

CHAPTER XIX

PLACES OF INTEREST

199. Agalpur

A village in Loisingha police-station situated on the left bank of the Ang river. It is 31 miles to the north of Balangir and is approachable by an all-weather motorable road. The village has a large number of Bhuiya families engaged in weaving and the handloom industry of this place is reported to be thriving. Agalpur was a Khorposhdari Zamindari under ex-Patna State and was almost an enclave of Sambalpur district being surrounded by it on three sides. The Khorposhdari tenure was first created in 1844 by Maharaja Bhupal Singh Deo. This Ruler had two Ranis, the elder being the mother of Hira Bajradhar Deo and the younger one having six sons among whom Baijal Singh was the eldest. Hira Bajradhar was the heir apparent and he was not on good terms with his step-brothers. Maharaja Bhupal Singh apprehended trouble after his death and so he made a grant of 139 villages for the maintenance of the six sons of his second Rani. But unfortunately the Maharaja died before these sons could get possession of the villages assigned to them. Hira Bajradhar Deo after coming to the *Gadi* declined to fulfil the wishes of his father. The brothers, therefore, appealed to the British Government who upheld the decision of Maharaja Hira Bajradhar although the Maharaja was advised to make suitable provision for the maintenance of his step-brothers. Hira Bajradhar Deo accordingly made a grant of only 76 villages to his step-brothers and this grant formed the basis of the Agalpur Zamindari. These villages were enjoyed by Baijal Singh and his brothers jointly for some time. But later on there was dissension among them which led to a proposal of partition of the villages in 1872 when their number had increased from 76 to 107. The dispute, however, could not be amicably settled even with the earnest efforts of Captain Bowie, Deputy Commissioner of Sambalpur. When the matter became serious the Deputy Commissioner held an official enquiry and decided the case on the 27th May 1872 by dividing the villages among the brothers according to proportion of the revenue. The eldest brother Baijal Singh received about 60 per cent of the shares and the remaining four brothers 40 per cent, one of the brothers having died issueless, in the meantime.

The younger brothers, however, were not satisfied with the decision of Captain Bowie and preferred an appeal which was subsequently decided by the Chief Commissioner of the Central Provinces in 1874, who

held that the tenure was an impartible one and that younger brothers would hold their respective shares only as maintenance grant under the eldest brother. The partition effected by Captain Bowie, was maintained but the younger brothers were treated as maintenance holders. In the Settlement of 1919 the descendant of the eldest brother was regarded as the Khorposhdar, while the descendants of the younger brothers were treated as Bhaja Khorposhdars although they were to pay proportionate share of the Takoli to the eldest share-holder. This arrangement placed the tenure of each of the brothers directly under the State and it was in pursuance of this that the share of one of the brothers Ajambar Singh—reverted to the State, instead of to the eldest of the Khorposhdars, on failure of an heir. At the time of the Settlement of 1937 the Zamindari had 117 villages with an area of 130 square miles excluding the reserved and protected forests. The Zamindari was abolished in 1952 under the Orissa Estates Abolition Act, 1951.

The population of the village of Agalpur according to 1961 Census was 2,108.

200. Atgan

The village is located in the Balangir police-station 6 miles to the south-east of Balangir. It was the seat of the Zamindari, the Chief of which belonged to the Kondh tribe. The Kondh family had some authority over Atgan tract long before the coming of the Chauhans to Patna territory. Ramai Deo, the first Ruler of Patna, recognised the Chiefship of the family. During the rule of Maharaja Ram Chandra Singh Deo (1765—1820) the chief of Atgan, Thakur Majhi harboured many dacoits in his estate and endangered life and security in Patna Kingdom. Strong steps were taken against him and law and order were restored by the Durbar Government. On the death of Thakur Majhi his family fled away from Atgan and settled in Borasambar Zamindar. When Maharaja Bhupal Deo came to the *Gadi* he invited Lokanath Majhi, a descendant of Thakur Majhi, and gave him back the Zamindari of Atgan. Lokanath Majhi was succeeded by his son Dharam Singh Majhi who was a very powerful chief. Maharaja Bhupal Deo had great regard for him and he appointed him as Dewan for sometime. When the Zamindar of Borasambar revolted against the authority of the Maharaja, it was Dharam Singh who led the troops against Borasambar and defeated and pacified the Zamindar, for which he obtained the title of Mandhata. Dharam Singh is remembered in history for his open assistance given to Chakra Bisoyee who rebelled against the British in 1856. Atgan became for some time the hot-bed of rebellion when Chakra Bisoyee was

given shelter by Dharam Singh Mandhata. The British troop subsequently reached Atgan and captured some of the adherents of Chakra Bisoyee including Dharam Singh, but Chakra Bisoyee himself escaped. Dharam Singh was succeeded by his son Udaya Singh and the latter by his son Kumar Singh. The last of the line was Kshirodra Singh Majhi Mandhata, the son of Kumar Singh Majhi Mandhata. At the time of his death in 1937 the Zamindari of Atgan consisted of 79 villages with an area of 66 square mile excluding the reserved and protected forests.

The population of the village according to the 1961 census was 947.

201. Baidyanath

Baidyanath is a small village in Sonepur police-station well-known for its old-time temples and other relics. It is picturesquely situated on the left bank of the Tel river and is only two miles south-west of the Sonepur-Balangir Road from which an approach road leads to the village. Lord Kosaleswara (Shiva) for whom the village is famous is now being worshipped in a modern temple of little archaeological interest. It is apparent that this modern temple was constructed after the fall of a previous shrine which originally contained the 'Lingam' Nothing now remains of the Vimana of the old temple but its Mohana (Porch) is still standing in a precarious condition. The Mohana contains some fine specimens of medieval art. Stories from epics are beautifully carved on the walls of the Mohana. Tradition assigns the building of this temple to Ananga Bhimadeva but on the ground of sculptural likeness with the temples of Sirpur its origin may be assigned to about 10th century A. D. The temple of Kosaleswar is now managed by the Commissioner of Endowments, Orissa. Of the various Saivite festivals observed here, Sivaratri is the most important. Not far from the Kosaleswar temple bordering on the bank of the Tel is another temple dedicated to Mahakaleswar Shiva. During Durbar administration, a stone embankment was constructed on the river to protect the temple from being eroded, but the embankment itself is gradually being washed away. The temple now leans towards the Tel and may collapse into its bed any moment. Its walls contain some carving of geometrical designs. This temple was originally without any opening. A few years back a door was added to it and one Lingam installed inside it. The presiding deity of the village is Kshetrapala Thakurani. The village had a population of 348 according to 1961 census.

202. Bairasar

A village in Balangir police-station, 12 miles from Balangir on Balangir-Sonepur Road. It is an industrial village and majority of the people are engaged in bell-metal and silver work. A Silver Work Factory

was established in this village during the Durbar administration. There is a P. W. D. Inspection Bungalow here. The population of the village was 428 according to 1961 Census.

203. Bangomunda

A village in Kantabanji police-station on the Kantabanji-Sindhekela Road, ten miles south of Kantabanji. Bangomunda is also connected with Muribahal and Titilagarh, two other railheads by motorable roads. The village composed mainly of Adivasi families, was the seat of Zamindari under ex-Patna State. The Zamindari was founded by one Bir Singh Kuar, the Chief of the Budka Khanda during the time of Ramai Deo, the first Chauhan Ruler of Patna. Bir Singh rendered valuable service to Ramai Deo in subduing the turbulent tribes—the Khonds, Gonds and Binjhals—in order to consolidate the newly founded rule of the Chauhans. As a reward for his services he was appointed by Ramai Deo as the Chief of the Kandhan tract with Headquarters at Kanabira. Later on the successors of Bir Singh shifted their Headquarters to Bangomunda. Mukunda Bhoi who was the Zamindar of Bangomunda in the later part of the 19th century was reputed for maintaining peace in his tract at the time of Khond rising in the ex-State of Kalahandi. He was succeeded by his son Sadananda Singh Bhoi in September 1903 who died childless in 1939. By that time the Zamindari consisted of 151 villages with an area of 149 Sq. miles excluding the reserved and protected forests.

Population of Bangomunda according to 1961 Census was 2,771.

204. Belpara

A village with police-station, on the Patnagarh-Kantabanji Road 15 miles south-east of Patnagarh. It is a meeting place of various roads. From here different roads lead to Turekela, Kantabanji, Deogaon, Patnagarh and Khaprakhol. Situated on the north bank of the river Lanth the village consists mainly of Bhulia (weaver) population. A privately run High School, a Dispensary and a Rest House are located here. Its Goddess Barabhai Lanth is widely revered and worshipped. Population is 3,484 in 1961 Census.

205. Binka

A big village, situated on the right bank of the Mahanadi. It is connected by fair-weather roads with Sonepur (23 miles,) Rampur (12 miles) and Dungripali (22 miles).

The name Binka is derived from Binitapura which was a prosperous town in Eastern India in early times. It was named after Binitasava, one of the three sons of Ila-Sudyumna. The Puranas contain a tradition according to which Vaivaswata Manu, one of the earliest monarchs

of India had ten sons including a Kimpurusha named Ila-Sudyumna who was alternately becoming woman and man for sometime. As Ila she married Budha and became the mother of a son named Pururavas, while as Sudyumna he became the father of three sons, named Utkala, Binitasava and Gaya. It is said that when Manu divided his empire among his sons Ila-Sudyumna received a portion of which Pratisthana (modern Allahabad region) was given to Pururavas, Utkala got the territory known after him as Utkala, Gaya had the Gayapuri with some eastern territories and Binitasava received Binitapura with the territory which subsequently came to be known as Kosala.

Binitapura was for some time the Headquarters of the Somavamsi rulers of South Kosala early in the 10th century A. D. In fact Binka and its neighbourhood contain till today some interesting relics of the Somabamsi period. About a mile to the south of the village are located the ruins of the Tarapurgada—a medieval fort. The fort had wide and deep moats on three sides and had on the east the river Mahanadi which was a perennial source of water-supply to the moats. The presiding deity of the fort was Tara, a Buddhist Goddess, whose image is still being worshipped in the midst of the ruins of the fort. The village has a few temples notable among which are those of goddess Narayani and God Dadhibamana. But these temples are of little antiquarian interest. Binka is famous for its bell-metal industry. It is the Headquarters of a Community Development Block and has a High School and an Inspection Bungalow. Population of the village was 3,492 in 1961 Census.

206. Birmaharajpur

It is the Headquarters of a Tahsil, as well as of a Community Development Block and of a police-station. It was established by Maharaja Biramitrodaya Singh (1902—1938) of ex-Sonepur State and was named after him. The place was formerly known as Chakabar which was a part of the village Jharkumda. Chakabar was an uninhabited piece of land when Maharaja Biramitrodaya built there a Cutchery, a Dak Bungalow and a Hospital. It very soon developed as a place of administrative importance. Commanding the area of the ex-State lying to the north of the Mahanadi, Birmaharajpur is approachable from Sonepur, the subdivisional headquarters, only during dry season. During rains, the entire Tahsil is cut off from the rest of the district and the Collector as well as other district officers prefer to visit the area through Sambalpur with which it is now connected by all-weather road. There is a High School at Birmaharajpur and a weekly hat is held here on every Wednesday. The hat is noted for live-stocks and cereals. The place is also important for the Harihara Bheta festival which takes place on Falgun Purnima day.

207. Balangir

The name Balangir is said to have been derived from Balaram Garh, a fort, built here in the 16th century by Balaram Deo, the first Chauhan Raja of Sambalpur. But the town contains no relics to take its history beyond the 19th century. Balangir was an obscure village till 1871 when the Court of Wards administration during the minority of the then Ruler Ram Chandra Deo III shifted the capital from Patnagarh. Immediate steps were taken to build a planned township. Patnagarh which was the Capital of the kingdom of Patna for several centuries was considered unsuitable to be the State Headquarters because of its unhealthy climate. The moats and the bamboo thickets which had long protected the place against enemies became breeding ground of mosquitoes causing widespread malaria. The place was also not on the direct road from Bhawanipatna to Sambalpur. So, Balangir was selected to be the Headquarters not only because of its climate but also for its admirable location on the route connecting the Headquarters of Sambalpur with that of Kalahandi. The plan prepared by Pandit Chintamani Nanda Bidyabhusan for a square town with roads crossing one another at right angles was accepted and the new township was constructed to the south of the old village. Sir Douglas, the then Deputy Commissioner of Sambalpur, got the sanction of the Government and transferred the Headquarters from Patnagarh to the new town of Balangir in 1872. Old Balangir is now known as Juna Dihi meaning the old house site.

Already in 1871, the dispensary was built and some Government offices removed to Balangir. The Court of Wards Administration lasted for 22 years, from 1871 to 1893 and during that period the Jail building, the palace for the Maharaja and many office buildings were constructed. During the Kondh rebellion of Kalahandi in 1882 the importance of Balangir increased as it became the main seat of operation against the rebellious Khonds. The dowager Rani Amrut Kumari built the temple of Gopalji, the earliest temple of the town, and caused to be excavated a large tank which was named Pratap Sagar after her husband Maharaja Surpratap Deo. During the rule of Maharaja Dalganjan Singh the tank was re-excavated but it is popularly called Rani Sagar bearing the memory of Rani Amrut Kumari. Maharaja Ramchandra Deo III established the first English School in Balangir sometime between 1893 and 1895. Maharaja Dalganjan Singh built the two storied court building and established the Dalganjan Press. He made improvement of a big tank called Karanga Kata in the heart of the town and it was named after him as Dala Sagar. A contractor named Parbat Bira built by that time a beautiful temple for God Nrusimha. Balangir grew in size and grandeur during the rule of Maharaja Pruthviraj Singh Deo who established the High English School, a Sanskrit Tol, the George Literary Club and the fine

temple of Samaleswari. The construction of the new palace building then known as Badal Mahal was undertaken by him about two miles to the south of the town by the side of the road leading to Titilagarh. It was later on named as Sailasri palace being situated with a charming background of green hills. During the administration of Maharaja Rajendra Narayan Singh Deo the town was beautified by laying out Rajendra Park and by the Rajendra Experimental Farm and construction of several fine buildings. The X-ray Ward, the Maternity Ward and the Dairy Farm were started and a Museum for preservation of antiquities was also organised. The town had its first college—Rajendra College in 1944. In 1962 the Women's College was started. There is no trace of the museum now.

The town is situated on the right bank of the Lakshmi, a hill-stream which flows in her rocky bed in serpentine course. The stream has been bridged at three places as the town is expanding on the left bank.

Population of the town is growing from decade to decade as shown below:

Year	Population
1931	6,473
1941	11,105
1951	13,646
1961	18,663

208. Champamal

A small village situated close to Birmaharajpur. It is noted for cottage industries like wood-carving and painting. The painters belong to carpenter caste locally called Maharana and they prepare Ganjpa cards meant for an indigenous game. The cards are painted with great skill and care and exhibit the traditional folk painting of western Orissa. Another cottage industry of the village is carving of brass and silver cut images.

Champamal is famous for the temple of Champeswara Siva where a big Mela is held on the occasion of Sivaratri festival. A local tradition states that Lord Champeswara is no other than Lord Rameswara of Sonepur town. It is said that one Champa Hota who was the Birtia of the village Champamal was a great devotee of Siva. He and his wife Champa Hotani were going to Sonepur daily, a distance of 12 miles to worship Rameswara Siva whose temple is located at the confluence of the Mahanadi and the Tel. On one rainy day they could not cross the river Mahanadi which was in high flood, and as they were not to return home without offering worship to Lord Rameswara, they spent the night on the flooded bank of the river. Rameswara was highly pleased at the unflinching devotion of Champa Hota and

his wife and appearing in their dream that night, He directed them to go back to their village to find him there in the midst of *Gila* bushes in the form of Swayambhu Linga. Hota and Hotani returned to the village singing hymns of Siva and found the Swayambhu Linga inside Sakti near *Gila* bushes where a black cow was then feeding her sportive calf. Champa Hota built the temple for the Lord and dedicated the village to His honour. The temple exhibits the workmanship of 17th century A. D. Two pieces of roughly hewn sandstones representing Champa Hota and Champa Hotani are placed on northern and southern sides of the temple respectively and the worshippers of Champeswara Siva pay the due homage to them till today.

The population of the village according to 1961 census was 528.

209. Charda

A village three miles to the west of Binka in Binka police-station. It is noted for the beautiful temple of Kapileswara Siva built on an elevated spot. It was probably constructed by Ananga Bhima Deva II (1211—1238 A. D.) who wrested western Orissa from the hands of the Kalachuris of Ratnapur. Big Melas are held here on the occasion of Sivaratri and on days of solar and lunar eclipses when thousands of pilgrims congregate to take bath in the Papakhaya Ghat of the Mahanadi lying at a distance of two miles. (See Papakhaya Ghat) Charda is also noted for the Hanu festival, also called Kalasi Jatra which is held on the 10th day of the bright fortnight of Kartik. The presiding deity of the village is the goddess Chardei whose image is probably as old as the 5th or 6th century A. D. Population was 993 in 1961 census.

210. Chudapali

A village on the Balangir-Patnagarh Road in Balangir police-station. It is fourteen miles to the west of Balangir. The importance of the place is its Ashram School for education of tribal students. The Adivasi Sevamandal, a local organisation for uplift of tribals, have converted it to a High School. A rest house is located here. Population—1,249 in 1961 census.

211. Deogan

A village in Tusra police-station on the Balangir-Titilagarh Road, 13 miles south of Balangir. From here, roads also lead towards Tusra in the east and Muribahal Railway station in the west. Deogaon is located on the left bank of the Sonegar river which has been bridged. The bridge is named as Wheeler bridge after Sir Henry Wheeler, the then Lieutenant Governor of Bengal, who opened it at the time of his visit to the ex-Patna State during the rule of Maharaja Pruthviraj Singh Deo. A P. W. D. Inspection Bungalow is located near the Bridge.

There is a big tank here called Jogi Sagar with an area of 104.6 acres. Lotus flowers blossom luxuriantly in the tank. The population of the village according to 1961 Census was 1,145.

212. Dhandamunda

A village in Khaprakhol police-station situated on the Patnagarh-Harisankar Road. It is about 6 miles north-east of Khaprakhol and 7 miles south-east of Harisankar. On every Nrusimha Chatrudas (fourteenth day of the bright fortnight of Baisakh) day, when a large fair is held at Harisankar, pilgrims on their way witness here a festival called Harihara Bheta. Population 1,889 in 1961 census.

213. Dharpagad

A village in Saintala police-station, about ten miles south-west of Saintala. It is an old village inhabited mostly by Dal Khonds, whose chief was formerly exercising the power of a Zamindar. The Chief ship of the place was subsequently usurped by a Chauhan family coming from Sambalpur. The last Khond chief named Balaram Majhi and his wife Hira Majhiani are being worshipped till to day by the Chauhans of the place. These chauhans are popularly known as the 'Pipal talia Chauhans' as their ancestors who first settled in this village built their residence under a Pipal tree. The villagers point out an old pipal tree that commemorates the settlement of the Chauhan family in the village. There is a big tank called Dasmati Sagar, covering an area of 119 acres, with stone embankment and bathing ghats. The villagers believe the tank to be the habitat of some water nymph and as such very sacred. The bank of the tank is studded with shrines dedicated to Chandi, Duarsuni, Samalai, Pataneswari, Siva and Vishnu, all of whom are worshipped by non-Brahmins. There are some Brahmin settlers in the village, who have come from Sonepur during the early part of the present century. The Jagannath temple inside the village is managed by the Brahmins. Population of the village according to 1961 Census was 888.

214. Dudka

A village in Loisinga police-station. The road from Salebhata to Agalpur passes through Dudka which is five miles from Salebhata and six miles from Agalpur. The village is situated on the southern bank of the Ang river and is populated mostly by the Agharia cultivators. It is noted for cotton and sugarcane cultivation. Population of the village according to 1961 Census was 1,502.

215. Dungripali

A village with a police-station and a Dak Bungalow situated on the Bargarh-Balangir Road, 28 miles north of Balangir. A road from here leads towards Binka in the east passing through Rampur. It is

a railway station on the Sambalpur-Titilagarh line. Dungripali is the headquarters of a Community Development Block and the Block area is served by the Hirakud canals. The village is a marketing centre for the neighbouring areas. Population 838 in 1961 census.

216. Ghasian

A village located on the right bank of the Suktel in Patnagarh police-station. Majority of the people are Gouda by caste. According to tradition, Maharaja Narasimha Deo awarded this village to one Ghasiani (Sweeper woman) for service rendered at the time of confinement of the Rani. It was on this occasion that Balaram Deo, the brother of Narasimha Deo was given the Sambalpur territory because of bringing the nurse across the flooded river Mayabati for safe confinement of the Rani. But the fact that the village was named Ghasian as it was awarded to a Ghasiani woman by Narasimha Deo (middle of the 16th century A. D.) does not appear tenable when subjected to historical scrutiny. A pre-Chauhan inscription found near Someswara temple of Patnagarh reveals that king Someswara belonging to Telugu-Choda family (12th century A. D.) donated the village Ghasrani in Patna Dandapata for perpetual supply of flower garlands to God Someswara. The name Ghasian is without doubt derived from Ghasrani. This indicates that the village is old and it existed long before coming of the Chauhans to Patnagarh. The population of the village Ghasian according to 1961 census was 1,618.

217. Ghusramunda

A small village in Loisinga police-station inhabited mostly by the people of oilman caste who are the followers of the Kumbhi patia sect. An annual Mela of this sect is held here on Magha Purnima day where thousands of people assemble to see the worship of Alekh. The population of the village was 546 in 1961 census.

218. Harisankar

A place of pilgrimage on the southern slope of the Gandhamardan hills, which stand along Balangir-Sambalpur border. It is located in Khaprakhol police-station and is approachable by a road from Khaprakhol which is well-connected by roads with Patnagarh in the east and Lathor on the Raipur-Vizianagram railway in the south. The Railway Station at Lathor bears the name Harisankar Road. Harisankar is 30 miles from the Harisankar Road Railway Station.

The Gandhamardan hills extend over several miles in east-west direction. On the northern side of the hill range inside Sambalpur district is situated the famous Nrusimhanath temple. On its southern slope almost at the foot of the hills is Harisankar. Harisankar and Nrusimhanath are linked by a difficult path across densely wooded

mountainous tract. The track, about 10 miles in length, is rarely traversed except by pilgrims on the Nrusimha Chaturdasi day who consider a journey on the route to and from Harisankar most sacred.

Harisankar has the additional charm of being a place of uncommon natural beauty, with a high range of hills as a background, forest clad surroundings, some perennial springs and successive water falls. The Rulers of ex-Patna State, within whose domain Harisankar was, had been utilising the place as a summer resort. Indeed in the hot summer when Balangir records over 118°F. temperature one finds here a moderately cool day.

A perennial brook trickles down the slope of the hills and at one point forms a fine little waterfall called Papanasini (the destroyer of sin). The fall does not attain any great height and the pressure at its bottom is just sufficient for a pleasurable bath which is considered sacred. A natural pool capable of storing 3 to 4 feet of water is formed here by a hollow in the huge granite bed. The surplus water rolls down the bed which descends like a flight of steps. Near the pool is a figure of dancing Ganesh.

The main temple of Harisankar dedicated to Shiva, stands down stream beside the flow. The tradition regarding construction of this temple is as follows. Once an old man, belonging to Kandha tribe, while digging out some roots in that spot, came across a stone and a pring oozing out underneath the stone. That night he saw in dream Lord Siva's presence at the place where he found the stone. The Kandha' narrated his experience before the Ruler Ramai Deo who himself had a similar dream. A temple was thereafter built there to enshrine Siva. King Ramai of the tradition is the founder of the Chauhan family of Patnagarh in the 14th century A.D. According to another account the temple was built by Rani Durlabha Devi, the queen of Vijal Deo (1480—1510) a descendant of Ramai and the builder of the temple of Nrushimhanath. To all appearances the temple of Harisankar is not older than the 15th century A. D. Close to the main temple of Harisankar there are two small temples—one dedicated to Bhairavi, a form of Sakti of Lord Siva and the other to Lord Jagannath. Inside the Bhairavi temple there is a stone image containing a small inscription in proto Oriya script.

The name Harisankar signifies synthesis of the cults of Vaishnavism (of Vishnu Hari) and Saivism (of Siva Sankar). The same tendency is met at Gandharadi, Kantilo and Bhubaneswar and its origin may be traced as far back as 6th-7th century A. D. A sculpture preserved here depicts the famous epic story of Ganga's descent to earth from Vishnu's feet to Siva's matted hair. Ganga here is the remover

of human sufferings and the story that Vishnu and Siva co-operated to bring her to the earth is indicative of a synthesis which resulted in the Harihara or Vishnu-Siva cult.

Harisankar is visited by pilgrims mainly on two occasions. As usual Sivaratri attracts a fair gathering. But the most crowded festival here is on Nrusingha Chaturdasi day (the fourteenth day in the bright fortnight of Baisakha) when thousands of devotees from far and near collect here. The day is also observed at Nrusinghanath where a greater number of people gather for religious merits. Many pilgrims consider it their duty to visit both the sacred spots on the same day and cross over the hills on foot.

Near Harisankar is an Inspection Bungalow maintained by the Forest Department.

219. Jarasingha

The village is situated in Tusra police-station and is approachable from Tusra. It is notable for the Patkhanda Jatra which is held during Dashara festival. Jarasingha was a Khorposhdari Estate, created by Maharaja Ram Chandra Singh Deo (1765---1820). The Maharaja had four Ranis. The son named Bhupal Singh Deo was born from the first Rani and the second and the fourth Ranis were issueless while the third Rani died just after giving birth to a son, Jugaraj Singh who was brought up by the Second Rani. The Maharaja was very fond of the Second Rani, and at her request he made over the villages of Jarasingha and Notkhand for maintenance of Jugaraj Singh. The Second Rani further gave him her villages which she had been granted for her Sindur Tika. Jugaraj Singh was succeeded by his son Chandra Bhanu Singh and the latter by his son Lal Jagannath Prasad Singh. At the time of the Settlement of 1937 the estate consisted of 228 villages with an area of 242 square miles excluding reserved and protected forest.

The population of the village of Jarasingha according to 1961 Census was 1,672.

20. Jogisarda

A village in Loisinga police-station, four miles from Loisinga. It is noted for the temple of Jogeswar Siva. Close to the temple there is a beautiful tank called Deulabandha. The temple and the Bandha were the works of former Zamindars of Loisinga. Jogeswar Siva is widely renowned not only in Balangir district but also in the neighbouring district of Sambalpur and devotees come here in large number to practise penance by fasting days together and lying prostrate on the floor of the temple with the hope of getting boons. The population of the village in 1961 census was 1,562.

221. Kantabanji

A town in Patilagarh subdivision with a police-station. It lies on the Vizianagram-Raipur Railway line and is an important railhead of the district. There is considerable export of timber from this place. The railway station occupies a spacious area and is attached with a bungalow. Kantabanji is a trade centre of some consequence but with the rise of Patilagarh, which is well-connected with Balangir, its business is gradually falling. The town is administered by a Notified Area Council. It has about 6 miles of roads of which a major part is metalled. Population of the town was 7,741 in 1951 census and 8,863 in 1961 census.

222. Khaliapali

A village in Bunka police-station known for the Gadi of Bhima Bhoi. Bhima Bhoi, a religious preacher of the Khumbhipatia order settled here (about 1877) and caused the construction of his Math which grew in size with the passage of time (for details about him see chapter XV, Education and Culture). After Bhima Bhoi's death (about 1895) his followers made Khaliapali their principal religious seat and a few temples sprang up. As at Joranda in Dhenkanal, the followers of Bhima Bhoi observe the Magh Chaturdasi festival with great pom here. A weekly market (Hat) sits near the village on Friday.

223. Kotsamlai

A village in Birniharajpur police-station, notable for the hill caves near about it. A big cave about 45 feet wide is known by the name Ranikhol and the hill is called Trikuta. According to tradition when Raktabahu, the Yabana general invaded Puri, the images of Jagannath, Balabhadra and Subhadra were removed to this cave. Sometime after that Yayati Kesari defeated and drove out the Yabanas from Orissa and rescued the images of the deities to get them installed in the temple of Puri. This cave also offered shelter to Raja Pruthvi Singh Deo of Sonapur and his family in 1799 when the Maratha general Nanasaheb invaded Sonapur and subsequently took Pruthvi Singh as captive.

Near the village, there is a Forest Department Bungalow. Population was 844 in 1961 census.

224. Lathor

A village in Khaprakhol police-station on the Raipur-Vizianagram Railway line. The station is named as Harisankar Road, although Harisankar is 30 miles from this place and is approachable by a road which passes through Khaprakhol. Lathor grew in importance as a railhead mainly because of its timber trade. Population according to 1961 census was 1,937.

225. Loisinga

A fairly big village with a police-station, situated on the Bargarh-Balangir road 12 miles to the north of Balangir. It is a railway station on the Sambalpur-Titilagarh line. Loisinga is an old village. It finds mention in a Copper Plate grant of the Somavamsi king Janamejaya who ruled in the 9th century A. D. Loisinga, during later times, became the seat of an Adivasi Zamindar under the Chauhan ruler of Patna. The Zamindari was first created by Maharaja Ram Chandra Deo II. who appointed Balabhadra Singh Ray, a Gond, as the Gartia of the Zamindari with headquarters at Kangaon. Ram Chandra Deo was imprisoned by the Marathas and remained as a State prisoner at Nagpur for some time. When the Maharaja was released, he found Narasingh Ray, the son of Balabhadra Singh Ray as the Gartia of Kangaon. Narasingh Ray was an ambitious Gartia and revolted against the authority of the Maharaja. He was, however, defeated and was finally put to death, as a result of which his family fled away to Phuljhar. After some time, Maharaja Ram Chandra Deo developed signs of madness and it was believed that he could not be cured unless Kanda Deo the deity of the Gonds was propitiated by the family of Narasingh Ray. So the family of Narasingh Ray were recalled from Phuljhar and Narasingh Ray's son Mukunda Singh Rai was made the Zamindar of Kangaon. The Maharaja was cured, it was believed, by the grace of Kanda Deo. Mukunda Singh shifted his headquarters to Loisinga where his descendants are still residing. At the time of the settlement of 1937 the Zamindari of Loisinga consisted of 51 villages with an area of 57 square miles excluding the reserved and protected forest. The Zamindari was abolished in 1952 under the Orissa Estates Abolition Act. Every year in the month of Margasir a festival called "Kandado Jatra" is held here on which occasion large number of Gonds gather here. The population of the village according to 1961 Census was 2,854.

226. Muribahal

A village in Kantabanji police-station, situated 11 miles north-west of Titilagarh. Roads from this place lead to Deogaon, Titilagarh and Bangomunda. It is also a Railway Station on the Raipur-Vizianagram line and a business centre. Population of the village according to 1961 Census was 782.

227. Papakhaya Ghat

About two miles to the South of Binka is located the famous Papakhaya Ghat of the Mahanadi. It is said that the Ganga King Ananga Bhima Deva once suffered from an incurable disease resulting from the sins of killing some Brahmin generals. He was directed in a dream to take a dip in the river Mahanadi near Binitapur (modern Binka) to get his sins washed away. Accordingly he had a ceremonial

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bath in the Mahanadi at the specified place and got rid of his sins as well as the disease. Since then, that particular Ghat on the Mahanadi is popularly known as the Papakshaya Ghat or Papanasini Ghat. The tradition has a historical basis which requires careful study. The Brahmin's killed by Ananga Bhima Deva were very likely the generals of the Kalachuris against whom the Gangas fought a long-drawn war to get possession of Sambalpur-Sonepur region. The Chateswara temple inscription refers to this war which was fought on the banks of the Bhima, on the skirts of the Vindya hills and on the sea-shore. A severe battle very likely took place near Binitapura where the Kalachuris suffered great reverses. The Gangas subsequently became victorious and Sambalpur-Sonepur tract was annexed to the empire of Ananga Bhima Deva (1211 A. D.—1238 A. D.). It was after this battle that Ananga Bhima Deva took a holy bath in the Mahanadi and the ghat was named Papakshaya Ghat since that time. The temple of Kapileswara Siva at Gharda, two miles to the west of the Ghat, is said to have been built by King Ananga Bhima in commemoration of his ceremonial bath.

Even at present the popular belief is that a dip in the Mahanadi at this Ghat washes away all sins. On the occasion of lunar or solar eclipse thousands of people gather here to take bath and a big Mela sits for three days. There is a temple of Gopal near the Ghat. But the pilgrims after taking bath in the Ghat consider it of great merit to worship Lord Kapileswar at Charda.

228. Patnagarh

Headquarters town of a subdivision of the same name, it is situated 24 miles west of Balangir and is connected with it by an all-weather road. Roads from Patnagarh run in different directions to Lorambha, Chudapali, Khaprakhola, Belpara and Mendal. Patnagarh was the Capital of the Kingdom of Patna under the Chauhan rule from its foundation in the middle of the 14th century A. D. till 1872 when Balangir became the seat of the Durbar Government. Even before advent of the Chauhans, Patnagarh was the seat of administration where a sort of oligarchical form of Government consisting of eight Chieftains was functioning. In the 12th century A. D. when the Telugu Chodas were ruling over this tract Patna (Patnagarh) was the headquarters of an administrative division called Patna Dandapata. Thus the place had considerable political importance and its history was closely connected with that of western Orissa for several centuries. It was admirably suitable to be the headquarters of a powerful kingdom being surrounded on three sides by the river Swarnarekha and its tributary Mayabati. Under the Chauhans Patnagarh was a highly fortified township and was impregnable from all sides. The description of one side, say the

eastern side, would indicate the nature of its fortification. On the east of the fort there was a high platform, the ruins of which are still to be seen, which served as the watch tower. One could see miles together standing on this platform and watch the movements of the enemies. While approaching towards the fort from this high platform, one had to cross the river Swarnarekha after which there was a chain of big tanks covered on all sides by over growth of bamboo thickets. Beyond that there was the moat surrounding the mud ramparts over which there was thick plantation of bamboo and thorny bushes. Not far from the ramparts inside the fort there was another chain of tanks covered on all sides with bamboo thickets. The township developed outside the ramparts, but inside them were the military establishments, the royal residence and the temples of Pataneswari, Samaleswari and of Someswara Siva. The above description of the fort reveals that the enemy invading it from the eastern side had to cross deep water at four places and thick over growth of bamboos and thorny bushes at five places. The other three sides of the fort were equally well-protected. The fort had four big gates called Simlia Dwar, Churna Dwar, Sonapur Dwar and Ghasian Dwar. The eastern and the northern gates were known as Sonapur Dwar and Ghasian Dwar, respectively.

Patnagarh is long since known as Kaunri Patna or Kumari Patna after the seven Tantric maidens who lived in this township for some time and practised esoteric rites. These maidens were popularly known by their assumed names Gangi Gauduni, Sua Teluni, Jananadei Maluni, Netai Dhobani, Luhukuti Luhuruni, Sukuti Chamaruni and Patrapindhi Saharuni. There are popular tales and tradition in Western Orissa depicting the occult practices and tantric activities of these maidens. They seem to be the followers of Lakshmikara who propounded Sahajayana Buddhism in Western Orissa in the 9th century A. D. As late as the 16th century A. D. the Patna Kingdom was known as Kaunri Patna after the name of the headquarters town of that name, as known from the 'Nirgun Mahatmya' of the poet Chaitanya Dasa.

The town has some fine temples, notable among which are the temple of Someswara ascribed to king Someswara II of the 12th century A. D. and of Pataneswari, ascribed to Ramai Deo the first Chauhan king belonging to the 14th century A. D. The temples of Jagannath and Samaleswari were built by later Chauhan rulers. Close to the temples of Someswara and Pataneswari there is a raised platform with a flight of steps. It is reported that the throne of the Rulers of Patna was being placed on this platform and as such it is known as Simhasana vedi. On a smooth stone on the first step of the platform is found a small inscription which reveals that King

Someswara granted a village called Ghasrani in Patna Dandapata for perpetual supply of flower garlands, probably for the God Someswara Siva.

Beglar, the famous Archaeologist, who visited Patnagarh in the later part of the 19th century saw 'scores of temples' there, but the number is considerably reduced now. His observation about the fort is as follows. "To the north coast of the city, near the junction of the two nalas which run past the city to its north-east, stood the Garh an old mud fort, but the walls are of great thickness and the moat is still wide and deep, within are the remains of some temples, but of no importance".

The town rapidly lost its importance after shifting of the headquarters to Balangir in 1872. It is now managed by a Notified Area Council, but has few decent streets or fine buildings. The court building is probably the oldest one in the district. There is a College named after Jawaharlal Nehru, the late Prime Minister of India. The town had a population of 5,900 in 1951 census and 7,592 in 1961 census.

229. Rampur

A village in Dungripali police-station. The Dungripali-Binka road passes through this village. The old name of Rampur is Arama referred to by inscriptions of early Somavamsi king. Rampur was the seat of zamindari under the ex-state of Sonepur. The weekly market is held here on Tuesday where the notable commodity of business is red chilly. There is a temple of Jagannath which is not very old. The population of the village according to 1961 Census was 1,795.

230. Ranipur-Jharial

Ranipur and Jharial are in fact two adjacent villages in Sindhekela police-station approachable by a fair-weather road from Titilagarh. J. D. Beglar, who visited it during his tour in 1874-75 has left a graphic account of the place. His Report is given in appendix to the Chapter.

There are extensive ruins of medieval monuments at Ranipur-Jharial. There is an out-crop of flat rocks on which large number of temples are perched. The out-crop forms a gently rising elevation of about 200 feet at its highest point. At the south-western side of the rocks a tank has been formed by embanking the valley. The existing ruins cover a space of about half a mile long and quarter of a mile wide. Beglar counted 57 temples on the spot near the bank of the tank in various stages of preservation. He recorded that there were in ancient times about 120 temples

at that place. At present hardly 50 temples could be counted and most of them are found in decaying condition. The largest temple of the group is that of **Someswara Siva**, which is standing on the bank of the tank. It was constructed by a famous **Saiva Acharya** named **Gagana Siva** whose inscription is found on the lintel of the temple. At **Ranod** in **Madhya Pradesh**, we find an important inscription of a **Saiva Acharya** named **Vyoma Siva**, who may be identified with **Gagana Siva** of **Someswara** temple inscription at **Ranipur-Jhari**. **Vyomasiva** is variously named in the **Ranod** inscription, such as **Gaganesa**, **Vyomasambhu** and **Gagana Sasimauli**. So **Gaganasiva** may also be a variant of his name. In **Someswara** inscription, **Gagana Siva** is described as well-versed in all the **Saiva Sidhantas** and as the disciple of **Isana Saivacharya**, who was the head of the establishment of **Valkeswara** in **Karahata** and was emigrant of **Karanjakheta**. **Karahata** has been identified with **Karahad** in **Maharashtra** and **Karanjakheta** is very likely the same as modern **Karanja** in **Mayurbhanj** district. **Gagana Siva** calls himself as an immigrant of **Teramba Griha** which was situated to the North (**Uttara Teramba Griha**). **Teramba Griha** is mentioned as **Teramba** in an old inscription at **Ranod**. Some scholars have identified **Terambi** with **Terahi** in **Madhya Pradesh**. But it may be identified with the village **Termra** on the **Tong Jor** about seven miles to the north of **Ranipur-Jhari**.

If **Gagana Siva** is identical with **Vyoma Siva**, he may be regarded as the author of **Vyomamati**, a commentary on **Prasastapada's Bhashya** on the **Vaisheshika** system. Famous scholars of medieval India like **Gunaratna** and **Rajsekhara** have referred to **Vyomamati**. The Editors of **Kavyamimamsa** (written by **Rajasekhara**) are of opinion that the author lived about 880—920 A. D. In the **Ranod** inscription **Gagana Siva** is compared with **Sankaracharya** who probably died in 820 A.D. So **Vyoma Siva** alias **Gagana Siva** may be attributed to the middle of the 9th century A. D. and that is also the date of the **Someswara** temple of **Ranipur-Jhari**.

Gagana Siva belonged to the **Matta Mayura School** of **Saivism** which was once popular in **Orissa**. The genealogy of the preceptor of **Matta Mayurantha**, the propounder of this **School of Saivism** is stated below.

Kadamba Guhadhivasin (Inhabitant of **Kadamba Guha**)

Sankhamathikadhipati (The Lord of **Sankha Matha**)

Terambi pala (The protector of **Terambi**)

Amardakatirtha Natha (The Lord of **Amardaka Tirtha**)

Matta Mayura Natha.

Some of the places associated with these Acharyas may be identified in Orissa. Kadambaguha may be the same as Kadamba Giri in Vaddadi (Koraput district). Sankha matha may be identified with Puri which is called Sankhatirtha, Terambi or Teramba is the same as Tamra near Ranipur-Jharial and Amardaka Tirtha may be identified with Amarda in Mayurbhanj district. In the Ranod inscription, we find description of places called Ranipadra which was the seat of a famous matha. This Ranipadra is probably no other than Ranipur-Jharial of Balangir district.

The temple of 64 yoginis of the place is of great interest not only from the stand point of antiquity but also for its religious significance. This is a hypaethral temple with niches to enshrine 64 yoginis. In the middle there is a figure of three-faced Shiva embracing Parvati. Out of 64 yoginis only 48 are in site and the rest are completely broken or removed. The cult of yogini worship was prevalent in Madhya Pradesh and Orissa in the 9th Century A. D. At Bheraghat near Jabalpur as well as at Khajuraho we find similar temples of 64 yoginis belonging to the same period. In Orissa besides Ranipur-Jharial another hypaethral temple of 64 yoginis was built at Hirapur on the river Bhargavi in Puri district. Detailed description of the Yoginis of Ranipur-Jharial can be found from the Report of Beglar given as appendix to this Chapter.

Another important monument of Ranipur-Jharial is the brick temple dedicated to Vishnu. It is in a dilapidated condition, its Jagamohana being completely broken and although the top of Vimana is now gone, the present height of it is nearly 60 feet. The temple stands on a platform made of sand-stone which according to Beglar was 90 feet long and 37 feet wide. The presiding deity of the temple is not found at present, but the images of Varaha, Narasimha and Hanuman are still to be seen on the outer walls of the Vimana. These sculptures indicate that it was originally a Vishnu temple. In the Vamana Purana we find reference to a sacred place (Tirtha) in Utkal known as Somatirtha, where Siva named Somasitala and Gopal were being worshipped. Somasitala is probable the same as Someswara whose temple as noted above was built by Gagan Siva and the brick temple very likely enshrined the image of Gopal. Somatirtha of Vamana Purana may therefore be identified with Ranipur-Jharial.

231. Saintala

A village on the Balangir-Titilagarh road 21 miles south of Balangir. It is also a Railway station on the Sambalpur-Titilagarh line. The village is notable for the old Chandi temple which is now in ruins. the goddess who is a form of Mahishamardini Durga has now been

installed on the mound formed by the ruins of her former temple. Some sculptural pieces and the broken door jamb with the figures of Ganga and Jamuna have been preserved and they indicate a high standard of workmanship of the old temple. Two broken images of Vishnu surrounded by his ten incarnations have been discovered in the village and those have been attributed to the 9th century A. D. The fact that the ideology of ten incarnations of Vishnu was known in this part as early as the 9th century A. D. is very significant specially because such ideology had not been developed in the coastal region of Orissa.

Saintala has a police-station and P. W. D. Inspection Bungalow. Its population according to 1961 Census was 2,350.

232. Salebhata

A village in Loisinga police-station on the Bargarh-Balangir road, 20 miles north of Balangir. It is situated on the right bank of the Ang where the river is spanned by a beautiful bridge. It being the border village of the ex-Patna State, toll was being collected here during Durbar administration. On the bank of the Ang river there were two medieval temples, one dedicated to Chandi and the other to the Sun God. The Chandi temple is now non-existent, while the temple of the Sun has been completely renovated and a marble stone image of the god installed inside it. Close to this temple is lying a broken image of twenty armed Mahishamardini Durga beautifully chiselled out of red sand-stone. It is a unique piece of sculpture and is being worshipped on ceremonial occasions. An Inspection Bungalow is located on the bank of the Ang river. Population of the village was 2,057 in 1961 Census.

233. Sindhekela

A village with a police-station in Titilagarh subdivision two miles north of Under river. A road from Kantabanji leads to this place via Bangomunda and proceeds further to meet the Bhawanipatna-Khariar road south of the river. The village is a trade centre of local importance. It has a High School and a rest-shed. Population 2,668 in 1961 census.

234. Sonepur

Headquarters town of the subdivision of the same name. It is picturesquely situated at the confluence of the Mahanadi and the Tel, 30 miles north-east of Balangir with which it is connected by all-weather road.

The town is a place of considerable antiquity. Punch marked silver coins attributed to the 4th century B. C., a number of Kalachuri gold coins and Ganga gold fanams have been discovered

from this place. The name Sonepur is derived from Subarnapura (golden town) which was for some time the Capital of South Kosala under the Somavamsis and the Telugu Chodas. In the records of the Telugu Choda kings, the Sonepur territory is called Paschima Lanka. In the bed of the Mahanadi there is a small rock called Lankesvari and the deity installed there is also known by the same name. Lankesvari is the presiding goddess of Lanka, the old Sonepur and is worshipped daily even at present by the boat-men. The deep gorge in the Mahanadi near the Lankesvari hillock is called Lankesvari Darha and it is referred to as Lankavarttika in old inscriptions. In the Sadhana Mala, Lankesvari has been referred to as a Buddhist Dakini. In fact, Sonepur territory was a stronghold of Tantric Buddhism and in the Tantric Buddhist literature it is referred to as Lanka. Lakshmikara, daughter of Raja Indrabhuti of Sambal (Sambalpur) in the 9th century A. D. is known to have married the son of Raja Jalendra of Lanka (Sonepur). Lakshmikara is regarded as one of the traditional 84 Siddhas of India and she is famous for propounding Sahaja Yana system of Buddhism. Jayadratha who translated Sambara Tantra (Tantra of Sambal) into Tibetan also belonged to Lanka (Sonepur).

A work called 'Sasi Sena' written by Pratap Ray, describes Jananadei Maluni, one of the seven Tantric maidens, as resident of Sonepur. Sasi Sena was the daughter of some feudatory Chief of Western Orissa. She was in love with Ahimanikya, the son of the Dewan, when both of them were reading in the school. After their marriage, which was secretly performed by the help of the teacher who officiated as priest they came and lived at Sonepur which was also then known by its second name Kamitapura. Jnanadei Maluni, also known as Madana Maluni the Tantric maiden who was then living in Sonepur, was charmed by the beauty of Ahimanikya and when he once went out alone to the bazar, she induced him to come to her place where Ahimanikya was transformed to a lamb by dint of her esoteric art. This Tantric maiden used to reconvert him into human form in the night, while at day time the unfortunate man remained as a lamb. In the meantime, Sasi Sena having lost her husband remained in guise of a man, so that she could not be molested by malevolent persons and could search her husband everywhere in the town. She subsequently got an appointment under the Raja of Sonepur and became a soldier in the army. Very soon she earned reputation for her courage and heroism, particularly when she once killed a man-eater tiger at the risk of her life. The Raja being pleased with Sasi Sena desired to give his daughter in marriage to her. As Sasi Sena could not reveal her identity she was forced by circumstances to marry the daughter of the Raja. She, however, described her misfortune to the newly married girl and the latter being full of sympathy for her did not reveal anything about her identity

Both of them searched for Ahimanikya by all possible means. They excavated a tank at a place in the west of Sonepur town and constructed four temples on four sides of the tank. A grand festival took place on the day of consecration of the tank. Jnanadei Maluni came to see the festival at night with Ahimanikya who was then in human form. Ahimanikya could recognise Sasi Sena and not being able to contact her, he wrote a few lines on the wall of one of the temples by a piece of chalk informing her that he had been taken captive and transformed as a lamb by the Tantric maiden Jnanadei Maluni. Sasi Sena could know every thing about her husband from the writing. She told the Raja that she would sacrifice some lambs before the Goddess Bhagavati and that the lamb possessed by Jnanadei Maluni be brought for that purpose. The Raja at her request brought Ahimanikya who was then in the form of lamb, from Jnanadei Maluni. It was then known that the lamb was no other than Ahimanikya and by the order of the Raja, Jnanadei Maluni brought him back to human form. Sasi Sena and Ahimanikya met together and at the desire of the Raja both his daughter and Sasi Sena became the wives of Ahimanikya.

This tradition is widely current in Sonepur even to this day. A place on the western part of Sonepur town where the reunion of Sasi Sena and Ahimanikya is believed to have taken place, is now known as Sasi Sena Tikra. A tank near about is also named as Sasi Sena Bandha. A temple without any opening has been constructed in the Sasi Sena Tikra by a former king of Sonepur and has been dedicated to the memory of Sasi Sena.

Sonepur was no doubt a prosperous town in the past. The town criers even to-day ask in a traditional manner the fifty-two thousand residents of Sonepur to listen to the proclamation, indicating that the town was very populous in bygone days. Trial diggings in the vicinity bear out the fact that the town was far more extensive in area than the present town. The 'Kosalananda Kavya' a work of the 17th century A. D. declares Sonepur as another Benaras with its numerous sacred shrines of Siva and Parvati. The town in fact contains large number of temples, most of which were built by the Chauhan chiefs. Notable among the temples are those of Suvarnameru, Rameswara, Gokarneswara (Gokuleswara), Paschima Somanath, Lokanath, Dadhibaman, Jagannath, Narasimanath, Gopalji, Ramji, Brundaban behari, Gopinath, Khambeswari (or Sambaheswari), Sureswari (said to be the mother of Parasuram), Manikeswari, Samaleswari, Durga Debi, Budhi Samalei Ramchandi, Bimalakshi and Hanuman. The highest among them is the temple of Narasimanath built by Rani Gundicha Devi in the early part of the 19th century and improved by Maharaja Biramitrodaya Singh in the present century. It is about 80' in height. The temple of Suvarnameru is said to have been originally built by one trader named

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Neulisa. It is said that the Lingam of Subarnameru Siva was located on the right bank of the Tel river in a village called Subarnapali. Neulisa who was once going on trade with a bullock cart, halted near the village Subarnapali for some time. There he put some merchandise in gunny bags and in order to sew the bags properly he wanted to sharpen his needle. He, however, rubbed the needle unknowingly on the smooth surface of the Swayambhu Linga which was there. To his great astonishment he found the iron needle changed into a gold one. He at once realised that the smooth piece of stone was nothing but a touch stone which could convert iron into gold. He then brought all pieces of iron which were with him and converted them into gold simply by touching the Lingam. The trader tried to take away the Linga with him but could not dig it out of the earth. He slept there in the night and in his dream he was directed by Subarnameru Siva to build for him the temple on the left bank of the river Tel. The trader built the temple and found that the Lingam appeared inside it. On the occasion of coming of Subarnameru Siva there was a shower of gold pieces for 2½ prahars (36 hours). The people of Sonepur occasionally find at present Ganga gold fanams in the earth and they attribute these finds to the legendary shower of gold.

The town of Sonepur is administered by a Municipality. It has an area of 6 square miles but the population figure is decreasing steadily from Census to Census, probably due to economic reasons. In 1941, the total population was 9,065 while in 1951 and 1961 the figures decreased to 7,356 and 7,108 respectively. The textile industry on which its prosperity once depended is now on the wane. The weaver community needs more facilities for mechanisation to give their products attractive prices that may compete in the market with the handloom fabrics of Andhra Pradesh. The town contains a few good buildings including the palace of the Maharaja. It has a College, High Schools both for boys and girls, an orphanage and an Inspection Bungalow.

235 Subalaya

A village on the left bank of the Mahanadi in Birmaharajpur police station. It is close to the Surubali jor (a small river which meets the Mahanadi), the bed of which is utilised for raising fine watermelons. The village is known for its vegetables, napkins with decorative Kumbha, and bell-metal works. It is a centre of local trade and a place of a weekly market (hat). A few temples of no antiquity are dedicated to Siva, Jagannath and other deities. Population--2,790 in 1961 Census.

236. Sukha

A village situated on the Angriver in Dungripali police-station, 3 seat of a zamindar, under Sonepur Durbar. It is noted for the **Chandipat** Jatra held during Dashara. Population of the village was 2,611 in 1961 Census.

237. Tarbha

A long village in Sonepur subdivision with a police-station. It is situated about a mile to the south of Siptila, 13 miles from Balangir on the Balangir-Sonepur Road. Prosperity of the village is due to its gold, silver and brass workers who are in large number. But smithy is not an ancient occupation here. It is only during the early decades of the present century that the families of silver workers earned their fame. Gradually silver products of Tarbha gained more and more popularity in the entire Western Orissa and in Madhya Pradesh. Silver goods became a thriving trade and people belonging to almost all castes took to it. The workers on silver also worked on gold and brass. But the local workers are only concerned about production. Market for their products is in the hands of a few business men (mostly Marwaris) who engage the local workers giving required weight of metals. The workers receive only remuneration as they supply articles according to specifications. Tarbha silver workers are mostly engaged for silver ornaments of various descriptions. They are often suspected of using silver, an alloy which responds as silver to all common tests. Its composition is said to be a trade secret. The village contains a few temples dedicated to Dadhivaman (Vishnu), Siva, Sureswari and other deities. The temple of Dadhivaman is beautifully decorated and the idol inside is a fine figure. Srigundicha Jatra of the place in June-July is attended by a large number of people. The village has a crowded and busy market (hat) which sits on every Sunday. An Inspection Bungalow is also located here. Population—5,010 in 1961 Census.

238. Titilagarh

Headquarters town of a subdivision of the same name, located 42 miles south-west of Balangir, with which it is connected by all-weather road. Titilagarh is a railway junction, being the meeting place of the Raipur-Vizianagaram and the Sambalpur-Titilagarh lines. The town is steadily rising as a commercial place.

A few industries are carried on here. A Tannery, managed by the State Government, utilises local artisans by giving specialised training. The Patna State Graphite Mining Company is operating the graphite mines in the vicinity and is producing crucibles.

Titilagarh is a very old town. Its antiquity dates back to the days of Panini, the famous Grammarian of 5th century B. C. who refers to Taitila Janapada of which Taitila, modern Titilagarh was the headquarters.

Near the town, there is a hill called Kumuda, which possesses some interesting relics. J. D. Beglar visited Titilagarh during his tours in 1874-75 and 1875-76 and has described the ruins of the place in the following words¹—

“At Kumra, 2 miles south by a little west from Titilagarh, are some ruins. One mound stands to the south-east of the village, and yields bricks 15 inches long by 9 wide and 3 thick; judging from the rectilinear directions of the walls, it is clearly the ruins of a temple; it stands near what was once a fine embanked tank, but is now nearly dry.

“Half a mile to the west of this, perched on a flat rock, is a temple of stone, consisting of a single cell only; it is perfectly plain and faces south; from the existence of a spout at the floor level on the west side I infer the temple to have been Saivic.

“To the north of this and on the western-most spur, which runs northwards from the northern face of the naked rocky ridge, is a large oblong mound of brick; the bricks are $17\frac{1}{2}$ inches long by 9 inches wide and 3 thick; the mound is the ruin of a large temple, the outline of the Mahamandapa of which can yet be traced; near the mound lies a large slab $8\frac{1}{2}$ feet square, with a semi-circular projection, 2 feet in diameter from one side, and which I take to have been meant as a spout; there is nothing to show that it was the pedestal of a statue, and indeed the squareness of the stone is itself an argument against this supposition; nor is there any signs of its having been intended for a lingam, but as is not unfrequently the case, a lingam, with its argha may have stood bodily on it, forming the floor of the sanctum which enshrined it.

“About a hundred yards off, on the slope of the main ridge and close to the top, are the remains of a small temple of brick with pillars and architraves of stone; the pillars and architraves now lie prostrate.

“Facing this and higher up the hill are the remains of a large temple of cut stone, perfectly plain, and the stone blocks composing it, though plain, are carefully cut. The temple was adorned by plain lines of mouldings, fragments of which lie about among the ruins; and like the last, the pillars used were perfectly plain square ones, and like the last also they now lie prostrate; the floor of the temple was paved with cut-stone closely fitted. From the existence of bricks among the stone blocks, I infer that the temple had bricks in some part of its body, most probably in the roof, as in the example at Ranipur-Jural already noticed. From the extent of ground covered by the ruins, it is evident that the temple was a large one, to which in all probability the small temple which stood facing it was subordinate; of course the temple necessarily faced north, and I think was Saivic.

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“To the west of this and close to it are the ruins of another temple of brick and stone, not so large, about like it having a small subordinate temple facing it; both are now in ruins.

“Behind these temples whose ruins I have mentioned, the rock rises up quite vertical, and immediately behind the large stone temple, the vertical face of the rocks projects outwards in a convex curve. This convex projection, however, does not rise up from the slope of the hill, but overhangs to the depth of 50 feet at the most convex part thus: the irregular semicircular space thus roofed over naturally is formed into chambers by built walls, there being a square chamber behind and an oblong one in front; the walls are built of brick and also in some parts of rubble and cut stone; the bricks are of four sizes, being 18 inches long, 9 wide, 5 deep; 18 inches long, 9 wide, and $3\frac{1}{2}$ deep; and 14 inches long, 8 wide, and 3 deep and 14 inches long, 6 wide, and 3 deep

“The square chamber thus formed underneath this projecting suspended natural tower serves as the sanctum of a temple of which the oblong chamber is the mahamandapa; the cell is 12 feet square, the mahamandapa in front 37 feet long by 17 wide. Outside these principal chambers, and evidently at a subsequent period, other chambers were formed, still roofed by the projecting tower, but of which only traces remain, the crude walls, inclosing and forming them into chambers having crumbled down in every instance but one; this last stands side by side with the sanctum, with which, however, it has no communication, but opens into the mahamandapa.

“The entrance from the mahamandapa in to the sanctum is through a doorway neatly but plainly ornamented, and of cut-stone. The sanctum enshrines a lingam; it is paved with bricks, 14 inches, by 6 inches; by 3 inches, the mahamandapa is also brick-paved, but its pavement is now encumbered with rubbish.

“The mahamandapa has but one entrance into it from the outside; the entrance consists of a projecting brick pillar on each side, holding and supporting a cut-stone doorway, plainly but neatly carved.

“In the facade of the cave, the front brick wall of the mahamandapa is ornamented with a plain line of coping, of which the upper surface touches the lower surface of the overhanging roof.

“There is a statue of Siva with the hands joined at the chest, half-hiding, half displaying in almond-shaped symbol as at Seorinarayan. There are no inscriptions, nor could I hear of any legends.

“At the foot of the hill below these temples is a large tank named the Deo-Bandh: the rock is named Tangri Dongar.

“It is evident from all that I have seen here that the remains were exclusively Saivic. I accordingly, in the absence of other data, ascribe them to the same period as the Saivic remains at Ranipur-Jural.

The cave temple, described by Beglar has a pillared hall in front, a construction of about 1900 A.D. This hall is 38' 7" by 28' 7". In front of the hall there is a "Jupa Stambha" with remains of a sacrificial pit (Homa Kunda).

To the north-west of the cave temple is a newly built temple wherein a Sati-pillar is being worshipped as Chandi.

On the crest of the Kumra hill is a temple called 'Rangi Deul' with idols inside.

The Sivaratri festival is observed at Kumra for a week when a large mela takes place. Population of the town according to 1961 Census was 7,433.

239. Turekela

The village is in Titilagarh subdivision and is the headquarters of the police-station. It is connected by roads with Patnagarh, Kantabanji and Harisankar road, which is the nearest railway station. The place is beautifully located near dense forest and is noted for the facilities it offers for Shikar. During Durbar days it was an important camping ground for Maharajas guests who used to come for hunting. Population of the village according to 1961 Census was 863.

240. Tusra

A village in Balangir subdivision with a police-station. It is situated near the western bank of the Tel and is connected by separate roads with Balangir, Deogan, Saintala and Belgan. Tusra possesses some traditions about its former glory. Local historians erroneously connect the name of the village with Tosali or sometimes with 'Tamasulia' of Hathigumpha Inscription and claim the place to be the capital of Kalinga. About five miles from this place is a village called Kharligarh, which is claimed as the corrupt form of Kharvelagarh or the fort of Kharvel. Antiquity of Kharligarh consists of a large medieval fort of burnt bricks of larger sizes, now in ruins. It is reported that the fort walls originally were about 90' wide and 70' high. The history of the fort is not known. Tusra is noted for its local trade. A weekly hat is held here on Friday when people from Baudh-Kondhams and Kalahandi districts assemble to carry on business. Population of the village according to 1961 Census was 2,051.

APPENDIX

RANIPUR—JURAL 1

(By J. D. Beglar)

"The ruins at Ranipur Jural, in the southern portion of the Patna State, close to Temra on the Tong Nagla, or Tong-jor, are of much greater extent and greater importance than those at Patna; they are traditionally ascribed to a Rani, but her name has been forgotten.

"The modern village is situated in the fertile plains immediately to the south-west of the large out crop of flat rock on which the temples are perched; at the south-western foot of the out crop of rock is a tank formed by embanking the valley, and there is another close to it nearly dry; the out crop of rock forms a large gently rising elevation, which may be about 200 feet high at its highest point. Near its north-eastern end it is divided into two parts by a valley which runs northwards, and which had once been formed into a large tank, and is now formed into a succession of small ones for irrigation by embankments thrown across; to the east of the ruins, near its south-eastern end, is a small hamlet, and to its north-east is the village of Malgasura on the east bank of the Tong-jor: the whole of the existing ruins cover a space of about half a mile long by not even a quarter mile wide, but within this small space they lie in thick clusters. I will enumerate them from the west end.

"The first group situated on the south-west and consists of 17 temples which face east and west still standing, the remains of two others, and the outline of the foundations of a third, marked on the rocky surface with chisel marks. These temples are all exclusively of cut stone, the stone being evidently the same as the rock on which they stand, and from which they have been quarried. The temples were evidently built of stone cut to shape, but the final smoothing of the exteriors were performed after the temples were finished, as the chisel marks on the rock were evidently made in cutting to shape the outside of the lowest course of blocks; this remark once made is applicable to everyone of the stone temples in the place.

"The second group consists of five temples perched higher up on the elevation, to the east of the first group and near the southern limits of the rocky outcrop; of these, two face north and three face east. There are besides the remains of three others, making a total of eight, all of small size and all of cut stone. The third group, to the west of the first group, consists of four temples; one large and three very small, all of which face east; there is the ruin of another near the edge of the tank.

"The fourth group, which is so close to the third group that they may almost be regarded as one group, consists of twenty-four temples standing and in ruins, some large, others small. Of the large ones, the northernmost one is a plain cell 13 feet square, ornamented with

pilasters along the walls and roofed by long slabs resting on the side-walls, the clear span being first diminished by corbelling out several courses; the roof is pyramidal exteriorly, as may be seen in the photograph, and is a curious instance of the occurrence in the same place of the purely Dravidian and the upper Indian forms of roofing, for the other temples are roofed in the usual style of the north of India tower roofs. The temples face east and is Saivic.

“To the south of this are two small temples, also with pyramidal roof and also facing east; opposite these is a small one facing west, also with a pyramidal roof, and one very small example of the tower-roofed class; behind these are two others, one large and one small, both facing east and both having tower roofs, the larger one being ornamented exteriorly with plain lines of mouldings, and with chambers along the edge of each block forming the tower; facing these, and consequently facing west, are three temples (two of which are small, with tower roofs) and the remains of a fourth and of a fifth and sixth near the edge of the tank. Such of these temples whose object of worship can be ascertained with certainty or probability were Saivic, but this is not the case with the largest temple of the entire group, which is clearly Vaishnavic, judging from the figure of Lakshmi over the entrance, with elephants pouring water over her head.¹ If, however, we carefully examine this temple, it is found to have once been Saivic also like the others, for the inscription over the entrance to the Sanctum (the only inscription in the whole of the innumerable temples here), it is found to open with an invocation to Siva, while, to increase the confusion, a figure of Buddha is seen sculptured on the Jamb of the entrance. Lying about within the mahamandapa of the temple are figures of Parvati, Nandi, and an Argha with a lotus sculptured in the centre, also a statue of a Nagni while in the cell, the floor of which has been dug into most probably for buried treasure in the cavity into which the Argha, now in the mahamandapa, evidently fitted. This gives us some help in clearing up the mystery, for it is clear that the existing statues are those which were objects of worship last, and consequently the temple was originally either Buddhistic or Vaishnavic. It is of note, too, that the inscription, though deeply and boldly cut, is cut right through the centre square boss of the architrave over the entrance, which is usually occupied by sculpture, and through which it could never have been the intention of the builders of the temple to carry the inscription. It is further of note that the inscription records the name “Sameswara Deva” as “Bhattaraka Parameswar” remembering that the title

1 The figure is of Gayalakshmi, which adores the lintel of Saivite as well as Vaishnavite temples in Orissa. Mr. Beglar's observation about its vaishnavite feature is not well founded.

2 The temple to which the inscription belongs is of Sameswara, Siva. The inscription, incised by a Yogi Gaganasiva Chariya, records devotion to the deity Someswar Mr. Beglar's observation about conversion of the temple is thus untenable.

of Bhattarakka is generally affected by Buddhists (although I can see no reason why it should be so affected by them alone), it seems to favour the supposition that the Sameswara of the inscription, who was evidently the Raja of the country, was a Buddhist, and consequently that the temple was a Buddhist one before its conversion into a Saivic temple; but as it is evident from the unimpeachable testimony of the figure over the entrance that it was also Vaishnavic (Unless, indeed, we assume the figure to be itself also Buddhist-supposition by no means impossible, for such figures are to be found among the Bara hut Buddhist sculptures), it follows that the temple was first Vaishnavic, next Buddhist, and finally Saivic.

“The occurrence of so many temples at this spot is sufficiently accounted for by the inscription which records the existence here of a Tirth, or place of pilgrimage, and I have no doubt a careful perusal and translation of the inscription, which consists of four long lines and two short ones, would throw much light on the ancient importance of this spot and identity of one of the many ancient Tirths mentioned in the Hindu sacred literature. The characters of the inscription would place it as early as the ninth century; and as then the object of worship within had been changed, at least once and probably twice, I think the latest date which we can assign to the building of this temple must be the eight century of our era and this, supposing, as I do, the temple to have been originally Vaishnavic, would correspond with the flourishing period of Vaishnavism in other parts of the district, as shown from the remains at Patna (*vide ante*).

The style of the building is very massive, the pillars and pilaster within being extremely heavy and perfectly plain, and the general massiveness of the building being intensified exteriory by a plain heavy tower roof over the sanctum, and an extremely flat pyramidal roof over the mahamandapa; the whole temple is built of cut stone, but, curiously enough, bricks also occur in the pyramidal roof over the mahamandapa. I presume they formed a sort of screen over the stone roof inside and were plastered over to keep out rain.

Facing this temple is the ruin of a small one, lying outside which is a Sati pillar, half burried and unscribed, representing on its sculptured compartment a man and one woman.

To the south of the large temple is a small temple facing south, with a plain pyramidal roof and the remains of a very small one, and behind the great temple are the scattered remains of some ten temples of which two were large ones, and the partially standing ruin of a small one.

To the west of these, and near the local top of the flattish outcrop of rock on which temples stand, are the quarries whence stone for building the temples were obtained.

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There are accordingly no less than 57 temples on or near the banks of the tank in various stages of preservation and decay but there must once have existed brick temples also, as numerous brick-bats are lying about scattered on the banks of the tank; of these even the sites are unknown; and they must have been dismantled and the materials carried off long ago to the adjacent village.

The central cluster is perched on and about the highest point of the rocky plateau; on the highest spot are the ruins of a modernised temple of brick and stone of no special¹ interest; facing it and to its east is a small mound, the ruins of a temple of cut stone, and lying near it are several fragments of sculpture, one of which represents Vishnu on Garud, and another is a seated figure of Buddha, to the west of the central mound is a group of three temples, all standing, one facing east, one north and one west, all small, and all of the tower roofed pattern with single square cells, to west of these, and on a commanding, though not the highest point of the plateau, is an open circular inclosure enshrining the sixty-four Joginis and a highly indecent three-headed and eight-armed figure of Siva, in the middle, under a Chhatri on four pillars; to the west of this are the remains of some temples of no particular interest.

The interesting and unique temple or inclosure of the sixty-four Joginis deserves a detailed description beyond what can be furnished by the plans and sections. Of its antiquity there can be no doubt, and as in style of work and execution it approaches closest to the great inscribed temple which I have already assigned to the eighth century of our era, I cannot assign it to a later date than the ninth century, or about the same period when a similar temple to the same sixty-four Joginis was built, of which the ruins now exist at Bhera Ghat near Jabalpur, and to which period also I would assign the Chaonsat Jogina temple of Khajuraha. Entering by the east entrance and going round in the direction of the hands of a watch, there are—

1st—A three-headed two armed dancing female, holding a trident.

2nd—A two-armed female with a lotus in each hand, dancing; on the pedestal are seven horses.

3rd—A two armed female broken and lying on the ground; on^d hand holds a mace.

4th—A two-armed female, one hand at her naval, in the attitude of Buddha, the other arm broken.

5th—A lion-headed female, two-armed, trident in one and a cup in her left hand.

6th—A stout flabby female with breasts hanging down, holds a noose, and is represented as dancing.

¹ Another such temple of similar plan, dedicated to sixty-four Joginis is at Hirapur near Bhubaneswar.

7th—A four-armed female; all hands broken

8th }
9th } These three are missing
10th }

11th—A two-armed dancing female, left hand on her knee; right broken.

12th—A three-headed four-armed figure, holding the trident, the rosary, and an hour-glass; the fourth-arm missing.

13th—A skeleton figure seated on her hands.

14th—A six or eight-armed female, with one pair of hands she is pulling wide her mouth, with the remaining unbroken ones she holds an hour-glass, a sword, a cup, and she is dancing on a prostrate male figure.

15th—Missing

16th—A lion-headed four-armed figure; one of the unbroken hands holds a native lamp (chirag), the other holds a frog which she is eating; she is represented dancing.

17th—A horse-headed dancing female, four-armed, holding in her unbroken hands a club, an hour-glass, and a rosary.

18th—A goat-headed dancing female, holding in her unbroken hands a mace, a trident, and a pestle.

19th—A horse-headed four-armed dancing female holding a sword, a bow and arrow, one hand being broken.

20th—A lion-headed four-armed dancing female figure; two hands at her breast like the figures of Siva at Seotinarayan; two broken.

21st—A goat or other animal-headed eight-armed dancing female figure, one hand at her navel as if holding up something; the rest of her unbroken hands hold a sword, a rosary, a mace, and a vajra.

22nd—An elephant-headed four-armed dancing female, holding in here one unbroken hand a club.

23rd—A boar-headed four-armed female; two hands hold up her breasts, two others hold a club and arosary.

24th—A cow-headed horned four-armed female; all hands broken.

25th—A four-armed dancing female figure; one hand on her knee and one at her breast, the others hold a club and a cup.

- 26th—A four-armed female; two hands engaged in putting on her anklet one holds a rosary, what the other holds cannot be identified.
- 27th—A bear-headed four-armed female; the two unbroken hands hold a rosary and a lotus.
- 28th—A serpent-headed four-armed figure; one hand on her knee, another at her breast, the others hold an alms dish or cup and a trident.
- 29th—A two-armed female, holding in her existing hand a trident.
- 30th—A two-armed figure, holding a cup and a trident.
- 31st—A two-armed figure; one hand holds a trident the other broken.
- 32nd—Missing, but a four-armed skeleton figure is lying broken on the floor in front of the niche, and near it a seven-headed two-armed standing male figure.
- 33rd—A two-armed female, holding a trident in one hand.
- 34th—A two-armed female, holding a trident and a cup.
- 35th }
36th } Similar to the last
37th }
- 38th—A four-armed female, holding a trident, an hour-glass, a cup; the fourth hand broken.
- 39th—A two-armed female, holding a rosary and an hour-glass.
- 40th—Missing, but a two-armed female is lying on the ground
- 41st—Missing
- 42nd—A stout two-armed female, holding a trident (one hand broken).
- 43rd—A two-armed female, holding a sword and having a child on her knee.
- 44th—A horse-headed female, four-armed, one of which holds a trident, one other what looks like bags or pestles; the objects held by two other hands are not recognisable.
- 45th—A two-armed buffalo-headed figure, holding a trident and a noose.

- 46th—A four-armed female; two hands joined over her head, two others joined near her navel.
- 47th—An antelope-headed female, two armed, holding a sword in one hand.
- 48th—A two-armed female; one hand on her knee, the other holds a trident.
- 49th—A two-armed female; one hand on her knee, the other displaying some object.
- 50th—Missing
- 51st—A two-armed female, in an indecent posture; she is rubbing her teeth with a finger of one of her hands for a tooth-brush, the other hold what may be either a mirror or a cup.
- 52nd—A two-armed female; holds a club in one hand, the other displays some object.
- 53rd—A two-armed female, holding in her hands a sword and a cup.
- 54th—A four-armed female; one hand at her chest displaying something, the other holds a club.
- 55th—A four-armed female; holds a bow, an arrow, and a bunch of something which looks like flowers or fruit; the fourth hand is broken off.
- 56th—A two armed female; holds in the existing hand a pair of pincers.
- 57th—A two-armed female; holds a noose in one hand. What she holds in the other I cannot recognise.
- 58th—Missing, but on the floor in front lies a female with her hands at her navel.
- 59th—A two-armed female, holding a club and a cup
- 60th—A two-armed female; one hand raised to her fore-head, the other holding an almond-shaped hollow article.
- 61st—A two-armed female; holding a club and stick.
- 62nd—Missing, but on the floor in front, lies a female, two-armed, one hand holding a club.
- 63rd } Missing.
- 64th }

In the century of the circular inclosure is a small chhatra on four pillars enshrining an eight-armed and a three-headed male, holding in two of his hands a snake and in the others a cup, an hour-glass, a rosary, a skull, a trident, and an indistinct object. He evidently represents Siva, and has Nandi for her symbol on the pedestal; Ganeca stands at her side, the figure is outrageously indecent, and probably for this reason in particular attracts the worship of the devout more than other figures; there are some smaller figures also, among them Paroati, eight-armed, and a few fragments, but the whole Saivic.

It appears the inclosure had its principal opening originally at the south side, which is now shut up and converted into a niche, enshrining the large figure described as No. 14. Subsequently the small door to the east was substituted in place of it; but why this change was made I have been unable to determine or even guess. I can only point to a similar change in the original position of the principal entrance in the temple at Bhera Ghat as a curious coincidence.

"On the northern rock, which is separated from the one just noticed with its remains by a valley formed by embankments in to a succession of tanks, are the remains of several temples; first is a group of two temples facing east, and to east; of these, about 50 yard off, two others, also facing east; opposite to and facing these two are two others, and one more, which also faces west. There are besides these seven temples ruins of some ten others, mostly in such a state that only the sites can be said to exist. None of these temples are or were large except two, which unfortunately are mere heaps of cut stone at present; none were sculptured, and none probably inscribed, so that there has not been much loss in their destruction.

A short-distance from these temples is a single temple of brick on a high raised platform; at present there exists only the sanctum and its attached antarala, but there can be little doubt, from the great extent of the terrace in front, on which the temple stands, that it once had a large mahamandapa of some kind in front. The temple is of brick, and not particularly remarkable in any way, but it is clearly of the northern type of architecture, and although it is not possible with any certainty to assign its age, there can, I conceive, be little doubt that it must be placed a century anterior to the numerous small plain stone temples which dot the bare rock above noticed. The basement mouldings are plain, but massive, and devoid of the elaborateness which became a principal feature in later temple architecture, and the existence in particular of the kumbha-shaped moulding (the Greek ovolo) goes far to support the antiquity which I would assign to it. The temple faces south, the cell is only 10 feet square

but the walls are massive, and the platform on which it stands is more than 90 feet long by 37 feet in width; the material is exclusively brick, wall shaped and well burnt, 13 inches long by 9 inches wide and $2\frac{1}{2}$ thick; the architraves are naturally of stone, as is also the inner roof of the sanctum, which is constructed in the usual style of intersecting squares. At the time of my visit there was an accumulation of bats dung in the chamber to the depth of fully 4 feet. The opening in front is not in the usual style of a tall triangle, so that taken altogether the temple is a specimen of the Sirpur style of brick temples; details of the plan, Section, & c., will be more easily obtained by a reference to the plates and photographs than by any description.

No legends or traditions exist regarding this temple. At a short distance from the temple are extensive ruins of buildings which were doubtless palaces or welling-houses; they are not of any special interest, as they clearly belong to a past Muhammadan period, but they are of importance as showing that the place was the seat of some grandee, if not of the Raja himself, till within about 300 years at least. I suspect the name Ranipur Jural is derived from these palaces, having been built by, or having been the residence of, the Queen for the time being, as the ruins are universally said to be ruins of a mahal. Jural means, so far as I could gather, a valley or rather a fertile cultivated valley, and the name would therefore mean the fertile valley city of the Queen, a perfectly appropriate name.

CENTRAL TABLES

(14 B. of R.—66)

TABLE I
Area and Population—1961

Name of district, Taluk and Thanas	Subdivision,	Area in Sq. mile	No. of Towns	No. of villages		Population in 1961							No. of houses occu- pled	No. of persons per Sq. miles
				Inhabited	Un- inhabited	Urban	Rural	Total	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12			
Balangir	..	3,411.6	5	2,524	98	49,659	1,019,027	1,068,686	534,219	534,467	192,950	313		
Balangir Subdivision	..	868.0	1	693	10	18,663	286,743	305,406	152,926	152,480	53,737	352		
Balangir P.-S.	..	361.5	1	287	4	18,663	117,620	136,283	68,567	67,716	22,933	377		
Loisinga P.-S.	..	179.5	..	159	3	..	80,420	80,420	40,382	40,038	15,451	448		
Tisra P.-S.	..	327.0	..	247	3	..	88,703	88,703	43,977	44,726	15,353	271		
Patnagarh Subdivision	..	726.6	1	413	4	7,592	180,194	187,786	93,698	94,088	32,652	258		
Patnagarh P.-S.	..	290.6	1	189	1	7,592	74,524	82,116	41,029	41,087	14,545	283		
Belpara P.-S.	..	194.6	..	105	1	..	55,964	55,964	27,927	28,037	9,195	288		
Khaprakhol P.-S.	..	241.4	..	119	2	..	49,706	49,706	24,742	24,964	8,912	206		
Sonepur Subdivision	..	882.0	1	763	66	7,108	267,407	274,515	136,868	137,647	52,736	311		
Sonepur P.-S.	..	90.0	1	63	2	7,108	16,137	23,245	11,575	11,670	4,622	258		

Name of district, Subdivisions, Taluk and Thanas	Area in Sq. miles	No. of Towns	No. of villages		Population in 1961							No. of houses occu- pied	No. of persons per Sq. miles
			Inhabited	Un- inhabited	Urban	Rural	Total	Males	Females				
1	2	3	4	5	6	7	8	9	10	11	12		
Tarbha P.-S.	..	166.0	..	173	10	..	59,141	29,606	29,535	10,902	356	356	
Binka P.-S.	..	128.0	..	76	10	..	38,736	19,340	19,306	7,192	303	303	
Dungripali P.-S.	..	152.0	..	145	9	..	64,360	31,966	32,364	12,521	423	423	
Birmaharajpur P.-S.	..	254.0	..	232	18	..	71,077	35,369	35,708	13,967	280	280	
Sindhol P.-S.	..	92.0	..	74	17	..	17,956	8,892	9,064	3,532	195	195	
Titilagarh Subdivision	..	935.0	2	655	18	16,296	284,683	300,979	150,727	53,825	322	322	
Titilagarh P.-S.	..	168.0	1	149	6	7,433	69,147	76,580	38,574	14,562	456	456	
Saintala P.-S.	..	347.0	..	183	8	..	71,199	35,696	35,503	12,889	205	205	
Kantabanji P.-S.	..	212.4	1	148	..	8,863	65,786	74,649	37,368	12,581	351	351	
Turekela P.-S.	..	93.6	..	70	2	..	26,370	13,242	13,128	4,714	282	282	
Sindhekela P.-S.	..	114.0	..	105	2	..	52,181	25,847	26,334	9,079	458	458	

TABLE II
(1) Area and Population

	1951	1961
Area .. 3,444 Sq. miles (according to Surveyor General).		3,439
Total Population ..	9,17,875	1,068,686
Urban ..	40,693	49,659
Rural ..	8,77,182	1,019,027

(2) Population according to language

Languages	1951	1961
Oriya ..	9,05,134	1,044,975
Hindi ..	5,577	7,795
Telugu ..	2,114	2,434
Urdu ..	1,527	1,890
Laria ..	1,103	446
Gujurat ..	830	878
Bengali ..	498	506
Oraon ..	346	..
Kunda ..	174	3,632
Kol ..	141	120
Marhati ..	95	65
Kuda ..	82	..
Ho ..	69	477
Punjabi ..	47	231

Languages		1951	1961
Tamil	..	34	224
English	..	30	37
Mirdha	..	26	47
Kutchhi	..	15	..
Sindhi	..	10	..
Gurmukhi	..	8	..
Kanada	..	8	..
Marwari	..	4	64
Mundari	..	..	60
Malayalam	..	..	33
Kui	..	..	4,694
Kisan	..	..	3
Khond	..	..	15
Dhelki-Oriya	..	..	17
Kharia	..	2	19
Persian	..	2	..
Nepali	..	1	24

(3) Population according to religions and Scheduled Caste and Scheduled Tribe.

Religions		1951	1961
Hindu	..	9,10,332	1,060,237
Christans	..	4,896	5,071
Muslims	..	1,967	2,364

Languages		1951	1961
Jains	..	533	732
Sikh ^a	..	89	259
Budhists	..	51	13
Zoroastrians	..	7	10
Scheduled Caste	..	1,83,032	1,87,422
Scheduled Tribe	..	1,86,147	2,20,916

TABLE III
Fairs and festivals

Name	Place	Subdivision	Time of occurrence	Approximate number of persons visiting (in thousands)
1	2	3	4	5
Car festival	Balangir	Balangir	June-July	10
Car festival	Titilagarh	Titilagarh	June-July	15
Car festival	Sonepur	Sonepur	June-July	10
Car festival	Tarbha	Sonepur	June-July	8
Car festival	Patnagarh	Patnagarh	June-July	5
Car festival	Sindhekela	Titilagarh	June-July	5
Car festival	Bhaliamunda	Balangir	June-July	6
Car festival	Mursundhi	Balangir	June-July	10
Car festival	Agalpur	Balangir	June-July	7
Car festival	Roat	Balangir	June-July	3
Car festival	Jambahal	Patnagarh	June-July	5
Car festival	Kutmunda	Patnagarh	June-July	5
Car festival	Mandal	Patnagarh	June-July	10
Car festival	Bhainsa	Patnagarh	June-July	4
Car festival	Kamsara	Sonepur	June-July	8
Car festival	Rampur	Sonepur	June-July	7
Car festival	Kamalpur	Sonepur	June-July	7
Car festival	Naikpara	Sonepur	June-July	12
Car festival	Khuntalapali	Sonepur	June-July	8
Car festival	Bankel	Titilagarh	June-July	4
Car festival	Ichhgan	Titilagarh	June-July	6
Sivaratri	Titilagarh	Titilagarh	February	4
Sivaratri	Jhariai	Titilagarh	February	3
Sivaratri	Balangir	Titilagarh	February	6
Sivaratri	Harisankar	Patnagarh	February	2

Name	Place	Subdivision	Time of occurrence	Approximate number of Persons visiting (in thousands)
(1)	(2)	(3)	(4)	(5)
Sivaratri	Kumiapali	Balangir	February	3
Sivaratri	Jogisarada	Balangir	February	10
Dola-Jatra	Balangir	Balangir	March	6
Dola-Jatra	Birmaharajpur	Sonepur	March	4
Dola-Jatra	Rengali	Balangir	March	4
Dola-Jatra	Bhainsa	Patnagarh	March	3
Dola-Jatra	Dhandamunda	Patnagarh	March	10
Dola-Jatra	Baidyanath	Sonepur	March	2
Dola-Jatra	Sukha	Sonepur	March	5
Dola-Jatra	Sargul	Sonepur	March	5
Durgapuja	Mahada	Sonepur	October	15
Durgapuja	Patnagarh	Patnagarh	October	8
Durgapuja	Khaliapali	Balangir	October	12
Durgapuja	Sonepur	Sonepur	October	5
Durgapuja	Luhasinga	Patnagarh	October	7
Durgapuja	Balangir	Balangir	October	12
Patkhanda Jatra OR Dasahara	Jarasingha	Balangir	October	10
Dasahara	Bhuapara	Balangir	October	5
Bali festival OR Dasahara	Sonepur	Sonepur	October	10
Mela Jatra	Badmal	Patnagarh	December	20
Dwarsuni Jatra	Sindhekela	Titilagarh	October	5
Dwarsuni Jatra	Ichhgan	Titilagarh	October	6
Alekha Jatra	Ghusumunda	Balangir	April	7
Alekha Jatra	Seme'munda	Balangir	July	10

Name	Place	Subdivision	Time of occurrence	Approximate number of Persons visiting (in thousands)
(1)	(2)	(3)	(4)	(5)
Pousa Jatra	Dumerpali	Balangir	January	2
Jhulan Jatra	Balangir	Balangir	August	6
Jhulan Jatra	Khaprakhol	Patnagarh	August	5
Ramnabami	Khaliapali	Balangir	April	6
Ramnabami	Tusra	Balangir	April	3
Ramnabami	Jarasingha	Balangir	April	4
Ramnabami	Loisinga	Balangir	April	3
Samaleswari Jatra	Tusra	Balangir	October	10
Samaleswari Jatra	Nuapali	Balangir	May	10
Harisankar Mela (Nrusimha-Chaturdashi of	on the hills Harisankar	Patnagarh	May	10
Chudakhai Jatra	Kutsira	Sonepur	October	10
Chudakhai Jatra	Tulunda	Sonepur	October	10
Kalasi Jatra	Charada	Sonepur	October	12
Kalasi Jatra	Sundarivana	Balangir	October	5
Rahas Jatra	Balangir	Balangir	October	10
Rahas Jatra	Talpali	Balangir	November	5
Dhanu Jatra	Bhaler	Balangir	January	5
Girigobardhan Puja	Mahermunda	Balangir	October	5
Lakhabandha	Balangir	Balangir	December	15
Delekhani	Parasara	Titilagarh	December	6
Budhiai Jatra	Jarasingha	Balangir	August	5
Chandan Jatra	Balangir	Balangir	May-June	4

TABLE IV
List of Post Offices as on the 31st
March 1967

BALANGIR H. O. PCO (C. O.)		Khaira	E
Athgan	E	Mohakhanda	ES
Bahalpadar	E	Mundapadar	S
Bhaler		Patrapali	ES
Bilaisarda	S	BELPARA S. O. (C. O.) CLASS III	
Bubel	S	Dumabhata	ES
B. Fatkara	E	Ghagurli	ES
Chandanchati	S	Kanut	S
Chhatapipal	ES	Kapani	E
Chhatamakhana	E	Khairmal	E
Dasapur	E	Mandal	S
Durgapali	S	Sarmohan	E
Gaintala	E	Tikrapara	S
Jamgan	ES	BINKA S. O. (C. O.) CLASS	
Jhankarpali	S	Badkarala	E
Kusmel	S	Bansuni	E
Kharjurakhujenpali	ES	Chadeipank	ES
Lokapara	E	Gajabandha	ES
Mahimunda	S	Kartang	
Malmunda	S	Lingamarni	
Pipirda	ES	Mohada	ES
Randa	E	Meghla	S
Sodeipali	S	Sankara	ES
Sakma	S	Sarsmal	E
Tikrapara	S (T. B. O.)	Siledi	
Thelkomunda	E	Siieti	E
BALANGIR R. S. CLASS III		Sindhhol	
(T. S. O.) N. D.		Sindhurpur	E
BANGAMURA S. O. (C. O.)		Singijuba	S
CLASS III		Sonepur-Patrapali	E
Badbanki	E	Sonepur-Rampur	S
Bhalumunda	S	BIRMAHARAJPUR S. O.	
Chuli Funka	ES	CLASS III	
Dangarpara	E	Amarapali	ES
Goimunda	E	Harinapali	E
Jharil	S	Hilung	
Kaplabhata	E (N. D.)		

Jaloi	S	Sunamudi (KKL)	E
Kalapathar		Telenpali	
Kamalpur	E	Turekela	S
Kenjhariapali	S		
Kodador	E	JOGIMUNDA S. O. CLASS III	
Khandahata	E		
Kumerkeli		Barbahal	E
Mursundhi	S	Balipata	S
Pitamahul	ES	Damaipali	
Subulia		Darlipali	E
CHURAPALI S. O. (C. O.)		Dedarha	E
CLASS III		Ghambhari	E
		Luhasingha	ES
Bhainsa	S	Matikhai	E
Bondhapada	S	Pandamunda	ES
Barpudgia	S	KANTABANJI S. O. (C. O.)	
Bidighat	S	P. C. O. CLASS I R. S.	
Dumerpita	E		
G. S. Dungripali	S	Bichubahali	E
Mudghat	ES	Ghaulasukha	E
Rengali	S	Damandanga	ES
Sibatala		Gudighat	E
DEOGAN S. O. CLASS III		Icchakra	ES
		Khutulumunda	E
Badbandha	S	Khujenbahal	E
Bhutiabahal	S	Kuibahal	ES
Dhandamal	E	Kukurahad	E
Landapathar	E	Sargul	E
Kandhkelgaon	E		
Kudasingha	E	KHAPRAKHOL S. O. CLASS III	
Mahalei	E		
Mursingh	E	Dhandamunda	S
Salepali	E	Maharapadar	S
		Turla	E
HARISANKAR ROAD S. O.			
R. S. CLASS III		KANTAMAL S. O. CLASS II	
Baddakla	E	Ambagan	F
Bander	E	Ghantapadar	S
Fulkimunda	E	Kultaore	ES
Kandatara	E	Masinagora	E
Lakhna	E	Narayanprasad	E
Malpara	ES	Nuapali	E
Rengali	E	Sanchapapali	E

Sirmal	ES	Juta	
Uden	ES	Kendumundi	ES
LOISINGA S. O. (C. O.)		Kotasamlei	E
CLASS III R. S.			
Agalapali	E		
Badtika	E	Kuttula Larambha	S
Bakti	E	Kutumunda	E
Bendra	S	Solbandha	E
Jharnipali	E	Sunamundi	E
Jogisarada	S	Tamia	ES
Kandajuri Kusang	S	Tendapadar	E
Manhira	E	Ulba	ES
Mendha	E		
Pardhiapali	E	SAINTALA S. O. (C. O.)	
Patuapali Ranisarda	E	P. C. O. R. S. CLASS II	
Sargad	S		
Sauntpur	E	Belgan	S
		Budhabahal	
MARWARI BAZAR E. D. S. O.		Ghunsar	ES
		Kamarlaga	E
MANAMUNDA S. O. CLASS III		Hasbahal	E
		Kuargan	E
Baghiabahal	S	Kumbhary	S
Damamunda	E	SINDHEKELA S. O. (C M)	
Dapla	E	CLASS III	
Gudvelipadar	S		
Khaliapali	S	Artal	ES
Khatkhatia	E	Bhursaguda	E
Padarpada	S	Borda	S
Similipadar	E	Bargan (KLD)	E
Sundhipadar	E	Chandotara	S
		Chapria	S
PATNAGARH S. O. (C. O.)		PCO	
CLASS I		Dedhgan	ES
		Jamkunta	E
		Kegan	ES
Bangomunda	ES	Kursud	S
Bonaimunda	E	Madiguda	E
Batharla	ES	Matia	ES
Damkipali	E	Mahaling (KLD)	S
Deulgan	E	Parasara	ES
Ghasian	E	Salebarat	ES

Salebhata TARBHA S. O. (C. O.) CLASS II

Sanchergn (KLD) E

Titisilete ES Arjunda E

SONEPUR RAJ S. O. (C. O.) Badabhainro E
 CLASS I B. Sibhala E

Brahmani

Baidyanath E Charbhata E

Bisimunda E Kasmara

Dharamsala S Khari E

Hikudi E Murdaguchha S

Mayuradan Narayanpur S

Nakdei Sargaj E

Naikpara E Sargaj S

Panchamahala Singhari ES

Raksa E

S. Kalapathar E TITILAGARH S. O. (C. O.) L.S.G

Similipadar E R. S. P. C. O.

Ulunda ES

Alanda E

SALEBHATA S. O. CLASS III

Bankel E

Bijepur E

Agalpur S Binekela E

Bharsuja ES Chantipala E

Duduka S Desil ES

Kutasinga S Ganarei S

Lupersinga E Jagua S

Mursund Haldi S

Pondesara E Katarkella E

Rampur E Kholan ES

Roth ES Kushkela ES

Lebda	S	Ghuna	E
Lengha	E	Gaurgoth	E
Lutherbandha	E	Gudvella	S
Maingn	E	Jamut	ES
Muribahal	S	Jarasingha	E
Sihini	E	Kapsila	E
Sikar	S	Karlakhman	E
Tentulikhunti	ES	Karlamunda	E
		Nuapara	E
TUSRA S. O. (C. O.) CLASS II		Risida	S
Arjunpur	ES	Rusuda	E
Danimal	E	Samra	ES
Deulgudi	E	Tandign	E
Dhampur	E	Teresinga	ES
Gajbahal			

NOTE

S. B. O.—Vested with Savings Bank Power

C. O.—Combined Office

E—Experimental Office

T. S. O.—Town Sub-Office

T. B. O.—Town Branch Office

P. C. O.—Public call Office

RS.—Railway Station

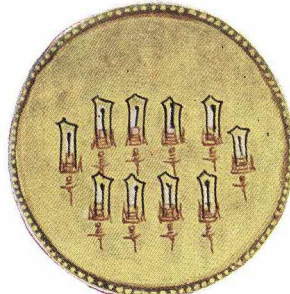
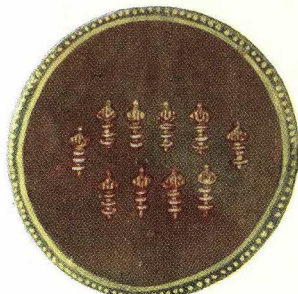
ND.—No Delivery.

TABLE-V

Livelihood Pattern of Balangir District

		Males	Females
Cultivators	..	216,099	91,883
Agricultural Labourers	..	63,076	30,849
Professional, Technical and related workers		3,547	179
Administrative, Executive and Managerial workers.		884	20
Clerical and related workers	..	1,929	40
Sales workers	..	3,942	2,709
Farmers, Fishermen, Hunters, Loggers and related workers.		5,910	949
Miners, quarrymen and related workers	..	145	7
Workers in Transport and Communication occupations.		1,157	10
Craftsmen, Production Process Workers and labourers not elsewhere classified.		45,742	39,791
Service, Sport and recreation workers	..	3,525	2,164
Workers not classifiable by occupation		248	37
Non-Workers.		188,015	365,829

PLATES





Sitting (L to R)—1. Lady Fraser, 2. Sir Andrew Fraser
 3. Maharaja Dalaganjan Singh Deo of Patna
 4. Maharaja Biramitrodaya Singh of Sonapur
 Standing—L. E. B. Colden-Ramsay (with hat)

Sailasri Palace, Balangir



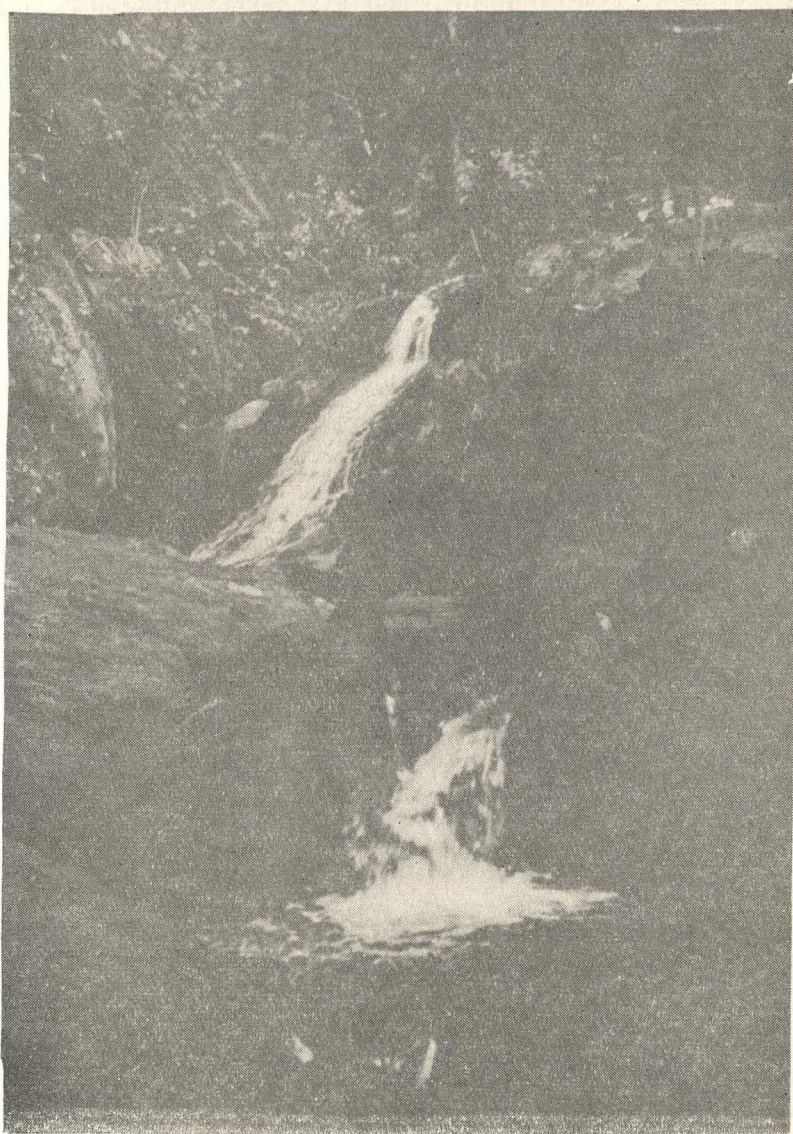


Cave temple at the Kumuda hill—Titilagarh

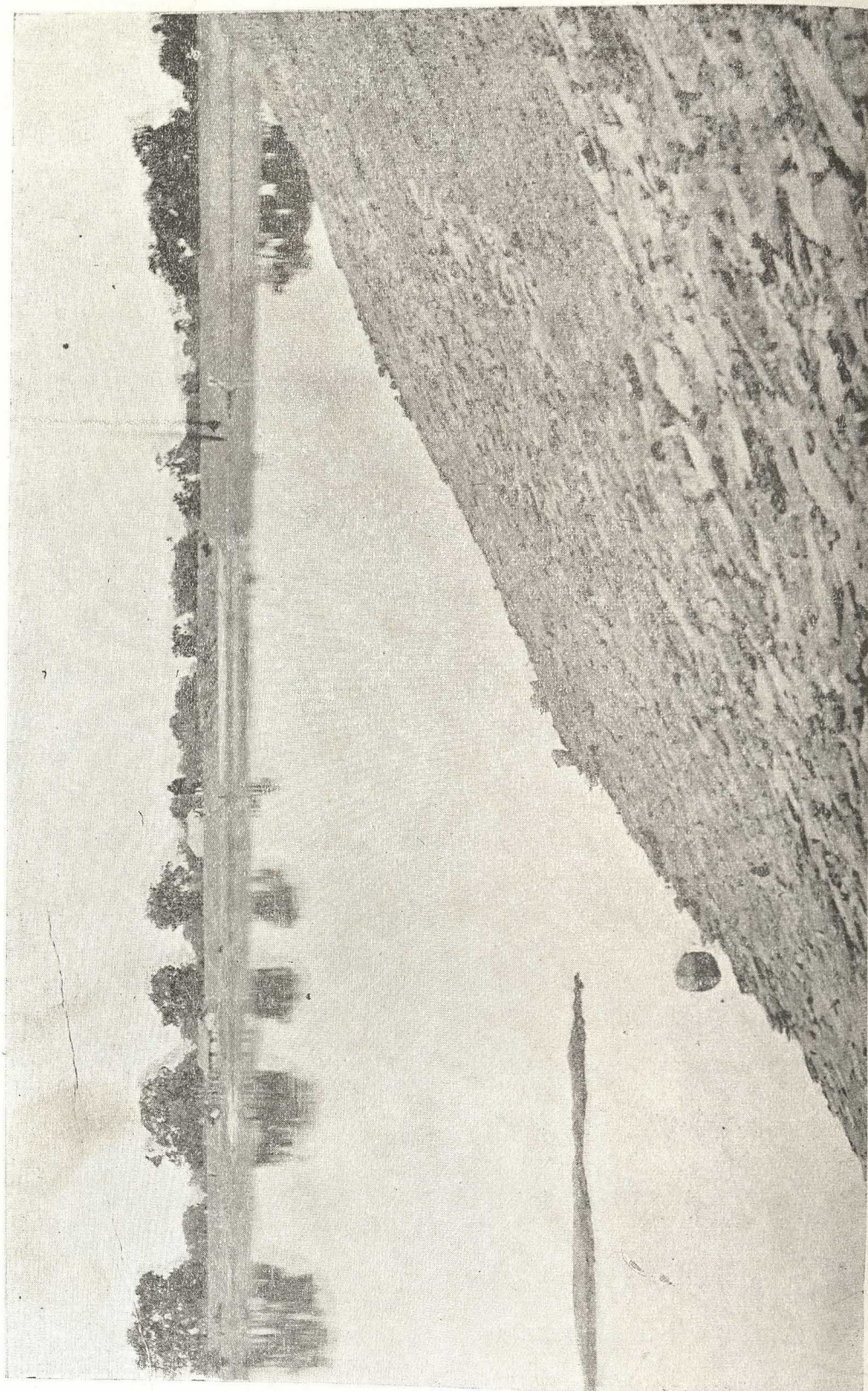
THE LANKESWARI GORGE

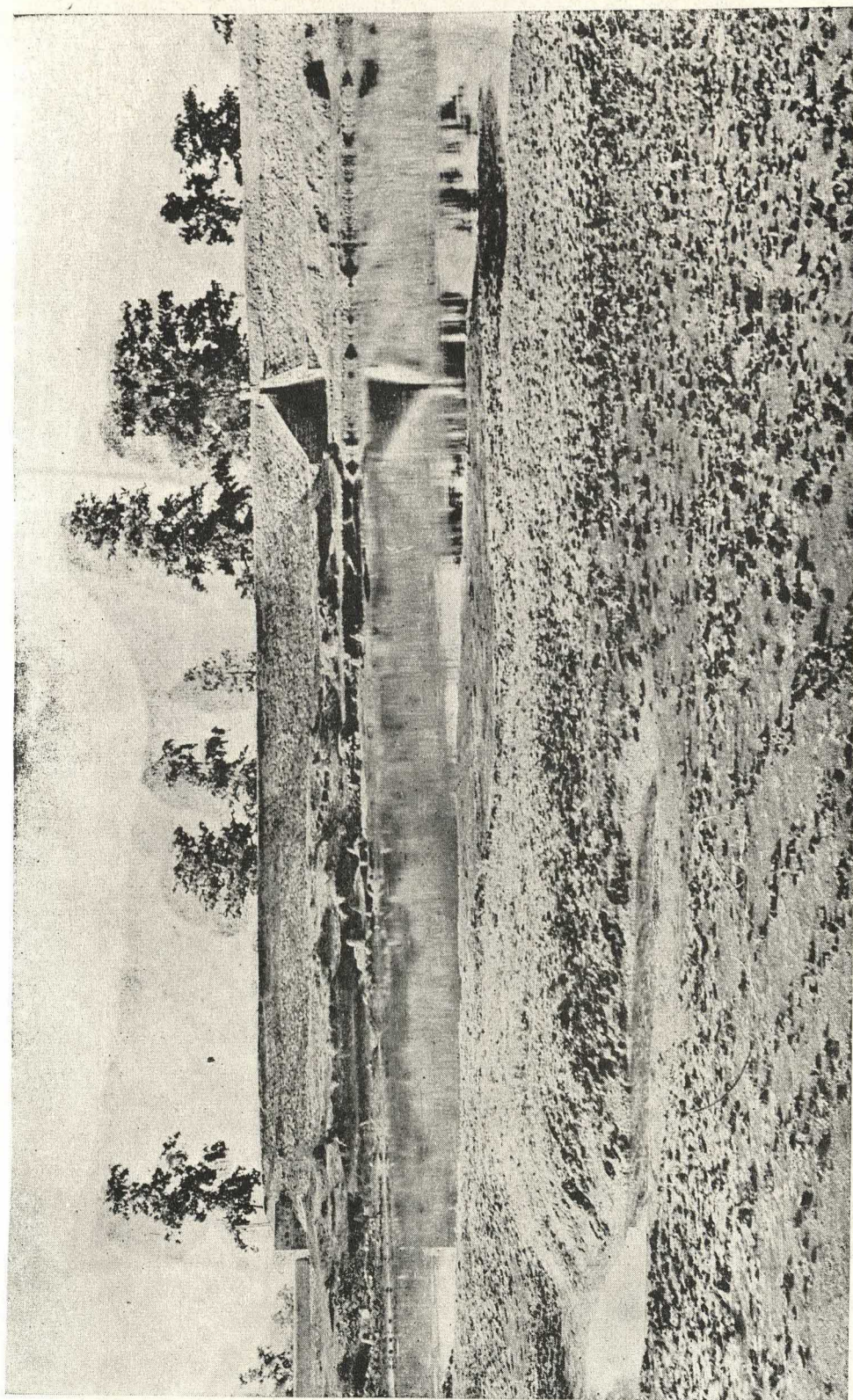
The Lankeswari Gorge, Sonapur



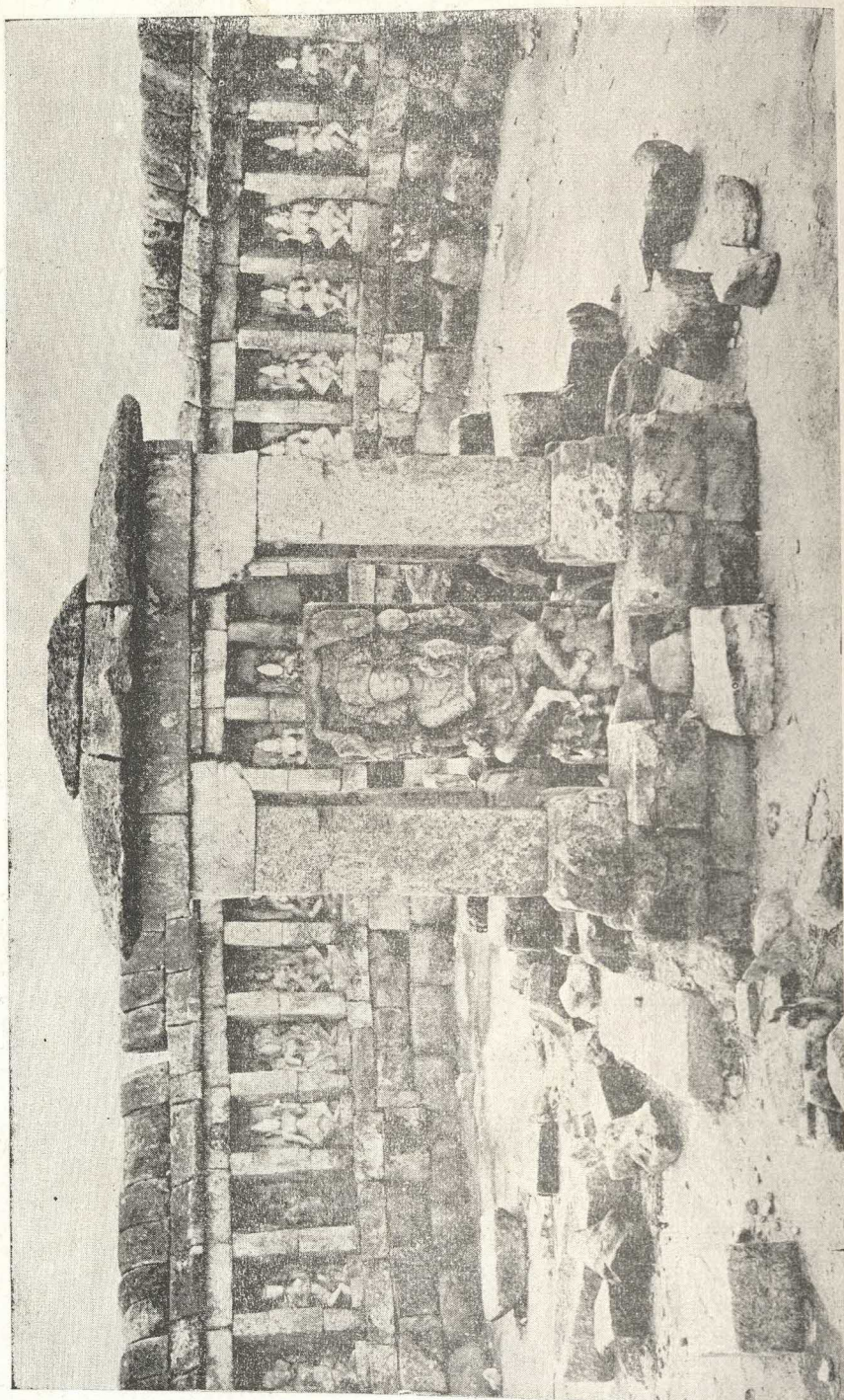


Harisankar waterfall

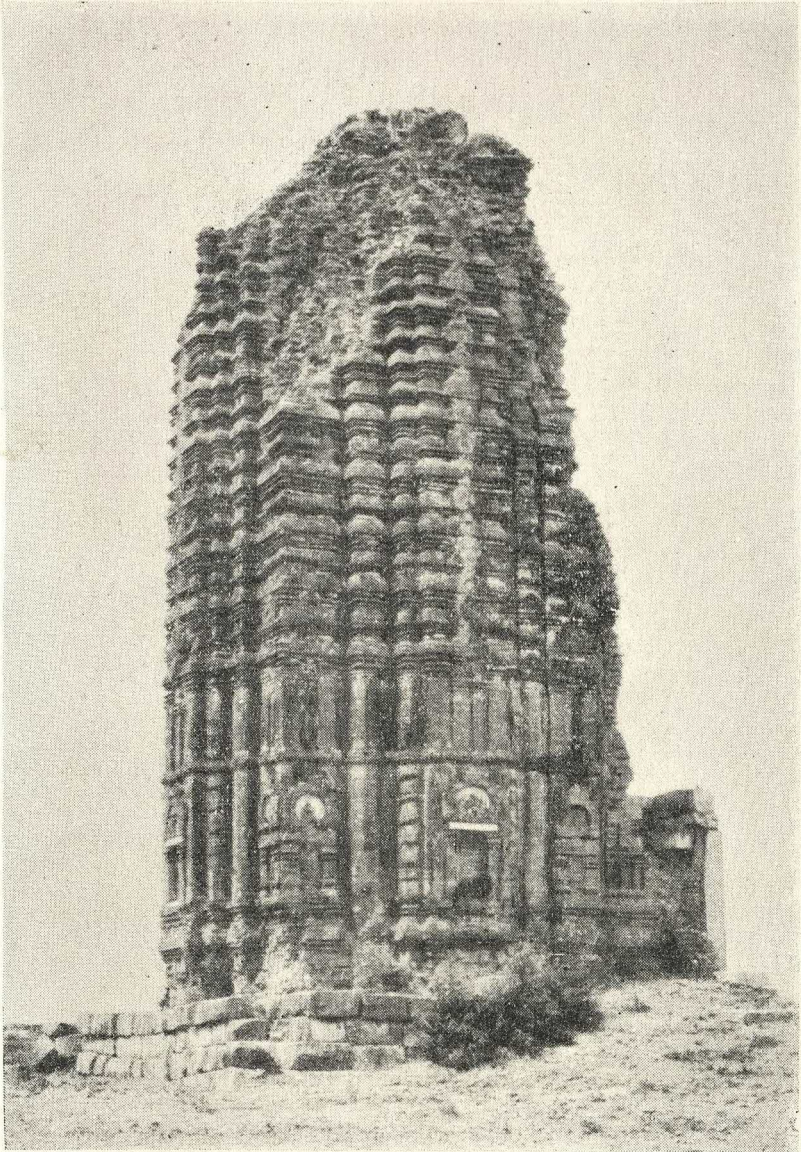




Thankarnali Minor Irrigation Project



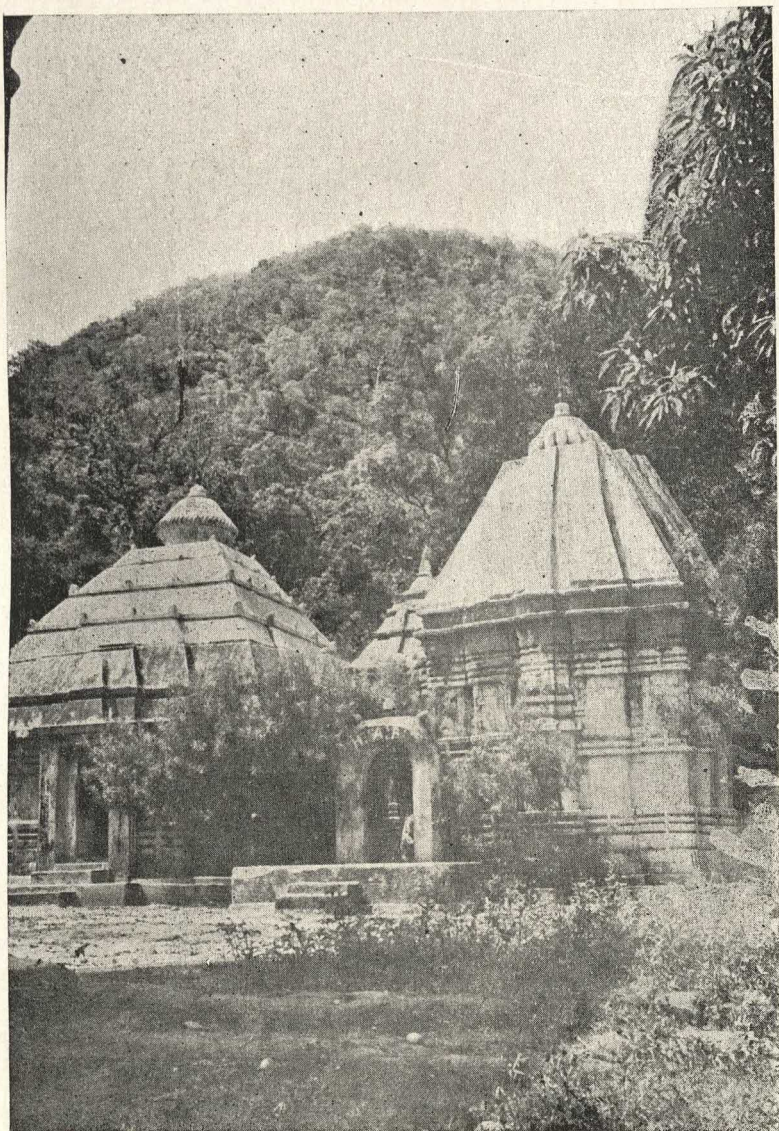
The Chaushathi Yogini temple, Ranipur—Jharial



Ruined brick temple, Ranipur-Jharial



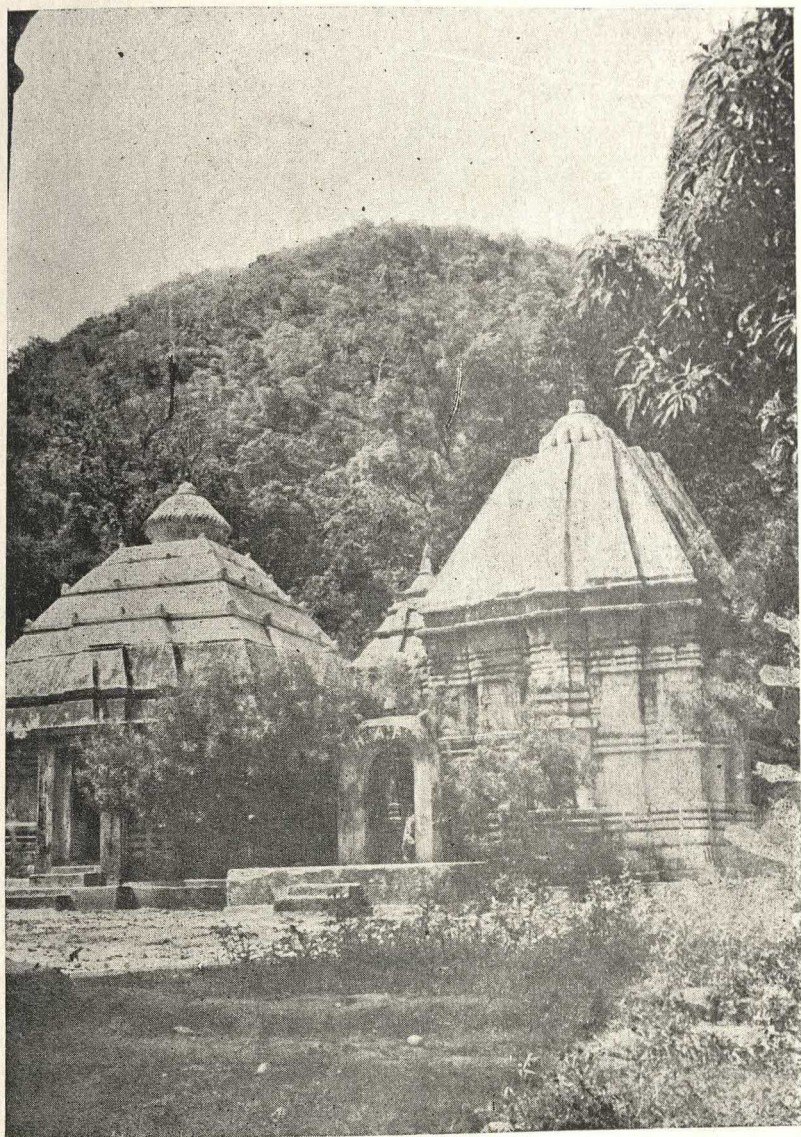
Twenty armed Durga at Salebhata



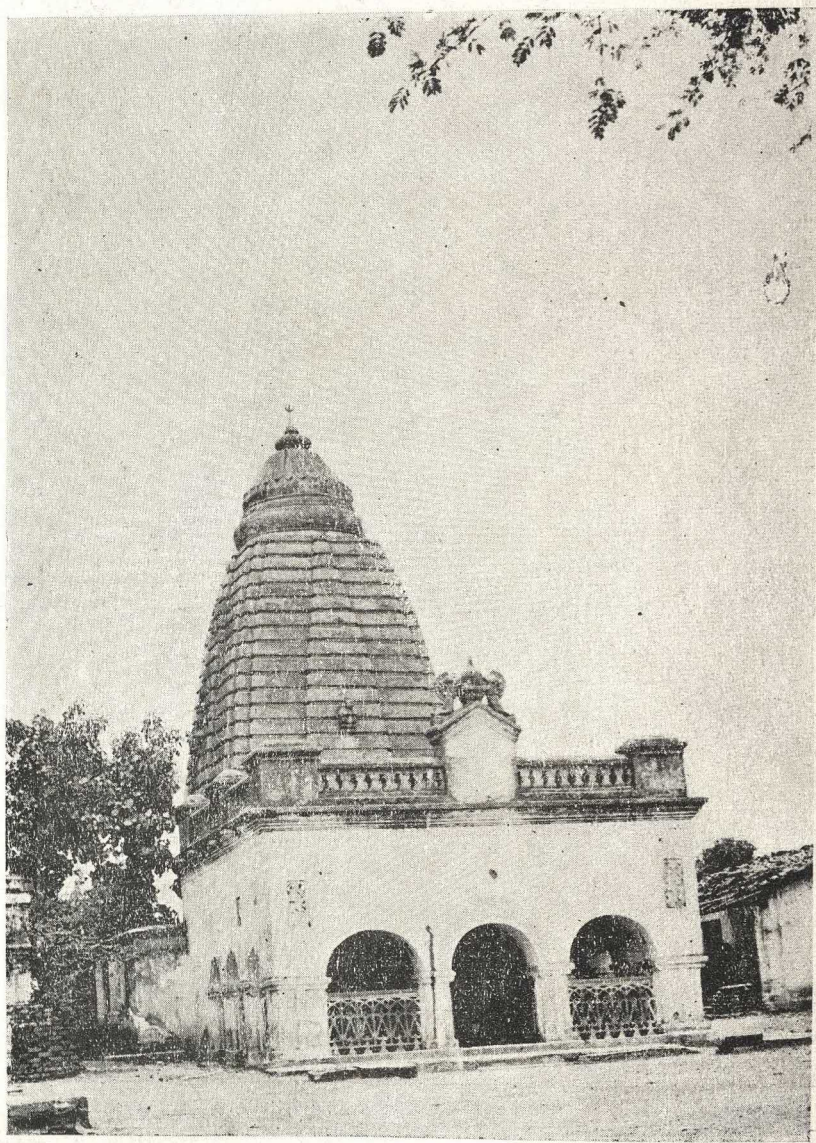
The temple of Harisankar



Twenty armed Durga at Salebhata



The temple of Harisankar



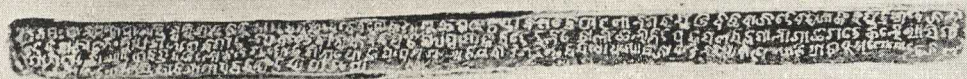
The temple of Pataneswari at Patnagarh



Statue of Vaijal Dev, at Nrusimhanath
(Discovered by Dr. N. K. Sahu in 1964)



Statue of Vaijal Dev at Nrusimhanath
(Discovered by Dr. D. R. Bhandarkar in 1904)



Inscription of Vaijal Dev at Nrusimhanath temple

TEXT

- L. 1—ନମଃ ଶ୍ରୀ ନୃସିଂହାୟ ସୁପ୍ତି ଶ୍ରୀ ବିକାର ନାମ, ସମୁଦୟରେ ଚୈତ୍ର ପୌର୍ଣ୍ଣମୀ ସୁଦ୍ଧାବାରେ
ଦ୍ରଷ୍ଟା ନକ୍ଷତ୍ରେ ପାଟଣା ନଗରସ୍ଥିତି ବଡ଼ ସରକାରଦେବ, ରାଜାଙ୍କର ପୁତ୍ର ଶବ୍ଦଜାଲ
L. 2—ଦେବ ମନୋହର ପୁତ୍ରାର୍ଥେ ଗନ୍ଧମାର୍ଦ୍ଦନ ପବ୍ଦରେ ବରାଳ ନରସିଂହନାଥ ସ୍ଥାନୀଙ୍କର
ଦେବଳ ଭୋଲାଭାଇ । ହୃଦୟଭୂଷଣ ରତ୍ନମାଳ ଗାଈ ଶତେକ ଲେହାସିଂଗା
L. 3—ଶ୍ରୀମ ପାଣେ ଆଦିମେରଡ଼ା ବରଲେନାଲେଶ୍ଵରୋ, ଭୂମି ରପଜପଦାମୁଷ୍ଟ ଅହସ୍ତ ବସ୍ତ୍ରଶ୍ଚ
ଉତ୍ତମ ସନ୍ଧ୍ୟା ଧର୍ମେ ପୂଜାପତି ଚତୁପାଳ ପାଣିଗ୍ରାହୀ ପୁରଣେ
L. 4—...ଦେଇ । ପ୍ରଗତିକାର ଅଦା ଶ୍ରୀ ନରସିଂହସ୍ୟା ପ୍ରୀତିମ୍ବେ

TRANSLATION

Vaijaladeva, son of Vatsarajadeva, the Raja of Patna, caused the erection of the temple on the hill Ganghamardana and presented a necklace of precious stones along with 100 cows to the god Vidala Narasimhanatha. He also granted to the priest of the temple for maintenance of worship some land situated on the locality known as Adimerada and Varilonala and a mango grove known as Rapanga lying in the vicinity of Lohasingha. The gift was made on Friday, the fullmoon day of Chaitra, the moon remaining in the Hastā Nakṣatra in the year Vikari. The object of the donor in making the gift was to have a son through propitiation of God. The text was composed by Agha.

Narasimhanatha Stone Inscription of Vaijaladeva—By Binayak Misra, published in the Indian Historical Quarterly edited by Narendra Nath Law, Vol. XII, No. I, March—1936.

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Sriya Devi—A nun of the
Khaliapali Math of Bhima Bhoi



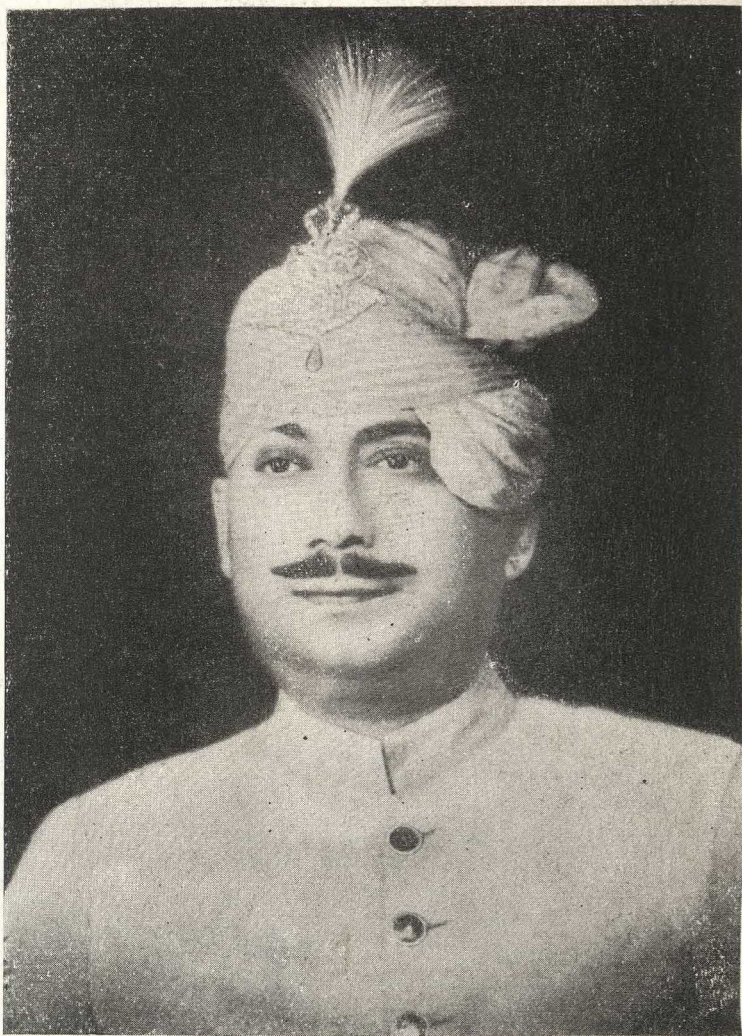
Disciples of Bhima Bhoi in
Khaliapali Math

Samadhi temple of Bhima Bhoi





The temple of Sasisena at Sonepur



His Highness Maharaja Sudhansu Sekhar Singh Deo
Late Maharaja of Sonapur



His Highness Maharaja Sir Rajendra Narayan Singh

Deo. K. C. J. E. of Patna



Dhudki Dance



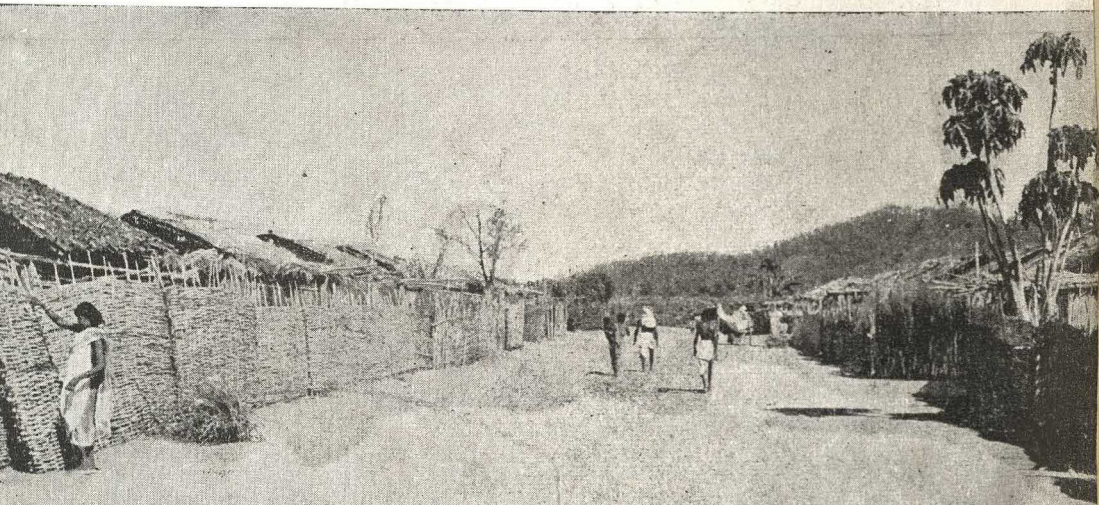
Two Scenes of Ghoomra Dance

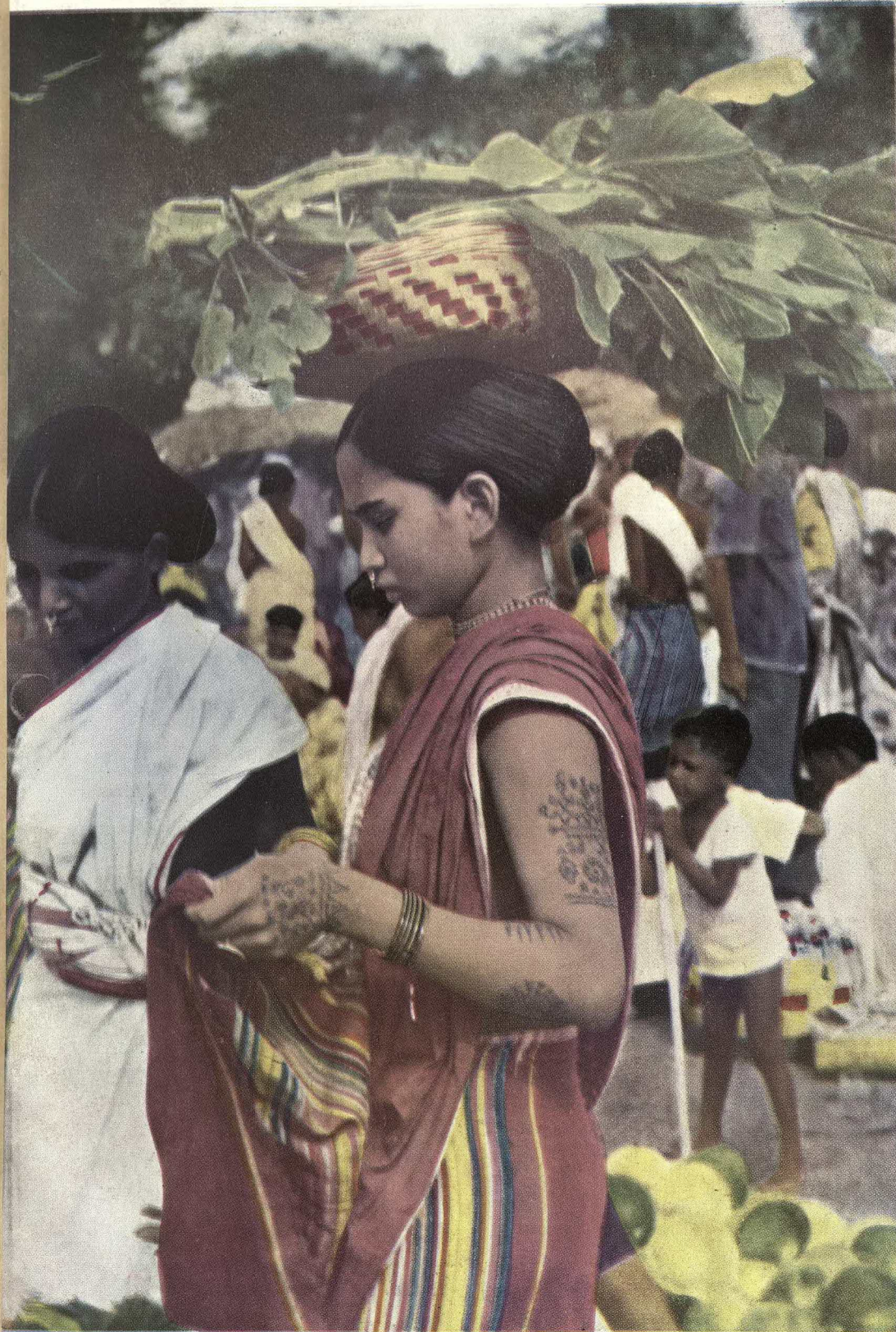




The Temple of Subarna Meru, Sonepur

Adibasi Colony at Nuapada, Patnagarh Subdivision







An Adibasi girl, Patnagarh



A girl of Sonepur with her usual ornaments



An Agharia girl of Balangir

The Inscription of Gagan Siva in the Someswara temple at Ranipur Jharial

TEXT

- L. 1—[. ३५] नमः शिवाय ॥ श्री श्रीमेश्वरदेव भट्टारकपरमेश्वरवरप्रसादीः ।
 श्री उतरतैरवगृहविनिप्रातगगनस्थिवा—
 L. 2—अभिधा [.] । चार्थेन इदं स्थानं कीर्तितं सर्व्वे । समायोगं लोकानुग्राहक
 पुन्यं । सोमसामिसिद्धेश्वरं
 L. 3—लक्ष्मीनामचतुर्थकं ॥ इदं तीर्थं त्सात्वा सर्वपापविमोचनः ।
 L. 4—प्रशामति गगनस्त्रिवं यदि बद्धो मुक्तिन्दवापी शङ्कर ।
 मुक्तो वा बन्धनसमर्थस्तपं किन्न भवति ॥ स्तवापि शङ्कर ।
 स्तवापि स्वामिनो ज—
 L. 5—गत्यति [वं] न्यस्वा मोक्षन्दवासि ।
 L. 6—गगनैकस्त्वयं प्रभुः शिवः ।

TRANSLATION

Om. Obeisance to Siva ! The acharya (or siddhacharya ?) named Gaganasiva, an immigrant from the glorious Uttara—Terambagriha, (who has been) favoured with a boon by the Supreme Master, the Lord, the illustrious God Somesvara, has built this (holy) place which combines in itself the merit of all the holy places, is beneficent for the people and is sacred, containing (the images of the four gods) namely Soma, Svamin, Siddhesvara and Lakshmi as the fourth. This holy place delivers (one) of all sins, if (one) bathes (here). O Sri —Somesanatha ! Gaganasiva, being ever full of devotion, bows at your pair of feet. O Sankara ! you bestow salvation (on your devotee), if (he) is in bondage. You are able even to put (one) into bondage, (if one) is freed. What is not possible through penance ?.....the lord of the universe, you give bondage or liberation. But Gagan alone (is ?) this lord Siva.

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(H.) for hill, (R.) for river, (T.) for tree, (Amp.) for amphibian
(A.) for animal, (B.) for bird, (Rep.) for reptile.

DIACRITICAL NOTATIONS

आ = ā	ठ = ṭh
ई = ī	ड = ḍ
ऊ = ū	ढ = ḍh
ऋ = ṛ	ण = ṇ
ओ = Ō	श = ṣ
उ = ṁ	ष = ṣ
द = ṭ	अनुस्वार = ṁ

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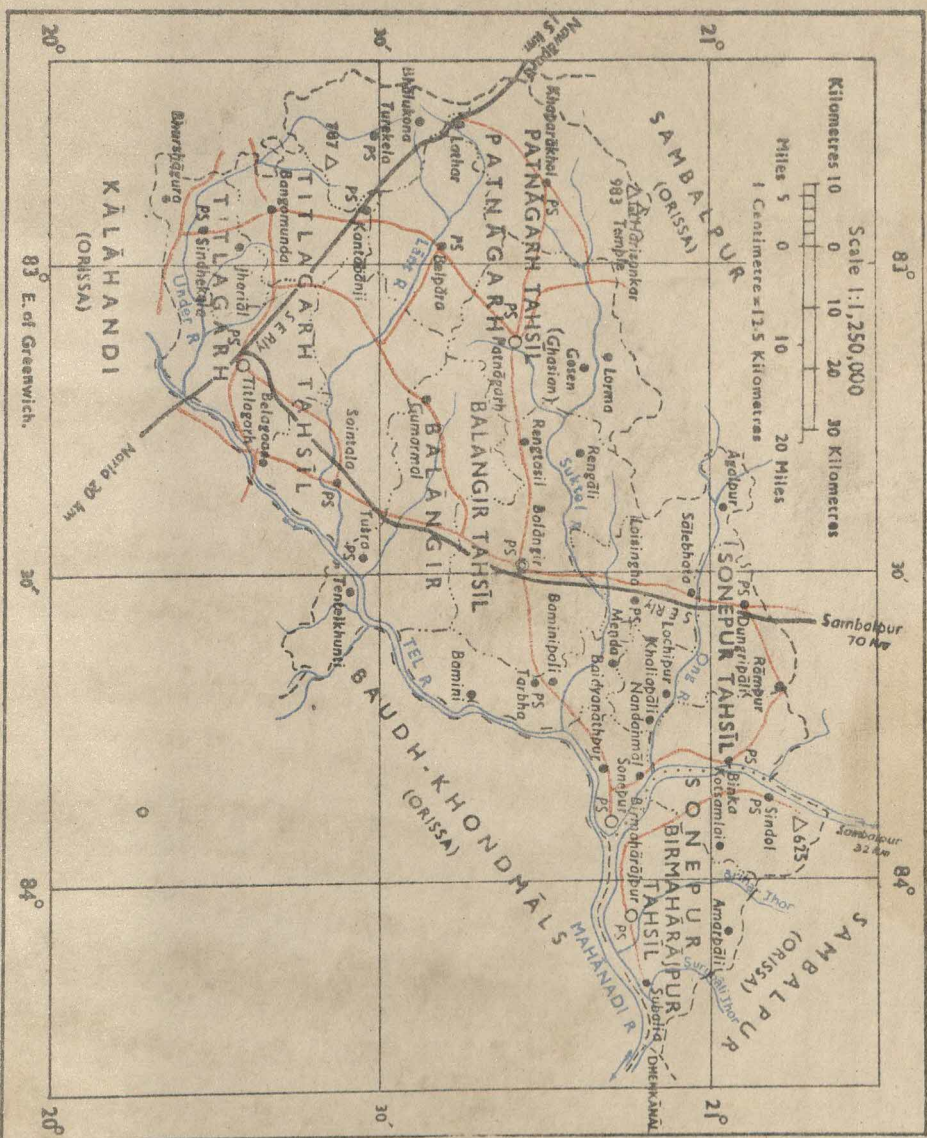
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BALĀNGIR DISTRICT



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REFERENCE

Headquarter, Dist.	●
" Sub-division or Tahsil	○
" Thana	●PS
Boundary, State	—
" District	—
" Sub-division	—
" Tahsil	—
" Thana	—
Railway, Broad Gauge	—
Road, State highway & others	—
Stream	—
G.I. Station with height—	△625
10 metre	△625
Other Village	●

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