipur sub-division.

Opium Agent, Bihar, was required since then to discharge the duties of that office in addition to those of his own.

The commercial importance of Patna had led also the Dutch and the French to establish their factories here. Whenever there was any war between England and Holland the Dutch factory at Patna, like their possessions in other parts of India, was seized by the English Company to be returned after the cessation of hostilities. So also when England was at war with France, the French factory was captured and temporarily held by the English Company. Thus at the outbreak of war between England and France in 1793 the French factory at Patna was seized by the English. On the conclusion of the Treaty of Amiens in 1802 it was restored to the French only to be recaptured on the resumption of hostilities. It was finally restored in 1816 on the conclusion of the Napoleonic War. Similarly, when Holland was occupied by French troops in 1795, the Dutch factories in India, including the factory at Patna, were taken over by the English. Like the French factories, they were restored in 1802 and reoccupied on the resumption of the war. They were finally restored on the termination of the war. By a treaty concluded between Holland and Great Britain on the 17th March, 1824, the Dutch factories and possessions "on the continent of India" were ceded to the English Company. Accordingly in the following year the Dutch factory at Patna was taken over by the English and Dutch connection with Bihar ceased.

The Danish factory at Patna was established by one Hendrich Berner in the year 1775. In 1808 it was captured by the English but was restored to the Danes in 1817. Not long afterwards, the Danish possessions in India were surrendered to the English Company.

A few words about the sugar and indigo industries of Bihar may be of some interest in this connection. We learn from contemporary records that the condition of sugar manufacture in South Bihar towards the close of the eighteenth

century was not quite satisfactory. The total area under sugarcane cultivation in the district of Bihar in 1793 was only 1,200 *bighas*. But about this time the Commercial Resident of Patna established a factory for sugar manufacture which seems to have given some encouragement to it. Besides the Company's sugar factory at Patna, there were several other European sugar concerns in the Districts of Patna, Shahabad and Tirhut. In 1789, for instance, the Dutch erected a sugar factory at Motipur<sup>1</sup> in Tirhut. The Danes, too, carried on sugar manufacture at Patna where they had an extensive range of godowns for this purpose. Most of these factories had, however, to incur losses, and were either wound up in the course of a few years or converted into indigo *kuthis*. The factory at Motipur became an indigo concern under Noel and Co. in 1816. After the equalisation of the import duties on East Indian and West Indian sugar in Great Britain in 1836, Europeans were again attracted to start sugar plantations in North Bihar. Between 1836 and 1848 some factories were established by them in Tirhut and Saran. Further attempts at sugar manufacture were made by the Europeans in the second half of the nineteenth century. Some of these concerns continued to flourish until recently. A few of them like the Marhaura Sugar Factory in Saran still exist. But in most of them the experiments at sugar manufacture have been abandoned. The European planters have also disposed of their factories in North Bihar and left India.

European enterprise in Bihar achieved a much larger measure of success in indigo than in sugar. Indigo manufacture in this province received much encouragement from Mr. Francois Grand, the first collector of Tirhut. Between 1782 and 1785 he created three indigo *kuthis* at his own expense in Tirhut. By 1803, however, the number of indigo factories in the district swelled to about twenty-five. In Purnea there were at the time of Buchanan's survey more than seventy five indigo factories under European

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1. About 18 miles north of Muzaffarpur.

management, besides seven others belonging to two Hindu zamindars and a "native Portuguese". But in the district of Bihar indigo manufacture was relatively unimportant, the total number of factories there in the time of Buchanan being not more than seven. In Shahabad there were then eighteen factories with 17,000 *bighas* of land under cultivation. In Bhagalpur, too, there were many indigo factories at this time. The total number of indigo factories in Bihar, according to an estimate of 1830, was 191, and these were owned by 32 European planters. Indigo manufacture continued to flourish in the province down to the close of the last century, and in Minden Wilson's *History of Bihar* (1837) there is a list of indigo factories in North Bihar together with a short history of each. The invention of the synthetic dye in Germany killed the demand for Indian indigo in foreign markets, and most of the factories were accordingly abandoned by the opening of the present century. The The Great War of 1914-18, however, led to the revival of the demand on a limited scale, and an attempt was then made in some parts of North Bihar to begin the cultivation of indigo anew. But the experiment did not last long.

The relation between the European planters and the indigo ryots in Bihar, though not so unsatisfactory as in the neighbouring province of Bengal, was by no means cordial. Advances for indigo had often to be forced on the cultivators, and resort to violence on the part of the planters in connection with it was pretty common. Even so late in 1920 the planter's treatment towards the indigo growers in Champaran formed a subject of bitter comment and added to the intensity of the Non-co-operation Movement in the province.

The history of Bihar in the nineteenth century was marked by two uprisings which are especially worthy of note. One was the Santal Insurrection of 1855-57<sup>1</sup>, and the other was the Sepoy Mutiny of 1857-59. The first was a movement

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1. See K. K. Datta's *History of the Santal Insurrection* which contains a lucid and exhaustive account of the movement.

of the Santals and it originated as a protest against the long-existing frauds and deception to which they were subject in the hands of non-Santal businessmen. Bands of Santals marched behind chosen leaders in several directions, plundering and slaying the peaceful inhabitants, including many Europeans. The insurrection soon took the character of an anti-government movement, and for a year the jungle tracts of Santal Parganas and the adjoining districts of Bhagalpur and Birbhum remained in a state of perpetual alarm on account of it. The Government of Bengal sent detachments of troops from Calcutta and Dinapur to deal with the situation. And after the suppression of the insurrection, they thought it advisable to create a new district known as Santal Parganas with special laws and regulations suitable to the Santals. Mr. Ashleny Eden, afterwards Lieutenant Governor of Bengal, was the first Deputy Commissioner of the District.

More formidable than the Santal revolt was the Mutiny that followed two years later. The outbreak of the Mutiny in other parts of Northern India was a signal for a similar rising at Patna. A rising of some Muhammadans in Patna early in July, 1857, was followed by a mutiny among the sepoys of Dinapur. On the approach of the European troops they fled, but the main body of the mutineers crossed the Sone to join Kunwar Singh of Arrah, who had raised the standard of revolt against the Government.

At Arrah the rising proved all the more alarming. There Kunwar Singh, a Rajput zamindar, had been discontented on account of the revenue system which had greatly reduced his means. The revolt of the sepoys at Dinapur made him determined to support them. On the 27th July intelligence reached Patna that the sepoys had besieged Arrah. Thereupon Major General Lloyd immediately sent 193 men of the 37th Regiment for the relief of the city. Unfortunately the steamer carrying these men got stuck in the sand. Disheartened and outwitted, they retreated. Half of their

numbers were left behind and of those that returned only 50 were uninjured. Two hundred British soldiers were then sent by Mr. Taylor, Commissioner of Patna, to overawe the mutineers at Arrah, and on their approach most of the latter dispersed. For the rest of the year stray bands of mutineers roamed over the district plundering and and pillaging ; and complete order was not restored before the beginning of 1858.

From Patna and Arrah the mutiny spread to Gaya and Muzaffarpur. Mr. Money, the Collector of Gaya, was outwitted on August 4 by the Indian station guards who released the prisoners at the local jail. And at Muzaffarpur an attempt was made by the mutineers on the public treasury. But the attack was repelled by the police who received adequate help from the wealthy bankers and merchants of the city. The man who finally restored order in the province was one Major Eyre. As Malleson points out, he "virtually reconquered Bihar". Mr. Taylor also rendered valuable services to the Government in this respect. But the latter was dismissed from his post because he had adopted some "measures not altogether approved of by the Lieutenant Governor".

In the second half of the last century, Bihar was subject to the ravages of three famines which broke out in 1866, 1874, and 1879 successively. On all these occasions the district of Patna escaped the severities that befell the other parts of the province. This was due partly to the facility of transportation established by the opening of the railways. The most severe of the three famines was that of 1897 caused by deficient rainfall in the preceding year. Hundreds of starved wanderers passed on this occasion along the highway between the United Provinces and Bengal, begging for relief, and provision was made for them at kitchens and poor-houses.

The administrative changes that followed in the province after the Permanent Settlement deserve some notice. We have already seen that the jurisdiction of the magistracy of

Patna was extended in 1793. In 1825 was created a new district of Patna, consisting of the district as it is at the present day without the parganas of Bihar (Bihar Sharif) and Rajgir. But in 1865 these were transferred to Patna from the Bihar District, which became known as the District of Gaya. In 1866 the District of Saran was divided into two, one part retaining the name Saran, while the other became known as Champaran. Likewise in 1875 Tirhut was divided into two districts, Muzaffarpur and Darbhanga.

These districts, together with Bhagalpur, Monghyr and Purnea and the backward tracts of Santal Parganas and Chotanagpur, continued to form part of the Bengal Presidency until 1911-12. On the 12th December, 1911, however, the King-Emperor at Delhi announced the creation of the new province of Bihar and Orissa with Patna as its capital. The province came into being in 1912 ; but it still remained under the High Court of Calcutta for judicial purposes and under the Calcutta University for educational purposes. In 1916 Lord Hardinge opened the new High Court at Patna, and in the following was drawn up the constitution of a University in the city. The Patna University was made an affiliating and examining body with jurisdiction over Bihar and Orissa.

## INTERESTING HISTORICAL SITES

### PATNA

1. **The Gola** : Near the lawn or the maidan, within a striking distance from the Ganges stands the Bankipur Granary, the *Gola* or *Golghar* as it is popularly called. It is a huge structure, 96 feet high, with walls twelve feet thick at the bottom, and two stair-cases winding up outside to the top. It was built by one John Garstin in 1784 "for the perpetual prevention of famine" in Bihar, and was the result of John Shore's scheme for erecting a number of such granaries as a remedy against scarcity. But immediately after the Gola was built, it was found unsuitable for the purpose it was intended to serve, and no more granaries were built. It reminds us of the famine of 1783 and of the alarm it must have created among people who were witness to the terrible famine of 1770. Most European travellers who visited Patna towards the end of the eighteenth century or the early part of the last century recorded about it in their reports or diaries. Thus a reference to it is to be found in Bishop Heber's *Narrative of a Journey through the upper Provinces of Hindusthan*.

2. **Company Bag** : The historic **Company Bag** acquired by the English East India Company long before 1757, consisted only of the area which now forms the compound of the District Judge's bungalow at Bankipur. In 1778 a formal grant was obtained of about 86 *bighas* of additional land round that area. The whole of this area came to be called the **Company Bag**. At first it served as a site of the Company's military quarters. But in 1767 Thomas Rumbold took possession of the military buildings there for the Company's factory, and these buildings continued to form the headquarters of the Patna Commercial Residency.

The Company's cloth investment being discontinued in 1819, the **Company Bag**, and the factory buildings were no longer required for commercial purposes. Early in 1819 a portion of the factory ground was sold to one Mr. Craigie at a price of Rs. 150 per **bigha**. The same year further allotments were made to Mr. Tippet, Judge and Magistrate of Patna, Mr. Fleming and Mr. Kennedy at the same value. In 1818 Major Tickell, the Company's superintending Engineer for the Lower Provinces, proposed to the government that the several commercial buildings at the **Company Bag** might be used for some other purpose. Meanwhile taking advantage of their non-use, neighbouring people had begun to encroach on the factory grounds and even upon the factory premises. On the transference of the office of Commercial Resident to the Opium Agent in 1829, Mr. Templer, Judge and Magistrate of Patna, occupied the Residency House in 1830 without any authority from the government, to which objection was taken, and Mr. Templer was asked to vacate the house. Nevertheless it continued to be the residential quarters of the District Judge, and a portion of the factory buildings was used for the Civil Court.

2. East of the Civil Court is the tomb of Randfurlie Knox who served as quarter master general in the campaign of 1763 and died at Patna on the 28th January, 1764, as is known from inscription on the tomb.

3. **Moradpur** : named after Mirza Murad, son of Mirza Rustam. Mirza Rustam Safavi, a great-grandson of Shah Ismail of Persia and father-in-law of Parwez succeeded Parwez as Governor of Bihar and was its last governor under Jahangir. His eldest son, Mirza Murad, son-in-law of Mirza Abdul-Rahim-Khan-i-Khanan, settled down at Patna and built a mansion on the bank of the Ganges. His tomb, within the compound of the Patna General Hospital, is still held in reverence.

4. **Bhiknapahari** : It is regarded as the site of Prince Mahendra's hermitage.

5. **Dargah Shah Arzani** : A saintly Muhammadan faqir, who died in 1662 A. D.

6. **Kumrahar** : At Kumrahar near the railway lines between Bankiput and Gulzarbagh is the site of the Pataliputra excavations. Here Dr. Spooner carried out his excavation work in 1912, and the articles that were unearthed at this place are now in the custody of the Patna Museum.

7. **Buland Bagh** : It is situated at a distance of one furlong to the north-west of Kumrahar. Some valuable antiquities were found here, as a result of the excavation of 1916.

8. **Agam Kuan** : It is said that Asoka before his conversion used it as a **Narak** or hell into which prisoners were thrown.

9. **Maharaj Khanda** : To the north of the Agam Kuan is the moat known as the Maharaj Khanda where traces of the great tower of the wooden palisade that surrounded the ancient city have been discovered. Not very far from this Khanda is **Tulsi-Mandai**, site of the **Kukutrem Monastery** where Asoka convened the third Buddhist Council.

10. **Kamaldah** : A place situated about a furlong to the west of the Gulzarbagh Railway station having a big lotus tank and some temples on western side of the tank. One of these temples has an inscription, bearing the name of "*Pataliputra*". This place is sacred to the Jains.

11. **Ghore Sar or Gayan Sar** is one of the seven sacred lakes of old Pataliputra.

12. **Old English Factory** : At Gulzarbagh there is the site of the original Patna Factory, which is now occupied by the Government Press. The massive building above the river is the old English Factory where in 1761 Emperor Shah Alam II was recognised by the English as Emperor. The house which was built by the Company early in the eighteenth century is a fortified one. Inside it is an underground passage connecting with the outer water supply. After what is known as the Patna massacre, it was proposed that the factory should

be removed to the Fort, and building operations were begun in 1765 accordingly. But in 1767 the factory was removed to Bankipur. The Gulzarbagh Factory was then utilized for military purposes until it became the Company's opium factory at Patna. It remained in the hands of the opium department till 1910 in which year the manufacture of opium was discontinued.

13. **Pathar-ki Masjid** : It is situated about a mile to the east of the University area. It was built by Nazarkhewasgi, an officer of Prince Parwez son of Jahangir and governor of Bihar in 1626. An inscription on the eastern face of the mosque states that the wood and stone used in the construction of the mosque were taken from the fort and temple of Majhauji, probably the well-known Rajput state in Gorakhpur district.

14. **Pachchim Darwaza and Purab Darwaza** : The **Pachchim Darwaza** was the western gate of the city of Sher Shah, at the end of the Gulzarbagh **mohalla** and just where the City proper begins. The only remains of the gate are now two long and well inscribed balast stone pillars set up on two sides of the road. Six more similar stone slabs are embedded on a mosque about 30 yds. distant. **Purab Darwaza** was the eastern gate of the city.

15. **The Cemetery** : A mile east of the **Pachchim Darwaza** is the old **Patna Cemetery**. In one corner of it stands the memorial obelisk whereon are inscribed the names of 28 servants of the E. I. C., massacred near the spot ( the house of Haji Ahmad, present site of which is the City dispensary ) on October 5, 1763 by Samru at the orders of Mir Qasim. The pillar is said to cover the well into which their corpses were thrown. Several other English prisoners were massacred on October 11, in the **Chihil Satun**, behind the **Madrassa mosque**. The original pillar was erected shortly after the massacre, but it bore no inscription. It was replaced by a new pillar in 1880, during the Lieutenant-governorship of Sir Ashley Eden, and then an inscription was added. The

inaccuracies in the inscription referred to by Mr. Beveridge in 1887, were pointed out in full by Sir Evan Cotton (Proceedings IHRC, Vol. XV).

16. **Padre-Ki-Havelli** :—The Roman Catholic Church to the north of the Cemetery is known as the Padre-Ki-Havelli. It stands on the site of an older Church, built in 1713, and destroyed in the disturbances of the 25th June, 1763, when Ellis captured Patna. The foundation of the new building was laid in 1772 by Roverer Father Joseph and it was completed in 1779. It was designed by the Venetian architect Tiretto, the externals according to Ionian and inside according to Corinthian style. From the Latin inscription on the large bell it is known that it was presented by Bahadur Shah, son of the Raja of Nepal, Prithwinarayan, in 1782. There are many tombs around the Church, which contain inscriptions in French, Latin, Italian, Portuguese and English.

17. **The Maqbera of Nawab Haibat Jung** :—Mirza Muhammad Hashim, Nawab Zain-ud-din Khan, Haibat Jung, the nephew and son-in-law of Nawab Alivardi Khan and father of Siraj-ud-daula and Governor of Bihar (1740-48) was murdered at Patna in 1748 by the Afghans of Darbhanga. His remains were buried by Syed Md. Isfahani, the City Kotwal. His mausoleum, situated in Mohalla Begampur of Patna city (south of the railway station), on a land purchased by himself appears to have been built during the Deputy Governorship of the Bengali Raja Janki Ram under Alivardi's orders. It stands in an extensive garden and the two-storied gateway is now in a dilapidated condition. Attached to it is a mosque, but the inscriptional stone of it is now missing. The tomb stands on a square platform and is made of white marble and black basalt. The most beautiful part of the whole structure is the fine, perforated stone screen which encloses the tomb.

18. **The Dutch Factory and Pustha Hollendez** :—Near Meetanghat, Patna City, on the river side there are massive ruins of revetments, marking the site of the old Dutch factory.

The place is still called the *Hollandex Pushta*. The Bihar historian Ghulam Husain, author of *Seir-ul-Mutakherin* tells us : "The Hollanders.....had a factory at Azimabad, a house of great beauty and vast extent ; nor was it quite destitute of strength, being furnished with cannon and men. This also fell into the hands of the English (1781) without the least defence or opposition". Evidently he means the house that stood at this site. This factory was restored to the Dutch in 1784, but was finally ceded to the English in 1824-25. A stone slate bearing date (1751) went down in the river during the earth-quake of 1934.

19. **Patan Debi** :— There are two *Patan Debis*, *Chota* (small) and *Bara* (big). Buchanan writes that Mansingh, as governor of Bihar, placed the *Chota Patan Debi* at its present habitat. These are old village deities but the temples are modern.

20. **Mangles Tank** or **Mangal Talao** :— According to tradition it is one of the seven tanks of Pataliputra. The present tank was excavated in 1875 at the orders of the District Magistrate, Mangalane. But it is said that there was a tank here long ago. Near it are the Bihar Hitaishi Library, the Hugh Club and the Patna City School.

21. The **Diwan Mohalla** is so called as it was occupied by the staff of the government establishment. Here were located the house of Raja Kheyaliram, the Kutchary of Raja Shitab Rai, the house of the Jagat Seths and some other old buildings.

22. **Nauzar Katra** mahalla of Patna City is named after Mirza Nauzar, a grandson of Mirza Muzaffar, the brother of Mirza Rustam Safavi and a cousin of Mirza Murad.

23. **Mughalpura** :— During the governorship of Prince Azim us Shan, many nobles from Delhi settled here and constructed big houses. The *Mohalla*, known as *Mughalpura* was inhabited by the Mughals.

24. **Maharaj Ghat** :— official residence of Raja Ramnarain, Deputy Governor of Bihar (1752-61) and his brother,

Dhiraj Nrain. At present this house is occupied by their representative, Rai Mathura Prasad.

**25. Fakhr-ud-daulah's Mosque:**—Called after Fakhr-ud-daulah, Governor of Bihar (1727-32). It is situated on the main road in Patna City about 6 miles east of the Gola. It was built in 1788, perhaps by his wife who is called Begam Saheba in the inscription on the mosque. Destroyed in the earthquake of January, 1934, it was rebuilt from its foundation in 1935 at the cost of the Nawab Bahadur of Murshidabad. The cupolas of the present structure retain the same chastity of design as those of the original one.

**26. Saif Khan's Madrasa:**—Saif Khan, Governor of Bihar (1623-32), built a Madrasa on the bank of the Ganges, east of the Chamai Ghat, *Khwaja Kalan Mohalla* in Patna City. The mosque attached to it and the remains of the Madrasa are still visible in the *Khwaja Kalan Mohalla* of the Patna City. The most beautiful of all mosques at Patna, it bears an inscription the chronogram of which "Majmua-i-khair-i-dunya" yields 1039/1529. This Arabic College continued to be an important centre of learning as late as the middle of the 18th century. Its principal was regarded as an authority on Muslim law, when Ghulam Husain wrote his well known history, *Seir-ul-Mutakherin*. It is said to have had 3 quarters for Professors and seats for 136 students. The rooms were all single-seated with hemispherical domed roofs. The two storied gateway is now in ruins. Some of the cloisters in the surrounding wall are still intact. We now find only a few beautiful cupolas, each standing on slender foot pillar, of stone and traces of glazed tiles.

**27. Azim-us-Shan's Mosque:**—Mosque built by Prince Azim-us-Shan, grandson of Aurangzeb, and Governor of Bihar in the early eighteenth century. It is situated on the river front in the *Khwaja Kalan Mohalla*.

**28. Chihil-Satun:**—This famous palace of forty pillars, immediately to the west of the mosque and madrasa of Saif Khan, appears to have been originally built during the time

of Shahjahan. It was rebuilt by Nawab Haibat Jung. It was here that Farrukhsiyar and Shah Alam II first proclaimed themselves as Emperors and Alivardi as Deputy Governor of Bihar had the Rohilla captain, Abdul Karim, murdered in his presence. Again it was here that Haibat Jung too was murdered by the Rohilla Afghans of Darbhanga (January 1748). The *Chauk thana* stands on the site of this building.

29. At the **Chauk** is located Shaista Khan's mosque constructed at the end of the 17th century, and also the *Ambar mosque* built in 1688—89 A. D. by Khwaja Ambar Nazim of Shaista Khan.

30. **Sher Shah's Masjid**:—built by Sher Shah in 1545 in Hajiganj mahalla. Its walls are very thick. There are 4 small cupolas on the four corners and one large cupola at the centre.

31. **Imambara of Mirza Agha Husaini (Agha Husaini ka Chawraha)** : to the south of Sher Shah's mosque, is now in ruins.

32. **Mausoleum of the father of Nawab Burhan ul-Mulk** :—Father of Saadat Khan Burhan ul-mulk, the founder-vice-roy of Oudh, and the maternal grandfather of Safdar Jung, had come to Patna and died sometime before the latter's arrival in the city. Along with some other relations, he was buried in Mohalla Dholpur (Dawalpura), south of the mosque of Sher Shah. The remains of the mausoleum containing their tombs, including a fine stone-screen enclosure, are still visible.

33. **Kawwakhoh**:—This is a corrupt form of **Kaiwan Shikoh**, once the most flourishing quarter of the old city. The Nabob's house", referred to by John Marshall as being "1½ kos from Jafar Khan's garden, and built by Shaista Khan, was situated in this mohalla.

34. **Harmandir** :—Here Guru Govind Singh was born in 1664 and hence it is a place of pilgrimage for the Sikhs. It contains the **Granth Sahib**, containing the signature of of the Guru, and the wooden sandals and the sword used by him. The Gaihat Gurudwara is ascribed to Guru Tegh Bahadur.

35. **The Fort:**—The fort was built by Sher Shah. On a portion of its site stands the magnificent mansion of Dewan Bahadur Radhakrishna Jalan. According to the *Ain-i-Akbari* Patna had two forts, one of brick, the other of mud. The fort was probably repaired by Abdullah Khan Firuz Jung who set up a slab with an inscription. In the time of Jahangir, Qutb, a Multani Faqir impersonating Khusru, occupied the Patna fort for sometime but was soon defeated. Prince Azim-us-Shan improved and beautified the City. The Prince divided the old walled city into several wards, called Kaiwan Shikoh, Mughal,-Pura, Lodi Katra, Diwan Mohalla.

36. **Nepali Kothi:**—West of the Fort stands the old house of the military commandant, built by Captain Alexander Hardy, which was sold to the government of Nepal in 1781 for Rs. 1,601. The house thereafter served as a resting place for pilgrims from Nepal to Gaya, as also as the commercial house of the Nepal government. Buchanan has referred to this house in his *Account of Patna*.

37. **Danish Factory:**—East of the *Nepali kothi* lies the site of the old Danish Factory at Patna, founded in 1774-75 by Jorgen Hendrich Berner. After his death in 1790 Berner was buried in the vicinity of the factory buildings east of his house, which is now used as a railway officer's quarter.

38. **Ek Kankan ka Maqbura:**—To the east of Patna City lies this Mausoleum of a Begum of an unknown Nawab. She had it constructed with the sale proceeds of her own diamond bracelet (*Kankan*). Its architectural style is very fine.

39. **Jafar Khan's Garden:**—This historic garden, situated east of Patna city, was laid out by Jafar Khan, Governor of Bihar (1651-6). It was a place of great public importance. Here coronation of Emperor Furrukhsiyar was celebrated, *darbars* were held and ambassadors were received. The ruins of the enclosing walls are still visible, but the beautiful tower is no more.

40. **Raja Dhirajnarain's Garden:**—One mile to the east of Jafar Khan's garden. It is the largest garden at Patna. The well excavated by the Raja still contains sufficient water.

## MANER

**Maner**, about 2 miles west of Patna, was a town of considerable importance both in ancient and medieval periods of Indian history. At one time it stood at the junction of the Ganges and the Son and was protected by a fort. Tradition, supported by epigraphic evidence (1126 A.D.), makes it clear that long before Ikhtiyar-ud-din Muhammad-ibn Bakhtiyar's invasion of Bihar, a part of the province including Maner fell under the sway of the Turks. Hazrat Momin Arif, an Arab saint, who had settled in Maner, being harassed by the Raja of Maner, returned to Medina and came back with a party of soldier *darwishes* under Hazrat Taj Faqih (of Jerusalem). The Raja was killed after some resistance, his fort dismantled and the temple was razed to the ground (1180 A.D.).

The principal objects of historical and archaeological interest at Maner are :

(1) A great mound on the north-west corner of Maner, marking the site of the old fort.

(2) The Tank, said to have been made *pucca* under orders of Ibrahim Khan Kakar (an Afghan disciple of Hazrat Makhdum Shah Daulat of Maner), entitled Dilawar Khan (d. 1619).

(3) The **Bari Dargah**, "the most sacred" of all the local shrines containing the tomb of the great Sufi saint, Hazrat Makhdum Yahya Maneri (d. 1291 or 1292), a grandson of Hazrat Taj Faqih, and the source of inspiration to all the holy orders of saints of Bihar. South of it stands the tomb of Tajuddin Khandgah, said to be a nephew of Sultan Mahmud of Ghazni. Near the northern gate of the *dargah* stands the Singh Sadual (Simha Sardul), the stone lion and the elephant. There is an open mosque built by two eunuch chamberlains of a Delhi King (inscription at the door gives the date 1014/1606).

(4) **The Choti Dargah**, a fine manument containing the tomb of Hazrat Makhdum Shah Daulat (d. 1017/1609),

descendant of Hazrat Makhdum Yahya. It was constructed in 1025/1617 by Ibrahim Khan Fath Jang, son of Mirza Ghiyas Beg Itimaduddin, and governor of Bihar and Bengal. West of it stands a mosque (without domes, but with a long arched roof), constructed in 1028/1619. There is an underground cell at the southern corner, said to be the chamber of meditation of Hazrat Makhdum Shah Daulat. The inscription on the gate of the northern entrance gives the date 1032/1622.

(5) The tomb of Makhdum Shah Baran Malik ul Ulama the Pir of Sher Shah Sur, stands to the west of the Chhoti Dargah.

(6) The tomb of Hazrat Momin Arif is a little to the north of the tomb of Hazrat Jalal Maneri (a cousin of Hazrat Makhdum Yahya) and of the small mosque of two and half minarets (*Dhai Kangura ki masjid*).

(7) The tomb of Tangur Kuli Khan (d. 1556) of Badakhshan (the engineer, who planned the tank, the Chhoti Dargah and other buildings here) is at the junction of the District Board road and the road from the Inspection Bungalow.

(8) The male apartment of the Raja's palace consisted of a large colonnade of 40 stone pillars and a stone slab (*Takia*), where Hazrat Taj Faqih reclined after his victory. In a hall of the Raja's palace, Hazrat Makhdum Yahya is said to have been born. It contains a curious *chouki*, made of a single piece of wood, on which the mother of Hazrat Makhdum Sharfuddin of Bihar used to offer her prayers.

(9) The tomb of Hazrat Ruknuddin Marghilani (a preceptor of Makhdum Yahya), belonging to the Chishtia order of the Sufis, stands on the Qazi Tola.

(10) *Baba Farid ka Chilla* is a place south-west of Maner. Baba Farid alias Shakergang (a disciple of Hazrat Qutbuddin Bakhtiyar Kaki, a disciple of Khwaja Moinuddin of Ajmer), who died in 1265 A.D, and was buried at Pakpattan in Multan district, probably came to Maner and spent 40 days (*Chilla*) in meditation here.

### RAJGIR

**Rajgir** :—Bimbisara made his capital in the valley enclosed by the lofty hills with cyclopean fortifications, the traces of which still survive. His son, Ajatasatru, built a new capital to the north of the old one and is said to have constructed a great stupa over Buddha's ashes.

Rajgir can claim to be one of the most important places of historical and archaeological interest in India. **Girivraja**, the city surrounded by hills, is regarded to have been the capital of Jarasandha, who "like the sun robbed all other kings of their splendour and obtained the sovereignty of the whole world." We do not know much of the city after Jarasandha till we come to the days of Bimbisara (6th century B. C.). The city of Bimbisara was called Kusagrapura representing the old Rajgir whereas the capital city of Ajatasatru is known as the new Rajgir.

Many antiquities of much historical value have been unearthed here.

"The oldest remains extant at Rajgir are the outer walls of the old city stretching over a length of about 25 to 30 miles along the crests of hills.....The faces of the walls are built of massive undressed stones between three and five ft. in length, carefully fitted and bounded together, while the core between them is composed of smaller blocks less carefully cut and laid with chips or fragments of stone packing the interstices between them. No mortar or cement is visible anywhere in the stone work. The fortifications are standing to their greatest height on the east and the west of the Banaganga pass, where elevation is between eleven and twelve feet. On the east of Sona-giri, and on Vaibhara-giri, and Ratna-giri. Vipulagiri the walls are much ruined and seldom rise higher than seven or eight feet.....The thickness of the fortifications varies somewhat on the different hills. The usual thickness is 17 ft. 6 ins..... A noticeable feature of the fortifications are bastions attached to the outside of the walls wherever special strength was required. Sixteen such structures have been observed, of



Rajgir (Maniar Math) Image Inscription

which seven occur at the Banganga pass ; namely, four on the west and three on the east side. They are solid rectangular buildings constructed after the same fashion as the wall and built on it at irregular intervals. In plan, they measure from 47 ft. to 60 ft. long by 34 ft. to 40 ft. broad... They rise to the same height as the wall and, like it, were, no doubt, provided with superstructures which have now disappeared.... Another interesting feature about the outer fortifications of the old city are stairs, or rather ramps, built in the thickness of the wall along its inner face, in order to give access to the top. Only nine such ramps have been observed, and they are all in the sketch of wall running along the northern side of which is built on its summit. These ramps measure approximately 5 ft. 6 ins. wide, and 15 ft. long.....

.....The defences ... .. were further supplemented, possibly at a later date, by separate watch-towers erected at various prominent points on the hills, viz. one just above the hot springs and the other nearly midway between it and the group of shrines on the summit. The former of these has been rightly identified with the Pippala stone-house, described by the Chinese pilgrim. Four other watch-towers of a similar kind may be seen on the Vipula-giri and another on the easternmost peak of Ratna-giri."

Of the main gates in the outer city walls, traces of only one on the north can be seen. The north gate of the outer city was about 250 feet north-east of the temple of Jwala Devi, on the east bank of the Gomati-Godavari stream, just at the foot of the Vipula-giri. "The modern road from Rajgir now passes through the old gate, the position of which is marked by a small mound of debris on the west and a single course of large unhewn blocks on the east forming the west face up the eastern jamb. The passage through the gate was some 30 feet deep, and the north and south faces of the east wall can be readily traced for some 80 feet. In continuation of this wall and higher up on the hill-side are two large bastions

of the old fortifications, the lower one of which is crowned by a small modern temple known as the Ganesa mandir. Historically, however, the most important portion of the outer wall is that section of it which stretches right across the south-eastern valley from the summit of Udaya-giri to that of Chhata-giri, and links together the lines of fortifications along the southern and northern hills. About the middle of the valley, it joins the river wall, leaving only a narrow moat between them, and then bends a little and continues its progress towards the east for about a mile again taking a sharp turn to north until it reaches the foot of Chhata-giri. From this point up the summit of Chhata-giri this wall is known as the 'Bimbisara-road.' According to Yuan Chwang when Bimbisara was about to visit Buddha on Mt. Gridhrakuta, he gathered a number of men to accompany him; "they levelled the valleys and spanned the precipices, and with the stones made a stair case about 10 paces wide and 5 or 6 ft. long."

The inner city wall "had a circuit of nearly  $4\frac{1}{2}$  miles. "So far as it has been surveyed it does not appear to have been provided with any bastions, watch-towers, ramps or stairs, and its position at present is marked by long ridges of earth and stones covered with dense jungle which in some places is very difficult to penetrate. The west wall has almost entirely disappeared. On the north wall, which was the shortest, only a length of about 80 feet is traceable, and it is now represented by a raised ridge running east to west along the southern bank of the small stream coming from the eastern hill. The south wall is perhaps the best preserved and in some places attains to a height of 30 to 40 feet above the level of the valley inside. In this wall there are three well-marked gaps through which ancient roads can be traced."

Hardly any old building is in existence within the walls of old Rajagriha. "A large compound to south of the Maniyar Math with a tank in the middle occupies an area of about 10 acres and is locally known as the Khakhadu Bathan and

tradition says that it was used as cow-pen in ancient days. Midway between the outer North Gate and the Sonbhandar cave on the other side of stream are the foundations of a stone building, 118 ft. square including the walls, which are 5 ft. thick. Besides that there are numerous other buildings, some of which appear to be designed on the monastic plan. But the most interesting of all these appears to be the small but massive stone structure, the foundation walls of which are seen between the *Sthan* of Pato-pindi and the south-east gate of the inner city, through which passes the modern road to Banganga”.

**Sonbhandar Cave.**—The Sonbhandar cave was excavated in the southern scarp of the Vaibhara hill, near the Pippala Stone House. It is 34 ft. by 17 ft. and is provided with a doorway and window. The cave is without any statue or pedestal. A number of short inscriptions can be traced upon its wall, its door jambs and its front wall. All of these are defaced with the exception of one to the right of the door, which shows that Muni Viradava caused two auspicious caves to be made where he placed the images of Arhats (Jaina Tirthankaras). So this is neither the Sattapanni cave where the first Buddhist council was held nor the cave of Buddha and Ananda. It was a Jaina structure. In the cave is ‘a sculpture depicting a naked Jaina figure on each of its four faces”.

**Stupa of Ajatasatru.**—It is difficult to ascertain the exact position of the Stupa of Ajatasatru. According to Yuan Chwang, this is to the east of the Karanda Venuvana. Its position is possibly marked by a plinth built in the fashion of the Pippala Stone House, which stands near the foot of the Vipula Hill behind the Suraj Kund and about 270 yards to the east of the garden. Fahien locates the stupa of Ajatasatru to the west of New Rajgir.

**Asoka Stupa.**—On the authority of Yuan Chwang’s statement Cunningham has identified the site of Asoka Stupa with a large mound lying to the west of the new city of Rajgir.

According to Fahien, however, the site represents the Stupa of Ajatasatru. It may be that the Stupa in question was built originally by Ajatasatru and it was repaired by Asoka later.

**Pippala Stone House**, locally known as *Machan* or watchtower, and **Jarasandha ki Baithak**, is a stone structure a little above the Hot springs on the eastern slope of the Vaibharagiri. This has been identified with the residence of Pippala referred to in the Buddhist texts and also in the Chinese accounts. The structure looks like a rectangular platform. According to Buddhist literature the Pippala Cave was the residence of Mahakasyapa, afterwards President of the First Buddhist Council.

**Saptaparni Cave.** (Saptaparni Cave), where the first Buddhist Council was held had been identified by Stein with the site of a group of caves six in number (originally the number might have been seven) below the largest Jaina shrine known as the temple of Adinatha, in the rocky scarp of Vaibhara hill. A pathway which descends the rugged scarp of the ridge to a level of about 100 ft. below the temple leads to a long artificial terrace in front of the caves. The terrace in front of the caves is 120 ft. long, 34 ft. wide at the east and 12 ft. at the west extremity. The wall marking the outer edge of the terrace is constructed of large unhewn stones set without any mortar. Only a small section of it, about 15 ft. long and 8 ft. high—now remain in situ". Sir John Marshall contests the identification, and he locates the Hall about a mile and a half west of the Pippala House on the north side of the Vaibhara Hill.

**Karanda.**—The Karanda Bamboo Garden, presented by King Bimbisara to Buddha, is said to have been situated on west of the road at a distance of about 300 paces to the north of the outer north gate of the city. A mound of debris towards its southern limit has been described as marking the site of some decayed structures, not improbably of the vihara mentioned by Fahien and Yuan Chwang.

Karanda Tank has been located 200 paces to the north of the Venuvana Vihara. "It is situated 200 yds south of the Inspection Bungalow and measures 290 ft. north to south and 220 ft. east to west, within the high banks of three of its sides."

**Maniyar Math.**—The excavation of the site of Maniyar Math built on brick mound in the middle of the valley was begun by General Cunningham in 1861-62. Maniyar Math was originally the name of a Jaina sanctuary. It was built on a brick mound in the valley about less than a mile from the north gate. General Cunningham believing the mound to be the site of an old Buddhist 'stupa sank a shaft' near the Math in 1861-62 and without destroying the Math came to the depth of 21½ ft. He discovered 3 small figures at about 14 ft. below the surface, viz. (1) of Mīya lying in the couch in the lower portion and with ascetic Buddha above, (2) a naked standing figure with a seven hooded serpent (probably Parsva Natha) and (3) a crude figure which could not be identified. Dr. Bloch undertook the excavation in 1905-6. He destroyed the Jaina shrine and exposed a brick-structure with well-preserved stucco figures round the base. The site received the attention of the Archaeological department in later years also with the result that a number of many interesting antiquities have come to light.

## NALANDA

The site of the famous University of Nalanda is indicated by a long line of lofty mounds extending north and south for some 3000 ft. at Bargaon, about eight miles from Rajgir on the Bihar-Bukhtiarpur Light Railway. "Bargaon", writes Broadley, who carried on excavations here in the seventies of the last century, "has been identified beyond the possibility of a doubt, with the Vihara-grama on the outskirts of

which more than 1000 years ago, flourished the great Nalanda monastery, the most magnificent and most celebrated seat of Buddhist learning in the world”.

Whatever may be the exact date of the establishment of the University of Nalanda, the place was an important one even in the days of Buddha. He stayed for some time at Nalanda where he went with a great company of his followers and stopped at the Pavarika Mango grove. He was met here by the venerable Sariputta and solved that disciple's difficulties. From Nalanda the great Teacher went to Pataliputra which was evidently inferior to the former in the eyes of Ananda who did not consider it to be a fit place for Buddha's Nirvana, while Nalanda was considered fit for it. Was Nalanda important and older than Pataliputra? In the Digha Nikaya we find mention of the name of the village Nalanda near Rajagriha with a Pavarika Mango Park. There is also mentioned a Rest House called Amrabatika where Buddha spent a night. Fahien does not mention Nalanda. He mentions the name of a village called Nalo which may be identified with Nalanda. But the fact that Fa-hien did not mention Nalanda might mean that it had not attained celebrity till then. Hiuen Tsiang gives a full description of Nalanda. Therefore it is probable that Nalanda University came into existence between 425 and 625 A. D. Hinen Tsiang records the tradition that 500 merchants purchased the site of Nalanda for 100,000 gold pieces and presented it to Buddha who preached Dharma here for three months.

According to Hiuen Tsiang, whom Silabhadra admitted as a student into Baladitya's College, Sakraditya, an old king of this area, built this convent and after him his descendants, Buddha guptaraja Tathagata-rajā, Baladitya, Vajra, and a king of Middle India successively added new structures to it. The pilgrim also observes, “The Sangharamas of India are counted by myriads but this is the most remarkable for grandeur and height. The priests belonging to the convent,

or strangers (residing therein) always reach to the number of 10,000 who all study the Great Vehicle, and not only so, but even ordinary works such as the Vedas and other books, the Hetuvidya, Sabdavidya, the Chikitsavidya, the works on Magic, the Sankhya ; besides these they thoroughly investigate the "miscellaneous" works. There are 1000 men who can explain twenty collections of Sutras and Sastras and perhaps ten men including the Master of the Law, who can explain fifty collections. Silabhadra alone has studied and understood the whole number.....The priests, dwelling here, are, as a body naturally dignified and grave, so that during the 700 years since the foundation of the establishment, there has been no single case of guilty rebellion against the rules. The king of the country respects and honours the priests and has remitted the revenue of about 100 villages for the endowment of the convent. .... If men of other quarters desire to enter, the keeper of the gate proposes some hard questions ; many are unable to answer and retire. One must have studied deeply both old and new books before getting admission. Those students, therefore who, come here as strangers have to show their ability by hard discussion; those who fail, compared with those who succeed, are as seven or eight to ten. But the learned among them who secured admission had their doubts settled ; and then the stream of knowledge continued to flow out over the length and breadth of the country. Men of conspicuous talents, of solid learning, great ability, illustrious virtues, who had distinguished themselves above the ordinary, had their name inscribed on the list of College celebrities, which included Dharmapala and Chandrapala who gave a fragrance to Buddha's teachings ; Gunamati and Sthiramati of excellent reputation ; Prabhamitra of clear discourse ; Jinamitra of exalted eloquence etc., etc.,"

The brilliant description of Hiuen Tsiang has been supplemented by I-Tsing who gives us plenty of details regarding the curriculum of studies and the method of the

observance of religious rites at Nalanda. He started from China in 671 and arrived at Tamralipti in 673. He studied at Nalanda for a number of years and collected some four hundred Sanskrit texts containing 500,000 slokas. During his time, there were eight halls and three hundred apartments.

The remains of Nalanda include numerous brick ruins, running north and south, of the great stupas attached to the monasteries.

“Lying east of the stupa mounds, and running parallel to them north and south at a distance of about 200 feet, is a range of viharas, the original courtyards of which can be traced in the square patches of cultivation set in a debris-strewn area of some 1,600 by 400 feet. These open spaces possibly mark the position of the courtyards of the six monasteries which Yuan Chwang describes.....five of the six monasteries are said to have been built by five consecutive princes of the same family, and the sixth by their successor, referred to as the king of Central India. Detached mounds further to the east, west and north mark the sites of other buildings; while individual sculpture scattered all over the site point to the days of Nalanda’s greatness. General Cunningham is of opinion that he met with the finest sculptures in India at this site”..... “To the south of the monastery, according to Yuan Chwang, there was a tank in which it is said the dragon of Naga-Nalanda used to dwell, after whom the place has been named. Cunningham identified this tank with the present small tank to the south called Kargiya Pokhar, which corresponds in position to the pool of the Naga.”

#### **Bihar Sub-Division**

Gupta and Pala inscriptions are scattered in the Bihar sub-division.

An inscription of Skanda Gupta has been found at Bihar Sharif. Dr. R. C. Majumdar suggests that it was issued by Kumara Gupta who flourished in G. E. 154 (473-74 A.D.)

A stone inscription has been found at Ghosrawa, seven miles south of the town of Bihar Sharif. It notes the devotion of Devapala towards learning and Buddhism. Indragupta, a Brahmana of Nagarahara (Jelalabad) and a learned Buddhist priest, was highly respected by Devapala. He was appointed director of the Nalanda monastery.

Inscriptions on the image of Parvati at Uddandapura show that Narayanapala ruled at least for fiftyfour years.

Inscription of the time of Mahipala I has been discovered on the base of a statue of Buddha at Titarawa, six miles from Bihar Sharif.

Inscriptions of Vigraphapala III and Ramapala have been found at Bihar Sharif. This shows that the later Palas ruled over Magadha with short interruptions.

Another inscription of Ramapala records the grant of the statue of Bodhisattva by the merchant Sadhu Saharana, at Chandimau, seven miles south-west of the village of Bargaon.

#### Vikramasila

▶ Scholars differ on the proper identification of the site of the Vikramasila monastery, which is said to have been founded by Dharmapala. He is credited with the construction of the Vikramasila Vihara in Magadha on the top of a hill on the bank of the Ganges according to the Tibetan tradition. The mention of the hill and the Ganges led Beglar to indentify Vikramasila with Silao, a village about three miles from Bargaon, the site of Nalanda. S. C. Vidyabhusana indentified it with Sultanganj near Bhagalpur and Nando Lal Dey with Patharghata near Colgong in the Bhagalpur district. Dr. A. P. Banerjee-Shastri has tried to show that Keur, on the south west of Hilsa police station and about fifteen miles from Nalanda, is the probable site of the Vikramasila Vihara, because of its situation on a rocky land on the bank of a stream, and nearness to the Nalanda University, which, according to Taranatha, used to be watched over and controlled by the professors of the Vikramasila Vihara.

### **Oddandapuri**

Dharmapala built another monastery at Oddandapuri, according to Buston. But Taranatha says that it was built by Gopala or Devapala. Whoever may be the founder, scholars, excepting H. P. Sastri and Aiyanger, are of opinion that the site of Oddandapuri, Uddandapura or Odantapura, is modern Bihar,

The two monasteries of Vikramasila and Oddandapuri were destroyed during the invasion of Ikhhtiyar-ud-din Muhammad ibn Bakhtiyar.

### **Aphsad**

The Aphsad inscription of Adityasena, dated A. D. 672 informs the success of the Later Guptas over the Maukharis. The conclusion is the certainty of the rule of Adityasena over Magadha towards the close of the seventh century A. D. But the inscription raises the question of the Later Guptas ruling over Magadha. Dr. Majumdar suggests that the later Guptas "had not founded any distinct kingdom until after the overthrow of the Gupta Empire, and then they fought with the Maukharis and other powers for a share of the soil."

### **Gaya District**

Gaya :

Archaeological sites at Gaya and Bodh-Gaya reveal a good deal of the history of Magadha, history of the intercourse between India and the outside world, and history of religion and art.

The kings of Magadha especially have left their records about their interest in Bodh-Gaya in inscriptions.

Asoka's name stands first among those kings. Modern scholars think that a monolith was erected by Asoka.

We find votive erections of the time of the neo-Mitra kings, Kausikiputra Indragnimitra and Brahmamitra, the immediate predecessors of Brihaspatimitra. The remnants are ; (1) a sculptured railing of sandstone enclosing the Bo-tree (2) small pillared open stone chamber (3) pillared

open shade with a flat roof containing a high platform of brick with lotus representations of the Buddha's footsteps. Another neo-Mitra King (middle of the First Century B. C.) Brahmamitra's wife has left an inscription on a Yaksha pillar.

The Gaya plates of Samudra Gupta, dated the year 9, proves that the Guptas were the next powerful rulers of Magadha. One of the feudatories of Chandra Gupta II, Maharaja Trikamala, has been mentioned in an inscription dated the year 64, in an image of Bodhisattva at Gaya.

But Gaya was not so richly endowed at any other period as during the rule of the Palas. Cunningham says that "the great mass of sculptures belong to the period of the Pala kings." A statue of the Buddha was dedicated in the reign of Sri Gopala-deva. Another inscription records the installation of a four-faced Mahadeva by a stone-cutter named Ujjvala in the twentysixth year of the reign of Dharmapala.

In the intervening period between the rule of Samudra Gupta and the visit of Hiuen Tsiang, Gaya was visited by a number of scholars from Ceylon. Sri Meghavarna (304-332 A. D) of Ceylon built a sangharama for the Ceylonese monks and pilgrims. By the time of travels of Hiuen Tsang in India, it had developed into a magnificent establishment. The number of priests were more than one thousand. Mahanama II, another ruler of Ceylon, has left a long inscription dated Samvat 269. Ceylonese monks like Bodhirakshita, Dharmagupta Damshttrasena, Dharmadasa, Bodhisena, Prakhayatakirti Udayasri have left records of their visit.

There was frequent intercourse between India and China, beginning with Hiuen Tsiang as shown by inscripational evidence. The second great epoch of Chinese pilgrimage to Bodh-Gaya commenced in the Eleventh century. The longest and the most fascinating of Chinese inscriptions is a votive record and hymn of praise by Yun Shu. The last inscription of the Chinese travellers has been left by Hui-wen (in Cir. A. D. 1033 ).

Not only the Ceylonese and Chinese came to Gaya but we have three inscriptions of the reign of Asokavalla of Sapadalaksha or Siwalik, dated 1813 of the Buddha Era and 51 and 74, Burmese kings too have their inscriptions here.

From architectural point of view the Bodh Gaya sculptures are undoubtedly remarkable.

The inscriptions of Gaya throw much light on the history of the Palas. An inscription, now lying in the courtyard of the Visnupada temple, Gaya, shows that upto the seventh year of Narayanapala, the Palas retained the possession of Gaya district against the Pratiharas and the Rashtrakutas. That Narayanapala had to fight with the Rashtrakuta King Krishna II (880-914) can be shown by the Bodh-Gaya inscription of Tunga-Dharmavaloka. The inscription refers to the marriage between Bhagyadevi, daughter of Tungadeva "the moon in the family of the Rashtrakutas" (verse 8) with Rajyapala, son of Narayanapala. Tunga has been identified with Tungadharmavaloka by R. D. Banerjee, but with Jagattunga II by Kielhorn and Majumdar. The marriage also probably brought the cessation of the hostilities.

The inscriptions in Narasimha, Krishnadvarika, Akshaya-vata, Sitala temples and Gadadhar image clearly prove that the Palas were losing their hold over Magadha due to foreign invasions during the reigns of Nayapala and Vighrahapala III. The Krishnadvarika temple inscription refers to Sudraka who protected (paripalita) Gaya for a long time. He has been referred to also in the Akshayavata temple inscription, dated in the fifth regnal year of Vighrahapala III. The Sitala temple inscription contains these words: "Sri Sudrakah Svayam apujayad-indra-kalpo Gaudesvaro nripati lakshana pujaya yam' Dr. H. C. Ray translates it as "the lord of Gauda paid homage to Sudraka" and Dr. R. C. Majumdar as "the lord of Gauda formally honoured Sudraka by investing him as king with proper ceremony". Hence it may be concluded that at least by the time of Vighrahapala III's reign Sudraka

protected Gaya and his son Visvarupa of the Akshayavata temple inscription, became the king. Visvarupa's descendant is Yaksapala, who issued the inscription in the Sitala temple. This inscription marks the definite hold over the Gaya district by Yakshapala.

With the fast declining Pala rule after Ramapala the Gahadvalas attacked their possessions. But in the case of Gaya we find that Govindapala was still ruling there till 1160 61 A. D. An inscription issued in the fourteenth year of Govindapala, dated V. S. 1232, has been found in the temple of Gadadhara. But we find an inscription recording the grant of Jayachandra, sometime between 1183 and 1192 A. D.

We also get a lot of information of religious condition in the Pala period from the inscriptions at Gaya. That the worship of Siva was prevalent can be seen in the installation of a four-faced image of Mahadeva in the reign of Dharampala and mention of the building of temples for Vatesa and Prapitamaheswara in the Gaya temple. A veiled reference to a Tantric divinity "Uru Nila Padma" may have been referred to in an inscription of Nayapala at Krishnadvarika temple of Gaya.

**Barabar Hills :** The Barabar Hills are about 15 or 16 miles to the north of Gaya. They contain a very interesting group of caves, namely Karan Chaupur or Supiya, Sudama, Lomas Rishi, Visva-Jhopri and Gopi. The Karan Chaupur bears an inscription which records that the same was excavated during the 19th year after Asoka's coronation, Sudama was excavated by Asoka when he was consecrated 12 years. It was dedicated by him to the Ajivikas, a rival sect of the Jainas.

**Nagarjuni Hills :** The caves in the Nagarjuni hills, which are about a mile from the Barabar hills, were bestowed on the Ajivikas and the Buddhist monks by Dasaratha, the grandson of Asoka. In these two hills we find the names of three Maukhari kings, e.g. Yajnavarman, Sardulavarman and Anantavarman. The most interesting cave of the group

was Lomas, Rishi cave ; though it does not bear any inscription, it belongs to the same age.

**Amauna :** The existence of the Maukharis as an independent power has been referred to in a copper plate grant at Amauna in the Gaya district. It was issued by Kumaramatya Maharaja Nandana in 232 (= 551-552 A. D.)

**Gunariya and Ramagaya :** The loss of Pala dominions can be shown from other inscriptions in the Gaya district. During the rule of Narayanapala and his son, the Gurjaras were occupying Gaya. An image inscription of King Mahendrapala, dated the year 9, has been unearthed at Gunariya. The name of Mahendrapala has been also found in an inscription on a stone slab in the walls of the Siva temple at Ramagaya.

**Govindapur:**

Another inscription at Govindapur, dated A. D. 1137-38, refers to a class of Brahmins, the Sakadvipis, in the time of the Palas.

**Ghejan:**

The sculptures of Ghejan and Guneria are remarkable.

**Kurkihar :**

Two hundred and twentysix images of gods and goddesses were discovered in 1930 in a mound at Kurkihar, sixteen miles east of Gaya. Ninetythree of these images are inscribed. The inscriptions record the grant of images in the time of Devapala, Rajyapala, Mahipala and Vighrapala III. The names of the donors from Kanchi, Kerala, Apanaka, Gandhakuti, Purva, Vahiravana, Sadhu, Mallapura are distinctly mentioned.

**Rajauli:**

An inscribed stone has been found in the jungle near Rajauli in the district of Gaya. But the script of the inscription has not yet been deciphered.

**Shahabad District**

Like Pataliputra Shahabad district had the privilege of being the home of a scholar like Banabhatta and a fighter

like Visvamitra. Important archaeological finds here are the following :

**Sasaram :** Asoka's inscription in a small cave now called the Chiragh-dan of Chandan Saheed. It contains one of the earliest Minor Rock Edicts of Asoka.

**Mundesvari temple :** *Mundesvari temple* is a small stone temple, situated on the summit of a hill not far off from Ramgarh, a village about seven miles south-west of Bhabua sub-division. In the middle of the temple is placed a four-faced Mahadeva. Dr. Bloch thinks that the *lingam* was placed on a later date than that of the construction of the temple. The images of Siva, Durga, Ganesa, Surya, Agni have also been kept inside the temple. The Gupta characters below the figures suggest the presence, if not the erection of the temple, in the Gupta Age.

**Mangraon :**

An inscription found in the village of Mangraon, near Buxar has now been preserved in the Patna Museum. That the Guptas had one of their important strongholds in Shahabad district is also proved by the discovery of Jivitagupta II's inscription at Deobarnak and the inscription of Visnugupta (8th century A. D.) grandson of Adityasena of the Aphsad inscription. But the fact that Sirvavarman and Avantivarman, successors of Isanavarman, the most powerful of the Maukhari kings of Kanauj, granted a village in Shahabad district shows that the Maukharis were in possession of Shahabad at least.

**Tarachandi Hill :**

Inscription of Pratapadhavala has been noticed at Tarachandi hill, near Sasaram. He was a local chieftain and almost a contemporary of Jaichand of Kanauj.

**Tilothu :**

Another inscription of Pratapadhavala has been found near Tilothu. Its date corresponds to 27th March, 1169 A.D.

**Rohtas :**

Another inscription of Pratapadhavala has been found at Rohtas.

A Seal records the name of 'Sri-Mahasamanta Sasanka', the illustrious vassal Sasanka. It has been suggested that Saaanka began his life as "a feudatory" of the Maukhari "king Avantivarman"

#### **Bandhughat:**

It mentions the name of twelve governors or tributary chiefs. They held the fort of Rohtas between 1194 A.D., the date of death of Raja Jai Chand of Kanauj and 1538 A.D, the capture of the fort from the hands of the Hindu Raja by Sher Shah.

#### **Tirhut Division**

Tirhut division is rich in archaeological sites. The sites are mostly to be found in the country of the ancient Lichchavis and Vrijjis.

Chaityas have been excavated in the village of Lauriya, Nandangarh, Sagardih, Basarh and Asurgarh. A Buddhist monastery came out as a result of the excavations in 1861-62 at Kesariya, which lies on the east of the road from Motihari to Chapra. A large stupa has been discovered behind the Nirvana temple near Kasia on the Chota Gandak. In a village about a mile south-west of Araraj, the first of the six of the pillar edicts of Asoka has been found. About half a mile to the north-east of the village of Lauriya, is seen again the first six pillar edicts of Asoka similar to the above mentioned pillar. Similar Asokan pillars have been found at Rampurwa and Kolhua. Mr. Carlleyle found an inscription resembling the Asokan characters at Nandangarh.

Some Seals, terracottas and punch-marked coins and fragments of stone with Maurvan polish have been discovered at Basarh (old Vaisali) and also some Kushan coins.

Inscribed Gupta seals have been found at Lauriya. Dr. Spooner thinks that the name of a Gupta prince

has been inscribed on a brick found at Manjhi, 12 miles north-west of Chapra. Another inscription in Gupta characters has been found on a terracotta inkstand at Basarh. The city of Vaisali or modern Basarh was an extensive Gupta city. Here rooms, brick platforms, pavements and other disjointed but solid structures have been unearthed. A large number of Gupta seals have also been found. Artistic designs on seals include Laksmi surrounded by Kalasas, lions, trees, elephants pouring water on the deity and altars. The seals belong to joint guild of bankers, traders and transport merchants. The seals refer to the management of affairs of local temples and to the transactions of the bankers.

After the Guptas the history of Tirhut division is not well known till the time of Harsavardhana. That it belonged to the Palas is apparent from the Imadpur image inscription. This inscription has been found in a mound at Jowhri near Imadpur in the Muzaffarpur district. It notes that Mahipala I reigned at least for fortyeight years. Images of Visnu and Nritta Ganpati belonging probably to the Pala period have been found in village Eksarn, in Saran, have been found.

### **Bhagalpur**

Before the emergence of Magadha as a strong power Anga, which has been identified with Bhagalpur, was the leading power in Eastern India. Anga's existence was known to the composers of the hymns of the Atharvaveda, Aitareya Brahmana, the Puranas and Harivamsa, The facts that Vidhura Pandita Jataka No. 545 describing Rajagriha as a city of Anga, Mahabharata referring to an Anga King sacrificing at Mount Visnupada at Gaya, probably indicate that some time Magadha was a dependency of Anga. The definite proof in favour of the above contention is that King Brahmadata of Anga defeated Bhattiya of Magadha. But the cycle of fortune led to the annexation of Anga by the Magadhan King Bimbisara, son of Bhattiya. From that time it appears that Anga's fate was linked with Magadha. When

Magadha was being ruled by the Early Gupta emperors, a beautiful colossal statue of Buddha has been excavated at Sultanganj, near modern Bhagalpur. The statue is now in the Birmingham museum. The statue is remarkable for curly hair, ornamentation in the halo of the Buddha figure and transparent drapery.

Pala chronology has been constructed with the help of stone inscriptions in the district of Bhagalpur. At Bhagalpur itself the inscription of Narayanapala gives the genealogy of the Palas from Gopala to the donor. This inscription refers to the dethronement of Indraraja (Indradyumna), ruler of Kanauj by Dharmapala. The latter was assisted by his younger brother Vakpala and his Brahman minister Garga. Narayanapala I married Lajja, the Haihaya vamsa-bhusa. It also records a gift made by the King to the Siva bhattacharya and his worshippers, the Pasupatas.

**Monghyr district :**

**Jaynagar :**

Four lines have been inscribed on the pedestal of a Buddhist statue at Jaynagar, near Luckeesarai, a village in Monghyr district. This inscription informs us that Madanapala about 1154 A. D. recovered Monghyr from the Gahadvalas. These Gahadvalas were trying to conquer the Pala dominions after the death of Ramapala. R. D. Banerjee thinks that a Pala king named Palapala succeeded Govindapala, the successor of Madanapala. But Dr. R. C. Majumdar has expressed doubts about this opinion in the History of Bengal Vol. I,

**Lar Plates :**

The last noted king of the Pala dynasty was Madanapala. Madanapala was succeeded by Govindapala, though the relation between the two has not yet been arrived at. The Lar plates show that Govindachandra of Kanauj was in possession of Mudgagiri or Monghyr in V. S. 1202 (1146 A. D.)

**Monghyr :**

A copper plate inscription of Devapala was discovered at Monghyr in 1780 and now preserved in Kenwood State, England. The grant is also important for the chronology of the Pala kings. The grant mentions the bathing of the attendants of Dharmapala at Kedara and Gokarna, which shows that Dharmapala proceeded far beyond Kanauj at the time of his setting up of Chakrayudha on the throne of Kanauj. The Dutaka of the inscription was Yuvaraja Rajyapala, son of Devapala. It appears that he died during his father's lifetime, because he is not mentioned in any of the later grants and there was probably a palace-revolution after the death of Devapala. The plate is also important from the standpoint of Sanskrit culture in the time of Devapala. It refers to the prevalence of studies in Veda, Vedanta Pramana and in Kauthuma recension of the Samaveda.

As statue, now locally worshipped as Visnu has been found at Baraipura, P. S. Teghra, Begusarai subdivision.

Besides the rock inscriptions we find other architectural remains in Bhagalpur district. An ancient Buddhist stupa has been unearthed at about two miles west of the village Bongaon. Sculptures on the rocks at Patharghata hill, a few miles north-east of Colgong, has been unearthed. Dr. Bloch assigns these sculptures to about sixth or seventh centuries A. D. The figures on the rocks are Brahmanical, excepting two detached images of an Avalokitesvara and a Buddha. A rock-cut temple has been discovered at Colgong. There is no image or any other figure in temple, but only a few horizontal mouldings.

**Deoghar :**

A Sub-divisional town in the district of Santal Parganas, situated about 4 miles south-east of the Jasidih station on the E. I. Rly. It is famous for the Sacred temples of Baidyanath and is one of the most important centres of pilgrimage for the Hindus.

**Teliagarhi :** It is near Sahebganj in the district of Santal

Parganas. Seven miles west of Sahebganj are still visible the ruins of the old fortress of Teliagarhi which stood at the strategic point from the foot of the Rajmahal Hills to the Ganges. As this place was the 'Gallipoli of Bengal' in those days, a garrison was posted at this fortress and no one was allowed to pass through it without a licence from the Government of Bengal. The translator of the *Siyar-ul-mutakherin* thus describes the fortress :—" Talia-Garry is a fort that shuts up the passage into Bengal. It consists in a wall, strengthened with towers that extend from the foot of the hills to the rock bank of the Ganges. It has neither ditch nor rampart, and yet it answers well enough the purpose".

**Rajmahal :** Situated in the north-east of the district of Santal Parganas on the right bank of the Ganges. Some important battles were fought near this place. It became the seat of the vice-regal Government of Bengal under Man Singh in 1592 and under Shah Shuja, second son of Shah Jahan, in 1639. Nicholas Graaf, a Dutch Physician, who travelled through Bengal in 1669, describes Rajmahal " as a very splendid city. He was much struck by its mosques, temples, and palaces, the gardens attached to which were considered by him to be one of the wonders of India " Remains of some historical antiquities such as a palace (e.g. Man Singh's Sangdalan), mosques (e.g., the Jumma Masjid), tombs (e.g. the tomb of Misan, son of Mirjafar) and a tank known as Maina Talao are visible there.

**Chotanagpur :**

Even in Hazaribagh archaeologists' spades have brought to light the occupation of a large portion of Bihar under the Gurjaras in the time of Narayana Pala and the Manas family, probably a feudatory of the Palas after the death of Ramapala. In support of the fact of the occupation of Gaya and Hazaribagh districts by Mahendrapala, there remains an inscription on the image of Tara at Itkhori. With regard to the Manas family, there lies the evidence of the Dudhpani rock inscription of Udayamana, a merchant by profession.

### **Some Important Cultural Institutions At Patna.**

The **Patna College** is the oldest institution for imparting higher collegiate education in this province and it has been the mother of most of the other colleges at Patna, as the Law College, the Engineering College and the Science College. Born of the Collegiate School of August, 1852, which had grown out of the Patna Branch School of 1854, an offshoot of the original Patna (High) School of 1835, the Patna College saw the light of day on 9th January, 1863. By 1909, the Law College, the Engineering School, the Patna Collegiate School were separated from the Patna College, which then became a homogeneous institution, possessing some of the essential elements of a residential college, thanks to the efforts of several distinguished Principals, H. R. James, Charles Russell, and V. H. Jackson. There were no formal post-graduate classes till July, 1919, but lectures were delivered to post-graduate students by University Professors. Accommodation for post-graduate teaching was found by the transfer for I. A. classes to the Collegiate School (named the New College). The Patna College, as the premier college of the province, became the centre of the activities of the newly started Patna University. Finally the decision to concentrate higher teaching at Patna town and not at Phulwari resulted in the opening of the Science College as a separate institution, the closing of the New College and the re-amalgamation of the I. A. classes with the Patna College in 1927.

The college has lived and grown in the present site since 1863. The central portion of the main building was an old Dutch Factory of the 17th century, and it was used as the local Collectorate at Bankipore, when the senior classes of the college and the school were transferred here from the Patna City, in February, 1863. The two wings were constructed in 1871 and 1880, while the Portico and the present B. A. Lecture Theatre (the old Science Laboratory)

were constructed in 1882 and the latter was connected with the main building by the long western corridor named after Principal Ewbank. The extension scheme of the Patna college was the earliest to take shape in 1905, even before that of the Presidency College, Calcutta. The new Common Room were constructed in 1926, the new Gymnasium, replacing the older one, the legacy of the Opium department—in 1928, and the I. A. and the M. A. Blocks in 1927.

The Corporate life of the college has been steadily developing since the beginning of the 20th Century when the students' Common Room and the Magazine were started. Its residential, extra-curricular and intellectual life centred round its 4 hostels, 7 halls and 26 Societies. The Central Committee symbolises the corporate unity of the college and co-ordinates the varied and enormously multiplied social activities of the institution.

**The Khuda Bakhsh** (Oriental Public) Library, Patna contains a choice and fine collection in Arabic and Persian of manuscripts, magnificent specimens of calligraphy, and rare illuminated manuscripts, besides a few well-selected objects of oriental art. It was founded by the late Khan Bahadur Khuda Bukhsh, C. I. E., (1842-1908), Government Pleader and sometime Chief Justice of the Nizam's High Court, Hyderabad. His mortal remains as also those of his son Shahabuddin were buried within the Library premises. The Library was opened with 3,000 manuscripts (Arabic and Persian) and 2000 books in English and other European Languages in 1891. The library now contains about 26,000 books (Manuscripts 6,522; printed—19,461)

Among its unique collections are:—

- (i) The Tarikh i Khandan i Timuriah
- (ii) an illustrated Padshahnama
- (iii) the Shahinshahnama written at Constantinople in 1594, reaching India in the time of Shahjahan.
- (iv) The Shah Nama

- (v) Yusuf wa Zalikha, superior to the Bodleian Library Copy.
- (vi) Diwan i Hafiz with handwritings of some Mughal Emperors.
- (vii) A 12th century surgical work of Zahrabi written in Granada.
- (viii) A translation from the Greek original of a work (on medicinal plants, reptiles etc) by Pedanios Dioscorides (1st Century A. D.)
- (ix) Copies of the works of poet Jami, one, excelling that in the Library at Petrograd
- (x) Matla-ul-Anwar, the Diwan of Mir Ali.
- (xi) Mss. of the Quran written in Kufic character on Chinese paper.
- (xii) Chinese Central Asian, Persian and Indian paintings.
- (xiii) Some printed works bearing autographs or handwritings of famous man like the Private Secretary of Napoleon, Marshal Ney, Prof. Bury, Lord Byron.

**The Patna Museum** owes its inception to the proposal made by Mr. (now Dr.) Sachhidadanda Sinha in the inaugural meeting of the B. & O. Research Society (1915). At first the exhibits were housed in the Commissioner's Bungalow, and then shifted to the north wing of the Patna High Court. The Museum was first formally established in 1917 by Sir Edward Gait, Lt. Governor of the province. The new building, opened in 1929, is the best example of the Indo-Saracenic art at Patna.

Besides the implements of the stone age, and the copper age, it contains many unique specimens of art, illustrating different periods of Indian History. Representing Maurya art are the Didarganj Yakshi image, the pillars and capitals excavated at Kumrahar, Bulandibagh, and several other objects. Gupta art is illustrated by the colossal Vishnu image (north

of the building) found at Masarh. (Shahabad). There are numerous works illustrating art in the Pala and Sena periods, e. g. Tara image (Hilsa); Haskrakol (Gaya) images. The terracotta collection is very rich, being drawn from Mathura, Kausambi, Bihta, Rajgir, Vaisali, Bodh Gaya (plaque) Buxar Pataliputra (Laughing Boy and Laughing Girl) covering pre-Mauryan to Gupta Periods. But the richest collections in the Museum are the bronzes and the coins (e. g. the bronzes from Kurkihar (5th cent. B. C. to modern times) The influences of the Eastern School of Art on Tibetan art is illustrated by the Tibetan Temple banners. As regards inscriptions, the Museum possesses the stone inscription of Vishnugupta of Magadha (C. 700 A.D.) which is the first available inscription of this King, and many copper plates (6th -15th cent. A. D.)

There are beautiful examples of Mughal, Rajput, Kangra, Baholi and Chamba paintings, and works by artists of the Patna School on paper, mica and ivory. Outstanding art treasures are Persian Manuscripts, a copy of the Shahnama, the Tibetanms. copy of the Prajnaparamita, one set of ancient armour and Persian tiles.

**The Sreemati Radhika Sinha Institute and the Sinha Library**—The Institute was set up by Dr. Sachchidananda Sinha in honour of the memory of his wife Sreemati Radhika Debi and was opened in 1924. It has a research room with bound volumes of some important Indian news papers and periodicals, while the reference section of the library contains the latest editions of encyclopaedias, dictionaries, and other works of reference. Its nucleus was the extensive private collection of Dr. Sinha, and now this "one man's library" has grown into a public institution and an important intellectual and cultural centre between Calcutta and Allahabad.

**Bihar Research Society**—The Bihar and Orissa Research Society, now the Bihar Research Society on account of separation of Orissa from Bihar, owes its origin to the initiative of Sir Edward Gait, than member of the Lieutenant Governor's

Executive Council. The inaugural meeting, presided over by Sir Charles Bayley, was held on the 20th January, 1915. The Society's object is the promotion of Research within the province on the lines of other such Societies, both in India and elsewhere, its main field of research being (1) History (2) Archaeology and Numismatics (3) Anthropology and (4) Philology. As president of the Society, Sir Edward Gait, who shortly afterwards became Lieutenant Governor, took the keenest personal interest in the Society's welfare; and before the end of his term of office, the Society had established itself and had secured wide recognition for its Journal among the learned Societies of the world.

The Society can lay claim to an unbroken record of achievement in its quarterly Journal, which is now in its thirty-second year of publication.

From 1925 until his death in August, 1937, Dr. K. P. Jayaswal, M. A. (Oxon.) was the Editor. Since 1937 to 1943 the Editorial Board consisted of the Hon'ble Vice-President and Dr. A. Banerji-Sastri. The present Editorial Board consists of the Hon'ble the Chief Justice Sir Saiyid Fazl Ali, Kt., Dr. S. C. Sarkar, M. A., D. Phil. (Oxon.), Dr. K. K. Datta, M. A., Ph. D., P. R. S. (Editor-in-Charge) Khan Sahib S. H. Askari, S. A., and Dr. Dharmendra Brahmachari-Sastri, M. A., Ph. D.

The Society has been conducting for the past twenty-seven years a systematic search for Sanskrit Manuscripts in Mithila as a result of this search four volumes of Descriptive Catalogue of Manuscripts in Mithila on (1) Smriti (2) Literature (3) Jyotish and (4) Vedas have been published through the generous donation of Rs. 5,000-received from the late Maharajadhiraja of Darbhanga. Six more such volumes of Descriptive Catalogues of Sanskrit Manuscripts in Mithila are ready for publication and the present Maharajadhiraj of Darbhanga, a lover of learning and research like his illustrious father, has been approached to meet the cost of publishing these volumes.

An Oriya Pandit for some years prosecuted a similar search for palm-leaf Sanskrit Manuscripts in Orissa.

An event of outstanding importance has been the securing of nearly 200 Sanskrit Texts from Tibet in 1935 by the Rev. Rahula Sankirtayana.

