

# A FORGOTTEN CASE OF RIVER-BASED HERITAGE TOURISM: KOLKATA METROPOLITAN REGION THE CASE OF NADIA

(Project Codes TTK)



INDIAN INSTITUTE OF TECHNOLOGY KHARAGPUR

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# A Forgotten Case of River-Based Heritage Tourism: Kolkata Metropolitan Region - The Case of Nadia

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## **Foreword**

The Department of Higher Education, Ministry of Human Resources Development, Government of India has steered a series of national and regional level workshops, for launching pilot projects, for creating centers of excellence based on a spirit of inter and intra-institutional convergence promoting research, development, innovation (RDI) initiatives. The idea is to proactivate and augment a 'people-centric' course of India's future growth plans, strategies and development programs based on clusters of projects executed by IITs and other allied institutes.

Addressing the aforesaid course, the Indian Institute of Technology Kharagpur has made a distinctive and forerunning headway for creating and initiating a cluster of projects under the 'Science-Technology & Culture-Heritage Interface' schema of Government of India. Other IITS and Institutes have national importance have also followed.

The present report is one of many to represent the headway. As one of many, it represents the effort to forward the vision of IIT Kharagpur, which will serve both as an umbrella to plan, design and activate a 'people-centric' ground reality for a cluster of projects. The vision is based on the foundations of Indo-centric theme and an operational-cum-organizational structure of scientific exploration, at the same time. These projects represent inter and intra-institutional convergence of research, development, innovation (RDI) initiatives. The vision is called 'SANDHI'. 'SANDHI' literally means convergence and confluence. 'SandHI' is also the platform of inter-disciplinary and inter-institutional assimilation. SandHI is the acronym of 'Science-Heritage Initiative''. Under 'SANDHI', there are four levels of activity:

- First, a deeper level of philosophical research based on scientific exploration;
- Secondly, an outward recovery of Indian heritage systems based on the epistemological domain of Indian science and technological traditions;
- Thirdly, a re-positioning of traditional community planning and engineering systems based on the Indian ethos; leading to a fourth and demonstrative level, i.e., a pro-active resurrection of traditional knowledge systems of India based on creative economy regeneration and marketing in various corners of reality concerning the people, their economy, their folk and the all-round livability of the surrounding they belong to.

#### **Exploration through cooperative inquiry**

Constituting Level three, there are a set of urban and regional engineering projects bordering on ecological and heritage tourism. One of them is the Land-River interface exploration of Kolkata with a special focus on NADIA.

Nadia district is a district of the state of West Bengal, in eastern India. It borders Bangladesh to the east, North 24 Parganas and Hooghly districts to the south, Bardhaman district to the west, and Murshidabad district to the north. Essentially a land spread of a multitude of Nadi or rivers, Nadia is famous for its deep ecological foundations, culture and evolution of spiritual schools. Nabadwip was a town in Nadia district and once the capital of Bengal under Ballal Sen and later Lakshman Sen, kings of the Sena Empire, who ruled from 1159 to 1206 AD. In 1202, Nabadwip was captured by Bakhtiyar Khilji. This victory

paved the way for Muslim rule in Bengal. Nabadwip and some other places in Nadia were centres of learning and intellectual prowess. For five centuries, Nabadwip continued to be the living 'Oxford of Bengal'. Nadia is the niche of the legacy of Sri Chaitanya Mahaprabhu and Prabhu Nityananda and it is also the seat of many Auliya-Bard-Sufi-Baul traditions bordering on diverse faiths like Vaishnavism, Shakta, Buddhism, Jainnism and Shaivism. The legacy of Nadia therefore goes on for ever.

The entire presentation is the hard work of a single inspired person, Arundhati Patnaik, known as 'Julie' in our Sandhi Circle, who has given her whole heart and labour to the making of the present report on a Land-River based exploration of Nadia. It falls under the purview of the SandHI project on River Tourism (TTK) in the greater Kolkata Metropolitan region, of which an extensive north eastern part is Nadia.

#### The Team

The present report is a wonderful work of a team comprising of:

1. Arundhati Patnaik (TTK) [Textual, Riparian, Heritage, Historical and Tourism driven research]

&

- 2. Oindrilla Bose (SandHI Support system)
- 3. Tanima Bhattacharya (TTK) [Iconography and allied Historic research]
- 4. Apala Sarkar Ghosh (SandHI Support system)
- 5. Tushar Kanti Saha (SandHI Support system)
- 6. Arpan Paul, Research Scholar (working on TTK)
- 7. Sunny Bansal, Deepanjan Saha, Prerna Mondal, and Vidhu Pandey [Sandhi Research Scholar team] and Shreyas Bhasule (MCP)

The present report is a culmination of the tireless efforts of these young surging minds.

Joy Sen

Principal Investigator (TTK)

SandHI projects on KMA based River and Ecological Tourism

India of the ages is not dead nor has She spoken her last creative word; She lives and has still something to do for herself and the human peoples. And that which must seek now to awake is not an Anglicized oriental people, docide pupil of the West and doomed to repeat the cycle of the Occident's success and failure, but still the ancient immemorial Shakti recovering Her deepest self, lifting Her head higher toward the supreme source of light and strength and turning to discover the complete meaning and a vaster form of her Dharma.

#### Shri Aurobindo

Arya: A Philosophical Review (January 1921)

'The Foundations of Indian culture'



It may be debatable whether material history is the expression of an original idea; but it is an indubitable fact that spiritual history is always so. 'It is of the One existence that yearning hearts speak in diverse ways' - has said a Vedic seer (RV: 1.164.46); and this is true not only in an abstract way, but in a concrete form also.

Like the mystic Asswattha tree of the Upanishad, [the Bodhi Tree] 'with its roots above and the branches below', the Vedic tradition, in a broad sense, it stands at the very source of almost all forms of spiritual cults. And the interpretation of this tradition can be attempted with best results if we do not place the Vedas on the isolated heights of the past, but with a total (complete) vision of the present retrace our steps to the roots discovering, with a penetrating insight, the links at every steps.

#### Sri Anirvan

Vedic Exegesis
'The Cultural Heritage of India', Volume one,
RMIC, Kolkata (2001)





## **PROJECT ON NADIA**

- 1. Arundhati Patnaik (TTK) [Textual, Historical and Tourism driven research]
- 2. Apala Sarkar Ghosh (SandHI Support system)
- 3. Oindrilla Bose (SandHI Support system)
- 4. Tushar Kanti Saha (SandHI Support system)
- 5. Tanima Bhattacharya (TTK) [Iconography and allied Historic research]
- 6. Arpan Paul, Research Scholar (working on TTK)
- 7. Sunny Bansal, Deepanjan Saha, Prerna Mondal, and Vidhu Pandey [Sandhi Research Scholars team] and Sheryas Bhasule (MCP: 2014-16
- 8. Arnab Hazra, NMST, IIT Kharagpur



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- THE CASE OF NADIA

# A FORGOTTEN CASE OF RIVER-BASED HERITAGE TOURISM: KOLKATA METROPOLITAN REGION –THE CASE OF NADIA

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Ν G Ε S Н HUGLI NORTH 24 PARAGANAS LEGEND KMA RIVER NATIONAL HIGHWAY DISTRICT BLOCKS NADIA DISTRICT BOUNDARY NORTH

Map: 1 Nadia: Physiographic boundary



## **Part One**

## Nadia through Myth and History



<sup>&</sup>quot;Gaur called also Luknowti the anicent Capital of Bengal and supposed to be the Gangia regia of Ptolemy, stood on the left bank of the Ganges about 25 miles below Rajmahal. It was the Capital of Bengal 730 years before Christ."

- Major Rennelis', map of Hindusthan

#### 1.1 River-Based Tourism: A Sandhi Perspective

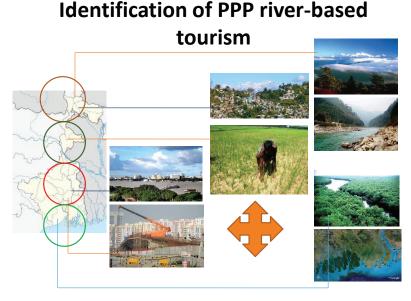
India is, the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legends, and the great grandmother of tradition. Our most valuable and most instructive materials in the history of man are treasured up in India only.

Mark Twain

As aptly said by Mark Twain, India is the most beautiful place where its beauty, its spirit of tolerance among the varied religions, clad along with the varied tangible and intangible heritage holds a special place in the world. From the snow laden Himalayas to the vast sand beaches of Kanyakumari that lie to the southernmost tip of peninsular India, one glimpses innumerable attractions in the forms of cultural, ecological, architectural, archeological heritage, and creative traditions that continue to this day. On the eastern side lies the state of West Bengal which showcases a rich collection of Indian heritage sites and traditions from the earliest phases of Indian civilization to contemporary times. In the Mahabharata there are many references to Bengal and its kings with a rich ecological diversity cutting across all features – Mountain, Forest, Grasslandsm Rivers, Estuary and Delta (refer Fig. 1). Megahs thanes refers to Bengal in the 3rd century BCE. In those days this was home to some of the busiest sea and river ports of which Chandraketugarh excavated site is a silent witness. Later, during the time of the Pala and Sena kings, between 8th to 12th century CE, many monasteries, temples and palaces were constructed here. It was here the Britishers had established their first settlements and Calcutta, along the riparian tract of river Hooghly, had served as the Capital of British India for many years. West Bengal is the place where one will also find the settlement history of the Dutch, the Danish, the French etc. So the motto of 'Unity in Diversity' reflecting the very essence of Indian culture is reflected in the cultural heritage of this state. In its architectural and monumental glory one will find the conglomeration of many architectural styles such as (Bengal temple architecture), Islamic, Gothic, French, Danish, Mughal and British. The rich heritage of this place has always attracted travelers from various parts of India as well as from outside the country. Its intangible heritage in the forms of customs, dance, music, mystic poetry, and creative arts also hold a special charm.

This rich heritage, much of which is preserved and protected, also leaves space for a lot more to be done so that valuable sites and traditions do not disappear. Many researchers and the nature/art lovers are working for the preservation and betterment of these tangible and intangible resources. This effort is one such attempt to survey, document and assess West Bengal's heritage and creative economy; and to evaluate the current and future scope for creative economic regeneration of traditional riverbased heritage and eco-tourism networks. In this context the re-exploration of the application and design of creative economic technology is a part of a larger initiative called 'SandHI'. SandHI means a 'Scientific Approach to Networking and Designing of Heritage Interfaces'. SandHI is a recovery and recognition of our heritage through the 'lens of science'. SandHI is also the augmentation of scientific methodology by incorporating and absorbing inputs and processes embedded in our Indian and global traditional knowledge systems. It is the 'SandHI', – the spirit of assimilation and integration of the two, science and heritage – that matters. Through SandHI the researchers have taken up a larger area of West Bengal i.e. Kolkata Metropolitan Region (KMR) along the bank of river Hooghly. And from this greater area of research, here a small but beautiful district along the bank of river Bhagirathi and Jalangi – Nadia – has been taken up.





#### Fig. 1 River based tourism in West Bengal: Montains, Forests, Grassland, Delta

#### 1.2 Nadia District in Perspective: An Introduction

Nadia, hailed as the birthplace of Sri Chaitanya Mahaprabhu, is one of the important districts of West Bengal a part of which falls under the Kolkata Metropolitan Region. A populous district with more than 50 lakh people of which ten lakh live in urban areas, it also displays a very high literacy rate of 75 percent, has many important historic as well as commercial towns such as Nawadeep, Krishnanagar, Kalyani, Ranaghat, etc. It is also a border district to the East of which lies Bangladesh. Nadia is situated between 22053" and 24011" North latitude and 88009" and 880 48" East longitudes and about 390027 Sq Kms. The district is linear in shape with a North-South orientation. The District is Approximately 46 ft. above the mean sea level and the Tropic of Cancer divides it in two parts. On its south lie. North 24 Parganas and Hooghly districts, on the west Bardhaman district and to its north, Murshidabad district. Ecologically rich, it is surrounded by rivers like Bhagirathi, Jalangi, Mathabhanga, Churni, Icchhamati and Khare. Situated on the main rail route connecting Howrah/Kolkata and New Jalpaiguri including parts of North Eastern states, the Nadia district can be easily accessed by rail. The major railway stations like Nabadwip Dham, Ranaghat, Gede, Krishnanagar and others give easy communication to other cities of West Bengal and Assam. The proposed International Rail Link to connect India and Bangladesh will pass through Nadia District with Gede as the last railway station at the Indian Border. Bifurcated by National Highway-34 on the North and East, the district can also be accessed by road from other parts of the country. This district is richly endowed with natural resources, cultural heritage and creative crafts. This is one of the reasons for the focus on Nadia through this book.

The book attempts to exhaustively document all sites and locations of historical, cultural, ecological and tourist interest in the District. This has only been possible because of the existing Bengali book on Nadia by Mohit Ray—Nadia Jillar Purakirti—published by Archeological Survey of India in 1976. While the arrangement of this book is very different, and a lot of material has been collected from a wide range of other print and web sources as well as on actual survey of many of these places, it must acknowledge its great indebtedness to Nadia Jillar Purakirti for much of its material and information.



#### 1.3 Nadia Through Myth and History

The name 'Nadia' probably derives from the word Nabadwip which means a 'cluster of islands'. The ancient scriptures and Vaishnavite texts refer to an Island cluster known as Nabadwipmandala of which Koldwip or Kulia-Paharpur has been identified with present day Nadia. According to Kanti Chandra Radhi 'Antardwip is the original Nabadwip and there is no difference between the old and the new Nabadwip'. (Nabadwip Mahima and Nabadwip Tattva)

From some Muslim scriptures it had been identified with Laxmana Sena's capital of Nudia as well. (Nadia Jillar Purakirti: Mohit Roy).

During the 8th to 12th century CE Nadia was under the rule of the Pala and the Sena rulers who were great builders. During their reign Nadia reached glorious heights, especially under the rules of Pala king Gopala and Sena kings Laxamana Sena and Ballala Sena. Ballala dhipi excavated site has been identified with the capital of Ballala Sena. During his time Nadia reached its pinnacle of glory in the fields of culture, learning, law etc. Nadia was also a centre of learning during that time and continued to be so for centuries (time period). The British called it 'The Oxford of Bengal'. Nadia University, then, had excelled in the areas of culture and education. The university, then, specialized in studies like 'Tantra', 'Logic', Grammar, Polity, etc. The most prominent scholars of that period were Halayudha (early 12th century), Dhoyi, Umapati, Balal Sen and others. The first school of logic (Tarkashastra) in India was set up on the Navya Nyaya system in Nabadwip, which produced great logicians in the 15th century CE like Basudeva Sarbabhauma (1450-1525), Raghunath Siromani, Madan Mohan Tarkalankar and Raghumani Vidyabhusan, who was the pioneer of Dattak Chandrika (The Law of Adoption) and Ramarudra Vidyanidhi (Joytisha-Sara-Samgraha in 1718). The following century saw the birth of one of the greatest Saints of all time, Sri Chaitanya, at Nabadwip who transformed the religious thought process of the people. In fact the whole of Bengal was moved by his Bhakti philosophy and the other great Saints of this tradition were Nitai Mahaprabhu and Advaita Mahaprabhu. The lyrical poems of Sri Chaitanya and others were based on devotion towards Lord Krishna and by chanting the name of Sri Krishna constantly one could attain a position of the higher bliss. The Vaishnava Padavali written by Vidyapati and Chandidas, the translation of Bhagavata Purana in Bengali, Sri Krishna Vijaya by Maladhar Basu, Sri Krishna Kritana by Boru Chandidas and Krittivasa Ramayana by Krittivas Ojha (1381-1461) are some of the most renowned books that were written during that particular era. It is only recently, in 1970, that Mayapur, the birthplace of Sri Chaitanya, a small town in the block of Nabadwip, received international focus and became the head quarter of ISCON (International Society of Krishna Consciousness). Palashi, a small municipality in Nadia is famous for the historic battle of Plassey fought there in 1757, which played a key role in the establishment of British rule in India. The image below gives a description of the meeting of Mir-Jafar with Lord Clive.

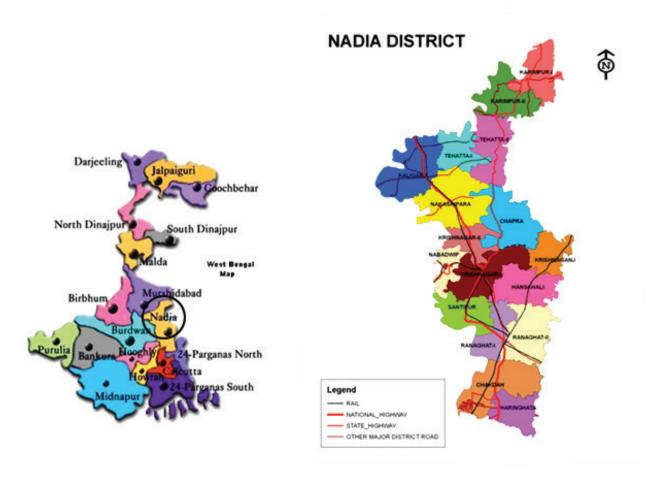


The meeting of Mir-Jafar with Lord Clive

Nadia also shelters many creative crafts and communities which have traditionally been continuing for the last few centuries. It has been the place of creative communities like the clay doll workers of Ghurni, sholapith workers of Karimpur and Krishnanagar, the bell metal workers of Nakashipara Block and the Tant handloom of Shantipur and Kulia. Nadia's culture shines with the folk music like Bolan gaan, festivals like Sotimar mela, Baro Dol mela, Jugol Kishore mela, Ras mela, Gajipirtala mela, Baul Fakiri mela, Lalan mela and so on.

In spite of this rich array of riparian tracts, heritage sites, traditions and creative communities, Nadia still lies in a world of obscurity. In a small step towards bringing back its former glory, to resuscitate the creative hub of Nadia, this work attempts to create awareness and to inform one about its richness and potentials.

#### District Map of NADIA:2 [with Rivers (Nadia)]





# Part Two Searching for A River Based Trail



<sup>&</sup>quot;Subsequently proceeded to Calcutta by the unusual route of the Matabhanga, to observe the state of Nadia District. It was evidently a year of high floods. as the whole country was one sheet of water, so that it was difficult to distinguish even the the course of river; and the villages, except those on the higher lands were nearly submerged."

- Vide Buckland's Bengal Under lieutenant Governors



#### 2.1 Searching for a River-based Trail

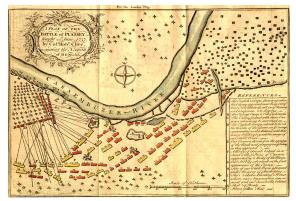
In shaping the human habitats, culture and creative economy of Nadia, rivers have always played an important role. Located in the heart of the Bengal delta surrounded by the arms of the Ganga, Nadia district has River Bhagirathi on the West and Mathabhanga on the North. The entire district lies in the alluvial soil of the Ganga and its tributaries. The River extends from Kaliganj to Shantipur in the name of 'Bhagirathi', and from Shantipur it is named as 'Hooghly River'. Bhagirathi-Hugli is the main riparian belt of Nadia. The meandering pattern of the River has recorded many historical changes in channel outline together with flood, plain, erosion and deposition associated with it.

The rivers Bhagirathi, Jalangi and their tributaries played an important role in shaping the settlement patterns of Nadia. It was in close proximity of River Bhagirathi and Jalangi that Muslim and British settlements had established themselves in the regions that now constitute Nabadwip and Palashi respectively. However, with time, the courses of rivers have changed or dried out. While Ichhamati, Churni and Mathabhanga are still flowing, the Bhairabi, Khare and Jamuna have turned into mere nallas. During the Mughal period Karimpur town in Tehatta subdivision used to be a small port town through which material like jute was used to be exported. But now there is trace of this river Khare. In fact the royal families had constructed their palaces near the rivers as rivers acted as natural borders for their empires. During the time of Raja Krishnachandra (1728) when Nadia had reached the pinnacle of its glory, he had constructed a palace in Krishnanagar and another one at Shibnivas near the river Churni and Ichhamati to avoid of the Maratha raids. The present day Krishannagar, which has been named after him, still showcases the beautiful palace of Raja Krishnachandra. He constructed another palace in a place called Shibnivas in the present Krishnaganj subdivision; now there is hardly any trace of his palace left. Near the rivers raw materials like clay (Ghurni), jute (Krishnanagar and Tahatta), sholapith (Tehatta) gave impetus to creative economic communities and even today helps in boosting up the creative craft corridor of Nadia. In Ghurni, a village in Krishannagar subdivision, people are traditionally engaged in producing clay doll which has been highly acclaimed both in India and abroad. These clay models have a special place in Shankar's Doll Museumin New Delhi and the artists have been highly appreciated for the production of these clay models. The floriculture of Nadia is also booming as a creative industry, especially in places like Ranaghat and its outskirt areas, where people are now teaming up for floriculture industry. In Kaliganj block of Krishnanagar subdivision people used to produce jute hats since the British ear, but this industry has closed down. In Karimpur area of Tehatta subdivision people used to produce and trade in jute products, but today the jute industries are sick. The heritage precinct of Nadia in the form of temple architecture, many of them along the bank of rivers, which is based on Krishnachandra Rai's architectural form, is a very unique form of architecture. Among them, the Rajrajeswar and Ram-Sita temple of Shibnivas, Shyamchand and Jaleswar temple of Shantipur, Palpara temple at Kalyani and Raghaveswar temple at Birnagar are noteworthy. Some of them come under the ASI preservation act. Unfortunately some of the temples have deteriorated in course of time due to natural calamities and the negligence by the community. In Nadia one comes across various ecological zones in the form of forests, wetland areas, lakes and so on. Forests like Bethuadahari, Bahadurpur, Ranaghat, and the wetland zones like Hasadanga Bil, Mangaldwip Char are worth a mention. The lake of Kalyani is also a beautiful place where one can see brilliant and colorful sunrise and sunset. In winter it turns into the heavenly abode for the migratory birds.

Nadia is well connected to different places through railways and roadways. The ferry ghats like Hular ghat, Nabadwip ghat, Shibnivas ghat are some examples of river ways used for transportation inside the district. The national highway no. 34 crosses by touching all most all the subdivisions and blocks of the district. The railways also have a fairly good connection within the district which stretches around 170 miles within the border. The potentials of tourist travel, regatta and cruise using rivers are immense and have only been partly exploited. In this project we attempt to review and suggest guidelines for revitalization of tourism, creative economy, and above all preservation of the architectural heritage of Nadia. This includes charting out major nodal points of ecological zones, heritage precincts, river-based creative economy and drive for conservation and restoration of its heritage. The picture in the image gallery in the following pages is the promise of the revitalization strategy

#### 2.2 Image Gallery

## MAJOR TOURIST ATTRACTIONS : NADIA DISTRICT



The plan of Battle of plassey



Ballala Dhipi in Baman Pukur



Krishnanagar Rajbari Entrance



Srila Prabhupada Samadhi Mandir



Math Mandir Palpara



Yogapitha Temple



Gokulchand Temple



## MAJOR TOURIST ATTRACTIONS : NADIA DISTRICT



Begopara Church at Ranaghat



Performance by Baulanis



Confluence Point of Bhagirathi & Jalangi in Nabadwip



Brithplace of Sri chaitanya Deva



Raghaveswar at Dignagar



Bethuadahari Forest



Jagaddharti puja

## KRISHNANAGAR: IMPORTANT PLACES, SPORTS, INTERESTS



Anandamoyee Mata Temple



Christo Mandir



Rajrajeswari Temple



River Churni Ferry Ghat



Clay Models of Ghurni

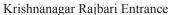


Protestant Church



## KRISHNANAGAR: IMPORTANT PLACES, SPORTS, INTERESTS







Sarbhaja of Krishnanagar

## TEHATTA: IMPORTANT PLACES, SPORTS, INTERESTS





Contemporary images of Baul-Fakir Mela:



Krishnanagar Rai temple



Jute Processing

## RANAGHAT: IMPORTANT PLACES, SPORTS, INTERESTS





Ranaghat Janction





Loknath Temple in Aranghata



Shantipur Tant



Topkhana Mosque



Krittibasa Ojha Memorial Pillar





Shyamchand Temple



Shankarpur Farmland

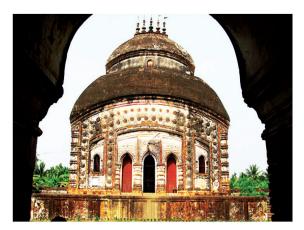
## KALYANI: IMPORTANT PLACES, SPORTS, INTERESTS



Jubli Park



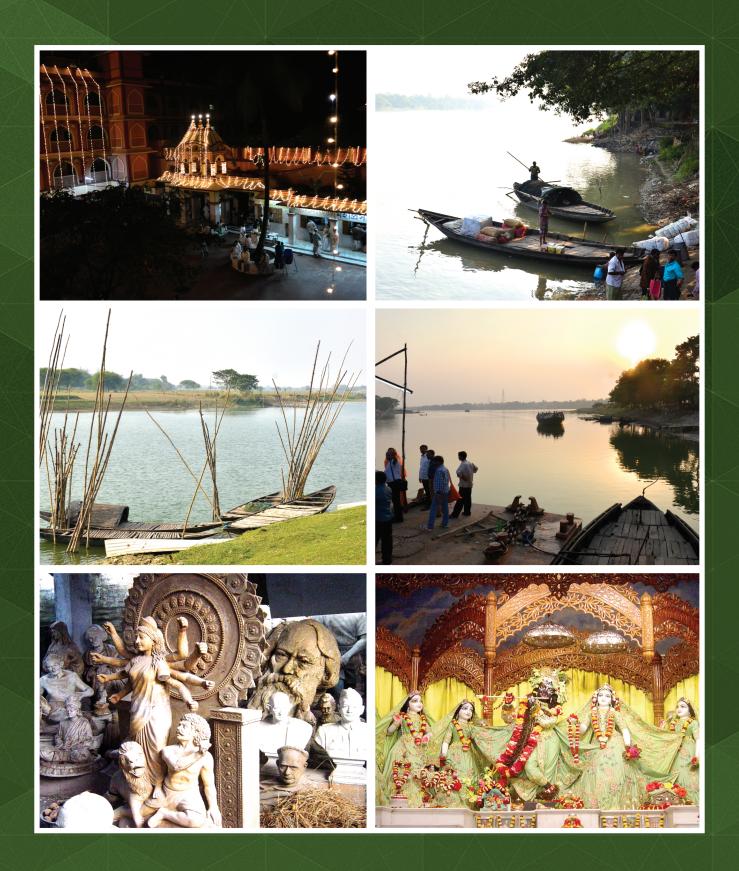
Kalyani Lake



Rathtala Krishnarai Temple



Confluence point of Bhagirathi and Jalangi in Kalyani





## **Part Three**

## Overview of Significant Nodes and Networks in Nadia

(based on a sub-divisional mosaic)



"The island opposite Tribeny has a conspicuous place on De-Barros Map of Bengal and on that by Blaev (Vide pt. IV). The maps also agree with Abul Fazel's statement in the Ain, that at Tribeny there are 3 branches, one of the Saraswation which Satgaon lies, the other the Ganga now called the Hugli and the third the Jan of Jabuna (Jamuna), De Barro's and Blaev's map show the three branches or almost equal thickness the Saraswati passing Satgaon and Chowna (Chaumnha in Hugli District north) and the Jabuna flowing westward to Borhan in the 24 Perganas"

- Vide Journal of the Asiatic Society Bengal Vol XLII, 1873. pp. 214

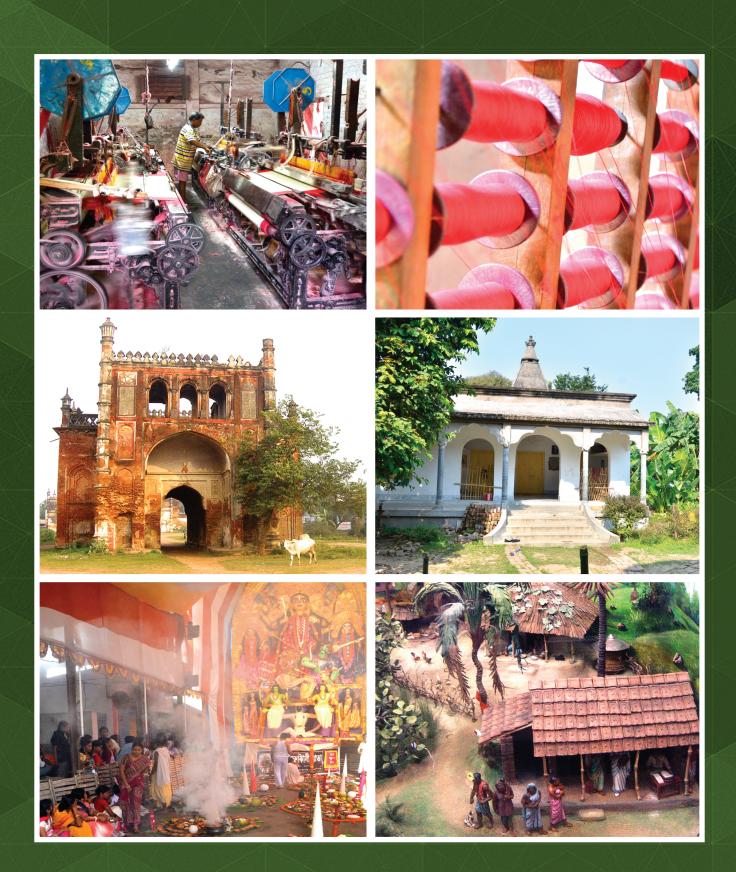


#### 3.1 Overview of Significant Nodes and Networks

This section provides a brief overview of the subdivisions and blocks of Nadia, including the locations of important tourist sites in respective towns and villages. This is followed by a detailed table which gives a list of various places and sites of tourist interest for each subdivision.

Table 1: Towns and Villages of Tourist interest in the Subdivisions and Blocks of Nadia

Sub-Division	Block	Towns and Villages of Important Tourist Locations
Tehatta -	Karimpur-I	Sikarpur, Sundalpur
	Karimapur-Ii	Murutia
	Tehatta-I	Barnia, Sadhubazar, Tehatta
	Tehatta-Ii	Mrugi
	Kaliganj	Palashi, Ghoraikshetra, Juranpur, Debagram, Barachaandghar, Manikdihi, Paglachandi
Krishnanagar	Nakashipara	Dharmada, Nakashipara, Nangla, Baragachi, Bahirgachi, Bilwagram,
		Sonadanga, Muragach
	Chapra	Chapra
	Krishnanagar-I	Amghata, Dignagar, Hanskahali
	Krishnanagar-Ii	Krishnanagar, Dogachhi, Bilwapuskarini, Rukunpur, Subarna Vihar
	Krishnaganj	Bishnupur, Bhanjanghat, Matiari, Kaliganj, Shibnibas
	Nabadwip	Nabadwip, Panshila, Bamanpukur, Mayapur
Ranaghat	Ranaghat-I	Anulia, Debagram, Haradham
	Ranaghat-Ii	Aishmali, Aranghata, Birnagar, Ranaghat
	Shantipur	Phulia, Baganchra, Babla, Shantipur
Kalyani	Chakdah	Kanchanpalli, Kulia, Kamalpur, Palpara, Banamalipur, Bishnupur, Srinagar, Sharappur,Ghoshpara, Chakdah, Jashoda
	Haringhata	Birohi
	Kalyani	Kalyani





## **Tehatta Subdivision**



<sup>&</sup>quot;The caprices and changes of the river have not left a trace of old Nadia. The people point to the middle of the stream as the spot where chaitanya was born. The site of the ancient town is now partly char land, and partly forms the bed of the stream which passes to the north of the present town. The Bhagirathi once held a westerly course, and old Nadia was on the same side with Krishnanagar, but about the begining of this century, the stream changed and swept the ancient town away."

- V.W. Hunter: Statistcal Account of Bengal: Nadia

#### 3.2 Tehatta Subdivision

Under the Nadia district of West Bengal at the North-Eastern corner of the map lays the Tehatta sub-division which consists of the blocks Karimpur I, Karimpur II, Tehatta I and Tehatta II. The sub division of this area is township of Tehatta. In this sub division one will come across several temples among which the Panchratna temple of Maitrapara, the Jagannatha temple of Muruttia, the Krishnarai Jiu temple Thakurpara are noteworthy. Here one can see a dilapidated terracotta Mosque. People here observe some of the festivals like Baul Fakiri festival, Rasa, Durga Puja and so on.

#### 3.2.1 Karimpur I & II

Karimpur, a census town is located 69 km towards North from District head quarters of Krishnanagar, Nadia, During Muslim and British rule it was a small river port town which used to transport jute through river Khare, a tributary of Jalangi. Geographically this place is situated in a high land area which acts as a natural barrage, thus encouraging farming and reducing flooding. This, since ancient times, has encouraged people to settlements in that region. The West Bengal state highway 11 crosses it. The chief mode of communication is road and depends on the bus route from Krishnanagar to Karimpur.

Every year in the month of January (16th to 18th) Gorbhanga village of Karimpur, celebrates the Utsav known as 'Baul Fakir Utsav' in which they represent the unique form of the Bangla Qawwali. This Utsav now attracts people even from outside of India to come have and forget their mundane life, indulging themselves by listening to the soulful Baul and Fakiri songs (see images on page 17&19).

Some of the prime locations of this area from the point of archeological, socio-cultural and tourism point of view are Sikarpur, Sundalpur and Muruttia. Sikarpur is placed close to the Bangladesh border. It has a four cornered memorial pillar in the name of the great saint Sri Vijaya Krushna Goswami, also famous as Jatia Baba.

In Sundalpur one will find a three roomed dalan (veranda) temple which was constructed by Shyam Sundar Dassarkar, the then chief justice of Mushidabad, in 1197. The temple with lime relief work has as its presiding deity the wooden idol of Sriman Mahaprabhu and Sri Nityananda. It also has a rectangular brass plate engraving of Jagannatha, Balaram and Subhadra.

In Maitrapara there are two joint pancharatna (five pinnacles) temples which were constructed by Gangaram Maitra, currently in a dilapidated state. Lord Shiva, its presiding deity is still worshipped in both the temples. In Bagpara area stands single spire south-facing dome shaped Shiva temple which was constructed by Rambrahma Bag of Brahmin family in the year 1855. A little bit of lime work can be seen on the temple walls. But now the presiding deity of the temple is a beautiful ten hand Durga idol. The colloquial name of the idol is 'Budi Maa'. Durga Stotra (hymns) can be seen inscribed on the teak door (Kadikaath?) of the temple in ancient Bengali script.

In **Muruttia** one can see a Jagannatha temple near the bank of the river Bhairay. It was perhaps a single spire temple once. but now the spire has collapsed. The main deities of the temple are wooden Jagannatha, Balabhadra and Subhadra who are worshipped even today. It was built by the Mukhopadhyaya family of 'Meherpur-Kola' which is now in Bangladesh. The people here celebrate the festival of Snanaytra (the gods' bathing festival) before the Car Festival. In another nearby village called Thanpur, there are two dilapidated and deserted temples inside a forest. Facing towards the east the arched entrance inscriptions shows that the temple were constructed around the year 1536 by Sambhunath Maitra.

In Karimpur people celebrate various festivals like Durga Puja and Rasa Utsav. During Vijaya Dashami people used to celebrate a boat race and sailing (Nou Byich) competition. But in the course of time it had been stopped. Jute is a major produce of this place.



#### 3.2.2 Tehatta I & II

Tehatta lies roughly 42 km north of the district town Krishnanagar and 140 km north from the state capital, Kolkata. It serves as the main headquarter of the Tehatta sub divisional office. Tehatta is well connected with Krisnanagar and Karimpur via the Krishnanagar-Karimpur bus route through State Highway 11 and connected with NH-34 via the Tehatta-Palashi/Tehatta Ghat-Debagram route. There is also a railway connection within 10 to 15 km at Palashi/Debagram connecting it to Krishnanagar and Berhampur.

The oldest temple in Tehatta is Krishna Rai Temple of Thakurpara (see image on page 19) and many festivals are held throughout the year around Lord Krishna. This temple, constructed in the Jorbanglaor charchalastyle of architecture, is one of the rarest of its kind in Nadia and houses the idol of Krushnarai. The inscription on the temple wall gives us the information that the temple was constructed by Purushottamdeva of Puri, Odisha for Sri Govinda. This western facing temple was once adorned with terracotta architectures. It is now covered with lime but the dochala Garvagriha in the backyard shows some of the ornamental works.

The people of this place celebrate Jagaddhatri puja with much pomp and grandeur. Batsarik Sanskritik Utsav, organized by Tehatta Lotus Club since last fifteen years, is unique among the Nadia District's cultural programs. This program runs for five days every year during Christmas and New Year's Eve.

In Sadhubazar there is a dilapidated, deserted terracotta mosque with some lime ornamentation work on it. This mosque is situated on top of a rectangular mound. Its rarity is the heavy use of terracotta and lime work, a tradition which was almost dead by the end of the 19th century when the mosque was built.

In Mrigi in a north facing charchala Shiva temple, built in 1797, lord Shiva is being worshipped. Its front façade also shows a little ornamentation work.

In Bayera village of Barniaa touchstone lotus postured Buddha was excavated. This suggests the possibility that the nearby village Palasunda was once a Buddhist centre. However, no further explorations have been carried out since then.

The table that follows gives a brief overview of the places of tourist interest and the mystic festivals of the blocks and its villages under the Tehatta sub division.

Sub Division	Block	Village	Tourist Highlights
	KARIMPUR-I Sundalpur	Sikarpur	<ul><li>Located along river Khare</li><li>Was once a port town</li><li>Rasa Utsav</li></ul>
T		Sundalnur	<ul><li>12th century 3-roomed Dalan temple</li><li>Jute products and handicrafts</li></ul>
E		zunumpur	Marwari creative economy communities
Н	KARIMPUR-II	Murutia	<ul><li>Located along river Bhairav</li><li>At Thanpur is an old deserted temple</li></ul>
A	Mrugi/Mrigi Sadhubazar TEHATTA-I Tehatta	Mrugi/Mrigi	18th century Charchala Shiva Temple
T		Sadhubazar	<ul> <li>Terracotta-tiled Mosque</li> <li>Pirtala – banyan tree worshiped by all religions</li> </ul>
T		Krishna Rai Jeu Temple at Thakurpara	
A		<ul> <li>Jagaddhatri puja – time</li> <li>Bara Dola Festival – March</li> <li>Christmas celebration</li> </ul>	
	TEHATTA-II	Barnia	<ul> <li>Stone ornamented Asana of archeological interest</li> <li>Lotus Buddha excavated at Palasunda – archeological site</li> </ul>

Table 2: Overview of Tourist Highlights in Tehatta Subdivision



# Krishnanagar Subdivision



"I landed with feelings of reverence at this ancient Oxford of India (Nadia). A fat benevolent abbot paused in fingering his beads to salute me from the verandah of a Hindu monastery. I asked him for the birthplace of the Divine Founder of his Faith. The true site, he said, was now covered by the river. The Hugli had first cut the sacred city in two, then twisted round the town, leaving anything that remained of the original capital on the, opposite (East) bank."

- V.W. Hunter: Statistcal Account of Bengal: Nadia



### 3.3 Krishnanagar Subdivision

Situated on the southern banks of the Jalangi River, Krishnanagar is a prime subdivision of the Nadia district. Krishnanagar, claimed to be named after King Krishnachandra Rai (1728 – 1782), acts as the main headquarter of this sub division. It is divided into seven community development blocks, namely, Kaliganj, Nakashipara, Chapra, Krishnanagar I & II, Krishnaganj and Nabadwip respectively. Krishnanagar, as the main sub division of Nadia district, offers a variety of cultures, festivals, religions and above all, different styles of architectural heritage. Here one can see the outer gate of the Krishannagar Rajbari (palace) along with some beautiful temples and churches. In the nearby village of Ghurni, traditional craftsmen make wonderful clay doll works of international repute. The district of Kaliganj showcases important places like Shaktipitha of Juranpur and the Battle Ground of Plassey. In a nearby town called as Amghata one can see the amalgamation of both the Shaiva and Vaishna sect where both Hari and Hara are worshipped together as a single deity. In Shibnibas which comes under the Krishnaganj block, one will come across the temple of Raj Rajeswar which integrates Hindu-Muslim-Gothic architecture. The division also includes Nabadwip and Mayapur, which are associated with the life of the great saint Sri Chaitanya Deva. He was the reason behind the rise of the great Bhakti movement in Bengal. The historical site of Ballala Dhipi lies in the area of Bamanpukur near Mayapur and Nabadwip. All these make Krishnanagar a feast for the tourists, not to mention mouthwatering sweet dishes like sharbahaj and sharpuria which people travel far just to get a taste of.

### 3.3.1 Kaliganj Block

In Ghoraikshetra a newly constructed dalan temple has now replaced the old dochala terracotta temple. This new temple still retains some of the ornamentation works of the older one. The famous deities of this place are Budho Maa Kali, Dharmaraj and Brahmanidevi (another form of Manasa) of Brahmanitala. Closer to this area is the village Chakundi which is the birthplace of Srinibas Acharya. Śrinivāsa Ācārya Thakura (May 15, c. 1517 – May 9) was a famous Vaishnava guru, the pupil of Jiva Gosvamin. He was considered a reincarnation of Sri Chaitanya Deva and had played an important role in spreading of Vaishanavism across Bengal. Two miles from this place are another three atchala west facing temples built by the ancestors of Bhabananda Majumdar.

Juranpur is around 11 miles west from the Sialdah-Lalgola railway line. The place has been acclaimed as a Shaktipitha since Devi Jayadurga temple located here has been identified with the Kalighata Shakti Peetha of Kolkata. Seating in the lalita asana posture, adorned on top by the seven headed serpent, the idol holds a conch in the right hand and a snake in her left hand.

Debagram was once reputed for its Sanskrit scholars. Here some high mounds and ruined structures have been found which are assumed to be from the period of the Sena kings. A few engraved stone idols have been excavated from this place. In fact some of the stones with the treasure map engravings are still there. In Kalurbagh near to Devagarh there still can be seen the ruins of a fort. It is hoped that excavations by ASI will throw some light on this.

Palashi or Plassey is located towards the western end of the Palashi railway station. The name was used probably because the place was surrounded by many Palash trees, (deciduous tree with beautiful red flowers). It was famous for the battle of Plassey which took place between the army of Siraj-ud-Daulah and Lord Clive on 23rd June 1757. In 1909 the old monument pillar was reconstructed by Lord Curzon. Closer to the pillar is the mausoleum of the great Plassey warrior Daulat Ali. Another famous mausoleum of Shah Manohar Pir, who was attributed with supernatural powers, located here is visited by all communities.

Barachaandghar, a village located three miles towards the east of Plassey, has for its local deity a three feet high quartz idol of Yashodaini (also known as Bana Durga or Mangalchandi). During the month of Baisakh (summer) the village people celebrate a festival followed by the ritual of sacrificing goats. A Mosque is also located in this village.



Paglachandi comes under the Kaligani police station in village Pagla located adjacent to the Sealdah-Lalgola railway line. Here, towards the southern part of the Paglachandi Daha (whirling river) is a touchstone statue of Devi Chandi which is half submerged in the earth. The name of the village carries the name of the Deity who is worshipped in a recently constructed dalan temple. Every Tuesday and on the full moon day of the month of Baisakhi, a Puja is held here.



Battle Ground of Plassey

### 3.3.2 Nakashipara Block

Coming under the Krishnanagar subdivision of Nadia district Nakashipara acts as the headquarter of this block. Nakashipara is a place situated around three mile towards the western part of Bethuadahari grampanchayat (local self government). There are three charchala temples which had been constructed by the Singha Rai landlords of this place. Some of the Pankha ornamentationwork is visible in the front facade of the temple indicating that it is at least 150 years old. The traditional creative communities of brass and bell metal workers are still very active in the Dharmada-Murogachha-Sadhanaparacluster

The adjacent village to Nakashipara is Dogachhiya which is famous as the homeland of Dukshiram Pal, the initiator of the 'Saheb Dhani' lineage which is one of the branches of Chaitanya-Vaishnava Dharma. They celebrate their annual festival in a place called Agradwip.

In another village called Bahirgachi King Krishnachandra had constructed a palace and 12 Shiva temples for his spiritual guide and in course of time only one temple remains in that place. Pt. Raghumani Vidyabhusan, who was the pioneer of the Treaties of Law i.e., the law of Dattakachandrika the Law of Adoption-was born in this village.

In Bilwagram one can find the ruins of some old buildings. The main deity of the village is Bileswari who is worshipped in a dalan temple. During the month of Chaitra (spring) the festival of Basanti puja is celebrated in this village. The famous Sanskrit scholar and poet Madan Mohan Tarkalankar was born in this village. A memorial pillar has now been erected in his memory.

### 3.3.3 Krishnanagar Block I & II

Amghata is a small village situated near the Krishnanagar-Nabadwip railway track, approximately 8 km from Krishnanagar. Here Raja Krishna Chandra had constructed a beautiful palace and a temple near the river Alakananda in the year 1776. Today there is hardly any trace of his palace. But the temple has survived. It has two pointed dome shaped pinnacles. The presiding deity of the temple is Harihara who uniquely amalgamates both Shaiva and Vaishnava sects. Both Vishnu and Maheswara are



worshipped here in a form where the left part of the idol represents Hara and the right Hari. They are found with their consort Uma and Lakshmi on their either sides. There is a shloka (hymn) inscribed on the temple walls which implies that the great king Krishna Chandra had established both the deities in a single form for the people who believed Hari and Hara to be two different forms of deities. Hari holds Sankha(Conch) and Chakra (turning wheel of Vishnu) and Hara hold a Trishul (trident) and the other hand is poised in 'Abhayamudra' (the gesture of reassurance). That is why this place is famous as Harihara Kshetra and also as Maha Varanasi.





Jagaddhatri Puja at Krishnanagar Rajbari

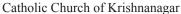
View of Krishnanagar from across Jalangi

Dignagar village, 12 km from Krishnanagar, has a big pond constructed by Raja Raghav Rai. The length of the dighi is 663m and the breadth is around 191.1m. The name Dignagar or Dirghikanagar has been derived from the dighi. Towards the easternpart of the ponds a palace and two temples can be seen which were constructed in the year 1591 CE. One of the temples is in a dilapidated condition but the other one is still active where Raghaveswar Shivalinga is worshipped. The other terracotta temple faces west, charchalain style, and its length and height are 19ft. 10 inches, and 30ft. respectively. The theme of carvings on the temple varies from horseman to hunter, from Dashavatar scene to Krishnalila, Kaliyadaman scene etc. The inner sanctum is dome shaped with Sri Vasudeva's touchstone idol acting as the presiding deity. This kind of Palaarchitecture is very rare in Nadia district. Here, place Gurudeb Rabindra Nath Tagore composed many poems, which we can read in Sahajpath. Lord Chaitanya came here and rested under a banyan tree which is known as 'Kalpataru Tala' or the wish fulfillment tree.

Two mile towards the south eastern part of Krishnanagar close to the Anjana River is the village called as Dogachhi which has an old world charm. Here one can see an old Terracotta Charchala temple in dilapidated condition. With beautiful ornamental carvings of Krishnalila, swans etc., this temple is very unique. In 1813 Ramatanu Lahiri, arenowned teacher and a social reformer, had taken birth in this village.

The main city of Nadia district is Krishnanagar. The king's palace was established by Raja Raghav Rai, the grandson of Raja Bhabananda Majumdar in a place called Rewe. Later Rewe was renamed Krishnanagar by his son Raja Rudra Rai because at that time it had been the dwelling place of many Gopas who were the worshippers of Sri Krishna. Inside the palace, on a raised open pavilion, even today the devotees congregate during the month of March (Chaitra) in Ulka Ekadashi for the celebration of 'Baro dola' where 13 Radha-Krishna deities of the royal family and from nearby villages assemble. The Jagaddhatri puja at Krishnanagar Rajbari is also another attraction of this place (mentioned in the page no 31). This huge puja mandap is in itself a very rare piece of architecture. The entrance to the palace is a minaret structure built in the Muslim architectural style (see image on page 16). Next to the entrance there is a huge canon which was used in the battle of Plassey and presented by Lord Clive to king Krishna Chandra Rai. Two trumpets given by Jahangir to Bhavananda Majumdar are also preserved here. A multitude of religions is reflected through the temples, mosques and churches at Krishnanagar. In Anandamayeetala two of the noteworthy temples are Anandamayee Kali (see image on page 18) and Anandamaya Shiva. A Brahmo Samaj temple was built here around the year 1848. A few old mosques, such as High Street Masjid (the image shown below), are found in this area. A Protestant Church (1840)(see image on page 18) which has a beautiful architecture also attracts the people along with a beautiful Roman Catholic Church (Christo Mandir) (see image on page 18). The church is famous for its architectural and sculptural splendor. 27 oil paintings describing the life of Lord Jesus Christ are exhibited here. Of special mentions are the wooden sculptures by Italian artists.







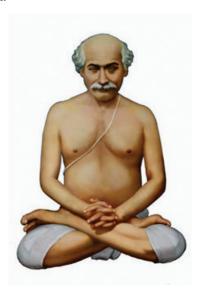
High Street Big Masjid

Birthplace of famous persons like the poet Dwijendralal Roy, famous science teacher Jagadananda Rai, Sudhir Chakraborty of Boul Fakir Katha fame, it also has a strong tradition of stage acting.

Ghurni which is a small village closer to this area and situated near the bank of river Jalangi is the birthplace of Yoga Guru Shyama Charan Lahiri Mahasaya. Ghurni, which is popularly known as Ghurni-Putul-Pati, has also another attraction since it is the clay doll making zone of Nadia. The life-like clay dolls are unique and the various artists of this place have been awarded at international level. But slowly this traditional industry is dying out due to the advent of the technology of fiber glass. This traditional industry and needs to be documented and preserved.



Raghaveswar Shiva Temple



Kriya Yoga Fountainhead Sri Shayma Charan Lahiri



Other special attraction of Krishnanagar is its mouth watering sweets like Shorbhaja and Sharpuria, delectable that have been in circulation for more than a century – these delicacies are prepared using the cream of the milk, with a smatter of khoya and chenna (crumbled cheese).

Bethuadahari Deer Park, a forest covering about 67 hectares, is located at Bethuadahari, a distance of about 22 km from Krishnanagar. This forest is actually an extended deer park. The forest was established in 1980 to preserve the biodiversity of the central Gangetic alluvial zone. A census of 1998 revealed a population of 295 deer in this forest. Other wild life includes pythons, jungle cats, porcupines, monitor lizards, snakes and a more than 50 species of birds.

The subdivision is ripe with ecological potentials. Prospective areas for development include Bahadurpur forest situated by the side of National Highway 34 in Krishnanagar-II block, and has recently been chosen as a prospective spot for Jungle Safari. Hasadanga Bil adjacent to Bahadurpur Forest is a vast water body which can be transformed into a Water Sports Complex. This Bil has the potential to be developed as a safe haven for the seasonal migratory birds as well.

### 3.3.4 Krishnaganj Block

Bishnupur village, located in the Krishnaganj block, is famous for its three hundred year old deity of Harithakur. A festival is held when devotees perform the puja of Harithakur with great pomp and splendors.

Closer to the Bangladesh border Matiyari village is located towards the north eastern part of the Banpur railway station. This village had been mentioned in the 'Chandi Mangal Kavya' of Madhabananda who had been influenced by Vaishnava philosophy of Sri Chaitanya Deva. In the year 1665 King Raghay Rai constructed a south facing ornamented charchala terracotta temple where people still worship the black marble idol of Shiva. The temple derives its name Rudreswar after the name of Raghav's son Rudra. The temple is considered as one of the oldest temples of Nadia. It has three spires bearing the symbols of amlak, the holy pot with a trident, and chakra, a disk. The stories of the engravings are basically related to the armed Mughal soldiers shown hunting and fighting, riding on boats, etc., endowed with flower works. The ruins of the bhogmandir and natmandir can also be seen near the temple. Another attraction of this area is the stone mosque of Hajrat Shau Mulq Gojknown as Budo Sahib's Dargah. This is one of the most ancient Muslim structures of Nadia. Adjacent to his tomb is the tomb of his brother Karim, another accomplished saint. During the period of Ambubachi every year a fare is held surrounding the Dargah where people of all religions congregate.



Rajrajeswar Temple



Other temples like Ram Sita Mandir



Shibnibas or the Abode of Shivalies along the river Churni. According to legend once when Raja Krishnachandra had put up his tent here to repress a famous dacoit nearby, at night he dreamt that Lord Shiva told him that he had shifted his abode to this place. This led to the construction of a Shiva temple and a palace near the river, thus the place was named Shibnibas.

The most ancient temple of this place is Buro Shiva temple (see image on page no 18 & 32). Also known as Rajarajeswar temple, it has a unique style of architecture that cannot be classified under any specific style of Bengal temple architecture. The temple with eight corners has an umbrella shaped spire and eight thin pillars at every corner. The ornamentation work on these pillars show Muslim influence. The arched entrance designed in Gothic architectural style. Thus, the temple brings together three styles, i.e., Hindu-Muslim-Gothic. The inscription on the wall states that this temple was constructed around the year 1754 by Krishnachandra in which he had established the idol of Shambhu (Shiva). The total height of the temple is around 80ft., thus making it one of the tallest among the ancient temples in Bengal. It can be compared to the temple of Mayapur and Belur Math but they are all new structures. The nine-feet high Shiva linga has a breadth of around 22 feet including the spout, making it one of the largest Shiva lingas in east India. The inscription on the footstool describes that this linga can be compared to that at Rameswara. Reginald Hebber who was the bishop of Kolkata, on visiting the temple, compared it with Kremlin Palace and its architecture with Conwy castle of Welsh. On the auspicious occasion of Bhoumi Ekadeshi a big fare is held here every year.

Close to the main temple is a smaller shrine of Shiva, perfectly square in shape, and built in the charchala style. The Linga here is known as Ragnishwara. This temple was built six years after the main shrine, in 1762 CE.

East of these two shrines lies the shrine of Ram and Sita (see image on page no 34). Its design is again a curious blend of Hindu, Islamic and the Gothic styles of architecture. Along with Ram and Sita, there are other idols of Radha-Krishna, Mother Kali, Ganesh and Shiva in this temple as well. This temple too was built in 1762.

In Shibnibas people celebrate the Independence Day of Nadia district (18th August 1947), a unique event in the history of India. When India got its freedom on 15th August 1947, Sir Radcliff awarded most of the Nadia district to East Pakistan. This resulted in a huge protest against Sir Radcliff which compelled Lord Mountbatten to integrate Nadia with West Bengal on the 17th August 1947; however it is celebrated on 18th. But this great day was forgotten by the people which again came to surface in 1998 by the effort of a citizen of Shibnib as known as Anjan Sukul. Since then the people of Nadia celebrate their independence day in a unique way followed by a march past by the elderly ladies holding flags and a boat race by ladies only (locally known as Nukobaich) in the river Churni.

### 3.3.5 Nabadwip Block

Towards the western part of Bhagirathi River and near the confluence of Bhagirathi and Jalangi lies the township of Nabadwip. The name 'Nabadwip' derives from 'nine islands' which are namely Antardwip, Simantadwip, Rudradwip, Madhyadwip, Godrumdwip, Ritudwip, Jahnudwip, Modadrumdwip, and Koladwip. This place has its own uniqueness as the inhabitants of this place are the conglomeration of the Shaivas, Shaktas and Vaishnavas and all their festivals are celebrated throughout the year. Once it was the capital of the Pala and Sena kings. According to Minhaj-Uddin, Nudianagar or Nodiyah-I, was later known as Nabadwip. According to the epic poems Sambandhacharita and Ballalacharita, King Ballala Sena had spent his last years in Nadia.

Two more temples, built by Sri Girish Chandra Rai, with Bahvatarana Shiva and Bhavatarini Kali (also known as Poda Ma) as presiding deities adorn the spot known as PodaMatala. In another pancharatna stone temple known as Budo Shiva temple, Durga, Ganesh, Surya and Mangal Chandi are worshipped.

One of the temples in this locality with the images of Mahaprabhu, Nitayananda, Advaitya, Gadadhara and Sribasa, is frequented by Vaishnavite pilgrims. Once Nabadwip was considered as the birthplace of Sri Chaitanya Deva but later Mayapur has been identified as his birthplace. In 1815 Manipur Swarnachuda Ekaratna temple was established by the successors of Manipur dynasty. In fact this kind of gold crusted temple is rare in the whole of West Bengal.



The writer of Tantrasar, the tantric guru Krishnananda Agambagish was born here. He was also the pioneer of Kali tantric sadhana and procedures of worship. The first school of logic (Tarkashastra) in India was set up on the Navya Nyaya system in Nabadwip, which produced great logicians in the 15th century.

The people of Nabadwip celebrate various festivals like Rasa Utsav, Car festival, Sri Chaitanya Mahaprabhu's birth anniversary etc. The most interesting among them is the celebration of Annual Tourism Festival (between November to March).

Coming under the Nabadwip jurisdiction eight mile towards the western part of Krishnanagar is a place called Panshila. Here a stone inscription has been excavated which was written in old Bengali script and suggests a close proximity between Hinduism and Buddhism.

During the dominance of the Palas, Buddhism was prevalent which came to an end during the period of Suras and Senas, and thus the idols of Buddha turns into that of Lord Shiva or Dharmathakur. The term Panshila has resemblance with names of Buddhist sites such as Takhshila and Vikramsila. Some of the mounds are still present. The people of Majdia, which is three miles towards the north western part of Panshila, celebrate the Gazan festival (the festival of Shiva or Dharmathakur) in the month of Chaitra (April) Sankranti.

Closer to Nabadwip block is a place called as Bamanpukur, accessible through the Mayapur-Halorghat road. While visiting the Bamanpukur Market one will come across the holy Mosque of Chand Quazi, whose actual name was Maulana Siraj-uddin. There is a description of Chand Quazi in the Autobiobgraphy of Sri Gauranga Mahaprabhu. There is a legend which tells that he refused to let Sri Chaitanya Deva perform a Sankirtan (praise the glory of Lord through songs) and broke his khol (percussion musical instrument). This inspired Mahaprabhu to assemble a huge Namkirtan group and perform kirtan near the house of Chaand Quazi. At last he realized his mistake and surrendered himself at the feet of Mahaprabhu and accepted Vaishnava dharma. The devotees from all communities visit this place.



Chand Kaji Samadhi Mandir

To the south-western section of the town is the historical site of Ballala dhipi (see image on page no 16) which is a preserved site of the Archaeological Survey of India. The height of the mound is around 30ft and the length and breadth are around 400ft each. Bhagirathi flows to the western part of this area. Due to flooding of the river many parts of the mound have been damaged. The excavation work was started here by the Archaeological Survey of India in the early 1980s; it revealed a unique structural complex covering nearly 13,000 sq. meters. At the centre the mound (Dhipi) rises to a height of 9 meters. This complex has close resemblance with Vikramsila Vihar and the Viharas of Pushpagiri in Odisha. According to experts this was probably a centre of learning during the 8th and 9th century CE. The excavated site shows signs of being a religious edifice. A stone inscription found from the Rajasahi district of Bangladesh suggests that Ballala Sena spent his mature years in this area.

Mayapur is located near the confluence of River Bhagirathi and Jalangi. The color of water in the two rivers is slightly different which can be distinguished where the two rivers converge (see image on page no 17). Mayapur is situated towards the eastern part of the River Bhagirathi. As written in Vaishnava Scripture Bhaktiratnakara, Sri Chaitanya's birthplace (see image on page no 17) was in Mayapur which is situated in the middle of Nabadwip. It has been established by Kashi's Dandisamajneta Prabhodananda Saraswati's Nabadwipa Satak and from Prema Vivarta written by Jagadananda Goswami, Bishwambhar or later known as Sri Chaitanya Deva was born in 1485 CE. His philosophy of Bhakti transformed the Bengali culture, literature and so on. His philosophy of religion was based on deep longing for Lord Krishna by which one will acquire salvation.



Sri Chaitanya's Sankirtan: an Artist's Rendering

In the year 1887 a temple was constructed by Sri Bhakti Vinod Thakur at the birthplace of Sri Chaitanya Mahaprabhu. The Saraswat Advaita math which is the main temple has the idols of Sri Chaitanya Mahaprabhu and Advaita Mahaprabhu. In the burial place of Srila Bhaktisiddhanta Sarasvati Thakura (see image on page no 16), who was the founder of Sri Chaitanya Matha, a beautiful deula style temple with 29 spires was built. Though it is a fairly new temple, the ornamentation work is beautiful. The middle spire is of round shape and on top of it floats a flag of Sri Vishnu. Every year of Falguni Dola purnima (holi) is celebrated in the memory of Sri Chaitanya Mahaprabhu. On this day a Rally is initiated by the devotees from the temple premises and ends at the same place after covering the nine islands of Nabadwipdham by foot while singing the glory of Krishna. The Yogapitha temple (see image on page no 16) of this place was built around the year 1934 which is very unique in itself for its height and design. The temple style is navachuda but the middle spire has 16 half spires in four corners. Mayapur is the main centre of International Society for Krishna Consciousness (ISCON) since 1966 founded by A.C. Bhaktivedanta Prabhupada. The people of Mayapur observe festivals like Rasa, Dola, Ratha Yatra of Lord Jagannatha and the Chida doi festival of Panihati.

The following table shows a brief description of the tourist highlights and the festivals of the blocks and its villages under the sub division of Krishnanagar.



Table 3:An Overview of Krishnanagar Sub Division

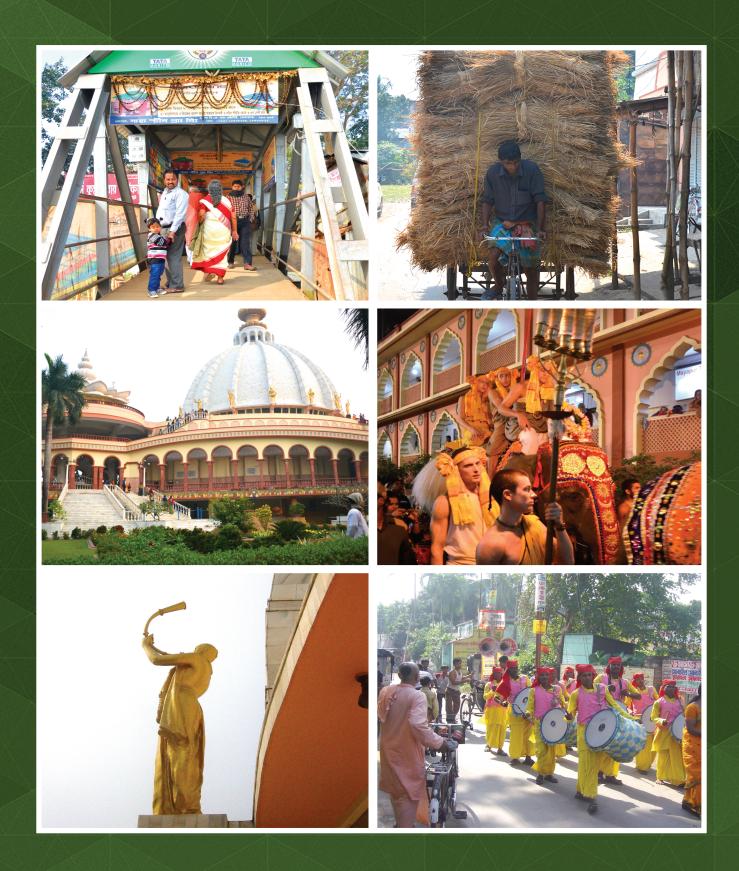
Sub Division	Block	Village	Tourist Highlights
		Palashi	Location & Monument pillar of the Battle of Plassey in 1757
			Mausoleum of Plassey warrior Daulat Ali
		Ghoraikshetra	Budho Maa Kali worshiped by all communities
			18th century Shym Rai temple
			Wooden idol of Gaur Nitai in a Dalan temple
	Kaliganj		Three old 18th century Atchala temples built by the ancestors of Bhabendra Majumdar
			Birthplace of Srinibas Acharya Thakur, a Vasihnavite Guru, at village Chakundi
			Devi Jayadurga temple – Shakti Pitha
K		Juranpur	Temple of Kali worshipped as Budo Ma
R			Some mounds and ruined structures of Sena Period
		Debagram	Kulaichandi temple
I			Jute Product
S H		Dharmada	Charchala Gopinath temple by Rajendra Bidyabagish     1849/50
N			Brass and bell metal workers association
		Nakashipara	Idol of Brahmanidevi (another form of Manasa)
A			worshipped
N			A fair organized during the month of July
A			Bethuadahari Wild life sanctuary
G		Nangla	Mausoleum of Katapir Saheb
A			Birthplace of Dukshiram Pal in Dogachhiya – the initiator of Sahebdhani lineage
R	NAKASHIPARA		Fair during the month of Maghi purnima
	NAKASHIPAKA	Bahirgachhi	Birthplace of Raghumani Vidyabhusan – the pioneer of Dattak Chandrika (The Law of Adoption)
		Bilwagram	In Bileswari temple a Basanti puja celebrated in the month of Chaitra
			Birthplace of Sanskrit scholar Madan Mohan Tarkalankar
		Sonadanga	• A panchachuda temple built by the Singha Rai family.  The temple artisan's name, Prana Krushna Das inscribed—rare in temple architecture.
		Muragach	Three temples of Goddess Sarva Mangala
			Rasamancha on top of a dodecagon
			Two Dalan Shiva temples with Marble Shiva linga



Sub Division	Block	Village	Tourist Highlights
	KRISHNANAGAR-I	Amghata	Two dome shaped Harihara temples—deity represents both Hari and Hara—depicted as Hariharkshetra or Maha Varanasi
		Dignagar	Raghaveswar Shiva linga (1591) – a terracotta temple of Pala Architecture
			Palace of Raja Krishna Chandra
		Krishnanagar	The outer gate of Krishnanagar palaceshows Muslim influence
K			A huge canon of Battle of Plassey inside the palace
R			Anondamoyee Kali and Anandamaya Shiva temple along with a charchla Durga temple
I			High Street Big Masjid
S			A Protestant Church (1840 CE) along with a beautiful Roman Catholic Church
Н			Clay doll making art in village Ghurni near River Jalangi
N			The birthplace of Bharat Chandra–author of Annada
A			Mangal
N	KRISHNANAGAR-II		Birthplace of Sri Ramprasad Sen—court poet of Krishnachandra
A			Birthplace of Sri Dwijendralal Ray, a Bengali poet, playwright, and musician.
G A			Ghurni, the birthplace of Yogiraj Shyama Charan Lahiri Mahasaya – the fountain head of Kriya Yoga
R			Celebration of Baro dola, Rasa is noteworthy
, and the second			Bahadurpur forest situated by the side of N.H34 chosen as a prospective spot for Jungle Safari by the Govt.
			Hasadanga Beel adjacent to Bahadurpur Forest –a vast water body which can be transformed into a Water Sports Complex.
			• This Beel has the potential to be developed as a safe haven for the seasonal migratory birds.
		Dogachhi	The birthplace of Sri Ramatanu Lahiri (1813) who was a great reformer



Sub Division	Block	Village	Tourist Highlights
		Bishnupur	Three hundred years old place of deity Harithakur.
			Birthplace of Pt. Harsachandra Vidyalnkar a great scholar
		Bhajanghat	Bhaktaprana Krishna Kamal Goswami spent his last years
			here (author of Rai-Unmadini)
		Matiari	In 1665 Raghav Rai constructed a south facing
			ornamented brick Charchala temple named as Rudreswara
	KRISHNAGANJ	Shibnibas	Bell metal & Brass working village
			• Buro Shiva or Rajrajeswar (1754) probably the largest temple in Eastern India with the amalgamation of Hindu-
K			Muslim-Gothic architectural pattern
			Charchala Shiva temple known as Ragniswar (1762CE)
R			A CharchalaRama Sita temple
I			In Shibnibas people celebrate the independence day of
S			Nadia(18th August 1947)
н			Two temples with Bahvatarana Shiva and Bhavatarini Kali
			as presiding deities near the 'Poda Matala' built by Girish
N			chandra Rai
A		Nabadwip	• There is a Pancharatna temple in the name of Budo Shiva
N			• In 1815 a Swarnachuda Ekaratna temple established by the successors of Manipur dynasty
A			Sonar Gauranga and Sadabhuja temples
			Annual Tourism fair (Nov to March) and Rasa festival
G		Bamanpukur	Ballala dhipi is a preserved site of the Archaeological
A			Survey of India which is assumed to be the broken palace
R	NABADWIP		of Raja Ballala Sen or a religious centre
			Mosque of Chaand Quazi situated near the Bamanpukur
			market
		Mayapur	• The temple at Chaitanya Mahaprabhu's birthplace in
			Mayapur established by Bhaktivinoda Thakur in 1880s.
			Srila Prabhupada's Pushpa Samadhi     Goudiya Math
			Gaudiya Math     The main centre of ISCON
			World's largest temple, Chandradoya, under construction
			Falguni Dola purnima and other Vaishnava festivals
			Faiguiii Doia puriiinia and other vaisiniava festivais





# **Ranaghat Sub-division**



"Ghoshpara, the cradle of the Karta Bhojas, ... Sukhasagar ...the river encroachments, chagda, once infamous for human sacrifices and dacoity, Shibpur, formerly a residence of the illustrious Raja Krishna Chandra Roy, ...Santipur, the stronghold of Ghosains, ...Nadiya, in old times the capital of Bengal and still a Brahmanical metropolis, Agradip, the scene of a famous mela... Ghoshpara with the ectablished presbytcrian Church,.. Nadiya and Krishnanagar with the Church Missionary Society"

- Reverend Father James Long
The banks of the Bhagirathi



### 3.4 Ranaghat Sub-division

### 3.4.1 Ranaghat I & II

Deriving its name from ranirghat, which means 'queen's riverbank,' Ranaghat was established in the year 1864 and is located towards the eastern part of River Churni. Palchoudhurys are the landlords or most influential family of this area and most temples of Ranaghat were constructed by them. The Siddheswari temple in the Siddheswaritala and the Nishatarini temple are fairly old temples of this area. Ranaghat has a Church which can be compared to the church of Bandel in Hooghly district of West Bengal. The architectural and aesthetical design is very eye-catching. In some of the areas of Ranaghat people still follow the weaving tradition. Ranaghat forest is used as a weekend picnic destination by the locals. The mouth watering delicacy of 'Pantooa' prepared by the families of 'Jagu Maira' is a specialty of this area. The Shantipur block is also famous for personalities like Sri Bahkti Vinod Thakur, Prabhu Advaitacharya, Bengal Ramayankar Adikabi Kurtibasa, and the successor of the various branches of Vaishnavism who were born there. Shantipur silk and Fulia tant (weaving) saris are famous for their unique designs. The Pateswaritala festival of Santipur is very unique by itself.

Anulia is placed towards the southwestern part of Ranaghat on the bank of river Churni. It was believed that a Buddhist monk named Shanta Charya was a dweller of this village. Some gold coins and an idol of Sri Vishnu had been excavated from this place. In Aismali one, which is nearby, one comes across two beautiful pancharatna temples with a deula style architectural pattern but with little ornamentation work.



Date Jaggery Extraction



Gajan Festival

Aranghata is a village on the way to Aranghata-Gede railway station in the subdivision of Ranaghat. Here a Jugal Kishore idol adorns a dalan temple near river Churni. With flower-cut designs, and five domes, this kind of spacious dalan temple is very rare in the whole of West Bengal. In 1728 Raja Krishnachandra had a vision of a Radhika idol buried in the river bed of Churni and thus recovered it and placed it in this newly constructed temple along with the idol of Jugal Kishore. A fair is held in the month of Jaisthaja estha (summer month) on the bank of river Churni which is famous as Jugal Kishore Mela and the creative communities of the whole Nadia district attend it. Another attraction of this place is the Lokenath temple which is situated near the bank of river Churni. The specialty of this place is its jaggery made of date tree juice.



The main headquarter of Ranaghat subdivision is Ranaghat and close to this flows the river Churni. This place is important as the International train Maitree express, which runs from Shealdah to Dakha, touches Ranaghat on its way. Maitree Express signifies the friendship between India and Bangladesh.

Here in Siddheswaritala the idol of Siddheswari Kali, established more that 150 years ago, is still being worshipped. In the ancestral precinct of the Palchoudhury family in Ranaghat are two south facing atchala Shiva temples on a single plinth area. Along with the ornamented façade, sculpture work is more prevalent on the walls of the temple. The wall of the second temple is sculpted with 48 different varieties of idols. The temple is now in a dire state but still visited by the devotees. A palatial building holds a special attraction in this area which was constructed by Krishna Panti Palchoudhury, the founder of the Palchoudhury tradition and one of the greatest merchants of Bengal. He built the palace with over 300 rooms for his descendants, employing Scottish architects. Currently, it is being used as a school for the local children. The buildings, temples and gardens have intricate terra cotta work, and the building is still surprisingly intact and well preserved. Gopinath temple, nine spire Sashthitala temple, and rectangular shaped Brajaballavh temple and the Nishatarini temple (see image on page no 20) are other noteworthy temples in this area.

In Begopara village one comes across one of the most beautiful Catholic churches (see image on page no 17) in West Bengal which ranks very close to the Bandel Church. The fabric works inside the prayer-room and the aesthetic design of the outside walls of the church are remarkable.

Ranaghat forest is a popular weekend destination for the people of nearby areas. Mangaldwip Char is a place which has emerged at the confluence of the river Bhagirathi and Churni. The Mangaldwip Char is likely to be developed as a tourist transit point cum resort along the river cruise to Murshidabad by the Government of West Bengal. A winter cultural festival known as Ranaghat Utsav is celebrated by the people along with festivals likes Dola, Durga Puja, and Rath Yatra throughout the year. Ranaghat is considered as the high concentration zone for the growing of different varieties of flowers, floriculture being one of the many specialties of Ranaghat.

The handloom industry of Ranaghat is in neglect. Aishtala, a census town of Ranaghat (situated on the western bank of river Churni) is a famous place for textile weaving. However, there is hardly any government patronage. Other creative economies such as its flower and sweet-making still flourish. Its Pantua (a special sweet) is famous all over Bengal.

The urban city of Birnagar, previously known as Ula, is located on the way to Sealdah-Lalgola railway station. At some point of time this place was surrounded by a reed (ula is Bengali) forest, hence the name 'Ula'. Others say that the name was derived from the Farashi word 'Aaul' which means Gyani (erudite) or the Parsi word 'Ula' which means best. This place had been mentioned in Akbar's Ain-i-Akbari. Mukundaram Chakraborty's Chandimangal poem states that it had been named after the Ulaichandi who has been worshipped in the area, during Baisakhi Purnima. The current name Birnagar which means the place of warriors had been bestowed by the Britishers in 1800 CE as the people of this place had captured a ferocious dacoit gang.

Rameswar Mitra, the Mustuafi (law minister) of Murshid Kuli Khan, constructed a jorbangla Radha Krishna temple near his house in the year 1694. The terracotta temple had a unique ornamented style which is very rare in whole Bengal but in the course of time some sections had been destroyed. Though the temple is in a dilapidated condition, the deity is still being worshipped by devotees. The stories of Krishnalila, the carvings of various Gods and Goddesses, boat ride scenes etc., can be seen depicted on the outer façade of the temple. Near the entrance gate (Sinhadwara) of the Mustaufi house is a wooden dochala Chandi mandap which is in a dismal state and badly needs preservation.

Iswarchandra Mustaufi had constructed twelve temples and a palace in this area. In course of time all the glory of these temples had declined. But they were renovated again by the son of Sri Bhakti Vinod Thakur (1838) who had taken birth in this place. Among these temples only one or two are in a fine state and still being visited by people.



In Mukhopadhyayapara one comes across an east facing atchala Shiva temple with a marble Shiva linga. The temple walls have various ornamentation work and sculptures. It was established by Mahadev Mukhopadhyaya who was the founder of the Mukhopadhyaya clan. A brass chariot of his family is still visible close to the temple.

In Khanpara there is a ruined structure of an atchala Shiva temple which had been constructed by Kamalnath Mukhopdhyaya (Dewan of the area). Near it are the puja dalan and the dilapidated palace of the Mukhopadhyaya family along with a charchala dolamancha (the congregation place for the idols) which is named as Kachuibaner Dol Mandir. Khanpara also has a mosque famous as 'Kalupara's Masjid', constructed around 1800 CE.

In 1620 Raja Raghav Rai had constructed a two storied palace inside a pond in this area. Maharaja Krishnachandra used to perform the Ulaichandi puja there. That water palace (Jalvatika) is now no more but that water body is still there in the name of 'Khan Dighi'. Ulaichandi is the famous local deity of this place and is worshipped in the form of a stone formation.

The most remarkable person of Birnagar is Kedarnath Datta, later known as Bhakti Vinod Thakur who constructed the Sri Chaitanya temple at Mayapur. He was born on 2nd September 1838. A prominent thinker, a leading philosopher of Bengal Renaissance and a spiritual reformer of Gaudiya Vaishanvism. he was pioneer in spreading Krishna Consciousness movement in the West. The following image showcases the image of Bhakti Vinod Thakur's birth memorial and the famous Durga Puja celebration of Ranaghat.







Bhaktivinoda Thakur's memorial at his birthplace

### 3.4.2 Hanskhali Block

Located near the bank of river Churni, Hanskhali is about ten mile eastward from Krishnanagar. The main attraction of this place is the tree of Hajargaach. The branches of the tree spreading cover a huge area. The fruit of the tree is so pungent that it is called tree of Aansphal (fish-fruit). Once there used to be a large stone under the tree which was worshipped, but later it was stolen. Now people worship this famous tree. Devotees come from far and wide with the belief that the holy tree can cure all diseases and bestow fertility to the infertile. The place is visited by people of all religions. Saint Vishnu Ghosh of Hazarthakur had constructed a small charchala temple in this area.

The month of Chaitra is the season when one can be mesmerized by listening to the music of Nadia's folk song 'Bolan Gaan'. Another main festival of this place is the Gajan festival of lord Shiva or Dharmaraj. The following image shows the Gajan festival, where a Gajan saint has pierced his body. The main theme behind the celebration of the festival is attaining fulfillment by pain, sacrifice and devotion. The songs sung by the Gajan saints are known as 'Bolan gaan' while the saints are also known

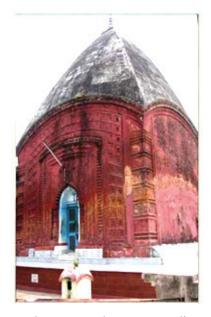
as 'Bala'. Through the songs one can ask a question and get an answer. The saints used to wear ghungru while singing such songs. The themes of the songs are varied - praise of Lord Shiva, stories of Krishnalila, Ramayan-Mahabharat stories, Sachi-Nimailila and so on. Now Bolan Gaan tradition also includes stories and songs of glory in the Sri Chaitanya tradition focusing on Vaishnavarasa and Haribhakti.

### 3.4.3 Shantipur Block

Shantipur is a municipality recently declared as a city. Once susounded by Bhagirathi from three sides, today the existing river only flanks the western side. There is a debate about the origin of the name. According to some, the people of this place are very peaceful (santa) while according to others, it is named so because of its holiness which drew old people to come here and die in peace.

It is a very auspicious place for the Vaishnavites as Narasingha Mishra, who was the great grandfather of Sri Advaitacharya, came to this village in the year 1369. Advaita (Birth 1438) had received his higher education in all the scriptures from this place and received the title of 'Advaita Acharya' and started to live here on a permanent basis. Among the Vaishanvites he is worshipped as the incarnation of both MahaVishnu and Shiva. Sri Chaitanya Deva had visited this place. Advaitacharya left his human body when he was 125 years old, tradition says. His successors still live in this place.

Here one can see a beautiful temple named as Jaleswar temple at Matiganj-Bejpara. The following image shows the temple of Jaleswar. This south-facing temple is a charchala temple without an aisle or a terrace. It has two entrances. The temple was established around 1800 CE by the queen of Rudra Rai. At some point of time the Shiva linga's name was Rudrakanta and later was changed to Raghaveswara. During the time of a draught, the saint Vijayakrushna Goswami had poured Ganga water on top of the Shiva linga abundantly. Since then it was name is Jaleswar. The black stoned linga is of 3ft height. In the inner sanctum there are two brass idols of Durga with two hands and one Trinayani idol. This terracotta temple has terracotta idols, miniature works and nakashi work on the outer façade. The terracotta works relate mythological and historical stories based on Krishnalila, Bhisma's sarasajya, Marich, Garud vahan Vishnu, the story of Ramayana, Hara Gouri, Ganesha, Kali, Saraswati, Narad, etc. Unfortunately, most of it was destroyed during the reconstruction of the temple. The following image shows the temple of Jaleswar and a Durga Dalan.



Jaleswar Temple Durga Mandir



Gokul Chand Thakur Bari



The famous Shyamchand temple is located in Shyamachandpara. It is one of the largest temples of West Bengal which was constructed by Ramgopal Khan choudhury, a wealthy merchant in 1726 CE. This south facing atchala temple has a five-arched entrance to its inner sanctum. The touchstone idol of the Shaymarai is still worshipped by the devotees along with a golden idol of Radhika and a natmandir faces the temple.

In Kansaripara, a nearby area, one finds two south-facing atchala Shiva temples on a single plinth area, known as Jadabeswar and Madhabeswar. The front façade has the terracotta ornamentation work and the engraving on the walls vary in theme from Dashavatar to the kings and the feudal lords along with some flower cut designs. Between these two temples is a dalan temple with three rooms which is adorned by the touchstone idol of Benukrishna and Radhika. The temple has lime ornamentation work on its walls. There are two more temples in nearly Batbazar and Chaandnipara, with a few ornamentation works still visible on the walls.

Haatkholapara showcases two ornamented atchala temples dedicated to Sri Advaita Prabhu and Gokulchand (the image of page no 16). (The image shown in page no 47 is the Durga Mandir of Gokul Chand Thakur Bari of Madhyam Goswami family). Situated on a single plinth area, the inner sanctum of the temple of Sri Advaita Prabhu has three leaf-shaped arched and covered verandas. The inner sanctum of the temple has the idols of Advaita Prabhu and his wife Sita Devi. The front façade has beautiful terracotta figures and ornamentation works. The images on the wall vary from the palanquin bearers to the hunting scenes, Dashabhuja Mahisamardini, Kali, Dharmaraj, Narada, and also stories from Dasasavatar and Krishnalila. The Gokulchand temple was established in 1740 with some lime ornamentation work on its walls and the idol of this temple was consecrated by Sri Advaita Prabhu himself. This temple belongs to the Madhyamagoswami family of Sri Advaita Acharya's great grandson Mathuresh Goswami.

In Shantipur after the demise of Advaita Prabhu his family was divided in to several branches. They built a number of temples, all located in or around Shantipur. The successors of the Bada Goswami branch have a dalan temple in their house premises and the presiding deity as Radharaman with idol of which was built in the Odishan sculptural style.

Rameswara was the successor of the youngest son of Advaitacharya, and his family branch is known as Chotachakaphera Goswami or Sitanather Bati. A Radhavallabh idol is worshipped in a dalan temple constructed by Rameswara. The successors of Santosh, who was the younger son of Rameswara, were known as the Banshbunia Vaisnavite branch. His family deity Shyamsundar is still worshipped in a dalan temple.

Advaita's grandson Kumudananda was the founder of Goswami branch of the village called Pagla. The main deities of this branch were Krushnarai and Keshavarai who are worshipped in a dalan temple. And from his residence, Advaitamangala Kavya', a long poem by Harischanra Das, which was recovered by Sri Ashutosh Mukhopdhyaya, is now preserved in the Museum of Kolkata University.

Advaita's other grandson; Devakinandan was the founder of the Atabunia Goswami branch. This family is also known as 'Akultala Goswami. Saint Bijoya Krishna Goswami (famous as Jatia Babain Odisha) was the son of this family. Radhaballava Goswami, who was the founding father of Odisha's Goswami family, had constructed a dalan temple where a Nritya Gopal idol is worshipped by the devotees.

Roughly 500 years ago, in Pateswaritala there used reside a Tantric saint who installed an idol of Kali named Poteshwari in this area. There is a unique form of worshipping Kali in the form of hand-painted image of the deity known as 'Poteshwari'. In this puja an artist draws the form of Goddess Kali along with the forms of Jay and Vijaya (demons) on a patta (a piece of silk cloth) and this patta is used as the form of the deity. The deity is worshipped for three consecutive days during the Rash Utsav. On that patta they also sketch the figure of the tantric saint. The name of this patta idol is Poteshwari.



Ratnagarva Sarbavauma, who was the successor of the Tantrik guru Krishnananda Agamabagish, introduced the Dakshina Kali Puja during the time of Dipanwita Amavasya. Presently an idol named as Agameswari Devi is worshipped in a dalan temple here. The other idols being worshipped here are Mahishakhagi, Ghatchandni, Shyamachandini, Siddheswari and Bileswari Kali. In Sutrgarh area there is a Krishna idol worshipped as 'Gader Gopal' in a dalan temple.

The Topkhana Mosque (see image on page no 20) of this area was constructed by Fauzder Gazi Mohammad Yaar Khan in 1703 – 1704 who was a very pious military commander of Aurangzeb. The dome shaped mosque consists of eight large and small minarets. During the time of Aurangzeb the founder of the local Saiyad family visited Shantipur and it is possible the mosque was constructed on his order. Another rich person, Sharibat Sahib had constructed a mosque and a guest house in the area of Natunhaat and the mosque still stands. The area Dakgharpara has another Mosque along with the tomb of the famous saint Topse Mitra built 200 years ago.

Here one will come across a dalan temple of Brhamosamaj which was constructed around 1304 CE. Kshetramohan Bandopadhyaya was the founder of Brhamosamaj in this area and later he was joined by saint Bijoya Krishna Goswami and Aghornath Gupta. Dr Nalinimohan Sanyal who was a distinguished educationist, a versatile writer and a linguist versed in at least nine languages had taken birth in this village on 19th October 1861.

Shantipur is famous for its beautiful hand woven saris and its loom history started 500 years ago. During the East India Company's rule there used to be major export of handloom garments to England. The tradition continues and the weavers of Shantipur have now made themselves famous throughout India by their professional aptitude in making Tant Saree (the image of page no 20).



Tant Sari

Hand wooven sari of Fulia

The Shantipur Museum which was built around the year 1915 has two of the most famous idols of ancient period which were excavated from different places of Nadia. Among them one is a touchstone idol of four-handed Vishnu and the other is an idol of Garuda. Among the other famous art and sculpture works, terracotta idols, ornamented bricks, Tipu Sultan's metal mirror and many scriptures are a few worthy of mention.

The people of this place celebrate festivals like Dola and Rasa which were started by Mathuresh Goswami who was the grandson of Sri Advaita Mahaprabhu.

Science & Heritage Initiative.

Four mile to the south-west of Shantipur, near the bank of holy river Bhagirathi, is a small place called as Phulia. The Bengal Ramayankar, Adikabi Krittibasa had taken birth in this village in 1440CE. His work Sri Ram Panchali is popularly known as the Bangali Ramayan.

Under a pipal tree, here, is the brick structure which is famous as Krittibasa's dolamancha (see image on page no 20). A festival is observed in his memory near his marble Memorial pillar every year. The festival consists of various performances like Ramayan-exihibition, Ramayan gaan etc. Closer to the pillar is the worship ground of Jaban Haridas Thakur who was an ardent follower of Sri Chaitanya Deva.

Phulia specializes in a combination of Jacquard and Jamdani work which are based on the Tangail Saree Culture of Bangladesh. They developed their own version of the Dhakai saree, called Tangail Jamdani, and a combination of Shantipur and Tangail styles called the Phulia Tangail. (The hand woven images in page no 50 shows the tant style of Fulia).

Closer to Shantipur is the village called as Baganchra, which was named after its local deity Bagdevi. Previously, the deity was worshipped in the form of earthen pots. But now at a place called as Gopayar Bil, devotees have constructed a dalan temple. During the month of Falgun there used to be a fair near the Bagdevi temple. Gopayar Bil (hole) is named to the dried up hole which was once filled with the water of Bhagirathi. Adjacent to the hole on top of a square land area were four temples, from among which only one still survives, but in a dilapidated condition. Three photographs of this temple were published in the 1940's eastern railway edition of 'Bangla Bhraman' which proves that the temple had beautiful ornamentation works on its wall, now no longer intact.

Chand Rai, who was the finance minister of Rudra Rai, had built a village for the Brahmins and the Sanskrit scholars, which in later period came to be known as Chanchra. One of the Tantrik pandits of this village was Chandrachuda Tarkachudamani, who was the initiator of Jagaddhatri Puja and the principal rules of this puja. Later on, due to the effort of Nadia's ruler Krishna Chandra Rai, it spread to other areas. Hemant Kumar Sarkar, who was a freedom fighter and the first biographer of Shubhas Chandra Bose, was born in this village in 1897. He was also one of the co-founders of the Bengal Labour Swaraj Party along with Muzzaffer Ahmad and Kazi Nazrul Islam.

Babla is located around one kilometer from the Shantipur railway station. It is one of the most auspicious places for the Vaishnavas as it was the place where Sri Advaita Prabhu used to worship near the bank of the river Bhagirathi. He was a notable disciple and companion of Sri Chaitanya Mahaprabhu, the founder of Gaudiya Vaishnava sect. Sri Advaita Achary awas born in 1442 at Navagrama's Laur village now in Sylhet District of Bangladesh. His father was the court pundit (sabhapandit) of the king Divyasingha Deva. Bearing his original name, Kamalaksha, during his 12th year he came to Shantipur to acquire knowledge. On gaining knowledge in various Sashtras, he was bestowed with the title of Vedpanchanan and Advaita-Acharya in the village of Babla. Among the Vaishanvites he is worshipped as an incarnation of Shiva. He was the man responsible for Sri Chaitanya Deva's coming to Nabadwip. There is a story that once Prabhupada Vijoya Krishna Goswami, who was the successor of Advaita Acharya, had been to the village, and discovered two Kamalaksha embossed foot-wares and sacred water pot (Kamandalu) of Sri Advaita Acharya. These are now being worshipped in Sri Advaita Prabhu's Ashrama at Mayapur. Sri Sitanath Das constructed a dalan temple in his memory near the river. On the 7th day of every lunar fortnight a fair is held by the devotees in this area.

The following table gives brief information about the tourist places, the temples of the Goswami lineage and the fairs and festivals of the blocks and the villages under the Ranaghat sub division.



Table 4: An Overview of Ranaghat Sub Division

Sub Division	Block	Village	Tourist Highlights
	RANAGHAT-I		Chaitra (spring) Sankranti – Gajan festival
		Anulia	An idol of Chaturbhuja Vishnu was excavated – placed in Shantipur Museum
		Haradham	A Dalan temple – the idols–Kali as Chinamyee and Ugrachandi
		Aishmali	Two Pancharatna temples of Deula Architecture
			Temple of Jugalkishore (1728) by Raja Krishnachandra
		Aranghata	Jugal Kishore fair in summer
			Famous for date juggery
			Earlier it was known as Ula – the local deity is Ulaichandi
			Rameswar Mitra – Mustaufi of Murshid Kuli Khan constructed a Jorbangla (1694) Radha Krishna temple
			Iswarchandra Mustaufi – had constructed 12 temples known as Dvadasa-mandira of which only one or two temples survive.
	RANAGHAT-II	Birnagar	In Mukhopadhyayapara a huge Durga dalan, a brass chariot along with the dilapidated and semi-renovated Mustaufi residence can be seen.
			In Khanpara a dalan temple and a charchala Dolamancha which is known as Kachubaner Dolmandir are visible
			Kalupara's Masjid–1800 CE.
			Sri Bhakti Vinod Thakur's birthplace
			Siddheswari Kali in Siddheswaritala
			Two south facing atchala Shiva temples on a single plinth area Palchoudhury's house
		Ranaghat	The Palchoudhury's 300 roomed ancestral home of Scottish architecture has been converted in to a school
			Begopara Church in Ranaghat has a similarity with the Church of Bandel
			Aishtala is a famous place for textile weaving
			International Train Maitree Express passes through this place (Shealdah-Dhaka)
			Mangaldwip char in Ranaghat Block is another spot likely to be developed as a Tourist Transit Point Cum Resort with a river cruise to Murshidabad
			Is has a capturing market for flowers and sweets



Sub Division	Block	Village	Tourist Highlights
		Shantipur	Jaleswar temple in Matiganj-Bejpara.
			Five arched, south facing temple of Shyamchand in
			Shyamachandpara
			In Kansaripara – the temple of Jadabeswar & Madhaveswar
			In Boubazar a Dakshina Kali pancharatna temple (1857)
			In Haatkholapara two terracotta ornamented atchala temples –     Sri Advaita Prabhu and Gokulchand
			The festival of Patswari
			Ratnagarva Sarbavauma's Agameswari Devi is worshipped in a dalan temple
	RANAGHAT-II		Topkhana Mosque –Fauzder Gazi Mohammad Yaar Khan (1703 – 1704)
			Mosque of Dakgharpara–200 years old along with the tomb of famous saint Topse Mitra.
			The Brhamosamaj dalan temple was constructed around the year 1304 by Kshetramohan Bandopadhyaya who was the founder of Brhamosamaj
			Museum of Shantipur
			Advait Acharya's place of residence
			Various branches and sub-branches of Advaita Goswami –     Madhyama Goswami branch, Chotachakaphera Goswami branch     Banshbunia branch, Atabunia Goswami branch
			Rasa is the famous festival along with the festival of Dhulotta
			Famous for Shantipuri Tant saris
			Dolamancha of Bengal Ramayankar Adikabi Kirtibasa of 1440 CE
			Phulia's combination of jacquard and Jamdani work which are based on Tangail Saree shet
		Babla	The worshipping place of Sri Advaita Acharya





# **Kalyani Sub-Division**



<sup>&</sup>quot;During the first half of the nineteenth century the manufacture of indigo was the most important industry in the Nadia district. It spring originally from very small native factories which were bought up by Europeans. The district become gradually dotted with indigo concerns, owned by English capitalists, or by proprietors backed by money advanced by agents in Culcutta. A great impetus was thus given to the cultivation and manufacture of indigo. Large factories rapidly sprang up, taking the place of the smaller native ones. Money was plentiful with the planters, and the ryots, eagerly took advances to grow indigo."

- Bengal District gazetters: J.H.E. Garret . Calcutta 1010, pp 22-36



### 3.4 Kalyani Sub-Division

Kalyani Township was born of the vision of the great physician and freedom fighter Dr. Bidhan Chandra Roy. He served as the second chief minister of West Bengal from 1948 to 1962, until his death. The first Indian Institute of Technology at Kharagpur, Himalayan Mountaineering Institute at Darjeeling, Indian Institute of Management, Joka, the University of Kalyani and Rabindra Bharati are a few institutes of higher learning which are the outcome of some of his great vision. Kalyani subdivision of the Nadia district lies along the east bank of the Hooghly River, within the upper Ganges Delta which offers a unique experience of indulging oneself in ecological tourism. It includes the municipalities of Chakdah, Gayespur, Haringhata and Kalyani along with two community development blocks known as Chakdaha and Haringhata. Kalyani acts as the sub divisional headquarter. During the period of Second World War it was an American military base, hence the name Roosevelt Nagar bestowed on one area here. Kalyani as an eco-friendly zone offers various natural scenic beauties along with wetland zones which are visited by a variety of migratory birds every year. Kalyani Lake offers an unforgettable experience of enjoying sunrise and sunset from its bank. The Sati Ma fair at the close-by village Gayeshpur is a pretty old one which attracts people from nearby villages and towns. The puppet dance form or Kathputli Khela (puppet shows) holds a special attraction in this place. Recently, Kalyani was declared the first open defecation free city of India. This effort has been boosted by the artists of Kathputli Khela through which they create awareness about cleanliness, ecological conservation and other such themes among the local masses. Some of the major tourist attractions of Kalyani are the Botanical Garden, the Jubli Park, and the ecological zone near Kalyani Lake and so on. (the image on page no 21 of the gallery).



Sealdah Bound Train



Sculpture in Kalyani Park

### 3.4.1 Chakdah Block

Two miles towards the west of Kanchrapara railway station is the place called as Kanchanpalli. In close proximity lies the Rathtala or the Krishna Rai Jeuatachaala temple (see image on page no 21) with Krishnarai (Lord Krishna) as its presiding deity. The triple-arched entrance to the garbhagriha (inner sanctum) is one of the finest examples of atchala temples. On the extreme top there are five small Amlak and Kalash: the central spire has a Chakra (the turning wheel of Sri Krishna) and Dhwaja (flag) and the other four spires have only a Dhwaja each. It was constructed by the two inhabitants of Kolkata i.e. Nimai Charan and Gaura Charan Mallick in 1756 CE. But the presiding deity is more ancient brought to the temple by Shivananda Sen, a staunch follower of Sri Chaitanya Dev. The outer façade of the temple has some terracotta flower ornamentation work.

Closer to the village is the wetland zone called as Mathura beel which is visited every year by variety of migratory birds during the winter. This place has the potential to be developed as a bird sanctuary. With West Bengal's recent initiatives in tourism, it is hoped that very soon something will come up here.



Kamalpur, previously known as Bhattacharya-Kamalpur, once a very flourishing village is situated in the eastern side of Chakdah railway station. Once upon a time it was the residence of various educationists like Pt. Banamali Vidyasagar, famous lawyer Pt. Raghudev Bachaspati and many others. There is an atchala Shiva temple here which is more than hundred years

Kulia, a very sacred place for the Vaishnavas, is located three miles towards the north-eastern side of the Kancharapara railway station. The temple of Gaur Nitai is the prototype of deula architecture of Odisha. On top of a plain surface is the cut off structural pattern and the top spire is of deula pattern. In the month of November (Aghryan) a three-day fair is observed on the day of Krishna chturdashi by the Vaishnava devotees.

Ghoshpara is located four mile to the west of Kalyani and is famous as the place of Kartabhaja community, a sub-branch of Vaishnavism. Significant early leaders of this community were Ramsharan Pal, who was a disciple of Aulchand (the founder of Kartabhaja sect), his wife Sarasvati, popularly known as Sati Ma and their son Dulalchandra Pal. This sect believes that Sri Chaitanya reappeared in the form of Aulchand and spread the Guru Mantra of 'Guru Satya' (Guru is the ultimate Reality). During the period of Dola Prurnima, a large fair, popularly known as Sati Ma fair, is arranged by the devotees for one week, attended by the people of Kartabhaja community.

Chakdah, the urban local body of Nadia was previously known as Chakradaha or Chakradweep. The myth behind the name is that when King Bhagiratha was bringing down the holy Ganga, the wheels of his chariot got stuck in the sand and the impression of his chariot wheel created a dip hole. So after filling up the hole with the Ganga water he named the place as Chakradaha or Chakdah. Here Ganga river bank was used as a burning ghaat and people take holy bath in the river. But now the river has shifted more than six kilometers east, are preserved in Kathalpuli many holy things used by Mahesh Pandit, who was the 12th Gopal of the Vaishnava sect. In the month of Agrahayan (November), the devotees celebrate a Vaishnava festival in this area.

Coming under the Chakdah municipality is a small town known as Palpara (the image on page no 16 of image gallaery). The main attraction of this place is a charchala brick temple known as Math Mandir, which is now preserved under the Archeological Survey of India. This dome shaped structure along with the terracotta ornamentation work gives us an idea that it must have been built around the first half of the 17th century CE by Gandharva Roy who was the successor of the Palpara king Swameswara. In 1896 it had been mentioned in the book, List of Monuments in Bengal, which was 500 years old but this is actually not true. But whatever its antiquity, no one can challenge that it is one of the biggest terracotta ornamented temples of Bengal.

This charchaela temple stands 21 meters tall on a square base and the entrance is flanked by brick pillars on either side. This area is covered by terracotta panels but very few of them are visible. The engravings on the temple depict the story of the war between Rama and Ravana, images of dragons along with some geometrical designs. All these engravings are very rare in any of the temple architecture of Bengal.

Kajipada, earlier known as Pajnaur or Palapara is famous for its tomb and a small mosque which had been built in the memory of Hajrad Saha Adam Sahid. Constructed during the period of Etemuddin Mohd, Moharam who was the munsi of Kaji family of Kajibari, Palpara still bears some of the remnants of their ancestral building. One can differentiate between the Halghar and Nachaghar but other parts of the building are in a dire state. Adjacent to the village is another place called as Manasapota which is an ancient village and famous for the temple of Manasa Devi, the deity of the snakes. (the image below shows one of the biggest pond in Manasapota village)

Palapara was once the place of many educationists. It was the birthplace of Rammanohar Tantrik guru who was the son of the famous lawyer Lakshminarayan Tarkabhusan. His elder two sons Ramachandra Bidyabagish and Pt. Ramdhan Vidyalankar were the first Lexicographers (abhidhankar) of that time.





Manaspota Pond: An Ecological zone

Coming under the Chakdah municipal area and situated towards the eastern part of the Cakdah-Banagaon railway station lies the quiet village of Vishnupur or Neulia. Sripada Madhabendrapuri who was the Guru of Sriman Mahaprabhu used to live there. Now a temple can be seen with the idols of Jagannatha, Radhavallava and Radharani along with a touchstone idol of Sri Vasudeva.

In the western part of Chakdah railway station is a place called Jashora. Sriman Mahaprabhu considered this a sacred place and constructed a Jagannatha temple and a dolamancha. There is a belief that after the Navakalebara (reincarnation ritual) of Sri Jagannatha in Puri, Jagadish Pandit, a disciple and an ardent follower of Sri Chaitanya Mahaprabhu had himself carried the idol in his hand and walked down to this place to establish it in a temple. There is a five-arched dalan temple in this place which may have been constructed by Maharaja Krishnachandra Rai himself. This temple has a 4th height wooden idol of Sri Jagannatha. Here on the twelfth day of every lunar fortnight an event is organized on the death anniversary of Sri Jagdish Pandit on also on the Snanayatra (bath ceremony) of Sri Jagannatha of Puri, Odisha. Situated on top of a higher plinth there is an ancient one-spire ornamented dolamancha with eight corners. Closer to this is another temple named as Budo Ma temple with Ma Kali as its presiding deity.

In the year 1640 Raja Raghav was much attracted to the lush surroundings of Mardana village and decided to construct his palace and temples and named this place as Srinagar. Here stands a north-facing charchaala terracotta temple which has been renovated and the idol of Shiva is being worshipped.

In the area under an old banyan tree is a huge, black shapeless stone, which had been dug out from the earth and is still worshipped as Poda Maheswar in the village called Sarappur. Now a tin roofed brick walled temple has been constructed for the idol. On the auspicious day of Shiva Ratri a huge fair is organized here.

### 3.4.2 Haringhata Block

Two miles towards the north western side of the Haringhatta municipality is a village called as Birohi. The story behind the name of the village is very interesting. It is told that the idol of Krishna was singly worshipped by the devotees in the temple. The absence of Radha was deeply felt by Krishna. came in the dream of one of the inhabitants of the village and asked him to dig out the idol of Radha near the bank of river Jamuna and bring her to the temple. So, the loneliness of Krishna named the village as Birohi. This has resulted in a festival of Bhaiphota, when devotees, especially the women, congregate here to worship Madangopal. This is the only temple where the women worship the Lord as their brother and it is one of the unique examples of turning the dear ones into God and God into the dear ones. According to Amiya Kumar Bandopadhaya, to give relief to Lord Krishna from his loneliness, the women used to give Phota (Tilak) on his forehead. Four kilometers from Birohi



bazaar, is a dalan temple of Madan Gopal. In front of the temple flows the Maja river whose brick structured bank is now in a dilapidated condition and the river appears to the viewers as a mere nalla. The old temple was replaced by the present dalan temple by King Krishnachandra Rai, about 200 years ago. The main deities of the temple are Madangopal and Radharani. The other idols are of Balaram, Revati, Jagannatha, Balabhadra and Subhadra, one Shivalinga and five Shaligramas.

The table that follows gives a brief overview of the tourist places and the cultural festivals of the blocks and its villages under the Kalyani sub division.

Table 5: An Over view of Kalyani Sub division

Sub Division	Block	Village	Tourist Highlights
		Chakdah	Earlier known as Chakradaha or Chakradweep
			• Rani Nagar Ghat and Gour Nagar Ghat are two points on the Bhagirathi river bank - boat rides or long walks alongside the river
			• Ganash Janani Mela –350 years old tradition
		Kanchanpalli	• The atchala Krishna Rai Jiu temple is a fine exemplary of the biggest temples, the outer façade of the temple is of lime and sand but in some parts there is terracotta ornamentation work. (1756 CE)
			There is an atchala dolamancha adjacent to the temple
	Chakdah	Kulia	There is a deula pattern temple with the wooden idols of Gaur and Nitai.
K			• During November (Aghryan) a three day fair is organized on the day of Krishna chturdash
A		Palpara	The charchala brick temple famous as Math Mandir, Kali Mandir, now preserved under the Archeological Survey of India.
L Y			• In Kajipada there is a tomb and a small mosque in the name of Hajrad Saha Adam Sahib
_			• The Manasapota is famous for the temple of Manasa Devi.
A N I		Ghoshpara	Kartabhaja community -Significant early leaders are - Ramsharan Pal- a disciple of Aulchand, his wife Sarasvati, popularly known as 'Sati Ma' and their son Dulalchandra Pal
1			Sati Ma fair in Dol Purnima (April) – for one week
			Jagannatha temple and a single spire dolamancha (8 corners).
		Jashoda/	A five arched dalan temple can be seen
		Jashora	• The death centenary of Sri Jagdish Pandit on the twelfth day of lunar fortnight a festival is organized
		Bishnupur	Sripada Madhabendrapuri's place of residence
			A small temple with the idol of Jagannath is the main attraction
			A dalan temple of Madan Gopal in Birahi bazar
	Haringhata	Birohi	Another dilapidated temple of Mangal Chandi
			Devotees (women) celebrate the Bhai Phota festival in the temple



## **Conclusion**

The present report has been a simple and straightforward recovery of a forgotten case of Nadia amidst a re-positioning of traditional community planning systems based on the Indian and particularly, the undivided ethos of a riparian stretch i.e., West Bengal-Bangladesh.

Nadia holds the promise of a great demonstrative and pro-active resurrection of traditional knowledge systems of Bengal based on creative economy, its regeneration and marketing in various corners of reality - concerning the people, their economy, their folk and the all-round livability of the surrounding they belong to.

Nadia has a huge scope of regenerating a network of urban and regional engineering projects bordering on ecological and heritage tourism. A major starting point can be the Land-River interface exploration of Kolkata metropolis with a special focus on NADIA. Nadia district has a unique position as a major district of the state of West Bengal, in eastern India bordering much of Bangladesh to the east with a flow of tradition and culture which till date remains undivided.

Essentially a land spread of a multitude of Nadi or rivers, Nadia is famous for its deep ecological foundations, culture and evolution of spiritual schools. For instance, Nabadwip, a town in Nadia district and once the capital of Bengal under Ballal Sen and later Lakshman Sen, kings of the Sena Empire, who ruled from 1159 to 1206 AD, for five centuries, continued to be the living 'Oxford of Bengal'. The legacy of Sri Chaitanya Mahaprabhu and Prabhu Nityananda and as the seat of many Auliya-Bard-Sufi-Baul traditions bordering on Baishnaba, Shakta, Buddhist, Jaina and Shaiva, the legacy goes on for ever. The present report is humble note for the regeneration of Nadia based on its Land-River based exploration. The present work is under the purview of the SandHI project on River Tourism (TTK) in the greater Kolkata Metropolitan region, of which an extensive north eastern part is Nadia, whose legacy remains as a living but forgotten case but awaiting the promise of resurrection.



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### Ranaghat

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### Kalyani

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