

CHAPTER XIX

PLACES OF INTEREST

Anapal

Anapal is situated on the southern bank of the Nalia, a branch of the river Salandi, at a distance of 9.6 km. from Bhadrak town. The place is important for the deity Lord Ananta. A canopy of seven-hooded snake is found over the head of this image. Of the four hands of the deity, the upper right hand holds *akshamala* and the lower left hand rests on an attendant. Two other hands of the deity have been mutilated. The two female attendants are carved on the sides of the deity. The figure of Lord Ananta which was originally built in dark chlorite stone has lost much of its original colour due to the exposure. The image has been installed on a masonry pedestal.

Apanda

Apanda is a village in Bant Community Development Block of Bhadrak subdivision. It is situated at a distance of 23 kilometres from Bhadrak town and approachable by an all weather road. It is 2 km. from Bant.

The village is known for its beautiful Buddha image in *Dhyana-mudra* pose placed on a raised platform made of laterite stone. The image measures 5 feet 6 inches (1.6764 m.) in height and 2 feet 8 inches (0.8128 m.) in breadth. In Orissa, this type of Buddha image is rare on account of its iconographical features. It is declared as a protected monument by the Orissa State Archaeology, Bhubaneswar.

Besides, the village contains the temples dedicated to Basuli, Swapneswar Mahadev, Gopal Jeu, Shyamasundar Jeu and Mangala.

Population of the place in the Census of 1981 was 886 persons.

Aradi

Aradi is situated 2.5 km. north of the Baitarani in Chandbali Tahasil. It is 11 km. from Chandbali. From Chandbali one can go to Aradi by country boat or motor launch through the river Baitarani. Recently, a road has been constructed from Bhadrak to reach Aradi (distance 37 km.) by regular bus service. A Panthasala has been constructed to cater to the needs of the pilgrims by the Tourism Department, Government of Orissa.

Aradi has earned the distinction of a religious centre due to the location of the famous Akhandalamani Siva temple. The temple is situated in a picturesque spot on the bank of the river Baitarani. The *vimana* as well as the Jagamohan of the temple are of recent built. Both the structures are designed as *pidha* temple and thickly plastered. The Bhanja rulers of the ex-estate of Kanika had constructed this religious shrine. It is believed that people bitten by snake will recover if brought to this holy place. On the day of Sivarati a large festival is held here and thousands of pilgrims congregate for worshipping Lord Siva. A big *mela* is held on the occasion where shopkeepers do a brisk business. The number of pilgrims coming to this place increases in the month of Baisakh (April-May) when many devotees come for a holy ablu-tion of the deity. Besides, regular assemble of devotees takes place everyday specially on Mondays. The temple is managed by a Board of Trustee.

The village contains a High English school, Ayurvedic dispensary, post office, Revenue Rest Shed and inspection bungalow. A bi-weekly market sits here on every Sunday and Thursday.

Population of the place in the Census of 1981 was 1,548 persons.

Abhana

Abhana is a village in Soro police-station, 19.2 km., from Bahanaga railway station. In 1981, the place came to prominence when the students of Belabhumii college cleaned the debris around the Brahmani temple of the village. The Brahmani temple complex was built in laterite stones in *khakhara* design. The dilapidated Jagamohan of the temple under the debris was exposed up to the plinth level only after the excavation of the site. The lintel of Brahmani temple preserves an inscription which palaeographically can be assigned to the Bhaumakara period. The remains exposed during the clearance include two images of Mahisamardini Durga, a Saptamatruka panel, figures of Ganesh, Parvati, Boddhisatva, Jaina Tirthankaras and terracotta tablets depicting Buddhist *dharanis*. Such seals containing Buddhist *dharanis* are also found in different places of the village during agricultural operations, construction of houses, digging of wells, etc. This indicates that there was a Buddhist Vihar at the place which was subsequently changed to a Brahminical site. The presiding deity, Brahmani, widely acclaimed by the local people is actually a Chamunda image of the Saptama-truka group. The figure is visible only from neck portion upwards and the four hands. The lower limb of the figure is under the

ground. The archaeological remains are preserved in a room of the Belabhumii college at Abhana. There is a short inscription on one of the stone sculptures preserved here.

There are college, High English school, Sanskrit Tol, Youth Club, Fishery Co-operative Society and sub-post office.

Population of the place in the Census 1981 was 2,267 persons.

Ayodhya

Ayodhya is situated in Nilagiri subdivision at a distance of 10 km. from Nilagiri town. It is practically surrounded by rivers, the Gharghara flowing in the east, the Sona in the north and the Sindhu in the west. At Ayodhya there are vast ruins of an old township where there were a large number of Hindu and Buddhist temples. But not a single shrine is there with its former grandeur. From the inscriptions on the images, the date of Ayodhya can be assigned to the 10th century A. D., if not earlier.

The presiding deity of Ayodhya was Marichi, and this goddess is worshipped here even today on whose honour a festival is held annually during Durga Puja (Dasahara). The huge mass of architectural ruins indicate that the original temple of Marichi was a very large one and it was situated in the centre of not less than one hundred shrines scattered all around. Some Matraka images, such as, Manjusri, Lokeswar and Tara have also been found from the debris. The images of Manjusri, Lokeswar and Marichi found here are great treasures of Buddhist art, and these three combinedly convey the intensity of religious feelings of an age when the Tantric worship was in ascendancy. Besides, the Tara images of Ayodhya are most remarkable for their size, number, variety, artistic beauty and grandeur. The image of Vajra Tara inside the modern temple of Uttareswar is a rare specimen of sculptural art in India.

A group of new temples, namely, Jayadurga, Bateswar, Dakshineswar and Maninageswar have been constructed by one Bhanu Khuntia. Except the Jayadurga temple, Sivalingas are worshipped in other three shrines. The larger shrines are constructed in *rekha* style while the smaller ones represent *pidha* order. All of them are thickly plastered with lime mortar. The sixteen-sided monolithic pillar installed in front of Jayadurga temple was brought from another site of the village. In the sanctum of the Jayadurga temple besides the image of Marichi there are beautiful figures of Manjusri, Lokeswar and Bartali.

The three-faced and eight-armed Marichi image stands in the *alidha* pose on a chariot drawn by seven pigs. The effigy of Dhyanī Buddha Vairochana is depicted on the crown. Attributes like Tarjani, goad, thread, needle, Vajra and arrow are shown in the hands of Marichi. A series of devotees are noticed on the pedestal. The image is 1.0668 metres (3.6 feet) in height, and the popular Buddhist formula "*Ye dharma hetu,*" etc., has been inscribed on the slab in the character of 10th century A. D. indicating that the antiquities of the site are assignable to this period.

The Manjusri image is kept to the right of the Marichi figure. The God is two-armed and placed on a lotus pedestal in a graceful Tribhanga pose dressed in princely attires. Sudhan Kumar with manuscript and Yamari riding over a buffalo are carved on the right and left of the image respectively. A beautiful *torana* with Gajasimha motifs at the base and Kinnaris at the both ends of its architrave and Vidyadharis holding garlands in hands are carved while a group of devotees in kneeling pose with folded hands are represented below the lotus pedestal of the God.

The image of Padmapani Avalokiteswar is installed to the left of Marichi figure. This two-armed figure is carved in the conventional pose at a double-petalled lotus pedestal below which are seen a series of devotees in kneeling pose.

The image of Bartali is kept on the floor of the sanctum. The people wrongly identified this image with Varahi for its sow like face. But in actual practice Bartali is one of the four attendants of Marichi, the other three being Badali, Barali and Barahamukhi. This particular image of Bartali is four-armed and three-eyed. It stands in *alidha* pose on a well decorated lotus throne.

In addition to the four images described above, a few other images of miniature size are fixed in the niches of the walls of the Jagamohan. The image of Gajalaxmi is carved on the entrance door. An image of Buddha in *bhumisparsa mudra* is kept on a niche of the wall to the left of the entrance door.

In the sanctum of the Bateswar temple are found a Sivalinga within the Saktipitha. In the Maninageswar temple are kept two Jaina images of Risabhanath and Ambika. A beautiful image of Parswanath of chlorite stone is found resting at the outer wall of the temple. It stands on a double-petalled lotus pedestal with a canopy of seven-hooded snake overhead. The other notable features of this Tirthankara are the two Chauri-bearers, the Astagrahas, trilinear umbrella, Kevala tree and the

Gandharvas holding garlands and playing cymbals. A number of beautiful sculptures are in possession of the private people of the village of which the images of Tara, a headless Budha figure, Parswanath images, the figure of Ambika, a remarkable Jaina Tirthankar image of Mahavira and an image of Radha-Krushna are notable. In the premises of the Ayodhya High English school a good number of fragmentary sculptures have been kept. They have been collected with the help of school children to build a museum of their own. As noted above, a few of the sculptures of this site are in private possession of the local people while a few others have found their way into the hands of curio hunters. Recently, the Orissa State Archaeology, Bhubaneshwar, have erected an archaeological shed at the site.

There are High English schools, dispensary and post-office. A bi-weekly market sits here on every Wednesday and Saturday.

Population of the village in the Census of 1981 was 2,381 persons.

Badagan

The village Badagan is situated at a distance of about 8 km. from Soro in Baleshwar subdivision. The annual car festival held here attracts a large number of people from the neighbouring area. The Baseli temple located here is a modern temple without any architectural design. The presiding deity of the temple is identified with Vajra-Varahi of the Tantric Buddhist pantheon prevalent in Orissa in early mediaeval period. Local people worshipped this deity by mistake as Baseli Thakurani. Besides the presiding deity, the figures of a ten-armed Mahisamardini Durga, Astika-Jaratkaru and a stone slab containing ten lines of an inscription in proto-Oriya script are found in the premises of the temple. The remains of a fort are noticed in the adjoining area of the village. Large-sized old bricks and stone slabs are lying scattered in and around the fortified area. It is locally believed that the fort was erected by Lord Ramachandra during the period of his exile (Banabasa). But the date of the fort can be assigned to the 8th century A. D. on the basis of the evidence available from the remnants of the fort.

Balaramgadi

Balaramgadi is a village in Baleshwar subdivision, situated 14.5 km. east of Baleshwar town on the mouth of the river Burhabalanga. The village formerly contained an English cloth factory. The village was destroyed by the cyclone of 1831. Since then it never regained its old prosperity.

Now it is growing as a major fishing centre for exporting sea fish to Calcutta. Numbers of power as well as country boats are engaged for fishing in the deep sea and tonnes of fish are being sent through roadways and railways to different places. The Fishery Department of the Government of Orissa has established here a jetty, a cold storage and an ice-factory. A private cold storage-*cum*-ice-factory has also come up recently.

Tourists can stay at Chandipur which is 2 km. away from Balaramgadi or in the recently built Kashmiri Hotel close to Fishery Department's ice-plant and can go into the deep sea by a power boat locally available.

Baleshwar

Baleshwar, situated in $21^{\circ} 30' \text{ N.}$ and $85^{\circ} 56' \text{ E.}$, on the right bank of the Burhabalanga river, is the principal town and administrative headquarters of the district. Popular tradition ascribes the derivation of the name to Mahadev Baneswar, meaning the lord of the forest, whose temple still stands in the town. The name Baleshwar has also been explained by some as being a corruption of Bala Ishwar, i.e., the young Lord Shri Krishna.

Baleshwar did not come into prominence till after the Muslim conquest, when a number of soldiers settled down at Kasaba, a suburb of the town. Its rise as a commercial town does not date further back than the beginning of the 17th century A. D., when the fine muslin and cotton fabrics woven by its weavers began to attract attention. It was at this time a favourite resort of the Mughal Governor Mir Taqi Khan who built the masonry tank, the reservoir, the mosque and gardens known as Qadam Rasul. Later it was the headquarters of the Maratha officers called Faujdars, and various parts of the town have names recalling their residence in it. The name of Bhaskarganj was so called after the Faujdar Bhaskar Pandit (1760 A. D.), Lala Kishore Rai is said to have founded the Lala Bazar near Barabati and to have built a Baraduari or twelve doored palace near that place; and Motiganj, now the centre of the town and the principal market place, was founded by Motiram (1785-90), while the last Maratha Faujdar Mayur Pandit lived on the side where the present Jagannath temple stands. The rest of the town was covered with jungle and shrubs. The main road that led to Puri, ran through the town by the Gadagadia tank and Phulwar Ghat. The town was lastly captured by the British in 1803 during the Maratha war.

Baleshwar contained some of the earliest European settlements established in Bengal. The first English factory was established by Ralph Cart-Wright in 1933 in response to an invitation by Mir Qusim, who is described as being "Governor of a town called Bollasorye, a sea-town where shipping was built", a great sea-town", as it is called elsewhere in Bruton's account, "whereto much shipping belonged and many ships and other vessels built". The prosperity of the port began to decline when the Gangetic Valley became the centre of British trade and Calcutta grew into the chief entrepot of commerce. The silting up of the river, also, aided its downfall; and as early as 1708, an English traveller, Captain Hamilton, found the river blocked by "a dangerous bar, sufficiently well-known by the many wrecks and losses made by it." During the next century, the river and the sea threw up several kilometres of new land, and the town, which in 1708 was only 7.5 km. as the crowflies, from the shore, is now about 12 km. away. The development of Falsepoint and Chandbali as minor ports and the advent of the railway still diminished the importance of the port.

The town contains several objects of antiquarian interest belonging to the Hindu, Muslim, Maratha and British periods. A tradition is current that the capital of the demon Banasura was established somewhere near the old town of Baleshwar. A great devotee of Siva, he installed 5 *lingas* around the present Baleshwar town. The Sivalinga bearing his name was installed in a temple in the eastern boundary of the town near the Farasidinga. The original temple was destroyed and on its foundation a new temple has been constructed. Besides the Baneswar Linga, there is another Linga in the town dedicated to Jhadeswar Mahadev. The temple built for this deity was completely dilapidated. The modern temple built on the foundation of the earlier one has also developed cracks due to the growth of vegetation and lack of preservation. A peculiar phenomenon associated with this *linga* is that when milk is poured over the *linga* it turns as clear as water.

The Jagannath temple of the town is believed to have been constructed by Mayur Pandit, the last Maratha Faujdar stationed at Baleshwar during the years 1800-1803 A. D.

The Shyama Sundar temple is located close to the Christian cemetery of Barabati area of the town. It is one of the leading Vaishnavite shrines of the town and is greatly attended by the devotees. The temple complex comprising the main shrine,

antarala and pillared *mandapa* appears to have been built in Gaudiya style of architecture and thickly plastered with lime mortar. The *mandapa* roof is supported by 12 pillars. The roof is formed of a series of inter-connected domes. The inner walls of the *mandapa* are represented with panels depicting the scenes from the Bhagavata Purana in stucco and bright colours. The Rasamandapa is located to the west of the main temple. The topmost part of this *mandapa* is adjoined with sixteen miniature temples arranged in two successive tiers. The Garuda pillar is erected to the south of the front apartment. The Chandi temple as well as the other miniature shrines in the premises are all built in bricks.

At Balighat there is a beautiful Jaina image of Ambika. This image was brought from a village situated near Sergar. The image is carved in *lalita* pose seated under a mango tree. She carries a baby on her left lap.

The image of Uma-Mahesvara, Yamaraj and the figure of a dancing girl are located under a tree at Manikhamba in the old town area. Ruins of a Stupa called Ushamedha in Sunhat area of the town is traditionally associated with the spot where Usha, the daughter of Banasura united in marriage with Aniruddha. A stone bridge known as the Maratha bridge on the third kilometre of the Khirachora Gopinath Mandir road to Remuna is believed to have been built by the early Hindu rulers of Orissa. Another object of interest in the town is the tank called Killa Pokhari. Formerly, there was a big fort ascribed to the Muslim period within which the tank was situated. In former days there was a fountain connected with this tank, traces of which are still extant. According to local tradition this tank was constructed by the orders of the Muslim Subedar Taqui Khan for the use of the ladies of his harem.

The Juma Masjid of the town was built under the orders of the emperor Aurangzeb. The three domes and the corner minarets of this mosque represent true characteristics of Mughal architecture. The Qadam Rasul or the Bhuja Khia Pir near Sunhat area was erected during the time of Taqui Khan. It contains a tomb. The edifice has been so named because a stone with footprints of the great Prophet Muhammad is fixed in one of its walls.

The Christian cemetery located in the Barabati area of the town is another centre of attraction. The memorials erected here were greatly mutilated. Several of these have been damaged

and from others, the brass and marble plaques containing the names of the deceased persons have been removed by the miscreants. The oldest memorial of the place was erected in 1684. Of a later date is the memorial erected in 1886 to the memory of Sir Henry Ricketts, one of the first and ablest Collectors of Baleshwar, with an inscription recording the fact that he served for twelve years in Orissa and that "he never forgot Balasore nor the Ooreas". The area has now been overgrown with wild bushes. The names of Thomas Betts, Margreto Isabella, Alfred Bond, Captain Francis Wallwer and Laura (the beloved sister of W. S. Dicken) are still to be found at the place.

In the premises of Fakir Mohan College is noticed a huge image of Padmapani Avalokitesvar and two images of Kartikeya and Lakulisa. The Avalokitesvar image though damaged still displays the conventional attribute of lotus in the left hand. The Kartikeya image is found seated on his mount, the peacock. The Lakulisa image is seated in Yogasana pose on a lotus pedestal. He carries a club on the left hand and displays Dharmachakra Pravartana Mudra against his chest. All the three images are built in chlorite stone.

Recently, a museum has been established in the Santikanan area of the town by the Department of Tourism, Sports and Culture of the Government of Orissa and is placed under the supervision of the Orissa State Museum, Bhubaneshwar. The museum is occupied with stone sculptures associated with all major cults of mediaeval Orissa. The cult icons include Mahisamardini Durga, Vishnu, Manasa, Saptamatruka, Gopinath, Ganesh, Yami, Avalokitesvar, Risabhanath and Boddhisattva. In addition to these icons, broken door-jambs of ancient temples, fragments of a few sculptures and an iron anchor have also been preserved in the museum. There is an inscription in the museum inscribed at a door lintel containing Saptamatrika figures in a standing posture. It was originally found from a ruined temple of Soro in the district. Here one can see the statue of Fakir Mohan Senapati, a great litterateur of Orissa.

The place contains many government offices, High English schools, colleges, mosques, churches, convent school, Reading rooms, District headquarters hospital, film houses, recreation centres, clubs, hotels and lodging houses, Circuit House, inspection bungalows, Rest shed, Post and Telegraph office, Telephone Exchange, Industrial Estate with many small and

medium industries, railway station, commercial banks, low-power T. V. centre and many other amenities of a modern town. The civic affairs of the town is managed by a municipality.

Population of the place in the Census of 1981 was 65,779 persons.

Baliapal

Baliapal is a village in the north-east of the district headquarters situated on the Subarnarekha river. It comes under Basta Tahasil of Baleshwar subdivision. It is the granary of the district and is a centre of trade for betel-leaf and jute.

Recently, the Government of India have approved establishment of the National Instrument Test Range here as a national facility for launching missiles and rockets by the Ministry of Defence and Polar Satellite Launch Vehicle (PSLV) by the Department of Space. When established it will be the India's Cape Canaveral, major station for launching space vehicles, satellites and testing missiles.

As the area is thickly populated and quite fertile there is great resistance among the local people for establishing this defence project at this place. The project envisaged displacement of over 41,000 people living in the main range area of about 115 sq. km. Due to agitation of the people the original area taken over for setting up the Test Range was subsequently reduced to 68 sq. km. for the Range Head at Baliapal and the safety zone was brought down to 34 sq. km. in Bhograia area. All efforts are being made to ensure payment of adequate compensation for the acquired land of private individuals and ensure alternative benefits with facilities to the displaced persons. Adequate funds will be placed at the disposal of the State Government to put up suitable rehabilitation schemes for them.

According to V. S. Arunachalam, Senior Scientific Advisor to Government of India, Baliapal is ideally suited for setting up this National Instrument Test Range for missiles, satellites and rockets. The primary advantage from the scientific point of view is the semi-circular arc on which it is situated. This makes it possible to monitor progress of a launch down the coast. Nowhere else in the country is the location as ideally suited to put up monitoring stations for a close watch on progress of a rocket or a satellite. Unlike in Sriharikota, a direct launch is possible from Baliapal. The Orissa coast is also otherwise ideally suited because there are no offshore drilling or huge oil rigs to obstruct the path of missiles. The international air traffic by-passes this area and so do the

merchant shipping lines. The number of sunny days in the area is much more than in any other alternative site like the Andaman and Nicobar Islands or Sundarbans in West Bengal. But due to stiff agitation from the local people helped by various political parties the progress of establishment of this national project has been very slow. Since this National Test Range did not come up in time due to resistance of the people to evacuate them to the safety areas, Government of India decided to set up an Interim Test Range at Chandipur for setting up flight vehicles like Agni, Akash, Nag, etc., where Government land was available for immediate evaluation of flight vehicles.

It contains a police-station, an inspection bungalow, a dispensary, Community Development Block, Post and Telegraph office, a High English school and a mosque. A weekly market sits here every Monday. According to the 1981 Census the population was 790.

At Karatsal, 11 km. to the east of Baliapal, there are the remnants of an old fortress, now overgrown with jungle, attributed to a chief called Karat.

Bardhanpur

The village Bardhanpur is situated at a distance of 11.2 km. from Baleshwar town. The place is famous for the Siva temple of Maninageshwar believed to have been installed by Banasura of epic fame. But the architectural features of the temple give adequate information that it was constructed in the 11th century A. D., by the Bhanja rulers. The original Maninageshwar temple was destroyed by the Mughals during their invasion on Orissa and it was later on repaired by one Bhagawan Das of Baleshwar town in 19th century A. D. Even after renovation it preserves broad aspects of the architectural design and sculptural arrangements of the original temple. The main temple is Pancharatha in design. The Jagamohan in front of the temple represents the features of a Pidha temple. The Nabagraha panel over the doorway of the Jagamohan is wrongly placed during the time of renovation. The doorway leading to the sanctum is made of granite with Gajasimha motifs carved below the door jambs and the Gajalaxmi figure at the centre of the top horizontal bar displays remarkable sculptural skill and architectural beauty. The door jambs and the horizontal bar are beautifully decorated with Naga motifs, scroll work and creepers laden with leaves and flowers. In the outer niches of the main temple images of Kartikeya and Parvati are installed as Parsvadevatas.

Population of the place in 1981 Census was 1,357 persons.

Basta

Basta is a village in Baleshwar subdivision situated on the National Highway No. 5 at 29 km. north of Baleshwar. It is also connected by a railway station on the South Eastern railway. Near the railway station in a part of the village known as Rajnagar or Nagar are the remains of a building said to have been the residence of a Maratha chief. The village also contains the tomb of Shah Hussain Sahid who fell here during the Muslim invasion. There is a temple dedicated to Mahadev Baneswar.

It contains a police-station, inspection bungalow, Rest Shed, High English schools, one for boys and one for girls, Primary Health Centre, C. T. Training school, Post Office, Block Development Office and Tahasil Office.

Population of the place in 1981 Census was 658 persons.

Bhadrak

Bhadrak is a town and headquarters of the subdivision of the same name, situated in $21^{\circ} 3' \text{ N.}$ and $86^{\circ} 31' \text{ E.}$, on the bank of the river Salandi. The town derives its name from the goddess Bhadrakali, whose temple stands at 8 km. from the town. It is an important railway station of the district and large-scale transactions are carried on here daily. It is also an important commercial centre of the district. It is situated on the National Highway No. 5. Buses ply regularly from here to different places of the district.

A large gathering takes place at the temple of Kali during Kali Puja every year which is observed quite ceremoniously. The temple of Sainthia in the adjoining village of that name contains a portion of the quilt of Shri Chaitanya, who is said to have left it by the side of the old Trunk Road during his travels in Orissa. It is regarded as relic of great sanctity by the Vaishnavites.

Mughal Tamasa was a unique form of folk drama written and staged by Bansiballabh Goswami at Bhadrak during sixteenth century. It was a type of farcical or satirical play depicting the decadent life-style and maladministration of the Mirjas (the Afghan Jagirdars), their courtiers and menials. These Tamasas were also called Chaiti Tamasa as they were enacted towards the end of the month of Chaitra (March—April) in open-air pandal in front of Siva temple.

The town contains Government offices, High English schools both for boys and girls, colleges for men and women, police-station, inspection bungalow, Rest Shed, hotels and lodges,

commercial banks, public library, railway station, film house, Industrial Estate, Charge Chrome Plant, hospital, church, mosques, daily market, Post and Telegraph office and Telephone Exchange. It is also S. E. Railways district headquarters. The civic affairs of the town are managed by a municipality.

Population of the town in 1981 Census was 60,600 persons.

Bhadrakali

The village Bhadrakali is situated at a distance of 8 km. from Bhadrak town. The place is important for the Goddess Bhadrakali installed in an old temple, recently renovated. The deity is usually kept under the coverage of heavy costumes. The goddess is four-armed, seated in *lalita* pose on a lotus pedestal. Her mount, the lion is placed on the pedestal. She carries a baby on the left lap and brandishes a sword in one of her right hands. An inscription on a stone slab was recovered from this place which indicates that in the 8th regnal year of Maharaja Surasarma a pious lady named Renghali donated some objects to the goddess Varnadevati by a special arrangement with Mahakulapati Agnisarma. The date of the inscription has been assigned to the 3rd century A. D. on palaeographical grounds. It has been preserved in the epigraphic gallery of the Jayadev Orissa State Museum, Bhubaneswar. The Jagannath temple inside the campus of Bhadrakali temple has been removed by the joint venture of the Orissa State Archaeology and the Endowment Department of the Government of Orissa.

Bhimpur is situated on the sea shore at a distance of 12.8 km. to the south-east of Baleshwar town. The village is famous for the Chamunda image popularly worshipped as Bhimadevi or Kalika. Most probably the place has derived its name after this deity. The deity is eight-armed and round her neck has a garland of human skulls and on the head a crown of matted hair. She is seated on a lotus on the prostrate body of an Apasmara Purusha. Two elephants have been represented on both sides of the prostrate body.

A few Jaina Tirthankara images have been discovered during the clearance of the debris. A beautiful image of Mahavira was unearthed from this village and removed to Baleshwar town by the then zamindar, Baikunthanath Deb. Besides, there is another image of Tirthankara which is worshipped as *thakurani* by the people. This shows that Jainism was at one time widely prevalent in the locality.

Big images of Avalokitesvar and Buddha in meditative pose have also been found in village Kasaba situated in the neighbourhood of Bhimpur. These figures have been removed later to Baleshwar town. On the bank of an ancient tank of this village there is a large stone wall and a broken image of Buddhist Tara which goes to prove that the place was once under the influence of Mahayana School of Art. Mounds of earth and many old tanks are seen in various parts of the village.

Chandaneswar

Chandaneswar is situated in Bhograi police-station of Baleshwar subdivision. It is 88 km. from Baleshwar by road. Bus communication is available from Baleshwar and Jaleshwar. The nearest railhead is Jaleshwar. It is also 8 km. from Digha in West Bengal and can be approached by jeep. Situated amidst a beautiful natural setting, the virgin beach Chandaneswar is a place of attraction for the visitors. One can observe with wonder the glittering glory of the beach at sun-rise and sun-set. On the tranquil beach stands the shrine of Lord Chandaneswar. During Nila Parba, a local festival, which falls in the month of Chaitra (March-April) pilgrims from neighbouring places visit the shrine and a great *mela* takes place. On the day of Sivaratri thousands of devotees from different parts of Orissa and West Bengal congregate here for worshipping Lord Siva. (Also please see Huguli about the temple and the deity Chandaneswar Mahadev).

There is a Revenue Rest Shed and a forest bungalow.

Chandbali

Chandbali is situated on the left bank of the Baitarani river, 13 km. west of its confluence with the Brahmani and 32 km. from its mouth, in $20^{\circ} 47' N.$, and $86^{\circ} 45' E.$ It owes its existence to the enterprise of Captain Mc Neill who sailed up the Dhamara with T. E. Ravenshaw, the then Commissioner of Orissa, with the object of discovering a suitable site for a port. Chandbali which was then a small village occupied by a few fishermen's huts, was found to combine the advantages of high position free from all risks of inundation and sufficient depth of water in immediate proximity to the river bank. Captain Mc Neill obtained a lease for a small area of land by arrangement with the local zamindar. Subsequently, Government recognizing the advantage of the site, acquired an area of 72.4389 hectares (179 acres) which formed the Chandbali Khas Mahal. The lands leased to Captain Mc Neill eventually passed

into the hands of the India General Steam Navigation Company and Messrs. Mc Neill and Co., to whom leases were granted by Government in 1877.

Chandbali was the most important port of Orissa, though its trade diminished since the opening of the railway. The exports consisted mainly of rice, and the chief imports were cotton twist, piece-goods, kerosene oil, salt and gunny bags. The value of the exports in 1905-06 was Rs. 33.5 lakhs and of the imports Rs. 28.5 lakhs. The trade in commodities was supplemented by a considerable passenger traffic and in 1905-06, the steamers of the India General Steam Navigation and Railway Company and the Rivers Steam Navigation Company, brought 41,500 passengers while 40,800 passengers left the port.

With the advent of railway and opening of road communication the port lost its importance. Now the major portion of the trade is carried on by Bhadrak railway station which is situated at a distance of 52 km. Goods are also exported and imported by roadway.

Goddess Dakesvari is installed in a temple and is widely revered by the sea faring people. The image of Dakesvari is a representation of twelve-armed Mahisamardini Durga. In the premises of the Dakesvari temple there are a few archaeological remains including Buddhist Avalokitesvara, Jaina Tirthankara and Brahminical goddesses.

There are college, High English schools, daily market, dispensary, Block Development Office, Tahasil Office, inspection bungalows, Post and Telegraph Office, commercial banks and a few Government offices.

Population of the place in 1981 Census was 7,809 persons.

Chandipur

Chandipur is a village in Baleshwar subdivision situated in $21^{\circ} 27' N.$ and $87^{\circ} 2' E.$, on the sea coast about 14.5 km. east of Baleshwar town and 3.2 km. from the mouth of the Burhabalanga river. For a long time during the East India Company period the European residents including the Collector of Baleshwar had been in the habit of spending a part of the summer in this place as their summer residence because Baleshwar town though near the sea, there was and is sensible difference between the climate of the station and that of the seashore.

Because of its proximity to Calcutta there is an inflow of visitors to enjoy the sea-beach at Chandipur and most of them prefer to stay in the Panthanivas (Tourist lodge) set up by the Orissa Tourism Development Corporation amidst casuarina groves. The Government servants prefer to stay in the P. W. D. Inspection Bungalow or the Forest I. B. both of which are also situated on the seashore near the Panthanivas. For convenience of low and middle income groups a lot of hotels and lodging facilities have come up.

The beach is long and levelled and sea bathing is possible in the absence of surf. This is one of the unique places in the country where the sea water recedes to a distance of 5 to 7 km. from the seashore due to the shallowness of the sea. The open beach without water encourages the tourists to walk into the sea up to a distance of 5 km. Surrounded by casuarina trees it presents a glamorous and scenic view to the tourists. Chandipur might easily develop into a fashionable sea-side resort for week-end visitors. Large quantities of excellent fish are caught here at the mouth of the river which are mostly exported to Calcutta. The Fishery Department have set up an ice plant, cold storage and a Fishermen Training Centre and a Co-operative Society of Fishermen here for facilitating capture, storage and marketing of sea fish. Population of this place according to the 1981 Census was 1150 persons.

The place first came into prominence in 1894 when the Ordnance Proof Department opened a sea range here for testing its fire arms on its long levelled coast.

Recently, the place got into national and international prominence due to successful launching of the Intermediate Range Ballistic Missile (I. R. B. M.) "Agni" from the Interim Test Range at Chandipur on 22nd May 1989 by the Defence Research and Development Organisation (D. R. D. O.). It is called Interim because the National Range Project at Baliapal could not come up in time for the testing of flight vehicles. It was not strictly a missile in the true sense as it did not carry any explosive as its pay-load. It is better called test-vehicle "Agni". It was a surface to surface missile. Its weight was 14.2 tons, had a height of 19 metres with 1 metre diameter and a range of 1500 km. It was a two-stage vehicle carrying pay-load to the target with indigenously developed sub-systems and components. This launching of "Agni" is a successful culmination of the development of a part of the Integrated Guided Missile Programme of the Defence Department which started in 1983. A large number of Defence and National R & D laboratories, universities and academic institutions, public and private sector undertakings took part in this successful venture.

The success of this long range "Agni" missile project was followed by another short range missile "Akash" (a missile from surface to air) which was launched from Chandipur on 14th August 1990. Its range was 15 to 25 km. Thereafter India's first indigenous third generation anti-tank missile "Nag" was successfully flight-tested at Chandipur on 29th November 1990. Its range was 4 to 5 km. Prior to launching of "Agni" another short range missile of 14 to 15 km. range "Trishul" (both surface to surface and surface to air) said to be Indian version of the American anti-missile "Patriot", was successfully tested during March 1987.

Thereafter a modern and sophisticated missile "Prithvi" was launched from here on 5th May 1992. It is a mobile-launched medium range missile. It has a range of 250 km. with 250 kg. of warhead. If the warhead weight is increased to 1,000 kg. the range will be reduced to 150 km. It is mounted on a eight wheeled truck manufactured under license by the Bharat Heavy Movers Limited (B. E. M. L.), Bangalore. The successful launch of this improved indigenous surface to surface missile has reiterated India's Defence Scientist's capability for national defence preparedness.

Charampa

Charampa is an important commercial centre of the district and is located on the National Highway No. 5 near Bhadrak. The place has yielded a large hoard of Jaina images of which four have been shifted to the Jayadev Orissa State Museum, Bhubaneswar for preservation. The site of discovery of these sculptures is located on the eastern bank of the Rahania tank, also locally known as Barala Pokhari. It is the largest tank of the area comprising about twenty acres of land which is now filled with weeds. At present there is one Parivranath image at the site which represents similar pattern of execution with the other four *tirthankara* images shifted to the Jayadev Orissa State Museum. A canopy of seven-hooded snake is found over its head.

In addition to the above noted sculptures an image of Ambika, the *sasanadevi* of Neminath, is worshipped as *gramadevati* on an open *mandap* of the village. This image was recovered from the tank during the time of renovation. In the middle of the village there are a number of Brahminical divinities kept on an another open *mandap*. The images of Karttikeya and Mahisamardini Durga of this group are in a fair state of preservation. The villagers worship them under the name of Pathara Santani. God Hanuman is also worshipped in the Hanuman temple located here.

Dhamnagar

Dhamnagar is a village in the south of the Bhadrak subdivision, situated 22.5 km. south-east of Bhadrak. The name is probably a corruption of Dharmanagar, a designation given to the village because in the time of the independent Hindu kings of Orissa it contained a great Hindu monastery, presided over by an ascetic who gave alms to pilgrims on the road to Jajpur and Puri.

There are police-station, Post Office, college, High English school, dispensary, Tahasil Office, Sub-Registrar's Office, Block Development Office and market.

Population of the place in the Census of 1981 was 4,232 persons.

Dhamara

Dhamara is 24 km. downstream from Chandbali on the mouth of the river Baitarani and approachable by motor launch. Recently, an all-weather road (48 km. in length) has been constructed connecting Dhamara with Basudebpur to facilitate transportation of fish from the recently constructed fishing harbour at Dhamara. Being the confluence of river Baitarani and Brahmani with the sea at Chandinipal it has a special appeal for the tourist's loving thrill and adventure. Once an important port of Orissa, it lost its importance with the advent of railway and silting up the river mouth.

Presently, the port is chiefly used for fishing purpose. A two hundred metres long and eight metres wide landing quay has been constructed to facilitate loading and unloading of fish from trawlers. The minimum depth at the quay is two metres at the lowest tide level. Sheds have been constructed for auction as well as for packing of fishes in ice for transportation. An ice factory has been set up in the private sector. The port has its own piped water supply system for supplying drinking water. A boat repairing yard with a slipway and transfer track has been built for repairing boats, trawlers and other floating vessels. A small workshop has also been set up for repairing the machineries of the port.

The lighthouse at Shortt's Island at about 20 km. from Dhamara which was put to use in 1888 as a navigational aid, has been disused since long. So, port signal and storm warning stations have been constructed at Dhamara and Chandinipal.

There are High English school, Post Office, inspection bungalow and a weekly market.

Eram

Eram in Basudebpur police-station of the district stands as a testimony to the spirit of national struggle which the common people had developed through the final phase of the Gandhian Movement. The most tragic event of the August Revolution of 1942 took place here, where the tragedy of the nature of Jallianwalla Bagh was enacted killing the largest number of men at any single place in any single repressive measure in the whole of India. Here, the police party opened fire on the unarmed villagers and killed 29 persons on the spot.

A detailed account on the incidence has been given in Chapter II (History).

Population of the place in the Census of 1981 was 2,521 persons.

Gandivedha

Gandivedha village near Soro was brought to light during the course of recovery of a large hoard of copper coins. These coins (147 in number) are now preserved in the Jayadev Orissa State Museum, Bhubaneswar. On one side of these coins there is the emblem of a couchant bull and on the other side there is a line of writing mentioning "Sri Nandasya". The Oriya inscription on a stone image (10th-11th century A. D.) and the Surya image inscription (11th century A. D.) were recovered from this place. Besides, a number of stone sculptures belonging to the Brahmanical pantheon, viz., Surya, Ganesh, Karttikeya, Parvati, Mahisamardini Durga and Vishnu are found in this village.

Garapada

Garapada is a village in Basta police-station of Baleshwar subdivision, situated 24 km. north of Baleshwar. It contains the residence of a respectable family of zamindars, the Bhuiyas of Garapada, who are said to have in their possession a copper-plate grant of an estate granted to them in 1503 A. D., by Raja Purusottam Dev, the area originally granted being 1438 *batis* or 11395.9859 hectares. The village contains the tomb of Hitam Khan Shahid, one of the Muslim Captains who fell here in a battle fought by the invading army. At Ramachandrapur, a few kilometers to the south, there is the tomb of another Muslim Commander, Muhammad Khan Shahid. It was here that Mir Habib, the treacherous Dewan of Murshid Quli Khan (the Mughal Viceroy in Orissa) met his death some years after he invited the Marathas to invade the province. He was charged by Janoi, the Maratha General, with embezzlement during his occupation of the country in 1751, and

was made a prisoner in his camp at Garapada. Mir Habib with a few followers attempted to escape but was cut to pieces by the guard. The place where Habib's camp was pitched is a small area still known as Habibganj.

Population of Garapada in 1981 Census was 175 persons.

Gohiratikiri

Gohiratikiri is located at a distance of about 8 km. from Jaipur in Cuttack district and close to Kharipada in this district where a series of Buddhist icons datable to the Bhaumakara period have been discovered. A large stretch of vacant land has been identified as the battle ground where Mukunda Deva, the last Hindu ruler of Orissa, lost his life in 1568 A. D.

Guamal

Guamal, a village in Tihiri police-station of Bhadrak subdivision, is famous for the Kumareswar Mahadev temple. The temple facing west stands close to the paddy field at the end of the village.

The temple complex consists of a *rekha deula* and an open Mukhamandap. The roof of the *Mukhamandap* has collapsed. The approximate height of the temple is 15.24 metres (50 feet) from the ground level. Due to heavy plastering of the outer surface of the temple it is not possible to see the architectural design and the decorative art. A *padukanala*, a large-sized bull and many decorative fragments of the temple are preserved in the premises of the temple area. A large piece of stone depicting a Gajasimha motif and another containing an erotic scene are lying near a tree in front of the temple. The inner and outer walls of the Jagamohan preserve figures of Bamana, Baraha, Yama and a few other Brahminical divinities. An inscription containing three lines on a piece of stone is fixed in the inner wall of the Jagamohan. The door-jambes of the sanctum are fashioned with figures of Ganga and Yamuna on their respective mounts. The temple has been brought under the conservation programme of the Orissa State Archaeology, Bhubaneswar.

Population of the place in the Census 1981 was 3,381 persons.

Huguli

Huguli is a village in Baleshwar subdivision, situated 17 km. east of Baliapal near the sea in the extreme north-east corner of the district. It is famous for the Chandaneswar Mahadev temple

built in Gaudiya style with a series of dome-shaped chambers. The zamindar of Panchetgarh took initiative and built the present shrine through the financial assistance of the local people. This deity is widely revered not only by the local people but also by the devotees of the neighbouring villages of West Bengal. During the later half of the *Chaitra* month (March-April) large number of devotees flock to this place to become *bhoktas*. They observe serious penance for the whole period with the hope of getting children and for being cured from chronic diseases. A large Yatra, called *Chadaka*, is held here annually during this period.

Inchudi

Inchudi is a village, situated 19 km. from Baleshwar town. It is famous for the historic Salt Satyagrah of 1930. It is said that the success of mass civil disobedience against Salt Laws occupied the second place in India after Dandi in Gujarat where Mahatma Gandhi himself led the movement. The participation of several women in the Inchudi campaign and the spread of the campaign to other places in the coastal belt of Orissa were regarded by the then Congress High Command as the highlight of the movement.

A detailed account about the incidence of Salt Satyagraha at Inchudi has been given in Chapter II (History).

Jaleshwar

Jaleshwar is a town in the north-west of Baleshwar subdivision, situated $21^{\circ}49'N.$ and $87^{\circ}13'E.$, on the left bank of the Subarnarekha, 19 km. from its mouth. It lies on the National Highway No. 5. It is connected to the railway station by a 3 km. long road. Historically, Jaleshwar is one of the most interesting places in the district. It gave its name to one of the *sarkars* into which the Mughals divided Orissa, including a large part of Midnapur, and it was for a long time an important frontier fortress. In the neighbourhood of Jaleshwar occurred in the year 1575 the great battle of Mughalmari (the Mughal slaughter) in which the Afghans under Daud Khan, the ruler of Bengal met the Mughals under Munim Khan, Akbar's General. The armies met on the north bank of the Subarnarekha near the village of Tukaroi at a place running westward for some 10 km. from Jaleshwar. After a hotly contested fight, the Afghans, in spite of the interpid charges of their cavalry, were routed, but the Mughals suffered so severely that they were unable to pursue, and halted five days in the field of battle to bury their dead, see to their wounded and recover their strength. In 1592, a second great battle was fought in the neighbourhood on the northern bank of the Subarnarekha between

the Afghans and the imperial troops under Man Singh, the former being again defeated, the Mughals took possession of Jaleshwar. From this time Jaleshwar was held by an imperial garrison, and did not come into prominence till the time of the Maratha invasions when its exposed position made it constantly liable to attack. Local tradition asserts that the skirmish took place in the quarter of Jaleshwar now known as Patna bazar or Kampu bazar.

There are still the remains of a large fortress, which is said to have extended over 20.7192 sq. km. (8 square miles). It was divided into two parts joined by a drawbridge, and was surrounded by ramparts of earth and stone with seven concentric ditches. The latter have been filled up and cultivated and the earthen ramparts have disappeared, but the stone ramparts remain still. The buildings inside are all in a dilapidated condition. The village also contains an old mosque said to have been built by a Nawab in the 16th century A. D. Jaleshwar used to be a trade centre of some importance, and in Hamilton's Hindostan it is mentioned as one of the three principal places in Midnapur. The English at one time had a factory there, of which no trace is left. There are temples dedicated to Jagannath, Satyanarayan and Kali. Poet Dina Krushna Das lived here about 350 years ago.

There are police-station, hospital, High English school, college, Post and Telegraph Office, Tahasil Office, Block Development Office, Sub-Registrar's Office, Veterinary dispensary, Regional Marketing Society, inspection bungalow, commercial bank, hotels, railway station and market.

The civic affairs of the town are managed by a Notified Area Council.

Population of the place in the Census of 1981 was 13,146.

Jayarampur

Jayarampur in Bhograi police-station of Baleshwar subdivision came into prominence in 1960 by the discovery of a copper plate inscription of Maharajadhiraja Gopachandra. The copper plate inscription was discovered while excavating a mound in the village situated in a place called Ahutikunda. Besides the inscription, huge quantities of old bricks, a female image made of granite and a votive bronze Buddha figure were discovered from this place. The copper plate inscription and the votive bronze Buddha figure have been lodged in the Jayadev Orissa State Museum, Bhubaneswar. The inscription contains fifty lines on the whole on both sides of the plate. The seal contains a defaced figure of bull. Palaeographically

this inscription may be assigned to the 5th-6th centuries A. D. It is an important document so far as the history of Orissa and Bengal is concerned.

Population of the place in the Census of 1981 was 3,546 persons.

Kasiari

About 3.2 km. to the south of Mughalmari the famous shrine of Gaganeswar Siva and about 1.6 km. to the north of it, is situated the ancient village Kasiari. The place was prosperous in the early period. On one side of the village as noted above is located the shrine dedicated to Gaganeswar Siva and on the other the shrine of goddess Sarbamangala

The most notable remnants of the ruins of Gaganeswar Siva temple is its enclosure built in red sandstones. Inside the enclosure at the eastern extremity is the temple. It is about 200 cubits in length and 150 cubits in breadth. The Oriya inscription found on its western wall has been badly defaced. Near by, there is a mosque containing an inscription written in Persian language. From this inscription it is learnt that it was built by Muhammad Taher in 1082 Hizra.

The Sarbamangala Devi of this place is greatly revered by the people of the adjacent villages of Orissa as well as West Bengal. The presiding deity represents a form of Gouri and is carved with two hands. She is seated on a spirited lion. The original temple of Sarbamangala was razed to the ground by the Muslims. But, subsequently, a ruler of Orissa constructed the present temple with its Jagamohan.

Kaupur

Kaupur is a village in Bhadrak police-station, situated 13 km. north-west of Bhadrak town. It is ascertained from the *punjha* records preserved in the Orissa State Archives, Bhubaneswar, that the ancestors of the zamindars of Kaupur came to Bhadrak during the time of Murshid Quli Khan, in the early part of 18th century A. D.

The place abounds with a rich collection of stone sculptures ranging from 7th to 13th century A. D. In the niches of the walls of a small modern brick-built house on the bank of river Salandi are lodged seven stone sculptures of which three are Uma-Maheswar two are Surya images and one each of Garuda and Ganesh. Some of these are in good state of preservation exhibiting their high standard of workmanship. Except for some minor differences both

the Surya images are designed alike. In front of them there is an image of Garuda. This is an unique specimen of Garuda in view of the fact that Garuda in Yogasana pose on a lotus pedestal has not been reported elsewhere in Orissa so far. Garuda images of mediaeval Orissa were normally designed as seated, kneeling in right knee with folded hands, hooked nose and spread-out wings. So the image of Garuda of Kaupur possibly belongs to an earlier period. Of the three Uma-Maheswar images, the first one is in a good state of preservation. The second image of Uma-Maheswar is much damaged. The third image of Uma-Maheswar is carved seated in *lalitasana* pose facing to the front.

In another part of the village are found two images kept under a tree of which one is Narasimha incarnation of Vishnu. It has terrific look with two long teeth protruding out on two sides. The wig type curling hair of the figure is noteworthy. In another portion of the village a few images of the Brahminical pantheon are kept. There is a fine image of Tara of the Buddhist pantheon lying under a tree by the side of the road leading to the village. Standing on a lotus pedestal she displays *varada mudra* in the right hand while the left hand is placed over a female attendant standing closely with a lotus stalk. To the right, a devotee is seen in *anjali hasta*. Five Dhyani Buddha figures are carved in a row at the top.

Close to the village on the dry sandy bed of Salandi, there is a spring called Debarkunda which is regarded as sacred. At Daisingh, one kilometre to the east on the Salandi, there is a garh called Bhimagada. Inside the river there is Bhima Chola consisting of three pillars.

At Kaupur, there are maternity and child welfare centre, post office and a weekly market which sits on every Monday. Population of the place in 1981 Census was 2,321 persons.

Kharipada

Kharipada in Dhamnagar police-station of Bhadrak subdivision is a famous site of old Mahayanic cult. A few colossal and life size images of Buddha and Boddhisattva have been recovered from this place and preserved in the Jayadev Orissa State Museum, Bhubaneswar. A number of such images are still lying in the locality inside the mounds of debris. This indicates that there was a Buddhist Stupa at the site when Buddhism was in its glorious form. Gohra-tikiri, a site in the close neighbourhood of Kharipada was identified by some scholars as the capital of the Bhaumakaras. Solampur, another prominent Buddhist site of the district is situated at a distance of 11 km. from this place.

The two colossal Buddha images of Kharipada preserved in the Jayadev Orissa State Museum are noted for the peculiar style in which they are built. The Buddha image that is seated in Bhumis-parasamudra reveals richness of plastic art with broad shoulders, long and rounded hands, smooth breast and fleshy chins. It is around 1.8288 metres (six feet) in height and has solidity and weight. Its slim waist and thick chest as well as the straight neck impart to it a vigorous look. The other Buddha statue in the preaching posture is less artistic than the one referred above, but built more ingeniously. The gestures of the hands indicating the turning of the Wheel of Law are imperfectly carved with little artistic merit.

The Padmapani Avalokitesvar image bearing the inscription of the time of Subhakara Deva I of Bhaumakara dynasty is carved standing on a double petalled lotus pedestal. Of the two hands, the right one is broken and the left one holds the stem of the lotus flower. The face and the right leg are badly damaged. The inscription incised on the side of the slab in the characters of the 8th-9th century A. D., records the gift of the image by Rahularuchi, the Mahamandalacharya and Paramaguru, i. e., the teacher of the great division and the supreme preceptor during the time of Subhakara Deva I, the celebrated patron of Mahayana Buddhism.

Population of the place in the Census of 1981 was 820 persons.

Kuldiha

Kuldiha is a famous hunting ground high above the hills amidst the reserved forests. It is 16 km. from Nilagiri town, of which 5 km. is pucca road and the rest 11 km. is forest road. The place is cool round the year. The fort, Harichandargarh, contains ruins of an old fort.

There is an inspection bungalow of the Forest Department of the Government of Orissa. Population of the place in 1981 Census was 173 persons.

Kumbhargari

Kumbhargari or Bhusandeswar, a village situated between the Bay of Bengal and the Subarnarekha river in Bhograi area of the district is noted for the worship of Bhusandeswar Sivalinga. In the rainy season it is difficult to approach the place. In summer season people usually visit the place in large numbers for worship. The Sivalinga is made of well polished black chlorite stone and is designed in three separate sections. The total height of the Linga is about 3.6576 metres (twelve feet). The upper most part measuring about 1.2192 metres (four feet) in cylindrical shape contains a line of carving which the local people consider as the

sacred thread of the deity. The middle portion measuring about 1.2192 metres (four feet) is in octagonal shape. The lower portion, i.e., the base of the Sivalinga is in square plan. The circumference of the *sakti* is about 9.144 metres (30 feet) with spout to the south. The stone *vedi* originally fitted to the *linga* measure 1.8288 metres (six feet) in each side and its depth is 0.6096 metre (2 feet) at the most. This has now been removed from the original place and preserved in a thatched shed to the west of the Sivalinga. The Sivalinga which was lying on the ground due to repeated floods of the Subarnarekha river was brought to position in 1965 by a Hindu devotee. He also cleared the surrounding jungle for the convenience of the worshippers. The area around the Sivalinga is now under cultivation.

The striking feature of this Sivalinga is its colossal size which can be compared with the Sivalinga in the temple of Bhaskareswar in Bhubaneswar. Makara Sankranti is observed here with much pomp and ceremony.

Kupari

Kupari is a village in Bhadrak subdivision, situated 67 km. south-west of Baleswar town and 29 km. south-west of Soro. John Beams visited the site when he was the Collector of Baleswar and informed of its Buddhist monuments and images. The Neulpur copper plate inscription of King Subhakaradeva I mentions about the place and the hills that stands close to it. The place is interesting for the distinct traces of Buddhist relics that are still observable. It stands in a level plain surrounded on three sides by low rocky hills. The ruins stand on the north side of the village, the more important and better preserved portion being situated in the middle of the flat laterite surface, but other parts are found in the softer soil among trees. These ruins exhibit the traces of an ancient Buddhist temple and *vihara* or monastery, with a grove intervening. Going westwards over a space encumbered by half-buried debris, one comes to the best preserved portion of the remains, a long narrow hall with a sort of propylæum on the eastern side surrounded by pillars. To the north of this is a small tank with steps leading down to it. The inscription on the back of the image of Mayadevi would refer the building in which it was found, to the 10th century A. D.

At the foot of the hills close by are the remains of a large fort of mud. High up on the hill side is a cave temple called Bharua Devi, a name probably corrupted from Bhairava, as that of an adjoining cave, Basuti, is probably from Basuki,

There is a Revenue Rest Shed and a college. Population of the place in 1981 Census was 2,183 persons.

Manikchak

The village Manikchak in Jaleshwar area of the district is known for two Jaina relics of which one is the image of Santinath and the other a *chaumukha*. Both the relics have been shifted to the Jayadev Orissa State Museum, Bhubaneshwar, for preservation. The image Santinath with deer as the conventional mount has a canopy of five-hooded snake over head; a peculiar feature unnoticed elsewhere. For the presence of snake canopy some scholars associate the image with Parsvanath. It stands on a double petalled lotus pedestal flanked by *chauri* bearers. Figures of eight *grihas* are carved seated in Yogasana pose on the side.

The other relic, a Jaina Chaumukha, discovered from this place is designed in the shape of a miniature *pidha* shrine. The *pidhas* numbering five are arranged in gradual receding pattern, intervened by supporting lions on corners. The crowning element consists of a *amalaka* and *khapuri*. The pinnacle, *kalasa* is designed like a lotus bud. In the outer niches of the four sides of the *chaumukha* are placed the nude Tirthankara figures of Mahavir Santinath, Risavanath and Chandraprava in standing posture.

The village, Martasal is situated in the close neighbourhood of Manikchak which has also yielded Jaina antiquities of immense value. People in the neighbouring villages also often come across ancient relics at the time of cultivation, digging of wells, renovation of tanks, construction of houses, etc., which connotes that the place was once a flourishing centre of Jainism.

Markona

Markona is situated on the National Highway No. 5 between Bhadrak and Baleshwar. Kanheivindha, a small hamlet located in the close neighbourhood of Markona preserves a unique ten-armed Mahisamardini Durga image of 12th century A. D. in a modern built *pidha* temple. The deity holds in her five right hands sword, spear, arrow, short spear and disc; and her five left hands display attributes like bowl, Parasu, goad, snake and shield. The deity as depicted is engaged in serious fight with Mahisasura with a curved sword in right hand and a shield in the left hand. A short dagger is firmly attached to his waist belt. The demon in human form is shown coming out of the decapitated body of the buffalo. Lion, the conventional mount of goddess Durga is seen pouncing upon the demon. She has placed her right leg on the lion.

At Markona, there are rice mills, Primary Health Centre, police-station, Post Office, railway station, High English school, college, and Revenue Rest Shed.

Population of the place in the Census of 1981 was 1,570 persons.

Nangaleswar

Nangaleswar is a village in Singla police-station of Baleshwar subdivision situated 29 km. north-west of Baleshwar town. It derives its name from Langaleswar, i.e., the God of Plough, the legend being that Siva cultivated 647-4992 hectares of land there, which to the present day is called 'Sivaputha'. The temple is 7.62 metres (25 feet) high but the Sivalinga is not visible on the Saktipitha. Probably, the Sivalinga was removed from the Saktipitha in a later period by some miscreants. On the walls of the temple are engraved the figures of Surya, Uma-Maheswar, Mahisamardini Durga and Ganesh. A beautifully carved bull has been installed in front of the entrance of the temple. On the day of Sivaratri, in February, a big *mela* is held here in honour of the deity.

Population of the place in 1981 Census was 1,736 persons.

Narendrapur

The village Narendrapur on the way to Chandbali from Bhadrak is famous for the remnants of archaeological interest. A huge image of Barahi, as large as the one preserved in the premises of the Subdivisional Officer quarters at Jajpur in Cuttack district, is the presiding deity of the place. Besides, it has several Sivalingas and ruined shrines. A tradition current in the locality reveals that beautiful Sivalingas were exported to South-East Asian countries from there through Dhamara port. To substantiate this tradition even now we find large hoards of Sivalingas in various shapes and sizes, lying scattered in and around the village. Goddess Patamangala of this village attracts large number of devotees from the surrounding area. Goddess Dakeswari of Chandbali and Goddess Dhamara appear to have some connection in the past with Goddess Patamangala.

Nilagiri

Nilagiri, situated 21°20' lat. and 86°25' long, was the headquarters of the ex-state of Nilagiri and now the headquarters of a subdivision of the same name. Regular bus communication facility is available to this place from Baleshwar and Bhadrak. The nearest railway station is Nilagiri Road, situated at a distance of 11 km., but there is no bus service. So, for all practical purposes Baleshwar is the nearest railway station though situated at a distance of 22 km. The Jagannath temple constructed before the Muslim occupation of Orissa is the oldest temple of the place. Besides it contains several other religious edifices known as the Mausima temple, Tarakeswar Siva temple, Mangala temple, Gauranga temple

and the Mahanta Math. The Jagannath temple situated near the place of the ex-ruler of Nilagiri is in a fairly good state of preservation. The Viman and the Jagamohan are built in *pidha* style and thoroughly plastered. In the sanctum sanctorum images of Lord Jagannath, Balabhadra and Subhadra are placed over a big masonry pedestal.

The Garuda pillar has been installed in the Jagamohan. In front of the Jagamohan is a pillared chamber. The inner walls of the *mandap* are decorated with remarkable execution of stucco works representing Dasabatara, Gajalaxmi, Ganesh, Karttikeya and several male and female figures painted in different colours. The premises is surrounded with high compound walls. Within the premises are noticed the dilapidated kitchen room and several other subsidiary shrines.

The Mausima temple built in the Bengal style of architecture is located at a distance of 1 km. from Jagannath temple. During the annual car festival the three deities, Lord Jagannath, Balabhadra and Subhadra, used to come here in a big chariot and stay till the commencement of their Bahuda Yatra, (the return journey) to the main temple.

The car festival of Lord Jagannath is the most important event of the place. Visitors from all over the district and Udala subdivision of Mayurbhanj district come to witness the festival.

There is a weekly twice market which sits here on every Tuesday and Saturday. The chief commodities in transaction are rice, stone utensils, tussar, Mahula, cotton, resin, tamarind and minor forest products. There are co-operative societies of carpentry, blacksmithy and stone works.

There are Post and Telegraph Office, High English schools (one for boys and one for girls), hospital, inspection bungalow, police-station, Block Development Office, commercial bank, Land Development Bank, jail, sub-treasury, veterinary hospital and subdivisional Government offices.

Population of the place in 1981 Census was 2,445 persons.

Orangi

Orangi is situated at a distance of 2 km. from Haldipada railway station and 7 km. from Baleshwar town. The National Highway No. 5 passes through this place. The place is famous for Bagha Jatin, a martyre of freedom struggle who was fired by the British

soldiers and succumbed to death on the 10th September 1915. Every year on 10th September people observe the death anniversary of Bagha Jatin. There is a statue of the martyr in open air inside the campus of Bagha Jatin High English School.

Paliabindha

Paliabindha is a small village located at a distance of 6.4 km. from Dolasahi of Bhadrak subdivision and is famous for a temple dedicated to God Biranchinarayan. The original temple was broken and was restored recently by the local people. Two door jambs of the eastern doorway which might have originally belonged to a Siva temple have been affixed by mistake in the present temple at the time of renovation. The sculptures and carvings of the door jambs are similar to the Siva temples found at Bhubaneswar in Puri district and Khiching in Mayurbhanj district belonging to the 10th-11th centuries A. D. Inside the temple is installed the image of Sun God, popularly known as Viranchinarayan. On a square sized stone altar slightly tapering towards the top are carved four images of the Sun God on the four sides. The figures hold lotus flowers in their hands. The lower portions of the images below the waistlines are covered with clothes. The temple has the unique distinction of four door entrances, absence of pyramidal Jagamohan, provision of a platform and installation of the old God Viranchinarayan facing to four directions.

Inside the sanctum, figures of Anantasayi Vishnu, Mahisamardini Durga and Lord Sri Krishna lifting the mountain Gobardhan are placed. They were probably obtained from some other sites and kept here for worship. The image of Durga is ten-armed displaying attributes like sword, disc, spear, dagger, shield, bow, arrow, snake, conch and tail of the buffalo demon. The deity is in the attitude of killing the demon who appears to be emerging from the decapitated body of the buffalo in human form. The figure of a Anantasayi Vishnu is seen resting on the coils of snake (Ananta), Brahma seated on a lotus flower originating from the navel region of Vishnu while Sridevi and Bhudevi stand on the sides in folded hands. The third piece is identified with Sri Krishna uplifting the mountain Gobardhan.

There are High English school, college, Grama Panchayat Office and Post Office.

Panchalingeswar

Panchalingeswar is a beautiful spot on the top of a hill situated about 10 km. from Nilagiri town. There is a motorable road from Nilagiri town to the foot of the hill. One has to climb up to a

height of 152.4 metres to reach the place amidst dense forest and natural sceneries. There is a perennial stream which flows over the five *lingas* throughout the year except for a few days during the summer season. Visitors feel the presence of the *lingas* inside the water. It is traditionally believed that Lord Ramachandra worshipped these Sivalingas during his exile period. Many pilgrims and visitors come to this place throughout the year for Darshan of the Lords and enjoy the natural scenery. It is a beautiful picnic spot. A Panthasala has been constructed by the Tourism Department, Government of Orissa.

There is also a Revenue Rest Shed at the place.

Pipili

Pipili is a village formerly situated near the mouth of the Subarnarekha in the north-east of Balashwer subdivision. It was once the most important port on the Orissa coast and contained settlement of the Portuguese and the Dutch. Within two decades of Vascodagama's discovery (1498 A. D.) of the sea-route to India, the Portuguese could establish a flourishing trade mart at Pipili. The Portuguese settled there in 1514, and for many years it was a centre of trade and power. Later the Dutch (1625 A. D.) took the opportunity to establish themselves here, and in Hamilton's Hindostan it is said that they shipped 2,000 tons of salt annually from the port. The English also appears to have had a settlement at Pipili, though it is disputed¹.

Of the Portuguese, Dutch and English settlements every vestige and trace have been obliterated, and the remains of even a single building cannot be traced.

A note on Pipili has been given in Appendix II to the Chapter II (History).

Raibania

Raibania group of medieval forts is situated 14.5 km. north of Jaleshwar and 3.2 km. from the right bank of the river Subarnarekha.

The traditional view regarding the fort goes back to the Puranic age when king Virata was ruling over this land. He is said to have enshrined goddess Kichakeswari in this fort which

1. Bengal District Gazetteers, Balasore, 1907, by L. S. S. O'. Malley, p. 204.

was later on removed by a Bhanja ruler of Mayurbhanj who installed the deity in a temple at Khiching. Ruins of this fort still indicate the shrine of Kichakeswari. The presiding deity Kichakeswari of Khichingeswari of the temple at Khiching can be assigned to the 10th-11th centuries A. D. If this view is accepted then the ruins of Raibania fort can be dated back at least to this period.

A detailed description of this historic fort has been given in the Appendix I to the chapter II (History).

There are High English school, police-station, Maternity and Child Welfare Centre, Rest shed and Post office.

Population of the place in 1981 Census was 4,192 persons.

Remuna

Remuna is a village in Baleshwar Subdivision situated in $21^{\circ} 33' \text{ N.}$ and $86^{\circ} 53' \text{ E.}$, 8 km. west of Baleshwar town. It is famous for Khirachora Gopinath and has been a seat of Vaishnavite culture for centuries. The temple attracts large number of devotees from far off places round the year. The main temple enshrining the Gopinath image is of modern construction with all other accessories like kitchen, store room, dancing hall and open courtyard paved with dressed masonry blocks of stones. The courtyard behind the temple is shrouded by rows of houses constructed for the accommodation of pilgrims coming from long distance. The inner area of this courtyard is filled with Champak and Kadamba trees. The Chandana tank and the kitchen garden meant for the deity are located outside the premises of the temple.

The floors of the Jagamohan and the main shrine are paved with decorative and coloured marble stones. The image of Gopinath has been installed on an elevated pedestal erected at the centre of sanctum sanctorum. There is very little difference in the style and technique of carvings of this image in comparison to Gopinath images found elsewhere in Orissa. The image measuring 1.0149 metres $\times$ 0.5059 metre ($3'4'' \times 1'8''$) stands in a captivating *tribhanga* pose with flute in a playing posture. Eight *gopis*, *sakhas* and 12 cows and calves have been carved on both sides of the image. Kadamba tree, Jambu fruits and flying Apsaras are also seen carved on the back slab. Lord Gopinath wears a well-designed Kirati, sandals, Vanamala and a

set of richly carved decorative ornaments. The image is in perfect condition as it has escaped the hands of Muslim iconoclasts. Images of Govinda and Madana Gopala are kept on the left and right side of Gopinath respectively.

Apart from the Gopinath image worshipped in the main shrine two other sculptures depicting the figures of Aruna and the Navagrahas have been preserved in the front courtyard. The Navagraha slab appears to have been attached originally to the main temple.

Khira, a special milk preparation is the most delicious and main *prasad* of the Lord. A religious fair is held annually herein February. The fair lasts for 13 days and is attended by large number of people.

The Alarpur and Kendupatna copper plate grants of Narasinghdev (1278—1308 A.D.), the builder of the famous Konarak temple, refers to the establishment of Gopinath image at Remunakataka which gives a positive clue for assigning the date to the idol. Madhavendrapuri, the teacher of Shri Chaitanya, himself and his disciple Jeevaswami Goswami are said to have visited the place for worshipping Khirachora Gopinath.

On the way to Khirachora temple there is a fine monastery of Goudiya Mission. The images of Lord Jagannath, Balabhadra, and Subhadra are worshipped here. The Rasikananda Samadhi, Madhavendrapuri Math, Saptasara river, Chandi and Gargeswar temples are the other sites of attraction of the place. About 2 km. west of Remuna there is a large and deep tank called Kutapokhari. Near by there is a big statue of granite of Goddess Durga with 18 hands. A festival is held here on the first day of Baisakh.

At Remuna there are police-station, Block Development Office, High English schools, C.T. Training school for girls, Post Office, Rest House, Primary Health Centre, mosque, college, dairy farm, Panchayat industry, bell-metal industry and veterinary dispensary. The weekly market sits here twice on every Sunday and Thursday.

Population of the place in the Census of 1981 was 1,225 persons.

Sajanagada

Sajanagada is situated at a distance of 5 km. to the west of Nilagiri town, the subdivisional headquarters. The place is famous for Budhar Chandi deity, worshipped in a renovated temple and regarded as the tutelary goddess of Nilagiri Raj family. According to the Settlement Report of the Nilagiri ex-state, 1921, the temple was built between 1521—1564 A. D. by the 13th ruler of the ex-state of Nilagiri. The original temple has been greatly renovated by the later rulers. It consists of four parts, viz., the Garbhagruha, the Jagamohan, the Bhogamandap and the Natamandap. The main temple has been built in *rekha* style whereas the Jagamohan in *pidha* style of architecture. The inscriptions originally inscribed on the door-ways of the Garbhagruha, Jagamohan and Natamandap have been damaged. The roof of the Natamandap is supported by a series of masonry pillars. Goddess Budhar Chandi which was kept earlier in a room adjacent to the Natamandap has been installed on a masonry pedestal at the centre of the Garbhagruha. The temple premises is enclosed by high masonry walls with a painting on the eastern side. The niches of the compound walls to the inner side contain mythological figures built in stucco work.

There are Middle English school, post office and market.

Shergar

The village Shergar in the Khantapada police-station of the district is famous for the Khajureshwar group of Siva temples. Khajureshwar Sivalinga is said to have been installed by Banasura along with the Baneshwar Sivalinga of Baleshwar town, Gargeshwar Sivalinga of Purusottampur village, Panchalingeshwar of Nilagiri subdivision and Maninageshwar in Bardhanpur. One can approach the Khajureshwar group of temples covering a distance of nearly 3.2 km., from Shergar on the National Highway No. 5.

The main temple along with its Jagamohan was built in laterite stones and have been thoroughly plastered with lime mortar. Both the structures are in *pidha* design. Within the sanctum is worshipped Khajureshwar Sivalinga placed at the centre of a Saktipitha. Several bulls and a big figure of Narayan are also kept in the pavement of the sanctum for worship. In the inner niches of the Jagamohan are found figures of Narayan and Varaha-Vishnu. Both the idols are provided with their conventional attributes in hands. The Parsvadevatas of this shrine are Ganesh, Surya and Mahisamardini Durga. Besides there are many broken

images preserved here after recovery from the adjacent tank during the time of renovation. The outer niches of the main shrine and the front apartment are set with beautiful figures of Ajaikapada Bhairava, Gajalaxmi, Ganga, Yamuna, Parvati, Surya and Ganesh. The door lintel is said to have been contained an inscription which has been thoroughly defaced and covered in lime mortar. The jambs of the door way are carved with beautiful scroll designs and floral motifs. The Gajalaxmi figure on the centre of the door lintel is carved, seated in *lalita* pose on a double-petalled lotus pedestal, displaying *varada mudra* and lotus in hands.

Four more laterite shrines of miniature size are also seen in the premises of the temple, of which one is exclusively reserved for the Devi deity. They are all in a damaged condition. Behind the Devi temple are kept on a row, figures of Karttikeya, Ganesh, Surya, Yamuna and Khetrapala. The Khetrapala image is seated on a horse back with a sword raised in the right hand. Built on a low foundation of laterite stone, the Devi temple of which the top portion with the Mastaka had fallen down, stands at present to a height of 3.9224 meters (13 feet only). The door frame made in chlorite stone is richly ornamented with floral designs and scroll motifs. The lower part of the door jambs are shown with five foiled niches with a standing Dwarapal. At the centre of the lintel is the conventional Gajalaxmi image. Inside the Devi temple are kept a four-handed Ganesh image, a seated Manasa figure with canopy of seven hooded snake overhead and two eight-handed Mahisamardini Durga images.

Population of the place in the Census of 1981 was 1,961 persons.

Solampur

Solampur is a village in Bhandaripokhari police-station of Bhadrak subdivision situated opposite Jajpur town in Cuttack district from which it is separated by the river Baitarani. The village finds mention in the Neulpur copper plate of Subhakar Dev I (790 A.D.) of the famous Bhaumakara dynasty of Orissa. The place is famous for the discovery of a large number of Mahayanic and Tantric Buddhist deities. Some of these archaeological relics are in damaging condition. The images fixed to the niches of the outer walls of the Raghunath temple of the village exhibits remarkable style of art of the early mediaeval period. The notable statue among this group is the one representing in a

slab of stone the eight great events associated with the life of Gautama Buddha. The main image is that of Buddha seated in *bhumisparsa mudra*. To the left of him at the bottom is depicted his birth scene from Mayadevi. Just above it he (Buddha) is found turning Wheel of Dharma. The topmost figure illustrates *mahāparinirvāṇa* of Buddha at Kusinara. Below this figure and just above the head of the main image are to be found the representation of six Manasi Buddha. Such sculptures are found in several places of India during the Gupta and the post-Gupta period, but the Solampur figure is remarkable by its neat precision and artistic carving which may be regarded as one of the finest specimen of its kind.

Avalokitesvar image of this place sitting on a lotus throne may be compared with that of Avalokitesvar image found in Ratnagiri and Vaisravan image found in Udayagiri, both in Cuttack district. The image of Tara in *tribhanga* pose which has been attached to the outer wall of the temple narrated above reveals the artistic influence of Ratnagiri on this place. The standing image of Avalokiteswar flanked by two small figures of Tara is a product of decaying period. The chlorite image Vajrasattva of this place preserved at present in the Indian Museum, Calcutta is a fine specimen of plastic art and looks animated by natural vigour and grace. It sits in Vajraparyanka attitude and carries the *vara* on its right palm that has been placed against the chest while its left hand resting upon the thigh, holds a *ghanta* which has been damaged. Unlike its Nepalese proto types this image is not found erect and rigid, but in imitation of the Ratnagiri style, it inclines the trunk to the right and the head to the left thus conveying an exhilarating sense of rhythmic grace. Vajrasattva, is regarded as the 6th Dhyani Buddha and is worshipped only by those who are initiated to the Vajrayana cult. This image embodies the latest development of the Buddhist ideology and may, therefore, be assigned to the 11th century A. D.

It also contains the ruins of an old brick fort, which according to local tradition, was built by Kapilendra Deva, king of Orissa (1435-70). Inside the fort are a tomb and the ruins of a temple destroyed by the Mughals.

Population of the place in 1981 Census was 1,191 persons.

Soro

Soro is situated in the Bhadrak-Baleshwar section of National Highway No. 5, about 32 km. south-west of Baleshwar. It is an important centre of political and cultural activities. In the 7th century A. D. it was the headquarters of a *Visaya* or district called Sarephahara as known from the Soro copper plate grants of Somadutta, Bhanudutta and Sambhuyasa. Archaeological relics of the place indicates the prevalence of Brahminical religion during the mediaeval period. Buddhist and Jain relics too, are noticed in this place.

Gohiriasahi, a small hamlet located at a distance of 3 km. from the Soro railway station preserves a large number of archaeological relics datable to 7th to 11th centuries A. D. Among the antiquities, there is a small Sivalinga fixed to Yonipitha with the well-known Buddhist Dharma inscribed on four sides of its square pedestal. The stone is of bluish chlorite and is finely polished. According to its palaeographical features the inscription may be assigned a date in the later part of the 9th century A. D. or the beginning of the 10th century A. D. Near the site where the Sivalinga was found lie the lower portions of two images of Sun god. On two corners of the tank nearby two more Sivalingas were recovered while digging. Another Sivalinga is worshipped in a modern built temple. It thus proves that originally there were four Sivalingas installed at this place.

At several parts of the village one can notice a series of broken images associated with Buddhist, Jaina and Brahminical cults. A huge slab of stone containing Saptamatruka figures has been removed to Baleshwar town and is preserved in a museum located at Santikanan. The stone slab also contains an inscription.

There are police-station, dispensary, inspection bungalow, railway station, Post office, High English school, college, Block Development Office, Tahasil office and daily market.

The civic affairs of the town are managed by a Notified Area Council. Population of the place in the Census of 1981 was 18,599 persons.

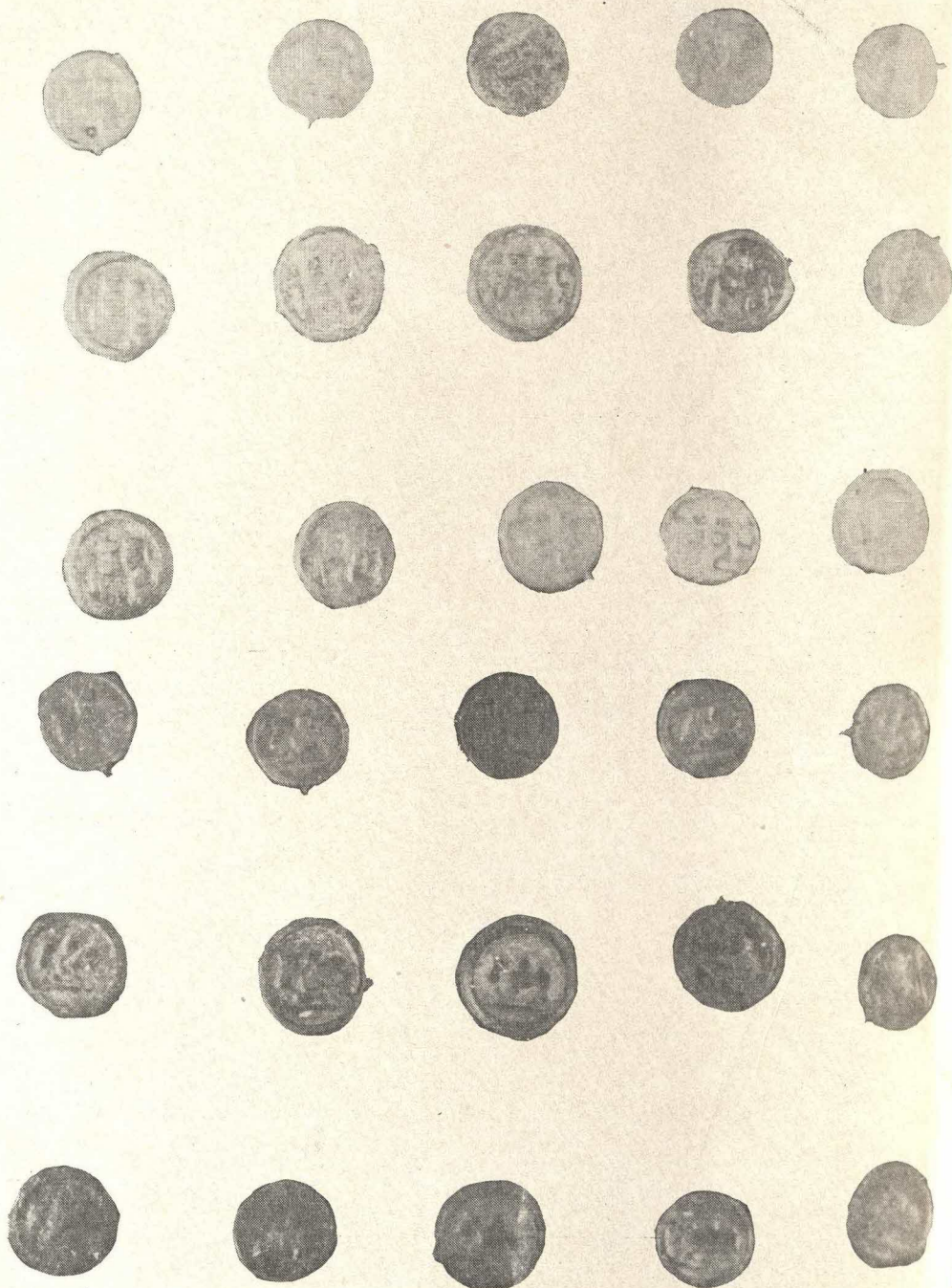
Talasari

Talasari is a picnic spot situated in 4 km. from Chandaneswar and 92 km. from Baleshwar town. The sandy beach at Talasari is pleasantly surrounded by casuarina groves. A drive from Talasari to Digha about 7 km. is worth experiencing.

Tourism Department, Government of Orissa, have constructed a Panthasala to cater to the needs of the tourists.

Tundara

Tundara is located at a distance of 3 km. from Bhimpur towards the south. There were many temples on the seashore of this village, but were washed away by the high tides. Some of the images of these temples are placed in different parts of the village and under a big banyan tree. In the northern part of the village, there is an image of four-handed goddess with a boy on her lap; her head being covered by the canopy of a seven-hooded snake.



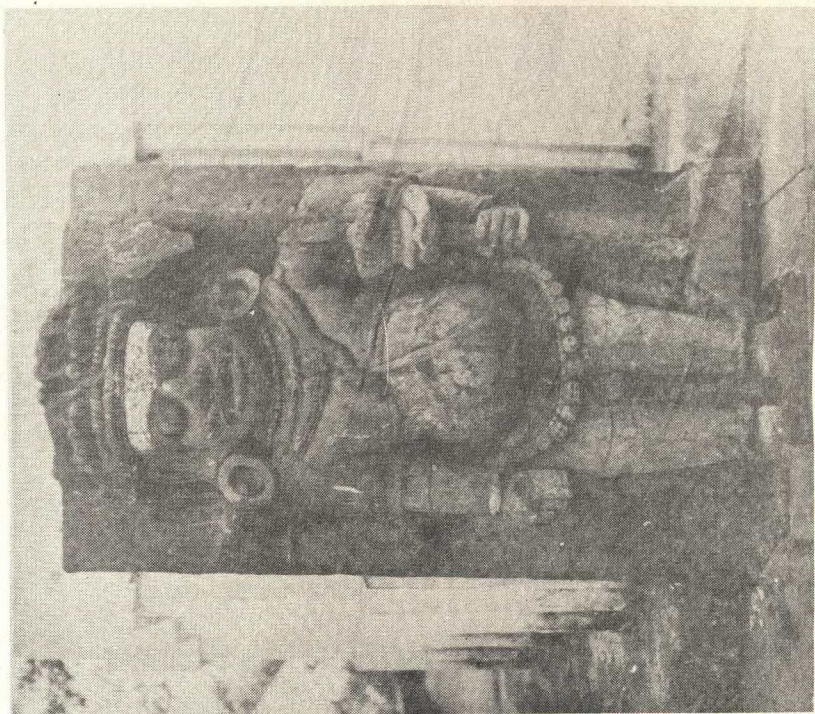
Copper coins discovered from Nandura



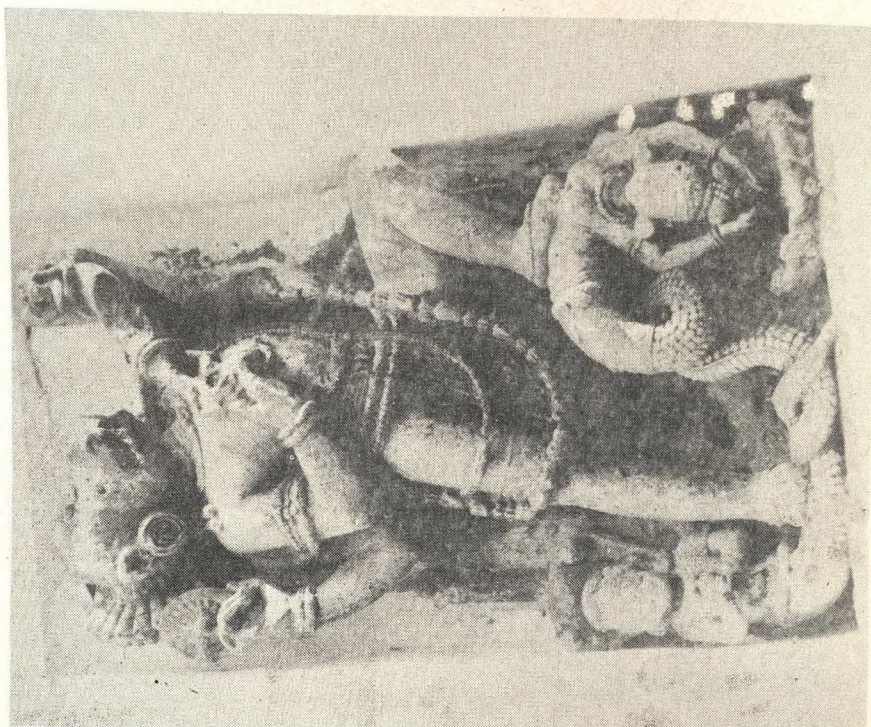
Avlokitesvara, Paduan



Parsvanath, Ayodhya



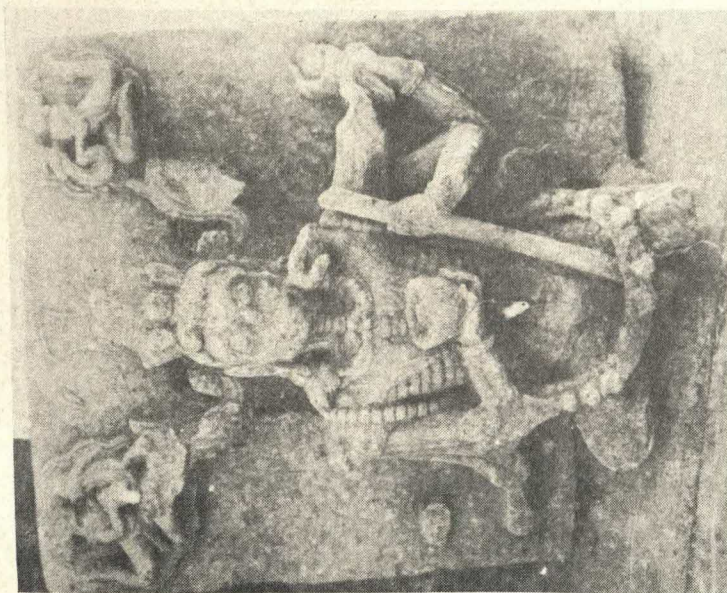
Bhairava image in Maninageswar Temple, Bardhanpur



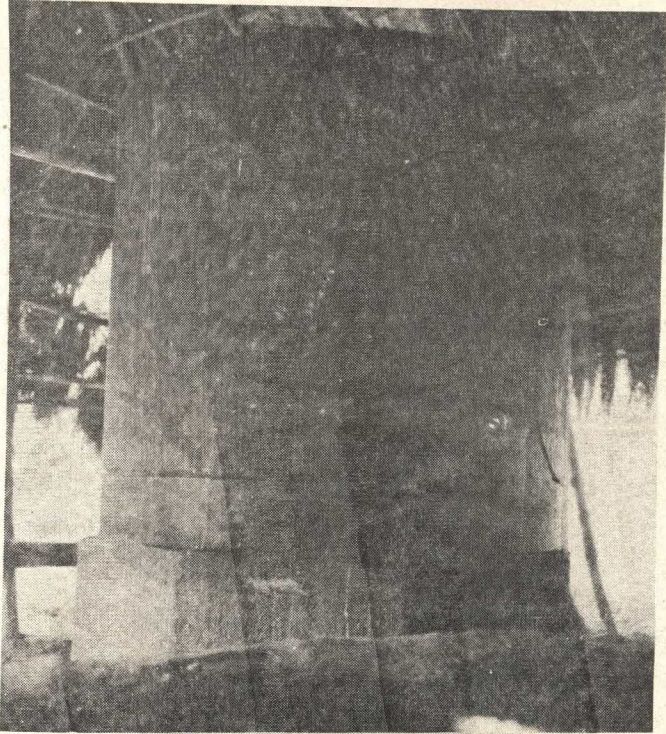
Varaha, Bakreswar Temple



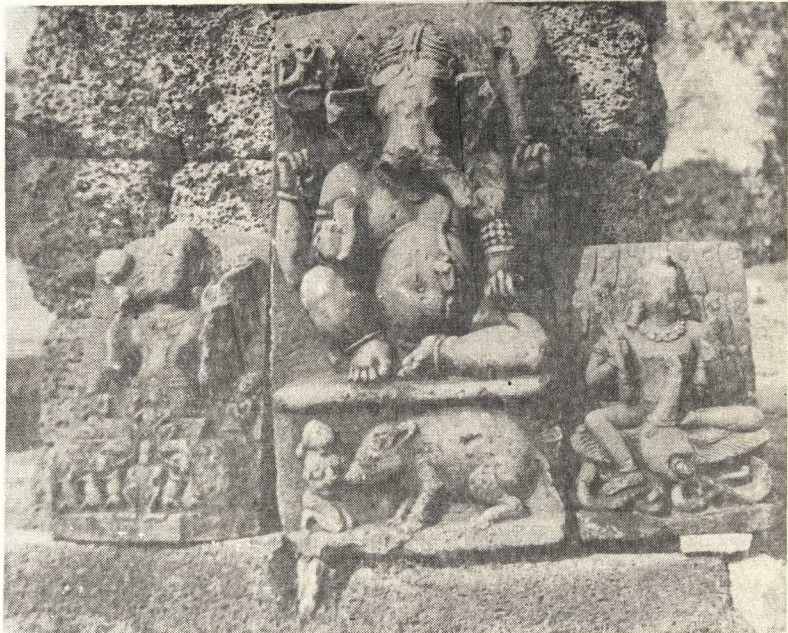
Ambika (Left) and Tara (Right), Ayodhya



Chamunda image in Maninageswar Temple, Bardhanpur

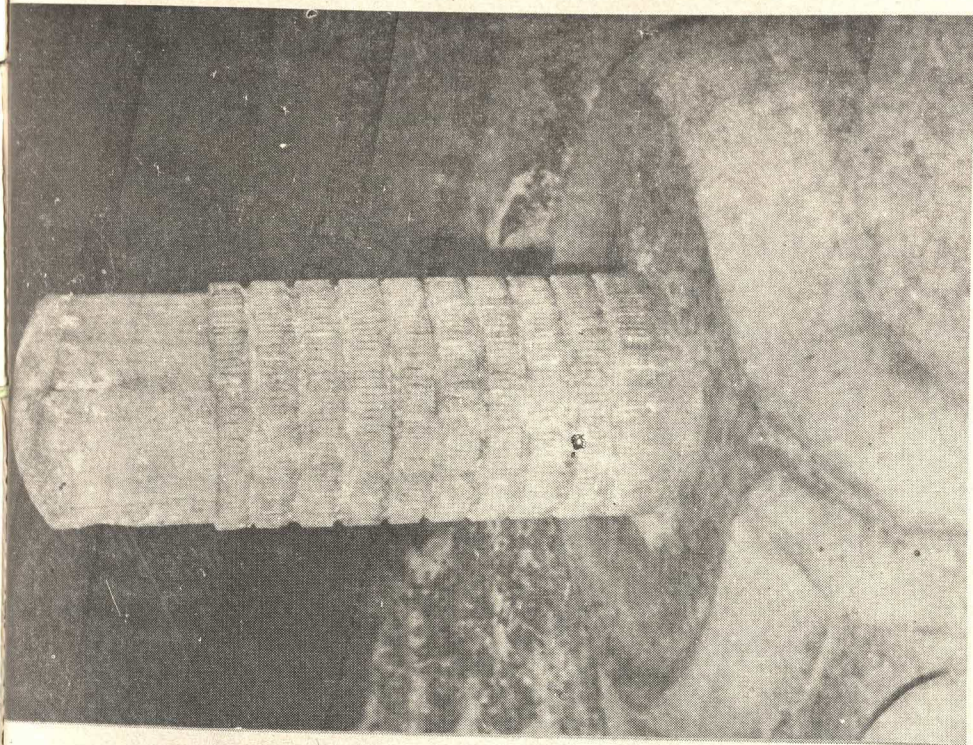


Bhusandeswar Siva Linga, Kirtania



Images of Surya, Ganesh and Kartikeya in the precinct of Khajureswar Temple

Courtesy : I.&P.R. Department (Above & Below)



Siva Linga, Narendrapur



Lord Biranchinarayan, Palibindha



Bajra Barahi, Badagan



Pateni Mangala, near Bhadrak



Durga Image, Khajureswar Temple, Sergar



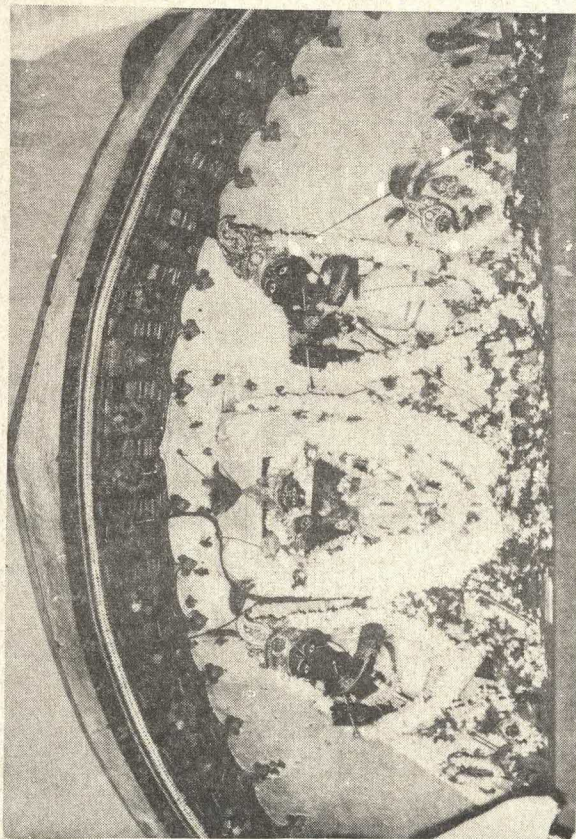
Durga Image, Kanheibindha, Markona



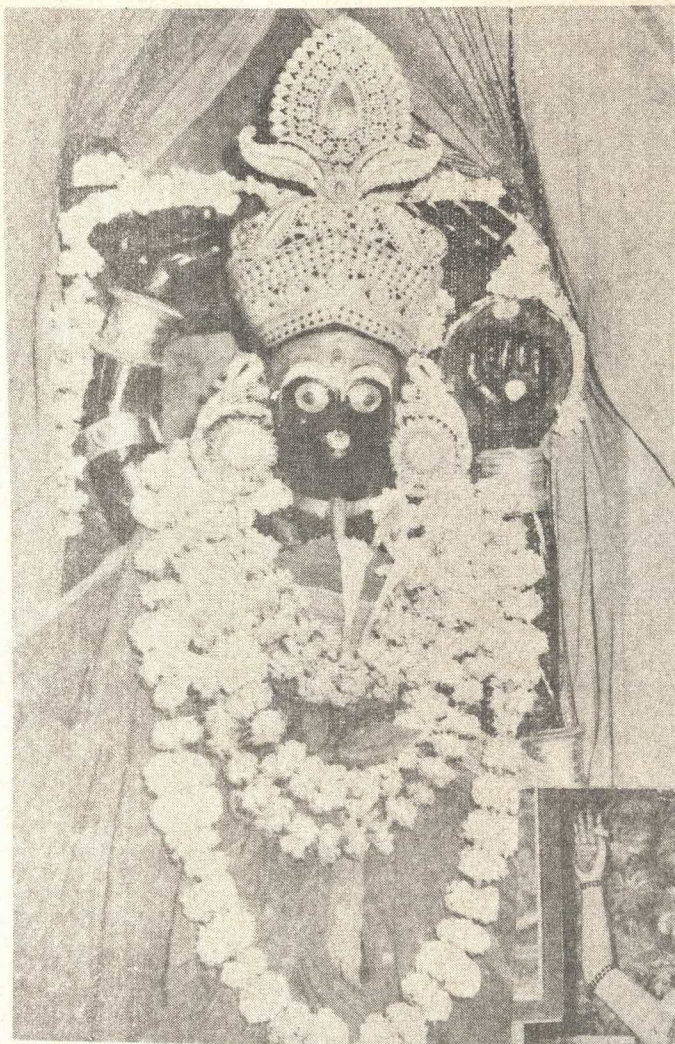
Durga Image, Maninageswar Temple, Bardhanpur



Mahisamardini Durga, Indupur



Gopinath, Madanmohan and Govinda deities of Khirachora

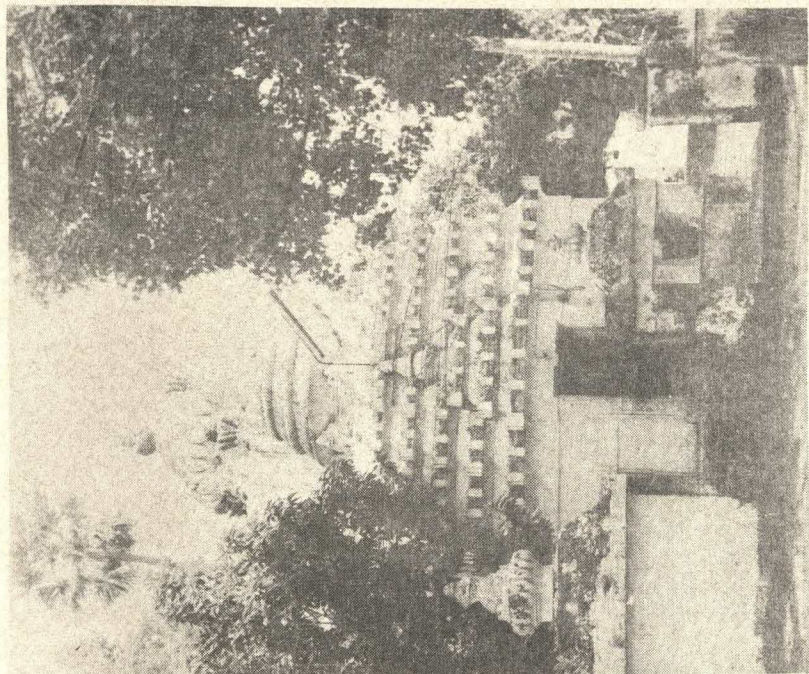


Bhadrakali, Bhadrak

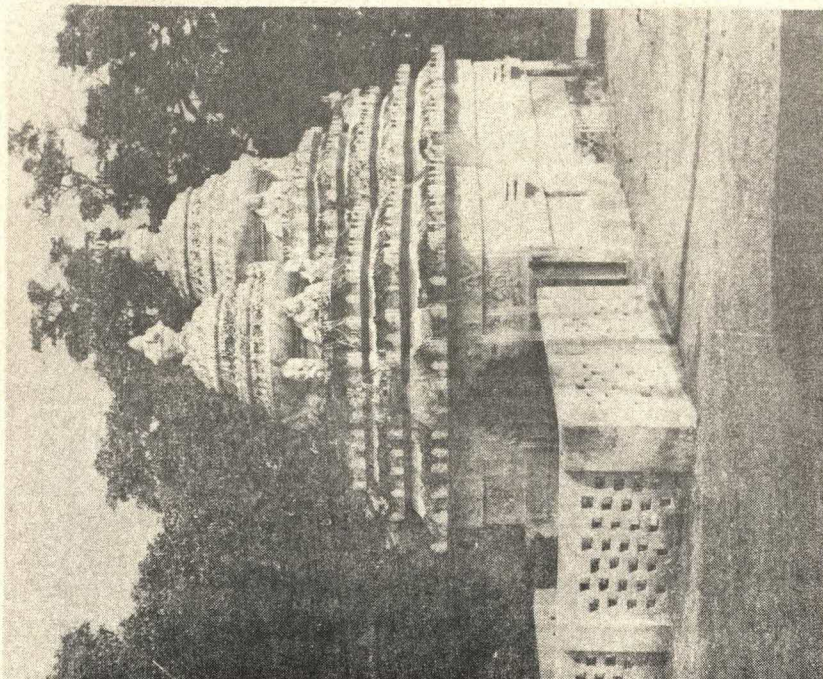


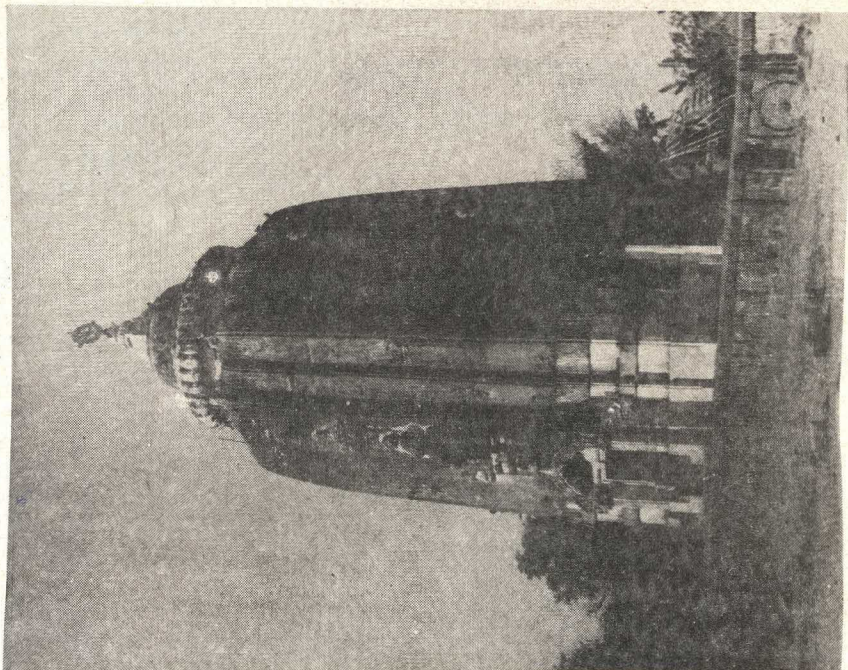
Shri Chaitanya Deva Image, Sainthia

Maningeswar Temple, Bardhampur

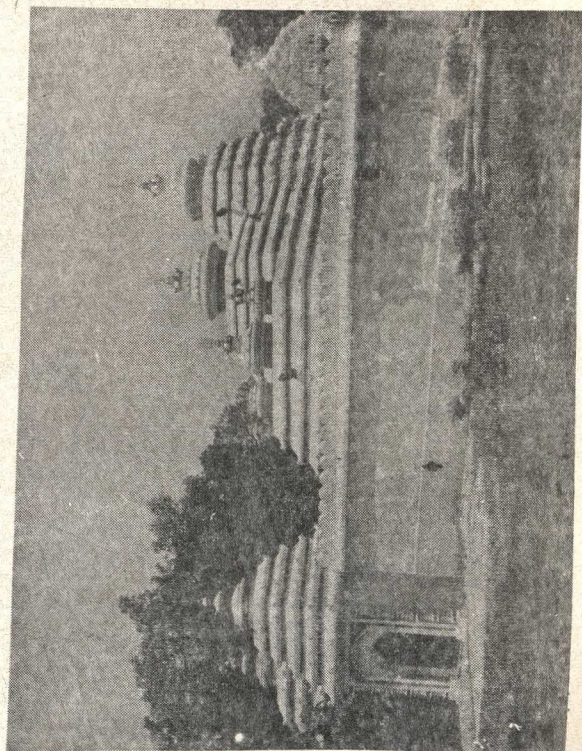


Langaleswar Temple, Nangaleswar





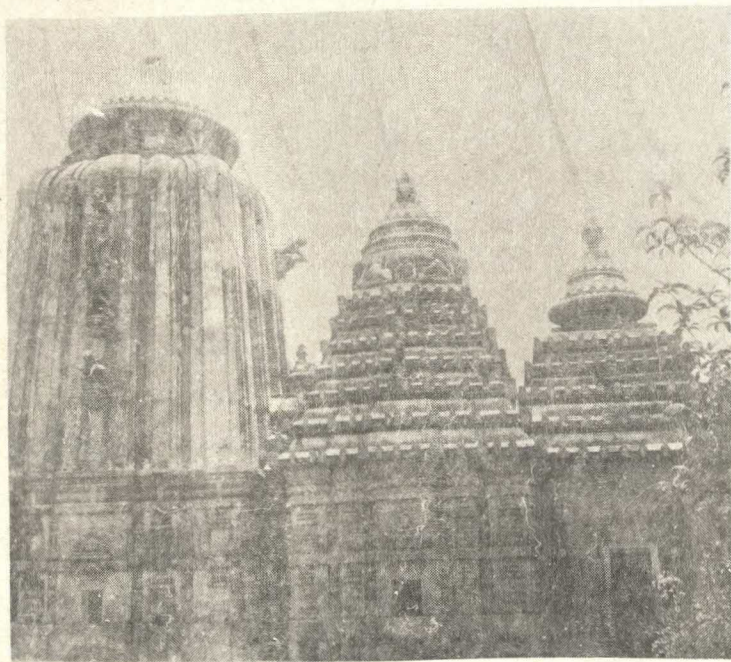
Biranchinarayan Temple, Paliabindha



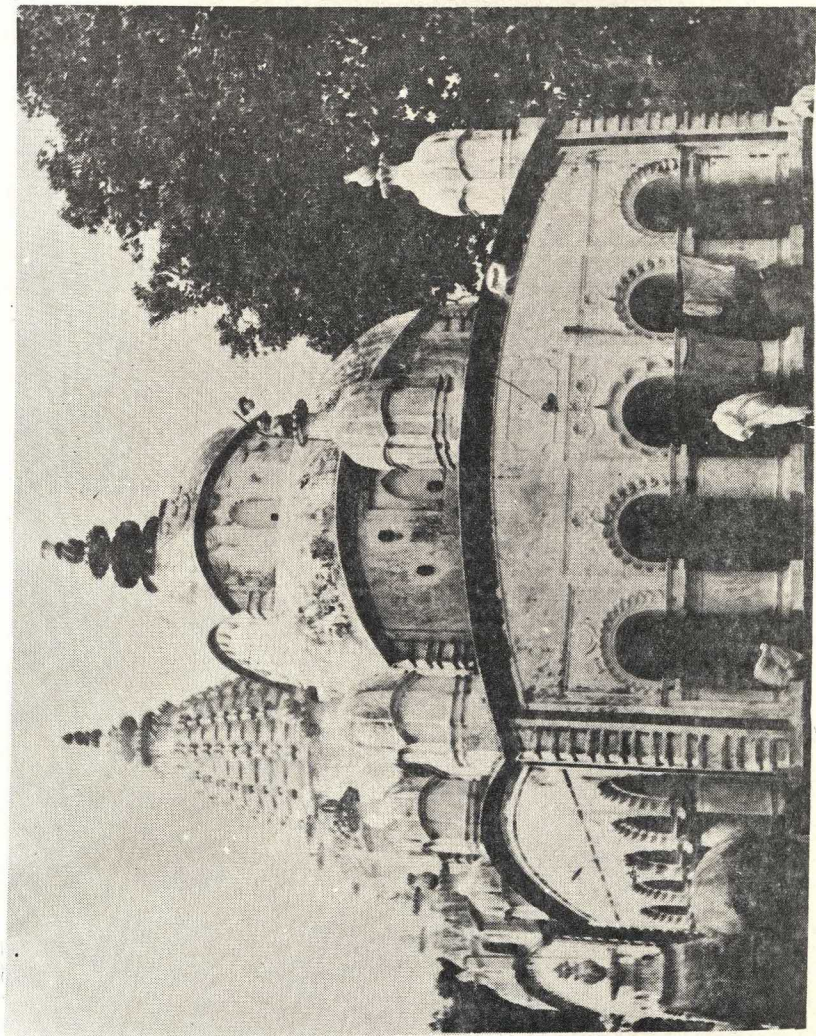
Khajureswar Temple, Sergar



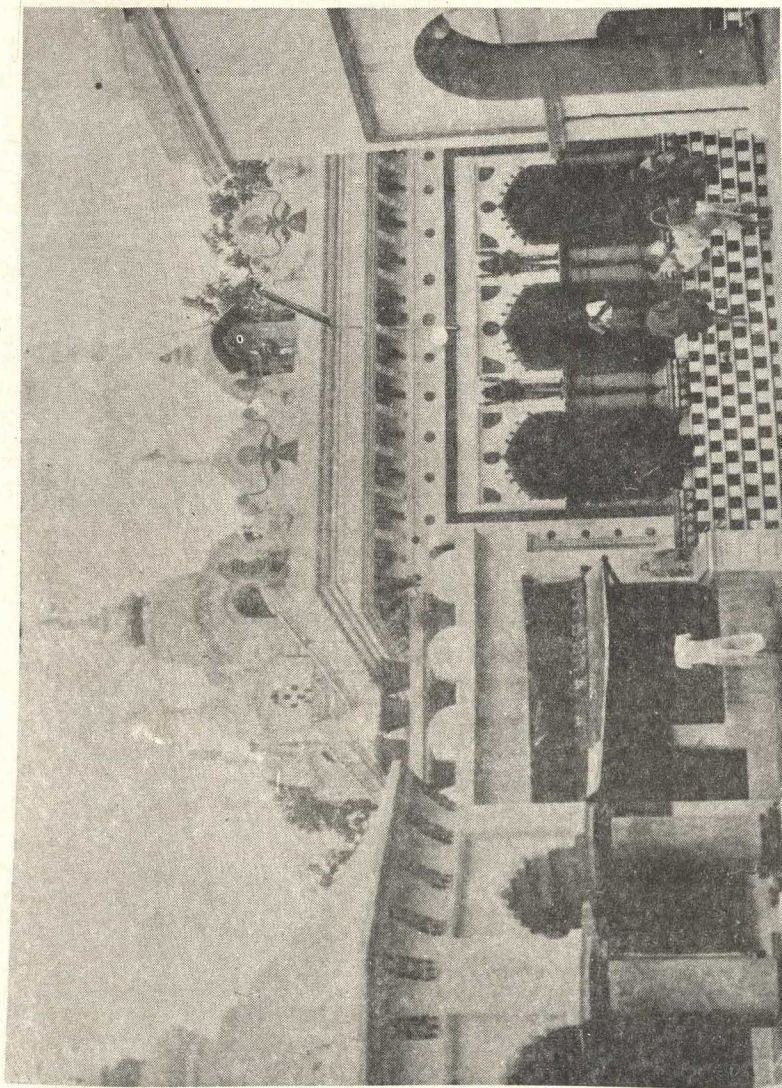
Pateni Mangala Temple, near Bhadrak



Budharchandi Temple, Sajanagada



Temple of Lord Chandaneswar, Chandaneswar



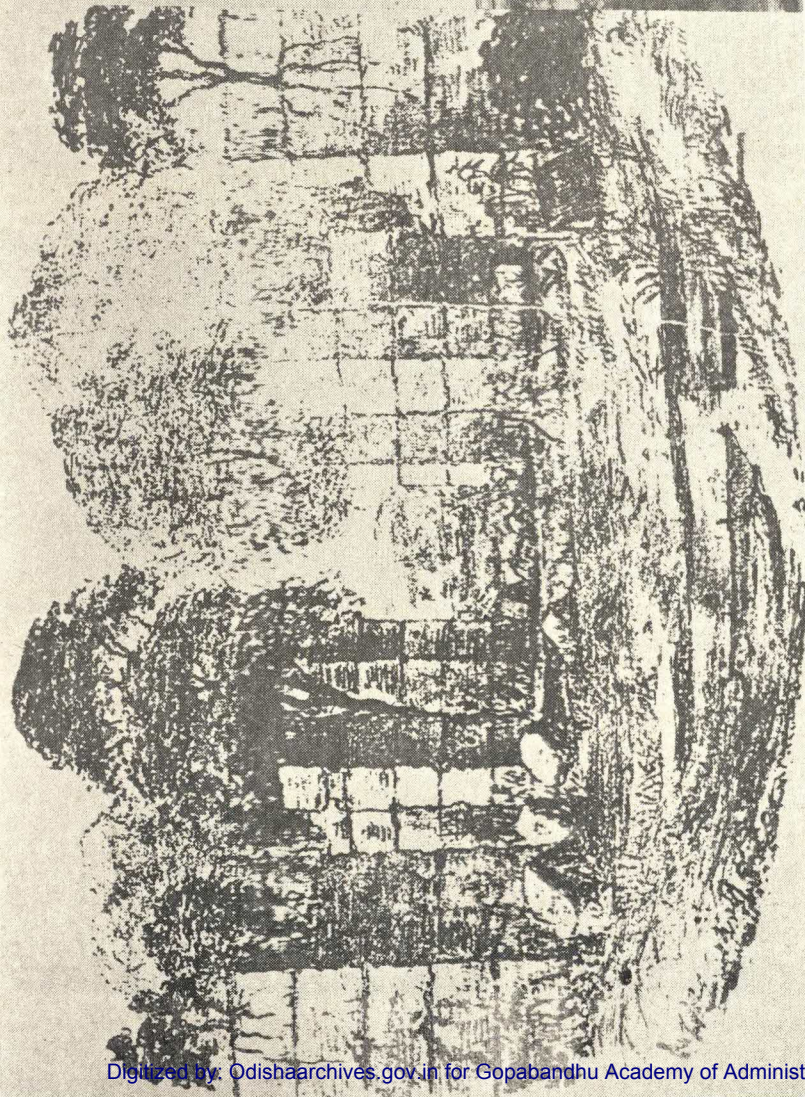
Temple of Lord Khirachora Gopinath, Remuna



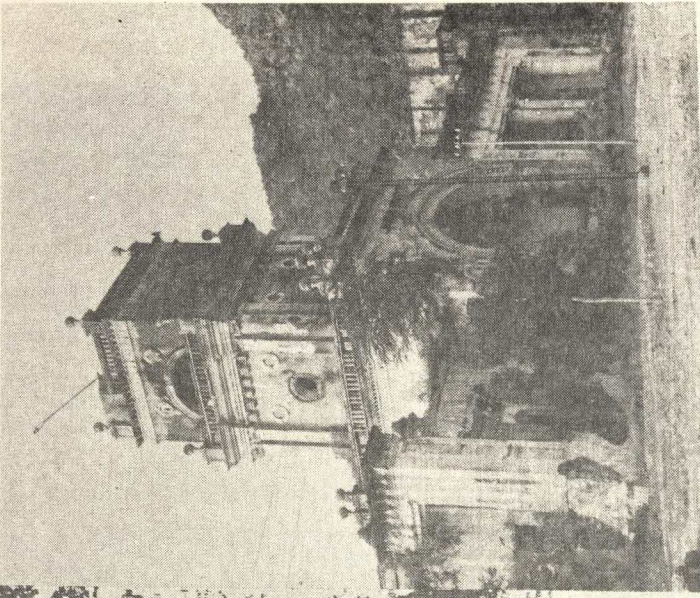
Lord Akhandaleswar Temple, Aradi



Mausima Mandir, Nilagiri

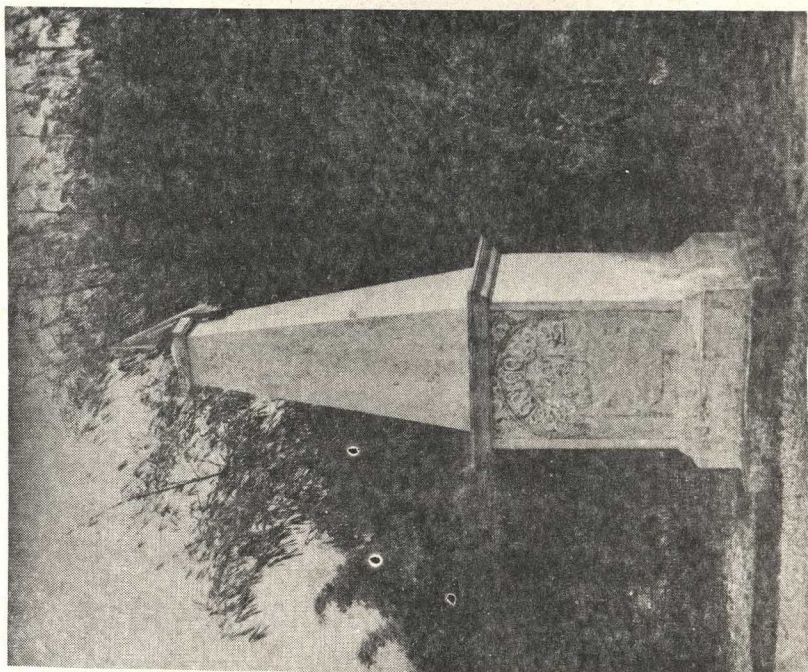


A view of Satgambhira Attalika of Raibania Fort, Raibania

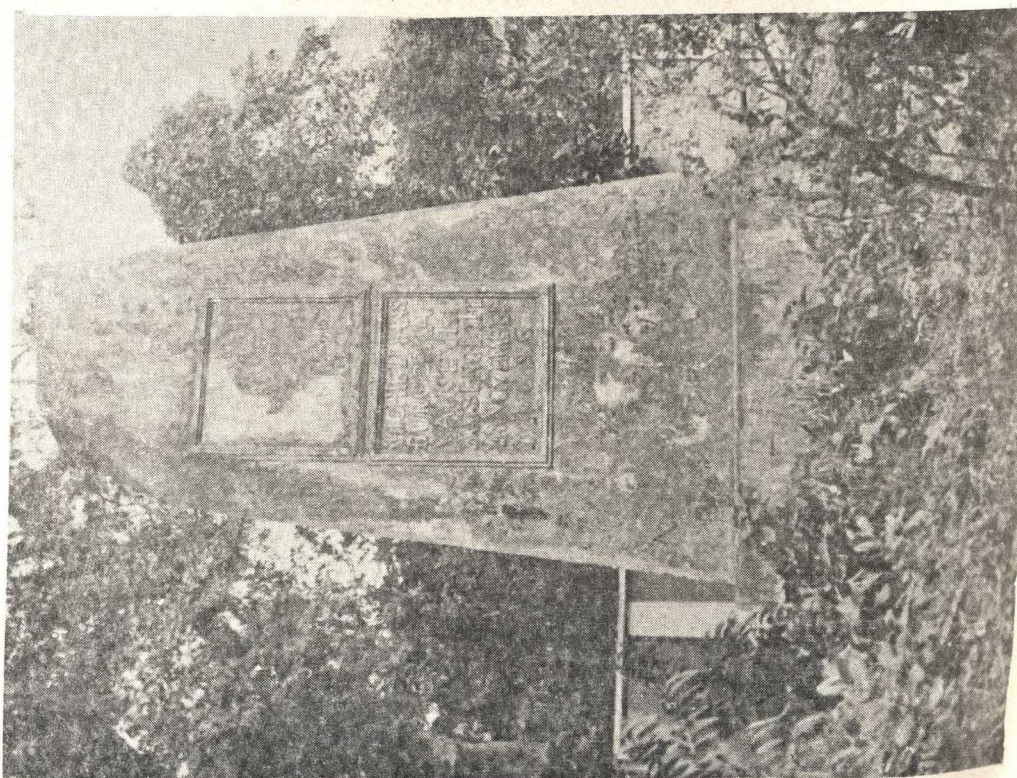


Nilagiri Palace, Nilagiri

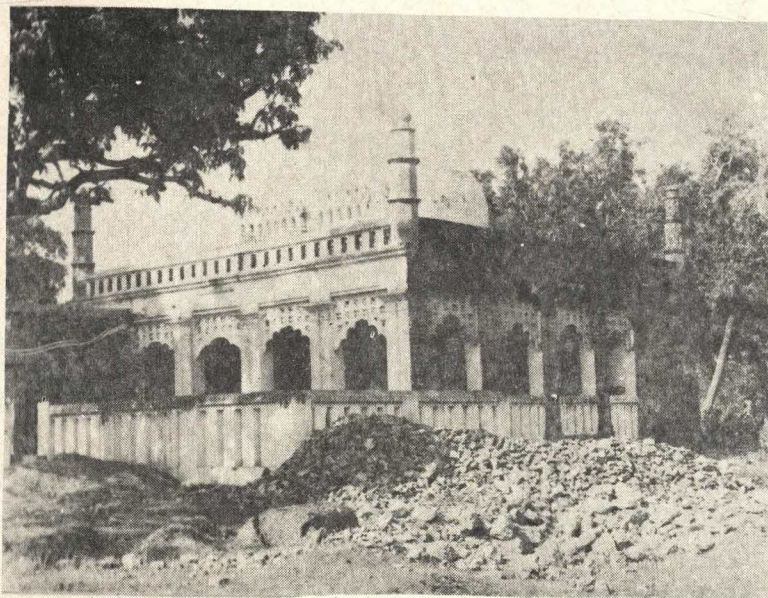
Courtesy : I.&P.R. Department



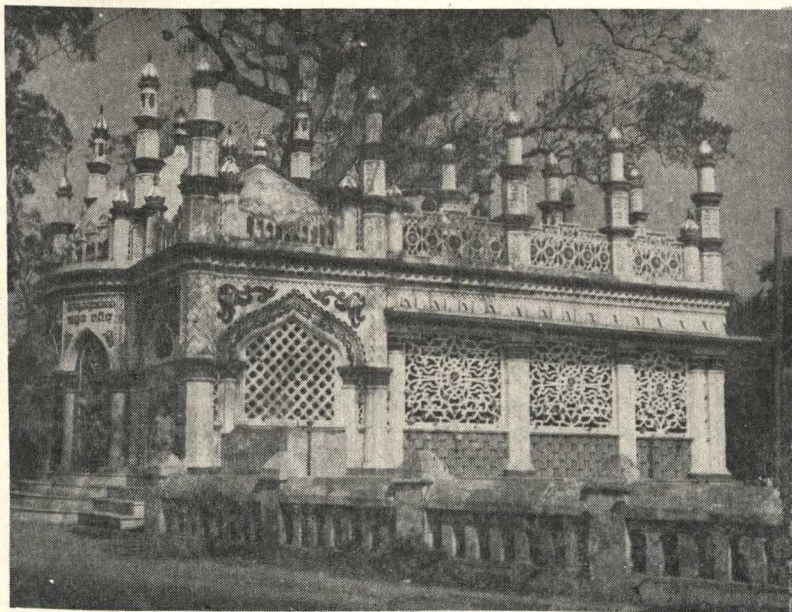
Labana Satyagraha Pillar, Inchudi



An European Cemetery, Barabati



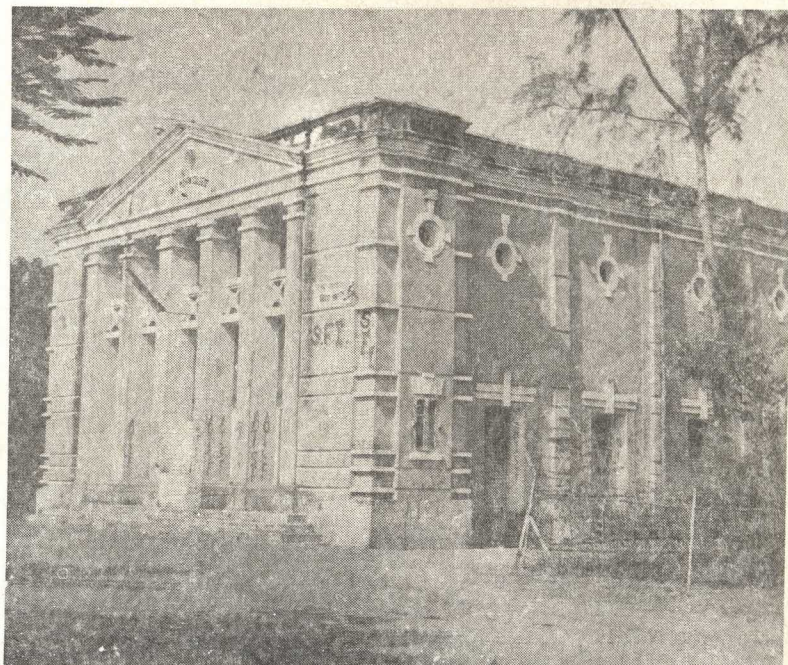
Kadam Rasool, Baleshwar



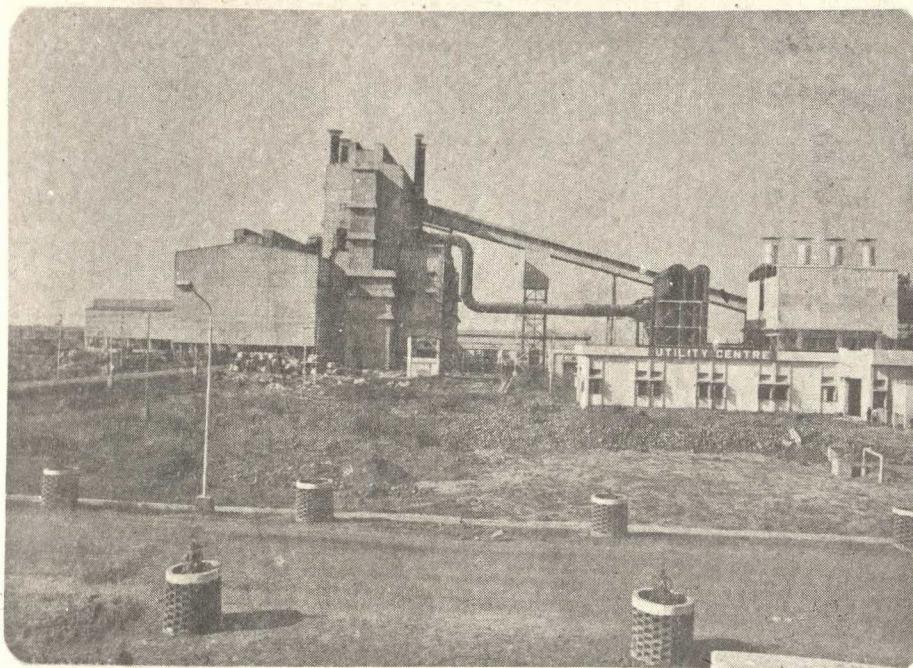
Bhujakhia Pir, Baleshwar



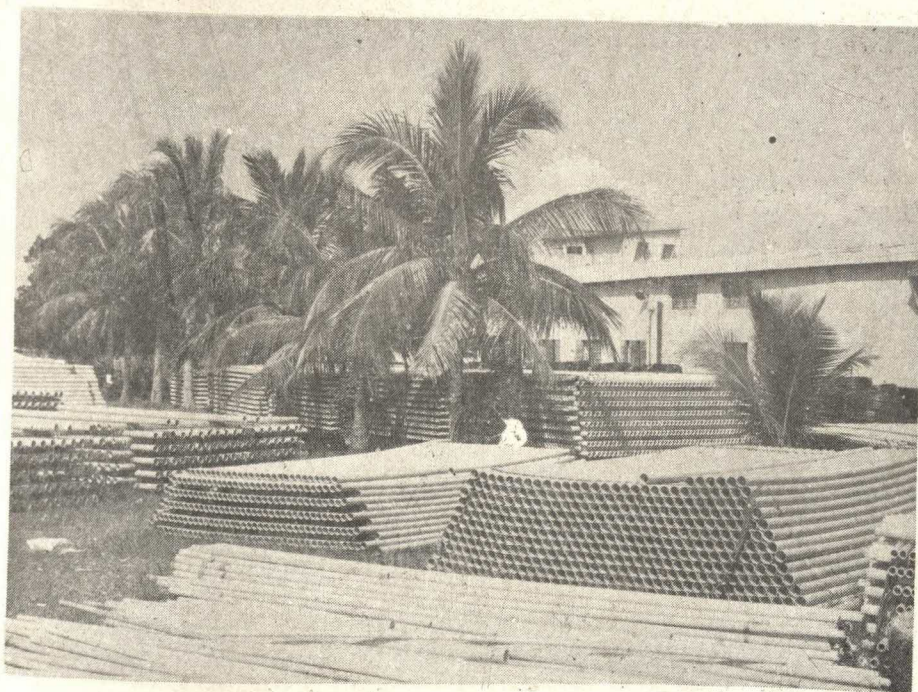
Collectorate Building, Baleshwar



Fakir Mohan College, Baleshwar



A view of Charge Chrome Plant, Randia



Ori Plast Industry, Baleshwar



Ferry Ghat, Chandbali

Courtesy— I. & P.R. Department, Orissa



A gigantic anchor at Chandbali

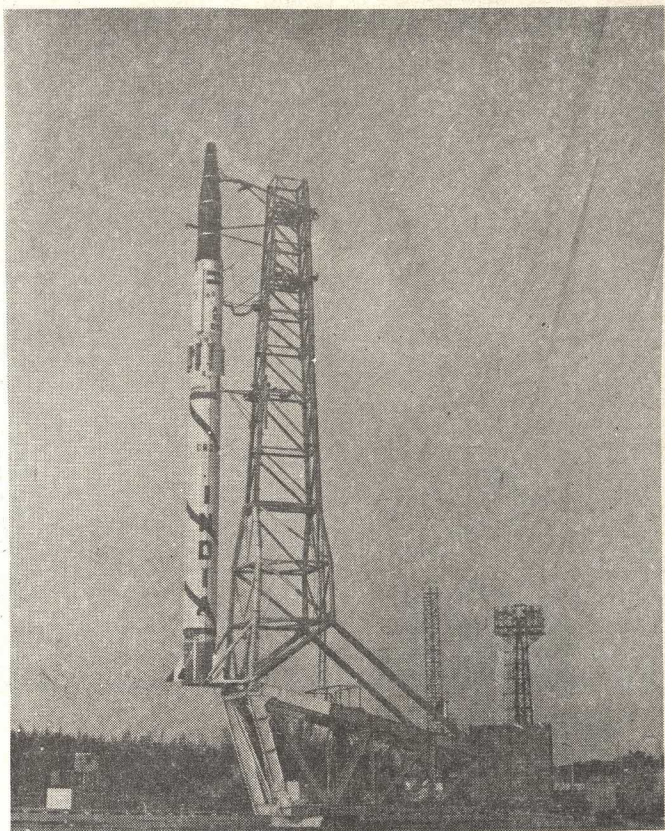


Collection of Sea-fish

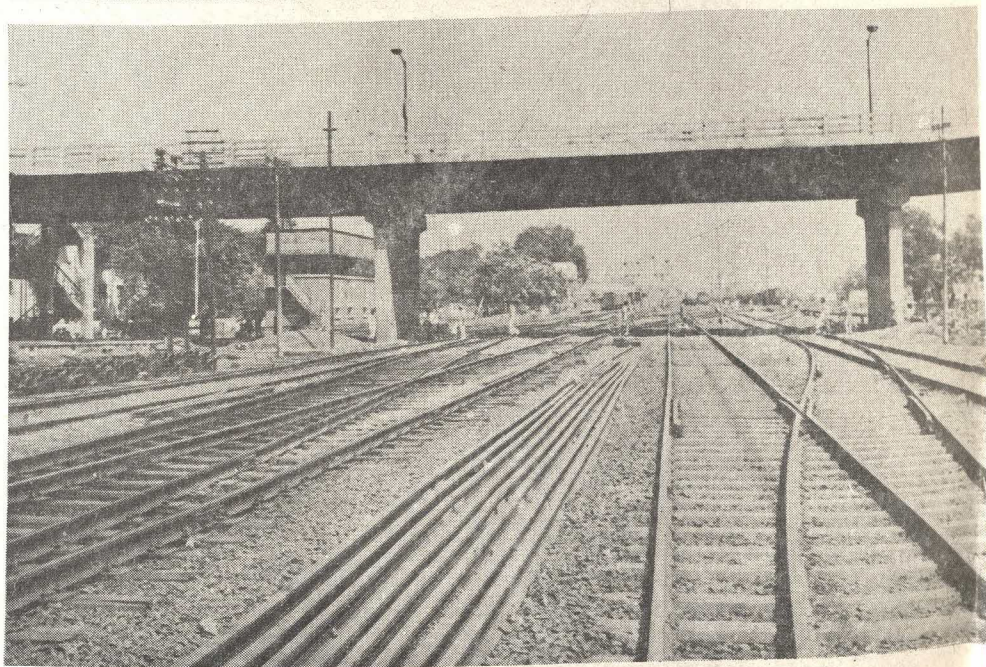
Courtesy— I. & P.R. Department, Orissa



Fishing Dockyard, Balaramgarhi

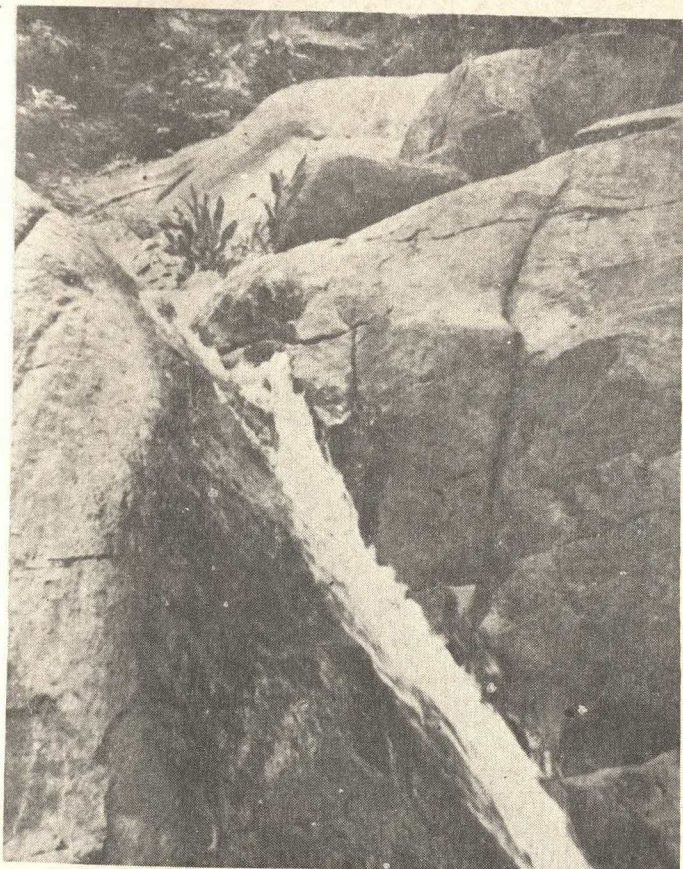


I. B. M. Launched at Chandipur



A view of flyover, Baleshwar

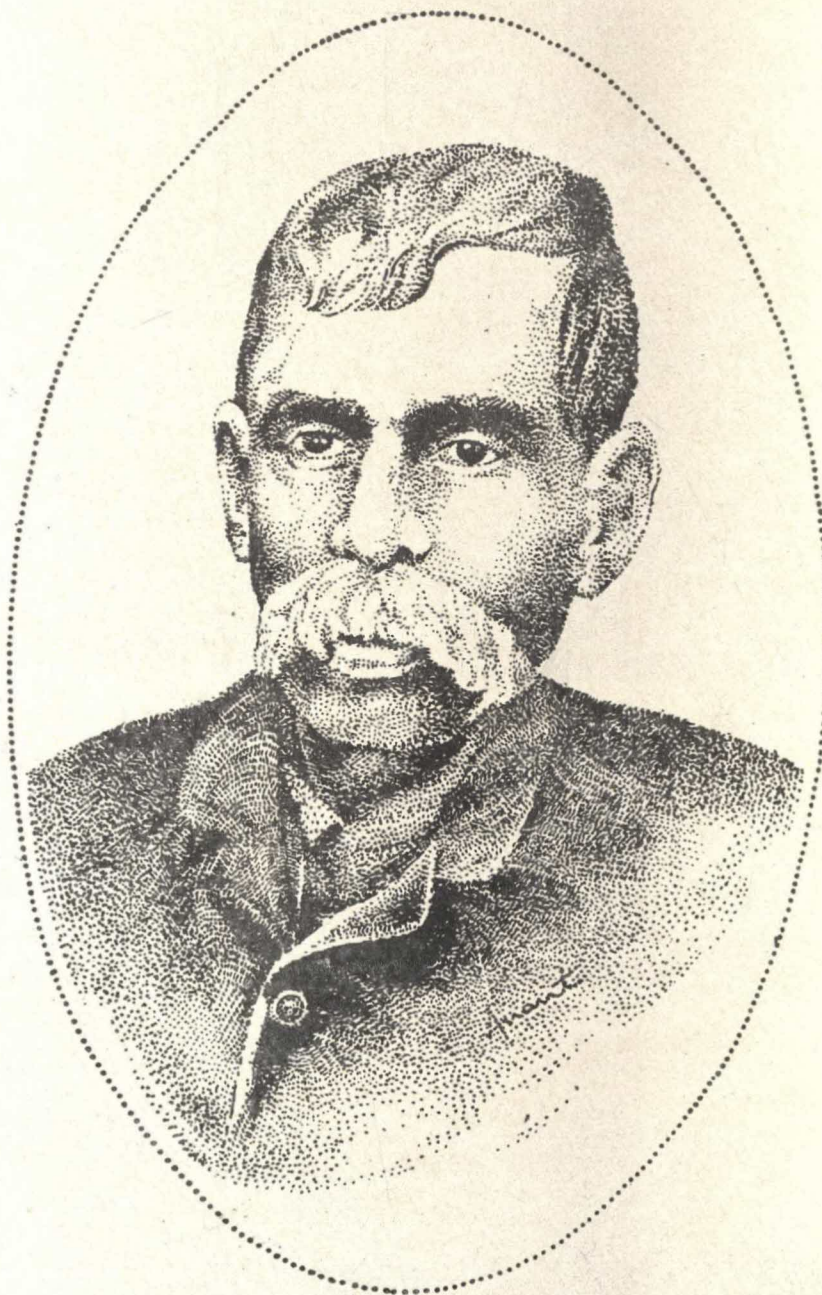
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Panchalingeswar



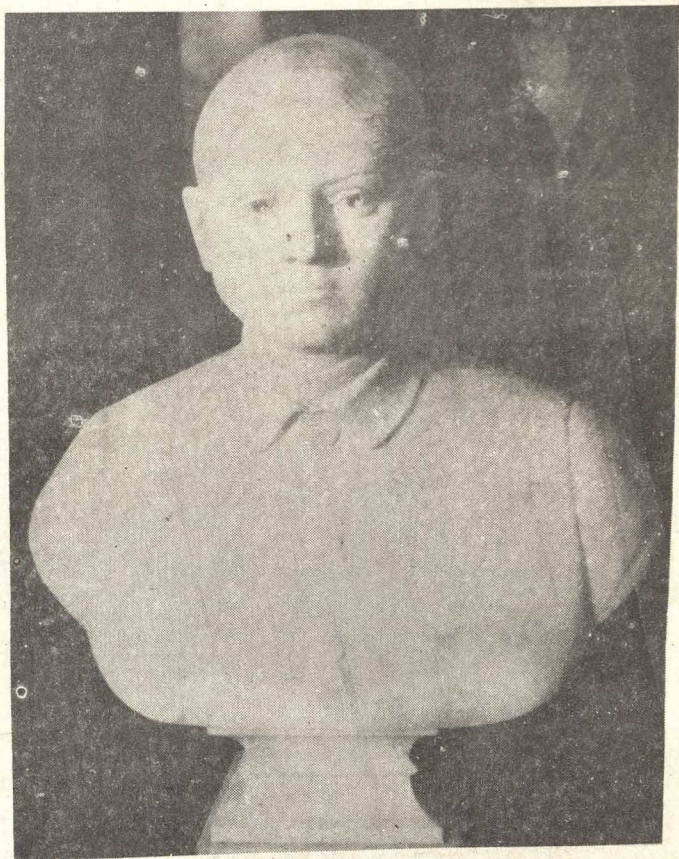
Sea-beach, Chandipur



Kavibar Radhanath Rai



Vyasakavi Fakir Mohan Senapati



Bust of Sir John Beams

GLOSSARY

(Diacritical notations : ञ—ā; इ—ī; उ—ū; ओ—ō; ट—t; ठ—th
 ढ—ḍ; ढ—ḍh; ञ—ñ; ष—ṣ; ष—ṣ).

Abadhān	ଅବଧାନ	— Teacher of old-time village school (Pathasala).
Alidhā	ଅଲିଧା	— A particular attitude of legs in which the right leg is outstretched while the left one is slightly bent.
Ālpanā	ଆଳ୍ପନା	— Painting or decorative designs made on the wall or on the floor on festive occasions.
Amābāsyā	ଅମାବାସ୍ୟା	— New Moon-day.
Amalaka	ଅମଳକ	— Fluted disc, resembling Anla (<i>Emblica-officinalis-gaertn.</i>) fruit, crowning the top of the spire.
Amin	ଅମିନ	— Surveyor
Anjaliḥastā	ଅଞ୍ଜଳିହସ୍ତ	— Folded hands
Āṣāḍha	ଆଷାଢ଼	— Indian month corresponding to June-July.
Āsram	ଆଶ୍ରମ	— Hermitage
Aṣṭagraha	ଅଷ୍ଟଗ୍ରହ	— Eight celestial planets according to Hindu astronomy.
Asthī	ଅସ୍ଥି	— Bone
Āshwina	ଆଶ୍ୱିନ	— Indian month corresponding to September-October.
Avinaba	ଅବିନବ	— New
Bāhāl	ବାହାଲ	— A low-lying land
Baisakh	ବୈଶାଖ	— Indian month corresponding to April-May.
Bājyāptidār	ବାଜ୍ୟାପ୍ତିଦାର	— Holders of resumed tenures
Bālīā	ବାଲିଆ	— Sandy mud
Bhādrab	ଭାଦ୍ରବ	— Indian month corresponding to August-September.
Bhajan	ଭଜନ	— Melodious recital of devotional songs with playing musical instruments, such as, cymbals, conical drums and flute.
Bhānga	ଭାଙ୍ଗ	— Leaves of the intoxicating Indian Hashish (<i>cannabis indica</i>).
Bhōga	ଭୋଗ	— Food offered to a deity.

Bhoodān	ଭୂଦାନ	—	Literally means a land gift; it refers to the Bhoodan Movement started by Acharya Binova Bhabhe for collection of land for the landless.
Bhūmisparsa Mūdrā	ଭୂମିସ୍ପର୍ଶ ମୁଦ୍ରା	—	A sitting posture of Lord Buddha by touching earth on a finger.
Bīśarjan	ବିସର୍ଜନ	—	Immersion
Bīsōī	ବିଶୋଇ	—	Title of the collector of revenue of a Bis or Pargana during Muslim rule.
Būjhārat	ବୁଝାରତ	—	Explanation of the entries made by the Amin during field work in Settlement Operation by Munsarims before attestation of the records by the Assistant Settlement Officer.
Chaitra	ଚୈତ୍ର	—	Indian month corresponding to March-April.
Chak	ଚକ	—	Contiguous plots of land in a particular area in a village.
Chapal	ଚପଲ	—	Slipper
Chāṭashālī	ଘାଟଶାଳୀ	—	Old-time village school.
Chaūtha	ଚୌଥ/ଚଉଥ	—	A sort of tribute levied by the Marathas corresponding to one-fourth of the gross produce.
Chōūdhūrī	ଚୌଧୁରୀ	—	Chief Revenue Officer for a Taluk under the Muslim rule.
Chōūkidār	ଚୌକିଦାର	—	A watchman; village police.
Chūḍī	ଚୁଡ଼ି	—	Bangle
Chūna	ଚୁନ	—	Lime
Dālūa	ଡାଲୁଆ	—	Spring rice sown in November-December and harvested in March-April.
Darshan	ଦର୍ଶନ	—	To have a look of the deity while praying.
Dāśkathīā	ଦାସକାଠିଆ	—	An indigenous form of ballad singing by a party of two persons who dramatise and sing epic songs or episodes with the accompaniment of a pair of castanets or wooden-clappers fitted with a bunch of tiny ankle-bells as the only musical instrument.

Dewān	ଦେଓ୍ଵାନ	— Chief Executive Officer next to the Ruler in ex-feudatory state.
Dharaṇī	ଧରଣୀ	— Buddhist votive.
Dharma Chakra	ଧର୍ମଚକ୍ର	
Prabartana Mūdrā	ପ୍ରବର୍ତ୍ତନ ମୁଦ୍ରା	— Particular pose of the hand symbolising Buddha's preaching the Law.
Dharmasālā	ଧର୍ମଶାଳା	— A rest-house for pilgrims.
Dhūpa	ଧୂପ	— Burning of incense sticks during worship.
Dhyānamūdrā	ଧ୍ୟାନମୁଦ୍ରା	— Meditative posture.
Dīpa	ଦୀପ	— Lighted small lamps.
Dōṭasālī	ଦୋଟାସଲି	— Double-cropped land.
Dōraśa	ଦୋରସ	— A mixture of clay and sand in nearly equal parts.
Fāṇḍā	ଫାଉଡ଼ା	— Spade
Gahīra	ଗହୀର	— Low-lying land.
Gajaśimha	ଗଜସିଂହ	— A rampant lion on a crouchant elephant.
Gāmūchhā	ଗାମୁଛା	— A towel; a piece of cloth used for bathing, etc.
Gandharva	ଗନ୍ଧର୍ବ	— Celestial dancer.
Ganjā	ଗଞ୍ଜା	— An intoxicant Indian hemp (<i>cannabis sativa</i>).
Garbhagruha	ଗର୍ଭଗୃହ	— Sanctum sanctorum.
Garhjāt	ଗଡ଼ଜାତ	— Feudatory states of Orissa.
Ghaṇṭa	ଘଣ୍ଟ	— Bell-shaped member in finial of a <i>pidha deula</i> ; a bell-shaped gong.
Gharbārī	ଘରବାରୀ	— Homestead land.
Ghāt	ଘାଟ	— Ferry
Ghee	ଘିଅ	— Clarified butter
Gōchar	ଗୋଚର	— Pasture
Gōtra	ଗୋତ୍ର	— Lineage
Grāmādevatī	ଗ୍ରାମଦେବତୀ	— Village goddess
Grāmapanchayat	ଗ୍ରାମପଞ୍ଚାୟତ	— An elected body of local self-government at village level.
Gūākātī	ଗୁଆକାତି	— Betel-nut cutter

Īmāśā	ରୁମାଷା	—	A minor official; a landlord's clerk.
Habiśāna	ହବିଷାକ	—	Vegetarian diet prepared in Ghee without condiments taken by Hindu widows during the month of Kartika (October-November) before sun-set.
Hāi	ହାଲ୍	—	Current/Recent
Hāndī	ହାଣ୍ଡିଆ	—	A sort of intoxicating drink prepared by fermenting boiled rice; rice beer.
Hāt	ହାଟ	—	Rural market
Hensā	ହେଂସ	—	Mat
Hūhūhūlī	ହୁକୁହୁଲି	—	Ululation
Jagamōhan	ଜଗମୋହନ	—	Rectangular or square hall or porch in front of the sanctum.
Jajamāni	ଜଜମାନି	—	Hereditary service.
Jamā	ଜମା	—	Gross receipt; annual rent or revenue.
Jyeṣṭha	ଜ୍ୟେଷ୍ଠ	—	Indian month corresponding to May-June.
Kalaśa	କଳସ	—	Crowning element of the temple in the form of a vase, figuring as the container of the nectar of immortality.
Kāṇūṅgō	କାନ୍ଦୁଙ୍ଗୋ	—	A subordinate revenue official/Accountant during Mughal and Maratha periods.
Kanyādān	କନ୍ୟାଦାନ	—	Giving a girl (Bride) away in marriage to the bridegroom.
Kārtika	କାର୍ତ୍ତିକ	—	Indian month corresponding to October-November.
Kaṇḍī	କଉଡ଼ି	—	Cowry; <i>Cypraea moneta</i> .
Kāūnriā	କାଉଁରିଆ	—	Mesta
Khadī	ଖଦୀ	—	Cloth woven by hand-spun yarn.
Khadī	ଖଡ଼ି	—	Chalk
Khākharā	ଖାଖରା	—	Semi-cylindrical member resembling the fruit Boitala Kakharu (<i>cucurbita maxima</i> Duch.).
Khānāpūrī	ଖାନାପୁରୀ	—	Literally means filling in columns; the stage of operation of preliminary record-of-rights in Settlement operation.
Khandā	ଖଣ୍ଡା	—	Sword

Khandapati	ଖଣ୍ଡପତି	— An officer under the Hindu kings of Orissa having chief control of a Khand or circle; a king.
Khapūrī	ଖପୁରି	— Skull; slightly curved stone slab covering the roof of the <i>amalaka</i> .
Kharif	ଖରିଫ୍	— A crop season for staple cereal crop.
Khāśmāhāl	ଖାସ୍ ମାହାଲ	— Government estate.
Kūlā	କୁଲା	— Winnow
Kūnda	କୁଣ୍ଡ	— A small square vat for containing liquid, etc.
Kūtumba	କୁଟୁମ୍ବ	— Family
Lalitāsana	ଲଳିତାସନ	— A particular attitude of sitting in which one of the legs is pendent and the other lies pending on the throne.
Līnga	ଲିଙ୍ଗ	— Phallic symbol denoting Lord Siva.
Mahājan	ମହାଜନ	— Money-lender
Mahāparinirbāṇa	ମହାପରିନିର୍ବାଣ	— Eternal sleep of Lord Buddha.
Mahūrī	ମହୁରୀ	— Indigenous clarinet.
Makadam	ମକଦମ	— Headman; tenure-holder.
Mantra	ମନ୍ତ୍ର	— Incantations
Mārgashira	ମାର୍ଗଶୀର	— Indian month corresponding to November-December
Matāla	ମଟାଳ	— Soil which includes a large proportion of clay.
Math	ମଠ	— Hindu monastery.
Melaṇa Padiā	ମେଳଣ ପଡ଼ିଆ	— Religious congregation ground of Radha-Krishna deities during Dola Festival.
Moūzā	ମୌଜା	— Revenue village.
Mufašil	ମଫସଲ	— Village; countryside.
Na'Anka	ନ'ଆଙ୍କ	— A great famine that befell Orissa in 1866. It is so named for it occurred in the ninth regnal year of the then Raja of Puri.
Nabagraha	ନବଗ୍ରହ	— Nine celestial planets according to Hindu astronomy.
Nāla	ନାଳ	— Small stream; channel.
Nātamandap	ନାଟମଣ୍ଡପ	— The dancing hall in a temple.

Nij-jōt	ନିଜ ଜୋତ	—	The private land of the proprietor or proprietary-tenure.
Nirbandha	ନିର୍ବନ୍ଧ	—	A sacred agreement for the marriage made before a deity by the parents/guardians of the bride and the bridegroom.
Pachwāī	ପଚ୍ଚୁଆଇ	—	Country liquor; fermented juice of Mahua flower.
Pahāda	ପହାଡ଼	—	Hill
Pakhīā	ପଖିଆ	—	A shade made of palm-leaves to protect the head from sun and rain.
Pālā	ପାଲୀ	—	A form of ballad singing associated with the worship of Satyanarayan by a group consisting of 5 to 7 persons with the accompaniment of Mrudanga, cymbals, etc.
Pālkī	ପାଲିକି	—	Palanquin
Pān	ପାନ	—	Betel leaf
Pānīgrahan	ପାନିଗ୍ରହଣ	—	Marriage
Parambrahma	ପରମବ୍ରହ୍ମ	—	The Eternal soul.
Parbat	ପର୍ବତ	—	Mountain
Parganā	ପରଗଣା	—	Obsolescent term denoting collection of villages, or tract of land constituting a revenue unit during Muslim period.
Paṭū	ପଟୁ	—	Alluvium
Paṭṣa	ପୋଷ	—	Indian month corresponding to December-January.
Phagū	ଫଗୁ	—	Coloured powder
Phālgūna	ଫାଲ୍‌ଗୁନ	—	Indian month corresponding to February-March.
Pīnda	ପିଣ୍ଡ	—	Paying oblation to ancestors.
Pīdha	ପିଡ଼ା	—	Downward curving pediment; projecting member constituting the pyramidal roof of a Jagamohan.
Pōthī	ପୋଥି	—	Palm-leaf manuscript; book.
Praśād	ପ୍ରସାଦ	—	Delicacies offered to deity.
Pūchī	ପୁଚି	—	A kind of play amongst Oriya girls with frisking movement.
Purdāh	ପରଦା	—	Curtain; veil.

Rabī	ରବି	—	A crop season (Autumn-Spring).
Rahu	ରାହୁ	—	The 8th celestial planet in Hindu astronomy.
Raiyat	ରୟତ	—	Tenant having right of occupancy in land.
Rakhas	ରାକ୍ଷସ	—	Demon
Rakshit	ରକ୍ଷିତ	—	Protected or reserved land.
Rekhā	ରେଖା	—	Order of temple characterised by a curvilinear spire which presents the appearance of a continuous line.
• Sabik	ସାବିକ	—	Previous
• Sāhukār	ସାହୁକାର	—	Village money-lender.
• Salāmī	ସଲାମୀ	—	Cash or premium paid to a landlord by a tenant.
• Sanand	ସନନ୍ଦ	—	Firman, a grant, a written order signed and sealed by a King or Government.
Sanī	ଶନି	—	Saturn
• Saptamātrukā	ସପ୍ତମାତୃକା	—	Seven-mother goddesses.
Sarad	ଶାରଦ	—	Rice reaped in Winter season (November-January)
• Sarbarākār	ସରବରାକାର	—	A village headman appointed for collecting land revenue for a village or group of villages in a Government estate. In many cases the Sarbarakars had become tenure-holders.
• Sarbat	ସରବତ	—	A cold soft-drink.
• Sardār	ସରଦାର	—	The headman of a village; the headman of a caste; the headman of a group of persons.
• Sareī	ସରେଇ	—	A rest-house for travellers.
Sāśanadevi	ଶାସନଦେବୀ	—	Associate of Jain Tirthankars.
• Senā	ସେନା	—	A basket made of split bamboo for bailing out water for irrigation and other purposes.
Shikār	ଶିକାର	—	Hunting
• Sikimī Raiyat	ସିକିମି ରୟତ	—	Sub-tenant
• Śindūka	ସିନ୍ଦୁକ	—	A big wooden box.
Shrābañ	ଶ୍ରାବଣ	—	Indian month corresponding to July-August.
Swarājya	ସ୍ୱରାଜ୍ୟ	—	Independence
Tādī	ତାଡ଼ି	—	Country wine; fermented juice of the palm tree.

Tahasīl	ତହସିଲ	—	A unit of land revenue administration.
Tahasildar	ତହସିଲଦାର	—	A Revenue Officer holding charge of a Tahasil.
Tarpan̄	ତର୍ପଣ	—	Offering water to the God.
Tēḍā	ତେଣ୍ଡା	—	A water lift; a contrivance to lift water from a lower level to a higher level for irrigation purpose.
Thākūramahāl	ଠାକୁର ମାହାଲ	—	An estate given to deity.
Thākurani mahāl	ଠାକୁରାଣୀ ମାହାଲ	—	An estate given to a female deity.
Toran	ତୋରଣ	—	Portal, porch, entrance, arch
Tribhaṅgī	ତ୍ରିଭଙ୍ଗୀ	—	A standing pose with the torso inclining towards the left and the head inclining towards the right.
Tulasīchaurā	ତୁଳସୀ ଚଉରା	—	A raised structure on which Tulasi plant (<i>Ocymum Sanctum</i>) is planted and worshipped by the Hindus.
Vimān	ବିମାନ	—	A towered sanctuary in which the image of a deity is enshrined.
Yangya	ଯଜ୍ଞ	—	The oblation of clarified butter and other articles of offering made to the deities through fire.
Yogāsana	ଯୋଗାସନ	—	Meditative posture.
Zamīndar	ଜମିଦାର	—	A landlord.

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(Abbreviations used: (A) for animal, (B) for bird, (H) for hill, (R) for river and (T) for tree and plant).

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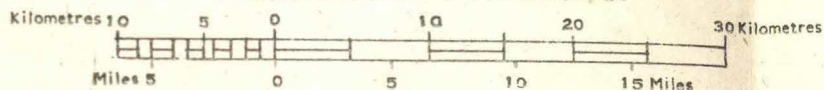
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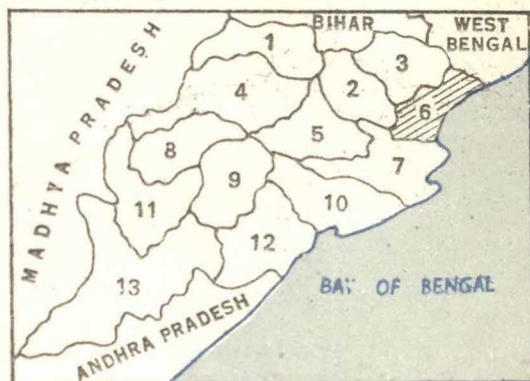
Scale 1: 500,000

1 Centimetre = 5 Kilometres



1 Inch = 7.891 Miles

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REFERENCE

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" of sub division & tahsil	
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" others	
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Circuit house, Inspection bungalow, Rest house	CH IB RH
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