

# Social and Political Condition of Mithila during Maharaja Laxmeshwer Singh

Madhu Kant Jha

Assistant Professor, Department of History, Mithila Mahila College, Azamnagar, Darbhanga, Pin Code-846004

**Abstract:** The first distinctive Feature of a living Culture lies in its systematic attempt to seek answers to the problems of the age. Mithila is a glorious and sensitive part of the land that is called India. The people of this area have always won respect by their extra ordinary genius. Even today the talented souls of Mithila by dint of their untiring effort and perseverance are making specific contribution to the task of Determining an Identity of the India Culture. When wet accord is combined with politeness and simplicity, the real Mithila Culture comes into being. The name Mithila for the land belongs to the Puranic lore. The epics provide us with important material for the history of Mithila. The Adikanda of Ramayan gives a dynastic description of Mithila and list of family of Siradhvaja Janaka (father of Sita) i.e. fifty-six generations. The great sage Sukhdev was astonished when he reached the Township of Mithila to see the splendour and beauty of the locality, which have found their place in Mahabharata in (3-206-6). Not only that the kings of these days were great Philosophers, but Mithila was also rich in splendour and magnificence.

**Keywords:-**Feature, Culture, Systematic, Mithila, Contribution, Social condition, Political Condition

## INTRODUCTION

Thus well-equipped, both educationally and financially, Maharaja, Laxmeshwer Singh could well afford to take a prominent part in after years in all the contemporary movements for the political advancement and social progress of his country 25 September 1879 he assumed the charge of his estate. According to the editor of The Bihar Times the event marked a turning point in the history of the province. "A knot of young and educated Behaves, encouraged by the installation of the youthful, enlightened and intelligent Maharaja of Darbhanga and goaded almost to desperation at the systematic neglect with which the province was still then treated, raised the standard of a pious protest and thus laid the foundation of all political life and all the progress which we see around us today. The Maharaja fulfilled their expectations: and shortly after his installation threw himself head and heart into projects for the progress of the province". The Period of Laxmeshwer Singh witnessed a radical transformation in the field of society and politics on the one hand English education was going ground chilling the social forbids on the other hand, Political on Mithila institutional like democracy, press past-telegraph were taking shape.

## SOCIAL CONDITION

The social condition of Mithila during Laxmeshwer Singh was the system of castes and sub-castes as it is to-day. With the advent of Islam and with the fall of the old time ruling classes the position of the legal and formal powers of Brahmanas had no doubt undergone a considerable change but Oil the whole with the elimination of the moral rivalry of the Kshatriyas, the authority and personnel influence of the Brahmanas increased among the Hindu classes. The condition of the villages in Mithila or Tirhut has been generally wreathed all through the ages and the character of the people on the whole has been profoundly influenced by their geographical isolation. In the days of the Muhammadan invasion the river Gandaka proved to be a curiously strong barrier. While the countries to the west of the Gandaka and south of the Ganga were constantly subjected to the turbulent influences that came in the wake of the Muslim rule, the country of Mithila remained more or less at peace under the Hindu Raias. The results are obvious to all who are acquainted with the districts of Champaran, Purnea, Darbhanga and Muzaffarpur. Although the inhabitants of the Hajipur sub-division have naturally assimilated some of the characteristics of their near neighbours in Patna and Saran, it is still clear that the people of Darbhngar,Muzaffarpur, Purnea and Saharsa and Champaran are more backward and less enterprising than the people of the rest of the country.

The Structure of the Hindu society as whole presented the age old spectacle with the same Brahmanas, Kliatriyas, Vaisyas and Sutras constituting its vital limbs with their privileges and traditions intact, in spite of ruthless hammering of Islam and numerous sake-ups from without. The laws of Manu had still no sympathy for the downtrodden fraction of the society and the Brahmanas resisted for long the foreign 'influences with all their resources and succeeded to a considerable extent n their ceaseless efforts with the result that Mithila remained the least influenced tract with little to gain from the new light that flashed all over the horizon of the country. Of the various castes and sub-castes, he Brahmanas, though not so strong numerically, were by far the most important caste owing to their hereditary priestly most important caste owing to

their hereditary priestly influences. The majority belonged to the Maithila or Tirhutiya sub-caste which was again divided into five hyper amount groups-Srotriyas or Soti, Joga or yoga, Panjibadhhs, Jabra and Negara, These different groups still carry on in the same manner as they were enjoined to do when these sub-classes came into existence with the introduction of the famous Mithila Panji in the time of Harisimhadeva, the last king of the Kanata dynasty of Mithila.

### THE PANJI

This new social organisation constitutes a land mark in the social history of Mithila Introduced some six hundred years ago, it still dominates the Mithila society with all its devastating effects and implication, it has been held by some Mithila scholars that "it was primarily a measure of social reorganisation designed to conserve the purity of the Mithila race and to uphold the distinctive characteristics of Mithila culture, but it set up such new standards of social values that in effect it revolution the entire outlook of society and shaped the future destiny of Mithila in such a manner and to such an extent that even the twentieth century is not yet free from its influences. The measure got so stabilised that it has weathered, in course of six hundred years and more, all the storms that have flown over Mithila without its roots being shaken, much less uprooted. This so-called re-constitution of the society, instead of bringing them together, split them p into so many warring camps, each section trying to beat down the other, whenever such opportunity presented of itself. This new institution was solely responsible for all the evils-namely the monster of Bacau's, the Kulim's, the Ghatakas, etc.- that soon crept in and began to eat into the vitality of the society which was gradually turned into a mess of crude monstrosities. How far it "revolutionised the entire outlook of the society and shaped the future destiny Mithila" we do not know; how far it conserved "the purity of Mithila is also doubtful and what "tremendous fillip" the "ideals" received just not known but there is no hundred years and more all the storms" and therein only lies the success of this so-called social revolution.

Any reform, be it social or political, is deemed to be successfully when it brings in its wake all that is good, all that is life-giving to society as a whole. A reform, howsoever, well-inspired, has demo-rang and degenerating effects if it benefits only a section of the society. Great and stabilising reforms always come from the bottom, they never come from the top. Reforms, when imposed, become an object of resistance and hatred, and defeat the very object of its creation. This was exactly the case with the social reforms introduced by King Harisimhadeva Mithila in A.D. 1313 when the much trumpeted Panji was compiled edited by Mithila scholars by his order.

Some scholars have acclaimed the Panji as "the crowning act" of the age, which was, and has been, never excelled before and after. What surprising is that unable- to shake off their own deep-rooted prejudices they outright dismiss others' views as a product of ignorance and bias and try to confuse the outside world by claiming that the Panji is the only source of social history of Mithila and whatever Hiroshima ordained is to explicitly followed from birth to death without raising doubts or murmur or protest whatever. To them it is a divine document like the mediaeval theory of divine right of Kingship, a law unto itself, which be obeyed, never to be questioned Punjab is clear that it was a reactionary measure introduced, which stood in the way feudal lord of the erstwhile feudal state, which stood in the way.

### THE POSITION OF WOMEN

The condition of women was quite unsatisfactory, and they ware wholly subject to and guided by the dictates of their lords and were always confined within the limits of their houses. They were not allowed to expose themselves publicly as it was regarded as the worst dishonolli. Devoid of her husband's protection a chaste woman had no other" place where she could live in peace and happiness and she could not even go to her father's house without his consent. Women of the higher castes practiced purdah. The rigidity of the purdah system was responsible for their being subjected to gruesome social tyranny as their very appearance in the public came to be treated as the most shocking scandal. In other words, they were even denied the right of fresh air and were like so many prisoners huddled together in their house-prisons. The Hindus adopted the custom from the Mohammedans under the stress of circumstances, which in turn brought about their social, Political and intellectual stagnation. The system was so rigidly followed that it has been noted by Jayasi, Caitanyadeva and Vidyapati.

In fact, seclusion now came to be regarded as a sign of respect and nobility. Husbands forbade their wives the very sight of strangers. But this coercive purdah system had no place among the Hindu lower middle class and the general masses. It was everywhere a common sight to see women water-carriers walking along the streets without any purdah. Even the spread of English education and western influences which succeeded in enlightening and emancipating the women of other parts of the rigid hierarchical pretensions and worn-out conventions in Mithila.

Marriage was more a family-question than a personal concern of the marrying people, and early marriage or child-marriage was the order or the day. Girls were married before the age of puberty and had no voice in the choice of their husbands. They had no liberty to protest, in words and deeds, against the inexorable laws of society, and "with conscience and feelings deeply wounded, they would only weep and occasionally murmur among them. This practice was common among the kings as well as commoners. The institution of the child-marriage was so deep-rooted that it could not be abolished in spite of various legislations: western influences have no doubt slackened its rigidity to a considerable extent, yet Scranton's observations about Bengal hold partially good even to-day so far as Mithila is concerned.

## THE INSTITUTION OF KULINISM

Side by side with child-marriage, triumphant eighteenth and nineteenth and the early part of the twentieth centuries in Mithila: We have elsewhere discussed the narrow and rigid institution of Kulinism; the creation of sub-classes in the Brahmana hierarches, the rise of the Bacau's and other institutions like the Ghatakas, the Panjikaras and etc. in the Maithila society. Kulinism in this age proved monstrous and produced shocking abuses, as polygamy became a regular habit with these so-called Kulim's of Bhalamanusas (people of high birth) who demanded a substantial dowry in every marriage as a matter of right. They had now turned the sacred institution of marriage into a hereditary Profession, and we have it on record that they had now turned the sacred institution of marriage into a hereditary profession, and we have it on record that they normally married twenty-five to thirty wives, and even more. The question of sincere attachment on their part was simply talked out: money and more money was the only demand of these frivolous, unmatched illiterate and uncouth Husbands. Poor and helpless girls remained mostly in their father's houses where their husbands came once in two or three years only to exact their dues from their father-in-law. Though early marriage was generally the rule, yet in the case of Kulins daughter the rule was very often violated. Her parents were bound to wait till they could collect sufficient money for their daughters' dowry. Sometimes from financial considerations, a girl of eleven or twelve was handed over as a wife to a grey-haired Bacau (one who had adopted marriage as his profession). This dowry system was, however, not compulsory and never so shocking among the fortunate non-Kulins. Sometimes among the lower classes the practice was exactly the opposite, because among them the bride-groom had to pay a dowry to the bride.

The number of widows grew staggeringly awful. The death of one Kulin or Bhalamanusa naturally caused the widowhood of at least thirty to forty women. The corrupt and degraded Kulans were till recently highly honoured because of their birth in the so-called high Kula, though they generally happened to be illiterate and foolish. The position of the helpless widows in the society was deplorable and at certain places it came to be regarded as inauspicious: to have a look at their face. They were an object of hatred, never to be respected by the society. Widow-marriage, though prevalent among the lower order, was strictly prohibited among the higher castes. Ishwar Chandra Vidyasagra was the first social reformer who raised his strong voice against this scandalous social injustice in Bengal and elsewhere. As a result of this strong movement widows were given legal right to marry and their issuer's legal rights to inherit property. But Mithila, the land of excessive orthodoxy, completely ruled out any such reform and remained unaffected by these changes and movements. Sati was an established institution during this period and it continued to flourish as before in spite of several attempts made by, Akbar and Jahangir to suppress or regulate the rite. The Brahma Priest played a prominent part in Sati sacrifices. A woman, who was about to practice sail, was not allowed to be touched and thus defiled by a non-Hindu. the queen of Raja Purusottama I hachure of the Khandavala dynasty is said to have practiced sati on the death of her husband; Raghava-Priya, the wife of Raja Raghava Simha also burnt herself to death on the funeral pyre of her husband. There is yet a Sati temple (Martha) extant on the place of her funeral to the south of Bhaugarhi (the fortress of Babura). There are no images of gods in the temple except two small clay-mounds. There is also a big tank there known as satiate which people of the surrounding villages call goddess Sati-may (Mother Sati) and worship her as village goddess. But it seems that the practice was confined only to the Brahmans and the Kshatriyas and was not as widely current in Mithila as in Bengal and elsewhere, Instances of Johor during this period have also come to light.

## SLAVERY

Slavery was an established institution in Mithila during the period of which we have hardly a parallel elsewhere. From various accounts we learn that this evil infested the Mithila society in all its nakedness. The slaves were a product of the feudal order, had nothing of their own and were completely at the mercy of their owners who could dispose of them as they pleased to, like so many commodities. From various kinds of State-papers, judgements, grant-deeds, slave- deeds and contracts, known as Caurava-Catekapatras Bant-Khatas, Ajatapatras or Catalase, Akarapatras, in Janaudhi and Nistarpatras, it is clear that it was a deep-rooted institution in the mediaeval age as well as in the nineteenth the sale, gift and emancipation of the slaves or servants., They are unique in the sense that We hardly come across such elaborate documents relating to slavery in any other part of the world. Sometimes the question of actual ownership of slaves involved title-suits and one such case was actually fought, and judgment given in conformity with the ancient legal texts by the Judge of Mithila. This judgment was delivered by Mm. Sacala Mishra and is one of the rare documents relating to a case arising out of the question of ownership of the grant sake 1716 (=1794 A.D.) i.e., twenty-nine years after the grant of Diwani in brief is as follows:

“Tularaemia, the plaintiff, claimed that Maninatha should restore him his domestic slave-girl of the name of Saito daughter of the plaintiffs slave Mati. Tularaemia failed to prove his claim and the Judge Mm. Sacala Misra delivered his judgment in favour of Magmata who put forward in evidences proving possession well over hundred years as required by law in respect of his proprietary right over the slave-girl.”

Now, the fact that a title-suit was fought over the issue or the possession of a slave shows how deep-rooted the institution was. The judge has quoted from the famous digest-writers and law-givers of Mithila, e.g., Misaru Misra, Harinatha Upadhyaya and others. Subtle arguments on the issues of slave and slave-trade have been discussed and decided. This judgment shows how the actual administration in this respect was carried out in accordance with the law of the land.

## POLITICAL CONDITION

Laxmeshwer Singh was born at a time when the country was passing through a most critical period of its history. Bihar under the able leadership of Kunwar Singh had seriously challenged the British Supremacy in India and made heavy sacrifices during the movement of 1857. But he had to yield before the better organisation and superiority of the British arms. Maharaja Laxmeshwer Singh started his public life with his entry into the Bihar landholders Association, which was perhaps the first and the only political organisation in Bihar, set up in 1878. He was elected as a member and one of the presidents of the Association of the very next day of his accession to Gaddi. The avowed object of the Association was to protect and advocate by all legitimate and constitutional means the interest of the landholders of Bihar and to adopt collective measures for the general improvement of the province. But from the old records of the Association it appears that its interest was not confined to Bihar alone. For example, in 1880 Henry British Parliament from the Hackney constituency. On a previous occasion (1875) he had received monetary help from the British Indian Association of Calcutta, and he had taken interest in Indian questions in the Parliament. So on this occasion also the British Indian Association decided to help him, and its Secretary, Kristodas Pal, wrote to the Secretary of the Bihar Landholders Association, Guru Prasad Sen, to that effect. Guru Prasad Sen sought the instruction of Maharaja Laxmeshwer Singh as the President of the Association, whether the Association should cooperate in the matter.

Besides, the Maharaja was also actively associated with other contemporary political organisations in the country. The, Poona Sarvajanik Sabha, established, in 1870, was one such association with which the Maharaja came to be associated. We have no information about the existence of any branch of the Sabha or its activities in Bihar. But the Sabha on many occasions made common cause with the British Indian Association and the Indian Association of Calcutta. For example it issued appeal jointly with the Indian Association to the free electors of Great Britain and Ireland on behalf of the unrepresented millions of India beseeching them to return The British Indian Association and the Bihar landholders Association had requested for raising funds for the election expenses of Henry Fawcett. From a letter of the Maharaja of 7 March 1882 to the Secretary of the Poona Sarvajanik Sabha we get a glimpse of his patriotic fervour and political awareness. The Sarvajanik Sabha's proposal of sending a few meritorious young men to England for the bar and other lucrative professions appealed to him very much, because these professions were then "almost entirely monopolised by foreigners." He felt very proud of his country- "a country", as he wrote, "which was once the most civilized country in the whole world and which was the pioneer of civilization in the Western Countries". It is, therefore, no wonder when we find him asserting equality before law of his countrymen with European subjects during the debates in the Supreme Legislative Council in 1884 in connection with the Albert Bill. In the same letter he recalled to his mind the glorious past of Poona. He says "the very name of Poona calls to our mind the almost superhuman efforts of Shivajee and the grand old peshwas to Free India from the tyranny of Mohammad a rulers and Your Sitara still makes us think that in Poona at least the old spark of patriotism is not extinguished".

It may be mentioned that in Maharashtra, Washday Balwant Phadke had raised the standard of armed uprising in 1878. He soon made himself a terror for the British government. A sum of Rs. 50,000 was announced as reward for life. He was kept in Eden Jail, wherefrom he tried to escape but could not. At last he died on 17 February 1883. It is not unlikely that the activities of Phadke might have been in the Maharaja's mind when he wrote that the spark of patriotism in Poona was not extinguished. Maharaja Laxmeshwer Singh subscribed Rs. 2000 annually to the Sarvajanik Sabha for the "laudable object". We do not know if there were any other individuals in Bengal or Bihar who were associated with the Sabha at so early a period. Another important political organisation of this period was the Indian Association, founded on 26 July 1976, with the objects of creating a strong public opinion in the country; of uniting the Indian races and people upon the basis of common political interest and aspirations; of promoting friendly feeling between Hindus and Muhammadans, and of associating the masses with the great political movements of the day. Surendra Nath Banerjee played a notable role in the development of the activities of this Association. We have not been able to know the extent of the Maharaja's cooperation, but it is rather significant and suggestive that the first branch of the Indian Association in Bihar, as it appears from its annual reports, should have been established at Darbhanga. And the second National Conference organised by Indian Association in 1885, "Bihar was especially represented in the person of the President of the Bihar Land holders Association by his Highness the Maharaja of Darbhanga" The author of History of the Indian Association regards this conference as the greatest achievement of the Association since its inception. National cohesion and solidarity for which the Association had made ceaseless efforts for eight years seemed at last to have, taken shape in this conference. The delegates attending the conference came from all parts of India-Maharashtrian, Punjabis, Madrasas, Hindustanis, Bihar is, Orissa's-both Hindus and Muslims.

The next political organisation with which Maharaja Laxmeshwer Singh came to be very closely associated with was, of course, the Indian National Congress. The individuals and events that are generally associated with it are A.O. Hume, suggestions of Lord Dufferin, the meeting of seventeen persons at a private house after the Theosophical convention at Madras, the Industrial conference in Calcutta and the rally of Indian leaders in Bombay to bid farewell to Lord Ripon. This state of uncertainty is itself enough to show that there were more than: one individual and event responsible for the coming into existence of this national organisation. To call one person to be the Father of the Indian National Congress is, therefore, not strictly correct. Even if a person gets the credit for having delivered the "child", there were certainly others who could reasonably claim a greater share for having fostered the "child" during its infant days but for whom it would have met a premature end. And among them Maharaja Laxmeshwer Singh occupies a pre-eminent place. In view of the position that Maharaja Laxmeshwer Singh had come to occupy in public life and the interest he had been taking in

political movements it is not unreasonable to hope that he might have been invited on this occasion. An amount of interest taken by him can be had from the fact that out of the total expenditure of Rs. 16,000 on this session the Maharaja Laxmeshwer Singh had a very small span of life. He died in 1898 at the age of forty only. So his association with the Congress lasted hardly for twelve years. Till the third session, of the Congress (1887) there was no open criticism of it from the government. In the contrary, at the close of the second session of the Congress in Calcutta Lord Dufferin receded as "distinguished visitors to the capital" a deputation headed by the President and invited them to a garden party. During the third Congress session at Madras also the Governor of Madras received the delegates at Government House, and sumptuous refreshments were provided with the Governor's band in attendance. But shortly after a complete change was noticed in the official attitude towards the movement in the course of his farewell speech Lord Dufferin, perhaps disturbed by the growing assertion of the Congress demands thought it fit to describe its adherents as a "microscopic minority" of the multitudinous Indian people. Efforts were made on the part of government to prevent the fourth session of the Congress being held at Allahabad. We get a glimpse of critical position of the local Congress organisers from the following extracts from Annie Besant's *How India Wrought for Freedom*.

So, the year 1888 witnessed, for the first time, a most critical period in the history of the Indian National Congress. It could tide over the difficulty due, mainly, to the timely help of Maharaja Laxmeshwer Singh, who, unmindful of the official attitude, came to the rescue of the Congress. This leaves us in no doubt that the Congress cause was very dear to the Maharaja. He clearly visualised the great harm that the failure in holding the Congress session at Allahabad would have caused to the nascent organisation. Even in subsequent years there came occasions when his timely support, saved the organisation from meeting a premature end. The Congress reports, for obvious reason, are silent regarding the services of the Maharaja. The prominent organisers of the Congress session at Allahabad also, for the same reason, kept the matter a closely guarded secret. But the government had its own source of information. In a confidential report of 17 May 1889 we find, besides an account of his other, anti-government activities, the following about the Maharaja's association with the Congress: "The Maharaja is supposed to be a supporter of the Congress movement and is said to, have contributed Rs. 28,000 to its support. At the same time it was rumoured that he would be appointed President of the Congress meeting at Allahabad, for which honour he would pay handsomely". This fact is again repeated in another confidential report prepared in 1899 at the instance of the Secretary of State for India, George Hamilton, on the extent or the support given to the congress by chiefs and leading Natives of India.

Even a cursory perusal of these letters would show that it was really Maharaja Laxmeshwer Singh who kept the Congress machinery going during these years it was his concern-Hume, Wedderburn and others were working as if they were his agents. They sent detailed accounts of the expenditure, assured observance of economy in matters of expenditure and drew an alarmingly gloomy picture of financial crisis facing the concern. "unless, therefore you wish the whole thing to collapse" wrote Hume in a state of utter desperation, "You will see the remission at once of at least £ 1000 of which £ 690 will serve to clear off debts and £ 300 will keep the concern going until you send more", And the never-failing Maharaja's timely remittance of the fund saved the situation. The English members of the Committee "did not relish having to pay the money that they guaranteed". Nor were the sympathetic members of Parliament expected to give their valuable time and services and also money. Even Hume and Wedderburn would not spare a farthing for the Committee's work in view of the Parliamentary election which they considered more-important for them, although home knew it perfectly well that it would cause "Very great and serious interruption to work of the Committee which is yearly gaining in importance". In 1896 the Congress was to hold its annual session in Calcutta. On September 26, The Bengalee issued an appeal requesting Maharaja Bahadur Sir Jotindra Mohan Tagore, Raja Peary Mohan Mukherjee, and Maharaja Laxmeshwer Singh to guide the national Congress movement in Bengal. According to the paper their ripe political experience, thorough knowledge of the country, their wealth of resources of resources and talent and their commanding personalities would be of the greatest possible service to the Congress. It regretted the indifferent health of the Maharaja of Darbhanga. Nevertheless, the paper observed, "he could join with the above two noblemen in counsel if not in active service and guide the counsels of the Congress". It added: "There is not a soul in the Congress Camp, who would not cheerfully place himself under the guidance of position and property have forsaken the Congress. In that case the Congress could not have survived a day".

## CONCLUSION

The Maharaja gave a good deal of his attention to the improvement of cattle and horse breeding also. He was a successful horse breeder and his herd of English cows was considered to be the finest in India. He also "Supported the movement for the protection and better upkeep of the cows. Owing to his active interest Darbhanga was made the headquarters of the Ghoshal Association of India. It had its branches all over the country. The Maharaja set apart 500 Acres of land as a posture, besides an annual grant of Rs. 5001/- It continued to serve the kina for a long time. The importance of good communication was very much realised particularly during the days of famine for carrying forward relief operations to the distant corners of the estate. The Maharaja constructed hundreds of miles of roads and iron-bridges over all the navigable rivers in his Zamindari. The Tirhut State Railway was constructed almost entirely as a famine measure of the estate. The Maharaja played an important role in enacting rent on Bill in the supreme Legislative council. He was against the oppression of riots by Zamindars. He said, "A great deal has been said about the oppression of Zamindars in Bihar, and I doubt not that in Bihar there are a few Zamindars as well as a few bad raiyats. But it is most unjust to think all the Bihar Zamindars as a class are oppressive. In a public meeting he expressed his views. "So long as the mutual conflict

between the Zamindars and raiyat will not end, there will be no peace and prosperity in the country.” The maharaja possessed a kind and magnificent heart. He was against the exploitation of his riots. He was sensitive and felt for the poor and downtrodden.

#### REFERENCES

- [1]. Sharma Ram Prakash. “Mithila Ka Itihas” page, 20-21.
- [2]. Thakur Upendra “History of Mithila” page, 12.
- [3]. Bhakata Narayan “Mithilanchal ki Lok kala” page, 54.
- [4]. Panda, Sham Narayan, Geographical Horizon and the Janapada” page, 142.
- [5]. Yves Vequaud. The Art of Mithila, page, 11.
- [6]. Government of Bengal, Revenue Department, Land Revenue Resolution, 24 June 1886.
- [7]. The Bihar Times, 23 December 1898.
- [8]. H.M.Chaps, V-VI(History of Mithila by Upendra Thakur, Saktimuktavali, ed. R.N. Jha Intra. 30, HM, Chap VII,Ibid.
- [9]. M. Jha, PP.Scranton, Reflections on the Government of Hindustan,H.M., Chap. IV
- [10]. In certain provinces girls to the number of a hundred or two were married to one-man Cf. R.G. Bhandarkar. Collected Work, Thakur, History of Suicide in India.
- [11]. Article “The Institution of Slavery in Mithila “JBRS” 1959 & IHQ, 1958.
- [12]. JBORS, VI, Part-II (vide-Scala Mishra’s judgement).
- [13]. Article “The Institution of Salvery in Mithila” “JBRS” 1959 & IHQ, 1958. op. cit.
- [14]. D.R.R. Secretary to Bihar Landholders Association to Maharaja Laxmeshwer Singh, 28M arch 1880.
- [15]. D.R.R. Private secretary to Maharaja Laxmeshwer Singh , Poona Sarbajanik sabha, 17 August 1882, Bengal, J.C. OP. cit, P.81.
- [16]. Benerjea, Surendra Nath, A Nation in making, P, 54.
- [17]. Dr. J.S. Jha A Biography of Maharaja Laxmishwer Singh, page, 40
- [18]. Dr. J.S. Jha History of Darbhanga Raj Page, 72

