



# Study on the cultural heritage of Bargarh District, Orissa, India

by **Maharaja Jitamitra Prasad Singh Deo, (Khariar)**

Bargarh is situated on the left bank of the Jira river and is the district headquarter of Bargarh district, formed by Govt. of Orissa, a province of India i.e. Bharatavarsha. Though Ring Stones of Stone Age and some Stone implements are scattered with iron slags, throughout the district, the area is not yet properly surveyed from anthropological point of view. No doubt, in early phase, there was stone age culture in this area. In recent years few anthropologists have found Rock Art which is Barabakhara caves and its vicinity of Barapahar hill. On Gandhamardan hills ranges, wall like Rock fixations are found. They may be interpreted as Megalithic cultural findings. Only traditionally, the wall like rock fixation on Gandhamardan is known as "Bhojagardh", assigned to have been built by Bhojaraj Deo, the fifth Chauhan Raja of Patna, whose ruling period was within circa 1430-1455 A.D. Its relics have not yet been surveyed on studies <sup>(1)</sup> During proto-historic period, when there was state formation, this locality formed a part of KOSALA STATE, which is usually known as Dakshin alias South Kosala, only to differentiate it with North Kosala, i.e. ancient Ayodhya Rajya (State). In historical period, this area seems to have been a part of the kingdom of the Nala dynasty, during



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300 to early 5<sup>th</sup> century A . D . <sup>(2)</sup> and Sarabhapuriya dynasty, as the capital Sarabhapura is now identified with the present Maraguda valley of Nuapada District <sup>(3)</sup>. As Bargarh area is situated and located adjacent to the east of Nuapada district, there is every possibility of most of the territory of this area to

had been a portion of Sarabhapuriya empire, during late part of 5<sup>th</sup> century A.D., to early part of 7<sup>th</sup> century A.D.

### Ganiapali:

According to Gazetteer authority <sup>(4)</sup> Ganiapali is a village in Padampur Sub-division, situated on the river Ong (Ang), 6 miles (10kms.) south of Melchhamunda. Contains some old relics. There are ruins of an ancient temple in front of the village School. Two Buddha image have been discovered there. One such image with a hooded – serpent is worshiped by local people as a Goddess. Charles Louis Fabri <sup>(5)</sup> data's these two Buddha image to 4<sup>th</sup> century

The first Gazetteer of Sambalpur was written by O'Mally in 1909. It was revised by King in 1932. Again Orissa District Gazetteers, Sambalpur was edited by Retd. ICS Shri Nilamani Senapati in 1971, Sgri Bhabakrishna Mahanty IAS was its state Editor. This is the last Gazetteers of Sambalpur. Previously Sri Siba Prasad Dash of Rohinia Bargarh publish Sambalpur Itihas on 1962 (Reprint in 1969)



Present Bargarh District was under Sambalpur District & Bargarh became

separate district from 1st April 1993. Bargarh District consists two sub division i.e. Bargarh & Padampur

A.D. and identifies the image on the left as the first sermon of the Buddha in the Deer Park, Samanatha and the image on the right, the Muchalinda Buddha, Muchalinda Buddha images are very rare in India. It is wonder that the details of the Muchalinda Buddha tradition of the Buddhist had traveled so far, into the interior of



Muchhalinda Buddha of Ganiapali

South Kosala. This happened because Lord Buddha had visited south Kosala during his life time and had stayed for the months, at there Capital of South Kosala from "AVADDAHASATAKA",<sup>(6)</sup> It is further known that South Kosala king bestowed on him, the gift of a thousand piece of cloth, and asked instruction in perfect knowledge. This

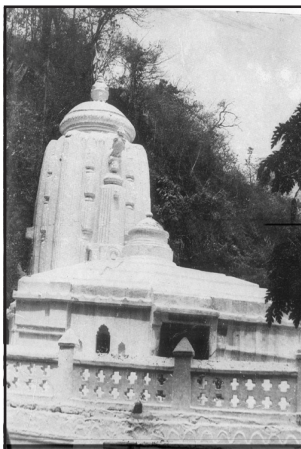
information proves that cotton was cultivated abundantly at South Kosala region, during the period. C.L. Fabri<sup>(7)</sup> may be further quoted when he states, "Now it is interesting to observe that Muchalinda Buddhas are not frequent in India, certainly much less frequent than in the Buddhist colonies of South -East Asia Burma, Thailand, Cambodia, Indonesia or Indo-china. As in the case of Agastya, it is difficult to say why figures of moderate popularity in India had become so

much favored in over sea colonies; but the fact remains that Muchalinda Buddhas in India are rare, and the occurrence of one in North-West Orissa in a matter of wonder. One also wonders whether the name of the neighboring village, Muchalinda, has anything to do with Muchalinda. This proves that by the end of Nala dynasty rule and beginning of Sarabhapuriya rule in south Kosala, Buddhist images were made and worshipped in this area, because such a image of Buddha in Bhumisparsa Mudra is found at Malhar, which is assigned to Sarabhapuriya rule by Sambhu Prasad Tiwari<sup>(8)</sup>. Buddha in Bhumisparsa Mudra is also found at Maraguda Valley, which is much mutilated and beyond recognition. Narsinghnath: It is a place of Pilgrimage situated on the North flank of Gandhamardan hill in Padampur Sub-division. The temple of Narsinghnath is described by J.D. Beglar<sup>(9)</sup>, F.C. King<sup>(10)</sup> and in G.R. Bhandarkar's account, published in the report of the Archaeological Survey of India for 1904-05. Excavations carried out in the vicinity of Narsinghnath temple by history Dept. of Sambalpur University proves that there were several occupations at this site, before the construction of the present standing temple. Inside the temple kitchen of Narsinghnath temple a huge stone image of Narsinghnath is found. It is a standing image exhibiting guffaw in the pose of meditation looking at his nose. The Deity stands in a rigid frontal pose with his principal right hand in Varada, while the left hand rests on the handle of a mace. His uplifted back hands hold either a charka or full blown lotus and

❖ *Bargarh district has two major hill range i.e. Barapahada in Bargarh subdivision & Gandhamardan in Padampur sub division .Barapahada is covering an area of 777 square kilometer attending a height of 2267 feet (691m) at the peak of Debrigarh, while Narsinghnath comes under the Gandhamardan Hill range running along the southern boundary of the Ex*

*Zamindar of Borasambar separating it from the district of Balangir. The hill rises to 2000 - 3000 feet (629.60m to 914.40m) in height and riches its highest point (3224 feet or 985.72m) .Another hill range branch off to the west of Narsinghnath running first North south and then North east direction near Jagadapur , which is broken by the river Ong .another hill range run eastward to Tal and then to the north -east direction .*

a snake. He wears a Vanamala associated with Vishnu and a pair of high boots associated with Surjya. He has the head of a Lion and is flanked by female attendants. According to T.E. Donaldson<sup>(11)</sup>, this image dating back to 10<sup>th</sup> – 11<sup>th</sup> century A.D. represent a composite form of Surya Narasingha. Sangeeta Mishra<sup>(12)</sup> is of opinion that from the records of the Somavansis of Sripura, it is known that queen Vasata Devi



Picture of old Nrusinghanath Temple

was great devotee of Lord Purusottama Narasingha and also that she donated five villages for the purpose of worship of the Deity<sup>(13)</sup>. It is also known that queen Vasata Devi had built temples for Lord Purusottama Narasingha. So, it can be presumed that the original temple at Narsinghnath was built by Queen Vasata Devi,

which was damaged towards the beginning of 15<sup>th</sup> Century A.D. It was probably repaired by the Chauhan King Vijjala Deva- I of Patnagarh in 1413 A.D. who established the Vidala Narasinga image in the Temple in place of Purusottama Narasingha. The Purusottama Narasingha image of queen Vasata Devi is probably the one, now worshipped inside the kitchen as Jata Nrusinha. The early Somavansi King of South Kosala ruled as Panduvansi. While dealing the

history of this dynasty, Dr. S.R. Nera<sup>(14)</sup> states about Harshagupta, whose ruling period is assigned within (Circa 570-585 A.D.) by him, Thus: "After the death of Chandragupta, Tivaradeva's son Maha-Namaraja ascended the throne of Kosala while his elder cousin, Harshagupta, son of Chandragupta, started his rule, over the eastern adjoining regions of Kosala which probably comprised modern Sambalpur and Balangir districts of Orissa. The Sripura stone inscription praises Harshagupta as "a very



treasure of Jewels (who had) a large number of undivided allies and (who was) high in character (thus) resembling the high in character (thus) resembling the high mainaka hill". Aryagonna the author of the Prasasti, further describes that, "At the time of his birth, the Goddess of wealth was transported with joy saying 'it is a long time since, I found such a suitable place for myself.' Ever filled with joy (Harsha) and verily inaccessible to grief, he accordingly bore the name Sri Harshagupta." This probably shows that when Harshagupta was born, the



### River system of Bargarh

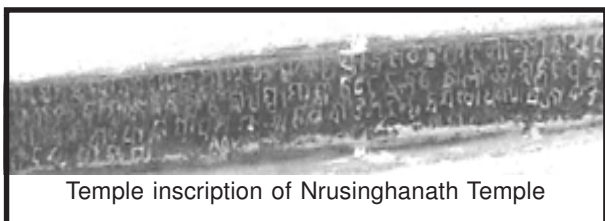


Mahanadi is the Principal river of Western Orissa. In Bargarh District Principal tributaries of Mahanadi are Jhaun & Jira

which flows through the Bargarh plain and joins the Mahanadi near Baipur & Turum of Bheden block. Danta is the main tributaries of River Jira which combines with Jira at Bheden. Again river Jira combine with Mahanadi near Bramhan Turum. Similarly River Ong (Ang) rises from Nuapada district and enters in the Bargarh district at the south west corner of Borasambar. It flows in a wide semi circle from west to east and leaves the district near Gaisilet. Finally river Ong joins finally Mahanadi in the Subarnapur district.

Somavansi kingdom, perhaps during the time of Tivaradeva, was in the flourishing state. "Next, his marriage with Vasata, the daughter of Suryavarman was also considered auspicious since the matrimony alliance with the Mankhans further enhanced the power and prestige of the Somavansi". There is an inscription of Chauhan king Vijal Dev of Patna, installed on the Mandapa wall of Narasinghanath Temple. It is an Oriya inscription and its reading of Binayak Mishra <sup>(15)</sup> is published, whose English translation goes thus:-"Vajjaladeva, son of Vatsaraja Deva, the

of this temple. To surprise, the original shape of the stone temple of pancha ratha Kalinga style of temple architecture, with body (Gandi) designs and decorations like the famous Lingaraj temple of Bhubaneswar, was exposed. So, it is archaeologically sure, that the standing temple belongs to 12<sup>th</sup> century A.D. Because of this, the author had done a comparative study and had come to the conclusion that the standing Narsinghnath Temple was constructed by Brahmadeva <sup>(16)</sup> and originally a Kalachuri structure. G.R. Bhandarkar had discovered a



Temple inscription of Narsinghanath Temple

Raja of Patna, caused the erection of the temple on the hill Gandhamardan and presented a necklace of precious stones along with 100 cows to the God vidala Narasingha. He also granted to the priest of the temple for maintenance of worship some lands situated in the locality known as Adinerate and Varilonala and mango grove known as Rapanga lying in the vicinity of Lohasingha. The gift was made on Friday, the full moon day of Chaitra, the moon remaining in the Hasta Nakshatra 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."While coming on conservation of this temple, the State Archaeology dept. of Orissa did clearance of the lime plaster



statue in 1914 of a Royal figure standing with prana mundra, flanked by two lady attendants on either sides. No crown is found on the head and Jata mukuta is found. The author had identified it as the statue alias figure of Brahmadeva, the feudatory chief of Talahari-mandala of Kalachuri empire. It is now installed at the eastern door of the main Narsinghnath Temple. Further N.K. Sahu had discovered a Horse rider sculpture there in 1964, which is now installed near the enter are steps. It is a SATI STONE. Such horse rider sculpture is discovered by the author on the right bank of Udanti river, with in Sinapali Block area of Nuapada district within Dumenbahal village area and preserved



### The Temple inscription of Narsinghanatha



*"Vajjal Dev ,son of Vastarajadev , the Raja of Patna ,caused the erection of the temple on the hill of Gandhamardan and presented a necklace of precious stone along with 100 cows to the God Vidala Narasimha. He also granted to the priest of the temple for maintenance of worship some land situated on the locality known as Adimereda and Varilo nala and a mango grove known as Rapanga lying in the vicinity of Loisinga. The gift was made on Friday full moon day of Chaitra , The moon remaining at Hasta Nakshyatra in the year Vikari "*

in Khariar palace musear. These findings definitely proves the standing Temple to have been constructed by the Kalachuris or one of their sub-chiefs alias Officer. Chauhan King Vaijal Dev-I of Patna, Seems to have rebuilt the Mandapa alias Jagamohana which had collapsed on faller.



**RATNA BHANDAR**  
In recent years excavations and conservations are taken up at Sirpur (ancient SRIPURA) site of Chhatisgarh provinces, on right bank of Mahanadi, which was capital of South Kosala for a considerable period.  
Dr. Ajay Mitra

Shastri<sup>(18)</sup> informs that a hoard of nine sets of copper plates of the Pandavam king Sivagupta Balarjuna was found accidentally while digging a small mount at Sirpur (ancient SRIPURA) in Raipur district of Madhya Pradesh (Present Chhatisgarh) in April 1987. He is now deposited with the Archeology dept. at Raipur. All the sets which have been found together with their seals and rings (either attached or separately) are incised on three plates. This is indeed a very important discovery in the history of Panduvansin epigraphy and sheds welcome light on the politico-religions history of South Kosala. The records are yet to be published in detail. These copper-plates are

in various stages of study, reading and publication. On 1<sup>st</sup> January 2007, the author had the opportunity of meeting scholar professor Dr. Krishna Chandra Jha of Jagdalpur at Bhawanipatna. Sri Jha informed the author that in one of the reading of the newly discovered copper plates of Maha Sivagupta Balarjuna, the present site of Bargarh is named as "RATNA BHANDAR". After publications more details will be known. This proves that the present site of Bargarh was flourishing with wealth, pomp and grandeur, with its vastness, splendor of appearance, lattiness of thought or deportment, during the ruling period of Mahasivagupta Batarjuna where ruling period is assigned within Circa. 595-655 A.D. by Nema<sup>(19)</sup>. While giving the estimate of Mahasivagupta Batarjuna, S.R.Nema<sup>(20)</sup> states "Mahasivagupta Balarjuna, by his liberal attitude towards all Religions, was a king of eclectic ideas. Being an ardent follower of Saivism, he settled in his Kingdom founded Saiva-actaryas e.g. Sadasiva Charya, Lailing from Anardaka and Prathan-acharya from Panchayanya tapavana in Daitavana who preached the doctrine of Pasupatadharma. His mother, Vasanti was devoted to Vaisnava faith. Further, his liberal donations to Buddhist viharas and his respect for Buddhist Teachers apparently shows the existence of religions harmony in his region. "Besides this, as remarked by Dr. Dikshit (Sirpurn and Rajim Temples, by M.G. Dikshit, P-18) his reign constitutes the Golden period in the art of Maha Kosala and the many cities along the banks of Mahanadi were centers of creative activity. The erection of brick-built temples and



❖ Statue of Vaijal Dev at Narsinghnath temple was first discovered by Dr.G.R bhandarkar in the year 1904 & another statue of King Vaijal Dev was discovered by Dr Nabin Kumar Sahu in 1964.

❖ A copper plate was found at village Banda (Barpali Block). The Chatter was issued from Vagharkotta by Ranka Parachakrasalya who was the son of Dhvamsaka and grand son of Mahamandaleswara Mahamandalika Ranka Chamaravigraha. Parachakrasalya claim to have belonged to Rastrakuta royal family. He was ruling in Sambalpur. This copper plate indicates the Rastrakula Rule in Sambalpur and Bargarh area during 12th century



revival of Mahayana Buddhism seems to be outstanding features of his reign. Examples of the former have survived at Kharod, Pujaripali, Seori-Narayan and Rajim in addition to Sripura all in the basin of the Mahanadi. Being off the beaten track, these monuments have suffered much less than their prototypes in Northern India. Also, many Buddhist monasteries have now been located in Sripura and the art of casting bronze images required in worship also seems to have been practiced there, for many superb examples of this art have been found. Sripura was the center from which the forms of the post-Gupta school of sculpture seem to have been diffused through out the Mahakosala. Simplicity and grandeur, clearness of design and decorative invention, these are the keynote of Pandava (Somavanshi) art. "In conclusion, the all round development which are noticed during the time of Mahasivagupta Balarjuna, will justify us to call his reign- as the **"GOLDEN AGE OF THE SOMAVANSI"**.

Sripura was the capital of Mahasivagupta Balarjuna, the Ratnabhandar of his reigning period was located at present Bargarh as stated from the new discovery of copper-plates at modern Sripura. Therefore, it seems the most prosperous period of Golden period of Bargarh also can be assigned to that period.

**RASTRAKUTA RULE**



A copper plate grant was found from Banda, a village in the Bargarh Sub-Division. The charter was issued from Vagharakotta by Ranka Parachakrasalya, who was son of Dhavansaka and grand son of Maha Mandalasvara Mahanandalika, Ranaka Chanaravagraha. Prachakrasalty claimed to have belonged to the Rashtrakuta Royal family. The said copper plate was issued on 20<sup>th</sup> November, 1130 A.D. <sup>(21)</sup>. Dr. K.C. Panigrahi <sup>(22)</sup> informs that the existence of a Rastrakuta ruling family in Western Orissa is proved by the Bargarh copper plate charter edited by Dr. D.C. Sircar in (Epigraphia India, vol xxx) and elucidated by Dr.J.K.Sahu in the (proceedings of the Orissa History Congress, 1978). It gives the following genealogy of the family: Mahanandalika Ranaka Chararavagraha, Dhansaka Ranaka Parachakrasalya "The charter dated in Sambat 56, was issued from Baghrakotta which has been identified with Bargarh, a well known town. Dr. Sircar refers the Sanvat 56 to the Chalukya-vikrana era of 1076 A.D. and thus gets 1131-32 A.D. as the date of charter. Dr. J.K.Sahu rejects this view and rightly says that there is absolutely no evidence to show that the Chalukya era was ever in use in Western Orissa and that the Chalukya king Vikramaditya-VI ever invaded Kosala which certainly included the Sonepur-Sambalpur-Balangir region. Dr. J.K.Sahu's view that the samavat 56 represents the regnal year of the donor appears to be correct".

The present Bargarh is situated on the left bank of the Jira river and is the District head



**Navratna Info**

During the 9<sup>th</sup> century entire Sambalpur & Balangir region was under the Somavansi King Jamejaya I Mahabhava gupta (AD 882-922) . He attempted to expand his territory towards east and south and cover out a powerful kingdom by his own valour. He declared him self as the king of Trikalinga . The kalachuris were also defeated by king Janmejaya . He established matrimonial relation with the Bhumikara Dynasty of costal Orissa



In 6<sup>th</sup> century AD another ruling family named Sarabhapuriya rule in the Kosala ,having their capital at Sarabhapura ,which is identified by some scholar as Sarabhagarh of Sundargarh district . But in the recent studies it was located near the Sripur in the district of Raipur in Chhatisgarh province . The founder of this dynasty was King Sarabha who is identified with Sarabharaja mentioned in the Eran Pillar Inscription of the Gupta year 191 or 510-11 AD .



quarter at present. According to the Gazetter <sup>(23)</sup> the original name of the place was Baghar Kota as know from an inscription of the 11<sup>th</sup> century A.D. It was called Bargarh probably from the time of Balaram Dev, the first Chauhan Raja of Sambalpur, who made it for some time his head quarters and constructed a Big Fort for its protection. Narayan Singh, the last Chauhan Raja grated this place in Maufi (free hold) to two Brahmin brothers Krushna Das and Narayan Das sons of Baluki Dash, who was killed in action by the Gond rebels led by Bandya Ray and Mohapatra Ray. The grant is popularly know as the Sirkata grant.

It is know from the Genealogical records of Khariar Darbar, as maintained by late Patayet Sibanarayan Deo <sup>(24)</sup> that the second Chauhan Maharaya of Sambalpur was Hrudaya Narayan Deb. He was blessed with four sons named (1) Balabhadra Sai-I, (2) Binayak Sai (3) Jai Sai and (4) Ghasi Sai. The eldest sone, Yubraj Balabhadra Sai-I succeeded to the Gadi of Sambalpur after the death of his father. The second son Binayak Sai was given the territory of Dhama for maintenance and the last two sons named Jai Sai and Ghasi Sai were given Bargarh territory for their maintenance. It seems the genealogy of Jai Sai and Ghasi Sai became extinct and the Bargarh territory went back to the Senior Sambalpur Raja's territory, Therefore the last Chauhan Maharaja was able to grant this area to two Brahmin brothers Krushna Dash and Narayan Dash. No doubt this area had given birth to two illustrious sons named Siba Prasad Dash and Anirudha Dash, born in the adjoining Rohinia

village to the south of present Bargarh town. The major sites connected with the cultural heritage of Bargarh District may be illustrated in serial alphabetically thus:-

#### (1) AMBABHONA

Ambabhona village is situated at distance of 40 kms. to the north of Bargarh. It was a fortified place in the days of Chauhan Rajas of Sambalpur, where the remains of old fort are still surviving. Stone temple dedicated to Kedarnath Siva is found there. It is regarded as one of the eight Siva temples constructed by Dhakshin Rai, the Dewan of Chahan Raja Ajit Singh of Sambalpur. Kedarnath temple is located in site a tank with beautiful forest back ground and reveals high standard of Chauhan architecture.

#### (2) BARPALI

Barpali is located on the State Highway No.2 running from Bargarh to Borigumma. It is at a distance of 19 kms sought of Bargarh. Barpali was the head quarter of an Estate. It is dated back to the regn of Maharaja Baliar Singh, the fifth Chauhan descendant of Sambalpur, who assigned it as a maintenance grant to his son Bikram Singh. It is usually accepted that Narayan Singh, the last Maharaja of Sambalpur was descendant of Bikram Singh. In "The Bengal and Agra Annual Guide and Gazetters, Vol-II, 1941, P-313" it is mentioned that an old man Narayan Singh who was an uncle of the Chauhan Zamindar Bhawani Singh of Barpali was installed to the Gadi of Sambalpur in 11<sup>th</sup> October 1833 A.D. This information of English record is completely wrong, because grant politics were done during English regine to

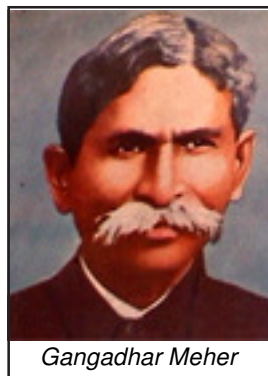


According to famous Royal poet Kabiraj Gopinath Sarangi who mentions that there are 18 garh and 13 Dandapatas in Sambalpur Kingdom . But he did not disclose the names of 13 Dandapata. Kabiraj Gopinath Sarangi lived during the period of former ruler Maharaja Chhatra Sai of Sambalpur According to Sri Sibaprasad Dash writer of Sambalpur Itihas The than Sambalpur kingdom mainly divided in two region .i.e. Uttartir ( North side of River Mahanadi or present Sambalpur town ) & Dakhintir (South side of River Mahanadi or

present Bargarh Sabdivision .Major Dandapata of Dhakhintir (present Bargarh subdivision) Barpali (98 sq mile main town Barpali) ,Patkulunda (6 sq mile main town Patakulunda) Baseikela (33sq mile main town Bheden ) Pahadsrigida (17 sq mile main town Pahadasirgida) Antardol (main town Antardol) Kharsal (28 sq mile main town Kharsal) Mundomahul (7 sq mile main town Mundomahul & Uttalabaisi (83 sq mile main town Bijepur ) In the begening Bijepur zamidari was not under the control of the king Sambalpur . The Zamindari of Borasambar was the largest zamidari having an area of 841 sq miles.

destroy the true greatness of Indian Culture and History <sup>(25)</sup>. In the words of His Divinity Dharm Chakravarti Swami Prakashanand Saraswati <sup>(26)</sup> "This is the age of materialism called Kaliyug that started 5,101 years ago (3102 B.C.). the effects of Kaliyug are to despise the Divine Truth and to elevate the anti-God elements in the name of God. Its effects were clearly visible since the last 2,500 years when Jagadguru Sankaracharya descended in India. But in the last 200 year such despisatures were much greater when the English regim tried to destroy the culture and the Religion of India by all means, and during that time, they deliberately produced such derogatory literatures in huge quantities that confused and misguided the whole World". In our constitution making, Government Policy, history and education we are not yet free from the British administration. To know about the true identification of Narayan Singh, the last Chauhan Maharaja of Sambalpur, the Durbar records of Khariar, where the entire Genealogy of the Chauhan are found, has to be peeded into <sup>(27)</sup>. Narayan Singh was a descendant from the Gauruni kept of Ratan Singh, the sixth Chauhan Maharaja of Sambalpur and therefore not qualified to be the Maharaja according to Hindu and local traditions. For ready reference the detail genealogy of Narayan Singh is given thus:-The sixth Chauhan Maharaja Ratan Singh of Sambalpur(FOR DETAIL VIDE:- APPENDIX) Barpali has a large number of Temples, oldest among which are the temple of Samaleswari built by Bikram Singh, and the temple of Jagannath

built by Hrudaya Sai, the son of Bikram Singh. The temple of Samaleswari with its beautiful tapering tower displays the style of Chauhan architecture, while the Jagannath temple is built in Orissan style. Barpali is the birth place of the famous poet Gangadhar Meher. A beautiful small part is named after Lal Nruparaj Singh, one of



Gangadhar Meher

the enlightened Zamindar of Barpali. The part was opened in 1933 by Shri Nilamani Senapati, I.C.S., the then Deputy Commissioner of Sambalpur.(3)

### BHATLI

Bhatli village is situated 19 kms north of Bargarh on the Bargarh-Ambabhona road. It has large Brahmin and Kulta population. One beautiful



modern temple dedicated to D a d h i v a m a n a Vishnu is found there. There are beautiful wall paintings depicting puranic stories inside the temple. According to Gazetteer (28), "it is said that one Paramananda Sahu

Major H. B. Impey, the than Deputy commissioner of Sambalpur stated in his Notes on The Garjat State of Patna (submitted on dated 29 May 1863 ) there were 18 garhs in the districts. The names og these eighteen garhs are Sambalpur, Patna, Sonapur, Khariar, Baudh , Athamallik , Rairakhoh , Bamanda, Bonai, Gangpur, Raigarh, Sarangarh, Chanderpore, Bindra-Nuagarh, Sakti, Phuljhar, Borasambar and Bargarh ,

The Samaleswari Temple of Sambalpur & Barpali represents the finest Chauhan style of circumbulation round the sanctum and a pillared hall in the front constituting the porch .The main temple is slender in shape and is decorated with miniature temple designs on all sides from the top to bottom . In between sanctum and audience hall there is an open court yard ,which admits light and air to the sanctum . The length and bread of the sanctum is 22 feet by 22 feet with a 6 feet wide verandah in the back of two sides for parikrama . The image of Samalei is unique sculpture and appears to be a primitive deity.

of village Gangpur in modern Sundargarh district came to Bhatli with his family in 1900, the year of the great famine. His family consisted of himself, his wife, his son and the daughter-in-law. He also brought him his family Deity Dadhivamana from Gangpur and his daughter-in-law Kamala was worshipping the God. Paramananda soon became popular in Bhatli and subsequently became the Behera (Headman) of the village. As Behera he was in charge of the Sadabrata land which had been donated by generous persons for entertainment of pilgrims, Sanyasis and guests coming to the village. But the land did not produce good crops for some years owing to famine conditions and Paramananda also was unable to maintain his family as he did not have sufficient means of living. During days of privation, one ca large band of wandering Monks came to Bhatli and demanded food from Paramananda. Both Paramananda and his wife could not decide what to do and how to satisfy the honoured guests of the village. Paramananda was greatly upset and he left home charting the name of Dadhivamana with the hope of collecting food from some generous persons. "It is said that soon after Paramananda left the place, some proxy of his came to the house and handed over the key to his wife saying that there was some food materials in the room where they used to store paddy. He told her to entertain the Guests with that and hurriedly left the place saying that he will be coming back soon. The wife of Paramananda opened the room and was astonished to see different kinds of food inside.

After sometime Paramananda came back home greatly disappointed as he failed to arrange food for the revered guests. But he learnt from his wife that the Monks were all satisfied with the rich food that was stored in the room meant for storing paddy and she narrated how he himself handed over the key of the room to her. Paramananda could not hold tears and weeping like a baby fell at the feet of his wife saying- "You are a fortunate lady, you could see God Dadhivamana". "A few



Dadhibamana idol of Bhatli

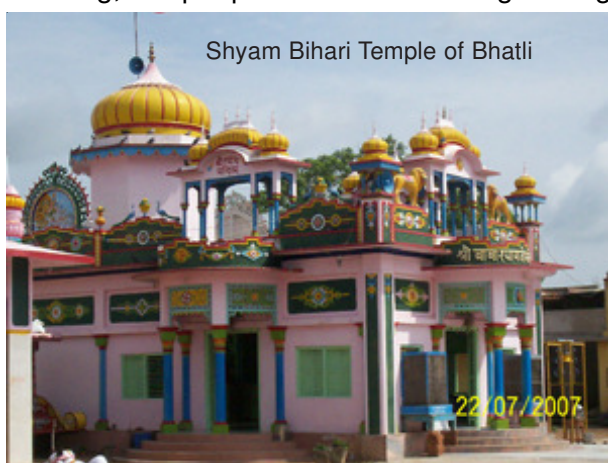
days after that, the thatched hut in which the wooden image of God Dadhivamana was enshrined caught fire. The fire was so terrific that all hopes of saving the Divine idol were given up. But Kamala the daughter-in-law of Paramananda was determined to save her beloved God. She did not listen to the advise of others and without caring for her own life rushed inside the shrine where from she never returned. Strangely enough, no remains of Kamala nor of the God could be found from the ashes and the villagers believed that Kamala completely merged with the

❖ *Bargarh weekly market was the oldest & major market of Undivided Sambalpur District , according to the settlement Report (1926AD) of Khan Bahadur Muhammad Hamid , the then settlement officer of Sambalpur ,he wrote that Principal bazaar of Bargarh Tsalahis (i.e. Present Bargarh Subdivision) are Bargarh , Bhukta and Jamurda , The volume of trade increased three to four times during last 20 years ( That means*

*from 1900AD to 1920 AD) It has been estimated that 6000 to 8000 laden carts leaves Bargarh every Friday after the weekly bazaar. At last settlement Mr. Dewar noticed that only wooden sugarcane presence in use in the villages .Now there are two factories at Bargarh manufacturing cast iron presses , which have reached the remotest villages in the Bargarh subdivision .But in the Sambalpur sadar subdivision the old wooden press still used in many parts .*

*( Khan Bahadur Muhammad Hamid 1926 AD)*

Divinity. Paramananda and his wife were overwhelmed with grief. In the night Paramananda had a strange dream. God Dadhivamana appeared before him in the dream and told him that a log of wood will be found next morning floating in the tank of the village which is called Chakra Bandha. His image should be newly carved out of that wood and be installed in a newly built stone temple in the village. "Next morning, the people of Bhatli and neighboring



Shyam Bihari Temple of Bhatli

villages assembled at the Chakra Bandha in large number. They all witnessed with wonder the sacred wood floating towards Paramananda who with tears rolling down his face entered into neck-deep of water and embracing the wood exclaimed " My Dadhivamana, My Kamala ...." "The images of both Dadhivamana and Kamala were beautifully carved out. Donations came unasked for and people vied with one another to offer free and voluntary labour for construction of the sky-scraping temple. Both the images were installed in the Temple with

gent pomp and ceremony. "Cooked rice is not offered to God Dadhivamana. He and Kamala enjoy the Balbhog only"

**(4) BHERAN (BHEDEN)**

Bheden is situated 29 kms to the east of Bargarh, close to the confluence of the Danta and the Jira rivers. The village is surrounded on three sides by these two rivers and is approachable from Bargarh by the canal road. Bheran alias Bheden was formerly the headquarters of an Estate extending over 33 sq. miles and the Zamindar belonged to the Gond family. It is said that the chief ship of Bheran was established even before the coming of the Chauhan Rajputs to Sambalpur. In the rebellion of Surendra Sai, the Zamindar revolted and was killed in action with the British troop. The other members of the family surrendered under the amnesty. The last Zamindar of Bheran was Brukodar Singh whose father Balaram Singh married in the Zamindar family of Kubedega, the Zamindar of which died without a male heir and that Zamindari came under the possession of Bheran. The village has a fairly old temple of Dadhivamana Vishnu, Ramji temple and Siva temple <sup>(29)</sup>.

**(5) BIJEPUR**

Bijepur is situated 26 kms to the south-west of Bargarh. It was the head quarter of an ex-Zamindars know as Uttal-Bais. It is said that formerly there were two Gond Zamindars, one of which was called Uttal with head quarters at Talpadar, while the other was called Baisi with head quarter at Bijepur. In the village Talpadar there are remains of an old fort called Uttal Fort.

❖ In 1906-1907 AD there were 120 school in the undivided Sambalpur district . The number of all classes of primary school for boys was 359 and the total numbers of pupil 18,002 . The percentage of boys school to the number of boys of school going age was 29.8 % . There were six middle English schools and five middle vernacular schools for boys . The total number of pupil in there 11 school was 513.

❖ In 1906-1907 AD there were 18 girls school in the undivided Sambalpur district . 18 viz, 3 Middle Vernacular ,5 Upper Primary , and 10 lower primary schools in this district .The numbers of girls attending these school was 992 , The numbers of girls attending boys school was 2052. Thus there were 3019 girls reading in the schools of Sambalpur district in the year 1906-1907AD The % of girls at school to the number of girls of school going age was 5.05%



The two Zamindars were subsequently combined into one called Uttal-Baisi or Bijepur Zamindars by Maharaja Sai, the Raja of Sambalpur, who in 1821 made confirmed by the British Government in 1863 when the title of Gartia was conferred on its chief and a quit rent of Rs.350/- was fixed for a term of forty years. In 1903 when the term expired, a feudal tribute was fixed at Rs.3,305. the net income of the Zamindari was Rs.13,769. <sup>(30)</sup>

#### (6) BORASAMBAR

Borasambar village is situated at a distance of 13 kms. south-west of Padampur, the sub-division head-quarter. It is picturesquely located at the foot of the Gandhamardan hills and is inhabited mainly by Binjhals. It was formerly the headquarters of the Borasambar Zamindari extending over 841 square miles (2,178 square kms) and consisting of 476 villages. Later, the headquarter of the Zamindari shifted to Padampur. The Zamindari belongs to the Binjhal family and is called Pat-Bariha. According to tradition, of the family had twelve archer brothers, who one day during hunting a hare and boar of changing cotiur. While engaged in the chase, their arrows miraculously flow as far as Puri and stuck in the great door of Jagannath Temple. The Raja of Puri, endeavoured in vain to pull them out, and even the Royal elephants failed to make them move. Only the twelve brothers could extract them and thereupon the Raja, admiring their strength, made them Rulers of this forest tract of Dandakaranya. "The chiefs of Borasambar gradually grew in power and expanded at the cost of Phuljhar and Patna territories and subsequently Borasambar was considered worth of being

included in the cluster of states know as the 18 Garjats. "The Zamindar of Borasambar enjoyed the right of affixing the Ticca to the Maharajas of Patna on their accession". In the village Borasambar there is an old temple of Pataneswari constructed of rough stone and mortar.

#### (7) BURKEL (BARIKEL)

Burkel <sup>(31)</sup> village is situated at a distance of 5 kms to the west of Padampur town, close to the Gandhamardan hills. It has two beautiful temples, one dedicated to Vishnu and the other to Siva. On the Siva temple, Asoka Lion features are found as decorative element. Near this temple, there is a small shrine of Bhairava where by the side of the Deity are placed seven pieces of crystal. One of these pieces displays golden hue probably due to prismatic action which local peopld believe to be emanation of Durga, the consort of Bhairava. The village is inhabited mainly by Savaras and Binjhals. The priest of the Siva temple is a Mali by caste and he claims to be a member of the Gandha malis or Thanapatis. The Vishnu temple has a Brahmin priest.

#### (8) DEBRIGARH

Debrigarh <sup>(32)</sup> is a peak in the Barapahar hills in Bargarh sub-division, having a height of 2,267 feet (691 m) This used to be stronghold of the Rajas of Sambalpur and according to local tradition, it was here that the Marathas under Chandaji Bhonsla captured Raja Jayant Singh and his son Maharaja Sai. It was a noted rebel strong hold during the revolt of Balbhadra Deo, the Gond Zamindar of



❖ In the year 1906-1907 AD there were two Guru tanning school in the Sambalpur district , One at Bargarh and other at Rampella.( which emerges in the Hirakud dam latter on). Total number of gurus under each training school was 17. There were two high school in the district One at Bargarh and other at Sambalpur .Total 662 numbers of teacher employed in these schools .

❖ In the year 1914 Co operative movement started in Sambalpur and by the end of the year 1918 seven co operative society was formed . On 26<sup>th</sup> December 1918 a Central Bank at Sambalpur started , It was registered on 13<sup>th</sup> January 1919 . The working capital of this bank was Rs 1,87,004/- with a reserve fund of Rs 3000/- as on 31<sup>st</sup> December 1924 AD .In 1924 there were 108 affiliated societies consisting 108 agricultural credit society , 4 industrial society , 1 canteen society ,& 1 weavers society . 9 food grain society was also attached latter on .

Lakhanpur, who was killed here. Mohapatra Ray and Bandy Rai also sought shelter here about



130 years ago (i.e. about 1840) after murdering Balunki Dash, the muafidar of Bargarh and Surendra Sai was captured here in 1864. the place is 20 miles (32 kms) north of Bargarh, from which place a cart-tract leads to the foot of the hill, Hence one has to climb the hill for 3 miles (5 kms). There is or rather was, a small village close by. As it has been acquired by Government and included in the Forest reserve, its inhabitants have left it. Two miles north of the village is a large cave in the hill side called BARA BAKHARA, which is said to be capable of holding 400 men. There is a wildlife-sanctuary there.

**(9) DIPTIPUR**

Diptipur <sup>(33)</sup> is situated at a distance of 8 (13 kms) to the east of Padampur on the Sohela-Padampur road. It is noted for the Missionary activities of the Utkal Christian Council which started work here on 1956. The activities of the mission are decided into three wings health, education and agriculture. A Dispensary was

started in 1957 which became a Hospital with 16 beds in 1958. The Mission is running one M.E. school in the village and also attempting adult education. They are helping the cultivators to irrigate lands by hand pumps.

**(10) DUNGRI**

Dunguri village is situated in Ambabhona Police Station of Bargarh District, about 36 miles (58 kms) to the north of Bargarh town. In 1966, a limestone quarry was opened here by the Orissa Mining Corporation, where over 1200 laborers were being employed in 1968. The Hira Cement Factory at Bargarh gets its supply of lime stone ores from this quarry. For carrying these ores a meter gauge rail line (53 kms) has been constructed from Dunguri to Bargarh.

This cement factory is now sold to ACC Cements by Government of Orissa.

**(11) GAISAMA**

The village of Gaisama <sup>(34)</sup> is situated at a distance of 8 miles (13 kms) south east of Bargarh. Picturesquely situated on the bank of the Jira river, it is noted for the temple of Balunkeswar Siva who is regarded as one of the eight Sambhus in the district. The temple was built by Dakshin Rai, the Dewan of Raja Ajit Singh (1725-1766 A.D.) although tradition assigns it to Raja Abhaya Singh (1766-1788 A.D). An interesting legend which has developed regarding the origin of the village Gaisama and the construction of the Siva temple is presented below. "It is said that one Kulta village headman of the ex-patna state during the rule of Raja Rai Singh had two sons named Kuvera Saha and Amar Saha and a beautiful daughter. An

❖ The cooperative movement at Bargarh started in the year 1914 .two society was started in this year , one at Sohela and other at Barpali . By the end of 1919 there were all together 12 societies in Bargarh sub division and a Central Bank started and registered on the 14<sup>th</sup> January 1920, The working capital of this bank was Rs. 1,26,178/- on the 31<sup>st</sup> December 1924 , with a reserve fund of Rs 2,165/- and fixed deposit of Rs 83,900/- 102 nos of co operative societies attached with this bank

❖ There were 16 Zamindars in old Sambalpur district , out of which nine under the Bargarh Tahasil and six under Sambalpur Sadar tahasil . Borasambar , Barpali, Bijepur , Ghess , Bheren, Patkulunda , Kharsal , Paharsirgida and Mundomahul zamindar were under Bargarh Tahasil and Rajpur , Rampur, Kolabira, Laida, Kudabaga and Loisingh (with its sub zamindari of Jujumara) were under Sambalpur Tahasil



influential noble of the Royal family; wanted the hands of the girl and the old headman (whose name is not presented) apprehending trouble left the territory of Patna in a cloudy night with his family and belongings loaded in one hundred carts. About a thousand Cows and Bullocks came with the party. They crossed the Ong (Ang) early next morning and reached the territory of Sambalpur. Standing on the northern bank of this river on the soil of Sambalpur, the old man heaved a sign of relief and pointing his right hand towards the rising Sun took an oath that in future he and his descendants would never cross the river Ong. The party proceeded further towards the north and passing through Barpali crossed the river Jira on the third day of their march and spent the night on the northern bank of that river. That night the old man had a strange dream. A Goddess appeared before him in the dream and told him not to proceed any further and to settle there with the lands Sa for as his cows and Bullocks were then taking rest. As a result of that a new settlement started on the spot and since the limits of it were determined by the presence of the Cows it was popularly called "GAISIMA" which later on came to be known as Gaisama. Within a short period the villagers excavated thirteen tanks round about the village and lived peacefully cultivating the fertile fields. "After about a year in one moonlit night the headman got the news from his attendants that a band of armed soldiers were coming towards the village. He could at once know the significance of the coming of the soldiers to his village. It was the wicked design of Patna who

had sent the band of soldiers to forcibly take away the young daughter of the headman from the new village Gaisama. He could not know what to do in the midst of that danger and prayed the village Goddess to save the prestige of the family. By the time he lost all hope, an untouchable old woman of the Ganda Caste suddenly came inside the house through back door and asked the headman to send the girl to her small hut where she could keep her concealed inside some big earthen pit, The soldiers rushed into the village and made a thorough search for the young girl. But without finding any trace of her they all left the village in haste after about an hour. The head man and his family fell at the feet of the untouchable old woman expressing gratitude but she was so excited with joy because of her performance that she fell down dead before all the villagers. The inhabitants of Gaisama cherish till today the memory of the old Grand Woman who has been deified and receives Puja from them on ceremonial occasions.

"A few years after that, one day Raja Abhaya Singh of Sambalpur had his camp near the village on his way to Patnagarh. After his bath, he visited the shrine of Siva, which was close to his camp. The Thanapati priest became nervous as he did not expect the Raja at that hour in the shrine. As there was then no flowers near at hand he took the flower which he had on his ear and presented it to the Raja. The Raja, however, noticed a hair in the flower and asked what it meant. The priest out of fear told him that it was the hair of Siva. Raja Abhaya



At the beginning of 19<sup>th</sup> century Bargarh was famous for rice export . In his report Mr. Dewar remarks trade was done through river Mahanadi .Rice was export from Bargarh through the bullock cart till the river end .Bhukta Bazar (under Ambabhona P.S) export grain to the Chhatisgarh division of Central Province

and receives there from a large import of cattle ,chiefly ,buffaloes. The product of Borasambar Zamindari was export to Raipur district by the road passing by Lakhamara and Jagadalpur respectively .but the eastern part of Borasambar Zamindari and other Zamindari export their excess product to Sambalpur via Bargarh . In export to Raipur district oil seed and cotton preponderate and in that to Sambalpur rice and hemp .

Singh became very angry at the explanation of the Priest and told him that he would see the image of the God early next morning before leaving the village and if no hair would be found on his head, the priest would be severely punished. The poor priest prayed to Lord Siva the whole night to save him from the wrath of the Raja. Next morning when the Raja came to the Shrine he actually found hair growing on the head of the Image of Siva. Suspecting it, to be false hair kept by the shrewd priest he pulled one with his hand. Suddenly there came out a stream of milk from the row of the hair and the Raja was astonished at the miraculous power of the God. He at once ordered that a stone temple was to be built in honor of the God who was named as Balukeswara Siva from that day.

**(12) GANIAPALI**

Ganiapali <sup>(35)</sup> is a village, situated on the Ong (Ang) river, 6 miles (10 kms) south of Melchhamunda, contains some old relics. There are ruins of an ancient temple in front of the village school. Two Buddha images have



been discovered there. One such image with a hooded-serpent is worshiped by local people as a Goddess.

**(13) GHENS**

G h e n s <sup>(36)</sup> village is situated on the Sohela-Padampur road, 22 miles (35 kms) from Padampur and 26

miles (42 kms) from Bargarh (via Sohela). This was formerly a Zamindari extending over 40 sq. miles (104 sq. kms). Originally it was an appanage of the Borasambar Zamindari and was subsequently created by partition or assignment. The Zamindar were Binjhals by caste, some of them were involved in the insurrection led by Veer Surendra Sai. One of the families was sentenced



Ruin palace of Ghens Zamindar

to transportation for life in 1864 and died while undergoing sentence. His son remained in outlawing for several years after the amnesty was proclaimed, but was captured in 1985 and hanged for murder. The Takoli paid by Zamindar was Rs.1,960 and his net income was Rs.6,532.

**(14) KAMGAON**

Kamgaon village <sup>(37)</sup> is situated 8 miles (13 kms) north of Bargarh town, mostly populated by Kultas. The village is a very old one, and is said to have been established by the

Borasambar Zamindari was the largest Zamindari of old Sambalpur district having an area of 841 square mile covering Gaisilet, Padampur, Paikmal, Jagadapur and large portion of Melchhamunda thana . Padampur was the headquarter of this Zamindari .It was the principal trading center of the estate . population of Padampur was 2133 in 1901 AD & 2813 in 1921 AD .Padampur was connected through a good district council road lead from Padampur to the trading center of

Sareipali and Basna in the Phulzhar Zamindari , to Raipur on the west and Bolangir , the capital of the Patna state on the south , Total population of Padampur Zamindari was 83,806 in 1901AD , 1,14,009 in 1911 AD & 1,53,310 in 1921 AD The than Zamindar of Padampur Rai Bahadur Lal Rajendra Singh Bariha was an honorary magistrate sitting at Padampur and exercising the power of a 2<sup>nd</sup> class magistrate . He receive complaints and tries both complaint and police cases . His relations with his tenant was good , there are 470 villages in Padampur Zamindari .

Kultas, when they migrated to this part of the district from Bandh about the first part of the 16<sup>th</sup> Century A.D. It contains a Temple of Ramachandi (Goddess Durga), which is held in great veneration by the Kultas, whose chief families,



Famous Ramachandi Temple of Kamgoun

the Bhois and Pradhans, are its priests. The temple is maintained by Muafi lands in the village.

**(15) KHARSAL**

Kharsal village <sup>(38)</sup> is situated in the north of Bargarh. Formerly, a Zamindars extending over 28 sqm. Miles (73 sq. kms). The nucleus of the Zamindari was formed in the reign of Baliar Singh, the fifth Raja of Sambalpur, by the grant of the village of Kharsal to one Udan Gond, as reward for services rendered. In 1860, the then Zamindar was hanged for having taken an active part in Surendra Sai's rebellion. The Takoli paid by the Zamindar was Rs.1,535 and his net income was Rs.5,107. The Zamindar had the hereditary title of Sardar and his head quarters was at Kanakbira.

**(16) KUMBHARI**

Kumbhari village <sup>(39)</sup> in Barpali Police Station of Bargarh sub-division, situated 8 miles (13 kms) south of Bargarh at the junction of Jira and Ranj rivers. There are two temples here, one dedicated to Mahadeva (Siva) and the other to Jagannath, Balabhadra and Subhadra. According to King's Gazetteer (Sambalpur District Gazetteer, 1932, by F.C. King, P-246), Kumbhari was growing "the best sugarcane in the district".

**(17) KURUAN**



sabda nrutya guru  
Bhagabana Sahu  
of Kumbhari

Kuruan village <sup>(40)</sup> situated about 8 miles (13 kms) south-east of Bargarh town. The village was a Muafi village held by the Zamindar of Padampur. There is an old temple here dedicated to Maheswari, also called Uma. The temple is a small tiled building, but the Deity which is enshrined is

held in great veneration by the Hindus, especially by Dumals. On the eighth day of the bright fortnight of the month (i.e. Durgastami) one of the Dimal priests of Maheswari is believed to be possessed by the Deity, whose spiritual influence is shown by his violently shaking his head. "On this day in the year, he has the privilege of taking out from the Temple two sticks (made of Mahua wood), which are said to be the sticks of the Deity,

During the British rule an international social organization named American friends service society Barpali work in the Barpali area, which introduced various programme for the socio cultural and economical development of Barpali and the neighboring area. Mr. Fraser gives a detail information of this American friend society in his book "Culture & Change in India" AFS Barpali Organize various training

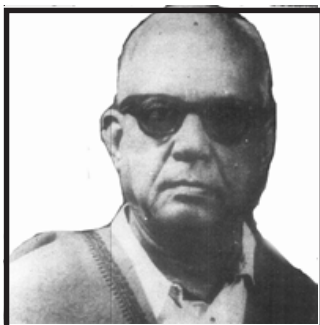
programme to motivate the village workers, village machine, and health worker to accept the innovation for successful implementation of the scheme. The aim of American friends service society Barpali was to create Health and hygiene conciseness among the people by replacing the traditional item or practice. The major contribution of American friends service society Barpali is the present Barpali latrine system and modern vegetable farming.



and of washing them in the Danta river about a mile off. While proceeding to the river with the sticks, a crowd of worshippers follow with offerings. Those who long to have children, fast on this day and appear before the Dumal, while under the influence of the Deity. The clothes of both husband and wife having been tied together, they fall at the feet of the Dumal, and do not rise until they are asked to do so by the Deity speaking through his lips. They are then told whether their prayer for offspring has been granted or not.

**(18) LARAMBHA**

Larambha (41) is situated in Attabira Police-Station of Bargarh District, on the Gurbhaga-Gandturm road ( a road connecting National High way No.6 at Gurbhaga) about 25 miles (40 kms) from Sambalpur and 23 miles (37 kms) from Bargarh (via Gurbhaga). Late



Brajamohan Panda  
founder of Larambha College

Brajamohan Panda, an eminent educationist, belonged to this village.

**(19) PADAMPUR (RAJBORASAMBAR)**

Padampur is situated on the Sohela-Khariar Road, 48 miles (77 kms) from Bargarh and is the head quarter of Padampur sub-division. Formerly, it was the head quarter of the Zamindar of Borasambar, who has his residence here. This study on the cultural

heritage of Bargarh district shows that this area needs further surveys, excavations and their critical studies. In recent years Diamond mines have been traced, by the Mining department surveys and the diamond mines are already leased to different enterprises by Government of Orissa.

Among the illustrious personalities of Bargarh district, mention may be made of Gauraba Brajamohan Panda, Kavibhusan Swapneswar Dash , Freedom fighter ParvatiGiri Padmashri Krutartha Acharya, Padmashri Kunjabihari Meher , Mukura Sanpadaka Sahitya Sebi Dayanidhi Mishra, Vice-Chancellor Acharya Parasurama Mishra , Researcher Siba Prasad Dash, Lal Ranjit Singh Bariha, Kavi Khageswar Seth, freedom fighter Prabhavati Devi , Bhagabana Meher, Rsearcher Prahalad Pradhan, Dibya Kishor Sahu, Abhimanyu Debta, Freedom fighter Madhav Sathua, Social Worker Kaviraj Satyabadi Dash Biswakasen Mishra, Samaj Sevi Balukeswar Mishra, Bhagiratha Patnaik, Jambubati Devi, Dr. Nabin Kumar Sahu, Madan Mohan sahu , Alekha Patra, Padmalochan Gadatia, Doctor Krupa sindhu Bhoi, Shashi Bhusan Mishra , Barpali Raja Lal Nruparaj Singh, Freedom Fighter Fakira Behera, Samaj Sebi Bidhayaka Bisi Bibhar, Sangrami Mangalu Pradhan, Sabda Nrutyaguru Bhagavana Sahu, Gananath Pradhan, Bhabani Sankar Pradhan, Birabara Dash, Prafulla Pattnaik, Birabara Sahu , Bijepur Zamindar Tulashi Charan Gartia , Debarchan Bhoi, Anirudha Dash, Pandit Raghava Mishra, Bhagirathi Pujari, Sashibhusan Mishra, , Dr. Gangadhar Guru, Dr. J.K.Sahu, Ananda

**Navratna Info**

❖ Bargarh seed farm come in to existence before the Indian independence (in the year 1944) with an area of 30 acres of land at Rengalpali ( present Ekambra chowk) While Lachida farm started in the year 1959 ( 214.33 acre ) similarly Barpali farm in the year 1948 (157.63 Acre) , Burkel Agriculture farm (47.14 Acre) in the year 1957. Gambharipali farm (571.11 Acre) in the tear 1956, Demonstration farm of Chakuli (45.09 Acre) in the tear 1956,

❖ The AstaSambhu temples of Undivided Sambalpur are I. Bimalesear Temple of Huma (2) Kedarnath temple of Ambabhona, Viswanath Temple of Deogaon , (4) Balunkeswar Temple of Gaisama , (5) Maneswar temple of Sambalpur,(6) Swapneswar temple of Swarna ,(7) Vimalleswar temple of Soranda ,(8) Nilakantheswar temple of Niljee . Out of these eight temple Bimalesear Temple of Huma was build by Maharaj Baliyar Singh and rest of the temples were constructed during maharaja Ajit sing and his son Avaya singh . Except Huma and Maneswar temple rest all six temple are present inside the Bargarh District .



Acharya, Narayan Pruseth, Radhaballav Mishra , Educationalist Dr. Nanda kishor Dash, Professor Netrabandhu Pradhan , Lokakabi Haladhara Nag , Kabi Kunja Bihari , Oriya Novelist Dayalal Joshi , Dr Kesaba Chandra Meher ,Professor Netrananda Pujhari ,Natyacharjya Harekrishna Pujhari , NrutyaGuru Radhe shyam Dash , Adv Gunanidhi Dash, Kosali Poet Gopal Krishna Mishra Journalist Surendra Hota, Lambodar Dash, Krushna Chandra Bhoi, Trinath Prasad Tripathy, Shankar Ballav Mishra, Ashok Kumar Mishra, Dr.Radhakrishna Viswakarma, Dr. Purna Chandra Sastri ,Noted tye & dye artist Surendra Meher, Teracotta artist Manabodh Rana and there are many talents which are doing their respective works in Bargarh District.

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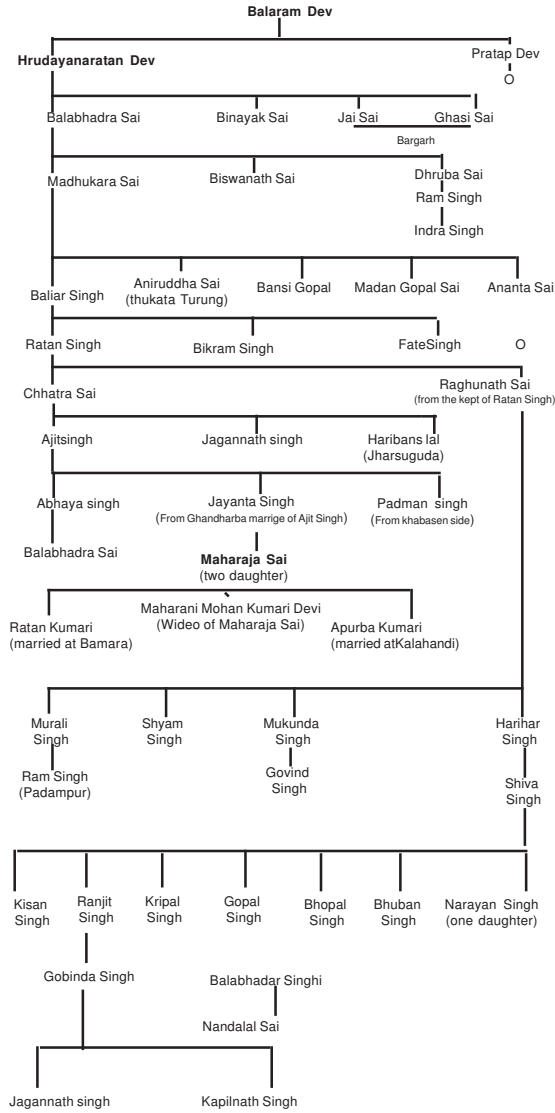
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From the early record it was known that due to crop failure and insufficient rain famine occurs in the Sambalpur region in the year 1834, At that time rice export was restricted and rice rose to 8 to 10 seer (7.46 Kg. to 9.33 Kg.) per rupee . There was again scarcity in 1845 AD but the rate of rice remain steady at 54 seer (50.38 kg.) per rupee .During the Orissa great famine Na Anka in 1877-78 Sambalpur suffers a lot .In 1886 AD Sambalpur face again a crop failure and the rate of rice goes up to 19

seer ( 17.2Kg.) per rupee .Again a famine occur in the year 1897 & 1900 .which breaks the financial back bone of the Sambalpur region .Famine of 1900 AD was the first real famine and hitherto to the only famine of Sambalpur ,which showed in a striking manner the dependence of the people on the rice crop and danger of a pre mature cessation of the monsoon .In 1899 till the middle of August ( until 19<sup>th</sup> August 1899) 38.72 inches of rainfall recorded at Sambalpur & 30.93 inches at Bargarh . After this rain stopped complexly causing this great famine

Appendix  
GENEALOGY OF SAMBALPUR CHAUHAN FAMILY AS  
PRESERVED BY LATE SIBANARAYAN DEO



**BARGARH DISTRICT AT A GLANCE**

**POPULATION**

	Total	Male	Female
Ambabhona	63614	32140	31474
Attabira	153083	77829	75254
Bargarh	146304	74874	71430
Barpali	102168	52191	49977
Bhatali	84869	42902	41967
Bheden	122311	62153	60158
Bijepur	95818	48008	47810
Gaisilet	79324	39799	39525
Jharbandh	69257	34309	34948
Padampur	99828	49980	49848
Paikmal	99983	49846	50137
Sohela	125542	63518	62024
<b>RURAL TOTAL</b>	<b>12,42,101</b>	<b>6,27,549</b>	<b>6,14,552</b>

**URBAN POPULATION**

	Total	Male	Female
Bargarh	63651	33074	30577
Barpali	19154	9807	9347
Padampur	15438	7848	7590
Khaliapali CT-U	5257	2734	2523
<b>URBAN TOTAL</b>	<b>1,03,500</b>	<b>53,463</b>	<b>50,037</b>
<b>DISTRICT TOTAL</b>	<b>13,45,601</b>	<b>6,81,012</b>	<b>6,64,589</b>



❖ Bargarh Regulated market committee is the oldest RMC of undivided Sambalpur district, which was established during the year 1958-59 under the Orissa Agricultural Market produce act 1958 .and inaugurated on 19<sup>th</sup> March 1960, while Sambalpur RMC established on 28<sup>th</sup> March 1962



❖ Since last two century bell metal industry exists in Bargarh region . Where number of Kansaries worked only in bell metal (Kansa) . Tukura ( kulta Tukura) ,Kadobahal, Remanda, Barpali, Katapali & Bijepur is famous for this art . The artists were Kharurars and Kansaries and the articles most commonly turn out were lotas, bowls, basins, plates ,succers , drinking mugs, lamp stands ,anklets for women & other house hold ornamental materials . during the famine many brass workers migrate to different places .Like Kansaris Sunaris make gold & silver ornaments ..