

फाइल न० 6 ग्राम - जयमोहनी पोस्ता जनपद - चन्दौली उ०प्र०
लेना स्वजुरहिया

दस्तावेजों की सूची-

1. ग्राम सभा का प्रस्ताव
2. सामुदायिक फार्म उपबन्ध-1 प्रारूप-क
3. सामुदायिक वन संसाधनों के लिये हक उपबन्ध-4
4. सामुदायिक वन संसाधनों के लिये दावा प्रारूप-ग
5. साक्ष्य हेतु बुजुर्गों का बयान-दावेदारों की सूची के साथ
6. दावेदारों की सूची
7. दावा किया गया वन संसाधन का नजरी नक्शा
8. वनाधिकार कानून 2006 के तहत सामुदायिक वन संसाधन, अनुसूचित जनजाति, अन्य परम्परागत वन निवासी वन भूमि की परिभाषा
9. वनाधिकार कानून 2006 की संशोधित नियमावली 2012
10. कैमूर क्षेत्र में पाये जाने वाले गौण वनोत्पाद की ग्रामीण द्वारा बनायी गयी सूची
11. गजेटियर आफ वाराणसी - 1965, विभिन्न आदिवासी समूह, वनों एवं वनाछादित क्षेत्र नौगढ़ का विवरण
12. चन्दौली जिला में आदिवासी समुदाय को अनुसूचित जनजाति के दर्जे से वंचित रखे जाने के बारे में एक संक्षिप्त नोट
13. उ०प्र० में आदिवासी समुदाय के साथ हुए ऐतिहासिक अन्याय, उत्पीड़न, सरकारी नीतियों में अनुसूचित जनजाति का दर्जा न दिया जाने का इतिहास, वन विभाग द्वारा ग्राम सभा की भूमि का अवैध रूप से हस्तांतरण का इतिहास **Tribal Administration in India AMIR-HASAN.**
14. गौण वनोपज की सूची एवं पशु, पक्षियों की सूची - सामाजिक वानिकी वन प्रभाग वाराणसी की प्रबन्ध योजना (1998-99 से 2007-2008)
- 15- अन्य परम्परागत समुदाय के लिये 13 दिसम्बर 2005 से तीन पीढ़ी के निवास के बारे में केन्द्रीय अनुसूचित जनजाति मंत्रालय का 9 जून 2008 का आदेश।
- 16- न्यायालय में वन विभाग व ग्रामीणों/दावेदारोंमें किये गये मुकदमों की प्रति- साक्ष्य के लिये।

ग्राम स्तरीय वनाधिकार समिति ग्राम सभा की खुली बैठक में निम्न संकल्प पारित करती है

हम अधोहस्ताक्षरी दावेदारों कम संख्या 1 से ~~15 सदस्य~~ पूर्ण विवरण व प्रमाण सहित सूची सलग्न) ग्राम पंचायत ~~जयमोहनी पोस्ता~~ की ग्राम स्तरीय वनाधिकार समिति के समक्ष प्रस्तुत ग्राम ~~खजुरहिया~~ का सामुदायिक वनसंसाधन के लिए "अनुसूचित जनजाति एवं अन्य परम्परागत वननिवासी(वनाधिकारों की मान्यता) कानून-2006 तत्सम्बंधी नियमावली 2007 व संशोधित नियमावली-2012" के अन्तर्गत उपरोक्त दावा इस समिति द्वारा एकट एवं नियमावली के अनुरूप उचित पाया गया। प्रस्तुत किए गए दावों को ग्राम सभा की खुली बैठक आयोजित करके सभी को पढ़कर सुनाया गया, जिससे सभी सहमत हैं। इसलिए इस दावे की पुष्टि की जाती है और कानून में निर्दिष्ट प्रावधान के अन्तर्गत अग्रिम कार्रवाई हेतु इस दावा प्रपत्र को अभिप्रेत साक्ष्यों सहित "उपखण्ड स्तरीय समिति" को यथोचित निर्णय लिए जाने के मंतव्य से सस्तुति सहित प्रेषित करते हैं।

क्रमांक	समिति के सदस्यगण का नाम	पदनाम	हस्ताक्षर/नि०अंगूठा
1	राजकुमारी गौड़ w/o चनेश गौड़	अध्यक्ष	
2	भवनीश कुमार गौड़ w/o भानू प्रताप गौड़	सचिव	
3	समलती गौड़ w/o श्यामनरपण गौड़	सदस्य	
4	श्याम देई गौड़ w/o नन्दलाल गौड़	सदस्य	
5	कलावती गौड़ w/o रामचरण गौड़	सदस्य	
6	चन्द्रावती गौड़ w/o रामप्रवेश गौड़	सदस्य	
7	लालती गौड़ w/o श्यामसुन्दर गौड़	सदस्य	
8	सुवनी गौड़ w/o रामकेश गौड़	सदस्य	
9	रामबृक्ष गौड़ w/o रामशैल गौड़	सदस्य	
10	गीता गौड़ w/o राधेश्याम गौड़	सदस्य	
11	सुवनी कौल w/o रामबृक्ष गौड़	सदस्य	
12	सिमला कौल w/o जयप्रकाश कौल	सदस्य	
13	सुलाबी कौल w/o दुर्जनराय कौल	सदस्य	
14	लक्ष्मी कौल w/o रमाक कौल	सदस्य	
15	अश्विनी कौल w/o जयलाल कौल	सदस्य	

अध्यक्ष
वनाधिकार समिति
खजुरहिया जयमोहनी पोस्ता
नौगढ़-चन्दौली
10/05/2018

सचिव
वनाधिकार समिति
खजुरहिया जयमोहनी पोस्ता
नौगढ़-चन्दौली
10/05/2018

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संख्या

कार्यवाहियों का रूप पत्र

दिनांक	उपस्थित पंचों/सदस्यों के नाम	प्रस्ताव नम्बर	जो कार्य किया गया हो	पंचों/सदस्यों के हस्ताक्षर या अंगूठे के निशान
1	3 9	3	4	5
1-	शुभमपाली गाँव		हम सभी ग्राम (टीला) खजुरिया जमादनी पोस्टा	
2-	जानपा गाँव		तहसील, नूँ गाँव, जन्मपद-चन्पौली के व्यक्त सदस्य	
3-	इन्द्रावती काल		अनुसूचित जनजाति एवं अन्य पम्परा गुल वन	
4-	विजय कुमार		निवासी वनाथे वार की मान्यता यानी वनाथे वार	
5-	राजकुमारी गाँव		का नून 2006 के तहत आपन टोला की ग्राम	
6-	श्रीलावती गाँव		वनाथे वार समिति का गठन करते हैं।	
7-	प्रसादीला कुमी		यह गठन का नून की धारा (9) (6) के तहत की जा रही है।	
8-	समाक निधाप		का नून की नियमावली पिनकोड-01-01-2000 की धारा (9) के तहत की	
9-	सुशीला गाँव		गयी है। का नून की धारा (9) (6) यह कहते हैं कि	
10-	सुमित्रा गाँव		ग्राम समिति का गठन है जो ग्राम के सभी व्यक्त सदस्य	
11	मुनकी गाँव		सु शील कर करगी और उसे सन्ध्या की दशा में	
12	संगीता गाँव		जिसमें कोई ग्राम पंचायत नहीं है व पाडा टोला	
13	लक्ष्मिना काल		और उसे अन्य पुरम्परा ग्राम संस्कार और	
14	मीरा देवी काल		नियमित ग्राम समिति की है।	
15	शिव कुमार काल		वैलम मंडला की पूर्ण और मानकीय ल	
16	रमा गाँव			
17	जन्मपदी गाँव			

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कार्यवाहियों का रूप पत्र

दिनांक	उपस्थित पंचों/सदस्यों के नाम	प्रस्ताव नम्बर	जो कार्य किया गया हो	पंचों/सदस्यों के हस्ताक्षर या अंगूठे के निम्न
1	2	3	4	
18	पुलवन्दी गौड		श्री 8 तथा धारा (9) (10) अनु (11) के तहत ग्राम जो की वन ग्राम पुराण निवासी वास्तिया और असवापत ग्राम चांद व ग्राम के रूप में अकृत सुचित भाषित व यह ग्राम स्तरी वनाधिकार समिति सभी व्यापकगत एवं समुदायिक वनसंस्था-थानों का स्थापन करनी व रूप खण्ड अन्तर्गत समिति का दायों का सौंपी दायें सम्बन्धित जितने दस्तावेज एवं प्रमाण दोगे उसे उपलब्ध कराने के लिए ग्राम वनाधिकार समिति कार्य करनी यह समिति सामुदायिक वनसंस्था-थानों का नकला तैयार करनी तथा वन के व्यवस्थापन व वन रक्ष के लिए ग्राम स्तरीय कार्य योजना तैयार करनी वही वन-जन्तु एवं पुन्यकरण के संरक्षण के लिए समिति ग्राम सभा में कार्य प्राधिकरण करनी व ग्राम सभा के वन के भी प्रवृत्ति कर्तव्य करनी	
19	भसावन्दी गौड			
20	प्रतापी गौड			
21	कावेला गौड			
22	इसावती गौड			
23	कुसन गौड			
24	विन्दा गौड			विन्दा गौड
25	सिताबी गौड			
26	प्रसावती गौड			
27	रामधनी गौड			
28	चन्द्रावती गौड			
29	धर्मराज गौड			
30	सहोदरी गौड			सहोदरी गौड
31	जागेश्वर गौड			
32	पुष्पा गौड			पुष्पा गौड
33	अचिन्ता गौड			अचिन्ता गौड
34	आनिलकुमार गौड			

नोट : प्रत्येक कार्यवाही के अन्त में प्रधान और मंत्री अपने हस्ताक्षर करेंगे।

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रूप पत्र संख्या 8 नियम 36 व 53

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कार्यवाहियों का रूप पत्र

दिनांक	उपस्थित पंचों/सदस्यों के नाम	प्रस्ताव नम्बर	जो कार्य किया गया हो	पंचों/सदस्यों के हस्ताक्षर या अंगूठे के निशान
1	2	3	4	5
35	गीता गोड		चिकित्सा पंचाली को	गीता गोड
36	विनली गोड		ग्राम में आस-पड़ोसी समिति द्वारा विनाली गोड को	विनली गोड
37	स्वामी नाथ कोल		वनास्पद को वृत्त व	
38	विन्दु कोल		अनुसूचित वर्ग को वृत्त	
39	रामा देवी गोड		यसो धी ल विनाथनी (9012) को वृत्त	रामा देवी गोड
40	सुनीता कोल		अहमदगरी सुनीता कोल को वृत्त	सुनीता कोल
41	पुष्पा देवी कुमी		को वृत्त को वृत्त	पुष्पा देवी कुमी
42	पतीया देवी कोल		को वृत्त को वृत्त	
43	सोनी कोल		को वृत्त को वृत्त	
44	शंकर कोल		को वृत्त को वृत्त	
45	शंकर गोड		को वृत्त को वृत्त	शंकर गोड
46	मीरा देवी मिखाद		को वृत्त को वृत्त	
47	रामबृक्ष कोल		को वृत्त को वृत्त	
48	निशा कोल		को वृत्त को वृत्त	निशा कोल
49	गीता देवी कोल		को वृत्त को वृत्त	गीता देवी कोल
50	रमेश गोड		को वृत्त को वृत्त	रमेश गोड
51	रामनाथ कोल		को वृत्त को वृत्त	

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कार्यवाहियों का रूप पत्र

संख्या

दिनांक	उपस्थित पंचों/सदस्यों के नाम	प्रस्ताव नम्बर	जो कार्य किया गया हो	पंचों/सदस्यों के हस्ताक्षर या अंगूठे के निशान
1	2	3	4	5
			उद्घोषणा करने से शुरुवाती	
			सदस्यगण	
		1-	राजकुमारी गौड w/o मनेश गौड अध्यक्ष	
		2-	अवनीप्रसन्न गौड w/o श्रीमती गौड सचिव	
		3-	समलती गौड w/o रामनरमण गौड सदस्य	
		4-	श्यामपुत्र गौड w/o जयनन्द लाल गौड	
		5-	कलावती गौड w/o रामचरण गौड	
		6-	चन्द्रवती गौड w/o रामप्रकाश गौड	
		7-	लालती गौड w/o श्यामसुन्दर गौड	
	अध्यक्ष वन अधिकार समिति खजुरहिया जयमोहनी पोस्ता नौगढ़-चन्दौली	8-	मुन्नी गौड w/o रामकाश गौड	
		9-	रामबृक्ष गौड w/o रामभीतर गौड	
		10-	गीता गौड w/o शरदप्रसाद गौड	
	सचिव वन अधिकार समिति खजुरहिया जयमोहनी पोस्ता नौगढ़-चन्दौली	11-	मुन्नी लाल w/o रामबृक्ष लाल	
		12-	निर्मला लाल w/o जयप्रकाश लाल	
		13-	कुलावी लाल w/o सुधाभाष लाल	
		14-	लक्ष्मणी लाल w/o जगदल लाल	
		15-	सिरवती लाल w/o बाबुलाल लाल	

नोट - पञ्चों/सदस्यों के अन्त में प्रधान और मंत्री अपने हस्ताक्षर करेंगे।

अनुसूचित जनजाति और अन्य परम्परागत वन निवासी (वन अधिकारों की मान्यता) नियम, 2007

भारत, सरकार, जनजाति मंत्रालय

उपबंध --1 [नियम 6 (अ) देखें] प्ररूप - क

वन भूमि के अधिकारों के लिए दावा प्ररूप
[नियम 11 (1) (क) और (4) देखें]

- 1- दावेदार (सों) का/के नाम सभी दावेदारों का सूची संलग्न है।
- क-एफडीएसटी समुदाय : (अनुसूचित जनजाति)हां/ नहीं :
- ख-ओटीएफडी समुदाय : (अन्य परम्परागत वननिवासी)हां/ नहीं :
- 2-ग्राम : खजुरहिया जयमोहनी पोस्ता
- 3-ग्राम पंचायत :
- 4- तहसील/तालुका :
- 5- जिला : नौगढ़ चन्दौली (3090)
- प्रयोग किए गए समुदायिक अधिकारों का स्वरूप:-
- 1- सामुदायिक अधिकार जैसे निस्तार, यदि कोई हो : सूची संलग्न है।
[अधिनियम की धारा 3(1) (ख) देखें]
- 2- गौण वन उत्पादों पर अधिकार, यदि कोई हो : सूची संलग्न है।
[अधिनियम की धारा 3(1) (ग) देखें]
- 3- सामुदायिक अधिकार
क. उपयोग या पात्रता (मछली, जलाशय) यदि कोई हो : सूची संलग्न है।
ख. चरने हेतु, यदि कोई हो :
- ग. पारंपरिक संसाधनों तक यायावरों और पशुपालकों की पहुंच, यदि कोई हो, (अधिनियम की धारा 3 (1) (घ) देखें) :
- 4- पीटीजी व कृषि पूर्व समुदायों के लिए प्राकृतिक वास और पूर्ववास की सामुदायिक अवधियां, यदि कोई हो, (अधिनियम की धारा 3 (1)(ड) देखें) :
- 5- जैव विविधता तक बौद्धिक संपदा और पारंपरिक ज्ञान तक पहुंच का अधिकार, यदि कोई हो : (अधिनियम की धारा 3(1)(ट) देखें) : सूची संलग्न है।
- 6- अन्य पारंपरिक अधिकार, यदि कोई हो : सूची संलग्न है।
(अधिनियम की धारा 3(1)(ठ) देखें)
- 7- समर्थन में साक्ष्य : (नियम 13 देखें) : सामुदायिक वन अधिकार पर दावा करने वालों द्वारा प्रमाण की सूची संलग्न है।
- अध्यक्ष
वन अधिकार समिति
खजुरहिया जयमोहनी पोस्ता
नौगढ़-चन्दौली
10/05/08
- दावेदार (सों) के हस्ताक्षर/अंगूठे का निशान
सभी दावेदारों का हस्ताक्षर सूची में किया हुआ है।
- अवगीत
सचिव
वन अधिकार समिति
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प्रयोग किसे गये सामुदायिक अधिकारों का स्वरूप :-

I - संलग्नक

(क) - घर बनाने में उपयोगी

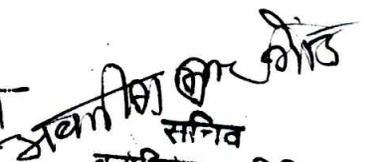
- | | |
|--------------|---------------|
| (1) खैर | (9) हल्दी |
| (2) विजय साल | (10) साखू |
| (3) सिद्ध | (11) आसन |
| (4) घोरा | (12) प्रसिद्ध |
| (5) बल्ली | (13) माहूर |
| (6) गाला | (14) कासन |
| (7) बाडर | (15) गुरबी |
| (8) धरन | (16) अमलतास |
| | (17) तेन्दू |

(ख) - लकड़ी व खेती में उपयोगी औजार हेतु प्रयुक्त जैसे - हल, जुआ आदि

- | | |
|-------------|-------------|
| (1) गम्हार | (12) वरगद |
| (2) कारी | (13) वरहुल |
| (3) पिमार | (14) घोरा |
| (4) धनबड़ | (15) तेन्दू |
| (5) सोगन | (16) सासन |
| (6) भुङ्कुभ | (17) खैर |
| (7) केकर | (18) साल |
| (8) बैर | (19) बैलसन |
| (9) कठपान | (20) सौसम |
| (10) सिमर | (21) बहरा |
| (11) सलई | (22) जिगना |
| | (23) चिलबिल |


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(म) - जलोनी लकड़ा, सूखी गिरी पड़ा हुई लकड़ा व चरेखू इस्तेमाल के लिये।

(2) - गौण वन उत्पादों पर अधिकार

(क) - शमिरी द्वारा बनाई गयी संलग्न सूची

(ख) - सन् 1973 का वर्किंग प्लान संलग्न

(ग) - तेन्दू पन्ता, वास, बगई बास, कत्था गांद आदि अधिकार

(3) - सामुदायिक अधिकार जैसे (जलासय, नदी व तालाब)

(क) - मछली मारने का अधिकार

(1) पशुओं को पानी पीलाने का अधिकार

(2) सिंचाई प्रणाली

(ख) - चरने हेतु अधिकार

(1) बाल गाय

(2) भैंस

(3) भेड़

(4) बकरी

(5) घोड़ा

(6) गधा

(7) सुअर

(ग) - पारम्परिक संशाधनों पर पहुँच

(1) स्थानीय समुदाय द्वारा बनायी गयी संरचना के अवशिष्ट

(2) पवित्र वृक्ष

(3) गुफाये

(4) काँवरतान, श्मशान

(5) देवरथान

अवतीषा कुमारी
सचिव

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(4)-जैव विविधता तक बौद्धिक सम्पदा और पारम्परिक तक पहुँच।

(क)-जंगल के व्यवस्थापन व सुरक्षा का अधिकार

(ख)-पारम्परिक वृक्षां व जड़ी-बुटियों के पोषा करने का एवं फलों के वृक्ष लगाने का अधिकार

(ग)-जैव विविधता व बौद्धिक सम्पदा का अधिकार

(5)-अन्य पारम्परिक अधिकार

(1)-रास्ते का अधिकार

(2)-पत्थर, पहाण व चट्टान

(3)-बाबू, गिट्टी, बोल्डर

(4)-पारम्परिक चिकित्सा पद्धति को बढ़ावा व इलाज करने का अधिकार

(5)-बनीय वृक्षों को बेचने का अधिकार

(क) तेन्दू पत्ता

(ख) शहद

(ख) बांस

(क) हरी, बहेड़ा, आंवला

(ग) बगइचास

(ख) चन्दावर

(घ) गौद

(ख) सतावर

(ङ) मच्छली

(ख) कुचिला आदि

(6)-बनीय वृक्षों को बेचने के लिए सरकारी सामग्री बनाने का अधिकार

(6)-बन जीवों एवं पक्षियों के संरक्षण का अधिकार

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10/05/018

“उपाबंध-4”

समुदायिक वन संसाधनों के लिए हक

[नियम 8(i) देखिए]

1. ग्राम/ग्रामसभा : खजुराहिया जय मोहनी पोस्ता
2. ग्राम पंचायत :
3. तहसील/तालुका : जोजद
4. जिला : चंदौली (इ.पु.)
5. अनुसूचित जाति/अन्य परंपरागत वननिवासी : अनुसूचित जनजाति समुदाय/ओटीएफडी समुदाय/ दोनों : दोनों
6. अधिकार का वर्णन और प्रकृति, जिसका समुदाय पारंपरिक रूप से संरक्षण या परिरक्षण करता रहा है :
7. सीमाओं का वर्णन जिसके अंतर्गत प्रमुख सीमा चिन्ह तक और खसरा/कंपार्टमेंट सं. तक रुढ़िजन्य सीमा भी है :

उक्त क्षेत्र के भीतर इस समुदाय को सामुदायिक वन संसाधनों की संरक्षा, पुनरुज्जीवित करने या परिक्षित करने या प्रबंध करने का अधिकार प्राप्त है और यह (नामोद्विष्ट करें) समुदाय वन संसाधन, जिसका वे इस अधिनियम की धारा 3 (1)(i) के अनुसार संधार्य उपयोग के लिए पारंपरिक रूप से संरक्षण या परिरक्षण करते रहे हैं।

हम, अधोहस्ताक्षरी इसके द्वारा, सरकार के लिए और उसकी ओर से ऊपर उल्लिखित ग्राम सभा(ग्राम सभाओं)/समुदाय (समुदायों) के लिए हक में यथावर्णित सामुदायिक वन संसाधन (सीमा, मात्रा, क्षेत्र, जो भी लागू हो, में नामोद्विष्ट और विनिष्ट किया जाए) की पुष्टि करने के लिए अपने-अपने हस्ताक्षर करते हैं।

(प्रभागीय वन अधिकारी/उप वन संरक्षक)

(जिला जनजातीय अधिकारी)

(जिला कलक्टर/उपायुक्त)

{ फा.सं. 23011/32/2010-एफआरए (जिल्द 2) } डॉ. साधना भूउत, संयुक्त सचिव

टिप्पणी : मूल नियम भारत के राजपत्र, असाधारण, भाग 2, खण्ड 3, उपखण्ड (i) में सा.कि.नि. (अ) तारीख 1 जनवरी 2008 द्वारा प्रकाशित किए गए थे।

"प्रारूप-ग"

सामुदायिक वन संसाधन के लिए दावा प्रारूप

[अधिनियम की धारा 3(1)(i) और नियम 11(1) और (4क) देखिए]

1. ग्राम/ग्रामसभा : **जम मोहनी पोस्ता**
2. ग्राम पंचायत : **जम मोहनी पोस्ता रोला खजुरहिफा**
3. तहसील/तालुका : **नौगढ़**
4. जिला : **पंजाब (5050)**
5. ग्राम सभा के सदस्यों के नाम (प्रत्येक सदस्य के सामने उपदर्शित एसटी/ओटीएफडी प्रास्थिति सहित अलग एक प्रपत्र के रूप में संलग्न करें)

दावा करने के लिए कुछ जनजातियों/अन्य परंपरागत वननिवासियों का होना पर्याप्त है।

हम, इस ग्राम सभा के अधोहस्ताक्षरित निवासी यह संकल्प करते हैं कि नीचे और संलग्न मानचित्र में निर्दिष्ट क्षेत्र, जिसमें हमारा ऐसा सामुदायिक वन संसाधन सम्मिलित है, जिस पर हम अपने अधिकारों की मान्यता का दावा कर रहे हैं।

(अवस्थित ग्राम की पारंपरिक या रुढ़िजन्य सीमाओं के भीतर भूमि चिन्ह या चारागाही समुदायों की दशा में उस स्थलाकृति का मौसमी उपयोग, जिसके लिए समुदाय पारंपरिक पहुँच रखता था और जिन्हें संभार्य उपयोग के लिए पारंपरिक रूप से संरक्षित या परिरक्षित करते रहे हैं, को दर्शाते हुए सामुदायिक वन संसाधन का मानचित्र संलग्न करें। कृपया ध्यान दें कि इसके लिए शासकीय सीमाओं के अनुरूप होने की आवश्यकता नहीं है।)

6. खसरा/कंपार्टमेंट संख्या (संख्याएँ) यदि कोई हों और ज्ञात हों :
7. सीमा से लगते हुए ग्राम :

- (i) उत्तर में घटवा, दक्षिण में ~~मध्यपुर~~ नाग नारहर
- (ii) पुरब में जंगल, पश्चिम मध्यपुर खण्ड बर

(iii)

(इसमें से किसी अन्य ग्राम के साथ संसाधनों का हिस्सा बंटाने के संबंध में जानकारी भी सम्मिलित की जा सकेगी)

8. समर्थन में साक्ष्य की सूची (कृपया नियम 13 देखिए) :

दावेदार(दावेदारों) का/के हस्ताक्षर/अंगूठा निशान"
सभी दावेदारों का हस्ताक्षर सूची में किए हुए हैं।

ग्राम- खजुरहिया जयमोहनी पोस्ता, तटसील नौगढ़, जनपद- चन्दौली
 सामुदायिक वन संसाधनों के हक के लिये दावाकर्ताओं की सूची 1

क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
1	अवनीशिवर गौड़	श्री. प्रसाद गौड़	सुधावती 22 वर्ष		अवनीशिवर
2	फुलवन्ती गौड़	लुल्लुर गौड़	राजेश 22 वर्ष गीता 20 वर्ष विजय 19 वर्ष नील 20 वर्ष		फुलवन्ती गौड़
3	प्रतापी गौड़	लक्ष्मण धारी गौड़	सुबाष 26 वर्ष संगीता 24 वर्ष रामलालिता 20 वर्ष आंकीता 14 वर्ष रश्मि 2 वर्ष		प्रतापी गौड़
4	भगवन्ती गौड़	रामचन्द्र गौड़	सुमती 12 वर्ष राजेश 10 वर्ष आमिता 20 वर्ष पूजम 10 वर्ष		भगवन्ती गौड़
5	गीता गौड़	राजेश्वर गौड़	कमलराय 17 वर्ष बबिता 15 वर्ष सबिता 19 वर्ष		गीता गौड़

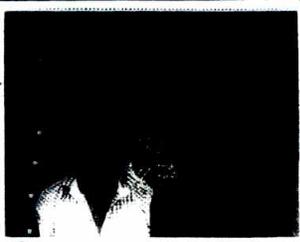
राजेश्वर गौड़
 अध्यक्ष
 वनाधिकार समिति
 खजुरहिया जयमोहनी पोस्ता
 नौगढ़-चन्दौली

राजेश्वर गौड़
 सचिव
 वनाधिकार समिति
 खजुरहिया जयमोहनी पोस्ता
 नौगढ़-चन्दौली

10/05/018

10/05/018

सामुदायिक वन संसाधनों के हक के लिये दावाकर्ताओं की सूची 2

क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
6	श्यामदेई गौड	जन्दे लाल गौड	सुरसली 66 वर्ष रामदेई 30 वर्ष रामआशिस 18 वर्ष		 जन्दे लाल गौड
7	शमलीती गौड	श्यामनारायण गौड	पूज्य 18 वर्ष मनिषा 16 वर्ष निजा 13 वर्ष राजू 11 वर्ष राजेश 8 वर्ष		 शमलीती गौड
8	सुन्नी गौड	शमकेश गौड	गुणवती 72 वर्ष जुहाव 13 वर्ष आमिषिक 10 वर्ष भादुल 5 वर्ष पीले 8 वर्ष		 सुन्नी गौड
9	श्यामपाते गौड	राजकुमार गौड	रामनाथ 26 वर्ष आशिलेश 23 वर्ष राजनाथ 20 वर्ष चिनेश 18 वर्ष		 श्यामपाते गौड
10	लालती गौड	श्यामसुन्दर गौड	अनिला 16 वर्ष तुषपा 12 वर्ष सुषमा 11 वर्ष विशाखा 10 वर्ष विकार 16 वर्ष		 लालती गौड


राजकुमार
अध्यक्ष
वनाधिकार समिति
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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
11	कलावती गौड़	रामचरण गौड़	राम भरत 22 वर्ष बाबुन 21 वर्ष दिया 16 वर्ष रवि 15 वर्ष इंदर 13 वर्ष		 कलावती गौड़
12	जानिया गौड़	जगान गौड़	विमल 25 वर्ष सुनिता 21 वर्ष कमलेश 22 वर्ष		 जानिया गौड़
13	राजकुमारी गौड़	रामसुरत गौड़	ममता 18 वर्ष सारिता 15 वर्ष रानी 10 वर्ष विजय 8 वर्ष		 राजकुमारी गौड़
14	राजकुमारी गौड़	गनेश गौड़	जितेंद्र 25 वर्ष कल्याण 25 वर्ष सेनर 17 वर्ष आशा 10 वर्ष धर्मेश 3 वर्ष		 राजकुमारी गौड़
15	चन्द्रावती गौड़	मुन्ना गौड़	जयमंगल 18 वर्ष बाबु 15 वर्ष पूजा 12 वर्ष दिया 10 वर्ष		 चन्द्रावती गौड़

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
16	कावेता गौड	रामाश्री लाल चन्नी	राजू 7 वर्ष राहुल 3 वर्ष उर्मिला 2 वर्ष		
17	रामधनी गौड	शीताराम गौड	सितवारी 6 वर्ष दुखरी 4 वर्ष मनीष 25 वर्ष सविता 24 वर्ष आमरूप 3 वर्ष संध्या 7 माह		
18	शंकर गौड	रामधर गौड	धरम 28 वर्ष सावित्री 21 वर्ष पूष्यवती 18 वर्ष मंगीता 13 वर्ष अर्चना 8 वर्ष		
19	कसमतीया गौड	रामवृष्ण गौड	हेमनाथ 26 वर्ष मुष्ण 24 वर्ष भंशिका 15 वर्ष		
20	चन्द्रावती गौड	रामप्रवेश गौड	रमेश्वर 13 वर्ष मुकेश 12 वर्ष		

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 सामुदायिक वन संसाधनों के हक के लिये दावाकर्ताओं की सूची 5

क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
91	सुशीला गौड़	शिवकुमार गौड़	विजयभानु 13 वर्ष सर्चना 9 वर्ष उदयभानु 7 वर्ष		सुशीला गौड़
92	लक्ष्मी कौल	मंगरु कौल	रामभरी 25 वर्ष पुजा 22 वर्ष पुजा 23 वर्ष		लक्ष्मी कौल
93	लक्ष्मीजा कौल	दोटे लाल कौल	मूलज कुमार 28 वर्ष विनय 26 वर्ष सविता 10 वर्ष रवीना 7 वर्ष समित 5 वर्ष		लक्ष्मीजा कौल
94	जोगीश्वर कौल	मेवलाल कौल	रुपकर 20 वर्ष पिनू 25 वर्ष		जोगीश्वर कौल
95	निर्मला कौल	चन्द प्रकाश कौल	कपिल देव 25 वर्ष सुपना 12 वर्ष रजोली 3 वर्ष अनुराधा 8 माह कामर 6 वर्ष दीपक 1 वर्ष		निर्मला कौल

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
26	मीरा देवी कौल	शरद कौल	धनसिरा 58 वर्ष विकास 9 वर्ष आकाश 7 वर्ष		मीरा देवी कौल
27	इसरावती कौल	पप्पू कौल	सूरज 11 वर्ष निरज 7 वर्ष सुमन 7 वर्ष सीमा 5 वर्ष		इसरावती कौल
28	शंकर कौल	रामकि सुन कौल	रामफल 24 वर्ष शिवकुमारी 23 वर्ष ज्योति 4 वर्ष वसुंधरा 3 वर्ष रामजनम 16 वर्ष सपना 14 वर्ष		शंकर कौल
29	धर्मराज कौल	दुधनाथ कौल	गुणवि 55 वर्ष कुसुम 30 वर्ष राजजयन्ती 25 वर्ष आकाश 1 वर्ष		धर्मराज कौल
30	राम बृक्ष कौल	पुल्लर कौल	मुन्नी 58 वर्ष गीता 35 वर्ष आकाश 7 वर्ष विकास 5 वर्ष		राम बृक्ष कौल

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
31	सिताबी कौल	रामजी कौल	इंद्रविश्व 16 वर्ष सज्जी देवत 8 वर्ष		 सिताबी कौल
32	विन्दा कौल	पुदीना कौल	सज्जी देवत 18 वर्ष बाबी देवी 10 वर्ष		विन्दा कौल
33	सोमरा निषाद	चन्द्रमा निषाद	सुलभ 33 वर्ष मोहन 10 वर्ष अंकित 9 वर्ष छोड़ 1 वर्ष		 सोमरा निषाद
34	मीरा देवी निषाद	विक्रत निषाद	सुका 58 वर्ष कुमारी 49 वर्ष बिकाशी 16 वर्ष पुष्पा 14 वर्ष मिथिलेश 12 वर्ष आकाशी 12 वर्ष		 मीरा देवी
35	सुमन देवी निषाद	चन्द्रका निषाद	मंगल 24 वर्ष रिंका 19 वर्ष गुमिया 13 वर्ष मौला 10 वर्ष सुखीजा 7 वर्ष गुडिया 2 वर्ष		 सुमन देवी

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
36	परमाश्रीला कुर्मी	सुनील कुर्मी	सुमन 17 वर्ष सुनम 14 वर्ष किशन 12 वर्ष		 परमाश्रीला कुर्मी
37	विजय कुमार कुर्मी	शमनरेश कुर्मी	मैना 9 वर्ष मंजीता 2 वर्ष		 विजय कुमार
38	सहीदरी गौड़	नरेन्द्र कुमार गौड़	अमृता 15 वर्ष अश्विनी 13 वर्ष उदित 13 वर्ष		सहीदरी गौड़
39	पुष्पा गौड़	महेन्द्र कुमार गौड़	पुसान्त 12 वर्ष श्रिया 10 वर्ष		पुष्पा गौड़
40	मुनकी गौड़	जोगेन्द्र गौड़	तुषा 56 वर्ष काजल 7 वर्ष भायल 6 वर्ष शिवम 6 वर्ष		 मुनकी गौड़

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
41	रमा गौड	धर्मेश्वर गौड	प्रियंका 13 वर्ष राहुल 11 वर्ष निरमल 8 वर्ष सवीता 6 वर्ष		रमा देवी
42	गीता गौड	दाधीबल गौड	सरीला 7 वर्ष खुशी 6 वर्ष खुशाबू 4 वर्ष		गीता देवी
43	शैशवती कौल	बाबूलाल कौल	गीतिका 28 वर्ष आर 11 22 वर्ष		शैशवती कौल
44	निशा कौल	राजेश कौल	अनिका 14 वर्ष अमृता 4 वर्ष अनिल 2 वर्ष		निशा कौल
45	शिवकुमार कौल	शिवपी कौल	धरमी 38 वर्ष समीता 15 वर्ष सुभाषी 12 वर्ष सुभा 10 वर्ष समीता 7 वर्ष दोपक 6 वर्ष सुराज 4 वर्ष देव 2 वर्ष		शिव कुमार

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
46-	विनीती गौड़	नगेन्द्र गौड़	मकसुदान 5 वर्ष राहित 4 वर्ष पति 2 वर्ष		विनीती
47-	पतीपा देवी काल	दीनशा कुमार काल	शानि 5 वर्ष बिन्दा 3 वर्ष		पतीपा देवी काल
48-	सोनी काल	राजेश काल	कुसुमा 7 वर्ष सुमन 3 वर्ष		सोनी काल
49-	श्यामीनाथ काल	वचन काल	राजमती 38 वर्ष श्रीपुष्पा 24 वर्ष रामवती 18 वर्ष दीपक 13 वर्ष		श्यामीनाथ काल
50	गीता देवी काल	संतोष काल	सुधीरा 12 वर्ष रंजित 6 वर्ष प्रीती 6 वर्ष रीता 4 वर्ष		गीता देवी काल

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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगुठा
52	सुनीता कौल	रमेश कौल	काजल 6 वर्ष दीपक 3 वर्ष रानी 1 वर्ष		सुनीता कौल
53	संगीता गौड	रामलचन गौड	निधन 14 वर्ष आंकित 7 वर्ष अतीत 5 वर्ष		 संगीता गौड
53	जयमुली गौड	रमेश गौड	किरण 6 वर्ष कुशु 3 वर्ष		
54	विन्दु कौल	चन्दन कौल	विशाल 9 वर्ष विनय 7 वर्ष		 विन्दु कौल
55	रामनाथ कौल	लालमणी कौल	गिरजा 29 वर्ष अर्पुन 13 वर्ष कमलेश 11 वर्ष विमलेश 4 वर्ष		रामनाथ कौल

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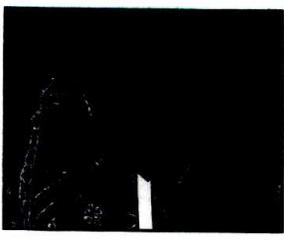
ग्राम-खजूरहियाँ, जयमोहनी पोस्ता, बहरीम-नौगाढ़, जनपद-चन्दौली
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क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/अंगूठा
56	इन्द्रावती कौल	वृजेश कुमार कौल	उद्यमराज 13 वर्ष संशिका 7 वर्ष		इन्द्रावती
57	प्रभावती कुर्मी	श्रीव कुमार कुर्मी	सहापकाश 13 वर्ष चंद्रपकाश 14 वर्ष		 प्रभावती कु
58	रमेशा गौड	जगजान गौड	चन्द्रावती 25 वर्ष दीपक 2 वर्ष संदीप 6 माह		रमेशा गौड
59	रामा देवी गौड	फैयू गौड	शिवम 8 वर्ष शिवानी 7 वर्ष शाहानि 5 वर्ष मीना 3 वर्ष		रामा देवी गौड
60	सुमित्रा गौड	अमरनाथ गौड	अजय 7 वर्ष		सुमित्रा

राजेंद्र सिंह
अध्यक्ष
वनाधिकार समिति
खजूरहिया जयमोहनी पोस्ता
नौगाढ़-चन्दौली
10/05/2018

राजेंद्र सिंह गौड
सचिव
वनाधिकार समिति
खजूरहिया जयमोहनी पोस्ता
10/5/018

ग्राम - खजुरहियाँ, जयमोहनी पोस्टा, तहसील - नौगढ़, जनपद - खोनभद्र
 सामुदायिक वन संसाधनों के हक के लिये दावाकर्ताओं की सूची

क्र. सं.	दावाकर्ताओं का नाम	पिता/पति का नाम	परिवार के सदस्य	दावाकर्ताओं के परिवार की फोटो	हस्ताक्षर/ अंगूठा
61	पुष्पा देवी कुर्मी	रणजीत कुर्मी			पुष्पा देवी कुर्मी
62	अनील कुमार गौड़	भगीरथ प्रसाद गौड़	अर्चना 24 वर्ष		
	 अध्यक्ष वनाधिकार समिति खजुरहिया जयमोहनी पोस्ता नौगढ़-चन्दौली 10/05/2018			सचिव वनाधिकार समिति खजुरहिया जयमोहनी पोस्ता नौगढ़-चन्दौली 10/05/2018	

साक्ष्य स्तु बयान

मैं कि रामधनीजी पुत्र/पुत्री श्री स्व० सीलराम गोड ग्राम खजुरहिया
ग्राम पंचायत जयमोहनी पोस्ता नौगढ़ जिला चन्दौली जनपद ~~.....~~ का
मूल निवासी हूँ। मैं शपथ पूर्वक बयान करता/करती हूँ कि श्री ~~.....~~ ग्रामवासी
खजुरहिया ग्राम पंचायत जयमोहनी पोस्ता नौगढ़ जिला चन्दौली का
रहने वाला है। जो भूमि आरिज नं० 1965 को बाप-दादे
से पुश्त दर पुश्त जोत कोड करते चला आ रहा है। मैं अच्छी तरह से जानता हूँ। मौफे पर
बांध-क्यारी, कुआं-बावली, बाग-बगीचा, घर-द्वार बनाकर अबाद है। यही जीवका चलाने
का अधार है। मैं यह वहलफ बयान लिखकर स्वस्थ मन मस्तिष्क से लिख दिया कि वक्त
जरूरत पर काम आवे।

दिनांक 10/05/2018

हस्ताक्षर/निशान अंगूठा

राम

अध्यक्ष
वनाधिकार समिति
खजुरहिया जयमोहनी पोस्ता
नौगढ़-चन्दौली

10/05/2018

सचिव
वनाधिकार समिति
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नौगढ़-चन्दौली

10/05/2018

साक्ष्य हेतु बयान

मैं कि रामवृक्ष गौड़ पुत्र/पुत्री श्री स्व० रामश्रीतर गौड़ ग्राम खजुरहिया
ग्राम पंचायत जयमोहनी पोस्ता तहसील नौगढ़ जिला चन्दौली जन्मपद सोमेश्वर का
मूल निवासी हूँ। मैं शपथ पूर्वक बयान करता/करती हूँ कि श्री शंभुशंकर ग्रामवासी
खजुरहिया ग्राम पंचायत जयमोहनी पोस्ता तहसील नौगढ़ जिला चन्दौली का
रहने वाला है। जो भूमि आरिज नं० 1965 को बाप-दादे
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जरूरत पर काम आवे।

दिनांक 10/05/2018

हस्ताक्षर/निशान अंगूठा

रामवृक्ष गौड़

रामवृक्ष गौड़

अध्यक्ष
वनाधिकार समिति
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नौगढ़-चन्दौली

10/05/2018

सुवनीश कुमार गौड़

सचिव
वनाधिकार समिति
खजुरहिया जयमोहनी पोस्ता
नौगढ़-चन्दौली

10/05/2018

वन अधिकार कानून 2006 की धारा 2(क) के तहत

'सामुदायिक वन 'संसाधन' से ग्राम की परम्परागत या रूढ़िगत सीमाओं के भीतर रूढ़िगत सामान्य वनभूमि या चारागाही समुदायों की दशा में भू-परिदृश्य का मौसमी उपयोग अभिप्रेत है जिसके अंतर्गत आरक्षित वन, संरक्षित वन और संरक्षित ऐसे क्षेत्रों की भूमि है जैसे अभयारण्य और राष्ट्रीय उद्यान जिन पर समुदायों की परम्परागत पहुंच थी ।

कानून की धारा 2(ग) के तहत

“ वन में निवास करने वाली अनूसूचित जनजाति ” से अनूसूचित जनजातियों के ऐसे सदस्य या समुदाय अभिप्रेत है जो प्राथमिक रूप से वनों में निवास करते हैं और जीविका की वास्तविक आवश्यकताओं के लिए वनों या वनभूमि पर निर्भर हैं और इसके अंतर्गत अनूसूचित जनजाति चारागाही समुदाय भी है।

कानून की धारा 2 (घ) के तहत

“वनभूमि को किसी वनक्षेत्र के अंतर्गत आने वाली किसी प्रकार की भूमि अभिप्रेत है और और उसके अंतर्गत अवर्गीकृत वन,असीमांकित विद्यमान या समझे हुए वन , अरक्षित वन, संरक्षित वन , अभयारण्य और राष्ट्रीय उद्यान भी है ।

कानून की धारा 2 (ण) के तहत

“अन्य परम्परागत वननिवासी ” से ऐसा कोई सदस्य या समुदाय अभिप्रेत है , जो 13 दिसम्बर 2005 से पूर्व कम से कम तीन पीढ़ियों तक प्राथमिक रूप से वन या वनभूमि में निवास करता रहा है , और जो जीविका के वास्तविक आवश्यकताओं के लिए उन पर निर्भर है ।

वनाधिकार कानून-2006 की नियमावली में किए गए संशोधनों के सम्बंध में

वनाधिकार कानून-2006 व तदनुसार अधिनियम-2008 की नियमावली में भारत सरकार द्वारा 6 सितम्बर 2012 को संशोधन पारित किए गए हैं। इन संशोधनों का 20 सितम्बर 2012 को प्रकाशन करके सार्वजनिक किया गया। देशभर में वनाधिकार कानून के क्रियान्वयन की प्रक्रिया में सामने आ रही अड़चनों को देखते हुए ये संशोधन किए गए हैं। कानूनी भाषा जटिल होने के कारण इन संशोधनों को हम सरल भाषा में बिन्दुवार इस दस्तावेज़ के माध्यम से समझने का प्रयास करेंगे।

1. नियम 2 के उपनियम (1) में पूर्व में केवल अधिनियम की धारा 3(1) (जिसमें वनाधिकार कानून के तहत मान्यता प्राप्त हुए अधिकारों को स्पष्ट किया गया है) के क, ग व घ के तहत ही अधिकारों को मान्यता दी गई थी। संशोधन में उक्त धारा में क से लेकर ठ तक अधिकारों को मान्यता देने की बात जोड़ी गई है। इसके अलावा उक्त नियम 2 के घ को बदला गया है जिसमें लघुवनोपज को व्यक्तिगत व सामूहिक रूप से इकट्ठा करना व अपनी सहकारी समितियां या फेडरेशन संघ आदि बनाकर उनको बाज़ार में बेचना व परिवहन के साधनों को इस्तेमाल करने के अधिकार को और अधिक स्पष्ट किया गया है। यानि अब हम लघुवनोपज को ना सिर्फ अपने इस्तेमाल के लिए बल्कि आजीविका के लिए भी इसका संग्रहण व व्यक्तिगत अथवा सामूहिक रूप से बाज़ार में बेच भी सकते हैं। अब वनविभाग ये नहीं कह सकता कि आप जलौनी, घासफूस अथवा कोई भी लघुवनोपज केवल सर पर रख कर ही ला सकते हैं। यह भी स्पष्ट किया गया है कि इसके लिए अब परमिट प्रणाली को अपनाया जाएगा, जो कि ग्राम स्तरीय वनाधिकार समिति अथवा ग्राम सभा ही जारी करेगी और इसके लिए कोई फीस अथवा शुल्क नहीं लिया जाएगा।
2. नियम 2 में ही विस्तार देकर नियम 2 क, 2ख व 2 ग को जोड़ा गया है। इसमें 2 क में प्रत्येक पंचायत को यह जिम्मेदारी दी गई है कि वह अपने पंचायत क्षेत्र में आने वाले ऐसे प्रत्येक गाँव अथवा आवास या पुरवों की सूची तैयार करेगी जिसे अभी तक राजस्व या वनग्राम के रूप में कहीं भी अभिलेखों में दर्ज नहीं किया गया है। इसके लिए पंचायत ऐसी सूचियां बनाकर उपखण्ड स्तरीय समितियों को सौंपेगी व ऐसे गाँवों को अधिसूचित कराने का काम करेगी। 2 ख में उपखण्ड स्तरीय समिति के अधिकारियों को जिम्मेदारी दी गई है कि ऐसे ग्रामों अथवा आवासों को जनता की टीका टिप्पणियों पर विचार करके जनता की सहमति से इनको रिकार्ड में दर्ज करने के काम को अंतिम रूप देंगे व 2 ग में स्पष्ट किया गया है कि ऐसे ग्रामों अथवा आवासों के पहले से प्राप्त अगर कोई अधिकार हैं तो उनमें बिना कोई व्यवधान डाले इस काम को पूरा किया जाएगा।
3. नियम 3 के उपनियम 1 में ग्राम सभा का संयोजन करके बनाई जाने वाली ग्राम स्तरीय वनाधिकार समितियों में पूर्व में अनुसूचित जनजातियों के सदस्यों की संख्या एक तिहाई से बढ़ाकर कम से कम दो तिहाई की गई है। यानि पहले 15 लोगों की समिति में कम से कम 5 सदस्य अनुसूचित जनजाति के होने की अनिवार्यता को बढ़ाकर अब कम से कम 10 सदस्य किया गया है।
4. नियम 3 में उपनियम 3 (4) जोड़ कर स्पष्ट किया गया है कि संशोधन 2012 के आने से पूर्व मान्यता दिये गये अधिकारों पर इस संशोधन के कारण कोई अंतर नहीं पड़ेगा।
5. ग्राम सभा की जिम्मेदारियों से सम्बंधित नियम 4 में खण्ड ड के बाद खण्ड च और छ को जोड़ा गया है। खण्ड च में ग्राम समिति को अधिकार दिया गया है कि वह वनों के प्रबंधन के लिए वन संसाधनों का परीक्षण व योजनाएँ भी तैयार करेगी और वनविभाग द्वारा तैयार की जाने वाली कार्ययोजनाओं व योजनाओं में अगर समिति आवश्यक समझेगी हस्तक्षेप

करके बदलाव ला सकेगी। खण्ड छ में स्पष्ट किया गया है कि ग्राम समिति लघुवनोंपाद के एकत्रीकरण के लिए परिवहन परमिट व विक्रय से आय के उपयोग या प्रवध योजना से सम्बंधित तमाम फैसलों को अनुमोदित कर सकेगी।

6. नियम 4 के उपनियम 2 में ग्राम सभा की बैठक में न्यूनतम संख्या दो तिहाई से घटाकर कम से कम आधी की गई है व इसमें जोड़ा गया है कि उपस्थित सदस्यों में कम से कम एक तिहाई महिलाओं का होना अनिवार्य होगा।
7. नियम 6 के खण्ड ठ में दावा फार्म के प्रारूप में एक फार्म प्रारूप में बढ़ाया गया है, जिसमें सामुदायिक वन संसाधनों के अधिकारों को अभिलिखित किया जाएगा।
8. राज्य निगरानी समिति के कार्यों से सम्बंधित नियम 10 में खण्ड ग को बदला गया है। इसमें राज्य निगरानी समिति की बैठक जो कि पहले कम से कम 6 माह में एक बार करने के स्थान पर अब कम से कम 3 माह में एक बार करने की बात की गई है। जो कि राज्य में वनाधिकार कानून के क्रियान्वयन से सम्बंधित सामने आ रही तमाम समस्याओं पर विचार करके उनका निपटान करेगी। इसमें नियम 4 के उपनियम 8 से सम्बंधित मामले जिनमें वनविभाग अथवा विभिन्न प्रयोजनों के लिए वनभूमि अधिग्रहित करके लोगों को विस्थापित किया गया है उन भूमियों का अगर उक्त प्रयोजनों के लिए इस्तेमाल नहीं किया गया है तो समुदायों को वापिस सौंपने के मामलों पर भी अब राज्य निगरानी समिति निगरानी रखेगी व ऐसे मामलों का निपटान करेगी।
9. नियम 11 के उपनियम 4 में सामुदायिक वनाधिकार शब्द के स्थान पर अब सामुदायिक वन संसाधन पर अधिकार शब्द रखा जाएगा।
10. नियम 12 में नियम 12 क व इसके उपनियम 1 से 11 तक जोड़ा गया है। विशेष रूप से वनाधिकार कानून के क्रियान्वयन से सम्बंधित अधिकारियों को जिम्मेदारी दी गई है कि ग्राम समिति द्वारा सूचना प्राप्त होने पर वे सत्यापन प्रक्रिया के समय वहां मौजूद रहेगे। अगर वे एक बार उपस्थित नहीं रहते तो दावे फिर से ग्राम समिति को सौंपे जाएंगे व अधिकारियों को फिर से सूचित किया जाएगा लेकिन अगर वे दूसरी बार भी उपस्थित नहीं रहते तो ग्राम सभा के निर्णय को ही अंतिम माना जाएगा और दावा सत्यापन प्रक्रिया सम्पन्न कर ली जाएगी। उपनियम 10 में स्पष्ट किया गया है कि ग्राम सभा या ग्राम स्तरीय वनाधिकार समिति के अलावा कोई भी अन्य समिति अथवा किसी भी रैंक का अधिकारी किसी भी दावे को ना तो मंजूर करेगा ना ही निरस्त करने की ताकत रखेगा। यह शक्ति केवल ग्राम सभा अथवा ग्राम स्तरीय वनाधिकार समिति के पास ही होगी।
11. नियम 12 के उपनियम ड के बाद उपनियम च व छ बढ़ाए गये हैं। इसमें दावों को ग्राम सभा के साधारण बहुमत से अनुमोदित करने की बात व स्पष्टीकरण में नेशनल पार्क, सेंचुरी, अभ्यारण्यों यानि टाईगर रिजर्व क्षेत्रों व संरक्षित वन आदि में सामुदायिक वन संसाधनों तक पहुंच, उनका संरक्षण व निरंतर उपयोग करने के अधिकार की बात को पहले से और अधिक स्पष्ट किया गया है।

कमूर क्षेत्र में पाई जाने वाली गोबर उत्पाद की सूची

क्र.सं.	जड़ियों का नाम	कौन महिने	से कब तक	
1.	सफेद घुमची	बरहमासा		शरीर में दर्द होने पर सरसो तेल में मालीस
2.	अकाश बवर	बरहमासा		परसूत के लिए उबालकर भार दिया जाता है।
3.	पतली गुम्भी	जुलाई से	अक्टुबर तक	मियादी बुखार के लिए सांग खिलाया जाता है।
4.	बांस	बरहमासा		टोकरी बनाने के काम आते है।
5.	बते	जून से	अप्रैल तक	खाची बनाई जाती है।
6.	टसर	बरहमासा		रेशम बनाई जाती है।
7.	कोवाँ	बरहमासा		रेशम बनाई जाती है।
8.	हरजोड़	बरहमासा		हडडी टुटने पर लेप किया जाता है।
9.	समेर फल में	जनवरी से	फरवरी तक	रुई निकलती है।
10.	करवन की सोर	बरहमासा		बुखार के लिए पिलाई जाती है।
11.	प्यार	फरवरी से	अप्रैल तक	फल मिलता है।
12.	महुआ	फरवरी से	अप्रैल से जून तक	डोरी मिलती है। फुल मिलता है।
13.	गुरसंकरी	जून से	दिसम्बर तक	घाव पर रखने से घाव पकाकर फोड़ देता है।
14.	पतरकी बवर	जून से	दिसम्बर तक	बुखार के लिए मरिच के साथ पिना होगा।
15.	रामवास	बरहमासा		हडडी में दर्द होने पर मालिस किया जाता है।
16.	सहद	बरहमासा		पुजा के काम आता है।
17.	चिन्हार	बरहमासा		जोड़ों के दर्द पर मालिस किया जाता है।
18.	ममरी	बरहमासा		बुखार के लिए
19.	कोरया	बरहमासा		खैर बनाया जाता है।

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20.	खैर	बरहमासा		दामा होने वालों को पिलाया जाता है।
21.	कहुआ	बरहमासा		चोट लगने पर पीसकर लेप किया जाता है।
22.	गुल्लर	बरहमासा		ताकत की दवाई बनायी जाती है
23.	सीशो	बरहमासा		हवा लगने पर मालिस किया जाता है
24.	वन अरुई	जून से	अक्टूबर तक	सरबत बनाया जाता है
25.	पताल कोहड़ा	जून से	दिसम्बर तक	दूध बढ़ाता है पशुओं को पिलाई जाता है
26.	गेठी	जून से	अक्टूबर तक	पशुओं को पिलाया जाता है।
27.	बेल	जून महीने से	मई तक	पशुओं को चुहा जानवर होने पर लेप किया जाता है।
28.	सत्तावढ़	जून से	मार्च तक	
29.	आटिल	बरहमासा		
30.	गोड़ाड	बरहमासा		
31.	बिठकन्दरा	जून से	मार्च तक	कम्बल के सेत में लगाया जाता है
32.	लालकन्दा	जून से	अप्रैल तक	
33.	तेन्दु फल	फरवरी से	मार्च तक	
34.	धवई का फुल	फरवरी से	मार्च तक	रंग बनाया जाता है
35.	धावरा का लाशा	फरवरी से	अप्रैल तक	पेचिस के लिए खिलाया जाता है
36.	छिवला की छाल	बरहमासा		पेचिस की दवा दुध के साथ दिया जाता है।
37.	मदार	बरहमासा	गैस्टिक के	फुल पीसकर गोली बनाई जाती है गोली सुबह शाम खिलाई जाती है।
38.	लरमा घास	बरहमासा		चोट घाव लगने पर पीसकर लेप किया जाता है
39.	पथरचट्टी घास	बरहमासा		धातु के लिए कच्ची चीनी में मिलाकर पिना होगा।
40.	कुश	बरहमासा		शादी ब्याह में पैत्ती बनाई जाती है।
41.	वन	जुलाई से	अक्टूबर तक	ताकत के लिए पशुओं को पिलाया जाता है।

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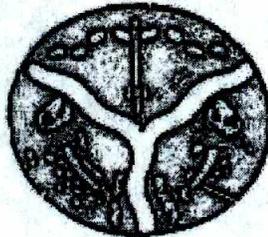
42.	वन सेमी	बरहमासा		खून बढ़ाने वाली जड़ी है कच्ची चीनी के साथ पिना होगा
43.	खेखशा	जुलाई से	सितम्बर तक	ताक के लिए
44.	नारून फल	सितम्बर से	अक्टूबर तक	मियादी बुखार को जड से खत्म कर देता है।
45.	वन कुनुरु	अगस्त से	अक्टूबर तक	ताकत के लिए सब्जी बनाई जाती है
46.	ईमली	फरवरी से	मार्च तक	अचार चटनी आदि के लिए
47.	बरसिंहा	बरहमासा		शाल कबरने पर रगड़कर लगाने से दर्द ठीक हो जाता है।
48.	करज	जून से	दिसम्बर तक	खसरा पीरकी के लिए पीसकर लगाना होगा।
49.	इन्द्र बगीईया	जून से	मार्च तक	चोट के लिए
50.	मेद	बरहमासा		शाल के लिए
51.	सेहुर	बरहमासा		नरकहीया घाव के लिए
52.	वन पुदीना	जून से	अक्टूबर तक	चाय के साथ पिया जाता है
53.	कुचेला	सितम्बर से	फरवरी तक	कुत्ता काटने पर लगाया जाता है।
54.	मुरेरा	जून से	दिसम्बर तक	इससे कई दवाईया बनाई जाती है।
55.	जंगली भन्टा	जुलाई से	अक्टूबर तक	घाव को बैठाता है सेकाई करन से
56.	तिलया	बरहमासा		गलाघोट मर्ज के लिए
57.	सिगर लउरीया फुल	मई से		बुखार न छोड़ने पर टिकरी बनाकर खिलाया जाता है
58.	धावरा पेड़	बरहमासा		दमा के लिए
59.	करोहारी	जुलाई से	दिसम्बर तक	गठीयाबाद के लिए सरसो तेल में मिलाकर मालीस करें।
60.	अठउल का फुल	जून से	दिसम्बर तक	धातु के लिए कच्ची चीनी में पीना होगा।
61.	बथुआ	अक्टूबर से	मार्च तक	पशुओं के लिए पाचन शक्ति है।
62.	मुनगा की छाल	बरहमासा		चोट के लिए
63.	बरीयारी		दिसम्बर तक	कमजोरी के लिए

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UTTAR PRADESH DISTRICT GAZETTEERS

2



VARANASI

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GAZETTEER OF INDIA
UTTAR PRADESH

DISTRICT VARANASI

the eastern boundary of the Allahabad district and on the east lie the district of Ghazipur and that of Shahabad (in the State of Bihar).

Area—The figure of the Survey of India in respect of the area of the district is 1,965 square miles* according to which the district holds the twenty-sixth position in the State. Before the merger, however, it was the smallest but one district of the U. P. The area is liable to variation owing to the action of the Ganga but the changes are seldom extensive.

Population—The district is eighth in the State in respect of the population which according to the census of 1961 is 23,62,179 (12,11,588 males and 11,50,591 females) or 83.6 per cent higher than what it was sixty years ago.

History of District as Administrative Unit

The region included in the present district had always known some sort of governmental authority in the past and in the time of Akbar it roughly corresponded with the sarkar of Benares. When the British took possession of this, they formed it into a district and placed it under the control of the British Resident of Varanasi though nominally it remained under the Raja of Banaras. In 1794, Raja Mahip Narain Singh had to surrender the revenue and judicial administration of this area to the English. Pargana Kaswar Raja, which constituted the Gangapur tahsil of the family domains of the Maharaja of Banaras till 1911, came in that year under the jurisdiction of Varanasi district for revenue purposes. Later it was transferred to the district and became an additional pargana of tahsil Banaras (now Varanasi) while eight villages of tahsil Chandaudi were transferred to the Banaras state and constituted the Ramnagar district of that state.

Some inter-district transfers of territory were made from time to time. In 1818 pargana Narwan (of district Ghazipur) was added to this district, Ghazipur getting in exchange the small pargana of Khanpur. In 1822 the Guzara *tappa* (a revenue area) was transferred to Jaunpur district which in 1832 further received the assignment of the *tahsil*s of Daunra and Singramau. In 1834 two villages and in 1840 the two outlying villages of Bhitri and Gopalapur were apportioned from this district to that of Jaunpur. Prior to 1840 a large part of pargana Narwan had been transferred back to Ghazipur and a small portion of pargana Dhus (of Varanasi) had been amalgamated with the Mizapur tahsil. The boundary of the districts was further adjusted by the

* The figure obtained from the Board of Revenue is 1,964.99 square miles.

A few detached villages in pargana Pandrah of district Varanasi. In 1877 six villages of district Jaunpur were assigned to this pargana. As a result of these adjustments, the district consisted of the two tahsils of Varanasi and Chandauli comprising eighteen parganas in all including one of Kaswar Raja. In 1925 pargana Mahaich was transferred from district Chazipur to this district.

In 1909 the Banaras state was merged with the district. In 1950 village Banderi of tahsil Varanasi was transferred to district Mirzapur and in the following year village Pipari of tahsil Bhadohi was transferred to tahsil Handia of district Allahabad.

Subdivisions, Tahsils and Thanas

The district is divided into the four tahsils of Varanasi, Chandauli, Bhadohi and Chakia, each under the charge of a resident tahsildar assisted by one or more naib-tahsildars. Tahsil Varanasi comprises the subdivisions of Varanasi North and Varanasi South, each being under the charge of a subdivisional officer. The city forms part of pargana Dehat Amanat which is in Varanasi South. Varanasi North is comprised of the six parganas of Athgawan, Jalhupar, Katchar, Kalsla, Pandrah and Sultanpur and Varanasi South consists of the four parganas of Dehat Amanat, Kaswar (comprising the former parganas of Kaswar Raja and Kaswar Sukari), Ramnagar and Sheopor. Tahsil Chandauli is made up of the two subdivisions of Chandauli East and Chandauli West both of which are non-residential (the headquarters being in Varanasi) and comprise the parganas of Barah, Barhwal, Dhus, Mahaich, Majhwar, Mahuari, Mawai, Narwan and Ralhupur.

Tahsil Bhadohi is co-extensive with a residential subdivision with its headquarters at Gyanpur as is also the case with Chakia which has its headquarters at Chakia itself. The Bhadohi subdivision is composed of pargana Bhadohi which is made up of the three former *taluka* of Astoron, Chauhar and Kourh and the Chakia subdivision is comprised of the pargana of Kara Mangram which consists of the former *taluka* of Naugarh and the *pattis* of Chaubisaha, Majhili and Lehra.

There are twenty-six police stations in the district, fourteen being in tahsil Varanasi, five in tahsils Chandauli and Bhadohi each and two in tahsil Chakia.

TOPOGRAPHY

Physical Divisions

Before the merger of the erstwhile state of Banaras with the district, the latter formed a part of the Gangaic plain but now it also includes

the northernmost spurs and outliers of the Vindhyas, which occur in the south-east of the district. The district may thus be divided into two physical regions—the northern alluvial plain and the southern hilly region.

The plain is devoid of rock and is made up entirely of alluvium of two types, the newer being the *tari* of the flood plain of the Ganga and the older that of the level upland (locally known as *uparwar*) the two being separated by clearly defined banks of varying heights which mark the extreme flood limit of the river. Apart from this difference there are local variations depending on slope and height.

The plain is divided by the Ganga into two parts, the western comprising the tahsils of Bhadohi and Varanasi but excluding pargana Ramnagar and the eastern comprising this pargana, tahsil Chandauli and the northern portion of tahsil Chakia. In the western tract the surface slopes gently to the east and south-east as is evident from the existence of a number of streams that run more or less at right angles to the Ganga into which most of them fall. This part is on the whole an upland but the western and central parts of tahsil Bhadohi and the northern part of tahsil Varanasi are lowlands with slight undulations. The slope is about six inches in the mile as far as the high bank of the Ganga, the highest points in tahsil Bhadohi being 282 and 257 feet above the sea where the Jaunpur and Azamgarh roads respectively leave the district for the north although portions of the Grand Trunk Road in the south of tahsil Varanasi are also high. The city itself stands on the left bank of the river at a level of 252 feet above the sea and normally about fifty feet above the level of the Ganga at that place. To the north-east (in pargana Jalhupur), the land slopes gradually towards the river and on the bank of the river opposite Balua it is about 238 feet above the sea. The eastern part of the plain is on the whole on a lower level than the western, there being an extensive tract of lowland in the central part of tahsil Chandauli which is more or less a depression. The northern part of tahsil Chakia (which forms the southern section of the eastern plain) is comprised of three lowland tracts alternating with two upland areas, two of the lowland sections being at the eastern and the western boundaries of the district. The general slope of the eastern plain is towards the north and north-east (as is clear from the direction in which rivers and streams of this part flow), the levels declining from 260 feet at Baburi to 255 feet at Mughalsarai and to 246 feet at Balua and from 244 feet at Chandauli and Sakaldiha to 230 feet at the north-eastern border along the Karamnasa.

✓ In the southern hilly region (which can be separated from the plain by an imaginary line drawn from village Fatehpur Chaubisa to village Maldah) the portion of the Vindhyan plateau lying in tahsil Chakia is not uniform, the average elevation being between 1,000 and 1,200 feet. The valley and forest land of Naugarh are in the piedmont zone, just beyond the village of Chakia where the northern face of the Vindhyan plateau appears. The scenery here, where the outliers of the Vindhyas meet the plains, is picturesque, the undulating tableland extending between parallel ranges of hills and intersected everywhere by low wooded ridges between which lie valleys drained by hill torrents. The ridges are scarped and precipitous with long and tortuous gorges by which the rivers escape to the lowlands, the Chandraprabha by a single leap and the Karannasa by a succession of cascades. A number of isolated hills stand out above the scarp which is ascended by three difficult routes the most accessible (by the Chakia—Naugarh road) being that immediately above village Chakia. The whole of the Naugarh area is nearly 300 square miles in extent and is a vast expanse of hills and jungles with a few clearings here and there each containing one or more scattered villages. The general direction of the hills, which are not high, is east-west but there are numerous cross ranges which are rugged and difficult. The densest forests are in the southern part of the plateau beyond which the country becomes more open and provides grazing ground for cattle during the rainy season. The falls of the rivers Karannasa and Chandraprabha are beautiful and worth seeing.

RIVER SYSTEM AND WATER RESOURCES

Ganga and its Tributaries

Ganga—The most prominent physical feature of the district is the river Ganga which the Hindus have held sacred since time immemorial. It first touches the Varanasi district at the village of Karaundia (in tahsil Bhadohi) and flows southwards forming the common border between this district and that of Allahabad for about eight miles. Having made a bend it travels east forming the boundary between the two districts for another four miles or so. It then forms the boundary between this district and that of Mirzapur for about twenty-eight miles. The first two miles of this section constitute a bend as the river flows back from the east in a somewhat north-westerly direction and again, traversing the short distance of two miles, proceeds north for about four, almost parallel to the course it took when it first touched the district—the narrowest stretch (or the waist) being about two miles in width, the widest, in the south, being a fertile tongue of land—about four miles from west to east—shaped like an elbow (hence locally known as Konia). It then makes

Lamui—The Lamui which in its upper course is known as the Majhui, is another tributary of the Ganga which joins on the latter's right at the village of Lamui (in district Ghazipur) after which its lower course is known. It rises in the clayey tract in the south of pargana Mahaich near village Chibili and, running eastwards, separates this pargana (which lies to the north of the stream) from pargana Narwan (which lies to its south). Near the eastern border of the district it bends north to join the Ganga after separating pargana Mahaich from pargana Zamania (in district Ghazipur). In its upper course the stream is ill-defined, but its channel grows deeper gradually and in the rains it becomes of a fair size. Two small water courses, known as the Barka and the Chori drain the heart of pargana Mahaich and also join the Ganga on its right, the former near village Sonahuli and the latter near village Pipraul.

✓ Karamnasa—Still another tributary of the Ganga is the Karamnasa. It rises near Sarodaj in the Kaimur hills (in district Mirzapur). It enters the district at a point on the southern border of tahsil Chakia and, after forming the southern boundary of the district for about two miles, pursues a north-westerly course through hilly country for about eight miles. It then turns north-eastward and near the village of Jarhar is joined by a small stream, the Bhainsora. Traversing tahsil Chakia for another twelve miles it reaches a lower level near Aurawatand by a succession of leaps forming picturesque waterfalls. After about half a mile it reaches the eastern edge of the district where it is joined by the Gurwat. From this point it flows in a northerly direction for about eight miles separating this district from that of Shahabad (in Bihar State). It now reenters the district and running in a north-easterly direction for about eight miles it leaves the hilly area by descending in a fall near Latifshah. Taking a tortuous course through the plains of tahsil Chakia for about sixteen miles, it leaves the tahsil near village Bhonsa. It then enters tahsil Chandauli near the village of Fatchpur (in pargana Majhwar) and is joined by the Garai near Halua. For about ten simultaneous miles it flows near the eastern border of the district through pargana Majhwar as far as village Konia and then, after again forming the eastern boundary of the district for about twenty-six winding miles, it leaves the district near the village of Kakrait where the districts of Varanasi and Ghazipur and the State of Bihar meet. The waters of the Karamnasa are stored in two reservoirs and are utilised for irrigation. The big reservoir which is near Naugarh was completed in 1957-58 by constructing the Naugarh Dam near Aurawatand and the other was completed (about 1917) by constructing a dam near Latifshah.

A rail can-brid bridge, 300 feet in length, has been thrown across the Karamnasa at Naubatpur. During the summer the river becomes nearly dry except for some deep pools and is easily fordable. There is no *bhadar*, the high steep banks making irrigation impossible.

According to a Puranic legend, King Trishanku of the Solar race, having killed a Brahmana and contracted a marriage, sought to purge himself of his sins. Though he was purified by having had a bath in the water of all the sacred streams (which had been collected for this purpose by a rishi), the spot where he had washed away his sins became polluted and the waters which issued from it became the river Karamnasa. Another tradition is that the exudations from the mouth of Trishanku, who is suspended upside down between heaven and earth, fell into and contaminated the waters of this river. This is why orthodox Hindus consider it a defilement to come into contact with its waters. However, those who live in the villages near by do not seem to be troubled by this superstition as they are willing to earn an honest penny by carrying on their backs those who desire to cross the river but are deterred by such as the accursed waters.

Gurai. This river is the main tributary of the Karamnasa. It rises on the border between the districts of Varanasi and Mirzapur near village Lahra (in the latter district) and flows northwards forming the common boundary of the two districts for about a mile and a half. It then enters the district of Varanasi but flows almost parallel to the border (only about half a furlong away from it) for about a mile. It then flows northwards, for about three miles and turning west runs about two miles after which it leaves the district. It again intermittently forms the border of the district from village Amra to village Matihan, a distance of about three miles. It then leaves the district but enters it again at Sheorathpur in pargana Dhus and forms the boundary between this pargana and that of Majhwar for some distance. Near Sheopur it turns south then again east, the Chandraprabha meeting it near Paitua. It continues to flow in an easterly direction about three miles onwards till it falls into the Karamnasa near Halua. The river is shallow and not well defined in the upper part of its course. A large area lying in the lowland country in the south of pargana Dhus is subject to serious floods when the stream and the many channels connecting it with a number of *jhils* around Niamatabad overflow. Certain parts of pargana Majhwar are also subject to similar inundations but of a less serious nature. The river has a deeper channel in its lower course and it is of little use for irrigation as it dries up during the hot weather.



View of the Church of St. John

Gurwat—Another affluent of the Karamnasa is the Gurwat touching the district where the districts of Varanasi, Mirzapur and Shahabad meet. It forms the eastern boundary of the district for about eight miles separating tahsil Chakia from district Shahabad (in Bihar) and falls into the Karamnasa near Aurawatand.

Chandraprabha—This river rises in district Mirzapur and first touches the district of Varanasi about a mile and a quarter south-west of village Uditpur (Surra). It forms the boundary of the district for about five miles which it then enters near Chormarua Ghat. It now flows, mainly in a northerly direction, through a hilly tract and after ten miles it descends about 400 feet by the two beautiful falls of Deo Dhari and Rajdari which command a picturesque view. The rocky basin into which it falls is crowned by the ruins of the ancient Cahadavala fortress of Ganerwar, the Chandraprabha dam and the reservoir (which were constructed in 1954-1956) being about a mile upstream from the Deo Dhari falls. The river then passes through a dark and precipitous gorge seven miles in length, the top of which is on a level with the plateau and is nowhere capable of ascent. Soon after it leaves the gorge its surplus waters are impounded by a large masonry weir at Muzaffarpur which was constructed about 1820 by Raja Udit Narain Singh of Banaras. This dam serves as the reservoir for the Bahachandra or Chandauli canal whose waters are utilised by the villages of Majbli *patti* in the Chandraprabha-Karamnasa doab. From here the river leaves the hills and traverses the plains of tahsil Chakia for about sixteen miles and then goes into district Mirzapur only to return to the district of Varanasi at Baburi (in tahsil Chandauli) at a point a mile and a half north-east of that at which it left the district. From here it flows eastward, enters tahsil Chakia again by making a deep bend and then again turns north-east into tahsil Chandauli near Jarkhor from where it continues to flow in a north-easterly direction for a few miles till it joins the Garai near Paitua. The volume of water in this river, which is perennial, is small except in the rains.

✓ Lakes and Jhils—Numerous lakes and *jhils* are found in almost every tahsil of the district. There are eight places in tahsil Chandauli and fifteen in tahsil Varanasi where there are ponds, *jhils*, etc., which are under the control of the fisheries department. There are thirty-two reservoirs in tahsil Chakia under the control of the irrigation department which cover an area of 11,615 acres, the biggest being the Naugarh dam (about 7.6 square miles), the Chandraprabha dam (6.99 square miles), the reservoir at Latifshah (978 acres), that at Bhainsora (568 acres) and the Gulal bund (287 acres), six others being between one and two hundred

indica Gmel), *tendu* (*Diospyros melanoxylon*), *dhawa* (*Anogeissus latifolia*), *bahera* (*Terminalia bellerica*), *kulu* (*Sterculca urens*), *asidh* (*Legerstroemia parviflora*), *khair* (*Acacia catechu*), *bel* (*Aegle marmelos*), *rohina* (*Soyimida febrifuga*), *kusum* (*Schleichera oleosa*), *amla* (*Emblica officinalis*), *palas* (*Butea monosperma*), *sihor* (*Streblus asper*), *kathber* (*Zizyphus xylopyrus*), *paprq* (*Gardenia latifolia*), *khaja* (*Bridelia retusa*), and *amaltas* (*Cassia fistula*): those of the underwood are *iharberi* (*Zizyphus rotundifolia*), *kanju* (*Flacourtia ramantchi*), *karaunda* (*Carissa spinarium*), the *indigofera* species, *dhawai* (*Woodfordia fruticosa*), *koraya* (*Holarrhena antidysenterica*), *mainphal* (*Randia dumetorum*) and the *cassia* species: climbers like *makoh* (*Zizyphus oenoplia*), *badrasin* (*Butea superba*), *keoti* (*Ventilago calyculata*), *ail* (*Mimosa himalayana*), *panibel* (*Vitis latifolia*), *gunchi* (*Abrus precatorius*), *dudhai* (*Cryptolepis buchananii*) and the *ichnocarpus* species. The grasses that grow in these forests are *sabai* (*Eulaliopsis binata*), *kans* (*Saccharum spontaneum*), *parwa* (*Heteropogon contortus*), *munj* (*Saccharum munja*), *khuskhus* (*Veliveria zizanoides*) *kus* or *chickwa* (*Chrysopogon motanus*), *dab* (*Desmostachya bipinnata*), etc.

The dry tropical riverain forest (17,558 acres) contains the same species of trees as are found in the preceding type but the growth is better and the trees attain a diameter of twenty inches and above. In addition the following trees are also found here: *Kahu* (*Terminalia arjuna*), *jamun* (*Syzygium cumini*), *kadam* (*Anthocephalus indicus*), *gurch* (*Tinospora cordifolia*), *chilbil* (*Holoptelea integrifolia*), *kala siris* (*Albizzia lebbek*), *bhurhul* or *bhaultan* (*Rubiaceae excelsum*) and *gopali* or *karri* (*Saccopetalum tomentosum*).

The dry sal forest transitional to peninsular sal (7,396 acres) type of forest is generally found on the plateau and is mixed with 50 per cent of miscellaneous species. The crop is of coppice origin. The average diameter of the crop is six to eight inches and the average height is forty feet.

The moist Gangetic low level old alluvium sal (2,342 acres) type of forest is found on the well drained soils along the nullahs and in the valleys and contains 75 per cent sal (*Shorea robusta*) mixed with the species found in the dry tropical riverain forest mentioned above. The average height is about seventy feet. Underwood is fairly dense and the regeneration of sal (*Shorea robusta*) and *tendu* (*Diospyros melanoxylon*) is also undertaken.

The *Boswellia* type of forest (5,098 acres) is generally found on the flat tops of the hills. The average height attained by the trees is about forty to fifty feet and the girth is from four to six feet.

showers in the south-west monsoon period are often associated with thunder. Occasional fogs may occur in December and January.

A statement regarding the special weather phenomena and the average wind speed month-wise for the district is given below :

Month	No. of days with					Wind Speed (in kilometers per hour)
	Thunder	Hail	Dust-storm	Squall	Fog	
January	2.3	0.0	0.0	0.0	1.3	3.9
February	2.2	0.1	0.0	0.0	0.0	4.8
March	2.3	0.0	0.1	0.0	0.0	5.9
April	1.4	0.0	0.1	0.0	0.0	5.8
May	2.0	0.1	0.1	0.0	0.0	6.8
June	8.9	0.0	0.3	0.0	0.0	6.9
July	11.1	0.0	0.0	0.0	0.0	6.1
August	8.8	0.0	0.0	0.0	0.0	5.6
September	8.0	0.0	0.0	0.0	0.0	5.0
October	1.2	0.0	0.0	0.0	0.0	3.5
November	0.0	0.0	0.0	0.0	0.0	2.9
December	0.6	0.0	0.0	0.0	1.4	3.2
Annual	48.5	0.2	0.6	0.0	2.7	5.0

FLORA

Botanical Divisions and Nature of Vegetation

The forests of the district are mainly of the tropical dry mixed deciduous type, varying in growth and stocking according to the nature of the soil and effective precipitation and are subdivided into the classes mentioned below.

The northern/southern tropical dry mixed deciduous type of forest (1,18,790 acres) occurs on the ridges, flat hill tops, suitable slopes, foot hills and plains of the district. The quality of the trees is on the whole poor, the trunk usually being between four and ten inches in diameter except in the case of *salai* (*Boswellia serrata*) and *dhawa* (*Anogeissus latifolia*) which attain a diameter of twelve inches and an average height from thirty to forty feet. The trees of the overwood are *salai* (*Boswellia serrata*), *piar* (*Buchanania latifolia*), *mahua* (*Madhuca*

There is hardly any tree in these forests which is not put to use by the inhabitants. The silk-cotton of the *semal* (*Salmalia malabarica*) is used for stuffing quilts, mattresses and packsaddles and the root has medicinal properties. The *amla* (*Emblica officinalis*) and *bahera* (*Terminalia bellerica*) yield a red dye and are also used for medicinal purposes: the fruit of the former being useful as an astringent and that of the latter yielding ink and acting as an aperient. The black heart-wood of *tendu* (*Diospyros melanoxylon*) supplies ebony for commercial purposes, its fruit is eaten and *biris* are made of its leaves. The *dhaora* or *siada* (*Lagerstroemia parviflora*) is a large deciduous tree with wood of a greyish-brown colour which is tough, elastic and durable, the leaves being used for tanning. The *salai* (*Boswellia serrata*), rising with its ashly and leafless branches above the underwood, gives the forest a bleak appearance and occurs in profusion on the dry hill tops and the plateau, its wood being used for making troughs in which catechu juice (that is extracted from the *khair* tree by boiling) is cooled. The bright scarlet flowers of the *palas* or *dhak* yield a yellow dye brighter than gamboge; its seeds are useful medicinally as a vermifuge and purgative, its inspissated juice having astringent properties; from its leaves are made platters and bowls, the root furnishing a fibre for caulking boats and the tree itself harbouring the lac insect. The leaves of the *parsdoh* (*Hardwickia binata*) are used as fodder for cattle and its heart-wood, being tough, is used in the building of bridges and houses. The *haldu* (*Adina cordifolia*) yields a fairly durable wood of which furniture and agricultural implements are made. From the *bijaisal* (*Pterocarpus marsupium*) are obtained good beams and a red gum or resin known as *king*, its wood being used for making musical instruments such as drums. The bark of the *kahu* (*Terminalia arjuna*) is used in tanning as are the galls of the *harra* (*Terminalia chebula*), the bark of which is largely exported to Ahraura Bazar (in district Mirzapur). From the *kulu* (*Sterculia urens*) a valuable marketable gum, called *katila*, is procured: the tree derives its botanical name, *Sterculia*, from the foul smell of its leaves and the tracings on its pinkish bark resemble the Devanagari characters which form the word Rama. The root of the *gamhar* (*Gmelina arborea*) is used as a laxative and a tonic and is efficacious in fevers; the wood is even-grained, durable and does not warp and so is much in demand for making furniture, palanquins, etc. The other useful trees are the *mahua*, bamboo, teak and sal or *sakhu* (the last named producing a gum in the process of obtaining which many trees used to be destroyed annually till preventive measures were taken). The *asn* (*Terminalia tomentosa*) and the *khair* provide raw materials for certain cottage industries.

medicinal
value

The Butca type of forest (2,890 acres) is found where the soil is badly drained stiff clay. The trees are generally stunted and mixed with other miscellaneous species. During spring the trees lose their leaves but are covered with beautiful flame-like orange flowers.

The dry secondary deciduous forest (28,870 acres) generally occurs on the plateau where the soil is of a ferruginous and clayey nature. On the whole the trees are stunted and thorny undergrowth is generally absent.

There are no grass preserves in these forests, the whole area being left for grazing.

The following areas have been planted during the Second Five-year Plan period :

Year	Acres planted	Location
1957	400	100 acres in Sapahi 100 acres in Jarhar 200 acres in Ghorabandh
1958	1,600	near Amdaha
1959	700	planted near Chhetampur during the rains of 1959
1960	2,500	planted near Majhgain and Rithia

These forests belonged to the erstwhile Banaras state and their area in 1949 was 1,99,680 acres. They came under the management of the U. P. forest department after the merger of that state with Uttar Pradesh. They are constituted as reserve forests under the Indian Forest Act of 1927 and settlement operations in this connection have been in progress since September, 1960. The total area of forests (in the district) under the charge of the forest department was about 1,89,111 acres in 1959-60 which lies in the tahsil of Chakia. The total forest area under the charge of the *gaon samajs* for the same year was 22,681 acres of which 21,975 acres were in tahsil Chakia, 549 acres in tahsil Varanasi, 125 acres in tahsil Bhadohi and 32 acres in tahsil Chandauli. The densest and best forest is situated in the hilly area of tahsil Chakia. Generally these forests are of the type characterised by extensive open spaces and are poorly stocked, the trees being stunted in growth. They often suffer because cattle graze on the leaves and tender branches and trample on the young plants which are destroyed, the expansion of the area under cultivation in the hill sections is continuously increasing and because of the destruction of trees meant for fuel and for medicinal purposes, etc.

The forests in tahsil Chakia are the main source of supply of fire-wood and charcoal not only to the neighbouring villages but also to the towns of Varanasi and Mughalsarai. About 75,000 head of cattle of the district and thousands from the district of Mirzapur and from Bihar come in during the rains and stay at cattle stations known as *arars*, the revenue thus realised being approximately Rs 10,000 annually. The stone obtained from the forest areas is used extensively in the construction of houses and roads and large quantities were used in the building of the dams at Naugarh, Bhainsora, Latifshah, Muzaffarpur and that on the Chandraprabha, the revenue from this source being about Rs 60,000 annually. Tendu leaves, which are extensively used for the manufacture of *biris*, yield a revenue of Rs 25,000 annually. From the flowers of the *mahua* trees which grow in these forests, a liquor is distilled which is a favourite drink with the people of the locality. *Piar* or *chiraunji* (*Buchanania latifolia*) seeds are collected and used as medicine and in decorating sweets. Thorns and thistles are used for fencing. The well-known wooden toys of Varanasi are made of the wood of the *koraya* (*Holarrhena antidysenterica*). The annual revenue from the lac industry, which is still in its infancy, is nearly Rs 5,000. Honey and wax in small quantities are also to be had but the quantity is sufficient for local consumption only. About forty to fifty maunds of *sabai* grass is available annually and is made into ropes. Bamboos are used locally mainly for building purposes.

In several other places outside this tahsil there are stretches of dhak and scrub jungle in parganas Bhadohi, Katehar, Pandrah and Ramnagar. In pargana Katehar there are two such largish patches, one at Pipari near the junction of the Nand and the Gomati and the other near Cholapur where the Azamgarh road crosses the Nand. Others occur along the course of this stream in Bilari (in pargana Kolasla). In Pandrah the jungle is to be found along the Bisuhi and Varuna rivers, the largest stretch being at Akorha near the junction of the two streams. There is some jungle area in pargana Jalhupur, both on the island of the Ganga and at Ramna (in pargana Ramnagar). East of the Ganga there are no jungles of importance, though small patches are to be seen in the south-east of Ralhupur and in Dighwat near the Rahil Tal in pargana Barhwal. The trees and bushes in these jungles are gradually being cut down and the areas thus cleared being brought under cultivation.

The district has a good number of groves, specially in the tahsils of Varanasi, Bhadohi and Chandauli, the total average area for the seven years ending 1955 being 30,505 acres or 2.73 per cent of that of the

entire district, 14,020 acres lie in tahsil Varanasi, 10,253 acres in tahsil Bhadohi and 5,848 acres in Chandauli. That the country is lowlying and the soil very clayey in tahsil Chandauli, that there is a large area under unculturable waste in tahsil Bhadohi and that a large part of tahsil Chakia is covered with hills and forests are factors adverse to the growth of groves in these parts. Pargana Sheopur in tahsil Varanasi has the highest area (8.3 per cent) under groves, the other parganas of this tahsil also having a fair proportion, the percentages being 4.7 in Dehat Amanat, 7 in Kaswar, 3.4 each in Katehar and Pandrah. But in tahsil Chandauli the average area is much below that of the district generally, the percentages in pargana Narwan being only 0.47 and 2.9 each in parganas Barah, Mahuari and Mahaich. Apart from these groves there are large numbers of trees scattered here and there in the district especially in tahsils Varanasi and Bhadohi and in parganas Narwan and Barah of tahsil Chandauli. The southern tracts of parganas Majhwar and Dhus (both of tahsil Chandauli) are, however, singularly devoid of trees. The commonest is the mango which does exceedingly well in this soil and climate, the district being particularly famous for the *langra* variety. The other trees of the district are those which are found everywhere throughout the Gangetic plain such as the banyan, pipal (*Ficus religiosa*), *shisham* (*Dalbergia sissoo*), neem (*Melia indica*), bel (*Aegle marmelos*), jamun (*Syzigem cumini*), jackfruit, guava, mahua (*Madhuca indica Gmel*), tamarind, etc. The total area under groves in 1959-60 was 26,959 acres of which 9,318 acres were in tahsil Bhadohi, 13,151 acres in tahsil Varanasi, 4,299 acres in tahsil Chandauli and 191 acres in tahsil Chakia.

Fauna

Game Laws—The general rules regulating hunting and shooting in the reserved forests are framed under the Indian Forest Act, 1927. The Wild Elephants Preservation Act (Act No. VI of 1920) provides for the preservation of wild elephants in the district and the Wild Birds and Animals Protection (Uttar Pradesh Amendment) Act (U. P. Act No. XIII of 1934) provides for the protection of birds and animals in the forests of the district.

The Maharaja of Banaras has the sole shooting rights in the forests of the erstwhile Banaras state and no one else is allowed to shoot in the forests. All the rules and laws under these Acts are operative in the Chandraprabha sanctuary also.

The tahsils² of Varanasi, Bhadohi and Chandauli are poor in wild animals. The larger carnivora are scarce but jackals and foxes are to be

found in the vicinity of village habitations. There are no deer and antelopes are seldom to be seen in the ravines of the Varuna and along the Karamnasa in pargana Narwan. Wild pig and nilgai are frequently seen on the banks of the Ganga where grass jungles afford good cover. The building of dams in tahsil Chakia necessitated the clearing away of the best forest which resulted in a considerable decrease in the wild life of these parts. In the Chakia forests, tigers are occasionally found in Naugarh, Moosakhand and Shikarganj; elsewhere, except perhaps in the gorges of the Kaimur and the Vindhyan hills, they are unknown. The leopard is to be seen in the whole forest area of Naugarh, the hyena is common everywhere, the lynx is rare and the wild dog (*kogi*) is destructive to the deer which it hunts in packs. Of the deer tribe, the sambar and chital (which were formerly numerous especially in Londa, a mile off from Chakia proper) have greatly decreased in number now. The black buck and *chinkara* (or Indian gazelle) are for the most part confined to certain localities. Wild bear and wild boar are found in the upland tracts. In December, 1957, three Gir lions were introduced into these forests.

A wild life sanctuary, covering an area of thirty-two square miles and forty-three miles distant from Varanasi city, was established in January, 1957, for the preservation and protection of wild birds and wild animals and to provide a home for the Indian lion. This sanctuary comprises beautiful forests of the open type. Bounding the sanctuary on the south-eastern side is the Chandraprabha river from which the sanctuary gets its name. Three watch towers have been constructed for the observation and photography of the wild life of the area. The sanctuary is full of wild life there being many herds of *chinkara*, a good number of wild pigs, some sloth bears, spotted deer, sambars and leopards.

Birds—Grey partridges, peafowls, quails, doves and green pigeons abound in the sanctuary and the *harial* (*Crocopus phaenicopterus*), rock pigeon, partridge, *lava*, peacock, dove and jungle fowl are found in many parts of the district.

Reptiles—Different varieties of snakes are to be found in the district. The python (*Python molurus*) which can be anything from eight to sixteen feet in length, is found on the rocky slopes of the low hills in the south-east of the district and is also often seen near rivers and *jhils* in open rocky country and at times it lives in trees in the forest. The *suskur* (*Vipera russelli*) is found near human habitations. The most poisonous snakes of the district are the cobra (*Naja tripudians*) and the *krait* (*Bungarus coeruleus*), the former being generally found in the

wooded area of the district but which at times finds its way into garden and open tracts. The *dhaman* (*Zamenis mucosus*) is found in the proximity of houses, towns and villages. It does not bite but strikes its victims with its tail, the flesh of the part so struck decaying. The *phoorsa* (*Echis carinata*) is generally found in the sandy tracts of the district, the green pit viper or bamboo snake (*Lachesis graminens*) in the hilly tracts, the green whip snake (*Dryobhis mycterizans*) in low bushes and shrubs, the brown tree snake (*Dipsadomorphus trigonatus*) in trees, bushes and shrubs and the *kukri* snake (*Simetesarnensis*) in inhabited areas.

Two other species of reptiles, which are amphibious and are found in the large streams and rivers of the district, are the *gharial* (*Gavialis gangeticus*) and the crocodile (*Crocodyles palustris*).

✓ Fish—The rivers and permanent lakes of this district abound in fish of the ordinary species such as rohu (*Labeo rohita*), karaunch (*Labeo calbasu*), bata (*Labeo bata*), kursa (*Labeo gonius*), nain (*Cirrhina mrigala*), raiya (*Cirrhina reba*), bhukur (*Catla catla*), darhi (*Catla savana*), pulia (*Catla ticto* and *Catla stigma*) parhan (*Wallago attu*), tenger (*Mystus tengara*, *Mystus seenghala* and *Mystus cavasius*), Mangur (*Clarius batrachus*), singhi (*Sacchobranhus fossilis*), pabda (*Callichorus pabda* and *Callichorus bimaculatus*), silund (*Silundia silundia*), piyasi (*Pangasius pangasius*), hilsa (*Hilsa ilisha*), khurda (*Trichogaster spp*), kawwa (*Rhynchobdella aculatea*), arwar (*Mugil corula*), chelwa (*Chela bacaila* and *Chela gora*), gurda (*Rohtee catio*), moh (*Notopterus chitala*), patra (*Notopterus notopterus*), saul (*Ophiocephalus striatus*, *Ophiocephalus marulius*, *Ophiocephalus punctatus* and *Ophiocephalus gachua*), bachwa (*Eutropiichthys vacha*), chanbijwa (*Ambassis nama* and *Ambassis ranga*), phulwa (*Tetradon cutcutia*), bam (*Belone cancella*), hawai (*Anabas testudinus*), pathri (*Sciaena coitor*), nakta (*Botia spp*), gari (*Nemachilus spp*), belgagra (*Rita rita*), gaunch (*Bagarius bagarius*), garua (*Pseudotropius garua*) and phousi (*Engraulis telara*).

Such fish are also to be seen in the markets of the city and they are also consumed in the rural areas when and where available. The usual finishing season is the summer when the water is undistributed and low. Fish are caught by fishing rods, nets of different mesh and dimensions and by reed or wicker traps and baskets. Large numbers of boatmen, Kahars, Bhars, Julahas, etc. also occupy themselves in fishing occasionally

CHAPTER II

HISTORY

No pre-historic site has so far been unearthed in the district of Varanasi and the archaeological discoveries made in the city and its environs—Sarnath, Rajghat, Bairant, etc.—do not date much before the time of Asoka¹ and are, therefore, useful in reconstructing the history of Varanasi only since about the fourth century B. C. onwards. The pre-Buddhist history of the region is to be sought in the legends and traditions preserved in the *Puranas* which were given their present form hundreds, if not thousands, of years later than the alleged time of the events they narrate. Later Vedic literature has only a few incidental references to Kashi (or Varanasi), which are to be found in the Pippalada version of the *Atharva Veda* (V, 22-14), the *Shatapatha Brahmana* (XIII, 5, 4, 19, 21), the *Brihadaranyaka Upanishad* (IV, 1), the *Shankhayana Shrautasutra* (XVI, 29-5) and the *Baudhayana Shrautasutra*.

From these allusions it appears that in the period to which the *Atharva Veda* belongs, Varanasi, the holy city of the Hindus, was yet to come under the influence of the Aryan sacrificial religion which could make only slow progress in this region owing to the stubborn religious opposition of the inhabitants. Even the *Manusmriti* (composed about the third century B. C. at the earliest) excludes Varanasi from Madhyadesha,² the centre of the Vedic religion. The legendary accounts preserved in the *Puranas* also indicate that Varanasi was a famous centre of non-Aryan worship at the time of the advent of the Aryans, Mahadeva (originally a non-Vedic god) being then, as now, the patron deity of the city. Eventually the Aryans found it necessary to make room for Mahadeva (or Siva) in their pantheon, as his worship was very popular among the non-Aryans and had perhaps appealed to a section of the Aryans also.³ It is doubtful whether the Vedic sacrifices ever excited the admiration of the people of Varanasi. Some of its rulers are also known

The oldest archaeological remains so far discovered are specimens of northern black polished ware from village Baigar (in tahsil Chakia) and from the Rajghat site near Varanasi. Sherds of plain grey, unslipped red and black-and-red ware and those with a dull black interior and ashy grey exterior (bearing black and orange-red bands), beads of terracotta, glass, stone and copper and a few terracotta human and animal figurines have also been discovered at the Rajghat site. All these antiquities are believed to have belonged to the period from about the sixth-fifth century B. C. to the third or second century B. C.

¹ *Manusmriti*, Ch. I; Altekar, A. S.: *History of Benares*, (Benares, 1937), p. 2

² *Ibid.*, pp. 2-4

to have taken immense interest in the philosophical speculations of the Upanishadic age.¹

The early political history of this region is complex, the main sources of information being the *Puranas* supplemented by the Epics (particularly the *Mahabharata*), the early Jain and Buddhist texts and classical Sanskrit literature. The earliest known dynasty which ruled in Varanasi was founded by Pururavas Aila, a grandson of Manu, and his grandson, Kshātravridha (the son of Ayu, the Aila king of Pratishthana), was the first king of Varanasi.² The seventh king in the line was Kasha or Kashya (son of Suhotra and a grandson of Kshātravridha) after whom the city, as also the kingdom, came to be named Kashi.³ He is said to have wielded considerable influence and power. A few generations later came a king named Dhanvantari whom the *Vayu Purana* (92-21) identifies with the founder of Ayurveda, probably because his name happened to resemble that of the presiding deity of this Indian science of medicine.⁴ Dhanvantari was followed by Ketumanta I and Bhimaratha, one after the other.

The next king, Divodasa I, was an important ruler. Soon after his accession to the throne a protracted war broke out between him and the Haihayas of Chedi, whose capital was Mahishmati. He inflicted a crushing defeat on the Haihaya king, Bhadrashrenya, who was killed along with all his sons except Durdama, the youngest, who is said to have been spared on account of his tender age.⁵

During the reign of Divodasa's successor, Ashtaratna, there seems to have been a lull but war flared up again in the time of the next king, Haryashva. The Haihaya king, Durdama, bent upon retrieving the fortunes of his family, marched against the kingdom of Varanasi. The opposing forces met in the plains of the Ganga-Yamuna doab and in the sanguinary battle that ensued Haryashva was defeated and killed. His son and successor, Sudeva, also met with the same fate. Encouraged by these successes the Haihayas established an outpost in Kaushambi (near Allahabad) in order to harass constantly the rulers of Varanasi.⁶ Sudeva's son Divodasa II, therefore, abandoned his capital and, it is said, founded a new Varanasi at the confluence of the Ganga and the

¹ *Ibid.*, p. 7.

² *The History and Culture of the Indian People*, Vol. I, p. 273.

³ *Harivamsa*, 29. The *Kashi-khanda* of the *Shanda Purana*, however, ascribes the origin of this name to the mythical Kasha (shining) lingam created here by Vishnu at the request of the Seven Sages.

⁴ *Altekar, op. cit.*, p. 9.

⁵ *Ibid.*, p. 9; *Brahma Purana*, XI, 44-47.

⁶ *Mahabharata*, Anushasana Parva, Ch. 30, vv. 12 ff.

Gomati.¹ Even this step failed to save the situation as the Haihayas persisted in their attacks and eventually routed the forces of Divodasa II. About this time Varanasi is said to have been captured by Kshemaka, a Rakshasa chief, which indicates that the territory was devastated by war resulting in its occupation by the rude forest tribes from whom it was subsequently recovered by Durdama, king of the Haihayas.² It was in the time of Pratardana, the son and successor of Divodasa II, that the tables were turned on the Haihayas, their king Vitahavya losing all his hundred sons in the battle and saving his own life only by changing his caste to that of a Brahmana with the permission of the rishi³ Bhrigu.

The *Puranas* mention the names of more than a dozen rulers who followed Pratardana but refer to no particular incident or achievement pertaining to any one of them except that Pratardana's son, Vatsa, annexed Kaushambi and there founded the Vatsa line of kings and that his grandson, Alarka, finally drove away the Rakshasas from Varanasi and reestablished his capital there, but being spiritually inclined relinquished the kingdom in favour of his brother.⁴ The dynasty is said to have come to an end about twelve or fifteen generations before the Mahabharata War. According to some scholars these early kings of Kashi belonged to non-Aryan stock.⁵

The rise of the Barhadhratha dynasty in Magadha, during the century preceding the Mahabharata War, politically eclipsed the power of the Kashi kingdom. The Barhadhratha king, Jarasandha (a contemporary of Krishna and the Pandavas), succeeded in establishing his suzerainty over the whole of the Gangetic plain as far as Mathura which was then under the rule of his son-in-law, Kamsa.⁶ Jarasandha does not seem to have annexed the territories of Varanasi but only to have made its kings acknowledge his suzerainty.⁷ The daughter of a Kashi-king (king of Kashi) was married to the Kaurava prince, Vichitravirya, who was a step-brother of Bhishma and the grandfather of the Pandavas.⁸ Even at the time of the Mahabharata War, Varanasi had its own king, Kashi-king Viryavana, who had chosen to throw in his lot with the Pandavas against the Kauravas.⁹ It appears that this king of Kashi had broken away

¹ *Ibid.*, v. 18

² *The History and Culture of the Indian People*, Vol. I, p. 278

³ *Ibid.*, p. 283; *Mahabharata*, *op. cit.*, vv. 45-55

⁴ *The History and Culture of the Indian People*, Vol. I, p. 293

⁵ Pargiter, F. E.: *Ancient Indian Historical Tradition*, pp. 295 ff.

⁶ *The History and Culture of the Indian People*, Vol. I, p. 296

⁷ Altekar, *op. cit.*, p. 10

⁸ *Mahabharata*, Adiparva, Ch. 102, vv. 56, 64-65.

⁹ *Ibid.*, Bhishmaparva, Ch. 25, v. 5; *Gita*, Ch. I, v. 17.

from the hegemony of Magadha (the ally of the Kauravas) on the eve of the Mahabharata War.

The ruling dynasty of Varanasi which came into prominence during the post-Mahabharata period was that of the Brahmadattas who find frequent mention in early Buddhist literature, especially in the *Jataka* stories many of which speak of a Brahmadatta ruling in Varanasi, sometimes referring to both the reigning king as well as his heir apparent by this name, probably because it was a family name.¹ According to one of the *Puranas* as many as a hundred kings of this dynasty ruled over Varanasi² and more than one of these rulers aspired to become a *chakravartin* (the king of kings or the overlord of the whole of India). The *Brahmachatta Jataka* states that a king of Varanasi invaded the kingdom of Kosala, captured its capital (Shravasti) and took its king prisoner; according to the *Somananda Jataka*, King Manoja of Kashi subdued the kingdoms of Kosala, Anga and Magadha; the *Kamanla Jataka* speaks of a ruler of Varanasi who was anxious to capture Indraprastha, Uttara Panchal and Kekhal; in the *Assaka Jataka* even the trans-Vindhyan state of Ashmaka is stated to have recognized the suzerainty of Varanasi; and the *Dhonasakha Jataka* refers to the conquest of a hundred kings of India by the army of Varanasi.³ The Jains also afford testimony to the greatness of Kashi in this period by representing Ashvasena, a king of Kashi, as the father of the *tirthankara* Parshva (who is said to have attained nirvana 250 years before Mahavira in or about 777 B. C.).⁴ They also say that the last of the twelve *chakravarti* emperors of the Jain tradition was Brahmadatta, son of Brahma, who lived sometime in the interval between the Mahabharata War and the birth of Parshva and was also in a way associated with Varanasi.⁵ Jarasandha, Vishvasena, Dhannanjaya, Janaka, Dalhadhamma, Bhallatiya and Ekasuri are the other kings of Varanasi mentioned in the *Jatakas*,⁶ of these Vishvasena and Bhallatiya (as Bhallata) are also mentioned in the *Puranas*.⁷ It appears that about the 9th century B. C. the Brahmadatta dynasty of Kashi was replaced by a Naga dynasty to which king Ashvasena, Parshva's father, belonged.

¹ Altekar, *op. cit.*, p. 12; *Jatakas*, Nos. 252, 425, 530 (see Cowell's editions)

² *Matsya Purana*, (ASS. ed., Poona), pp. 556, 672

³ Cf. *Jataka*, 7 Vols., (Eng. trans. edited by E. B. Cowell)

⁴ Raychaudhuri, H. C.: *Political History of Ancient India*, (sixth ed.), p. 57

⁵ *Mahapurana*, Vol. II—*Uttara Purana*, Ch. 72 vv. 287-288, p. 428; *Bambhadattacharya*, ed. V. M. Shah (Ahmedabad, 1937)

⁶ Nos. 257, 267, 328, 402, 409, 501 and 509 respectively (see Cowell's edition)

⁷ Altekar, *op. cit.*, p. 14

⁸ Bhambalkar, D. P. *Garmichael Lectures*, (1916), p. 57

During the two or three centuries preceding the birth of Mahavira and the Buddha, the whole of northern India was divided into sixteen principal states known in early Buddhist and Jāin literature as the *solasa-mahajana-pada*. Of these the kingdoms of Magadha, Videha, Kashi, Kosala, Uttara Panchala and Kuru or Indraprastha included Bihar and the greater part of what is the present Uttar Pradesh.¹ The kingdom of Kashi was the most predominant in this period and extended about a hundred miles to the east and about 250 miles to the north-west of the city of Varanasi (probably from Ballia in the east to Kanpur in the west).² The kingdom of Magadha lay to its east, that of Uttara Panchala to its north-west and that of Kosala (with which it had a common boundary) to its north, the combined extent of Kashi and Kosala being stated to be 300 yojanas.³ In those days the name Kashi denoted the kingdom or *janapada* of which Varanasi (also known by the names of Surundhana, Sudassana, Brahmavaddhana, Pupphavati, Ramma and Molini) was the capital.⁴ The Kashis (people of the Kashi *janapada*) are said to have been famous for their bravery and their kings to have entertained imperial ambitions. This great city⁵ of India had a moat around it and also a surrounding wall with four main gates which were closed at night. Several localities and suburbs of the city were allotted to people of different professions, the habitations of the weavers and hunters being situated on its outskirts.⁶ The city was fairly extensive, spreading over twelve leagues and probably bounded by the streams Varuna and Assi on the north and south respectively.⁷ Apart from its being the capital of a mighty kingdom it was a rich and flourishing city and a great emporium of trade and industry, famous for the different varieties of its textiles (particularly its soft and thin muslins), its bewitching perfumes, scents and ointments and its beautiful ivory work. It appears from Buddhist literature that the cloth made in Varanasi was pleasant to handle, beautiful to look at and costly in price and that rich and luxurious people all over the country were accustomed to use it.⁸

¹ *The History and Culture of the Indian People*, Vol. II, p. 1

² Altekar, *op. cit.*, p. 12

³ *Ibid.*

⁴ '*Kasiratthe Baranasiyam Brahmadatte rajjam karente*' is the expression usually used in the *Jatakas* (nos. 4, 5, 6, etc.). The different names of the city (as mentioned in the *Jatakas*, Nos. 441, 458, 460, 526, 532 and 542) appear to be complimentary epithets and not independent names

⁵ It was one of the seven premier cities of India of those times, which could be chosen by the Buddha as the place of his nirvana. (*The Dialogues of the Buddha*, Vol. II, p. 161)

⁶ Altekar, *op. cit.*, p. 14

⁷ *Ibid.*, pp. 14-15; *The History and Culture of the Indian People*, Vol. I, p. 327; *Jatakas*, Nos. 480, 515, 545 (Cowell's edition)

⁸ Altekar, *op. cit.*, p. 15

There were many professional caravan guides in Varanasi and, it is said, the city exported its cloth, scents, oils and ivory goods to different parts of India through the agency of caravans which comprised as many as 500 carts.¹ Gold, precious stones, horses and elephants were among the important imports.² In one of the *Jatakas* (No. 53) wine merchants are described as ruining the city, drinking being regarded as a vice and being seen in a liquor shop a disgrace.

During the eighth and seventh centuries B. C. the most formidable rivals of the kings of Kashi were the rulers of the neighbouring kingdom of Kosala, these two kingdoms being often paired in early literature as Kashi-Kosala.³ The wars referred to in the *Jatakas* as taking place between them are generally regarded to be historical events. One *Jataka* (No. 336) states that a king of Varanasi conquered Kosala and captured its capital Shravasti, annexing the whole kingdom and appointing his own officers to administer it. But three other *Jatakas* refer to the conquest of Varanasi by three different rulers (Vanka, Dabhasena and Kamsa) of Kosala. There were two occasions on each of which a king of Varanasi was killed in battle, the wife being carried off by the conqueror.⁴ Eventually, early in the sixth century B. C., the kingdom of Kashi completely collapsed in its struggle with Kosala and became one of its provinces and then for a time Kashi was tossed about between Kosala and Magadha.

But it was about this time that Varanasi acquired a new importance in the cultural history of India. One of its suburbs, Sarnath (also known as *Risipattana* or the 'abode of the sages') with its famous Deer Park (*Mrigadava*), seems to have been in those days a favourite resort of religious recluses. It is said that the five early followers (including Ajnata Kaundinya) of the Buddha had retired to this place for meditation after they had forsaken the master.⁵ And it was here that the Buddha, after attaining enlightenment at Gaya, delivered his first sermon and made these five men (known as the Pancha-vargiya-bhikshus) his first disciples. In the Buddhist texts this event is designated *dharmachakra-pravartana* or 'turning the wheel of law'.⁶ Yasa, the son of a rich man of Varanasi, with his fifty-four companions, is also said to have been attracted by his teachings and to have become his disciple. It was thus at Sarnath that

¹ *Ibid.*, p. 16; *Jatakas*, Nos. 1 and 2 (Cowell's ed.)

² Altekar, *op. cit.*, p. 16

³ *The History and Culture of the Indian People*, Vol. I, p. 323

⁴ *Ibid.*, pp. 325-328; Altekar, *op. cit.* p. 13; *Jataka* (Cowell's ed.)

⁵ Beal, S.: *Buddhist Records of the Western World*, Vol. II, p. 46

⁶ *The History and Culture of the Indian People*, Vol. III, p. 519

Varanasi, no doubt, came under the sway of the Gurjara Pratiharas about this time (middle of the ninth century) and was made the headquarters of a *vishaya* (district) in the *bhukti* (province) of Pratihsthana¹ (identified with Jhusi near Allahabad) and probably continued as such till 1027 A. D. when the Jhusi plates were issued by Trilochanapala, the last known ruler of this dynasty.² Thus in this period Varanasi seems to have been a less important place than even Prayaga. It also appears that since about the close of the tenth century the hold of the Gurjara Pratiharas on Varanasi became nominal or even doubtful and it is likely that Dhanga Chandella of Jejakabhukti (Bundelkhand) carried his arms as far as Varanasi since he is known to have made, in 998 A. D., a grant of village Yulli (situated in the Usharavah) to Bhatta Yashodhara at Kashika (or Varanasi).³ It was probably from his base at Varanasi that Dhanga led a successful military campaign against Anga (Bhagalpur in Bihar) and Radha (west Bengal) which were then under the Palas and the Suras respectively.⁴ Then, for a time, Varanasi may have come under the sway of the Pala king Mahipala I (circa 992-1040 A. D.)⁵ as according to an inscription (dated 1026 A. D.) found in Sarnath, this lord of Gauda bowed at the feet of the guru Sri Vamarashi and built in Kashi (or Varanasi) the temples of Ishanas (lingams), etc. He also ordered the two brothers, Sthirapala and Vasantapala, to restore the Dharmarajjika and Dharmachakra (monuments in Sarnath), who also added there a new shrine of stone.⁶ But the colophon of a Nepal manuscript of the *Ramayana* states that it was copied in *Samvat* 1076 (or A. D. 1019) when Gangeyadeva was ruling over Tirabhukti (Tirhut).⁷ This Gangeyadeva is most probably the Chedi (or Kalachuri) ruler Gangeyadeva (circa 1015-1041 A. D.) of Tripuri. If his rule extended as far as Tirhut (in northern Bihar), Varanasi must have been under his sway at this time, in which case the restorations carried out in Varanasi and Sarnath in 1026 A. D. at the instance of the Pala king need not be taken as proof of the latter's rule over these places.⁸ Or, as these two kings were continuously fighting with each other, Varanasi might have come, for brief

¹ *Ibid.*, p. 267. A copper plate issued from Mahodaya (Kannauj) records the grant in V. E. 998 (A. D. 981) of Tikkarigrama, a village in the Varanasi-*vishaya* of the Pratihsthana-*bhukti* to Bhatta Bhullaka. Cf. *Indian Antiquary*, Vol. XV, pp. 140, 141)

² *Indian Antiquary*, Vol. XVIII, pp. 33-35

³ *Ibid.*, Vol. XVI, pp. 203-206; Tripathi, *op. cit.*, p. 278

⁴ *The History and Culture of the Indian People*, Vol. IV, p. 85

⁵ Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 316

⁶ *Ibid.*, pp. 813-814; Agarwala, V. S.: *Sarnath*, p. 6

⁷ *J. A. S. B.*, 1903, Part I, p. 18

⁸ Altekar, A. S.: *History of Benares*, p. 21 footnote

spells, alternately under the sway of each finally passing under the control of Gangeyadeva.¹ He, and after him his son, not only held Varanasi and Prayaga but also exercised a loose hegemony over the Ganga-Yamuna doab.²

It was during the early part of this period that India suffered from the invasions of Mahmud of Ghazni who sacked Kannauj in 1019 A. D. It is probable that Mahmud was naturally anxious to plunder the city of Varanasi (and its temples) which was one of the most important religious centres of India. Alberuni, who came to India with Mahmud, is said to have visited Varanasi between 1017 and 1030 A. D. About the place he says, "The Hindus have some places which are venerated for reasons connected with their law and religion, e.g. Benares (Baranasi). For their anchorites wander to it and stay there for ever. . . . that their reward after death should be better for it."³ The official records of Mahmud, the works of contemporary Muslim writers or any other literary or epigraphical evidence do not support the view that Mahmud came to or sacked Varanasi. The restorations in 1026 A. D. of religious monuments may well have been due to the ravages of time as to the destructive hand of an iconoclast.⁴ The first Muslim invader to attack Varanasi was Ahmad Nialtigin who had been appointed governor of the Indian province (of the Ghazni empire) by Masud (1031-1040 A. D.), the son and successor of Mahmud of Ghazni. Ahmad Nialtigin is said to have planned his expedition of Varanasi with the object of acquiring the accumulated riches of its myriad temples, so that he could establish himself as an independent sovereign in India.⁵ According to the *Tarikh-us-Subuktigin* of Baihaqi, while sailing down the Ganga in the summer of A. H. 424 (A. D. 1033), Ahmad Nialtigin unexpectedly sighted Varanasi which was then in the possession of Gang* (obviously the Chedi king Gangeyadeva).⁶ Baihaqi goes on to say that never before had a Muhammedan army reached this place, that it could only remain there from morning till the mid-day prayer because of threatened peril, that the markets of the drapers, perfumers and jewellers were plundered but it was impossible to do more and that the members of the army became

¹ *Ibid.*; Agrawala, *op. cit.*, p. 6

² Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 503; Vol. II, pp. 779, 782

³ Sachau, E. C.: *Alberuni's India*, Vol. II, pp. 146-147

⁴ Altekar, *op. cit.*, p. 21 and footnote

⁵ *The Cambridge History of India*, Vol. III, p. 20; Elliot and Dowson: *History of India as told by its own Historians*, Vol. II, pp. 123-124

⁶ *Ibid.*, pp. 122-124

⁷ Tripathi, *op. cit.*, p. 293

shrine of Adivishveshvara) were destroyed and mosques were built on their sites, 1,400 camels being required to carry off the plunder.¹ There is evidence to show that Jayachandra's son, Harishchandra, continued to exercise authority in the eastern portion (probably including Varanasi) of his ancestral kingdom till 1197 A. D. but his rule seems to have been recognized only in the rural areas.² Lakshmanasena (circa 1185-1202 A. D.), the Sena king of Gauda (Bengal), is also said to have defeated a raja of Kashi (probably Harishchandra) and to have set up 'a pillar of victory in Vishvanathakshetra where the Assi and the Varuna meet the Ganga' (a site obviously in Varanasi).³ The rule of the independent Hindu dynasty in Varanasi, however, virtually came to an end in 1194-95 A. D.

In the Gupta and post-Gupta periods the educational and intellectual reputation of Varanasi had reached its height, even southerners, like the great Shankaracharya, had to repair to this city to get their views and theories accepted by the world of scholars.⁴ The occupation of Punjab by the Turks in the eleventh century had also led to an exodus of scholars from that region to this religious centre, increasing its educational and literary activities.⁵ Although there was probably no organized institution here of the type of the university of Nalanda, Varanasi was still an important centre of learning because there were among its residents a large number of famous scholars who gave free tuition (as a matter of sacred duty) to a small number of earnest students. In fact, among the donees of a number of Gahadavala grants there are some who belonged to the families of hereditary pundits.⁶ Moreover, Govindachandra's reign was marked by the literary activities of Lakshmidhara, his minister for peace and war, who is said to have written a number of works on law and legal procedure, the most important being the *Kritya-Kalpataru*.⁷ Similarly, Jayachandra's name became memorable in the history of Sanskrit literature for his patronage of the poet Shriharsha, the author (among other works) of the well-known *Naishadha-charita*.⁸ It is likely that both these scholars were directly or indirectly associated with Varanasi. References in Krishnamishra's *Prabodha-chandrodaya* (12th century) also bear out the fact that this city was then a recognized centre of Hindu religion.

¹ Elliot and Dowson, *op. cit.*, p. 224; Tripathi, *op. cit.*, pp. 330-331

² *Ibid.*, pp. 333-334; Altekar, *op. cit.*, pp. 22-23

³ Ray, H. C.: *Dynastic History of Northern India*, Vol. I, p. 368; Rama Niyogi, *op. cit.*, p. 95

⁴ Altekar, *op. cit.*, p. 23; *Shankaradigvijaya*, VI, xv, 81-84; VII, v, 1.

⁵ Sachau, E. C.: *Alberuni's India*, Vol. I, p. 22

⁶ Altekar, *op. cit.*, p. 24

⁷ Tripathi, *op. cit.*, pp. 313-314.

⁸ *Ibid.*, pp. 331-332

learning and culture.¹ The Varanasi school of sculpture, though on the decline, continued to flourish. The city had already become a pre-eminent place of pilgrimage not only for the Hindus but also for the Buddhists and Jains and from the tenth century onwards inscriptions, even in South India, are found mentioning the slaughter of cows or of Brahmanas in Varanasi as the deadliest of sins.² The numerous Gahadavala grants support the conclusion that a number of the gods, shrines and ghats which are held in great reverence today were similarly revered in the eleventh and twelfth centuries when several new temples may have also been built.³ Some localities like Madanpura, Govindpur and Jaitpura seem to have been named after the kings of the Gahadavala dynasty. The flourishing trade and prosperity of the city is evident from the accounts of the rich booty which the Turkish raiders carried off from this place. But the spoliation of the city was accomplished so thoroughly and ruthlessly in the last decade of the twelfth century that it dwindled rapidly. Many belonging to the scholarly and priestly classes migrated to the south so as to be beyond the reach of these alien invaders. And as it did not lie on the main routes which led from Delhi and the doab to the east (Bengal) passing through Kannauj, Ayodhya, Jaunpur and Ghazipur,⁴ the region of Varanasi was soon reduced in status and the city sank to the position of a mere town.

As has been seen, from the sixth to the end of the twelfth century, the Varanasi region had been mostly under the rule of kings whose principal seat of government was Kannauj. It seems their authority did not penetrate far into the interior of the district and large portions were held by the Bhars, the Soiris and other unsubdued ancient tribes who were practically independent here as in other eastern districts of Uttar Pradesh.⁵ The Bhars are still found in considerable numbers in the district, especially in tahsil Varanasi and mostly belong to the Rajbhar and Hela subcastes.⁶ Their traces also survive in the many old tanks and mounds named after them which are scattered over the tahsil of Bhadohi which itself is said to have derived its name from the Bhars and to have been the capital of their principality, the Bhar-raj, which was probably tributary to the kingdom of Kannauj.⁷ To the east and south of the Ganga

¹ Altekar, *op. cit.*, p. 21

² *Ibid.*, p. 26

³ *Ibid.*, pp. 27-28

⁴ Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Part I—Benares, (1884), p. 104

⁵ *Ibid.*, pp. 102-103; Nevil, H. R.: *Benares: A Gazetteer*, (1909), p. 187

⁶ *Ibid.*; Crooke, W.: *Tribes and Castes of the North-Western Provinces and Oudh*, Vol. II, pp. 6, 12

⁷ *Final Report of the Settlement of Bhadohi District, Banaras State*, (Allahabad, 1917), p. 12

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the lands were held by the Soiris whose descendants numbered less than a thousand at the beginning of the present century and who chiefly belonged to the parganas of Dhus and Majhwar. Pargana Athgawan (on the west of the Ganga) also seems to have been held by them. They claim for themselves a Suryavanshi origin and say that they were excommunicated by the Rajputs because of their addiction to spirituous liquors.¹ The Pasis of tahsil Bhadohi and the Ahirs of tahsil Chakia may have been the descendants of such other tribes of those days.

After the defeat of Jayachandra a branch of the Gahadavalas is said to have fled eastwards and to have settled in Kantit (in district Mirzapur). Raja Banar (of local tradition) is said to have belonged to this branch, to have erected the old fort at Rajghat (near the confluence of the Varuna and the Ganga) and to have rebuilt the city giving it his own name.² He is, however, not recognised as being a historical figure. The Raghuvanshi Rajputs, whose power was first confined to the parganas of Katchar and Sultanipur and to portions of parganas Jalhupur and Sheopur but later spread beyond the Ganga into the parganas of Barah and Mahuari, assert that their ancestor, Deo Kunwar, had come from Ayodhya to Varanasi and there married the daughter of Raja Banar, getting as dower the *taluqa* of Niar (in pargana Katchar) and making his home in Deorain.³ The Monas Rajputs of Bhadohi say that their ancestors were on pilgrimage to Gaya or Vindhychal when, at the request of a poor Brahmana whose daughter had been carried off by a Bhar tyrant, they killed the latter, themselves occupying his lands.⁴ The ancestor of the Bhriguvanshi Rajputs of this district, Narottam Rai, is said to have taken up service as family doctor with the Soiri raja of Bhataur (in pargana Barhwal), to have slain his master and to have married a daughter of Raja Banar. They once held the pargana of Majhwar and Barhwal, most of the pargana of Mahuari and the north-eastern portion of pargana Dhus. A branch of these Bhriguvanshis is known as Badhaulia or Barhaulia, a name probably derived from Barhwal.⁵ The Suryavanshis occupied pargana Narwan but were later displaced by the Nagavanshi Rajputs (possibly descendants of the ancient Nagas). In pargana Athgawan the Soiris were expelled by the Surwar (or Surwaria) Rajputs. The Bhuinhars settled in pargana Kolasla and also took possession of pargana

¹ Fisher and Hewett, *op. cit.*, pp. 103-103; Nevill, *op. cit.*, pp. 187-188

² Fisher and Hewett, *op. cit.*, pp. 103-104, 127-128; Nevill, *op. cit.*, p. 187

³ *Ibid.*, p. 188; Fisher and Hewett, *op. cit.*, p. 38

⁴ *Final Report of the Settlement of Bhadohi District, Banaras State*, p. 12; Crooke, *op. cit.*, p. 5

⁵ Nevill, *op. cit.*, p. 189; Fisher and Hewett, *op. cit.*, p. 39

Kaswar which they shared with the Monas of Bhadohi.¹ The Bhuihar rajas (also known as Gautam Bhuihars)² of the erstwhile Benares state trace their descent to Krishnamishra who probably belonged to the twelfth century and might be the same person who is said to have written the well-known drama, *Prabodha-chandrodaya*. The Nanwags, a branch of the Bais Rajputs, seized a portion of pargana Pandrah and the Bisens acquired another portion of this pargana, as also a part of pargana Athgawan, through marriage with the earlier Hariyas. The Gautam Rajputs spread from Mariahu (in district Jaunpur) over the north-western parganas of the Varanasi district.³

As seen before Varanasi fell into the hands of the invaders in 1194 A. D. when Sultan Muiz-ud-din Muhammad bin Sam (generally known as Shihab-ud-din or Muhammad Ghori) and Qutb-ud-din Aibak led a large army of "fifty thousand mounted men clad in armour and coats of mail" to fight against Jayachandra Gahadavala who advanced to oppose the enemy. A fierce battle ensued in the vicinity of Chandwar and the Rajputs had nearly carried the day when Jayachandra, who was seated on an elephant, received a deadly wound from a chance arrow, his death resulting in the defeat of the Rajputs. Immense booty including a hundred elephants fell into the hands of the invaders. The Muslims then took possession of the fort of Asni (in pargana Mahaich, district Varanasi) where Jayachandra's treasure was deposited and from there they proceeded to Varanasi which was plundered mercilessly, numerous temples were destroyed and "the government was then conferred on one of the most celebrated and exalted servants of the State, that he might dispense justice and repress idolatory."⁴

Though recorded history is silent about the names of the early Muslim governors of the city, according to local tradition Saiyid Jamal-ud-din was the first to be placed in charge of Varanasi by Muhammad Ghori.⁵ He appears to have lived at Varanasi till his death and his tomb, known as Shahi Mazar, is still to be seen in Jamaluddinpura, a *muhalla* that bears his name.⁶ He is said to have been succeeded, during the reign of Qutb-ud-din Aibak,⁷ by Muhammad Baqar, the founder of *muhalla* Baqarabad.

¹ *Ibid.*: Nevill, *op. cit.*, p. 169

² *Ibid.*, p. 115

³ *Ibid.*, p. 183; Fisher and Hewett, *op. cit.*, pp. 39-40

⁴ Hasan Nizami: *Taj-ul-Maasir* (Elliot and Dowson: *History of India as told by its own Historians*, Calcutta, 1953, pp. 76-77); Minhaj Siraj: *Tabaqat-i-Nasiri*, p. 140

⁵ Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares, (Allahabad, 1884), p. 182

⁶ *Ibid.*, p. 132

⁷ *Ibid.*, p. 132

Humayun was defeated by Sher Shah in the battle of Chausa in 1538 and to mark the spot where he is said to have taken shelter when pursued by Sher Shah a masonry structure was constructed on an old mound (the Chaukhandi Stupa) near Sarnath.¹

In 1538-39 Sher Shah came to Varanasi and besieged the garrison. While he was here Khan Khanan Yusuf Khail (a Mughal general) was brought here as captive from Monghyr. Sher Shah occupied the city, most of the garrison (including Mir Fazli, the governor) being put to death.² From here Sher Shah also sent strong detachments to ravage the territory of Humayun and the immense booty that was acquired from Bahraich, Sambhal and Kannauj was conveyed to him when he was at Varanasi.³ Sher Shah subsequently defeated Humayun near Kannauj in 1540 and became the emperor.

In January, 1543, in the course of negotiations with Raja Puran Mal of Raisin for the surrender of his fort, Sher Shah offered the governorship of Varanasi to him which he did not accept.⁴

It is said that Usman Khan, who might have been in charge of the city sometime during the reign of Sher Shah, founded *muhalla* Usnanpur.⁵ Tradition asserts that the Raghuvanshi proprietors of Jalhupur and Sheo-pur owe their rise from the days of Sher Shah when Domai Deo, their ancestor (who was ninth in descent from Deo Kunwar, the founder of these settlements), received from Sher Shah the rent-free grant of the whole pargana of Katehar. The place he made his headquarters was named Chandrawati after his wife (or his daughter) and he also built a massive fort there on the steep bank of the Ganga the ruins of which are a reminder of his prowess.⁶ Nearly all the Raghuvanshis claim descent from him but it seems that in his day the clan was already numerous and that many branches from the original home at Deorain had planted themselves in different parts of this region.⁷ For a long time after his death the Raghuvanshis retained their possessions intact and spread beyond the Ganga into the Barah and Mahuari parganas.⁸

¹ Sherring, M. A.: *The Sacred City of the Hindus*, (London, 1868), p. 255; Bayazid Bivat: *Tuzk-i-Humayun wa Akbar*, edited by M. Hidayat Husain (Calcutta, 1910), pp. 303-304.

² Abbas Khan Sarwani: *Tarikh-i-Sher Shahi*, pp. 83-86.

³ *Ibid.*, pp. 83-86.

⁴ Qanungo, K. R.: *Sher Shah* (Calcutta, 1931), p. 289.

⁵ Fisher, F. H. and Hewitt, J. P.: *Statistical, Descriptive and Historical Account of the North-Eastern Provinces of India*, Vol. XIV, Benares (Allahabad, 1884), p. 137.

⁶ *Ibid.*, p. 38.

⁷ *Benares: A Gazetteer*, (1909), pp. 97, 188.

⁸ *Ibid.*, p. 201.

The city of Varanasi was one of the important places on the road which Sher Shah built from Sonargaon to Multan. After the death of Sher Shah's successor, Islam Shah, trouble was caused by certain Afghan chieftains two of whom (Taj Khan and his brother) occupied the old Suri town of Tanda and some other parganas in this district. They rebelled against Adil Shah who defeated them and took possession of these estates.

It is said that during Ibrahim Shah Suri's reign (1555) a mint was established at Varanasi which issued his silver rupees.

In 1561 Ali Quli Khan-i-Zaman was granted in jagir the sirkars of Ayas and Jaunpur and Ghazipur and some parganas in the sirkars of Ayas and Maukpur in order to subdue the Afghans. It seems that he had captured the fort of Varanasi.

On January 24, 1566, Akbar reached Varanasi en route to the fort of Chunar to which he went with some chosen followers, returning to Varanasi after a short while. He also took away the three sirkars that belonged to Ali Quli and conferred them on Munim Khan Khan-i-Khannan who in his turn conferred the sirkar of Varanasi on Bayazid Biyat (author of *Tadhira-i-Humayun wa Akbar*). Leaving his surplus equipment in the fort of Varanasi, Akbar proceeded towards Jaunpur.¹ No sooner had he left the place than the rebels, Sikandar and Bahadur Beg Khan, seized Varanasi and plundered it² and placed it in the charge of Asad Khan who continued to hold it till 1567 when Akbar again suppressed them near Jaunpur. He then marched to Varanasi but as the people shut their doors upon him, he ordered that they be plundered though he soon forgave them.³ The territory was then conferred on Munim Khan Khan-i-Khannan⁴ who posted Bayazid Biyat as *faujdar* of Varanasi.⁵

Bayazid says that in 1567 A. D., during his tenure of office, he repaired a building near Sarnath which was associated with the visit of Humayun.

¹ Elliot and Dowson: *History of India as told by its own Historians*, Vol. VI, p. 207.

² Wright, H. N.: *The Coinage and Metrology of the Sultans of Delhi* (Delhi 1909), p. 389.

³ Bayazid Biyat: *Tadhira-i-Humayun wa Akbar*, p. 239.

⁴ *Ibid.*, pp. 294-95.

⁵ Abul Fazl: *The Akbarnama*, Vol. II, p. 135.

⁶ Bayazid Biyat: *Tadhira-i-Humayun wa Akbar*, p. 237.

⁷ Abul Fazl: *The Akbarnama*, Vol. II, p. 135.

⁸ Al-Badrani: *Muntahab-ul-tawarikh*, Vol. II, p. 101.

⁹ Bayazid Biyat: *Tadhira-i-Humayun wa Akbar*, edited by M. Hidayat Husain (Calcutta, 1941), pp. 294-95.

yun and also inserted in a peepal tree situated to the east of the building a stone slab bearing a Persian inscription.¹ The inscription is no longer in existence. The octagonal tower built at the top of the Chaukhandi Stupa bears a Persian inscription which says that the structure was built by Gobardhan, an employee of Akbar, in 996 A. H. (1588-89 A. D.) to commemorate the tradition that Humayun 'deigned to come and sit here one day'.

In 1569 Bayazid built a madrasa on the site of a ruined temple near the Ganga, for imparting religious education to Muslims. He himself says that according to a Sanskrit inscription on the temple it was then seven hundred years old and had fallen into decay because of the action of the water of the river. He used part of its material in the construction of the madrasa and part was utilised in building the Jama Masjid in Jaunpur. In the year when the madrasa was built, Raja Todar Mal visited Varanasi to take a bath in the Ganga. When the Hindus told him about Bayazid's sacrilegious act, the raja directed them to take their gravamen to Munim Khan, the governor of Jaunpur. When Bayazid heard of this move he relinquished the office of *faujdar* of Varanasi.²

Munim Khan retained his command till the Bengal campaign of 1574, in which year Akbar came to Varanasi by river, stayed three days and then proceeded downstream to Patna.³ When Munim Khan became viceroy of Bengal in 1575, the government of Jaunpur, Varanasi and Chunar was placed in the hands of Mirza Mirak Rizvi and Shaikh Ibrahim Sikri but this seems to have been for a short time only as in 1576 Muhammad Masum Khan Farankhudi had become the *faujdar* of Jaunpur.⁴ Some important administrative changes were made in 1584, Varanasi becoming a sirkar in the newly constituted subah of Hahabas (Allahabad). Tarsim Muhammad Khan became governor and in 1589 came Abdul Rahim Khan-i-Khanan who held the post for two years. In 1591 he was succeeded by Qulij Khan⁵ who three years later was followed by Mirza Yusuf Khan during whose governorship, Shaikhzada Gosalah Khan of Varanasi (who was made *khori* of Varanasi by the emperor) became a follower of Akbar's Din-i-Ilahi though he soon fell into disgrace.⁶

¹ Bayazid Biyat : *Tuzkha-i-Humayun wa Akbar*, edited by M. Hidayat Husain (Calcutta, 1941), pp. 303-304.

² *Ibid.*, pp. 310-11

³ Abul Fazl : *The Akbarnama*, Vol. III, pp. 121-125

⁴ Albadaoni : *Muntakhab-ut-tawarikh* (Calcutta, 1924), Vol. II, pp. 418-19

⁵ Abul Fazl : *Ain-i-Akbari*, Vol. 1 (Calcutta, 1939), p. 561

⁶ Albadaoni : *Muntakhab-ut-tawarikh* (Calcutta, 1924), Vol. II, pp. 418-19

Under Akbar's tolerant regime some temples, tanks, etc., were built in Varanasi by some Hindu rajas. Raja Man Singh of Ambar built a temple (which was known as Man Mandir and was probably dedicated to Adivisheshvara) near the Razia Sultana Mosque which was said to have been built on the site of an older temple (also dedicated to this deity). A temple of Visheshvara was also built (probably in 1580) by Raja Todar Mal at the instance of Narayan Bhatt, a reputed scholar of Varanasi who was known as 'Jagadguru' (the preceptor of the universe).¹ The tank called Draupadikund at Sheopur (a village three miles west of the city of Varanasi) was built by Govinda Das (under the orders of Todar Mal) in Samvat 1646 (1589 A. D.) as is stated in the Sanskrit inscription still to be seen at the site. This record has an added interest as it supplies the only evidence that Todar Mal belonged to the Tandani subdivision of the Khatris. The well in the Rani Kuan *muhalla* is said to have been built by Todar Mal's wife² but it seems that it was built in later times as the stone inscription in Hindi bears the date Samvat 1882 (1825 A. D.).

The cultural life of the city also became enriched and vigorous by the contribution of the famous poet, Tulsidas (1532-1623), who lived there for years and also died there. His celebrated epic, *Ramacharitamansa*, seems to have been completed in this place. The famous Persian poet, Qasim-i-Kahi (died 1581), lived here for a long time.³

About the city of Varanasi Abul Fazl says, "*Benares*, universally known as Benares, is a large city situated between the two rivers, the *Barna* and the *Asi*. In ancient books, it is styled *Kasi*. It is built in the shape of a bow of which the Ganges forms the string. In former days, there was here an idol temple, round which procession was made after the manner of the *kabaah* and similar ceremonials of the pilgrims conducted. From time immemorial, it has been the chief seat of learning in Hindustan. Crowds of people flock to it from the most distant parts for the purpose of instruction to which they apply themselves with the most devoted assiduity".⁴ In those days Varanasi was also famous for the manufacture of cloth particularly of the varieties called *Jholi* and *Mihrkul* which have been mentioned by Abul Fazl. Ralph Fitch, an English traveller who visited Varanasi in 1583, also speaks of the cloth industry of this place.⁵

¹ Altekar, A. S. : *History of Benares* (Benares, 1937), p. 34

² Fisher, F. H. and Hewett, J. P. : *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares (Allahabad, 1884), p. 133

³ Abul Fazl: *Ain-i-Akbari*, translated into English by H. Blochmann, Vol. I, (Calcutta, 1930), p. 637

⁴ Abul Fazl: *Ain-i-Akbari*, translated into English by Jarrett, vol. II, pp. 169-70

⁵ Foster, W.: *Early Travels in India (1583-1619)*, (Oxford, 1921), pp. 20-21

It was also famous for the cultivation of the betel leaf and according to Abul Fazl, "The Kapurkanth leaf is yellowish green, and pungent like pepper; it smells like camphor. You could not eat more than ten leaves. It is to be had at Banaras, but even there it does not thrive in every soil".¹

In Akbar's time there was a mint at Varanasi for turning out copper coins.² It is not known when and by whom it was established but it continued long after Akbar's reign. Many jagirs in the Varanasi region were conferred both by Humayun and Akbar on Hindu nobles and zamindars among whom were Raja Todar Mal and Jangam, a local chieftain.³ The city was the centre of Hindu orthodoxy and Ralph Fitch noticed that Hindu ascetics practised age old yogic exercises and underwent penances and that the burning of widows with the dead bodies of their husbands was a common sight.⁴

✓ About the administrative divisions that comprised the region now covered by the district the *Ain-i-Akbari* states that all of the Chandauli tahsil belonged to the sirkar of Chunar. The component *mahals* were the same as the present parganas (save that Barah was then called Tanda), their boundaries having since undergone extensive modifications. The cultivated area of the parts now included in the district was 2,55,598 bighas and the revenue was 1,61,49,381 dams. Practically the whole of the Varanasi sirkar lay in the present district but did not include the pargana of Bealsi (now in Jaunpur) and a portion of the land (now included in Mirzapur) between the Ganga and the southern border of Kaswar Raja. The *mahal* of Haveli Banaras comprised the present parganas of Dehat Amanat, Jalhupur and Sheopur. It was held by Brahmanas who paid a revenue of 17,34,721 dams on 31,675 bighas under tillage and contributed a military contingent of 50 horse and 1,000 foot.⁵ The *mahal* of Katehar, the headquarters of which was Chandrawati (where there was a brick fort), corresponded to the modern parganas of Katehar and Sultanipur and was owned by the Raghuvanshis. They supplied the unusually large force of 500 cavalry and 4,000 infantry and paid 18,74,230 dams on 30,495 bighas of cultivation.⁶ Pandrah (which has retained its name) was held by Brahmanas, the cultivated area being 4,611 bighas, the revenue 8,44,221 dams and the local levies ten horsemen and 400

¹ Abul Fazl : *Ain-i-Akbari*, Vol. 1, p. 77

² *Ibid.*, p. 32

³ Firmanas of Humayun and Akbar preserved in Dar-ul-Musanifin, Azamgarh

⁴ Foster, W.: *Early Travels in India*, (1583-1619), (Oxford, 1921), pp. 20-22.

⁵ Abul Fazl : *Ain-i-Akbari*, Vol. II, (Calcutta, 1909), p. 173

⁶ *Ibid.*

foot.¹ Athgawan, also held by the Brahmanas, was then known as Harhua. The revenue was 7,13,426 dams which was assessed on 13,098 bighas of cultivated land and the military force was 300 infantry.² Kaswar was a large *mahal* with 41,185 bighas of cultivation and a revenue of 22,90,160 dams and contributed a contingent of 50 horse and 2,000 foot. The *mahal* of Afrad was made up of scattered blocks which are now chiefly in the parganas of Kaswar, Dehat Amanat and Katchar. It had in all 10,655 bighas of cultivated land and a revenue of 8,53,226 dams and was owned by Rajputs and Brahmanas who contributed 400 foot. Kolasia was at that time called Kolah and belonged to the sirkar of Jaunpur. It was a Rajput *mahal* with 24,251 bighas under the plough, was assessed at 13,63,332 dams and supplied 10 horsemen and 300 infantry. Tanda (in sirkar Chunar), which is now known as Barah, yielded a revenue of 4,88,010 dams. Mahaich, which continues to bear its old name, was also in sirkar Chunar and yielded a revenue of 3,90,609 dams, the cultivated area being 7,950 bighas. Mahuari (which also continues to bear its old name) then yielded 2,27,067 dams, the cultivated area being 4,878 bighas. Majhwarah, now known as Majhwar, had a cultivated area of 9,312 bighas and yielded a revenue of 5,49,817 dams. Dhus was also in sirkar Chunar and had a cultivated area of 4,274 bighas³ which yielded a revenue of 2,35,644 dams. Bhadohi (in sirkar Bahabas or Allahabad), which till recently formed part of the Banaras state, had a cultivated area of 73,252 bighas and yielded a revenue of 36,60,918 dams. It had a brick fort on the bank of the Ganga and was held by the Rajputs and some Bhars who contributed 200 cavalry and 5,000 infantry.⁴ Most of the area now comprising tahsil Chakia (which was part of the Banaras state till its merger with Uttar Pradesh in 1949), may be identified with pargana Mangror in sirkar Rohtas of subah Bihar. It yielded a revenue of 9,24,000 dams.⁵

During the reign of Jahangir a mosque was built in Varanasi in 1618, the Persian inscription on which states that Khwajah Muhammad Saleh (the *faujdar* of Varanasi) supervised the building of the mosque. *Muhalla Khwajapura* is also said to have been founded by him.⁶ In the early years of Jahangir's reign (about 1611 A. D.) Mirza Chin Qulij

¹ Abul Fazl: *Ain-i-Akhbari*, Vol. II, (Calcutta, 1939), p. 173

² *Ibid.*

³ *Ibid.*, pp. 173-76

⁴ *Ibid.*, p. 172

Ibid., p. 168

⁵ Fisher and Hewett: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. XIV, Benares (Allahabad, 1894), p. 132

tion. Hindus still visit the spot as they consider it to be a place of sanctity and worship a part of the courtyard (probably a remnant of the old temple), particularly on the occasion of Shivaratri when at least till the middle of the last century crowds thronged the spot and made their offerings which were appropriated by the mullah of the mosque.¹

On April 9, 1669, Aurangzeb issued order to the provincial governor for the demolition of Hindu temples and schools which the *faujdar* of Varanasi carried out by pulling down a number of temples in the city including those of Vishvanath and Bindumadhava.² A mosque was built on the site of each two high minarets being built on one. Auragzeb also renamed the city Muhammadabad and coins issued from the mint here also bear this name. The new name, however, did not gain currency but was used only officially, more or less going out of use with the emperor's death.³

In 1674, Visheshvar (also known as Gaga Bhatt) of Varanasi, the greatest Sanskrit theologian then alive and a master of the Hindu scriptures and philosophy, was summoned to perform the coronation ceremony of Shivaji.⁴

A Marathi *Bakhhar*, written about the middle of the nineteenth century, claims that Rajghat and the village of Sheopur near it were named after and founded by Shivaji when he halted at Varanasi on his way to Agra in 1665 to meet Aurangzeb, but there is no evidence of his having made such a visit. Khafi Khan's narrative seems to point to the probability of Shivaji's having visited Varanasi while he was fleeing back from Agra to the Deccan.⁵

During the reign of Aurangzeb, Tavernier, the French traveller, visited Varanasi on December 12 and 13, 1665, and has left graphic accounts of the idol of Bindumadhava, the markets, ghats and the mosques built by Muslim kings and of the stupa at Sarnath. He writes, "Benares is a large and well built town, the majority of the houses being of brick and cut stone, and more lofty than those of other towns of India, but it is very inconvenient that the streets are so narrow. It has several caravansarais, and, among others, one very large and well-built. In the middle of the court there are two galleries where they sell cottons, silken stuffs, and other kinds of merchandise. The majority of those who vend the goods are the

¹ Sheering, M. A.: *The Sacred City of the Hindus*, (London), pp. 312-14

² *Alaasir-i-Alangiri*, pp. 81, 88

³ Altekar, A. S. : *History of Benares*, (Benares, 1937), p. 37

⁴ Sarkar, J. N. : *Shivaji*, (Calcutta, 1961), pp. 202-3

⁵ *Ibid.*, p. 159

workers who have made the pieces and in this manner foreigners obtain them at first hand. These workers, before exposing anything for sale, have to go to him who holds the contract, so as to get the imperial stamp impressed on the pieces of calico or silk, otherwise they are fined and flogged. The town is situated to the north of the Ganges, which runs the whole length of the walls, and two leagues further down a large river joins it from the west. The idolators have one of their principal pagodas in Banares. . . ."¹

Speaking about the Brahmanas of Varanasi he says, "The first caste is that of the Brahmanes or philosophers of India who specially studied astrology. . . and they are so skilled in their observations that they do not make a mistake of a minute in foretelling eclipses of the sun and moon. . . This caste is the most noble of all because it is from among the Brahmanes that the priest and minister of the Law are selected. But as they are very numerous and cannot all study in their University, the majority of them are ignorant and consequently very superstitious, those who pass as the most intellectual being the most arrant sorcerers."²

Another French traveller who visited Varanasi during the reign of Aurangzeb was Bernier who has also left an interesting account of the city and its institutions. He says, "The town of Benares, seated on the Ganges, in a beautiful situation, and in the midst of an extremely fine and rich country, may be considered the general school of the Gentiles," and goes on to describe the educational system obtaining here.³

During the closing years of Aurangzeb's reign, Sawai Jai Singh, the ruler of Jaipur, erected the famous observatory at Varanasi.⁴ It appears from the *Khulasat-ut-tawarikh* that in Aurangzeb's time the system of revenue administration was the same as that introduced by Akbar. The number of parganas in sirkar Banaras in 1695 was the same as in 1594.

Little is known about the proprietary settlements in the district under the sultans of Delhi except for the early Rajput settlements (mentioned earlier in this volume) which continued to exist. Most of them were still in existence under the Mughals. As regards the proprietary settlements in the district which came into being in the Mughal period, the Rai family in the district belongs to one of the oldest Agarwala houses in Varanasi

¹ Crooke, W.: *Travels in India by Jean-Baptiste Tavernier* (London 1925) Vol. I, pp. 90-98

² *Ibid.*, Vol. II, pp. 142-58.

³ Francois Bernier: *Travels in the Moghul Empire*, translated into English by Archibald Constable (London, 1934), pp. 333-35

⁴ Sheering M. A.: *The Sacred City of Hindus* p. 131

and Jaunpur, the mint of Varanasi, the customs duties and a number of monopolies in return for which he had to pay to the British a sum of Rs22,60,180 annually.¹ His annual revenue was also increased by 2½ lakhs of rupees. He was considered by the British to be their richest and most powerful subject.² From now on a British Resident was also posted at Varanasi.

The actual trouble arose in 1778 between the raja and Warren Hastings when the latter asked him to pay five lakhs of rupees as an extraordinary subsidy to meet the expenses of the East India Company's army.³ Chait Singh paid the sum though with great reluctance but when the demand was repeated in the following year and he tried to avoid paying it, Warren Hastings realized the money with the help of the army. In 1780 he adopted a similar course and when the British feared an attack from the Nizam and the Marathas in November of that year, he asked Chait Singh to furnish a cavalry force of 2,000. The raja refused and did so again when the demand was reduced to a thousand.⁴ In retaliation Warren Hastings resolved to exact a penalty of fifty lakhs from him and began to interfere in his internal affairs so as to find an opportunity which could be utilised to this end.⁵ To execute his plan Warren Hastings personally set out from Calcutta for Varanasi in July 1781. He encamped in Kabir Chaura in the heart of the city and demanded that the raja explain his conduct. When Chait Singh tried to justify his action, he ordered his arrest and besieged his palace at Shivala Ghat. As soon as the army of Chait Singh received this intelligence it became furious and crossing the Ganga reached Shivala Ghat to resist the attack and besieged the enemy's troops.⁶ Although they were strengthened by reinforcements they were not well equipped with ammunition and were overpowered by the raja's troops and practically all their officers and men were killed. Chait Singh let himself down from a postern gate in his palace and slipped into the river under the cover of the dark and escaped. In July, 1781, Warren Hastings tried to seize the fort of Ramnagar and also ordered two officers to pursue Chait Singh but the latter's forces repulsed the British troops which had to retreat. As

¹ Saletore, G. N.: *Selections from English Records—Benares Affairs* (1811-1855). Vol. II, p. 30

² Narain, V. A.: *Jonathan Duncan and Varanasi*, p. 29

³ *Ibid.*

⁴ Hastings, Warren: *A Narrative of Insurrection which happened in the Zamin-dari of Benares*, p. 9

⁵ Saletore, G. N.: *Selections from English Records—Benares Affairs* (1810-1858). Vol. II, p. 30

⁶ Moon, P.: *Warren Hastings and British India*, pp. 260-261

Warren Hastings had only a small force left, his position became precarious and like his opponent he fled from Varanasi towards Bengal on a dark and rainy night.¹ When the raja's men heard that the governor general had run away they plundered his camp. But on September 28, he returned to Varanasi with reinforcements and two days later he formally installed Mahip Narain Singh, Batwant Singh's young grandson, as successor to Chait Singh. The amount to be paid to the British by the Banaras state was increased to forty lakhs and the government assumed the right to appoint a magistrate for the city of Varanasi on behalf of the East India Company, the first magistrate being Ali Ibrahim Khan.²

Chait Singh's real object was to exterminate the power of the British.³ During Warren Hastings' stay in Varanasi, he sought the aid of his brother, Sujan Singh, and other leading zamindars of Banaras who supplied 34,000 men to fight the British. Chait Singh encamped near Chunar with the object of taking Warren Hastings to Varanasi as prisoner but his plans became known to the British who managed to strengthen their position by calling in the army from Patna and they attacked Chait Singh from the rear. He invoked the aid of Mahadaji Sindhia of Gwalior and others but he had to run away to Gwalior where he solicited Mahadaji's help and also tried to obtain the assistance of the Peshwa. Mahadaji, however, demanded seventy-five lakhs of rupees instead of the twenty-five lakhs which Chait Singh was offering him so the deal never materialised. In July, 1786, it was reported that Chait Singh was also seeking the help of the nawab vizir but this plan was foiled by the British. Chait Singh died in Gwalior on April 10, 1811.⁴

The sovereignty of Varanasi now passed on to the British whom Mahip Narain Singh was always anxious to please. He continued to pay enhanced revenues to them at the expense of his people.⁵ In practice they deprived him of much of his power and the resulting dual system of authority brought degeneration and corruption into the administration and agriculture and trade declined. It was at this time that Jonathan Duncan was made Resident of Varanasi, a post which he held from 1787 to 1793. During his term of office he tried to improve all the branches of administration. He enforced law and order and brought about a certain amount of security, particularly in the city. He also

¹ *Ibid.*, p. 266

² *Ibid.*, pp. 268-269

³ Saleore, G. N.: *Selections from English Records—Benares Affairs* (1810-1858), Vol. II, p. 6

⁴ *Ibid.*, pp. 4, 5

⁵ Narain, V. A.: *Jonathan Duncan and Varanasi*, pp. 41-42

The period from 1800 to the outbreak of the struggle for freedom in 1857-58 saw the reorganization of the administration in Varanasi and the strengthening of the position of the British Government and was uneventful except for the riots of 1809-10 and of 1852. The cause of the former was the commencement of the construction of a temple of Hanuman on the ground between the temple of Vishvanath and the mosque of Aurangzeb. The leaders of the Muslims, Fateh Mohammad and Dost Mohammad, and their followers destroyed the unfinished shrine and entered the place. Next day the Hindus gathered on the spot but were dispersed by the magistrate. The Muslims again forcibly entered the Vishvanath temple and the scuffle (which followed near the temple) was suppressed by the magistrate with the help of a police force. The Muslims again attacked the temple and destroyed the pillar of Bhairon. The Hindus retaliated by attacking Aurangzeb's mosque and several people were killed. The Hindu mob (led by Rajputs and Gosains) then started destroying the tomb of Jawan Bahkt (near Pishach Mochan) and the authorities had to resort to firing, the Rajput leader being killed. To avoid further affrays armed pickets were posted near the places of worship, both Hindu and Muslim. Nevertheless sporadic riots went on breaking out for several months, the last and most serious being that caused by the introduction of the house tax which was imposed on the city and the chief towns in 1810. The inhabitants of Varanasi assembled in "a tumultuous manner" to resist the enforcement of this law. The government then issued a proclamation warning the refractory elements of the serious consequences of their behaviour and decided not to rescind this law. At this posters denouncing the government were paraded in the streets and the population also rose in protest.¹ Ultimately after an agitation of about two weeks peace was restored through the intercession of the raja of Banaras and other influential people.

The condition of the city remained more or less peaceful till 1852 when on August 1, about five hundred persons collected at Ghosla Ghat (possibly Gai Ghat) and spread the rumour that the prisoners in the jail of Varanasi were being converted to Christianity as they had been forced to eat bread made in the English way. The leaders of this agitation were three Brahmanas. The magistrate went to the place and met them and they demanded the release of the prisoners. As serious trouble was apprehended, police pickets were posted at strategic points. The magistrate also sought the help of the raja of Banaras and of some leading citizens of Varanasi so that they could use their influence to

¹ Saletore, G. N.: *Selections from English Records—Banaras Affairs (1810-1858)*, Vol. II, p. 17

ward off any breach of peace. The shopkeepers observed a partial hartal but on August 5 the city returned to normal.¹ The authorities were able to restore the supplies with the help of Deo Narain Singh (a descendant of Ausan Singh) and the movement was suppressed with an iron hand, the leaders being arrested although they were let off some time afterwards. This event illustrated the discontentment of the people against the British and foreshadowed the struggle for freedom that broke out five years later.

In the city of Varanasi, in 1835 was born to Moropant Tambe (a Maratha scholar) and his wife Bhagirathi a girl whom they named Manu Bai and who later came to be known as Lakshmi Bai. In 1844 she was married to Ganga Dhar, the raja of Jhansi, and on his death in 1853 she herself became the ruler of Jhansi. She was destined to become one of the most famous personages who took active part against the British in the struggle for freedom in 1857.

At the time of this great rising the military station of Varanasi was garrisoned by a single company of European artillery consisting of thirty gunners, the Sikh Regiment of Ludhiana, the 37th Native Infantry and a Hindu corps recruited from these parts. The population of the city of Varanasi had always been very disaffected and the high prices of food stuffs at the time added to their discontent. The city was also the home of several important prisoners belonging to Delhi, Satara, Nepal, Punjab, etc. Most of them were princes whom the British had dethroned or landlords who had been deprived of their estates and who, given the opportunity, were ready to rise against the British. In particular Shavala Ghat became the centre of political ferment against the British. There always had been something more than the average amount of discontent and disaffection among the citizens and now, in the summer of 1857, this was increased by the high prices of provisions, a condition believed to be one of the results of British rule. The 37th Native Infantry had also become restless about the beginning of March and when, in the middle of May, news arrived from Meerut and Delhi that the people there had made a bid for freedom, the Indian soldiers of Varanasi publicly prayed for deliverance from the yoke of the foreigners and sought information from the western districts regarding the progress of the struggle. Anticipating trouble, the British commandant of the military station called in the 13th Irregular Cavalry (composed entirely of Muslims) from Sultanpur, which was considered to be loyal to the British. The

¹ Salctore, G. N.: *Selections from English Records—Banaras Affairs* (1810-1858), Vol. II, p. 173

twenty-six sepoy prisoners effected their escape from the jail in Varanasi having appropriated the arms of some of the guards, but were caught and hanged.¹

The peace of the district was somewhat disturbed by the operations of Kunwar Singh in the neighbouring territory of Bihar. Some of the zamindars of the district did not participate in the national struggle but instead helped the British with men, money and influence for which they were rewarded later by the government.

After 1857 the district remained in a peaceful condition for some decades giving the authorities the opportunity of attending to its administration, a number of reforms being introduced. Attention was also paid to the development of the city, the number of educational institutions being increased and some cultural movements coming into being.

In 1869, Dayanand Saraswati (who had founded the Arya Samaj sect a year earlier) visited Varanasi and throughout his stay held public discussions on religion with the leading pundits of the city including Madhaya Acharya and Anand Acharya who represent Hindu orthodoxy. Two years later he again visited the city and founded an institution at Kedar Ghat to propogate his teachings. The Arya Samaj movement also attracted the Kalwars and Bhats. The thirty-sixth anniversary of the founding of the sect was celebrated with enthusiasm in the city in 1905.

In 1877, the city was visited by the Prince of Wales (afterwards Edward VII) and in 1906 by the next Prince of Wales (afterwards George V). In 1898 Bhagwan Das, the great philosopher and social reformer of this place, joined Annie Besant in opening the Central Hindu College and remained a founder member till 1914. He was imprisoned in 1921 because he participated in the non-cooperation movement.

A local committee of the Indian National Union (formed by A. O. Hume, the founder of the Indian National Congress) was set up in Varanasi in 1884.

A branch of the Indian section of the Theosophical Society was opened in Varanasi on December 28, 1890, and five years later the Indian headquarters of the Society was transferred to this place from Madras. The site, about twenty-six bighas in extent, was purchased by Annie Besant who was the moving spirit of theosophical activity in India and in Vara-

¹ *Freedom Struggle in Uttar Pradesh*, Vol. IV, p. 178

nasi in particular. The members of the society were for a time closely affiliated with the Arya Samaj of Varanasi for the purpose of reviving Hindu culture.

An outstanding event in the history of Varanasi took place when the annual session of the Indian National Congress was held here in 1905 under the presidentship of Gopal Krishna Gokhale who advocated the advancement of the Swadeshi movement, protested against the partition of Bengal and made an impassioned plea for the cultivation of a sense of duty and love for the country. Among others, the session was attended by eminent leaders like Tilak, Lajpat Rai and Madan Mohan Malaviya.

In 1908 a club (modelled on the Anusilan Samiti of Dacca) was started in Varanasi by young Bengali students for spreading sedition against the British Government. It was instigated by the revolutionary party in Bengal but a number of its members who did not approve of its political activities seceded from it formed a fresh association which throughout 1913 was in close touch with the revolutionaries in Bengal. Later a movement grew out of this revolutionary club, which aimed at co-operating with the rising against the British planned for 1915. The conspiracy was unearthed and some of its chief members were convicted.¹

In 1916 by the efforts of Madan Mohan Malaviya, the maharajas of Banaras and Darbhanga, Bhagwan Das and some other political and social leaders, the Banaras Hindu University was established in the southern vicinity of the city on the lands of twenty-three villages donated by the maharaja of Banaras.

During the First World War, Varanasi became the centre of the revolutionary party, some of the activities of which were of an anarchist nature. Sachindranath Sanyal (the right hand man of Rash Bihari Bose) was put in charge of this centre.

In 1921, Gandhiji launched the non-cooperation movement to attain the independence of the country in which thousands of Congress volunteers participated by boycotting the use of foreign cloth and liquor and picketing the shops selling such goods. Many people were arrested and sent to jail. This movement affected the entire district and also associated itself with a widespread agrarian agitation known as the no-rent campaign. The peasants of the district played a dominating part by refusing to pay rent and many were arrested. The authorities took stern mea-

¹ *The Cambridge History of India*, Vol. VI, pp. 578-79

² *Ibid.*, p. 583

asures to suppress this agrarian revolution. Varanasi came into prominence as a centre of political activity, particularly due to the presence of eminent patriots like Madan Mohan Malaviya, Bhagvan Das and Shiva Prasad Gupta who participated in and guided the national struggle for freedom in Varanasi. The Kashi Vidyapith became a training centre for political workers.

In 1928 a black flag demonstration was organized by the Congress against the Simon Commission which also came to Varanasi. In 1930, Gandhiji launched his civil disobedience movement and a meeting was held at Varanasi in connection with the salt satyagraha. On April 10, 1930, a large number of people and some Congress workers publicly manufactured contraband salt in Sunia in the city. The students of the many colleges and schools of the district boycotted their classes and picketed the shops selling foreign cloth and liquor. The movement spread rapidly throughout the district and many local leaders delivered speeches and distributed leaflets against the government. People from every walk of life participated in the movement, many being arrested of whom seventy were imprisoned. In 1932, Gandhiji was arrested by the government and this event greatly enraged the people of the district and gave a fresh impetus to the movement. Protest meetings and demonstrations were organized and processions were taken out. The district authorities declared the Congress Committee of Varanasi to be illegal and banned public meetings and processions by imposing Section 114 of the Criminal Procedure Code but the Congress workers flouted these orders, courted arrest and distributed anti-British leaflets. The authorities resorted to lathi charges and arrested the leaders, 147 people being sent to jail.

On February 7, 1932, the people of Varanasi observed Peshawar Day under the direction of the Congress when about 300 persons were convicted for their anti-government speeches and activities. The civil disobedience movement continued unabated till May, 1934, when Gandhiji withdrew it.

The district participated in the elections of 1936 which were conducted under the Government of India Act of 1935. Of the five seats, two were annexed by the Congress, two by the Muslim League, and one by an independent candidate.

With the outbreak of the Second World War in 1939, the Congress ministry in the province resigned as the Congress decided not to cooperate with the government in the war effort. The people started a widespread campaign against the war fund contributions and they held public meetings in which anti-government leaflets were distributed. In 1941 the

campaign took form of a satyagraha which was started in the district under the instructions of Gandhiji. The Congress volunteers offered satyagraha after giving prior intimation to the authorities of their intention. About 500 people courted arrest all over the district and were summarily tried and sent to jail or fined or both. The people of the district participated actively in the 'Quit India' movement which was launched as a result of a resolution passed by the Bombay session of the Congress which was held on August 8, 1942. Demonstrations were widely organized, students picketed schools, colleges and the university which were closed for indefinite periods. The students of the Banaras Hindu University went on strike on August 9 and took out a procession which marched through the main streets of Varanasi and was joined by Congress workers. After reaching Dashashvamedh Ghat it advanced towards the town hall where a meeting was held.¹ In order to raise the tricolour on government buildings, the people marched to the criminal court and reached the commissioner's residence which was nearby. Orders to disperse were disregarded, the leaders of the crowd retorting that a real non-violent fighter could not be stayed on his onward march by bullets and lathi charges. The crowd was lathi charged but the repression failed to curb the rising spirit of the people. Next day small batches of citizens moved about shouting the slogans 'Policemen are our brothers', 'We are free', etc. A student climbed to the top of the collectorate building and hoisted the national tricolour and the processionists also raised the flag on the civil courts.

Some girls' students took possession of the Khadi Bhandar in spite of the efforts of the police. On the 11th and 12th big processions were again taken out and indiscriminate firing and lathi charges were resorted to, several persons being killed or wounded.

Communications were uprooted and business came to a standstill for about four days. Rail culverts in the district were dismantled. Almost all the stations of the East Indian Railway were looted and the booty was distributed among the villagers. The Grand Trunk Road was barricaded and breached. The aerodromes in the district were damaged.² Police stations and post-offices were plundered and burnt. The tricolour was hoisted on all the police stations, a sub-inspector of police himself raising it at one place.

Firing again took place on the 15th as a result of which 1,000 students, mainly of the Banaras Hindu University, went into the rural areas

¹ Govind Sahai: *1942 Rebellion*, p. 212

² Govind Sahai: *1942 Rebellion*, p. 216

CHAPTER III

PEOPLE

Growth of Population

The first known estimate of the population of the city of Varanasi was made in 1826 but it was of doubtful value. The first attempt to ascertain the population of the district of Varanasi as it was then constituted was made in 1847 but actually only an enumeration of houses was made, the population being calculated according to the average number of persons in each dwelling. This gave a total of 7,41,426 persons with an average density of 744 to the square mile. A more detailed census was undertaken in 1853 in which the sex of the person as well as religion professed was taken into account and the villages were classified according to their population. This gave a total of 8,51,757 persons, an average density for the district being 855 persons to the square mile with 1,199 in tahsil Varanasi, 756 in tahsil Gangapur and 507 in tahsil Chandauli. The number of towns and villages was 1,947 those with a population of less than a thousand being 1,840.

The census of 1865 recorded a total of 8,01,767 persons (of whom 3,82,679 were females) with an average density of 805 per square mile that of tahsil Varanasi was 1,099, that of tahsil Gangapur was 665 and that of tahsil Chandauli 503.

The census of 1872 gave a total population of 7,94,039 persons (females being 3,87,514) with an average density of 797 to the square mile, that of tahsil Varanasi being 1,071, that of tahsil Gangapur being 649 and that of tahsil Chandauli being 538.

The census of 1881 registered an appreciable increase, giving a total return of 8,92,684 persons (of whom females were 4,41,900), the density being 894.4 to the square mile: tahsil Varanasi had a density of 1,227, tahsil Gangapur of 752 and tahsil Chandauli of 575.

The census of 1891 again showed a further increase giving a total of 9,21,943 persons, the number of males being 4,67,453. The density had risen to an average of 913.7 persons to the square mile, that of tahsil Varanasi being 1,288, that of tahsil Gangapur 756 and that of tahsil Chandauli 600. At the next census, which took place in 1901, the population was found to have gone down to 8,82,084, probably because of a succession

and even into the neighbouring districts where they exhorted the masses to join the movement against the government. At Dhanapur 5,000 peasants marched to the police station and tried to unfurl the national flag but they were riddled with the bullets of the police. A procession marched from Varanasi to Said Raja but on the way the Indian soldiers of the army (which had been called out to control the situation) opened fire, fifteen persons being wounded. The people again marched to Basiah police station and were fired upon indiscriminately by the police, about fifty persons being injured.

station and were fired upon indiscriminately by the police, about fifty of the Banaras Hindu University and surrounded the bungalows of Pandit Madan Mohan Malaviya and the Vice-Chancellor (Dr. S. Radhakrishnan, now the President of India). the students (girls and boys) were dragged out and the university became an armed camp for a couple of months. The authorities burnt villages and forcefully took away many of the possessions of the villagers. During this movement, 310 persons were detained, 463 were convicted, 117 were externed, 50 were killed and a collective fine of two and a quarter lakhs of rupees was realized by the government from the people of the district.

In 1945 all political prisoners were released and in 1946 the general elections were held in which the Congress and the Muslim League captured two seats each in the provincial legislature, one seat being annexed by an independent candidate.

India became independent on August 15, 1947 and in 1949 the district assumed its present form and area by the merger of the erstwhile Banaras state.

of indifferent seasons resulting in general unhealthiness, to the calamity of the famine of 1897 (the death rate during the decade 1891 to 1900 being abnormally high) and to emigration. The average density was 87.4 per square mile which was still the highest in the province. The density in tahsil Varanasi was 1,216, in tahsil Gangapur it was 729 and in tahsil Chandauli 568. If, however, the area and population of the city of Varanasi were to be excluded from the area and population of the district, the density would be reduced to 671.6 per square mile, a figure lower than that of several other districts.

The tahsil of Gangapur was amalgamated with the tahsil of Varanasi in 1911. As the Banaras state was merged with the district of Varanasi in 1949, the census of 1951 took account of the entire population of the newly reconstituted district.

The growth of population in the district during the last fifty years has been phenomenal. In 1951 the population was 53.6 per cent higher than it was fifty years ago. Compared with this the increase in the population of the State during the corresponding period has been only 30 per cent. The statement below gives the variations in the total, rural and urban population for the decades from 1901 to 1961.¹

Census year	Population			Variation		
	Total	Rural	Urban	Total	Rural	Urban
1901	12,87,770	10,62,684	2,25,086	..	..	..
1911	12,91,468	10,77,456	2,17,012	+6,698 (+0.5)	+14,772 (+1.4)	-8,074 (-3.6)
1921	13,14,891	10,90,968	2,23,923	+20,423 (+1.6)	+13,512 (+1.3)	+6,911 (+3.2)
1931	14,07,650	11,59,607	2,48,043	+92,759 (+7.1)	+68,639 (+6.3)	+24,120 (+10.8)
1941	16,70,057	13,72,820	2,97,237	+2,02,407 (+18.0)	+2,13,213 (+18.4)	+49,194 (+19.8)
1951	19,78,631	15,03,987	4,15,547	+1,93,577 (+18.5)	+1,90,267 (+18.0)	+1,18,310 (+39.8)
1961	23,02,179	18,09,933	5,53,146	+3,83,515 (+19.45)	+2,45,956 (+15.7)	+1,37,599 (+33.1)

¹ The figures pertaining to the population, etc., for the decades 1901 to 1951 have been taken from the individual census reports of those years; but for 1961 the (provisional) census figures of that year have been used.

Thus between 1901 and 1921 the population of the district increased by 2.1 per cent whereas that of the State decreased by 4.0 per cent. Although the district suffered from a mild epidemic of plague in 1901—11 and also the influenza epidemic of 1918-19, nevertheless a nominal increase of population was recorded in the decade 1911—20. After 1921, in the following decades, the population recorded an increase of 50.5 per cent as compared with an increase of 35.5 per cent in the State. During the decade 1951—61 the population of the district increased by 19.15 per cent whereas that of the State registered an increase of only 16.66 per cent.

Population according to Tahsils

The district stands eighth in respect of population in the State. The density of the population of the district which is 1,155 (provisional) is far above the State average (649) and is affected by the presence of the large city of Varanasi. The rural density of the district is only 791 persons to the square mile, the provisional tahsilwise figures being: Varanasi 2,096, Bhadohi 1,134, Chandauli 1,019 and Chakia 274. The high density of the first is accounted for by the fact that that tahsil is extremely fertile whereas the tahsil of Chakia is part of a plateau which is covered with large areas of afforested hills and is sparsely populated. The land area per capita in the district is the lowest in the State.

The provisional population of the tahsils according to sex at the census of 1961 is as given in the following statement:

Tahsil	Persons		
	Total	Rural	Urban
District (total)	23,62,179	18,09,633	5,53,146
Bhadohi	4,64,317	4,38,209	26,108
Varanasi	12,34,890	7,28,938	5,05,952
Chandauli	5,20,036	1,98,950	21,086
Chakia	1,42,936	1,42,936	..

Tahsil	Males		
	Total	Rural	Urban
District (total)	12,11,588	9,05,879	3,05,709
Bhadohi	2,27,391	2,13,513	13,578
Varanasi	6,41,987	3,65,050	2,79,337
Chandauli	2,65,917	2,53,423	12,494
Chakia	73,293	73,293	..

Tahsil	Females		
	Total	Rural	Urban
District (total)	11,50,591	9,03,154	2,47,437
Bhadohi	2,36,926	2,24,696	12,230
Varanasi	5,80,903	3,63,288	2,26,615
Chandauli	2,54,119	2,15,527	8,592
Chakia	60,643	69,613	..

The population of the principal towns of the district is as given below:

Towns	Persons	Males	Females
Varanasi Corporation including Hindu University and Railway Colony.	4,85,083	2,67,692	2,17,391
Varanasi Cantonment	4,781	2,034	2,747
Ramnagar (M. B.)	16,088	9,011	7,077
Mughalsarai (M. B.)	10,600	5,872	4,728
Northern Railway Colony	10,486	6,022	3,864
Bhadohi (M. B.)	20,302	10,771	9,531
Gopiganj (T. A.)	5,866	3,167	2,699

Immigration and Emigration

The decline in population in the district in 1901 was due in no small measure to emigration. After 1901 the district gained in population at the end of each decade.

About 91 per cent of the people enumerated in the district at the census of 1951 were born there, 6.4 per cent were born in other districts of the State, 2.2 per cent were born in other parts of India and 0.7 per cent came from other countries. Of the immigrants from the districts of the State as many as 76,818 (28,480 males and 48,338 females) were from the district of the same natural division and 49,562 (14,967 males and 34,595 females) were from other parts of the State. Most of the migration from and to the neighbouring district is on account of marriage alliances. Of 29,904 immigrants from the adjacent States 23,236 (8,095 males and

15,141 females) were from Bihar, 3,075 (2,057 males and 1,018 females) were from Punjab and 1,685 (945 males and 740 females) were from Rajasthan. Immigrants from other States numbered 14,381 of whom as many as 11,914 came from West Bengal. The movement to the city of Varanasi from Bihar (4,095 males and 2,547 females) appears to be of a semi-permanent type and in nearly half the number of cases the men were unaccompanied by their families.

Of the immigrants who have come here from territories beyond India, 11,885 (7,324 males and 4,561 females) were born in Pakistan and 2,183 (1,224 males and 959 females) in other countries, of whom 1,947 (1,092 males and 855 females) were born in Nepal.

Of 611 non-Indian nationals, 497 were Nepalese, forty-nine were British, 118 were Malayan and the rest belonged to other countries. The figures of emigration are not available. According to the vital statistics of 1921-30, the district appears to have gained 6,357 persons during this decade, 72,732 persons during 1931-40 and 1,63,721 persons during 1941-50.

People from different parts of India are to be found in the city of Varanasi and some *muhallas* have become permanently inhabited by people hailing from different States. People from the south reside mainly in Hanuman Ghat; from Maharashtra in Brahma Ghat; from Gujarat and Nepal in Chaukhambha; from Bengal in Bengali Tola, etc. Sindhis and Punjabis, who came as refugees to India (from West Pakistan) after the partition of India, reside in almost all parts of the city.

Distribution between Urban and Rural Areas

According to the provisional figures of census of 1961, in this district 18,09,033 persons (or 76.6 per cent of the total population of 23,62,179) live in the rural areas and 5,53,146 or 23.4 per cent in the urban areas. There are 3,624 inhabited villages in the district. 1,136 villages (each with a population less than 200) are occupied by 6.4 per cent; 1,214 villages (each with a population between 200 and 500) by 22.3 per cent; 825 villages (each with a population between 500 and 1,000) by 31.6 per cent; 365 villages (each with a population between 1,000 and 2,000) by 26.4 per cent; 81 villages (each with a population between 2,000 and 5,000) by 12.3 per cent and 3 villages (each with a population between 5,000 and 10,000) by 1.02 per cent. In this district the urban areas are seven in number. Among the large scale industries the principal are spinning and weaving, flour grinding and husking, glass making, soap making and the making of biscuits and chemicals. The cottage industries include the making of silk.

The Kayasths, whose numbers are not large here, have taken up the learned professions like teaching, medicine, law, etc., and many are in government and private services. The majority belong to the Srivastava subcaste.

In this district the Shudras belong to the Scheduled Castes and Other Backward Classes. Large numbers of them are socially and educationally backward. Of 3,05,030 of them belonging to the Scheduled Caste, 2,78,381 (or 84.7 per cent) live in the rural areas. Their distribution in the district is given below:

District total	...	...	...	...	3,05,030
Rural total	...	...	...	...	2,78,381
Tahsil Varanasi (rural)	...	...	...	...	93,713
Tahsil Chandauli (rural)	...	...	...	...	84,050
Tahsil Bhadohi (rural)	...	...	...	...	73,816
Tahsil Chakia (rural)	...	...	...	...	26,805
Urban total	...	...	...	...	26,646
Urban Non-city	...	...	...	...	6,227
Varanasi city	...	...	...	...	20,419

At the census of 1961 their number increased to 4,10,761 (rural 3,58,201; urban 52,560).

The Chamars, who form the majority of this group, live in the countryside and are evenly distributed in the tahsils of Chandauli and Varanasi. As agriculturists and general labourers they are very hard-working, but as a rule they do not own land and work in the fields of other people.

The Bhars have almost the same territorial distribution as the Koeris and the majority belongs to tahsil Varanasi. They are said to be of aboriginal descent, although very little is known of their history. There is an almost universal tradition that the Bhars ruled the country before the advent of the Rajputs and a number of old sites are attributed to them. They are labourers and cultivators and occupy a position analogous to that of the Pasis and the Arkhs in Avadh.

The Binds and the Gonds are not numerically preponderant in this district. The former are practically confined to the Varanasi and

Gorakhpur Divisions and are said to trace their origin to a Dravidian tribe named after the Vindhyan hills and seem to be closely allied to the Bhars and the Lumias. Their occupation is agriculture and general labour. The Gonds are found in all parts of the district and are cultivators and labourers ranking with the Kahars, Mallahs and the like. There is no apparent connection between the Gonds and the aboriginal tribe of the same name which belongs to Madhya Pradesh.

The Musahars belong to the eastern districts only and are of aboriginal extraction. Their occupations are varied but the chief is the carrying of palanquins.

The Koeris are the best of cultivators and correspond to the Kachhis and Muraos of other districts. The caste is practically confined to the Varanasi and Gorakhpur Divisions and is numerically very strong in the former.

The Kurmis (who live on the right bank of the Ganga) are landowners. They are good agriculturists and on the whole they are financially better off than many people of the Scheduled Castes. There are many subdivisions of this caste but the majority in this district belongs to the Utarha subcaste.

The Ahirs are also agriculturists of a higher order. They belong to the Gwalbans subcaste and are predominant throughout the district. Though their traditional occupation is that of graziers and cattle breeders, they generally devote themselves to agriculture.

Muslims—According to the census of 1961, Muslims constitute 10.3 per cent of the total population of the district and 43.3 per cent of them reside in the rural areas but the proportions differ considerably in the urban and rural areas. They are divided into two main sects, the Shias and the Sunnis. In 1901 the majority of Muslims (90.7 per cent) was Sunni, 4.4 per cent was Shia and 0.5 per cent was Wahabi.

The Julahas form the majority of the Muslim population in the district and generally belong to tahsil Varanasi and in particular to the city where they follow the occupation of weaving. They are mostly converts from Hindus and are closely allied to the Behnas or Dhunias (cotton carders) who mostly reside in the tahsils of Varanasi and Chandauli.

Among the Muslims the Saiyids and Mughals occupy a high social status and some of them were big landlords. The members of the Chughtai branch of the Mughals are concentrated in the city and trace

its appointed furniture, a drawing room suite, a dining table and chairs, etc., but generally *takhts*, chairs, small tables and *morhas* are used. Those who can afford it have furnishings (curtains, carpets, etc.) and other accessories which suit their purse and taste.

People generally eat out of metal utensils while sitting on the floor either on wooden planks on or small squares of carpet. The influence of western ways is noticed among most of the educated people of the urban areas who eat at a table and have started using crockery. The orthodox like to take their meals in the *chauka* (kitchen) which is entered only after a bath has been taken and a dhoti donned.

Food—The Hindus of the district are generally vegetarian by habit and preference. The diet of the people is made up of flour of wheat, rice, pulse and vegetables. The poor people generally eat coarse grains such as inferior varieties of rice, millets, barley, etc.

Varanasi is famous for its pan of the *maghai* variety.

Dress—A typical Hindu of Varanasi is usually seen dressed only in dhoti, with a *dupatta* thrown round his bare torso and a reddish *angochha* lying on one shoulder. Among the educated and economically better-placed people, the men are increasingly taking to bush-coats and slacks or trousers for ordinary wear but the ordinary dress is a shirt or kurta and dhoti or pyjamas. On formal occasions many men wear the *sherwani* or *achkan* and pyjamas. In villages one still sees men wearing turbans. The usual dress with women is the sari and blouse or *choli* (short blouse). Some of the poorer Muslim women still wear *churidar* pyjamas, *kurta* (long shirt) and *dupatta* (scarf).

Communal Life

Amusements and Recreations—The river offers the most easily available source of recreation as the fun of the fair is always to be had, from morning to night, on or near the ghats. There are ample facilities for boating and those who like swimming can indulge in this pastime without any hindrance. There are several wrestling rings in the city where people take physical exercise and hold wrestling matches.

There are twelve picture houses in the city and one in Bhadohi town which have a total seating capacity of 7,344. One of these cinemas is air-conditioned. The popularity of the cinemas can be assessed from the monthly average attendance which comes to about 4 lakhs. The majority of cinemas have four shows daily. There is a golf course in the police lines which is not open to the public. The important

clubs in the city are the Banaras Club, Kashi Club, Prabhu Narain Union Club and the Rotary Club of which officials, lawyers, businessmen and doctors are members.

Ramlila performances are staged from September to the end of November. Bharat Milap is enacted in October on the Nati-imli grounds and is witnessed by practically the whole city. In the rainy season the ordinary people sing *kajli* (folk-song) till late into the night.

In the villages, the means of recreation and amusements are very few. However, some occasions like big fairs and festivals offer opportunities for relaxation and enjoyment. In the country side games like *kabaddi*, *kho-kho* and *gulli-danda* are played. Card games are also popular with rural folk. With the establishment of the development blocks, some measures in the field of community recreation have been adopted. 188 community radio centres have been established; youth clubs are organised which offer facilities for games like volley-ball, etc., and *kirtans* and *bhajan mandlis* are also organised. Sports meets are arranged and sight-seeing programmes are implemented.

Impact of Zamindari Abolition on Social Life

Prior to the abolition of the zamindari system in the district, an area of 4,67,486 acres was held by 1,26,597 zamindars. In this district the maharaja of Banaras was himself the proprietor of most of the villages in tahsils Gyanpur and Chakia. The zamindars owned the land and the tenants had no permanent rights in it, being liable to ejection at the will of the zamindars. As social status in the villages generally went hand in hand with the possession of rights in the land, the zamindars were in an advantageous position and governed the social and economic life of the people in the villages. The system of *begar* (forced unpaid labour), to be provided by the peasantry, was the order of the day in this district as elsewhere. The zamindars and the peasants formed two main classes and there was an absence of a rich and sturdy middle class in the rural areas. The big zamindars maintained city residences in addition to their country seats leaving the management of their lands and estates in the hands of their subordinates. Their wealth, tastes and needs gave rise to a class of business people dealing in jewellery, tailoring, embroidery, perfumery, etc.

With the abolition of zamindari and the emergence of new economic forces, the situation in the villages has undergone a noticeable change. The old easygoing and even luxurious way of life of the zamindars has come to an end and the people dependent on them for a living have

had to take up other trades and professions. Among the zamindars themselves, those who were wise invested in business or started cultivating themselves the land left to them under the law. Those who were dependent entirely on their rent-rolls have found it somewhat difficult to adapt themselves to the changed circumstances. Now the tenants no longer live in fear of ejection or suffer the dictates of an overlord. Two kinds of tenants have been created, *bhumidhars* and *sirdars*, their numbers in the district being 9,17,928 and 7,36,343 respectively. Generally there is today in the district an acceptance of social equality and the sharing of opportunities which has somewhat eased village tensions and has emphasised the need of peaceful living and the democratic functioning of the panchayats.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Land Reclamation and Utilisation

On account of the merger of the erstwhile Banaras state with this district in 1949, it is not possible to give comparative figures of agricultural statistics for the whole of the district for the period preceding that year. In 1959-60 the net cultivated area was 8,25,691 acres, culturable waste 38,888 acres, fallow area 55,434 acres, that under forests 1,89,111 acres, land put to non-agricultural uses 1,04,672 acres, barren and unculturable land 39,640 acres, land covered by miscellaneous trees and groves 49,746 acres and the area of pastures and grazing grounds 405 acres.

Reclamation—The total area of land reclaimed in the district for agricultural purposes during the period 1951-52 to 1956-57 was 1,07,480 acres and during the period 1957-58 to 1960-61 it was 10,896 acres. In 1960-61 alone about 2,315 acres were reclaimed for cultivation.

Soils—Before the beginning of the twentieth century there was a general classification of the soils in the district, very little attention having been paid to their agricultural aspect. In the first two decades of the present century soils were classified individually for each village for the purpose of assessing the land revenue, the classification being based on the fertility of the soils. In 1923, in the area covered by what is now the tahsil of Bhadohi (which then was a district in the Banaras state) the soils were classified according to the register of circle rates and classes of soils (prepared in 1923). In tahsil Chakia (which was also at that time a district in the Banaras state) the soils were classified according to the Settlement records prepared in 1940-41. The classification of soils in tahsil Chandauli was made according to the rent rate reports of 1927-28 in respect of all the parganas in the tahsil except Narwan and Mahaich where the classification was made according to the rent rate reports of 1928-29. In tahsil Varanasi the soils were classified according to the rent rate reports of 1927-28. The following are the classes of soils found in different tahsils of the district of Varanasi:

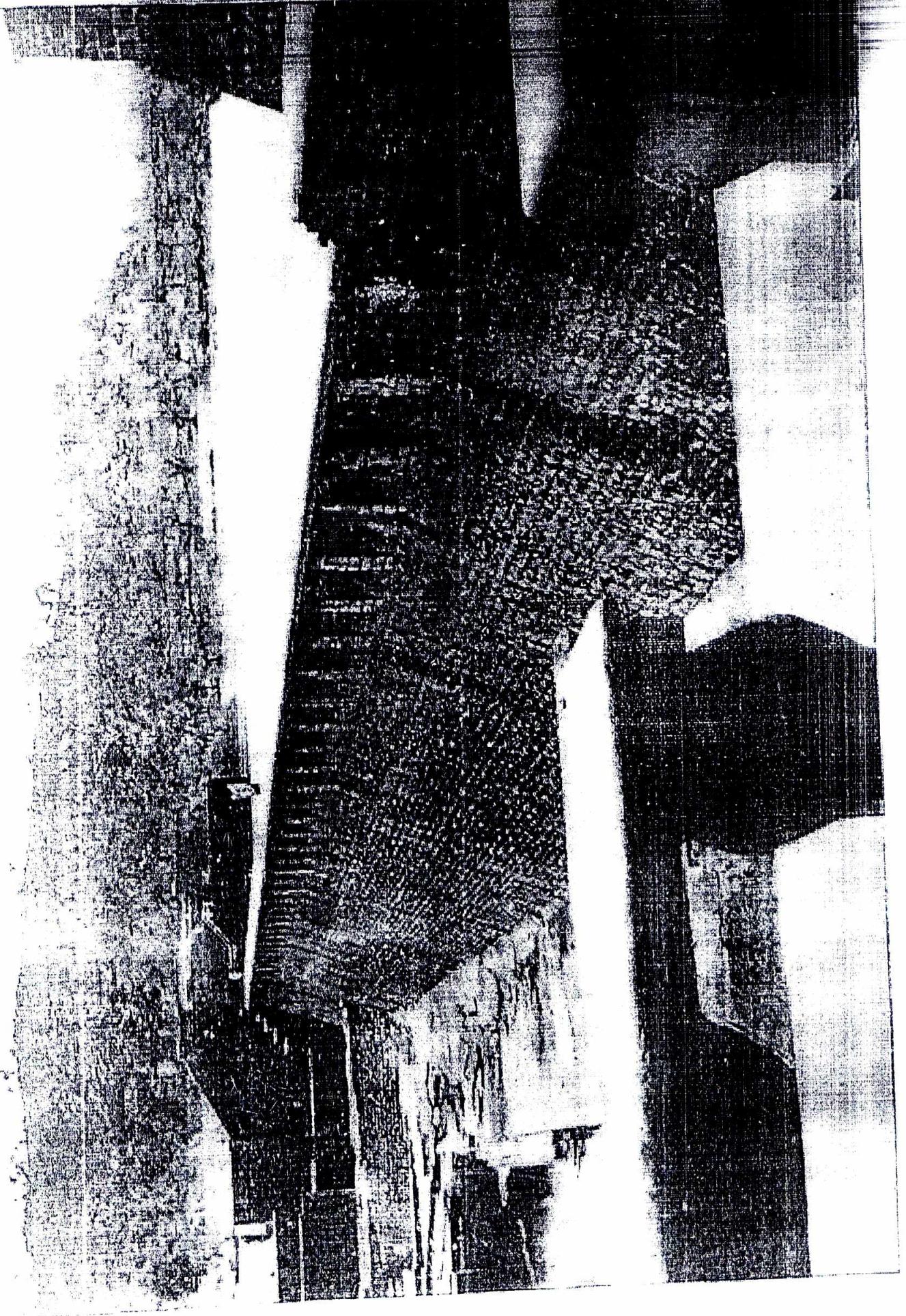
the tahsils of Bhadohi and Varanasi and that irrigated mostly by canals is in the tahsils of Chandauli and Chakia.

Irrigation facilities

Wells—Wells have ever been the most important source of irrigation in the district but with the introduction of canals and tube-wells, their importance is gradually declining and the proportion of land irrigated by them is on the decrease. In 1911-12 the total number of wells in the district which then comprised the two tahsils of Banaras and Chandauli only) was 26,662 of which 25,173 were masonry and 1,489 kutchha, the total area irrigated being 1,85,084 acres. In 1951-52 the total number of wells in the district (which after the merger in 1949 of the Banaras state with Uttar Pradesh comprised the four tahsils of Varanasi Chandauli, Chakia and Bhadohi) was 38,510 of which 36,862 were masonry and 1,648 were kutchha and the total area irrigated was 2,72,817 acres. In 1956-57, the number of wells decreased to 30,250 of which 29,667 were masonry and 583 kutchha, the area irrigated being 2,09,139 acres.

Dams and Canals—Prior to the Five-Year Plan there were no canals in the district except in Chakia which was covered by the Chandraprabha and the Karamnasa canal systems. A pick-up weir was constructed by the local Chandels on the Chandraprabha more than a hundred years ago, the river water was diverted through Nikoilya nullah and irrigation was carried on by constructing bunds at numerous places but, as there was no reservoir, irrigation had to depend on the natural flow of the river. A pick-up weir was constructed at Latifshah on the river Karamnasa by the Banaras state in 1917 and the water was diverted through the right Karamnasa and left Karamnasa canals. A small reservoir, having a capacity of 600 million cubic feet, was built in 1917 on the Bhainsora, a tributary of the Karamnasa.

In order to ensure a supply for paddy irrigation even in years of drought and to extend irrigation facilities to other tracts, two large reservoirs were constructed, the Naugarh dam on the river Karamnasa and the Chandraprabha dam on the river Chandraprabha which saved an area of 30 square miles from being inundated by floods and provided irrigation for the paddy areas which suffered severely due to lack of rain. The Naugarh dam was completed in 1957-58. It has a storage capacity of 3,600 million cubic feet and channels have been extended to cover the major portion of tahsil Chandauli. The proposed irrigation from this project is 40,000 acres of *kharif* and 40,000 acres of *rabi* crops.



command area being 1,20,000 acres. The reservoir on the river Chandraprabha (near village Matheni) was started in 1954 as one of the schemes under the First Five-year Plan and was completed in 1956. It has a storage capacity of 2,600 million cubic feet, the total area commanded under this project being 35,400 acres, the new area to be irrigated being 23,400 acres. The Nikoiya nullah was converted into a canal and a cut has also been made to divert the waters of the Chandraprabha dam into the right and left Karamnasa canals, thereby extending and ensuring irrigation facilities in tahsil Chakia. Another system of channels comprising the Mughalsarai distributary (including the Dhanapur and Barhwal distributaries) has been constructed to provide irrigation in tahsil Chandauli, the command area being 66,950 acres and the area expected to be irrigated being 33,744 acres. These channels are fed by the Jirgo dam (in district Mirzapur). The storage capacity of the reservoir is 5,325 million cubic feet.

In 1950-51 the total length of canals in the district was sixty-seven miles and the total area irrigated by them was 35,000 acres (*rabi* 2,000 acres and *kharif* 33,000 acres). In 1956-57 the total length of canals increased to 280 miles which irrigated 82,818 acres (*rabi* 2,574 acres and *kharif* 80,244 acres). In 1960-61 the total mileage of canals went up to 482 and the total area irrigated was 1,61,752 acres (*rabi* 28,000 acres and *kharif* 1,33,752 acres).

Tube-wells—Before the beginning of the First Five-year Plan period there were no tube-wells in the district. During this period 179 tube-wells were constructed in the district. As the average culturable area served by a tube-well is generally 900 acres, the total area commanded by tube-wells at the end of the First Plan period was 1,61,100 acres and the area actually irrigated was 24,271 acres (*rabi* 17,187 acres and *kharif* 7,084 acres). At the end of the Second Plan period the total number of tube-wells increased to 276 and the total area commanded was 2,48,000 acres, the area actually irrigated being 81,351 acres (*rabi* 62,519 acres and *kharif* 21,732 acres).

Water-table—The water-table varies from place to place but the average for the whole district is between 35 to 60 feet. All along both the banks of the Ganga water is seldom found at less than 60 feet below the surface whereas in the interior of the tahsils of Varanasi and Bha-dohi it is found at a depth of about 45 feet. In tahsil Chandauli it is found at a depth of 38 feet and in tahsil Chakia at a depth between 5 and 20 feet.

Potentialities of Expansion of Irrigation Facilities—Till 1960-61 the total cropped area which required irrigation facilities was 5,15,096 acres of which nearly 92,755 acres will now be served during the course of the Third Five-year Plan period by the implementation of certain schemes. Nearly 12,500 acres will be covered by the construction of forty miles channels fed by the Dhanapur distributary and the Moosakhand dam will serve about 1,122 acres and a total of 69,035 acres of cropped area will be irrigated when some other minor schemes are put through like the increasing of the irrigation capacity of the tube-wells constructed during the Second Plan period, the sinking of new tube-wells and the construction of *bundhies* (small channels) and drains fed by the tube-wells already in existence and by those to be constructed during the Third Plan period. It is expected that by these measures the total irrigated area at the end of the Third Plan period will be 3,88,855 acres.

Agriculture and Horticulture

Cultivated area

In 1959-60 the total cultivated area in the district was 11,08,695 acres which included 2,83,004 acres of double cropped area, the area under *kharij* being 6,01,399 acres, under *rabi* 5,05,357 acres and under *zaid* 1,939 acres. These figures indicate that since 1950-51 the total cultivated area has increased by 89,179 acres and the double cropped area by 68,785 acres.

Harvests

The two main harvests of the district are the *kharij* and the *rabi*. *Kharij* exceeds *rabi* in point of area in tahsil Bhadohi and the reverse is the case in tahsil Varanasi but in tahsils Chakia and Chandauli the areas under these two types of crops are almost evenly balanced. The *zaid* or hot weather harvest is of very little importance here, in 1951-52 the total area under *kharij* was 6,09,092 acres, under *rabi* 4,44,211 acres and under *zaid* 3,537 acres. In 1957-58 the *kharij* area was 5,85,798 acres, the *rabi* 4,55,024 acres and the *zaid* 2,625 acres. The following statement shows the tahsilwise distribution of the cropped area (in acres) both in *rabi* and *kharij* in the year 1959-60:

is prevalent throughout the year and carries off hundreds of cattle annually as does black-quarter. Many superstitions and strange religious practices and taboos relating to the diseases of animals are still prevalent in the rural areas of the district, the village folk being hesitant to adopt modern and scientific methods and medicines for the prevention and treatment of animal diseases.

The district live-stock officer is in charge of the animal husbandry activities and has a trained staff to assist him in this work. At the end of the First Plan period there were nine veterinary hospitals and twenty-seven stockman centres in the district and during the Second Plan period till February, 1961, seven more such hospitals and twelve stockman centres were opened. During the First Plan period 1,77,438 animals were treated for different diseases, 6,28,211 were vaccinated against rinderpest, 1,98,158 against malignant sore throat, 7,252 against black-quarter and 7,721 against anthrax. 1,813 fowls were inoculated against Ranikhet disease, fowl pox and fowl cholera. During the Second Five-year Plan period, till February, 1960, the total number of animals that had been treated for different diseases was 9,17,663, the number vaccinated against rinderpest being 2,24,843, against malignant sore throat 4,22,335, against black-quarter 12,462 and against anthrax 2,523. In addition 4,608 poultry were inoculated against Ranikhet disease, fowl pox and fowl cholera.

Cattle Fairs and Exhibitions

Nine big cattle fairs are held in the district in tahsil Varanasi at Bhitkhuri in February and at Mangari in January, in tahsil Chandauli at Sakaldiha in June, at Paura in February, at Iqbalpur in July, at Baburi and Duljipur in January, in tahsil Chakia at Sahabganj in March, May and December and in tahsil Bhadohi at Gopiganj on Sundays and Wednesdays. One-day cattle shows are also arranged in the different development blocks of the district and a district cattle show is organised in Varanasi city and is sponsored or subsidized by the government. During the First Five-year Plan period twenty-eight such cattle shows and exhibitions were held and during the Second Plan period, about 207 such shows had been held till February, 1960.

Feeding and Housing

During the year 1961 the area sown with fodder crops like *juar*, *bajra*, *guar*, *lobia*, *maize*, *berseem* and *gram* was 18,200 acres. The housing conditions of the cattle are still of the old, traditional and unsatisfactory type. The government gives subsidies in the development blocks for providing pakka mangers and water troughs for cattle.

Forestry

The forests of the district play an important role in its economy, the main products being timber and firewood which are used for household and commercial purposes. Other minor products are katechu, *sabai* (a kind of grass), *tendu* (*Diospyros melanoxylon*) leaves, the flowers of the *mahua* tree (*Madhuca indica* Gmel), the fruit of the *chiraunji* tree (*Buchanania latifolia*), *amla* (*Emblica officinalis*), *ber* (*Zizyphus maurandia* Lank.) and lac. The wood of the *koraya* tree (*Holarrhena antidysenterica*) is largely used (mostly in the city of Varanasi) for making toys and that of the *bijaisal* (*Pterocarpus marsupium*) and *gamhar* (*Gmelina arborea*) for manufacturing musical instruments like *tablas* and *dholaks* and is also exported. Very little sawing is done in the forests because suitable hard wood is not available in sufficient quantity. Most of the trees are sold for use as firewood and conversion into charcoal, the latter being manufactured in local kilns. The average annual quantity of wood and charcoal obtained from these forests is 3,20,530 maunds. Grazing facilities at nominal charges also exist for cattle, sheep and goats. During 1960-61 about 10,534 buffaloes, 36,949 bullocks and cows, 20,717 sheep and 115 goats were grazed in the forests.

Natural Calamities

Famine

The famines of the district have been neither long nor greivous nor widespread. That of 1783 occurred when the region had already been impoverished by the continued rapacity of the revenue officials. In 1788 the failure of the monsoon caused great scarcity, the prices of grains rising considerably. Duncan, the Resident, took effective measures to fight this calamity by prohibiting the export of grain, taking off the 5 per cent duty on its import, limiting the quantity of grain to be sold in one day to any one person, etc. In 1791 famine conditions again set in when the same measures were repeated. In 1794 government authorised him to erect granaries for storing grain in good seasons so that it could be sold in times of scarcity. The famine of 1803-04 left the district almost unscathed. That of 1837-38 coincided with the reconstruction of the Grand Trunk Road which gave some relief to a large number of labourers who would have had no means of support otherwise. During the famine of 1868-69 poor houses were set up for the first time and during that of 1887 the Raja Kali Shankar Asylum gave shelter to the destitutes. During that of 1896-97 acute distress was felt in the city although the district as a whole did not fare badly.

given against government securities, companys' shares and life insurance policies. Mercantile advances are given against pledges or hypothecation of bullion, agricultural produce, merchandise or documents of title there-to, bills of exchange or promissory notes and against other approved securities.

Agricultural Co-operative Credit Societies

The Co-operative movement was introduced in the district in 1907, with the establishment of the District Co-operative Bank, Ltd, Varanasi, and in that year there was only one primary agricultural co-operative credit society in the district. In order to enlarge the scope of the Co-operative Credit Societies Act, 1904, the Government of India passed the Co-operative Societies Act (Act II of 1912), which came into force on March 1, 1912. It was applicable to the whole of British India and to all types of co-operative societies including those dealing in credit. Co-operation became a provincial subject in 1919.

The growth of co-operative credit societies had been slow in the period 1912 to 1947. In 1920, there were 197 primary agricultural societies in the district. But, according to the provincial banking inquiry committee report of 1930, there were only sixty-two sound agricultural societies for 2,458 villages in the district. The co-operative movement also had to bear its share of difficulties because of the economic depression of the nineteen-thirties. Due to the defective system of calculating the status and financial position of the members of the co-operatives and in the absence of facilities for giving long-term loans, the co-operative movement failed to receive popular support. Nevertheless the number of primary agricultural societies increased slowly and in 1940 there were 739 such societies in the district.

The movement gathered strength after 1947 and in 1948 the District Co-operative Bank advanced loans to the order of Rs5,78,490 to these credit societies. In 1950 there were 875 primary agricultural societies (with 38,635 members) to which the bank advanced Rs3,58,196. In 1953-54 there were 1,480 agricultural co-operative credit societies with a membership of 48,121, which advanced Rs1,94,530 to their members, having received Rs1,22,190 as a loan from the bank.

When the *gaon-sabhas* were formed in 1954, they also began to become members of the agricultural credit societies of which there were 1,446 in the district in 1960. There are 153 service co-operatives in the district of which 87 in 1959-60 and 66 in 1960-61 were organised specially to increase the productive capacity of the agriculturists. 15,774 members have been

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enrolled so far in these societies, the benefits accruing to more than 60 per cent families of such members. An amount of Rs.35,200 has been raised as share capital and Rs17,95,660 has been advanced as loan to those members who are charged 8 $\frac{3}{4}$ per cent interest per annum. The District Co-operative Bank, Ltd, the U. P. Co-operative Bank, Ltd, and the District Co-operative Development Federation are central co-operative institutions operating at the district level and they charge 6 $\frac{3}{4}$ per cent per annum as the rate of interest.

The District Co-operative Bank, Ltd, is managed by a Board of fifteen directors, elected by the share holders from amongst themselves. The district magistrate, Varanasi, is the *ex officio* chairman of the bank; the owned capital is Rs13,03,926 and the working capital Rs55,21,398. The share capital amounts to Rs11,32,354 and in 1960-61 the bank advanced Rs 52,00,590. In 1961 it financed the co-operatives in the tahsils of Varanasi and Chandauli and charged interest at the rate of 6 $\frac{3}{4}$ per cent per year.

A branch of the U. P. Co-operative Bank, Ltd, Lucknow, was opened in Varanasi city in 1951. Besides doing commercial business, it advances loans to its affiliated societies in the tahsils of Bhadohi and Chakia at 6 $\frac{3}{4}$ per cent per annum.

Other Societies—In 1947, the consumers' movement was started as a result of the scarcity of consumer goods. In this district as elsewhere, development of marketing has been planned to encourage co-operative credit and, ordinarily, the development of marketing follows on that of co-operative credit. But the practice of approaching the ubiquitous money-lender, trader, who supplies the farmer's wants, is so deeply ingrained in the peasantry that it is a serious hindrance to the use by the agriculturist of the facilities afforded by these multipurpose societies. These societies are linked with the District Co-operative Development Federation, which is organised mainly to form a bridge between the various co-operative organizations (engaged in retail distribution of domestic as well as agricultural goods in the district) and the Uttar Pradesh Pradeshik Co-operative Federation. It supplies goods and commodities on credit to affiliated institutions for distribution to the cultivators and to the members of the primary and other co-operative institutions. The District Co-operative Development Federation was established in 1948. It trades in cloth, coal, yarn, salt, chemical fertilisers, grains, fuel, timber, sugar, fruits, etc. It has 104 co-operative institutions as its members and it runs 18 brick-kilns. In 1961 its share capital was Rs1,86,990, the owned capital Rs5,16,682, the reserve and other funds amounted to Rs3,29,693 and the working capital was Rs7,49,951.

money from his people and his *amils* were left practically free to impose on the cultivators whatever terms they pleased and every conceivable kind of cess was rigorously exacted.

When Jonathan Duncan was appointed Resident of Varanasi in 1787 he left the raja to manage the revenue administration of the province of Varanasi but in the following year he took it over himself proposing to establish a permanent settlement. The raja was at first reluctant to implement the scheme but eventually he withdrew his objections and the working out of the settlement was begun. Duncan's original idea to have all the lands of the province properly measured was found to be impracticable but had it been undertaken it would have obviated much of the injustice that was inflicted on the people. Up till now the demand for each pargana, and often for groups of parganas, had been regulated by competition, as it was the practice to put them up annually to auction and to farm them out to the highest bidder. Now the assessment of each *mahal* was to be determined first and the aggregate assessment of all the component *mahals* of a pargana was to be the assessment of the pargana. The raja's share was to be half the ascertained rental, after deducting ten per cent paid to the *amils* for collection and other sums on account of bankers' dues. The raja was to pay to the East India Company forty lakhs of rupees as the revenue for the province. The regular demand thus determined was substituted for the unchecked system of extortion which had prevailed hitherto. It was found that the land in many parts of the province had deteriorated and required lenient treatment. Therefore, although a fairly heavy demand was imposed in some cases with the object of stimulating cultivation, deliberate reductions from the rentals of 1779-80 (which had been taken as the general basis of the settlement) were made in the depressed tracts. But the arbitrary adoption of the rent-roll of a particular year necessarily meant inequality. In pargana Mawai the rents had fallen by fifty per cent in the interval that had elapsed while in Sheopur and Katehar many persons held land at privileged and quite inadequate rates. In the case of Mawai no reduction was allowed while in that of Sheopur and Katehar except for small plots held at favoured rates the rents were levelled up to those obtaining for similar land in the neighbourhood. In order to decide the disputes in revenue matters that arose between the tenants and the zamindars or between the latter and the officials in charge of the collection of revenue, a tribunal of two members was constituted under the immediate supervision of the Resident, one nominated by him and the other by the raja.

The landholders had almost disappeared but there was some difficulty in the case of those who remained. In the pargana of Jalhupur, for instance, there were only two villages—Jalhupur and Mustafabad—in which the zamindars were legally entitled to engage and consequently the majority of the estates had to be given in farm till the rightful owners could establish their claim in the civil courts. The farming of revenue was also resorted to where the landholders refused to engage, such cases being common. Thus the settlement was effected with three different classes, two-thirds of the province being settled with zamindars, one-fourth with the farmers of revenue and the remainder with the cultivating communities.

In the beginning engagements were taken for a period of four years in the parganas of Barah, Dhus, Mawai, Mahuari, Narwan, Barhwal and Kolasha. In certain deteriorated tracts five years' leases with a gradual increment were given subject to the *amils'* consent. In 1789 ten years' leases were given in the parganas which had not been settled already or in which the *amils* had resigned their engagements. In 1792 this decennial settlement was applied to the entire province. The revenue was not changed except in the parganas of Dhus and Narwan where a fresh assessment had to be made on account of their special condition.

Permanent Settlement of 1795

In 1792 it was decided that the assessment would remain unaltered during the lifetime of the lease holders and by the Banaras Permanent Settlement Regulation, 1795, together with its supplement and the Benares Family Domains Regulation, 1795, the decennial engagements were made perpetual and the settlement became permanent and unalterable. The terms of this arrangement were set forth in Regulations I, II and XXVII of 1795. The lease holders and their representatives were now to discharge and perform the specified conditions and in all cases were bound to conform to any subsequent law regarding themselves, their share holders, their tenants, the administration of justice and the succession to estates. The old zamindars who had been dispossessed prior to 1775 were given the option to recover possession. The total revenue as assessed for the Varanasi and Chandauli tahsils was Rs 7,82,100. No detailed settlement was made in the case of the pargana of Gangapur and the area covered by those *talukas* which now form part of the pargana of Kaswar, chiefly out of consideration for the raja (as the tract had always been regarded as his family zamindari and was included in the sanad granted to Chait Singh in 1776 and also in Warren Hasting's agreement of 1773). Gangapur was at that time held by Rani Gulab Kunwar, the widow of Balwant Singh, and the other tracts had been granted by

the raja in jagir to his dependants. The amount originally assessed at Rs 1,27,114 (in Gaurshahi rupees) was now reduced to Rs 1,25,160 (in Sikka ruppes), the difference being due to the difference in value of the two coinages. The separation of the raja's demesne from the rest of the district took place gradually. The agreement of October 27, 1794 laid down that all causes relating to revenue or charity that arose regarding the personal property of the raja were to be heard and settled in the raja's court and by his officers, while in appeals the raja was to be advised by the collector of the district. In 1795 this officer was given powers to redress complaints in revenue matters and the raja or his principal officer was to hear complaints as to exactions and breaches of agreements in the matter of land held in tenant right, appeals lying to the collector of the district. Hitherto the rents had been collected as in ordinary zamindari lands but now special courts were instituted for settling such disputes.

land of
 The permanent settlement was only an assessment of the revenue and not a regular settlement of the type that was made in other districts after 1858. No survey was made nor was any record of rights of the landowners prepared; the status of the cultivators was not determined, nor were even the boundaries of estates demarcated. Nevertheless the landholders now came to know definitely the demand due from them to the government and that any increase of cultivation meant an increase of income to themselves. On the other hand the settlement was in many respects inequitable: a large proportion of the estate was owned by numerous co-sharers but the revenue was settled only with two or three of them who were arbitrarily chosen and who alone were recorded as proprietors, the rights of the community as a whole being ignored. In 1795 landowners were given an option to pay their revenue direct into the treasury. It was also laid down that in case of default the *lambardars* should be dispossessed and direct collections be taken from the co-sharers and tenants and that resort should be had to sale only when these methods had failed. This law remained in force till 1830. In spite of this, sale by auction seems to have been the sole process employed for the realisation of balances. The *amils* and other government officials were not permitted to purchase lands auctioned in default of the payment of land revenue. In the earlier days of the settlement the *amils* were in the habit of collecting the revenue from the owners of fractional shares in the village but this practice was forbidden in 1808 when *tahsildars* were appointed on fixed salaries in the place of the *amils* and were directed to collect the revenue only from the *lambardars*. In 1809 the province was placed under the board of commissioners at Fatehgarh and the revenue establishment was reorganised as a result of which only twelve tal-

sildars were left in the entire province of Varanasi, the great majority of the parganas paying their revenue direct into the government treasury through a special officer appointed for the purpose.

Operations of 1833-41

One of the defects of the permanent settlement was that the assessment had been made by *mahals* which in many cases were not continuous with villages but often included groups of villages which had been settled at a lump sum with one or two persons who were left to arrange for the collection of rent and the payment of revenue by the co-sharers and no inquiries were made into the rights and interests of the subordinate proprietors. When the revenue fell into arrears the estates were transferred by lease, sale or otherwise either to co-sharers or to outsiders, often resulting in great confusion as in many cases the subordinate co-sharers continued to hold on to their rights. Although such a state of affairs demanded the preparation of a definite record of rights, it was not till 1833 that operations with this object in view were commenced with the preparation of papers for pargana Mahuari. Three years later the assessment of the alluvial *mahals* and the resumed revenue-free holdings throughout the district was revised. In 1841 the records of parganas Kolashi, Pandrah and Sultanipur were compiled and those of the remaining parganas were completed in the following year. All the villages were also surveyed and field maps prepared. Besides the demarcation of boundaries the operations included the compilation of records of proprietary rights and tenant holdings. In the case of the former, however, the old system of taking engagements from heads of families for *mahals* or groups of villages was still in vogue and the names of co-sharers were in many cases omitted. There was no revision of the revenue and the permanent settlement was left intact. Nevertheless, due to the assessment of such alluvial and resumed *muafi* lands as had not been assessed previously, there was an increase of Rs 26,694, (by far the largest amounts being obtained in the parganas of Sheopur and Pandrah) but this amount suffered a reduction of Rs 16,746, as with the exception of Rs 42 in Athgawan (remitted on account of land taken up for the Jaunpur road) a large portion of pargana Narwan was transferred to Ghazipur and a small area of Dhus to the Mirzapur district.

The benefits derived from this preparation of records were not lasting as there were numerous inaccuracies in the records and as no attempts were made to keep the papers up to date. Alterations in holdings were hardly ever recorded and often tenants' names remained on the registers for even thirty years after their death. New rights which had sprung up as a result of legislation were never entered and rents were enhanced or

dars. The ultimate responsibility for the collection of land revenue is that of the collector of the district who is assisted in this work by the sub-divisional officers.

Survey, Settlement and Re-settlement

The first settlement after the abolition of zamindari is to take place in the district at any time not earlier than forty years from the date of vesting, and the intervals between the succeeding settlements will again be of forty years' duration, except in the case of precarious and alluvial areas. If there is a substantial decline in the price of agricultural produce, which may continue for sometime, an interim revision may be taken up.

Land Reforms

Relation between Landlord and Tenant—In olden days there was no intermediary between the king and the cultivator, the revenue being collected direct by the king's officials. Under the sultans of Delhi the surviving Hindu chiefs and those Muslims who were given jagirs or assignments of land seem to have acquired the status of intermediaries but no details are available regarding the relationship that existed between the peasants and these feudal lords and there was no permanency of tenure. Under the Mughals the demand for land revenue was made in cash, the grain rents being commuted on the basis of current prices. The most notable feature of this assessment, as introduced by Raja Todar Mal, was that it was a *raiyatwari* settlement but the rights and interests of the cultivators were ignored. During the eighteenth century, however, a tendency towards the growth of semi-feudal interests became apparent. Viewing the relationship between the tenants and the landlords during the mediaeval period as a whole, it will appear that the fate of the peasant was either in the hands of the farmer of revenue or the king's assignee who usually extracted the maximum that he could without paying any heed to the cultivator's lot. These conditions led to the emergence of middlemen who later became known as zamindars.

The province of Varanasi was ceded in 1775 to the East India Company by the nawab vizir of Avadh when it was held by Raja Chait Singh on condition that he paid a fixed annual sum. On his expulsion an agreement was made with his successor, Mahip Narayan Singh, the revenue fixed being almost doubled. To meet this excessive demand, the raja imposed such severe cesses that the locality was threatened with ruin, the *amils* being allowed to exact from the cultivators as much as they could.

When the British took over the revenue administration of the ceded portion of the district in 1788, the remaining portions (which came to be known as the family domains of the raja and later as the Banaras state) began to be administered separately by the raja himself. The Banaras Family Domains Regulation of 1795 was promulgated to curb the activities of the raja in the jagir *malhats* of Bhadohi and Kara Mangraur and in his zamindari of Gangapur the collector of Banaras was empowered to give redress to *malguzars* and *raiya*s who were complainants in revenue matters, provision also being made for special courts, the raja and his dewan being empowered to hear complaints as to exactions of revenue or breaches of agreement regarding land held in tenant rights (though appeals lay to the collector of Banaras). By Regulation VII of 1826 a superintendent was appointed to hear appeals in tahsil Gangapur but the post was abolished in 1843. A superintendent was again appointed two years later, the raja being invested with summary powers and a deputy collector being lent to him for revenue and civil work. In 1853 the collector of Mirzapur was made superintendent and in 1862 the office reverted to the commissioner of Varanasi. By Act XIV of 1881, the maharaja was given the powers of a collector with the rights to delegate such powers to his principal revenue officer. Indian commissioners were appointed with limited powers and posts of tahsildars were created in the subdivisions of the family domains. No detailed settlement was made in the old pargana of Gangapur or in other *taluqas* which were included in the area now constituting the pargana of Kaswar. By the Banaras Family Domains Regulation of 1828, torture, etc., to enforce the payment of rent in the family domains of the raja (consisting of that part of pargana Kaswar Raja which was the raja's family zamindari, of the jagirs of Bhadohi—now the subdivision Gyanpur—and of Kara Mangraur which now forms the present Chakia subdivision) had become punishable. In these areas Raja Udit Narayan Singh (Mahip Narayan Singh's successor) asserted the principle that the raja was the sole proprietor of the soil. The position was that the raja became superior proprietor, persons who claimed to be sub-proprietors became *manzuridars*, persons paying a fixed sum to the raja became *mugarraridars* and persons holding sub-proprietary interests (without paying revenue) became *muafidars*. The villages where such rights existed were called *manzuri* villages and the rest were called *na-manzuri* villages. The proprietors and sub-proprietors could hold, cultivate, mortgage and lease out their lands, giving rise to four types of cultivation—*sir*, *khudkasht*, *thekedar's* and mortgagee's. Besides these proprietors, there were fixed-rate tenants and occupancy tenants having a heritable and transferable interest in the land. All other cultivators were either non-occupancy tenants or rent-free grantees or tenants

of *sir* or tenants under rent-free grantees or sub-tenants. By the Banaras Family Domain Act of 1904 (U. P. Act No. III of 1904) a special provision was made in respect of the family domains of the raja of Banaras for the assessment and realisation of rates on land held by tenants, which was an additional burden. In the pargana of Kaswar Raja the operation of the Banaras Family Domains Regulation, 1795, and the Banaras Family Domains Regulation, 1828, ceased by agreement between the raja and the British Government, the raja accepting the position of landholder under the ordinary law; the Pargana of Kaswar Raja Act, 1911, (U. P. Act No. I of 1911) incorporated the laws then in force, except that the practice followed by the raja of ejecting certain tenants by notice or revenue process came to an end. In March, 1911, the pargana of Kaswar Raja was brought under the Varanasi district for revenue purposes. By the Pargana of Kaswar Raja Act, 1915, (U. P. Act VI of 1915), the provisions of the North-Western Provinces Tenancy Act, 1901 (Act II of 1901) were made applicable to this pargana. The raja became the ruling chief with the title of 'Maharaja of Banaras' for the areas in parganas Bhadohi and Kara Mangraur. He adopted the North-Western Provinces Tenancy Act, 1901, (U. P. Act II of 1901) and the U. P. Land Revenue Act, 1901 (U. P. Act No. III of 1901), but later he enacted the Banaras State Tenancy Act, 1949, by which he recognized six classes of tenants—permanent tenure-holders and fixed-rate, occupancy, ex-proprietary, hereditary and non-occupancy tenants, the interest of the first three being transferable without condition and heritable according to personal law, a position superior to that enjoyed by sub-tenants in the tahsils of Varanasi and Chandauli which were directly administered by the British; the interest of the remaining three was heritable according to personal law but was not transferable.

On October 15, 1949, the Banaras state (comprising the tahsils of Chakia and Bhadohi) was merged with the tahsils of Varanasi and Chandauli, the tenancy laws applicable to them becoming enforceable in the two areas added.

As regards the rest of the district, in 1788 the British took over the revenue administration of the district and in 1795 the Banaras Permanent Settlement Regulation, 1795, was passed. The principal concern of the East India Company was to realise as much revenue as possible to enable it to carry on its wars of conquest as well as to give large dividends to its share holders. The status of the cultivators was not determined by this permanent settlement which was merely an assessment of revenue. The zamindars and other actual proprietors whose land was held in *amani* could get back their land on the condition that they agreed to the payment of the revenue assessed in accordance with the Regulation.

In tahsils Chandauli and Varanasi there were share holders with proprietary rights, proprietors of specific areas, inferior proprietors, *thekedars*, mortgagees of proprietors' rights and revenue-free proprietors. The Bengal Rent Act, 1859 (Act X of 1859), which was applicable here, classified the tenants as fixed-rate tenants, tenants with simple rights of occupancy and tenants-at-will. The North-Western Rent Act (Act XVIII of 1873) recognised ex-proprietary tenancies as well. According to the North-Western Provinces Rent Act of 1881 (as amended by Act XIV of 1886) the term tenant included the terms *thekeदार* (a lessee of proprietary rights) and *kathindar* (a sort of *thekeदार*). The rights of permanent tenure holders and fixed-rate tenants were heritable and transferable but the rights of occupancy or ex-proprietary tenants were transferable only to co-sharers subject to certain conditions. The rate of rent was determined in accordance with custom or practice to enable any class of persons to hold land at a rate favourable to the landlord. The tenants-at-will had no right except to cultivate the land till the termination of their agreement with the landholder. The most powerful weapon in the hands of the person entitled to receive rent direct from the cultivator was that he could recover his rent by distress and sale of standing produce. The North-Western Provinces Tenancy Act of 1901 continued the provision of distraint and retained the same classes of tenancy as before but afforded the following facilities to the tenants: in respect of certain classes of land a tenant who had held the same land continuously for a period of twelve years was given the right of occupancy; the interest of ex-proprietary, occupancy and non-occupancy tenants were made heritable but successions was restricted; the ex-proprietary and occupancy tenants were authorised to sublet their holdings for a period of five years and the non-occupancy tenants for the period of a year. The Agra Tenancy Act of 1926 did away with the registration of leases in the case of non-occupancy tenants, most of whom were given statutory rights. A person who had held land for over three years could become a statutory tenant. The U. P. Tenancy Act, 1939, (U. P. Act No. XVII of 1939) was more favourable to the tenants, the law in respect of devolution being made more elaborate and restrictions being imposed on ejection. The provision of distraint was abolished, statutory tenants were made hereditary tenants and the zamindars' rights in cultivated land were further curtailed.

However, no reform could benefit the cultivators materially unless the whole structure of the tenure system were changed and the body of persons interposed between the State and the cultivators eliminated, a measure taken with the passing of the U. P. Agricultural Tenants (Acquisition of Privileges) Act, 1949, which was followed by the U. P. Zamindari Abolition and Land Reforms Act, 1950 (U. P. Act No. I of 1951). The

about thirty miles west of Varanasi, twelve miles north-east of Gopiganj and about three miles south of the river Varuna. It is connected with Jaunpur by a provincial highway and with Gopiganj by a metalled road running *via* Gyanpur. The road from Bhadohi to Varanasi is metalled. Unmetalled roads also run from Bhadohi to Suriawan and Parsipur. The Northern Railway traverses the town, the name of the railway station and the town being the same.

It is said that it has derived its name from the Bhars, who seem to have inhabited this region in early times. Later it was included in the kingdom of the sharqi sultans of Jaunpur. When Akbar came to Jaunpur, Bhadohi was made a pargana in the sirkar and subah of Allahabad. At this time it was held by the Monas Rajputs and probably Sagar Rai or his sons were the chiefs of this clan. His great-grandson, Jodh Rai, obtained a sanad for the zamindari of the whole pargana from Shah Jahan. During the time of Madan Singh (Jodh Rai's younger brother) and his sons, the family seems to have reached the zenith of its prosperity. The pargana continued to remain in the family till 1751 when Raja Balwant Singh of Banaras took possession of it and it remained part of the Banaras state till the latter's merger with Uttar Pradesh in 1949.

It is being administered by a municipal board since September 9, 1950. According to the census of 1961, Bhadohi has a population of 20,302 and it covers an area of approximately 2,560 acres. In 1959-60 the income of the board was Rs 2,13,016 and its expenditure Rs 2,22,623. The water supply is obtained through hand pumps. A trial tube-well was, however, bored at a cost of Rs 30,800 in Rajpura Parawa in 1958.

There is a hydel power house at Bhadohi which supplies electricity to all the towns and tube-wells of the tahsil. There are a police-station, a telegraph office, a public call office and a sub-post-office in the town. Bhadohi is famous for its carpet weaving which employs 1,776 people. Blanket weaving and sugar refining were two of its industries formerly. Bhadohi gives its name to a shadow block of which, however, it is not a part. The town has a higher secondary school, four junior Basic schools, a girls' private school, an inspection house, a small dharmasala and the Balwant Singh Hospital which is maintained by government. A Ram-lila fair is held here every year on the tenth day of the bright half of the month of Asvina. Another fair, called Ghazi Miyan-ka-mela, is held on the first Sunday of the month of Jyaistha.

Tube-wells and wells supply the town with water. The principal agricultural crops are wheat, barley, *bajra* and peas and the commercial crops are sugar-cane and potato. Bi-weekly markets are held on Mon-

days and Fridays. The town covers an area of about 2,560 acres, 720 of which are under cultivation.

Chakia (pargana Kara Mangraur, tahsil Chakia)

Chakia, the capital town of pargana Kara Mangraur, lies in Lat. $25^{\circ} 3'$ N. and Long. $83^{\circ} 13'$ E., twenty-eight miles south-east of Varanasi, a mile west of the Karamnasa river and forty-four miles east of the boundary of the district of Mirzapur. It lies in the plain at the foot of the Vindhyas. The metalled road from Varanasi to Naugarh and that from Ahraura (in Mirzapur) to Illia (which is in the extreme east of tahsil Chakia) cross each other in the town. Unmetalled roads also run from Chakia to Naudiha, Murahawa, Bhalwa and to Ramnagar. A road leading from Chakia joins the Grand Trunk Road at Mughal-sarai. Private buses run on all the roads except the Varanasi-Chakia road on which buses of the Government Roadways ply at intervals of an hour.

Originally this place was a mere hamlet and Raja Udit Narain Singh of Banaras (who succeeded Mahip Narain Singh in 1795) made it the centre from which his shikar activities could be undertaken and, as he probably passed the greater part of his time here, he shifted his revenue offices from Sikanderpur to this place. Prior to 1911, Chakia fell in the district of Mirzapur although it formed part of the family domains of the raja of Banaras. But in 1911, when the raja was declared a ruling chief, it was separated from Mirzapur and became the headquarters of the Chakia district of the Banaras state in which it remained till 1949 when, with the merger of the Banaras state with Uttar Pradesh, it was made the headquarters of the tahsil of Chakia in the district of Varanasi. The rajas had a shooting lodge (or a palace known as Chor Mahal) here to which are still attached a masonry tank and some gardens.

Chakia is being administered as a town area since September 9, 1950. According to the census of 1961 it has a population of 4,755 and an area of 555 acres, the cultivated portion being 281.35 acres. The income of the town area committee during 1959-60 was Rs 12,489 and the expenditure was Rs 13,111.

The Chandrauti nullah almost bisects the town. Eight miles away from here are the beautiful Karamnasa falls on the way to which there is the tomb of Latif Shah, a celebrated local saint. A big canal from the Latif Shah reservoir passes through the outskirts of the town and serves as the main source of irrigation. The town has a permanent

market which remains closed on the first and fifteenth of every month. The only important industry is sugar refining.

A fair is held here every year on the fifth day of the bright half of Bhadra near the tomb of Latif Shah which attracts a gathering of about 3,000 people. In the month of Vaisakha recitations from the *Ramayana* are rendered at the temple of Kaliji which is situated by the side of a very big pond.

Electricity is supplied to the town from a local generator from 5 p.m. to midnight. The drinking water of the town is obtained from a tube-well which has been installed for the purpose.

Chakia is the headquarters of a stage I development block of the same name which was inaugurated on October 2, 1956. The block, the area of which is 51,184 acres, comprises eighty-nine *gaon sabhas* and thirteen *nyaya panchayats*, the population being 67,226.

There are in this place a junior Basic school, a junior high school, an intermediate college, a Sanskrit *pathshala*, two *maktabs* and a junior high school for girls. The Maharaja Ishwari Narain Singh Hospital for women and a maternity centre are also located here as are also a post-office, a police-station and a dak bungalow of the forest department. The principal agricultural crop is paddy.

Chandauli (pargana Majhwar, tahsil Chandauli)

Chandauli, the headquarters of the tahsil, is located in Lat. 25° 15' N. and Long. 83° 16' E., on the Grand Trunk Road, at a distance of twenty-one miles from the district headquarters. Parallel to the road runs the track of the Eastern Railway, which goes to Mughalsarai. Chandauli is also a railway station and branch roads lead from here to Sakaldiha and Baburi. It is said to have been founded by Chandra Shah, a Barhulia Rajput of the family of Narottam Rai, after whom it was called Chandraul, which in course of time became Chandauli. According to the census of 1961 the population is 4,425 and the area covers 1,204 acres, the cultivated area being about 931 acres in 1368 *Fasli* (1960-61) when the land revenue amounted to Rs 3,114. The principal crops are wheat, gram, barley and rice and the chief sources of irrigation are wells, tube-wells and the Majhwar canal.

Chandauli is the headquarters of both the Chandauli development block and a *nyaya panchayat* and the offices of the block development officer, canal engineer and overseer are located here. It also has an allo-

pathic dispensary, a child welfare centre, a veterinary hospital, an institution for training overseers, a junior high school, a girls' school, a technical higher secondary school, an inspection house, two rice mills, a power station, a post and telegraph office and a market. A fair is held here on the occasion of Ram Navami, the approximate attendance being 2,000. The Chandauli development block has an area of 48,585 acres and a population of 79,017 and includes 142 villages, 95 *gaon sabhas* and 9 *nyaya panchayats*.

Chandraprabha (pargana Kara Mangraur, tahsil Chakia)

Situated forty-three miles south-east of the district headquarters, Chandraprabha is a picturesque spot in the Vindhyan range. A dam has been constructed here on the river Chandraprabha and the place has been named after the river.

A wild life sanctuary, comprising an area of thirty square miles, was established in this area in 1957 to provide an alternate home for the Gir lions of Saurashtra. The falls of the river at Rajdari and Deodari, in the east of the sanctuary, are worth a visit. A dormitory for students and a rest-house have been built near the former. The wild animals, that inhabit the forests of the sanctuary are lions, Indian antelopes, sloth bears, spotted deer, sambar, wild pigs, leopards and the fast diminishing Indian gazelle.

The place, which is fifteen miles from Chakia, is approachable *via* Mughalsarai by a metalled road on which a private bus service operates. Taxis are also available for this place from Varanasi.

Chandraprabha has an inspection house belonging to the irrigation department and a rest-house which is looked after by the forest department.

The place is included in the Naugarh development block which at present is in the shadow stage.

Chandrawati (pargana Katchar, tahsil Varanasi)

This is an ancient village which is situated in Lat. 25° 28' N. and Long. 83° 8' E., a short distance to the east of the metalled road running from Varanasi to district Ghazipur, three miles south of Kaithi and fourteen miles north-east of the district headquarters. The name Chandrawati is derived from the name of the wife (or daughter) of Doman Deo, the Raghuvanshi raja, who made it his seat and built the massive brick fort (mentioned in the *Ain-i-Akhbari*) which stands on the left bank

It was formerly administered as a notified area and remained as such till 1957 when it was converted into a municipality on March 27. In 1961 Mughalsarai had a population of 21,086. The town is electrified and since 1956 electricity is supplied by the Electric Light and Power Company Limited, Varanasi. There is a waterworks in the north-eastern corner of the town which belongs to the municipal board which also maintains, in the town, an allopathic, an Ayurvedic and a homoeopathic dispensary. There is also a railway traffic dispensary to the south of the Grand Trunk Road.

The town has two intermediate colleges, a junior high school, two junior Basic schools, a post-office, a telephone service (the exchange office being situated in the middle of the town) and two telegraph offices. A dharmshala, built nearly sixty years ago by Onkar Nath Jatia (a business man of Calcutta) is located near the railway station and can accommodate 200 persons. There is only one factory here (known as the Plant Depot) which manufactures iron parts for the repair of small railway engines.

Nai Bazar (pargana and tahsil Bhadohi)

This village, lying in Lat. 24° 50' N. and Long. 83° 16' E., is twenty-eight miles west of Varanasi, ten miles north-east of Gyanpur and two miles north-east of Bhadohi. The Mirzapur-Jaunpur road (a State highway) runs only a mile west of the village with which it is connected by a metalled road. The nearest railway station is Bhadohi which is on the Northern Railway. The river Varuna flows about two furlongs east of the village.

The village is said to have been founded in 1761 by Sujan Singh (a brother of Raja Chait Singh). It is said that it got its name on account of a big market that used to be held here.

The population of the village according to the census of 1961 is 2,660 and the total area 45 acres, which includes five acres of cultivated land. The land revenue in 1368 *Fasli* (1960-61) was about Rs 151. The principal crops are wheat, barley and *juar*, the only source of irrigation being wells.

Nai Bazar has a branch post-office and a junior Basic school. The village is electrified, the source of supply being the hydel power house, Bhadohi. A few years back sugar refining was also carried on here in a small way. Now only woollen carpets are produced here and the industry engages about 500 workers per day (including women and children).

The amount invested in the industry is about fifty lakhs of rupees, the annual production being fifty thousand square yards. The workers are paid at piece-rates. The village is included in the Bhadohi development block and is in the Domanpur *nyaya* panchayat.

Naubatpur (pargana Narwan, tahsil Chandauli)

The village of Naubatpur stands in Lat. 25° 14' N. and Long. 83° 24' E., on the left bank of the Karamnasa river, eight miles from Chandauli (the tahsil headquarters) and about twenty-nine miles from Varanasi, on the eastern border of the district which is contiguous with that of the district of Shahabad (in the State of Bihar). Tradition has it that the name is derived from the *naubat* (drum) of a local governor, Nabi Khan (who is said to have founded the place), and was originally called Nabi-nagar. Bisram Singh, an official of Raja Balwant Singh, is said to have changed the name to Naubatpur. Its population, according to the census of 1961, numbers 1,381 and its area is 246 acres. The cultivated area of the village was 169 acres in 1968 *Fasli* (1960-61), the land revenue then being Rs 941. The chief source of irrigation is the Damari minor canal.

The village falls in the Barahani development block and is the headquarters of a *nyaya* panchayat. It has a branch post-office, a market (which is held daily), a dak bungalow, a junior Basic school and a junior high school.

Nangarh (pargana Kara Mangraur, tahsil Chakia)

This village, lying in Lat. 24° 50' N. and Long. 83° 16' E., is twenty-four miles south of Chakia and fifty-four miles from Varanasi. The road connecting it with Chakia is metalled and private buses ply on it. The river Karamnasa flows at a distance of a mile from the village. The place was founded by Virendra Singh about 300 years ago.

According to the census of 1961, the population of the place numbers 517 and the village lands cover an area of 247 acres of which 140 acres are cultivated. The principal crops are paddy and mustard and a canal is the only source of irrigation. The village was assessed to a land revenue of about Rs 557 in 1968 *Fasli* (1960-61).

Nangarh has a government allopathic dispensary, a child welfare centre, a junior Basic school, a junior high school and a branch post-office. Tigers and bears are sometimes seen in the vicinity of the village.



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चन्दौली जिले में आदिवासीयों को अनुसूचित जनजाति का दर्जा से वंचित रखना वनाधिकार कानून 2006 के तहत ऐतिहासिक अन्याय

उत्तरप्रदेश का वाराणसी जिला में आदिवासीयों को अनुसूचित जनजाति का दर्जा सन् 2002 में दिया गया था। लेकिन वाराणसी में आदिवासी बाहुल्य क्षेत्र तहसील चकिया का नौगढ़ ब्लाक है जो कि आज की तारीख में जिला वाराणसी से अलग बने जिले चन्दौली में आता है। वाराणसी से अलग होने के बाद आदिवासीयों को दिया गया अनुसूचित जनजाति का दर्जा उनसे छीन लिया गया, चूंकि चन्दौली जिला को अनुसूचित जनजाति के दर्जे की सूची में शामिल नहीं किया गया है।

उत्तर प्रदेश का जिला चन्दौली सन् 1997 तक जनपद वाराणसी का हिस्सा था। चन्दौली जिला 20 मई 1997 को वाराणसी से अलग हो कर अलग आसतित्व में आया। जनवरी सन् 2004 में तत्कालीन बहुजन समाज पार्टी की सरकार ने पुनः चन्दौली जिले को वाराणसी में जोड़ दिया। लेकिन उच्च न्यायालय में चुनौती दिए जाने के बाद उच्च न्यायालय ने जून 2004 को चन्दौली जिले को अलग जिले के रूप में ही बनाये रखने का आदेश दिया। जिलों की अदला बदली की इस तमाम उठापटक में चन्दौली जिला के आदिवासी जो कि सबसे ज्यादा तहसील चकिया ब्लाक नौगढ़ में निवास करते हैं अपने अधिकारों से वंचित रहे। आदिवासीयों को अनुसूचित दर्जा से वंचित रखने का कार्य खुद उ०प्र० सरकार व केन्द्रीय सरकार द्वारा किया गया है। गौर तलब है कि आजादी के बाद से उत्तर प्रदेश में आदिवासियों जो कि प्रदेश के 2 प्रतिशत जनसंख्या है को चिन्हित कर अनुसूचित जनजाति का दर्जा दे कर उनके विकास की दिशा में कार्य किया जाना चाहिए था जैसा कि संविधान में उल्लेखित है। लेकिन उत्तर प्रदेश में आजादी से लेकर सन् 2002 तक आदिवासीयों की सुधि नहीं ली गई व उन्हें आम श्रेणी में ही गिना गया जिसके कारण आदिवासी समाज सामाजिक, आर्थिक, शैक्षणिक व राजनैतिक तौर पर काफी पिछड़ गया व विकास की तमाम सुविधाओं से वंचित हो गए। उत्तर प्रदेश में आदिवासीयों को अनुसूचित जनजाति के दर्जे से वंचित रखने व वनों में आदिवासी स्वशासन की जगह अंग्रेजों के ही बनाए वनविभाग को आदिवासीयों की भूमि व जंगल के हस्तांतरण का पूरा इतिहास पूर्व आइ० ए० एस अफसर आमिर हसन की लिखी पुस्तक " ट्राईबल एडमिनीस्ट्रेशन इन इंडिया " में वर्णन किया गया है (जो कि इन दस्तावेजों के साथ संलग्न है)। इसके साथ और भी तमाम दस्तावेज हैं जो आदिवासीयों को उनके अनुसूचित जनजाति के दर्जे से उनको वंचित किए जाने का उल्लेख करते हैं। जनपद चन्दौली का एक ही हिस्सा चकिया तहसील का केवल नौगढ़ ब्लाक ही वनों से आछादित है जहां पर जनपद के 90 फीसदी आदिवासी निवास करते हैं। तथा इसी ब्लाक में सबसे ज्यादा वनक्षेत्र भी है

सन् 2002 में उ०प्र० की 16 जनजातियों और उपजनजातियों को आखिरकार अनुसूचित जनजाति का दर्जा प्राप्त हुआ। जब आदिवासीयों को जनजाति का दर्जा मिला उस समय चन्दौली जिले को इस सूची में शामिल नहीं किया गया बल्कि वाराणसी जिला इस सूची में शामिल था। चन्दौली जिले के आदिवासी को इस का फायदा नहीं मिला चूंकि सरकारों द्वारा इस और ध्यान ही नहीं दिया गया। बल्कि उत्तर प्रदेश के केवल 13 जिलों को ही अनुसूचित जनजाति के दर्जे की सूची बनाई गई। उदाहरण के तौर पर अगर जिला सोनभद्र का आदिवासी जिसे अनुसूचित जनजाति का दर्जा प्राप्त है वो अगर उ०प्र० के किसी अन्य जिले जैसे बलिया में चला जाए या बस जाए तो उसे उस जिले में इस दर्जे से वंचित रखा जाएगा। इसी प्रकार से वाराणसी को तो 13 जिलों की सूची में शामिल किया गया लेकिन चन्दौली को इस सूची में शामिल नहीं किया गया। लेकिन जब तत्कालीन मयावती सरकार ने जनवरी 2004 में चन्दौली को पुनः वाराणसी में शामिल किया तब सन् 2002 के बाद केन्द्रीय सरकार के आदेश के तहत चन्दौली जिले के आदिवासियों को अनुसूचित जनजाति का दर्जा प्राप्त हुआ। उन्हें इस दर्जे का कुछ फायदा कुछ ही महीनों के लिए मिला जब उच्च न्यायालय ने दोबारा चन्दौली को अलग जिला बनाये जाने के आदेश जून 2004 में दिये तब चन्दौली में प्राप्त अनुसूचित जनजाति का दर्जा चन्दौली जिला बनने से आदिवासियों से छीन लिया गया।

यह बेहद ही दुर्भाग्य की बात है कि सन् 2004 के बाद से लेकर आज तक चन्दौली जिले के आदिवासियों को अनुसूचित जनजाति का दर्जा प्राप्त नहीं हुआ । बल्कि यह काफी हास्यस्पद है कि वाराणसी में यह दर्जा मिल गया लेकिन जब चन्दौली फिर से बनाया गया तो यह दर्जा छीन लिया गया। सन् 2004 से पहले तो चन्दौली जिला के आदिवासीयों को अनुसूचित जनजाति न सही लेकिन अनुसूचित जाति में शामिल किया गया था लेकिन 2004 के बाद अब यहां के आदिवासीयों को पिछड़ी में घोषित कर दिया गया है।

इसी दौरान सन् 2006 में माननीय संसद द्वारा " अनुसूचित जनजाति एवं अन्य परम्परागत वनसमुदाय वनाधिकारों को मान्यता कानून 2006" जो कि वनाधिकार कानून के नाम से प्रख्यात है पारित कर दिया गया जिसके प्रस्तावना में यह साफ लिखा है कि वनों में रहने वालों को साथ अंग्रेजी शासन काल से ऐतिहासिक अन्याय " हुआ है । इसलिए वनाश्रित समुदाय अपने वनाधिकार से वंचित है। इस कानून को वनक्षेत्र में अगर प्रभावी ढंग से लागू करना है तो आदिवासी समाज के सदस्यों को हर जिले में चिन्हित कर उन्हें अनुसूचित जनजाति का दर्जा देना होगा तभी इस कानून का लाभ उन्हें सही प्रकार से मिल पाएगा।

चन्दौली जिला में आदिवासियों को अनुसूचित जनजाति का दर्जा से वंचित रखने का काम भारत सरकार व उ०प्र० सरकार द्वारा किया गया है वह यह ऐतिहासिक अन्यायों की पुर्नवृत्ति है। अगर यहां के अदिवासियों को अनुसूचित जनजाति का दर्जा प्राप्त नहीं होगा तो वो किस प्रकार से अपने वनाधिकार को प्राप्त कर सकेंगे । जबकि यहां के आदिवासी आदिकाल से यहां रहते चले आ रहे हैं जिसके साक्ष्य अंग्रेजों द्वारा लिखित गजेटियर आफ बनारस में दर्ज है । गजेटियर के मुख्य अंश जो कि आदिवासियों व वनों का इतिहास बताते है वह भी इन दस्तावेजों के साथ संलग्न है ।

अतः चन्दौली जिले के तमाम आदिवासी समुदाय की सूची बनाई जाए व उत्तरप्रदेश में घोषित अनुसूचित जनजाति की सूची में शामिल किया जाए साथ ही उत्तरप्रदेश में यह शासनादेश पारित किया जाए कि जितनी भी अनुसूचित जनजातियां है वे चाहे किसी भी जिले में हों उनका दर्जा अनुसूचित जनजाति का ही रहेगा। इसलिए अनुसूचित जनजाति की सम्पूर्ण सूची को पूरे उत्तरप्रदेश में लागू किया जाए।

नोट: द्वारा अखिल भारतीय वनजन श्रमजीवी यूनियन

यह गहद ही दुर्भाग्य की बात है कि सन् 2004 के बाद से लेकर आज तक चन्दौली जिले के आदिवासियों को अनुसूचित जनजाति का दर्जा प्राप्त नहीं हुआ । बल्कि यह काफी हास्यस्पद है कि वाराणसी में यह दर्जा मिल गया लेकिन जब चन्दौली फिर से बनाया गया तो यह दर्जा छीन लिया गया। सन् 2004 से पहले तो चन्दौली जिला के आदिवासीयों को अनुसूचित जनजाति न सही लेकिन अनुसूचित जाति में शामिल किया गया था लेकिन 2004 के बाद अब यहां के आदिवासीयों को पिछड़ी में घोषित कर दिया गया है।

इसी दौरान सन् 2006 में माननीय संसद द्वारा " अनुसूचित जनजाति एवं अन्य परम्परागत वनसमुदाय वनाधिकारों को मान्यता कानून 2006" जो कि वनाधिकार कानून के नाम से प्रख्यात है पारित कर दिया गया जिसके प्रस्तावना में यह साफ लिखा है कि वनों में रहने वालों को साथ अंग्रेजी शासन काल से ऐतिहासिक अन्याय " हुआ है । इसलिए वनाश्रित समुदाय अपने वनाधिकार से वंचित है। इस कानून का वनक्षेत्र में अगर प्रभावी ढंग से लागू करना है तो आदिवासी समाज के सदस्यों को हर जिले में चिन्हित कर उन्हें अनुसूचित जनजाति का दर्जा देना होगा तभी इस कानून का लाभ उन्हें सही प्रकार से मिल पाएगा।

चन्दौली जिला में आदिवासियों को अनुसूचित जनजाति का दर्जा से वंचित रखने का काम भारत सरकार व UP सरकार द्वारा किया गया है वह यह ऐतिहासिक अन्यायों की पुर्नावृति है। अगर यहां के आदिवासियों को अनुसूचित जनजाति का दर्जा प्राप्त नहीं होगा तो वो किस प्रकार से अपने वनाधिकार को प्राप्त कर सकेंगे । जबकि यहां के आदिवासी आदिकाल से यहां रहते चले आ रहे हैं जिसके साक्ष्य अंग्रेजों द्वारा लिखित गजेटियर आफ बनारस में दर्ज है । गजेटियर के मुख्य अंश जो कि आदिवासियों व वनों का इतिहास बताते है वह भी इन दस्तावेजों के साथ संलग्न है ।

अतः चन्दौली जिले के तमाम आदिवासी समुदाय की सूची बनाई जाए व उत्तरप्रदेश में घोषित अनुसूचित जनजाति की सूची में शामिल किया जाए साथ ही उत्तरप्रदेश में यह शासनादेश पारित किया जाए कि जितनी भी अनुसूचित जनजातियां है वे चाहे किसी भी जिले में हों उनका दर्जा अनुसूचित जनजाति का ही रहेगा। इसलिए अनुसूचित जनजाति की सम्पूर्ण सूची को पूरे उत्तरप्रदेश में लागू किया जाए।

नोट: द्वारा अखिल भारतीय वनजन श्रमजीवी यूनियन

TRIBAL ADMINISTRATION
IN
INDIA

AMIR HASAN

1957
1957

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Preface

One of the main problems of tribal administration is that the State Governments which have been made responsible for administering the tribal areas are ignorant of the goals of tribal administration and are not interested in achieving them. Unfortunately tribal development has got linked up with exploitation of minerals, forests and minor forest produce as well as with the process of industrialization, for which most of the tribal areas have a potential and offer big opportunities to many tribal entrepreneurs and contractors, in addition to the State's considerations and non-tribal interests. It is the duty of the State Governments, in formulation of tribal policies and in implementation of tribal development programmes, to take into account the vested interests of the tribal people and to see that they are not being exploited by the State or by private contractors in the name of tribal development.

In Uttar Pradesh, the situation became more complicated because Uttar Pradesh was a State of Scheduled Tribes till 1957, i.e. for the first time after the Constitution of India came into force. This situation was a great advantage for the tribal people of Uttar Pradesh and it was their duty to take full advantage of it.

way of life and want to change their moral codes, the freedom of their women, their food and their drink, etc. Tribal youth who have had some education, get fascinated with the non-tribal way of life and join this group. Such people cause irreparable damage to tribal life and culture and also to tribal economy.

Tribal Administration

Now that we have got an idea of tribal people and tribal areas, let us try to understand the term 'Administration' or to be more precise 'Public Administration' as we are not concerned with administrative activities of private individuals or groups of individuals. According to L.D. White, Public Administration is that branch of political science which deals with the art and science of management applied to the affairs of the state.³⁵ It embraces all these processes resulting in the fulfilment or enforcement of public policy.³⁶ According to Waldo Dwight, Public Administration is a co-operative human action with a high degree of rationality.³⁷

Public administration cannot be uniform every where. The type of administration a community develops for itself, depends upon a number of factors. According to Dwight, "there are important differences between administrative systems, depending upon the location, the tasks, the environments, and the inhabitants of the system."³⁸ The Administration is also 'culture bound', i.e. it has to be compatible and consistent with the culture of the community which is administered.³⁹ After independence and especially after the enforcement of the Constitution, an important objective of Public Administration in India has been the socio-economic development of rural and backward communities. In the case of the tribal people in particular, it has attempted to bring them up to the level of other sections of population. Thus Public Administration in India today is not only a catalyst for change but also constitutes a vital instrument of change.

It is, therefore, obvious that the Administrative System in tribal areas will have to be different from those in advanced areas or for that matter in many other areas. It has to perform certain specific tasks in the light of its prescribed role in keeping with the state policy.

We should now be in a position to define Tribal Administration. In simple words, Tribal Administration is management of tribal affairs according to a laid-down state policy. Keeping in view the spirit of the proceedings of the Constituent Assembly and constitutional provisions, we can say that Tribal Administration in post-Independence India, comprises all those processes which lead to fulfilment of state policy towards tribal people and tribal areas as enshrined in the Constitution.

Tribal Administration in India

The British followed a policy ranging between non-interference and limited interference in tribal affairs depending upon the industrial potential of the area. They evolved a system of lightly administering the tribal people and tribal areas by adopting a single line administration which did not usually interfere with the traditional organization and tribal customs. It resulted in isolating the tribal people from the rest of the country but not from exploiters or moneylenders, with an eye on tribal land as well as forest contractors who had appeared on the scene due to increasing exploitation of major and minor forest produce undertaken by the British Government. The Government itself did not undertake any developmental activities among the tribes but, nevertheless, provided facilities to Christian Missions which undertook educational and medical activities among the tribal people along with their proselytizing activities. These policies were in tune with the basic objectives of the British Administration, i.e. maintenance of law and order and effective control of the Empire.

The period between 1947 and 1950 was a transitory period for tribal administration. While the British administrative system was being discarded, a new system was yet to emerge. While the Constituent Assembly set up two such committees to enquire into the tribal situation and the Central Government was giving a good deal of attention and importance to tribal development, an adverse trend was noticeable in some provinces and princely states ceded to the Indian Union. In the erstwhile British domain, some of the popular provincial governments started to do away with the special administrative

arrangements made by the Britishers and to treat the tribal areas as normal areas. In tribal areas in some of the erstwhile princely states, informal and unsophisticated administration was replaced with the formalized form of British Administration.⁴⁰

Among the provinces embarking upon the normalization of administration in tribal areas was Uttar Pradesh (the then United Provinces of Agra and Oudh). Here even after enforcement of the Constitution, not a single tribe was scheduled till 1967, and no tribal area has been notified as a Scheduled Area so far. At the same time, the tribal areas have been subjected to large scale industrialization, colonization and other extensive areas developmental activities, directly effecting the tribal inhabitants, their socio-economic life and culture.

As a matter of fact, in administering tribal areas of Uttar Pradesh since Independence, the special interests of the tribal people have been mostly overlooked. The tribal environments, the socio-cultural life of tribals and their special needs, have not usually been taken into account. Administration in tribal areas in Uttar Pradesh has not been in consonance with the national objectives of tribal development as set forth in the Constitution and as interpreted by the Central Government and Planning Commission from time to time. Indeed, it needs to be carefully studied whether there has been any effort in Uttar Pradesh to evolve an administrative system for tribal areas at all or whether administration in tribal areas, as it exists to day, can be termed 'Tribal Administration'.

Uttar Pradesh has a small tribal population, yet it comprises a large tribal area which continues to remain unscheduled. Large scale area development activities in this area, do not take into account the tribal people living there and their special needs. Therefore, a study of tribal administration carried out in Uttar Pradesh, since Independence has acquired an added significance and importance.

TABLE 1.1

Tribal Population of Uttar Pradesh

Scheduled Tribes*	District	Population
1. Bhotia	Almora	1558
	Chamoli	6528
	Pithoragarh	14845
	Uttar Kashi	1098
		24029
2. Buxa	Bijnor	3158
	Dehradun	11201
	Nainital	18943
	Pauri Garhwal	893
		34195
3. Jaunsari	Dehradun	63710
4. Raji	Pithoragarh	371
5. Tharu	Bahraich	3567
	Gonda	10,583
	Gorakhpur	196
	Kheri	16980
	Nainital	5340
		88854
Total		211159

*As per 1981 Census.

✓
TABLE 1.2

<i>Non-Scheduled Tribes included in the list of SCs.**</i>	<i>District</i>	<i>Population</i>
1. Agaria	Mirzapur	12555
2. Bhuiya	Mirzapur	6011
3. Chero (Baiga)	Mirzapur } Varanasi }	6415
4. Ghasia	Mirzapur	2193
5. Gond (Majhwar)	Mirzapur	45814
6. Kharwar (Khairwar)	Mirzapur } Varanasi }	35965
7. Kol	Allahabad } Banda } Mirzapur } Varanasi }	135617
8. Korwa**	Mirzapur	600
9. Oraon (Dhangar)	Mirzapur	24072
10. Parahiya	Mirzapur	1217
11. Panika (Pankha)	Mirzapur	3941
12. Pathari	Mirzapur	1412
13. Sahariya	Jhansi } Lalitpur }	12483
Total		293292

**Estimated by this Author as Census figures are incorrect.

TABLE 1.3

<i>Non-Scheduled Tribes (Not listed as SCs)</i>	<i>District</i>	<i>Population</i>
1. Jaunsari—Types***	Uttar Kashi	110000
	Tehri Garhwal	16000
		126000
2. Muslim Gujars****	Dehradun	1936
	Pauri Garhwal	616
	Bijnor	1749
	Saharnpur	1556
	Nainital	1413
		7275
Total (1.3)		133275
Grand Total (1.1, 1.2, 1.3)		621652

***Hasan, A Souvenir to Tribal People of U.P., op. cit., p. 22.

****Estimated by the U.P. Forest Department.

1981

Indian States and Other Agencies in Tribal Areas

Among the Indian States, Hyderabad (Deccan) recognized the special problems of the tribals and arranged for the primary education of their children in their mother tongue.³⁰

There were quite a few British officials who disregarded the British policy of 'let alone' and worked for the welfare of the tribals and suggested measures for their development. Important among them were W.V. Grigson and J.H. Hutton. Patronized by the British, the Christian Missionaries started many welfare programmes along with their proselytizing activities³¹ especially in Assam and Bihar.³² Credit goes to A.V. Thakkar (popularly known as Thakkar Bapa) that the service of the tribal community was included in the programme of constructive activities of the Congress during Swaraj Movement. He was also responsible for setting up a number of tribal welfare centres in the provinces of Orissa, Bihar, and Assam.³³ Sarat Chandra Roy was another illustrious Indian who championed the cause of tribals of Chhota Nagpur.³⁴ Gopal Krishna Gokhale (1866-1915) formed the Servants of India Society to serve the Harijans and the tribal people.³⁵

All these activities in the tribal areas helped the tribal people to assess their problems and inculcated in them a desire to move forward and come out of the isolation forced on them by the British.

Tribal Administration in Uttar Pradesh

The British ruled tribal areas in Uttar Pradesh within the broad framework of policies laid down by the Government.

In Mirzapur, the tribal area lies south of the Kaimur Range. At the beginning of the British rule in the district, a portion of this area was under the rule of the Rajas of Singrauli. The remaining areas consisting of four tappas of Dudhi, Pulwa, Barhar and Gonda Bajia consisting of two hundred and forty villages and one hundred and fifty one mahals were under the domain of a tribe called Bhuiya. The British learnt about the existence of these four tappas only in 1808-1809 when Udwant Singh, Raja of Singrauli put fourth his claim to these pattas. By 1830, the Raja had been able to oust the Bhuiyas and obtain complete control of these pattas as already described. In view of tribal disturbances and outbreak of

violence, W. Roberts was appointed to make enquiries. On the basis of a report in 1849, formal proceedings under Regulation II of 1819 (a regulation providing for the assessment of land that for any reason had escaped settlement) were instituted and these culminated in a decision to hold the Dudhi tappas by the British under their direct (Kham) management in 1853 although as a matter of grace, the Raja of Singrauli was allowed a *malikana* (allowance) of ten per cent on the revenue collection. After W. Roberts, had completed the settlement operation in the area, it was put under the charge of special officer. The first officer, Moore, a joint magistrate, was not able to undertake his duties, since he was killed in the disturbances of 1857. The system was, however, changed a few years after and administration was carried out through a *sazawal* or manager subordinate to the collector.³⁶

Then we come across an interesting event. In 1862, a missionary organization called London Missionary Society, showed interest in taking the area on lease, the main object being the conversion of the aborigine rather than any profit to the society.³⁷ The local officials were sold on the idea but the Board of the Society itself rejected the scheme since it was "at a loss to perceive how the duties of missionaries are to be rendered compatible with those of landlords".³⁸

✓ In 1864 the area south of Kaimur became a non-regulated tract under Act XIX of 1864 (which was an act to remove certain tracts of country in the district of Mirzapur from the jurisdiction of local courts). This law was repealed and Act XIV of 1874 (Scheduled Districts Act) was enforced. The portions of the district scheduled under this Act, were Tappas Agori Khas and South Kon in Pargana Singrauli, Tappas Pulwa, Dudhi and Barha in Pargana Bichhipar, the portion lying south of the Kaimur range.³⁹ This law, however, did not change the situation materially and Tappas remained under Kham administration as before. The total area constituting the Scheduled District was made a separate administrative Zone. Many of the ordinary laws pertaining to revenue and civil matters in force in the province, were not extended to the area. Civil justice was regulated by the provisions of the Code of Civil Procedure (CPC) (Act V of 1908). Five grades of courts were set up. The Tahsildar

known as the Excluded and Partially Excluded Areas (other than Assam) Committee was headed by A.V. Thakkar who was deeply involved with the cause of tribal. On the basis of his recommendation, the Constituent Assembly laid down the principle that the new democratic government had a responsibility for the welfare of the tribal people and the development of tribal areas.²

This sub-committee made an important recommendation that the contemplated Constitutional arrangements should embrace not only the tribal people living under the Excluded and Partially Excluded Areas but also those living outside such areas and wherever found. This involved a significant change from the British policy since it emphasized the need for viewing the tribal problem as a whole.³

Pre-Constitution Scene UP

Whereas India became Independent on 15th August, 1947, the Constitution came into force from 26th January, 1950. It would be worthwhile to examine the tribal situation during this transitory period when the British system was being discarded but a national tribal policy was yet to emerge.

As a consequence of the repeal of British laws, the Excluded and Partially Excluded Areas were brought under normal administration. In case of tribal areas in Indian states, important basic changes were effected as an informal, unsophisticated form of administration was gradually replaced by the more formalized administration of British India.⁴ However, in many provinces, wide powers were given to the local administration to enable them to deal with the special problems of the tribes and tribal areas in keeping with the tradition of exercising local discretion since British times. This enabled the provincial government to sort out problems of transition before they adopted the new system as provided in the Constitution.⁵ However, some States including Uttar Pradesh (then United Provinces) took this opportunity to normalize administration in Excluded and Partially Excluded areas. In Uttar Pradesh the intervening period extended much beyond 1950 as no tribes or tribal areas of Uttar Pradesh found place in the list of Scheduled Tribes or in the Fifth Schedule.

Constitutional Provisions

✓ Article 46 of the Constitution constitutes the pivot of State Policy towards Scheduled Tribes, Scheduled Castes and other weaker sections of the population. It says: "The State shall promote, with special care, the educational and economic interests of the weaker sections of the population and, in particular of the Scheduled Castes and Scheduled Tribes and shall protect them from social injustice and all forms of exploitation."⁶ To implement this objective, a number of Articles have been incorporated in the Constitution. Article 342 provides for scheduling of tribes for a state as a whole or any part thereof. For administration of areas of tribal concentration, Article 244 of the Constitution empowers the President to declare any area where there is any substantial population of tribal people, as a Scheduled Area. While tribal areas of North East were included in the Sixth Schedule, tribal concentrations in the rest of the country found place in the Fifth Schedule. Under this (i.e. the Fifth) Schedule the state under which a Scheduled Area falls, exercises executive powers but the Governor is vested with authority (a) to modify central and state laws in their application to them and (b) to frame regulations for their peace and good government and in particular, for the protection of the rights of tribals in land, the allotment of waste land and their protection from money-lenders.⁷ There is provision for establishing a Tribes Advisory Council which is mandatory in states having Scheduled Areas. Such councils can on the direction of the President, be established in states having Scheduled Tribes but no Scheduled Area. The Governor is required to consult the Council in framing regulations for a Scheduled Area. The Council is also expected to be a channel of discussion about the stages in which the laws and rules generally obtaining, should be applied to the tribal area.⁸ The Governor is further required to submit an annual report to the President. The Government of India is responsible for the administration of Scheduled Areas and for providing additional funds to raise the level of administration and the standard of life of the tribal communities.⁹

It will thus be seen that the Constitution distinguishes between the tribals living in Scheduled Areas and those outside

it. As already stated, the Governor can by a simple notification, modify or amend any existing law in its application to a Scheduled Area so that it would not be applicable at all. Secondly, the Governor has powers to legislate for a Scheduled Area by making regulations which can have effects of repealing an existing law legislated by the Parliament or State Legislature. However, he has to consult the Tribes Advisory Council before regulating and obtain the assent of the President before its promulgation. As for Sixth Schedule which is applicable to the North-East alone, certain aspects relating to personal law, self-government, etc. have been kept outside the purview of legislation unless agreed to by the District Councils established under the Constitution.

As for Scheduled Tribes living outside Scheduled Areas, Articles 15, 16 and 19 enable the Parliament and State Legislatures to take into consideration, the condition of the tribes in the matter of enforcing the provision relating to the equality of all citizens.¹⁰

Under the First Provision to Article 275 (1), all the recurring and non-recurring expenditure on development of Scheduled Areas and welfare of Scheduled Tribes, has been charged to the Consolidated Fund of India.¹¹

Articles 330 and 332 Part 16, provide for reservation of seats for Scheduled Castes and Scheduled Tribes in the Parliament and State Legislatures. Article 335 provides for reservation in services.¹²

Article 164 Part IV makes a provision for a special ministry for Scheduled Tribes in Bihar, Madhya Pradesh and Orissa. Under Article 338, there is provision for appointment of a Special Officer (now called Commissioner for Scheduled Castes and Scheduled Tribes) for reporting to the President as to whether Constitutional guarantees have been properly implemented. The Parliament discusses this report and reviews the actions taken by the Government on it. Under Article 339, the Constitution envisaged appointment of a Commission after ten years of commencement to report on the administration of the Scheduled Areas and the welfare of the Scheduled Tribes in the states. A commission was accordingly set up in 1961 under the presidentship of U.N. Dhebar. The Commission made many important recommendations for

evolution of a new strategy for tribal development. The Commission strongly advocated general legislations for tribes living in non-scheduled areas, dealing with land alienation, indebtedness, regulation of money-lendings, etc. as an alternative to the regulatory powers of the Governor in Scheduled Areas.¹³

While making a critical appraisal of the implementation of the Constitutional provisions, it has been rightly pointed out by B.D. Sharma that financial arrangements contemplated under Article 275 (1) of the Constitution have remained inoperative. Although after the Fifth Five Year Plan, the Union Government introduced the principle of supplementation for the outlay incorporated in the state plan, a suitable mechanism for activities not covered by the plan, particularly the administration of tribal areas, has yet to be evolved. In fact even the term 'raising the level of administration' remains undefined.¹⁴

Uttar Pradesh Tribes and the Constitution

The concern expressed in the Constitution for tribal people, however, does not appear to have been shared by the Union and State Governments as far as Uttar Pradesh is concerned. The constitutional provisions remained completely inapplicable to tribes in Uttar Pradesh till 1967 when five tribes numbering about two lakhs, were declared Scheduled Tribes. The remaining tribes whose population is more than four lakhs still remain un-scheduled although the Government of Uttar Pradesh has been approaching the Government of India in this connection since 1970. The Government of Uttar Pradesh took three years after the declaration of Scheduled Tribes to fix a reservation of 2% in the services vide G.O. No. 71/1/69 R.A., dated April 25, 1970. The proposal to set up a Tribes Advisory Council is pending with the State Government for over twelve years. A tragic aspect of areas in Mirzapur and Dehradun scheduled during British days which were de-scheduled after Independence, is that they have been brought under normal administration. While the proposal for scheduling of Jaunsar Bhabar and other areas inhabited by Scheduled Tribes, is pending with Government of India for over twelve years, the area south of Kaimur in Mirzapur cannot be scheduled as the

We are not elaborating the problem of trespass here as we will be discussing the problem of land alienation in Tarai in a subsequent chapter.

A study of density of population per square mile in Nainital district reveals that percentage increase in 1951 over 1941 is only 14.9% against Uttar Pradesh 11.8% but percentage increase in 1961 over 1951 is 86.6% against Uttar Pradesh 16.3%. This should dispel the popular belief that most of the settlers in Tarai were Pakistani refugees. If this were so, the percentage increase would not have been so low in 1951 and so high in 1961.

Correspondingly, the cultivated area too increased many times. In 1920 the cultivated area was only 4.97 lakh bighas. It rose to 21.74 lakh bighas in 1958-59.²³

✓ Industrialisation and Other Development Measures in Mirzapur

Next to Nainital, Mirzapur is another track which has undergone tremendous transformation after Independence. However, while in case of Nainital, the changes are due to influx of non-tribals for agricultural purposes, in Mirzapur, it is primarily due to rapid industrialisation. ✓

Before we examine the progress of industrialization in the district, it may be stated that although only the area south of Kaimur was declared a Scheduled District and later a Partially Excluded Area, the district has a considerable tribal population mainly Kols in the rest of the district too, especially in Nagwa, Ghorawal, Robertsganj, Halia, Rajgarh and Madihan blocks. As such industrialization in the portion lying south of Kaimur as well as in the rest of the district has affected the tribal people.

The Rihand Dam Project which envisaged the construction of a 3254 feet long concrete gravity dam rising 271 feet above the river bed along with a power house (on Rihand river at Pipri) with an installed capacity of 2,50,000 KW lying south of Kaimur Range, was started in 1948 but the work was suspended a year later. It was, however, taken up again in 1955 and completed during the Third Plan Period.²⁴

The Obra Hydel Project located 32 Kms. down-stream of Rihand Dam for generation of power by constructing an earth and rock fill dam on river Rihand with an installed capacity of

25 MW, was started in second Plan period and completed during the Third Plan period.

Ahaura Dam is another medium irrigation project started in the First Plan and completed in the Second Five Year Plan with an irrigation potential of 8870 hectares.²⁵ It is, however, located in the north of the Kaimur Range and the tribe affected as the Kols.

The Churk Cement Factory located in Robertsganj Tahsil, hardly twenty kilometres north of the Kaimur Range was set up in the land of the Kols during the First Five Year Plan at a cost of Rs 3.12 crores.²⁶ The factory was further expanded in the Second and Third Five Year Plans to raise its production capacity from 700 tons per day to 1400 tons per day.²⁷

Turning to industrial development under the private sector, the Birlas set up Hindalco, an aluminium plant at Renukoot near Pipri during the Second Plan period with a capacity of about 50,000 metric tons of aluminium ingots at a cost of about 17 crores of rupees.²⁸ The project was further expanded during the Third Five Year Plan.²⁹ Another important project set up in the private sector is the Kanoria Chemicals located about fifteen kilometres from Hindalco.

The tribal tract in Mirzapur has rich deposits of coal especially in the area formerly under the occupation of Raja of Singrauli bordering Madhya Pradesh. It is estimated that there are deposits of 900 million tons of second and third grade coal in the district. The Government of India launched a project to exploit the Singrauli coal fields in the Third Five Year Plan and began to raise coal from the field by the end of the Third Plan itself.

Mirzapur has marched fast on the industrial map of India. Besides the early developmental programmes stated above, some of the important projects taken up later were the Obra Thermal Power Project, cement factories at Dalla and Kajrahat, Kanhar Irrigation Scheme, Anpara Thermal Projects, and Singrauli Super Thermal Power Project of the National Thermal Power Corporation Ltd.

It will be thus observed that in Mirzapur in general and in the portion south of Kaimur in particular, industrialization is still in full swing. This has led to the entry of a large number

TABLE 3.1: Population Increase in Mirzapur District

Year	Rural		Urban		Total	
	No.	% of Increase	No.	% of Increase	No.	% of Increase
1951	903034	—	114255	—	1017289	11.8
1961	1105926	22.46	153727	22.79	1249653	22.84
1971	1355703	22.58	185385	28.98	1541088	23.32
1981	1766337	30.29	267497	44.29	2033834	31.97
						% Increase in U.P.

of outsiders as industrialists, contractors, various categories of engineers, technicians, salaried employees, businessmen, traders, and miscellaneous workers. This is more noticeable in urban areas than in rural areas as Table 3.1 will show.³⁰

Table 3.1 shows that increase of population in Mirzapur, has been much larger than the corresponding average in Uttar Pradesh but is considerably less than the influx of non-tribals in Tarai. It may be emphasized here that whereas the main attraction of Tarai for the outsiders has been land, in Mirzapur it has been industry and the lure of employment.

The policy of the State Government to ignore the presence of tribals in areas of intense economic activities viz. colonization, industrialization and mining, has led to disastrous results for the tribal people.

As a result of the colonization of Tarai, a large number of Tharus and Buxas have been deprived of their land. Many have left their home and hearth and others are leading an extremely precarious life. We will examine their position in some details in another chapter.

On account of industrialization and establishment of irrigation and power projects, a large number of tribals have been displaced, not once but three or four times in districts like Mirzapur.³¹

Before we attempt to trace the evolution of national policy towards tribal development and administration, it would be worthwhile to dwell briefly on the different approaches advocated to deal with the primitive people.

The oldest view whose main exponents are a large number of anthropologists, is that the tribal people should remain isolated from the rest of the Indian people. They should be more or less museum pieces ever available for study. The British too subscribed to this policy although for entirely different reasons. However, the result of this policy was that "nothing positive was being done for their welfare, national workers were not admitted into their hills, but merchants, money lenders, landlords and missionaries were destroying their arts and dances, their weaving and their whole culture."³¹

In view of the industrialization and developmental measures already undertaken on a large scale in many tribal areas, this

Dehradun district and forest villages. The Act stipulated that its provision could apply to such areas with or without modifications by a notification from the state government.

The spirit of this epoch making legislation that the ownership of land must vest in the tiller, was bound to make its impact in those tribal areas also where the Act was not enforced. The zamindars in such areas were quick to apprehend danger to the zamindari system and therefore, began ejecting tenants from their land and bring it under their own plough.

Mirzapur

In the area south of Kaimur, the Agra Tenancy Act was still in force. The Act permitted ejection of non-occupancy tenants. This was being taken advantage of by the zamindars who began ejection proceedings on a large scale. Making use of Section 2 of the ZA and LR Act, the State Government promulgated the Uttar Pradesh Stay on Suits and Proceedings (Mirzapur) Act 1952 (Uttar Pradesh Act XX of 1952) in order to provide relief to non occupancy tenants.⁴⁰

The ZA and LR Act was enforced in Singrauli pargana, a zamindari area, vide Notification No. 3 A-429-49 dated 30-6-1953 and in the area of the Government Estate by Notification No. 3122/1-A-10003-54 dated 1-7-1954. The Rakhat and Katat forests of the Government Estate, which had been transferred to the Forest Department in 1950, were however, excluded from the operation of the Act. The ZA and LR Act had been applied to Pargana Agori of Robertsganj tahsil which lay south of Kaimur Range, along with the Singrauli pargana vide Notification dated 30.6.1953 referred to above. The notification was, contested by the Raja of Barhar area in a court of law which ultimately decided in favour of the State Government and upheld enforcement of the Act with effect from 1.7.1953.⁴¹

It appears that during the British period, land records were not properly maintained. Many oral pattas were issued by the zamindars and there was no proper demarcation of holdings. This created many a bottlenecks in the implementation of the Act. Another complicating factor was that private forest areas and Estate lands were interspersed with land holdings.

Land and Revenue Administration

The State Government had issued an order on October 10, 1953, laying down certain principles to be followed in demarcating such land for use in the Forest Department or Gaon Samaj. It was laid down that all private forests of fifty acres more or smaller areas contiguous to government forests should be placed under the management of the Forest Department. In case of wastelands, if the area was a hundred acres or more and the uncultivated area remaining with the Gaon Samaj was not less than 50% of the total cultivated area of the village, such areas should be transferred to the Forest Department. The remaining areas were to vest in the Gaon Samaj.⁴² It was found that the collector of Mirzapur had transferred all private forests to Forest Department by an order dated 16.11.1953 in mistaken compliance of the government order referred to above.⁴³

In 1958, a notification was issued by the State Government vesting certain land in Gaon Sabhas u/s 117 of the ZA and LR Act. This notification was, however, cancelled in 1965 and another notification was issued with fresh instructions which created many complications in Dudhi tahsil. As a result of this notification, many areas coming in the categories of paths, abadi sites, threshing floors, unauthorized cultivated area, etc. were transferred to the Forest Department.⁴⁴

The situation was further complicated when another notification was issued on 21.12.1967 which created an impression in the mind of both forest and revenue officials that all non-holding areas came within the purview of the Forest Department.⁴⁵

In Pargana Agori of tahsil Robertsganj, things were no better. Here too, as a result of interpretation of the notification of 1967, all non-holding areas including public places and unauthorized cultivated areas became the property of the Forest Department.⁴⁶

The meeting was attended by the Settlement Commissioner Uttar Pradesh, Forest Secretary and representatives of the Adivasis, considered the problem and realized that the government orders had made matters worse. Based on the recommendations of this meeting, the State Government issued another order on 24.5.1978 embodying instructions for demarcation of forest and non-forest land. But they also

modified the G.O. of 1953 in favour of the Forest Department by ordering that all private forests of twenty-five acres or more and all wastelands exceeding fifty acres in area were to be the property of the Forest Department whereas the G.O. of 1953, it may recalled, had fixed limits of fifty and hundred acres respectively. The G.O. also contained instructions to regularize possession of certain categories of occupants.⁴⁷ In 1981 another G.O. was issued. This order while maintaining the concession given to the Forest Department, cancelled the instructions on conferring of rights to the occupants on the ground that a government order could not confer rights which could only accrue under law. The G.O. emphasized that the persons found in unauthorized possession on forest land so demarcated, be ejected forthwith. However, in case of areas not demarcated in favour of forests if specified categories of persons were found in possession, certain principles were laid down to decide their claim. The main instructions laid down in favour of Scheduled Caste/advasi occupants are as follows:⁴⁸

1. If the area under possession of a occupant does not exceed 4.68 acres and he is a Scheduled Caste/Adviasi and conforms to the conditions under Section 122 b (4f) of ZA and IR Act, then such an occupant may be declared a bhumidhar. If the land under possession exceeds 4.68 acres and belongs to Gaon Samaj, it may be resumed and then keeping in view the law on ceiling, a patta of the land may be issued in favour of the Scheduled Caste/Adviasi occupant. Similar action was to be taken on land belonging to the Government Estate and a patta was to be issued under the Government Grants Act to the occupant.
2. If a Scheduled Caste/Adviasi is recorded in class 9 of Khatauni, he may be declared a tenure holder under Section 210 or 165.
3. If a Scheduled Caste/Adviasi has been ejected from land after 30.6.1975 and the land has not been settled, then such land may be resumed and a patta may be issued to such a person under the Government Grants Act.

This G.O. emphasized the need for a speedy demarcation of

forset land from Gaon Samaj and private lands. While forest settlement work has been in operation since 1956, so far only 394.50 square kilometres out of 3338.26 square kilometres of forest have been declared reserved forests.⁴⁹ As for the progress of record operations which are embracing two hundred and sixty-six villages of Dudhi and Robertsganj tahsils, this operation has been completed in thirty seven villages. In one hundred and twenty-four villages it is nearing completion and in the remaining one hundred and five villages, the work has been started.⁵⁰ It was found that both forest settlement and land record operations were not progressing satisfactorily as the number of officers assigned for the job was inadequate and many posts remained vacant for long periods.

As a result of the enactment of the Forest (Conservation) Act 1980 which strictly prohibits nonforest use of forest land the implementation of the Revenue Department G.O. of 1981 has been put in jeopardy because the Forest Department has been laying claim on most of the land under irregular occupation of the Advasis. The Advasis and their representatives spoke bitterly about this in a seminar organized by Servants of India Society and State Planning Institute at Muirpur (District Mirzapur) on 12-9-1982. On the basis of the recommendations made at the end of this seminar, the State Government in the Planning Department, appointed a high powered committee of officials headed by the Secretary, Planning Department Vide Planning Department. U.O. No. 860/35-3-82 dated 12.10.1982 to examine the problems concerning land, forest industrialization, etc. Before this committee could submit its report, the State Government in the Revenue Department constituted another high powered committee of four officials headed by Maheshwar Prasad, ex-Chairman Board of Revenue by an order dated 11th March 1983 to examine the land and forest problems of Mirzapur Advasis. It would be seen that both the committees have almost similar terms of reference.

The Maheshwar Committee has come out in its report with the following main recommendations in December 1983.⁵¹

1. A Special Agency be set up to decide cases of persons recorded in possession of land notified under

- section 20 of the Indian Forest Act in 1372F or 1385F provided that they had not filed objections before the Forest Settlement Officer or had not gone to a court of law. It should however, be ensured that ultimately the total land owned by an Adivasi should not exceed 72 bighas.
2. The Committee has recommended exchange of cultivated land with forest land in certain cases to do away with patches of forest land in midst of holdings and vice versa.
 3. Action to actify further land under Section 20 of the Indian Forest Act be stopped and the proposed Special Agency be authorised to dispose of the cases involving these unnotified holdings in the light of the committee's recommendations.
 4. The committee made similar recommendations regarding land notified under Section 4 but not notified under section 20 of the Indian Forest Act.
 5. In case the record officer has accepted possession of an Adivasi over Government Estate land to the extent of 7.5 bighas only, the committee recommended leasing out of further land to him under the Government Grants Act, subject to a ceiling of 72 bighas from all sources. On the other hand if a tenant has been given title to over more than 72 bighas of land under record operation, it should be annulled and fresh record proceedings should be undertaken.
 6. It further recommended that instead of the District Magistrate, Mirzapur, another I.A.S. officer in the supertime scale of service, should be appointed as a full time record officer. It further suggested the appointment of five forest settlement units consisting of a hundred villages headed by I.A.S./Senior P.C.S. officers assisted by two or three Dy. Collectors and an Assistant Conservator of Forests (A.C.F.). The employees should be given monetary and other incentives.
 7. The committee recommended that the operation should be completed in two years time.

The committee's recommendations are practical and should

be able to solve most of the land problems. These recommendations will have to be cleared by the Central Government in view of the provisions of the Forest (Conservation) Act.

To sum up, although notification to abolish zamindari was made in 1953 in the area south of the Kaimur Range, implementation became a problem because revenue and land records were in a mess. Matters became worse when government orders were construed to convey the right of the Forest Department on such pieces of land which were in possession of Adivasis or were lands of public utility. The State Government issued orders to remedy the situation and confer rights on Adivasis in actual possession but the Forest Department opposed such rights in view of the provisions of the Forest (Conservation) Act referred to earlier. The problem has assumed a serious proportion in the absence of a proper demarcation of forest land. It is therefore necessary that the State Government should accept and implement the recommendations of the Maheshwar Committee with a sense of urgency.

Dehradun

Northwards an Act was enforced in Jaunsar Bawar soon after Independence with the main objective of protecting the interests of Koltas, Bajgis and otheas who, despite being actual tillers of soil, were denied ownership of land in their possession. The Jaunsar Bawar Security of Tenure and Land Records Act 1952 (U.P. Act No. V of 1953) provided protection to the tillers, placing the law relating to the land tenures on a more stable footing and regularized the preparation of records of rights as a result of the records operation undertaken since 1950.⁵²

The zamindari was abolished in Jaunsar Bawar with the enactment of Jaunsar Bawar Zamindari Abolition and Land Reforms Act (Act XI of 1956) which was, however, enforced only from July 1, 1961. The Act abolished the inter-mediaries with certain exceptions and replaced the tanures existing in the parganas with those of bhumidhars, sirdars and asamis as in other parts of the state. The Act also established Gaon Samajs for land management and to admit new tenants to the land vested in it. The functions of the Gaon Samajs are now

15. Chief Statistical Officers	2
16. Senior Accounts Officer	1
17. Medical Officers	3

Important non-gazetted executive and technical officers are:²⁵

1. Forest Rangers	476
2. Plantation Officers	112
3. Dy. Plantation Officers	67
4. Dy./Jt. Forest Rangers	603
5. Foresters	1419
6. Forest Guards	4114

The State has been divided into circles and further sub-divided into territorial divisions as mentioned below:²⁶

Name of Circle	No. of Territorial Divisions
1. Kumaon	4
2. Western	6
3. Garhwal	4
4. Tehri	5
5. Shiwalik	4
6. Central	4
7. Eastern	6
8. Bundelkhand	4
9. Southern	5

Then we have social forestry circles headed by a Regional Director as given below:²⁷

Name of Social Forestry Circle	No. of Territorial Divisions
1. Bareilly	6
2. Avadh, (Lucknow)	7
3. Varanasi	5
4. Saryu Region, (Faizabad)	5
5. Agra	6

There are also functional circles dealing with wild Life:

Preservation, Research and Development, Working Plan Training, Tiger Project, etc.

Forestry in Uttar Pradesh

Now that we have acquainted ourselves with forest policies, laws and a broad view of forestry and forest administration, let us now examine the situation in Uttar Pradesh. Before we embark upon this, it would be worthwhile for us to equip ourselves with a few relevant figures about the Uttar Pradesh forests and forest produce:

Data on Uttar Pradesh Forests as on 31-3-1982²⁸

1. Total geographical area of Uttar Pradesh	2,94,413 sq. kms.
2. Total forest area	51,26,6.53 sq. kms.
3. Forest area as percentage of geographical area	17.41
4. Forest area under control of Forest Department	
(a) Reserved	34,822.75 sq. kms.
(b) Protected	17,87.59 sq. kms.
(c) Unclassed	40,76.84 sq. kms.
Total	40,687.18 sq. kms.
5. Civil & Soyam forests under control of revenue department in Pithoragarh, Garhwal & Nainital	8013.63 sq. kms.
6. Panchayat forests in Almora, Garhwal, Nainital, Chamoli & Pithoragarh districts	2368.00 sq. kms.
7. Private forests in Dehradun & Almora Districts	158.88 sq. kms.
8. Municipal Cantonment & other forests	38.84 sq. kms.
Total	51,266.53 sq. kms.

The main species found are:

TABLE 5.1: Main Species Found

	Main Species	(% of total forest area)
1.	Sal	5,35,287 sq. hectare 13.16
2.	Chir	4,11,782 .. 10.12
3.	Fir & Spruce	89,405 .. 2.20
4.	Khair & Shisham	74,429 .. 1.83
5.	Teak	51,792 .. 4
6.	Kail	18,417 .. 0.5
7.	Deodar	18,411 .. 2.11
8.	Cypress	3,295 .. 0.08
9.	Miscellaneous Spruce	19,19,619 .. 47.05
10.	Unproductive blanks etc.	9,58,120 .. 23.55

The following figures give an idea of production and value of major forest produce in 1980-1981.³⁹

TABLE 5.2: Major Forest Produce

Item	Unit of quantity	Quantity	Value in lakhs of rupees
Timber	cubic metres	9,47,112	4347.85
Fuel	.. ..	17,49,806	196.09
			4543.94

Minor Forest Produce (MFP)

The following are out-turn and value of important Minor Forest Produce for the year 1981-82.⁴⁰

TABLE 5.3: Minor Forest Produce (MFP)

Item	Unit of Quantity	Quantity	Value in lacs of rupees
Resin	Quintals	1,41,241	588.82
Tendu leaves	..	1,84,180	2,30.37
Katha	..	411	20.55
Khair gitta	..	33,752	124.19
Bamboos	Number	1,22,76,529	96.16
Baib grass	Quintals	89,866	3.15
Hides and horns	..	1097	0.82
Honey and wax	..	453	5.24
Fodder grass & grazing	..	27,271	38.20
Gum	..	1,290	3.74
Cash crops	..	39,943	86.85

Thus the value of total MFP in 1981-82 was 13.55 crores of rupees. The total produce from forests in 1981-82 was valued 58.98 crores.⁴¹

Lac is another forest produce found only in Mirzapur district in U.P. Its annual production is of the order of 2000 metric tons with a valuation of about a crore of rupees.

Forest Villages

Forest Villages were colonies composed of tribals collected to work in the interior of forests. Their tenure in forest villages was admittedly tenancy on sufferance.⁴² The tribal tenants were not able to get credit facilities as they could not offer the land as security to financing institutions. In Kheri,

a large number of Tharu habitations had existed prior to the formation of Forest Department. These villages were declared forest villages, but the tribals had not been brought there by the Forest Department. Matters came to a head when after scheduling of Tharus as a Scheduled Tribe in 1967, certain facilities could not be extended to them because they had no right to set up a permanent dwelling place, to construct a well or to own land under their possession under G.O. No. 171/Ra-1/77/12(16)/75 dated 2nd March 1978, the State Government exercising their power under section 1(2) of the U.P. Land Revenue Act 1901, declared thirty-seven villages in Kheri as revenue villages with effect from 15th March 1978. However, even after the Revenue Department had taken over these villages for four full years, they took almost no action to confer legal rights to the Tharu tenants although in the meantime, many instances of illegal trespass were reported. Now record operations are under progress as already stated. The State Government has taken a decision to convert all forest villages in U.P. into revenue villages but in many cases the villages are yet to be transferred to the Revenue Department. Such gaps between decision and implementation create many problems because of the uncertain and fluid situation created by the decision. It is a sound policy decision indeed to abolish forest villages because the settlers of these villages were administered as second citizens.

Forest Areas of Tribal Concentration

Now we propose to examine the condition of forests and forest administration in forest areas where the tribals are residing in large numbers.

Mirzapur

According to the District Gazetteer, although a large area of Dudhi parganas were covered with forests, the forest was of a poor quality. However, the best forests nearly 80,000 acres in area, called Rakhat, were declared reserved forests under the Indian Forest Act. In the remaining forest, called Katat, any person could go and cut wood without obstruction. These jungles were used for grazing cattle during October and November but in December the grass dried up due to scarcity

of water and the cattle were moved southwards in Sarguja in present day Madhya Pradesh.⁴³

The Gazetteer further reports that the Mirzapur tribals indulged in a form of shifting cultivation called dhaiya which was checked in the British period itself.⁴⁴

After Independence, all private forests situated south of Kaimur range in Mirzapur district, which were fifty acres or more in area or if smaller, were contiguous to government forest as well as all wastelands measuring hundred acres or more, were transferred to the Forest Department by an order in 1953. We have examined the situation arising out of this and subsequent orders in detail in chapter 4 and shown that the situation has become worse with passage of time. The State Government appointed two committees to go into the problems of land and forests faced by the Mirzapur Adivasis. The report of the Maheshwar committee is under the consideration of the State Government as already mentioned in chapter 4.

After Independence because of legislations and government orders, the Forest Department feels rightly or wrongly that all recorded non-holding area is its property. The complicating factors are the inaccuracy and ill-maintenance of records during the British period. On the basis of erroneous entries in records, the forest officials have been trying, with or without success to dislodge the tribals from their land and houses, which are recorded as non-holding areas. The forest officials' contention is that in a large number of cases, the Adivasis are encroaching upon non-holding area and bringing it under cultivation and then claiming old possession. Realizing that there is an iota of truth in both versions, the State Government have been taking measures to set the records right by demarcating forest land from non-forest land. However, they have created problems by adopting a biased approach in favour of the Forest Department by erroneously declaring non-forest area as forest area. If there are areas which are wastelands and there is no forest or forest management in sight, there is every possibility that an attempt will be made to occupy and cultivate such land by a land-hungry people. Realizing that a large area recorded as non-holding was actually under occupation by tribals, the State Government

सामाजिक वानिकी वन प्रभाग

वाराणसी

वाराणसी वृत्त, उ० प्र०
को

प्रबन्ध योजना

(1998-99 से 2007-2008 तक)

प्रकाश भटनागर, भा० व० से०

वन संरक्षक, कार्य योजना वृत्त (I), उ० प्र० नैनीताल के निदेशन में

ए० के० हैलन, भा० व० से०

उप वन संरक्षक, द्वारा संकलित

भाग १ व २ तथा परिशिष्ट



नैनीताल

कार्य योजना वृत्त (I) उ० प्र०

1998

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(वन प्रभाग में पाई जाने वाली वनस्पति के नामों की शब्दावली)

(अ) वृक्ष प्रजातियां

क्र०सं०	स्थानीय नाम	वनस्पति नाम (अंग्रजी में)
1	2	3
1.	अकोला	<i>Alangium salvifolium</i> Linn.
2.	अगस्ती / अगस्त	<i>Sesbania grandiflora</i> Linn.
3.	अर्जुन	<i>Terminalia arjuna</i> W. & A.
4.	अमरूद	<i>Psidium guyava</i> Linn.
5.	अमलतास	<i>Cassia fistula</i> Linn.
6.	अरू	<i>Ailanthus excelsa</i> Roxb.
7.	अशोक	<i>Polyalthia longifolia</i> Thw.
8.	असना / सेन	<i>Terminalia alata</i> Heyne, ex. Roth. Syn. <i>T. tomentosa</i> .
9.	आम	<i>Mangifera indica</i> Linn.
10.	आडू	<i>Prunus persica</i> , stokes.
11.	आल	<i>Morinda tinctoria</i> Roxb.
12.	आलू बुखारा	<i>Prunus communis</i> Hud. Var. <i>insititia</i> .
13.	आँवला	<i>Embilica officinalis</i> Gaertn.
14.	अंजन	<i>Hardwickia binata</i> Roxb.
15.	अंजीर	<i>Ficus carica</i> Linn.
16.	इमली	<i>Tamarindus indica</i> Linn.
17.	कचनार	<i>Bauhinia variegata</i> Linn.
18.	कदम / केम	<i>Mitragyna parvifolia</i> (Roxb.) Korth.
19.	कदम्ब	<i>Anthocephalus indicus</i> A.Rich.
20.	करघई / धौ	<i>Anogeissus pendula</i> Edgew.
21.	कंजी	<i>Pongamia pinnata</i> (Linn.)
22.	कटहल	<i>Artocarpus heterophyllus</i> (Lamk)
23.	कठसागौन (देशी सागौन)	<i>Haplophragma adenophyllum</i> (wall) Dop.
24.	कनकचम्पा	<i>Pterospermum acerifolium</i> (willd).
25.	काजा	<i>Bridelia ratusa</i> (Roxb.)
26.	करी / गोपाली	<i>Miliusa tomentosa</i> (Roxb.) Sinaliar.
27.	कंटिया / कटैया	<i>Flacourtia indica</i> (Burm.f.) Merril.
28.	कमरख	<i>Averrhoa carambola</i> Linn.
29.	केसिया	<i>Cassia siamea</i> Lamk.

30.	कैथा	Feronia limonia (Linn.) Banth.
31.	कुम्हार	callicarpa arborea Roxb.
32.	कैरुटा / विषतेन्दु / तमाल	Diospytos Cordifolia Roxb.
33.	काला सिरस	Albizzia lebbek (Linn.) Banth.
34.	कुर्लू / दरार	Sterculia urens Roxb.
35.	कुसुम	Schliechera trijuga willd.
36.	कुम्भी / कुम्भी	Careya arborea Roxb.
37.	कनेर (लाल)	Nerium indicum Mill. Syn. N.odurum.
38.	कनेर (पीला)	Thevetia nerifolia Juss.
39.	कागजी नीबू	Citrus aurantifolia (Christn) Swingle.Syn.S.acida (Roxb.)
40.	खजूर	Phoenix sylvestris Roxb.
41.	खाटर	Gardenia turgida Roxb.
42.	खरमट	Garuga Pinnata Roxb.
43.	खिरनी	Mimusops hexandra (Roxb.) Dub.
44.	खैर	Acacia catechu (Willd)
45.	खदरिया / इन्दजो / दुद्धि	Wrightia tinctoria R.Br.
46.	गम्भार	Gmelina arborea Roxb.
47.	गवदी / गुनओरा	Cochlospermum religiosum (Linn) Alston.
48.	गूलर	Ficus glomerata Roxb.
49.	गुटस / तुमड़ी	Trewia nudiflora Linn.
50.	गुलमोहर	Delonix regia (Boj) Raf.
51.	गोदनी	Cordia rothil Rosm & Schult.
52.	गोरक इमली / पारिजात	Adansonia digitate Linn.
53.	घाटा / घाट	Schresbera sweitenioides Roxb.
54.	घमरोर	Ehratia laevis Roxb.
55.	घोट / वन बेर	Zizyphus xylopyra (Retz.)
56.	चकोतरा	Citrus maxima Merr & Los.
57.	चन्दन	Santalum album Linn.
58.	चिल्ला	Casearia tomentosa Roxb.
59.	छैकुर	Prosopis cinararia (Linn.) Ruce.
60.	छितवन / चितवन	Alstonia scholaris (Linn.) Ruce.
61.	जरूल	Lagerstromea flosreginae Ratz.
62.	जंगल जलेबी	Pithecelobium dulce Benth.
63.	जकरन्डा	Jacaranda mimosifolia D.Don.
64.	जमरासी / ममरी	Eleodendron gleucum pers.
65.	जलमलहा / विरसावेड	Salix tetrasperma Roxb.
66.	जामुन	Syzygium cumini (Linn.) Skeels.

67.	झींगन	<i>Lannea coromandelica</i> (Hout) Merr.
68.	ढाट / पलास	<i>Butea monosperma</i> (Lamk.) Taub.
69.	तारचर्बी	<i>Sapium sebiferum</i> (Linn.) Roxb.
70.	ताड़	<i>Borassus flabellifer</i> Linn.
71.	तुन	<i>Toona ciliata</i> Roem.
72.	तेन्दू	<i>Diospyros mealanoxylon</i> Roxb.
73.	दुद्धी / कोरेया	<i>Holarrhena antidysentrica</i> Wall.
74.	धीमना	<i>Grewia tiliaefolia</i> Wall.
75.	धौ / वाकली	<i>Anogeissus latifolia</i> Wall.
76.	नासपाती	<i>Pyrus communis</i> Linn.
77.	नींबू	<i>Citrus medica</i> Linn.
78.	नींबू मीठा	<i>Citrus limmattioides</i> Tanaka.
79.	नीम	<i>Azadirachta indica</i> A. Juss.
80.	नीम चमेली / विजोरिया	<i>Millingtonia hortensis</i> Linn f.
81.	पापरा	<i>Gardenia latifolia</i> Aiton.
82.	पाकड़	<i>Ficus lacor</i> Buch. Rem.
83.	पापड़ी / कंजू / चिलबिल	<i>Holoptelea integrifolia</i> Aiton.
84.	परासिया / बिखलन	<i>Ficus rumphi</i> Bl.
85.	पीपल	<i>Ficus religiosa</i> Linn.
86.	पाडल	<i>Stereospermum suavaolens</i> D.C.
87.	पिन्डार / मेफल	<i>Randia uliginosa</i> D.C.
88.	पीलू / पिलुआ	<i>Salvadora pernea dacus</i> .
89.	पपीता	<i>Carica papaya</i> Linn.
90.	पूला	<i>Kydia calycina</i> Roxb.
91.	पुत्रजीवा / पतजू	<i>Putranjiva roxbughi</i> Wall.
92.	पेपर मलवरी	<i>Broussonetia papyrifera</i> Vent.
93.	फराश	<i>Tamarix aphylla</i> (Linn.) Karest.
94.	फरई / हरूवा / ढोल ढाक	<i>Erythrina suberosa</i> (Roxb.)
95.	फालसा	<i>Grewia asiatica</i> D.C.
96.	बबूल	<i>Acacia arabica</i> Willd Syn.A.nilotica.
97.	बरगद / बढ	<i>Ficus bengalenses</i> Linn.
98.	बहेड़ा	<i>Terminalia balerica</i> Roxb.
99.	बीजाताल	<i>Pterocarpus marsupium</i> Roxb.
100.	बकेन / बकाइन	<i>Melia azadarach</i> Linn.
101.	बकार	<i>Premna latifolia</i> Roxb.
102.	बड़हल	<i>Artocarpus lakoocha</i> Roxb.
103.	बेल	<i>Aegle marmelos</i> Corn.
104.	बेर	<i>Zizyphus mauritiana</i> Linn.

105.	बरना / बन्ना	Grataeva odora Buch. Ham.
106.	बन्ता / काला सिरस	Albizzia adoratissima Benth.
107.	बैकल	Gymnosporia spinosa Friori.
108.	भुरकुट / भुरकुल	Hymenodiotyon excelsum (Roxb.) Wall.
109.	महुआ	Madhuca indica Gamel.
110.	महुली	Bauhinia racemosa Lamk.
111.	मालटा	Citrus sinensis Linn.
112.	मुसम्मी	Citrus aurantium Linn.
113.	मौलश्री	Mimusops eleangi Linn.
114.	यूकेलिप्टस	Eucalyptus hybrid L. Herit.
115.	रीठा	Sapindus emarginatus Vahl.
116.	रियोज	Acacia leucophloea Willd.
117.	रोहिनी	Mallotus philippinensis (Lamk.) Muel Arg.
118.	लमेडा / लसोडा	Cordia dichotoma forest.f.
119.	लीची	Nephelium litchi Camb.
120.	लुकाट	Eriobotrya japonica Linndl.
121.	विलायती बबूल	Prosopis juliflora D.C.
122.	शरीफा	Annona squamosa Linn.
123.	शीशम	Dalbergia sissoo Roxb.
124.	शहतूत	Morus alba Linn.
125.	सागौन	Tectona grandis Linn f.
126.	सादन / पानन	Ougenia oojeinensis Roxb. Hoschst.
127.	सिरस सफेद	Albizzia procera Benth.
128.	सिंहोर / सिंहोरी	Streblus asper Lour.
129.	सैजा / असिध	Lagerstroemia parviflora Roxb.
130.	सेमल	Bombax ceiba Syn. B. malabaricum.
131.	सहजन / सैजना	Moringa oleifera Lamk.
132.	सिल्वर ओक	Grevillea robusta A. Cunn.
133.	साल / साखू	Shorea robusta Gaern.
134.	साँवनी	Lagerstroemia indica.
135.	हर्रा / हर्रे / हरड	Terminalia chebula Retz.
136.	हल्दू	Adina cordifolia Hook f.

अभ्यगत् प्रजातियां (Exotic)

1.	सुबबूल	Leucaena leucocephala
2.	सुबबूल	Cassia auriculata.
3.	सुबबूल	Khaya senegalensis.

4.	सुबबूल	Kigelia pinnata.
5.	आस्ट्रेलियन बबूल	Acacia auriculiformis.
6.	अस्ट्रेलियन बबूल	Populus sp.
7.	आस्ट्रेलियन बबूल	Peltophorum ferriginum.
8.	पारकिन्सोनिया	Parkinsonia aculeata.

ब-क्षुप एवं जड़ी बूटी (Shrubs & Herbs)

1.	असेड़ / जुहिर	Solanum verbascifolium Linn.
2.	आक / मदार	Calotropis procera R.Br.
3.	अरहर	Cajanus cajan Linn. Miw.
4.	अस्सा / कंशा	Adhatoda vasica Nees
5.	इन्मी	Cleorodendron phlomodis Linn.
6.	ऊँटकटार / गोखरू	Echinops echinatus.
7.	कटैया	Flacourtia indica (Burm.f.) Meroill.
8.	करील	Capparis decidua (Forsk) Edgw.
9.	करौन्दा	Carissa spinarum Linn.
10.	कैरी	Dichrostachys binerea (Linn.)
11.	कुरी	Lantana camara Linn.
12.	कठमार	Ficus cunea.
13.	कनकोहर / मेनपला	Randia dumetorum.
14.	कंकड़	Abutilon indicum Linn. Sweet.
15.	खरबेर / कांटाबेर	Zizyphus numularia (Burm.f.)
16.	खड़ियार / पिलुवा	Salvadora persica Linn.
17.	गन्धेला / कठनीम	Murraya koenigii Spreng.
18.	गुड़शकरी	Grewia hirusuta Vahl.
19.	चकुन्डा	Cassia occidentalis Linn.
20.	चकबड़ / पवार	Cassia tora Linn.
21.	गुरगावा	Grewia flavescens Juss.
22.	चिनारी	Grewia tenax (Forsk) Friori.
23.	जंगली पियाज	Urgenia indica Kauth.
24.	जवासा	Alhagi camalarum fisch.
25.	झरबेरी	Zizyphus mauritiana Lemk.
26.	झाऊ	Tamarix diocia Roxb.
27.	धोता / धवई	Woodfordia fruticosa Kurz.
28.	नील / बसन्ता	Indigofera hirsuta Linn.
29.	पटेरा	Typha elephantina Roxb.
30.	ब्रन्सी	Crotalaria medicaginea Linn.
31.	भांग	Cannabis sativa Linn.
32.	भाट	Clerodendron viscusum Vent.

33.	भटकटेचुया	<i>Solanum Xanthocarpum</i> Linn.
34.	मोला / मंजू / शिवारी	<i>Vitex negundo</i> Linn.
35.	राम बांस	<i>Agave americana</i> Linn.
36.	सरफोंक	<i>Tephrosia purpurea</i> (Linn) pers.
37.	हरसिंगार / सिहारू	<i>Nyctanthes arbortristis</i> Linn.
38.	हिंगोट	<i>Balanites aegyptice</i> (Linn.) delil.
39.	हीस	<i>Capparis zeylanica</i> Linn.

स-लताएं (Climbers)

1.	अमरबेल / आकाशबेल	<i>Cuscuta reflexa</i> Roxb.
2.	आल	<i>Mimosa himalayana</i> Gamble.
3.	आड़ी / ककरोरा	<i>Capparis sepiaria</i> Linn.
4.	इन्द्रायन	<i>Trichosanthes bracteata</i> .
5.	काली बेल	<i>Combretum decandrum</i> Roxb.
6.	कयोही / हरिया / बोरी	<i>Ventilaga calyculata</i> tulsane.
7.	कुबी / अईला	<i>Acacia pinnata</i> Willd.
8.	कुन्दरू	<i>Coccinea indica</i> W&A .
9.	कौंच	<i>Mucuna prurita</i> Hook
10.	गोंज	<i>Milletia auriculata</i> baker.
11.	गुरिच	<i>Tinospora malaberica</i> (Lam) Miors.
12.	घोमची / मुलाठी	<i>Abrus precatorius</i> Linn.
13.	चाबुक चरी	<i>Cryptostagia grandiflora</i> .
14.	छरंदी	<i>Cocculus hirsutus</i> (Linn.)
15.	छरहरी बेल / तमेरान	<i>Maerua aranaria</i> KHK.f.and Thom.
16.	दुद्धि / दुधिया	<i>Ichnocarpus frutescens</i> Air & Ait F.
17.	दुद्धि	<i>Crytolepsis buchanani</i> roam & schult.
18.	दुद्धि बेल	<i>Vallari solanacea</i> (Retz.) O.Ketze.
19.	पानी बेल	<i>Vitis repanda</i> W&A
20.	परवल	<i>Trichosanthes dioica</i> Roxb.
21.	पुरैना / हरजूरी	<i>Cissampelos pareira</i> Linn.
22.	बढ़सिस	<i>Butea superba</i> Roxb.
23.	बन्दा	<i>Deudrophthoe falcata</i> Linn.
24.	मऊराइन	<i>Bauhinia vahlii</i> W&A.
25.	मकोह	<i>Zizyphus oenoplia</i> Mill.
26.	मलकंगनी	<i>Celastrus paniculatus</i> Willd.
27.	रामदतुन	<i>Smilax prolifera</i> Roxb.
28.	सतावर	<i>Asparagus racemosus</i> Hook.f.

द-बाँस (Bamboo)

- | | | |
|----|--------|---|
| 1. | बाँस | <i>Dendrocalamus strictus</i> (Roxb.) Nees. |
| 2. | कठबाँस | <i>Bambusa arundinacea</i> Hock.f. |

य-घाँसे (Grass)

- | | | |
|-----|---------------------|---|
| 1. | अंजन/अंजना | <i>Cenchrus ciliaris</i> Linn. |
| 2. | उसरी | <i>Sporobolus marginatus</i> Hochst.ex.A.Rich |
| 3. | कांस | <i>Saccharum spontaneum</i> Linn. |
| 4. | कुश | <i>Chrysopogon fulvus</i> . |
| 5. | काला लप्पा | <i>Heteropogon contortus</i> (Linn.) Beauv ex.R.Br. |
| 6. | खस/गाडर | <i>Vetiveria zizanioides</i> (Linn). |
| 7. | गंगेसवा | <i>Andropogon pumilus</i> Roxb. |
| 8. | गुनेर/गनेर | <i>Themeda quadrivalvis</i> (Linn) O.Ktze. |
| 9. | चकबर/गुरिया | <i>Chrysopogon montanus</i> tri. |
| 10. | छोटी जर्गी/फुलेरिया | <i>Bothriocloa partus</i> (Linn) A.Gammas. |
| 11. | जर्गी/जेनवा | <i>Dichanthium annulatum</i> (Forsk) Stapf. |
| 12. | दाब | <i>Desmostechnya bipinnata</i> Stapf. |
| 13. | दूब | <i>Cynodon dactylon</i> (Linn) Pers. |
| 14. | नल दूरा/नरसल | <i>Arundo donas</i> Linn. |
| 15. | विन्द्रा | <i>Setaria glauca</i> (Linn) P. Beauv. |
| 16. | बैव/बगही/भाबड | <i>Eulaliopsis binata</i> (Retz.) Hubb. |
| 17. | भुंजरी/फुलेका | <i>Apluda mutica</i> Linn. Syn.A.aristata. |
| 18. | मूँज | <i>Saccharum munja</i> (Roxb.) Jesweit. |
| 19. | मुरझैना | <i>Eremopogon foviolatus</i> (Del) stapf. |
| 20. | मुसेल | <i>Isellema laxum</i> Hack. |
| 21. | रीदेर | <i>Cymbopogon martinii</i> Roxb. |
| 22. | सफेद लप्पा | <i>Aristida depressa</i> Retz. |
| 23. | सिरू | <i>Imperata cylindrica</i> (Linn.) P.Beauv. |
| 24. | सैन/सेटा | <i>Schama nervosum</i> (Rottl.) stapf. |
| 25. | संदूर | <i>Chloria dolichostachya</i> lag. |

वन प्रभागों में सामान्यतः पाये जाने वाले वन्य प्राणियों के स्थानीय एवं जैविक नाम

स्थानीय नाम	जैविक नाम
1	2

प्रथम वर्ग-स्तनपोषी (Mammalia)

बन्दर	Macaca mulatta.
लंगूर	Presbytis entellus.

2 - क्रब्याद गण (Carnivora)

अ-विडाल वंश

जंगली बिल्ली	Felis chaus.
माछ बिल्ली	Felis viverrina.
सियाह गोश	Felis caracael.

ब - कुमारी वंशीय

ऊदबिलाव	Lutra lutra.
बिज्जू	Mellivore capensis.

स - श्व वंशीय

गीदड़ / सियार	Canis aureus.
जंगली कुत्ता	Cuon alpinus.
भेड़िया	Canis lupus.
लोमड़ी	Vulpes bengalensis.

द - नकुल वंशीय

नेवला	Herpestes odwardsitotus.
छोटा नेवला	Herpestes suropunctatus.

य - तरक्ष वंशीय

हुड़ार / लकड़बग्घा	Hyaena hyaena.
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र - ऋक्ष वंशीय

भालू	Melursus ursinus.
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3 - शफि वंश

अ - शूलसग वंशीय

नीलगाय	Boselaphus tragocamelus.
मृग, काला हिरन	Antilope cervicapra.

ब - मृग वंशीय

चीतल	Axis axis.
सांभर	Gervus unicolor.

पादा	Axis procinus.
जंगली सुअर	स - सूकर वंश Sus scrofa.
गिलहरी	4 - कृन्तक गण Funambulus pennanti.
चूहा	Rattus rattus.
चूहा	Bandicota bengalensis.
चूहा	Vandeleuria oleracea.
मूसा	Mus musculus.
साही	Hystrix indica.
खरगोश	5 - उन्दुरशश गण Lapus nigricollis.
छछून्दर	6 - कीट भक्षी गण Suncus murinus.
छछून्दर	Cosidora murira.
चमगादड़	7 - चर्म कटक गण Scotophilus Hcathi.
चमगादड़	Pterous giganteus.
चमगादड़	Eptesicus serotinus.
काला तीतर	द्वितीय वर्ग - पक्षी वर्ग (Avis)
चौबारा या छोटी	1 - कुक्कुट गण
भूरा तीतर	विष्कर वंश
घापस बटेर	Francolinus francolinus.
चिनिंग	Galoperdix spadicea.
लबा बटेर	Francolinus pondicarianus.
छोटी बटेर	Coturnix coturnix.
मोर	Coturnix coromendelica.
जंगली मुर्गी	Perdicula asiatica.
	Turnix sylvatica.
	Pavo cristatus.
	Gallus gallus.
कबूतर	2 - कपोत गण
चितरोखा	अ - कपोत वंशीय
काल्हक	Columba livia.
धवर	Streptopelia chinensis.
दुटरू	Streptopelia orientalis.
ईटकोहरी	Streptopelia decocto.
	Streptopelia senegalensis.
	Streptopela tranqucharica.

हरियल

नकटा

चैती

गिरी

गुगरल / लदिढम

चकवा / सुरखाव

चाइता

सवन

काज

तिदारी

विजिन

गैउवाल

बुडार

बुडार

नीलसिंर

सिलही

पनडुब्बी

सीखपर

चाहा

करछिया बगुला

बगुला

लगलग

सुरखिया बगुला

सारस

गिद्ध

चील

चील

धोबिया चील

सफेद गिद्ध

राजगिद्ध

शिकरा

मछमंगा

शाहीं

Traron pleoenico ptera

3 - हंस गण

Sarkidiornis malanotos.

Anas crecca.

Nettapus coromandelianus.

Anas poecilorhyncha.

Tadorna ferruginea.

Anas querquedula.

Anser anser.

Anser indicus.

Anas clypeata.

Anas penelope.

Anas strepera.

Natta rufina.

Aythya nyroca.

Anas platyrhynchos.

Dendrocygna javanica.

Podiceps ruficollis.

Anas acuta.

4 - टिट्ठिभ गण

Capella gallinago.

5 - बक गण

Egretta garzetta.

Ardea cinerea.

Ciconia episcopus.

Bubulcus ibis.

6 - कौच गण

Grus antigone

7 - श्येन गण

Gyps bengalensis.

Elanus caeruleus

Milvus migrans.

Haliastur indus.

Neophron perenopterus.

Sarcogyps calvus.

Accipiter badius.

Haliaeetus leucoryphus.

Falco peregrinus.

कस्ट्रेल

Falco tinnunculus.

चातक

8 - परभूत गण

Clamator jacobinus.

पपीहा

Cuculuc varius.

पपीहा

Cuculus micropterus

कोयल

Cacomantis merulinus.

महोखा / कूका

Contropus sinensis.

करैल

9 - उलूक गण

Tyto alba.

धरकावी चुगद

Otus backkamoena.

घुघू

Bubo bubo

जुगली चुगद

Glaucidium rediatum.

चुगद

Athene brama.

उल्लू

Strix leptogrammica.

छपका

10 - छिप्पीकान गण

Caprimulgus asiaticus.

नीलकंठ

11 - नीलकंठ गण

Coracias benghalensis

मीनरंक / छोटा

Alcedo atthis.

किलकिला

धनेस

Tockus birostris.

धनेस

Anthracoceros malabaricus.

कठफोड़वा

12 - काष्ठ कुट्टान गण

Dinopium benghalense.

कठफोड़वा

Picus flavinucha.

कठफोड़वा

Micropternus brachyurus.

भुजंगा

13 - कलिंग गण

Dicrurus adsimilis.

खंजन

Motacilla caspice (Alba.)

गोरेया

Passardomesticus

जंगली मैना

Acridotheres fuscus.

देशी मैना

A. tristis.

मैना

A. ginginianus.

कौआ

Crovis splendens.

जंगली कौआ

C. Macrorhynchos.

बया

Pioceus philippinus.

बुलबुल

Pycnonotus cafer.

बुलबुल

Pycnonotus jocoaus

शाह बुलबुल
माण्डीका / अबाबिल
लालमुनिया
सतवहिनी
चरखी
दहिचल
सुनहरी पीलक
पीलक
चन्दूल
दर्जिन
शामा
सफेद गला मुनिया
सफेद पीठ मुनिया
तेलिया मुनिया
हुदहुद
पतेना
बतासी

Terpsiphone paradist.
Hirundo rustica.
Estrilda amandava.
Turdoides striatus.
T. caudatus.
Copsychus saularies.
Oriolus oriolus.
O. xanthornus.
Galerida cristata.
Orthotomus sutorious.
Copsychus malabaricus.
Lonchura malabarica.
L. striata.
L. punctulata.
Upapa epops.
Morops orientalis.
Apus affinis.

14 - शकान गण

हिरामन तोता
लेबड़ तोता
लाल तोता
छुइया तोता

Psittacula eupatria.
P. krameri
P. Alexandri.
P. Cyanocephala

तृतीय वर्ग - सरिसृप

1 - परिवर्मी गण

कछुवा
कछुवा

Testudo elegans.
Gaoemydl trijuga.

2 - गोधिकान गण

गोह
गिरगिट
छिपकली

Varanus monitor.
Calotes versicolix.
Hemidactylus brooki.

3 - अहिगण

अजगर
करैत
गेंहूवन / काला नाग
कमन
फुर्सा
डोढ़हा / पनिहा
अन्धा सांप

Python molurus.
Bungarus caeruleus.
Naja naja
Ptyas mucosus.
Vipera russelii.
Enhydris enhydris.
Typhlops parreetus.

4 - मकर गण

घड़ियाल
मगर

Gavialis gangeticus.

Crocodylus palustris.

चतुर्थ वर्ग - मछलियां

Lebeo clabasu.

कलवास/कारुच
करोच/कालावासु
कतला/भाकुर
कचिया
चेल्हवा
टेंगन
दरियाई टेंगन
नैन
वाम
महासीर
मोह/गोय
मंगुर
रोहू
सिंधी
सिधरी
सिलोन्द
सौर
सूँस
पडाहिन
बैकरी
गिरई

Calla calla.

Amphipnous cuchia.

Chela atpar.

Mastocembelus arunatus.

M. seenghala.

Cirrhinus mrigala.

Mastecembelus arunatus.

Tor tor.

Notopteruschileta chilata.

Claxrias batrachus.

Labeo rohita.

Heteropnesutes fossilla.

Puntuis chola.

Silonia silondia.

Channa striatus.

Platanista gangetica.

Wallago attu.

Clupisoma garua.

Channa gachua.

Shastri Bhawan, New Delhi

Dated June 9, 2008

To

All State Secretaries In-charge of Tribal Welfare
[All States/UTs, except J&K]

Subject: Implications of the phrase "primarily reside in and who depend on the forests or forest lands for *bona fide* livelihood needs" appearing in sections 2(c) and 2(o) of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006

Sir,

As you are aware, Section 2(c) of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006 defines the expression "forest dwelling Scheduled Tribes" to mean the members or community of Scheduled Tribes who primarily reside in and who depend on the forests or forest lands for *bona fide* livelihood needs and includes the Scheduled Tribe pastoralist communities. Similarly, Section 2(o) of the Act defines the expression "other traditional forest dweller" to mean any member or community who has for at least three generations prior to the 13th day of December, 2005 primarily resided in and who depend on the forest or the forests land for *bona fide* livelihood needs.

2. This Ministry has received references from certain States seeking clarification about the implications of the phrase "primarily reside in and who depend on the forests or forest lands for *bona fide* livelihood needs" appearing in sections 2(c) and 2(o) of the Act as to whether this would cover the Scheduled Tribes and other traditional forest dwellers who are not necessarily living inside the forests but are depending on the forests or forest lands for their *bona fide* livelihood needs. This issue was also raised in the meetings of the Secretaries of Tribal Welfare/Development Department of the States on the implementation of the Act held on 18th-19th February, 2008 and 16th May, 2008 in New Delhi.

3. The matter has been examined in consultation with the Ministry of Law & Justice and it is clarified that the implication of using the word 'primarily' is to include the Scheduled Tribes and other Traditional Forest Dwellers who have either habitation, or patches of land for self-cultivation for livelihood, and would, therefore, be primarily spending most of their time either in temporary make shift structures or working on patches of land in such areas irrespective of whether their dwelling houses are outside the forest or forest land. Therefore, such Scheduled Tribes and other Traditional Forest Dwellers who are not necessarily residing inside the forest but are depending on the forest for their *bona fide* livelihood needs would be covered under the definition of "forest dwelling Scheduled Tribes" and "other traditional forest dweller" as given in Sections 2(c) and 2(o) of the Scheduled Tribes and Other Traditional Forest Dwellers (Recognition of Forest Rights) Act, 2006.

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This may be noted and communicated to all concerned with Implementation of the Act.

Yours faithfully,

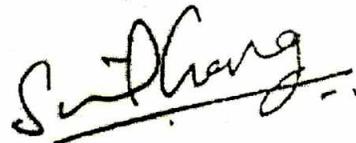


[Sunil Garg]

Under Secretary to the Govt. of India

Copy to:

1. Ministry of Environment & Forests (Ms. Meena Gupta, Secretary), Parvatan Bhawan, C.G.O. Complex, Lodhi Road, New Delhi-110 003 for information.
2. Prime Minister's Office (Ms. Kalpana Awasthi, Director) South Block, New Delhi for information.



[Sunil Garg]

Under Secretary to the Govt. of India