CHAPTER XVIII

PLACES OF INTEREST

ADRA—An important railway station, under Kashipur police station, on the Gomoh-Kharagpur and Asansol-Tatanagar sections of the South-Eastern Railway, it is situated at 23° 30’ E & 66° 44’ E and is 283 kms. from Calcutta, 38 kms. from Puruliya and 40 kms. from Asansol. The population in 1941, 1951, 1961 and 1971 was respectively 7,516 ; 10,577 ; 13,215 and 18,838. This settlement came into existence in 1903, when the Kharagpur-Gomoh branch of the railway was opened.

It has an area of 1.25 sq. miles (2.24 sq. kms.). It has a hospital, a health centre and a T.B. clinic having a total of 182 beds. The South-Eastern Railway maintains a maternity and child welfare centre at Manpura, nearby. There are two railway High Schools, one each for boys and girls here. The place has also a Junior High School and a Primary School. About 8 kms. to the south, and connected with the station by a metalled road, is Kashipur, the headquarters of the former zamindars of Panchet. It has two cinema halls, one auditorium and two public libraries.

This town has 50.4 kms. of pucca road and both box surface and open surface drains. Water-borne latrines number 1,302 here, while service latrines number 1,159. There is provision for protected water supply through taps, the watertank having a capacity of 5,857,500 gallons. There are 972 road-lighting electric posts, while domestic, industrial and commercial electric connections number 3,733 ; 27 and 13 respectively.

AJODHYA HILLS—A woody hill having a table-land above, with about twenty villages, inhabited mostly by Santals, has of late become a place of tourist interest. A hilly track winds for about 12 kms. from Baghmundi to the top of the hill. There are two picturesque falls by the side of the hill track. The place can also be reached by a shorter track from Sirkabad. There is a Forest (Department)
Bungalow on the hill-top, which has a small vine-yard and some casuarina trees within its precincts. The hamlet named Ajodhya has a population of 627, according to the 1971 Census.

Baghmundi—A place in the thana of the same name, with a population of 1,998 in 1971, it has within the rajbari compound, an at-chala temple of Radha Govinda, dated sakabda 1675 (A.D. 1733), which is badly overgrown with thicket and measures about 19 feet square. The facade is decorated with lotus medallions and other floral and geometrical designs in terracotta, but has no figures. The new Radha-Govinda temple is a flat-roofed modern structure, also tending to crumble. There is a small, octagonal rasmancha nearby with nine pinnacles, having terracotta figures on four out of the eight sides. These consist of enthroned Rama and Sita with entourage, Krishna in rasmandala with the gopis, episodes like the holding up of Giri Gobardhan, or the killing of Bakasur, and many secular figures and animals—all crudely modelled. There is also a plain pancharatna Siva temple. All these were built by the Rajas of Baghmundi.

There is a Development Block office here, and the road to Ajodhya Hills which is 12 kms. from here to the top, winds through forest and rubble. The makers of chhou dance masks live in the neighbourhood.

Balarampur—A small town, in the police station of the same name, it is situated on the banks of the Kasai river. The population here in 1941, 1951, 1961 and 1971 was respectively 7,725; 9,121; 10,881 and 12,957. This place is 357 kms. from Calcutta and 32 kms. from Purulia. Wells are the main source of water supply. There are 154 domestic, 25 industrial and 118 commercial electric connections here. It has a 10-bed hospital, 2 higher secondary schools, 1 cinema hall and 1 public library. It has ruins of ancient Jain temples, as also of sculptures which used to be seen once. Mr. Beglar considered the principal ruin to be a of temple of the Baijnath type, dating probably to some time after Raja Man Singh, but built of
the materials of an older temple. The sculptures of nude male figures, standing on pedestals with canopies overhead and having head-dress, the arms hanging straight down the sides, the hands turned in and touching the body near the knees, were supposed to be the images of the Tirthankaras of the Jains, but they are no longer to be seen.

At present, there is only a large rekha deul here, which stands midway between early and late styles. The tower is entirely smooth, with the rekha projections standing out boldly; but the lower walls still have the shikhara motifs in relief on the central and corner projections. There are no exterior niches and the miniature shikhara decorations on the walls is of the late variety already noticed in the half-submerged temples at Telkupi, with a straight taper, divided up by horizontal ridges. It is of a post-Muslim date, possibly of the period of Man Singh or even later. The temple is now empty.

**BANDA**—A village, also called Deulghera, with a population of 178 in 1971, in Raghunathpur p.s., about 1 km. from Cheliama, it has a solitary stone temple in rekha style, with the broken amalaka still in place. The plan is tri-ratha, about 13 feet square, with much simplified base mouldings and plain squared pilasters on either side of a central niche in each wall. The tower has bhumi-amalakas up the corners, the central projection is decorated with interconnected chaityas and foliated scrolls, and two vertical rows of separate projecting chaityas between this and the corners; the central projection on the south side has a large elaborate interweaving leafy stem design with lattice-like designs below, suggestive of Middle Eastern Islamic influence. The door-frame has carvings of boys blowing horns by climbing up a wavy stem, a band of foliated scrolls and two bands of floral lozenges. The single cell measuring 6½ feet square has a shelf projecting 3½ feet. There is, however, no idol in the temple which faces north, with a water outlet (makara head) on the east. It is preceded by a mandapa which has largely collapsed, although eight pillars still stand, supporting stone crossbeams.
BARABAZAR—A big village (828 acres), in the police station of the same name, in pargana Barabhum in latitude 23° 2' & longitude 86° 25'E, it is 19 kms, south-east of the Barabhum railway station on the Asansol-Tatanagar section of the South-Eastern Railway. It had a population of 4,877 in 1971. The place has the residence and family temples of the former zamindar of the pargana, Police Station, a Sub-registry office, a Zilla Parishad inspection bungalow, two high schools, a post and telegraph office, a health centre and a leprosy clinic. The offices and residence of the former Manager of the Midnapore Zamindary Company, which held a large part of the estate on a pattī lease were situated nearby. It was also the headquarters of a separate Munsifi from 1880, being transferred from Manbazar. The Munsifi continued here till October 1898, when it was transferred to Purulīya. Tradition connects the Barabhum family with the adjoining estate of Patkum and its mythical founder Vikramaditya.

The name of the pargana and the estate Barabhum is perhaps a survival of the Varahabhumī described, in the Bhavishya Purana of the 15th or 16th century, as a country “contiguous in one direction to Tungabhumi” (the southern part of Raipur thana in the Bankura district), “and in another to the Sikhara mountain” (either Paresnath or the Panchet hill) and comprising Varabhumī, Samantabhumi (Chhatna thana in Bankura) and Manbhumī.

There are high schools, a health centre, a leprosy clinic and an old market here. Ind Puja, an important district festival which takes place in August-September, attracts a big gathering every year.

BHOJUDIH—This place, famed for Bhojudih Coal Washery, is situated at a distance of 3 kms, from Santaldih Station on the South-Eastern Railway. The Santaldih Thermal Power Plants are about 2 to 3 kms, from the washery.

The construction of the washery commenced in March 1960 and went into production in August 1962.

The washery was set up by the Hindustan Steel Limited to meet the requirements of metallurgical coal of the proper
quality to the steel plants in the public and private sectors. The plant has a capacity to handle 500-tonne-run of mine coal per hour. It is a two-product washery, producing about 400 tonnes of washed coal and 100 tonnes of middlings and rejects. The washed coal is despatched to Tata Iron & Steel Company and Rourkella Steel Plant. Middlings and rejects are suitable for use in thermal power plants and domestic purposes like brick-burning.

The washery administration is headed by the Washery Manager with various departments functioning under him. The washery is a part of the Central Coal Washeries organisation, which is headed by a Deputy General Manager, whose office is located at Dhanbad.

The washery and the township cover an area of 546.85 acres.

The washery employs about 530 persons.

BIRINCHINATH—Near Mandandi, in Neturia police station, on the southern lower slopes of the Panchet hill, it is the site of an old temple which has now disappeared. A sunken linga is approached by steps into a pit with a modern superstructure. Many stone fragments with architectural mouldings and incisions are lying about, some have been reused for making the steps up the hill. Fragments of amalaka and finial suggest the former existence of a rekha-deul here. There is a modern mandapa on old columns, a Nandi bull near another ancient linga, and the pedestal of an old image. Apart from Birinchinath, modern painted clay-images of Radha-Krishna and Sarabhuja Jagaddhatri are worshipped in the modern structures.

BUDHPUR—A village with an area of 323.18 acres, in Manbazar P.S., it is about 11 kms. south of Pakbirra and 6 kms. north of Manbazar on the Hura Road, on the north bank of the Kasai river. There was a large temple of Buddheshwara Siva here, which had attached mandapas earlier, but now fallen down. In Beglar's time the main tower was replaced by brick-and-plaster work, which in 1926 was in its turn replaced by a rough stone tower having curved entrance. Four smaller shrines at the corners of the enclosure forms a panchayatan arrangement. But now only one is partly
standing, with simplified mouldings and squared pilaster typical of Telkupi,—the position of the others being understood from their bases amidst the rubble. From the curved fragments of amalakas, chaityas, etc., it appears that all these temples were in the nagara style. The place is now full of tumbled-down blocks of stone containing pillars, door-jambs and a makara water-spout. Apart from these five, Beglar also found no less than five other temples, all small, to the north-east of the enclosure. The original linga too, seems to have disappeared, for a pillar has now taken its place and is worshipped in the main sanctum. Three sculptural remains found at the site were cult images; to judge by their heavy pedestals, one was a standing Vishnu, another a standing Ganesa and one was Ganesa seated in lalitasana, their style having Orissan similarities, like the sculptures at Deulghat, though less richly carved. Beglar dates them to the 12th or 13th centuries.

CHAKULTOR—A village, with a population of 2,402 in 1971, in Puruliya Muffasil P. S. in 23°14' N & 86°24' N, and situated about 11 kms. south of Puruliya, on the Puruliya-Barabazar Road, it is notable for an annual fair held during the chhata festival on the last day of the month of Bhadra (September). The festival was perhaps started by the Panchet zamindar. Some members of the family still reside here, and there are remains of massive buildings, both residences and temples. The fair lasts for seven days, attracting chiefly the aboriginal or semi-aboriginal tribes from the southern half of the district. There is a Jor-bangla temple of Syamchand here, with little decoration, housing an image of Radha-Krishna in octo-alloy and a salagrama sila. The temple perhaps belongs to the 18th century.

CHARIDA OR CHORDA—A place in Baghmundi thana, with a population of 903 in 1971, 3 kms. away from Baghmundi, is famous for its being the home of the mask-makers of chhau dance. Some forty families of mask-makers live here. The women and children of every family help the male members through different processes of mask-making. A mask is made of paper pulp and covers the face of the dancer
leaving only four holes, two for the eyes and two for nostrils.

The former Raja of Baghmundi was a great patron of the chhau dance. Naturally, the best performance of the dance can be seen around this area. It is said that the ancestors of the mask-makers were brought here by the Raja from the Burdwan district and settled with lands. Perhaps at first they used to make clay images of Hindu gods and goddesses for the use of the Raja and later took to mask-making, imbibing some local tradition which is now lost. It is said that the mask-makers follow the realistic tradition of the Krishnanagar clay-modellers.

The chhau dance is a sort of war dance displaying two warring parties like Rama and Ravana, Durga and Mahishasura, etc. With its masks depicting Hindu myths, it may have been a veneer for the tribal chieftains to rise up in the caste hierarchy.

CHARRA—A village, in Puruliya Muffasil thana, situated in 23° 23' N and 86° 25' E., 6 kms. north-east of Puruliya town. In 1901 it had a population of 1,532, while the population numbered 3,100 in 1961 and 3,497 in 1971. Until recently, there were two small stone built rekha-deuls in this village. The one which still stands has plain tri-ratha wall with only rudimentary mouldings at the base, but the tower is extensively carved with square bhumi-amalakas, large chaityas on the central projection, and small chaityas on the sections. The ornamentation of the shikhara suggests an earlier stage than that of the Telkupi temples. Its amalaka is still in position. The other temple, which has fallen down, was entirely plain; it was pancharatha in plan, with no base mouldings. This temple faced south and the other one east. Both were empty, but it may be that they were originally Jain temples as there are many loose Jaina sculptures strewn around the village. According to local tradition, some large tanks in the vicinity were sunk by Sarak-jains.

CHELIAMA—A big village on Ahalyabai Road in Raghunathpur thana, it is the headquarters of Raghunathpur
II Development Block and had a population of 3,504 in 1971. It has a primary health centre and two high schools, one each for boys and girls. The Damodar river flows by it and a ferry service of the Damodar Valley Corporation carries people to Sindri, on the opposite bank, about 5 kms. away, famed for its fertilizer complex (in Bihar). The village contains the temple most richly decorated with terracottas in the Puruliya district, and one of the few surviving from the 17th century in West Bengal, the temple of Radha-Vinod, dated sakabda 1619 (C. A. D. 1697) as shown in a contemporary terracotta plaque in Bengal. In the panels above the archways are depicted (left) Krishnalila scenes like vastraharana and rasmandala; (centre) Rama confronting Ravana in two huge war chariots with monkeys and demons joining in the fray; (right) Chandi accompanied by the other matrikas fighting the army of Sumbha and Nisumbha, who are seated on an elephant. A series of smaller panels rising on the left and right and continuing across the top includes the avatars of Vishnu, and other deities and devotees. Along the base on the left ran the usual Krishnalila frieze, and on the right (much less common) a Ramayana frieze; beneath these is another frieze of processional and hunting scenes. The roof of the temple was badly overgrown with shrubs sometime back, and some repairs have been made, effacing a few plaques to some extent. The base and column panels of the facade are already badly worn, but the panels above the archways are in excellent condition.

DEULT—A place in Baghmundi P. S., with a population of 873 in 1971, near Suissa, has a panchayatana group of stone temples, of which only the ruins of the central one, and two of the corner shrines, rather complete, survive. The large central temple is covered with its own tumbled down blocks. According to Beglar\(^1\), the structures then consisted of a sanctum, an antarala, a mahamandapa, an arddhamandapa,

\(\text{\footnotesize\(^1\) J. D. Beglar—"A Tour through the Bengal provinces in 1872", A Report of the Archaeological Survey of India, Vol. VIII, Calcutta 1878. (All other references to Beglar in this chapter refer to the same Report),}

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and probably a portico.' The temple faces north; and perhaps there was a big gateway at the entrance on the north. The rear wall of the main temple and part of the tower are somehow standing, which shows that the mouldings were quite plain, consisting of only the pancharatha projection and the central niches. But the temple seems to have had a coat of thick plaster with incised decorations, a portion of which is still sticking to the tower. The only image that is worshipped is in the sanctum of the main temple. It is a nicely-proportioned Jaina tirthankar with a richly-carved stella, much superior in workmanship to any of the sculptures at Pakbirra.

DEULGHAT—A place near Boram, in Arsha P. S., it has the ruins of some fifteen temples and small shrines near the Kansai river, about 6 kms. to the south of Jaipur. Among them there are three tall brick deuls with stucco decoration, the largest of which is to the south. All the three have triangular corbelled entrances, with towers built up by interior corbeling. The corbelled entrance of the southern temple is high and graceful with a delicate carve. All of them have richly carved brickwork with stucco application. They depict chaitya and miniature rekha motifs. The stucco application includes scrollwork with geese and foliation, dwarfs, other squatting figures, etc., familiar from Palasena art. The stucco is fine and would appear to date from the same period as that on the Bahulara and Satdeulia temples. The hunched supporting figures on the middle temple recall those on the 15th century temples of Barakar, but there is nothing else significant in common between these temples, and the Deulghat figures are much livelier and more rhythmical. All these temples have lost the tops of their towers, together with the amalakas and kalasas, but the western and southern ones still stand to a height of fifty feet or more; the western one especially, on a base about 16 feet square, seems to have been slender and graceful; the southern one, 24 feet square, is about the same size as the Bahulara temple. As on most of the rekha temples in Puruliya district, the plans are basically tri-ratha (single central projection), complicated by many decorative recesses or
subsidiary rathas. At least the central and western temples seem to have originally had stone door-frames on a slightly projecting porch or antarala (entrance passageway), to judge by the carved stumps still in *in situ*. Each temple has a carved stone makara water outlet on the northern side.

The other temples at Deulghat which are mostly of stone have all fallen down. The largest stands at the head of a flight of steps leading up from the river—a low mound in Beglar's day, on which he found a slab inscribed in characters which may belong to the 9th or 10th century. The establishment seems to have been Savite, for besides the lingas *in situ*, all the images relate to this cult. An image of Uma-Mahesvara has been removed to the State Archaeological Gallery. The oldest temples may be the brick temples, to judge by superiority of the workmanship; they have the large tile-like bricks typical of the Pala period.

**GARH PANCHAKOT**—It is a village in Neturia P. S., with a population of 737 in 1971, at the southern foot of the Panchet hill, where the ruins of the fort of the powerful Rajas of Pachet, mentioned in the 17th century *Bahrustan-i-Ghaibi* of Mirza Nathan, can now be seen. Beglar records two inscriptions on two of the gates, referring to one Sri Hamira with the date Samvat 1657 or 1659, who was possibly the same as the king Bir Hambir of Vishnupur. All except possibly one of the temples in the fort appear to date from the 17th, or more probably, the 18th century and has no definite affinity with the Vishnupur temples, save the tower of the westerly pancha-ratna temple, which is like those at the Vishnupur single-towered temples. Beglar mentions a number of massively built temples on the side of the hill overlooking the fort (having domes and arches in the Islamic fashion), but they are not easily accessible now. The largest, with a domed mahamandapa, was said to have been built by King Raghunath, son of Bir Hambir of Vishnupur.

The temples inside the fort are now dilapidated. Of the two mounds, one consists of toppled-down sand-stone
blocks. The only other stone temple of laterite was the one referred to by Block as an exact duplicate of the temple of Raghunath on the hill. The best preserved, but still very badly ruined, among the temples are both of pancha-ratna design, with pillared porches on all four sides, and decoration in carved bricks (terracotta). These terracottas, consisting of small panels carved before they were baked, are totally unlike the carved brickwork of the pre-Muslim deuls. The temple on the west is the more extensively decorated—both on the interior and exterior facades. In 1965, the outer walls were seen to have collapsed on the east and west, and many of the terracotta panels had already been taken away by souvenir hunters, but enough remained to show the richness and variety typical of this art, rows of figures, floral bands and geometrical motifs.

These temples are now empty, the images having been removed to the thakurbari of the Rajas of Kashipur, who took the images with them when the family moved from Panchet to Kashipur. Like the Vishnupur temples these temples were also related to the cult of Krishna under various names like Shyamchand, Radharaman, Radha-Shyam, Madan-Gopal, Damodar, Gopal and three hundred salagrams. Besides these, the family worships Kali under the name of Rajeswarimata, a traditional stone image of Durga, Rama-Sita-Lakshmana, Lakshmi and other images. The temples which house them are modern flat-roofed structures of brick and cement.

GANPUR—A village with a population of 510 in 1971, in Santuri P.S.; it has on its outskirt an abandoned temple which exemplifies the type of archala temple, especially built in the 17th century in Bankura district (e.g., at Simlapal, Sabrakon, Tejpal). The upper tower hardly projects over the lower roof, and the lines of the roof flow into each other, giving the look of a char-chala temple. The base measures 23½ feet square, with a pillared porch at the front, and a single chamber—15 feet 6 inches by 7 feet 2 inches; the ceilings of the chamber is a pointed vault. The temple is made of Barakar sandstone, and originally had brick enclosure wall.
A brick *rasmancha* was possibly there nearby. The brick temple is in good condition, but the image (that of Raghunath) is said to have been removed to Chodalpur in Kulti P.S. of Barddhaman district.

HURA—A village with a population of 1,845 in 1971 in the police station of the same name, it has a post office, two rural health clinics and a number of educational institutions. The population of the village was 1,554 according to the 1961 Census. There are a number of populous villages around this village. At Daldali, a village under Hura police station, several workers are engaged in the production of handloom cloth. At the nearby village of Baragram there are 9 pottery units.

JAIPUR—A village with a population of 5,634 in 1971 and having a police station and a Development Block office of the same name located here, it is on the bank of the Kansai river and is also connected by a railway station. It has an incomplete stone temple, popularly called *Pathar Dalan* with stone pillars and decorative designs constructed by a former Raja of Jaipur. The palace of the Raja is an imposing building here. The village has a few tanks. It has also a high school, a health centre and a rural library. There is a Government Fish Farm at Ranibundh on the outskirts of the village.

Deulghat, famed for its temples, is about 6 kms. from here.

JHALDA (JHALIDA)—A small municipal town is situated in 23°22' N, and 85°59' E. In 1901, its population was 4,877, while in 1971 the population rose to 11,747. Since 1908, it is connected by railway with Puruliya on the Puruliya-Kotisila narrow gauge line. The municipality was constituted in 1888. The town has one main street (the Puruliya-Ranchi road) with several smaller streets leading off from it. Jhalda was once famous for manufacture of cutlery, swordsticks and guns. There are some cutlery factories here, run as household and/or small scale units.
According to the tradition of the Panchet family, Jhalda was their earliest seat in the district. There are a Kali and a Sitala temples on a hillock here. The latter deity is a big stone-piece. The site around the temple has been named Silpore Hillock Park and was opened by the municipality on 25 October 1973. A panoramic view of the township can be had from this park. A college has been started here in 1973. There are two temporary cinema halls and a primary health centre.

There are about 10 lac factories here, which produce raw materials for export. The lac generally comes from Bihar, since most of the lac-producing trees (like kusum, palas, kul, etc.) in the neighbouring jungle areas have been felled by unscrupulous people. There are about 8 limestone quarries, all privately owned, in the nearby rural areas. Government have leased out those areas to the present lessees. There are also some limestone, candle and plastic factories in the locality.

Besides two daily markets, a weekly hat is held every Tuesday, in which cows and buffaloes are sold. A fair, named Satya mela, is also held for 3 days from 1st Magh every year. This commemorates the memory of Satya Datta, a freedom fighter. The river Saldoha separates the rural from the municipal area. Close to the municipal area, the Block headquarters is located in the rural area. The Jhalda Leprosy Mission has a research centre here.

KROSHJURI OR KUSHJURI—A village in Kashipur P.S., with a population of 802 in 1971, it has an elaborately carved stone temple, which is perhaps the earliest of the extant temples in the district. Tri-ratha in plan, it has the usual complex indentations with rich base mouldings interspersed with miniature rekha temples even at the level of the plinth. A few feet of the walls now exist, the upper portion being reconstructed with cement. It had richly carved stone door-frames, now broken into several pieces, one of which has been taken to the museum of the Archaeological Directorate of the State Government in Calcutta. It has bands of chiselled decoration consisting
of figures climbing a wavy stream in the centre, foliated scrolla on the inner side, and ropes with beads and flowers on the outer. At the base of each jamb are three figures: Ganga and Jamuna, two four-armed dvarapalas holding Saimite emblems (rosary, kapala, trident), and two pot-bellied dwarfs squatting with upraised hands supporting a large pot in the next panel.

According to some, the temple belongs to the 7th century because of its Gupta affinities; while others say that the doorjamb figures may not be so far removed from the 12th century art of Khiching in Mayurbhanj. They are earlier than the doorjamb figures of Deulghat, but not perhaps earlier than some of the loose sculptures at that place. The rich mouldings of the temple walls suggest a fully developed art, not yet fallen into decay. Inside, almost filling the sanctum, are large gonadic icons of Siddhesvara Siva and Durga. The shrine had a small attached mandapa or part porch, now reconstructed, at the entrance to which was presumably the carved doorframe above a door sill with a round indented projection. A number of loose sculptures are lying nearby or under worship in a shed, including, a ten-armed Siva dancing on the back of Nandi, a four-armed Kali in archer posture standing on the prostrate body of a man, with a garland of heads, holding bow, sword, arrow, and severed head; a two-armed male in padmasana, holding a lotus in a trefoil-arched shrine surmounted by five stupa-like towers crowned by amalakas; the base of an Uma-Mahasvara image etc. Architectural fragments include pieces of amalaka and a lion projecting from an uncut stone, suggesting that the tower was of a typical Orissan rekha type deul with projecting lions. The shrine measured $7\frac{3}{4}$ feet square internally, and $16\frac{1}{2}$ feet square externally, excluding the mandapa projection.

About a quarter of a mile to the south-east there are two mounds, one of bricks, being perhaps the remains of two temples. The stone architectural fragments include pieces of amalaka, a semi-circular torana, column stumps, etc,
MANBAZAR—A big village, with a population of 5,901 in 1971, in the police station of the same name, in latitude 23° 03' N, and longitude 86° 43' E and the headquarters of a Development Block, it is 45 kms, to the south-east of Puruliya. It was once the seat of the local zamindar, known as Raja of Manbhum. The family claimed to have come originally from Rajputana and settled first in the Bardhaman district and later in Bankura. They were connected by marriage with the landholding houses of Ambikanagar, Khatra and Vishnupur. Of their Rajput origin there were no authentic records. It is likely that like other zamindars of the district they were of tribal extraction.

Manbazar was the headquarters of the Jungle Mahals district from 1833 to 1838. Of the office buildings and residence the only remains are a heap of bricks, but the police station occupies the site of the Munsifi and Sub-registry office, which were not removed from here till at a much later date. The bazar is big and is a centre of lac trade. A large factory was started here early this century by an Armenian firm, but owing to the dullness of the lac market and the distance from railhead, the venture was not successful. There is a Zilla Parishad inspection bungalow here.

PAKBIRRA—A place, in Puncha thana with a population of 1,142 in 1971, it is 8 kms, to the east of Puncha. Beglar visited the place in 1873. He records five standing temples, thirteen more in ruins and three mounds. Now, only three temples are standing, all of them having lost most of their frontal stones. The smallest of these faces east. The other two face north. These two temples, buried several feet up to the level of the wall niches, still have some of the lower facade stones, which give an idea of their appearance. They have the basic tri-ratha plan with simplified squared-off mouldings.

The large amalaka fragments lying about, and the stone kalasas with lotus buds emerging, make us suppose that most of the temples here belonged to the usual nagara
order. The principal temple, of which Beglar could only describe the foundations, 'was very large, containing the full complement of preliminary chambers and hall in front of the sanctum'. That temple, facing west, perhaps enshrined the colossal figure of a naked tirthankar, over 2 metres high, with lotus symbol on its pedestal, which still stands, along with a number of other Jaina sculptures, in an improvised stone-shed over the site of the original temple. Nearby, Beglar excavated five more Jaina sculptures 'of a late age' from brick mounds.

The sculptures at Pakbirra are of Jaina affinity. The aforesaid shed has more than eight standing tirthankaras, including three with the bull symbol (Rishabhanatha), two with the lion (Mahavira), one with the horse (Samhabhanatha), one with the lotus (Padmaprabha), and one with the half-moon (Chandraprabha), two images of Yaksha and Sasanaidevi beneath a tree with a jina in the branches, three votive stupas (two with standing and one with seated jinas each side), two being of the usual rekha shikhara variety, but the other possibly intended to represent a bhadra (deul), a curious small image of a four-armed deity, apparently holding a goad and noose, seated on a dog; Ambika with child and attendant, standing on her lion, beneath a flowering tree; and numerous smaller fragments. There seems little doubt that these were the images originally enshrined in the temples, or placed in the exterior niches, and some of the fragments may indicate the exterior decoration. A short distance to the south-east is another shed of roughly assembled stone blocks, which contains five standing tirthankaras; one with the bull symbol, two with the bull between two lions (one of them over 1.2 metre high), one with the deer (Satinatha), and one of Parsvanatha, broken off at the waist, with entwined naga and nagini between two lions at base. Yet another image of Rishabhanatha stands on the ruinous mound of another large stone temple about 46 metres to the east, almost in the village. A small image of the Yaksha
Kuvera has been removed to the museum of the Archaeological Directorate of the Government of West Bengal.

PALMI—A few miles from Puruliya (on the Manbazar Road) in Pucha P. S. and with a population of 635 in 1971, this place was visited by Hunter and Bloch, but not by Beglar. Hunter refers to the large mound of a Jaina temple, covered with stone and brick and with numerous tirthankar images lying about. He also refers to other mounds in the vicinity. Bloch only refers to a heap of debris with some stone pillars and two tirthankar images. Four memorial stones were removed from here to the Patna museum.

PANCHET, PACHET OR PANCHAKOT.—A hill situated in 23°37' N. and 86°47' E., half-way between Raghunathpur and the junction of the Barakar and Damodar rivers, it is 5 kms. long and spread from north to south in a long rounded ridge with a height of about 234 metres above sea-level. At the foot of the hill towards the southern end is the fort of Panchet, once the residence of the Rajas of Panchet but now deserted and in ruins. The fort had five gates, namely, Ankh Duar, Hazar Mahal Duar, Desbandh Duar, Khari bari Duar and Duar Bandh. The last two gates have the name of Hamir and Samvat year 1657 engraved on them (vide Garh Panchakot for details). The name Panchet or Panchakot is variously explained as meaning that the Raja reigned over five Rajas, or over five crores of people, but the word probably means five peaks or forts.

Vir Hambir, who is said to have built the fort, is apparently the Vir Hambir of the Vishnupur Raj, who threw in his lot with the Mughals and rendered good service to the Viceroy Man Singh when the latter invaded Orissa in 1591. It is not known definitely whether the fort was built by him and subsequently captured by the Panchet Raja, or by the Panchet Raja for his own protection against Vir Hamir and perhaps also against the Mughals. Nor is the reason for its abandonment known. According to one story it was abandoned during the rule of one Raghunath—(the other Raghunath being Raja Ragh
nath who built the Raghunath Temple and reigned during 1590-1625), whose period was about 1705-1720, on account of some mysterious sickness which affected numerous numbers of his household. It has also been suggested that the family forsok the place to avoid the notice of the Muslim Governors, whose aggressions were at that time coming somewhat close. The departure may also have been due to pressure (around 1742) from Chitra Sen Rai of Barddhaman, who conquered Shergarh, once a part of the Panchet estate.

Later, the headquarters of the estate was at Chakultor, a few miles south of Puruliya, at Kesargarh in the jungles on the Kasai river, 19 kms. to the south-east of Puruliya, and finally at Kashipur.

Para—A village with a population of 5,131 in 1971 and a station of the thana of the same name, it has two pre-Muslim deuls to the east. One belongs to the type of the three-brick temples of Deulghat. Its top has fallen down along with most of the stucco, but some carved brick work still remains. The lower walls have three niches each—one on each of the projections, as at Deulghat, surmounted by tall rekha shikharas in relief, with pilasters on either side of them, the tower has a big heart-shaped chaitya in the centre on each of the four faces, with a trefoil niche below, and the usual mouldings up the pagas. The entrance is the usual tall corbelled triangle. The lower portion of the exterior walls, measuring about 5 metres square, has been given a protective brick casing, now partly fallen away.

To the east there is a stone temple of about the same size, though not so tall as the brick temple originally was. It has rich overall carving in soft sandstone, though weathered beyond recognition. Immediately to the south-west of the brick temple is a large mound, containing the carved stone fragments of another early temple, perhaps larger than the other two. Beglar mentions two pilasters with plain square mouldings.

At the opposite end of the village there is another temple of a later period. It is built of stone, with a plain square shrine, about 6 metres square, preceded by a slightly smaller
porch. The temple of Radharaman here, is now in complete ruins, on which no terracotta panels remain; nor are any to be seen on any other temple. Beglar was told that the Radharaman temple was built by one Purushottam Das from Brindavan, during the viceroyalty of Man Singh, to whom the later stone temple was attributed. The tomb or Chhatri of Purushottam Das stands opposite the temple. Also in the village is a small mound with a *linga*, some pillars, and *makara* waterspouts.

**PURULIYA**—The headquarters town of the district (formed in 1956) of the same name, it is situated 23°20' N. and 86°22'E., on the Asansol-Tatanagar section of the South-Eastern Railway, and at the junction of that system with the 2½ ft. gauge line formerly leading from Puruliya to Ranchi, (opened in February 1908) and now leading up to Kotsila. Puruliya had been the headquarters of the old Manbhum district since 1838. It became a municipal town under the old law in 1869, and a regular municipality was established under Act V of 1876 on 26 July 1876. For municipal purposes it included the villages, which have now become different localities within the municipality of Puruliya like Palanja, Ketika Dulmi, Balguma, Bhagabandh, Mangurra, and Raghapur, covering the area lying between the railway station and the lake known as the Sahib Bundh. The population, which was only 5,695 in 1872, increased by 1901 to 17,291. In 1971, the population was 57,708.

The chief streets of the town connect it with the roads to Bankura, Chaibasa, Ranchi and Barakar which radiate from the court and collectorate area, about one mile to west of the railway station. Here are the offices of the Deputy Commissioner, the District Judge and the Superintendent of Police; there is also an English Church built in 1898, and a large school—the Victoria Institution—built on the site of the old Government Middle Vernacular School. The police lines and jail are about half a mile to the southeast and south respectively, and the Zilla School with its hostels, about the same distance to the south-west, on the Chaibasa road. To the north and immediately on the banks of the Sahib Bundh are the Town Hall and a museum, contain-
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ing the offices of the Municipality and the Zilla Parishad, which had been erected by public subscriptions in memory of the Jubilee of Queen Victoria.

The German Evangelical Lutheran Mission and their Church lie along the Ranchi Road, on the western and north-eastern banks of the Sahib Bundh. A mile beyond and outside the municipal limits, in the locality called Mangurra, is the Leper Asylum. There are a picturesque century—old Muhammadan mosque and a Hindu Hanuman temple in the main business quarter, called Chak Bazar, adjoining the public offices. The Municipality maintains a market, which brings in a good income.

The climate of the town is dry and healthy, and before the opening of the railway line to Ranchi, it was a health resort for Indian gentry of Calcutta. The drainage is good, though there are surface drains working as sewerage units. The town was formerly supplied with drinking water from the Sahib Bundh, serving as a valuable reserve during the period when other tanks and most of the wells dried up. The Public Health Engineering Directorate of the State Government has of late laid pipe-lines, and piped-water is now being supplied from overhead water tank.

RAGHUNATHPUR—A municipal town in the Sadar subdivision located in 25°31' N. and 86°40' E., it is about 5 kms. from Adra station on the South-Eastern Railway. Its population was 4,171 in 1901 and 12,721 in 1971. The municipality was created in 1888. A Munsifi and the head quarters of a Resident-Magistrate are located here. The public buildings include, besides the Munsifi, a Sub-Registry office, a Police Station, a dispensary, as also a large Inspection Bungalow—formerly one of the staging bungalows between Barakar and Puruliya (the direct road between which places passes through the town). With the opening of the Kharagpur-Gomoh Branch of the South-Eastern Railway and the development of Adra into a large railway centre, the importance of Raghunathpur has declined. It is a centre of the
The tasar silk industry and cotton cloth manufacture, though both the industries are past their heydays. There are some bare cone-shaped hills to the south of the town, one of which is known as 'Phansi Pahar', the tradition being that in former days the zamindars of Panchet executed on this hill their enemies. The unfortunate victims were pushed or dragged up the lose precipitous side of the easternmost peak and then pushed down, a drop of two hundred feet or more. The top of the central hill contains a small temple of no special interest as well as the ruins of one of the old towers, which were built every 20 miles or so along the Old Benares Road, i.e. the road from Raniganj, via Raghunathpur and Chas in the Manbhum district, to Ramgarh and on to Sherghati in Gaya, which used to be a great military road before the completion of the present Grand Trunk Road in about 1846. Besides this and the Puruliya-Barakar Road (which intersect at Raghunathpur), there are other roads to Adra and to Santuri police station in the direction of Raniganj, and a road towards Telkupi.

SANTALDIH—A village with a population of 1,851 in 1971, within Raghunathpur P.S., it has a Super Thermal Power Station of the West Bengal State Electricity Board, established for helping the economy of this backward district. The other reasons for selecting this site were the infrastructural facilities available within easy reach. Low-grade coal and coal washery middlings and rejects are available from places near about. Adra-Gomoh section of the South-Eastern railway passes through this area, and water required for the plant and the colony is available from the river Damodar and its tributary Gowari.

The Planning Commission in September 1966 accepted in principle the scheme for installation of four electricity generating units of 120 MW capacity each at Santaldih. Two units were to be installed during the Fourth Plan period. Accordingly, the construction work for the installation of the two units was taken up in February 1967. In the year
1970, the State Government took up the work of the installation of the third and fourth units so that these might be commissioned during the Fifth Plan period.

It was further decided to extend the generating capacity of this Power Station by addition of another unit of 200 MW capacity, during the Fifth Plan at a cost of about Rs. 36 crores, which has since been commissioned.

A total area of 1,250 acres of land had to be acquired for the Santaldih Thermal Plant, of which about 620 acres is meant for the Power Station, 280 for the disposal and dumping of ash and the remaining 350 acres for the township.

For construction, the West Bengal State Electricity Board and different contractors engaged 3,199 workers out of whom 1,170 were people of Puruliya. Special attention is being given to employ the local unemployed boys and the land-owners affected by the acquisition of land for the Plant.

The Power Plant was designed by Indian engineers and special emphasis was given to the use of indigenous equipment.

The Asansol Planning Organisation has prepared a master plan recommending an integrated development of agriculture and industries here. A regional organization will also be there to check unplanned constructions. Some industries have been proposed to be set up here to engage unemployed labour. Water from Tenughat is now available for the thermal power plant. The small rivulets in the area will also be embanked for supply of water to the industries. A proposal is also there to connect this place with the different industrial areas of Asansol.

**Sussa**—A village with a population of 1,362 in 1971, in Baghmundi P.S. A number of iconic images are seen here, probably obtained from temples which once existed here or in the neighbourhood. These are (1) a large four-armed Vishnu in unusual tribhanga pose, along with Sri and
Sarasvati, and devotees on the pedestal but no Garuda; (2) Ambika, broken into many pieces; (3) a Chaturmukha votive shrine of rekha type, with seated tirthankara; (4) several images of different sizes, of tirthankaras (including Parsvanatha)—some intact, some broken (with symbols like a pot, a lotus or a wheel, the sun, a lion, etc.); (5) another Ambika; (6) a linga; (7) an amalaka 2½ feet across; (8) a decorated door-jamb; and (9) several carved stone fragments. These statues were worshipped under Hindu names when Beglar saw them, but are now lying about neglected.

TELKUPI—A village with a population of 298 in 1971, in Raghunathpur P.S., and about 8 kms. north-east of Cheliama, it was earlier visited by Beglar who described this place as ‘containing, perhaps, the finest and largest number of temples within a small space that is to be found in the Chutia Nagpur Circle in Bengal’. He listed over twenty temples and referred to several others and to ‘numerous mounds, both of brick and stone, but more of brick’! Bloch visited the place in 1902, when the number of the well-preserved temples had diminished considerably, as he found ten, more or less complete, temples at the time of his visit. Of all these only two stand today, and one more is visible half-submerged in the dammed Damodar reservoir upstreams the Panchet Dam.

The site was on the south bank of the Damodar—the crossing of the former trade route between Bihar and Orissa—subject to erosion from floods and has now been permanently submerged after the construction of the Panchet Dam. The one that is half under water towards the other side of the lake is the No. 10 of Beglar’s list—a late structure, probably of the time of Man Singh, with an ugly shikhara divided up by horizontal ridges and two mandapas with pyramidal roofs in these sections.

Beglar’s No. 10 is one of his first group of thirteen, all of which must have been submerged. The two temples that are standing now on the very edge of the river seem to belong to Beglar’s second group, although one of them contains a linga, whereas Beglar’s second group contains only
Vaishnava temples. Both these temples are almost similar in design to the Banda temples. Between these two temples are the mounds of two more, with carved fragments indicating that they were of the same style as the two others. One has a lingam; the other has a fragment of a doorframe with five carved bends, including a series of figures in the niches.

TULIN—A busy village, with a population of 6,012 in 1971, on the border of Bihar, on Jhalda-Ranchi Road, it has a railway station of the same name on Kotsila-Ranchi branch of the South-Eastern Railway. It is within the Jhalda police station. The Subarnarekha river flows by the village, making it a picturesque sight. There are some lac factories here. The Tapoban Park is also worth a visit. Some river lift irrigation schemes are functioning here. A fair is held on the riverbank on the Poush Sankranti day, every year.