

DISTRICT DIGITAL CULTURAL REPOSITORY

JALPAIGURI

Directorate of Culture, Department of Information and
Cultural Affairs, Government of West Bengal

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Report for Digital District Repository Jalpaiguri



Office of the
District Information & Cultural Officer
Jalpaiguri



**REPORT
FOR
DIGITAL DISTRICT REPOSITORY
JALPAIGURI**

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A Brief of Jalpaiguri District

The name Jalpaiguri came from the word “Jalpai “ meaning “Olive” which grew in the town and adjacent areas and were even visible in the 1900 . The suffix “guri “ means a place. The district is located 26° 16 ’ and 27° 0 ’ North latitude and 88 ° 4 ’ and 89 °53 ’ East longitude . It is situated in the northern part of the state of West Bengal and shares international borders with Bhutan and Bangladesh in the northeast and south respectively. The remaining borders are shared with the district of Darjeeling in the west & northwest, Kalimpong district in the north, Coochbehar district in the Southeast and Alipurduar district in the west. The district is primarily comprised of a rural population with a high number of SCs/STs present. A sizeable population also resides in the tea gardens which are spread all over the district. . ‘Tea’, ‘Timber’ and ‘Tourism ’ form the backbone of the trade industry in this district . Agriculture and animal husbandry is also practiced extensively throughout the district. Jalpaiguri is a part of the monsoon zone of South eastern Asia. May is the hottest month of this region with average maximum temperature of about 32° C. Whereas, January is coolest with 11°C. The average annual humidity of he district is of 82 % and the rainfall is 3160 mm. December is the driest month with average rainfall of 0.2mm and July is the wettest with 809.3 mm. The topography of the district is diverse and is crisscrossed with rivulets, rivers, plains and hills. It is a haven for tourists who want to connect to nature in its purest form.

Rarely can one find a place like Jalpaiguri that is so potentially rich in tourism. But a major part of it still remains to be exploited. Turbulent rivers battling out of the steep gorges, the vast stretches of forest cover, the undulating span of Tea Estates and the panoramic grandeur of the Himalayas are only a few jewels that made the British ground their roots deep into the heart of this land. Just drive around or take a hike, never will your eyes feel to rest. If a tourist is a nature lover or an admirer of Wild Life there cannot be a better place than this for him. One can run wild in the various Sanctuaries, National Parks & Tiger Reserves that are on offer. Jalpaiguri, this narrow stretch of land lying between the Sikkim - Darjeeling Himalayas and Gangetic West Bengal has more than often evoked a sense of both eerie and romanticism in many a heart. Since the early British Rule, A major stretch of area is bordered in the north by Bhutan and hence the name - DOOARS/DUARS which mean - the Door to Bhutan. The district was established in 1869 in British India. The headquarters of the district are in the city of Jalpaiguri, which is also the divisional headquarters of North Bengal and has its special importance in respect of tourism, forest, hills, tea gardens, scenic beauty and commercialization and business. Eminent Personalities like Roy Saheb Thakur Panchanan Barma, Upendra Nath Barman, Raja Jagadindradeb Raikat, Dr. Charuchandra Sanyal, Maharaja Nipendra Narayan, Maharani Suniti Devi, Rajkonnya Gayatri Devi were also associated with this district.

A. People & Eminent Personalities

Dr. Bimalendu Majumder



Dr. Bimalendu Majumder (b.1939) obtained his M.A. and Ph.D. from the University of North Bengal. Being brought up in a close proximity to the tribes of Dooars, he is especially interested in field-based study of the economy, social, culture and tradition of these people. On the basis of his extensive field study, he prepared a number of papers which have been published in academic journals, periodicals and magazines. His books and monographs have been

published from academic institutions and publishing houses. In recognition of his contribution, he was awarded the “Tapasi Basu Memorial Prize” by the West Bengal Bangla Akademi in 2009. He received the “Akademi Award” for the year 2010-11 from the West Bengal State Akademi of Dance, Drama, Music and Visual Arts, Rabindra Bharati University, Kolkata in appreciation of his outstanding contribution in the field of folklore research.

Dr. Amit Kumar De

Dr. Amit Kumar De is an eminent poet, writer and editor, popularly known as “Dooarser Kobi” (ডুয়ার্সের কবি). He portrayed North Bengal, specially Dooars, through his writings. He has three books (পঞ্চাশ পর্যটন শেষে মাধুকরী ধান, বোধিবৃক্ষ ছুঁয়ে এক চিরভিক্ষুক, বিসমিল্লার সানাই চৌরাশিয়ার বাশি) containing 365 poems in each written in everyday round the year. His sensitive writings present the serene beauty of Dooars, its tradition, people and culture. For example, “Dooarser Kabyo” (ডুয়ার্সের কাব্য) presents entire Dooars in poetic flavour. The book entitled “Khuniya Ebong” (খুনিয়া এবং) contains two novels and seven short stories, mostly based on North Bengal.

His books “Hat Badalam Dharo” (হাত বাড়ালাম ধরো), “Eksathe Eksho” (একসাথে একশো), “Chhonde Chhobite Dooars” (ছন্দে ছবিতে ডুয়ার্স) and “Segun Patay Megher Kuchi” (সেগুন পাতায় মেঘের কুচি) are enriched with wonderful rhythmic touch. He edits “Chikrashi” (চিকরাশি) which researches on the literary figures of North Bengal. “Sahoj Uthon”, online magazine edited by Amit Kumar De, has gained huge popularity among the lovers of Bengali Literature.

UMESH SHARMA

Umesh Sharma, born on 1st February, 1949 in Dinajpur district of East Pakistan. is a renowned scholar of Jalpaiguri who has done extensive work on regional culture of indigenous and backward class people of Jalpaiguri district. He has documented the culture, rituals and Puja-Parbans (customs and religious festivals) of Baikunthpur estate based on documentary records Of Jalpaiguri Rajbati dating back from 1515. The name of the book is বৈকুণ্ঠপুরের পূজা পার্বণ ও লোকাচারের ধারা ।



Rabindra Bharati University has published his pioneering work Murshia, Muslim Folk song of North Bengal based on his personal field work. He has written a documentary book, (yet to be published) on Suras, Shabars, Bedes (Snake charmers), Koras and Nomadic people of Jalpaiguri district.

As a regional research worker, a valuable and pioneering work of him is জলপাইগুড়ির ইতিহাস (History of Jalpaiguri district). Shri Sharma has documented the history of freedom struggle in Jalpaiguri district and Alipurduar district in two separate books. He has also documented 125 years history of local self-governance in the book জলপাইগুড়ি পৌরসভা : ১২৫ বছরের ইতিবৃত্ত (Jalpaiguri Municipality: A history of 125 years) on the occasion to commemorate the 125th anniversary of Jalpaiguri Municipality. Shri Sharma has more than 15 research based works to his credit.

DEEPAK KUMAR ROY

Deepak Kumar Roy, born on 4 November 1970 in Mainaguri, is an expert on folk culture, language and literature of North Bengal. He is currently the

Principal of the Faculty of Arts, Commerce and Law, University of Raiganj, as well as the Head of the Department of Bangla and the Director of the Center for Folklore Studies.

Professor Deepak Kumar Roy is the editor of 'Ujani' and also the editor-in-chief of various newspapers and magazines. He has published many research articles. The number of his published books is more than 20, extensively dealing with history, culture and literature of the Rajbangshi community. Notable among these are: 'Manishi Panchanan O Assam', 'Himalaya Sanlagna Uttarbanger Loknatya' and 'Cooch Beharer Itihas Charcha'. He has written a collection of poem in Rajbangshi language and was the chief editor of a seminal volume of a dictionary of Rajbangshi language. He received the Shiksharatna honor from the government of West Bengal in 2016.

NIHAR MAJUMDAR

Nihar Majumdar has been associated with painting for the past 43 years. An entirely self-educated artist, he has been exploring the history of ancient people of North Bengal in the entire Terai-Dooars region and working to preserve the folk art of the Rajbangshi community for more than two decades.



His first exhibition was held in 2002 at Birla Academy Contemporary Artist Gallery. Over the years, his shows were held in Taj Bengal, Calcutta (2003); Calcutta Academy

of Fine Arts (2004); India International Centre, Delhi (2005), India Habitat Centre, Delhi in 2006, followed by Kamalnayan Bajaj Art Gallery in Mumbai, Jahangir Gallery in Bombay in the following years. This was followed by solo exhibition in 13 countries of the world in collaboration with the Government of India.

Dr Ranjan Sharma



An Associate Professor in Department of Physics in Cooch Behar Panchanan Barma University, Dr Sharma has undertaken extensive research on relativistic astrophysics and cosmology and has more than 50 publications on his name in various journals of international repute. Currently, Dr Sharma is a Visiting Research Associate at the Inter-University Centre for Astronomy and Astrophysics (IUCAA), Pune. The Indian Association for General Relativity and Gravitation (IAGRG) has honoured him with the VV Narlikar memorial award.

Amir Sundas

A renowned sculptor, Amir Sundas has made statues of poet Bhanubhakta Acharya, Bir Birsha Munda, Bhimrao Ambedkar, martyr BR Dewan, martyr Padam Bahadur Shrestha, martyr Lal Bahadur Thapa, among others.

Sabyasachi Dutta

A reputed mime artiste, Sabyasachi Dutta has been trained in mime acting by internationally famous mime-actor Guru Padmashree Niranjan Goswami. He has received national fellowship from Ministry of Culture, Government of India for his research in the field of mime-acting. He has conducted research work on mime elements in folk theatre and also written in various periodicals on the same. Sabyasachi Directed nationally acclaimed Mime-O-Drama (Muknatya) like 'Nakshi Kathar Math', 'Barnasanhar', 'Prakriti Purush', 'Gosanimangal', 'Over Coat', 'Mrigayagatha', and many others. He Performed many national & international mime festivals.

Dr. Pompi Paul

Dr Pompi Paul is an Odissi dance exponent, representing the Guru Kelucharan Mahapatra gharana and has performed at several major dance festivals in India and countries like Poland, Bangladesh and UK over the last few years.



She achieved 1st position in State-level Youth festival and 3rd position in National Youth Festival in Odissi dance competition in 2009.

B. Fairs and Festivals

Jalpesh Mela, one of the main fairs in Jalpaiguri district, takes place on the occasion of Shivratri in the months of February and March, with the age-old Jalpesh Shiva temple being the main attraction.

Karam Festival is celebrated by the Santhals in the month of Aswin (September- October) in order to have increased wealth and progeny and to get rid of evil spirits. During this festival, two youths after being purified, fetch two branches of Karam tree from the forest and plant them just outside the house.

Manosha Puja or the worship of the Serpent Goddess is another important festival of this region. Many Village Fairs and stage dramas commemorate this event.

Hutt Ghurni: Rituals for 'Good Crops' and 'Good Rain'.

Apart from the major festivals like the Durga Puja and the Kali Puja, there is the **Teesta Burir Puja**, worshipping Teesta river, the life line of this region.

List of Other Festivals:

- 1) Bishua Parban – A Rajbangshi festival – March
- 2) Jitia Puja – A Tribal festival
- 3) Bash Puja – A Local festival
- 4) Rakhhal Puja – A Rajbangshi Festival
- 5) Gram Thakur – A Rajbangshi Festival
- 6) Chor-Chunni – A Rajbangshi Festival
- 7) Bisha-Hara Puja – A Rajbangshi Festival
- 8) Khatriya Dibosh – A Rajbangshi Festivals, celebrated on 27th Magh
- 9) Jatra Puja (Astra Puja) – A Rajbangshi Festival

C. Cultural Traditions & Art Forms

Jalpaiguri is one of the oldest of the eight districts of North Bengal. Formed from the Baikunthpur estate, this district has created a distinct identity in the field of culture. Rajbangshi, Tamang, Mech, Rava, Santal, Oraon and many other tribes and indigenous people live here. There are people from East Pakistan and now Bangladesh. Basically, these groups of farmers have developed their own cultural traditions centering on their way of life.

Music, dance, drama - performing arts in every field is very rich and carries tradition. 'Shramlaghab' music has made the work joyful. Just as music emanating from the soul of rural life eases labor, so does the joy of creation

brighten the mind and thinking. Field plowing songs, rice harvesting songs, boat plying songs are very well known. What a variety of tunes, words, applications! Heavenly bliss in hearing the sweetness that the combination of Dotara-Sarinja-Akrai-Dhol-Flute creates. How different are the expressions in one Bhawaiya! Dighalnasa, Darya, Chatka. There are songs of physiology. Bhawaiya is basically a love song. The songs are about everyday life. Speaking of philosophy; word of advice; the urge to survive, as in 'Allah megh de pani de chhaya de re tui'.

There are many more such poems in Rava, Toto, Kuruk, Santal, Tamang, Limbu languages. In those poems, it is about deep feeling written in simple language.

All dances are performed in groups. In many ritualistic dances, men are strictly forbidden to enter or participate. There are many dances in which only men participate. Such as the Bagpa dance of the Tamangs. Rava dances, however, are attended by both men and women. Dance performances are also seen in folk dramas. The popular folk dramas of Jalpaiguri district are Bishahari, Chor Churni, Natua Pala and Palatia. The artists of folk dramas are endowed with extraordinary talent.

The natural and cultural diversity of Jalpaiguri are amazing. Mountains, forests, plains, rivers all combine to create this variety. The language, the culture, the way of life is so diverse as if it is a small version of India.

D. Historical , Anthropological & Heritage Sites

Devi Chowdhurani Kali Mandir: Legends say that Devi Choudhurani, the dacoit queen of the famous 'Sanyasi Movement' period in the 19th century, used to pray at the Kali Temple near Gosala More here before travelling in the Trisrota river on her sail boat. The temple has a statue of 'kastipathar' (touchstone).

Devi Chaudhurani was also made famous by Bankim Chandra Chattopadhyay's novel of the same name. Many argue that Devi and her guru and mentor Bhavani Pathak were just characters of this novel. But for the people of this region they were real

people of flesh and blood. They are revered because they protected the locals from the alleged torture from the East India Company and local zamindars.

Kali Puja at Devi Choudhurani Temple puja is a major attraction for all in the region and hundreds flock the area during the festival.

Jalpeshwar Temple: Situated at a place around 25 km away from Jalpaiguri town and 3 kms from Maynaguri census town, the temple dedicated to Lord Jalpeswara (Shiva) is a regionally significant tourist destination. The temple is 126 feet high and 120 feet wide, with a Shivling known as 'Anadi'. Mahashivaratri is the main festival celebrated here. Pilgrims come during Sravani Mela in July–August and during the fair of Jalpesh Mela in February–March to offer special puja to Siva. Devotees also come from nearby states, Nepal and Bhutan and Bangladesh.

The history of Maynaguri dates back to antiquity. According to present historical researches carried out by Sailen Debnath, an eminent scholar of the region, Mainaguri was the second capital of the medieval Kamata kingdom. Kamatapur or Kamata Kingdom emerged as a sovereign state right from the middle of the seventh century. Most probably, Nalrajar Garh in Chilapata Forest was the earliest capital of Kamatapur; and subsequently through different ups and downs, the capital was shifted to Mainaguri or Maynaguri. Debnath, argues that Mainaguri even might have been a big city in the period of Bhaskar Varman of Kamrupa.

Biswa Singha was the founder of Jalpesh temple in the year 1524. Biswa Singha was the father of Maharaja Nara Narayan of 'Kamta Behar' (Cooch Behar) and he also later rebuilt the temple in 1563. Again after a period of 100 years Pran Narayan a king in succession rebuilt this temple in the year 1663 A.D. After refusing to hold the Royal Umbrella at the coronation of the then King Luxminarayan of Cooch Bihar, in 1621 Mahi Deb Raikat, signified his independence and refused to pay tribute. From then onwards the temple of Jalpesh was looked after by the Raikats of Baikunthapur. In 1897, the temple was almost destroyed by an earthquake. It was reconstructed by Rani Jagedeswari Devi, the wife of Raja Jogendra Deb Raikat in 1899.

Jatileswar Temple: Jatileswar Temple was said to have been built in the time of Gupta dynasty. Constructed with stone and clay bricks, this temple was mainly dedicated to Lord Shiva. though many other gods are also present in sculptures. This place is around 30 km away from Jalpaiguri town and 13 km from Mainaguri. Numerous statues, including that of Yakshinis, Ganesha, Buddha and Kubera are seen on the outer wall of the temple. According to Dr.Sunitikumar Chattopadhyay, the Vishnupatta here is a 'priceless treasure' and is preserved by the Archaeological Department of the State Government. At the entrance of the temple, there are two statues of gatekeepers. The founder of the temple is said to be Raja Jalpa of Assam. The temple of Goddess Siddheswari lies about 16 meters south.

Bateswar Temple: A few hundred years old ruins of a temple can be seen on the highway a couple of kilometers away from Mainaguri. Hundreds of pieces of stone and architectural patterns can be seen at the site. It is said that the temple was destroyed during the Anglo-Bhutanese War in 1864.

Kabuliwala Mosque/Church of Nayabasti: In 1920 Jalpaiguri District School Inspector Khan Bahadur Taesduk Ahmed built this mosque in Nayabasti. Frequented by Kabul-based businessmen, the mosque is popularly known as Kabuliwala Mosque. There is a Baptist church adjacent to it.

Nawabbari Mosque (Bani Mosque): During the Anglo-Bhutanese War in 1864, Rahim Box Peskar of Sukhani made a lot of money by supplying goods to the army. In the town of Jalpaiguri, Rahim bought a plot of land and established a mosque called 'Bani Masjid' in the year 1885. The stone plaque of the mosque reads: "Bani Masjid / Haji Munshi Rahim Box / Khan Bahadur Ibn Munshi / Late Khan Muhammad / Hijri 1303 / Bengali 1292 / English 1885.

Bhadra Kali bari: Located at Pandapara as the guardian of the Baikunthapur Raj Estate, the idol in this temple is seen standing on tail of two snakes. It is known that Maharaja Mahanarayan of Cochbehar also came to the temple and offered prayers. King Darpadeva of Baikunthpur brought pandas from Puri

and settled them in this temple to introduce 'Nitya Puja'. Today the area is known as Pandapara.

Sanaullah Mosque (Jumma Mosque): Munshi Mohammad Sanaullah was a native Muslim jotdar in Jalpaiguri. He contributed a lot to the construction of schools, lots of mosques, ponds etc. He donated 1001 silver coins to Deshbandhu Chittaranjan Das in the Swarajya fund. The Jumma Mosque was built by him in 1902 at Dinbazar.

Jogomaya Kalibari: The temple was established on 30th Chaitra of Bengal 1305 (1898 AD). Rebatimahan Chakraborty, Anantamahan Chakraborty and now Janardhan Chakraborty were the priests in this temple for many decades. The present idol of "Jogomaya Kalimata" was installed in the temple of Jogomaya Kalimandir on 22nd day of October, 1927. In the temple complex there are other temples namely Sri Sri Shibmandir, Baba Loknath Mandir where nityapujas are performed. There is a large "Natmandir" facing the main temple of Kalimata, where annual Durgapuja, Basantipuja, Jagadhartipuja, Annapurna puja are performed with all religious formalities.

Kanteshwari Kali Mandir: Kanteshwar Das, a local jotdar, had founded the temple in the late nineteenth century. It was renovated later. At present, the temple, its surrounding area and a pond has been refurbished by the municipal authorities. Next to the Kali Mandir, there is a Shani Mandir and Shiva Mandir.

Puratan Mosque: It is said that there was an old mosque, probably of 13th Century, which was re-built at some point in 1920 by Munshi Mohammad Sanaullah. The graves of many families can be seen in front of the mosque. The three-domed mosque is 17.65 meters long and 13.99 meters wide. There is also a dighi adjacent to the mosque for performing abolutions before prayers. The old mosque attracts a substantial number of pilgrims.

Rakshakali temple at Dinbazar: Rakshakali temple at Dinbazar were established by Jogendra Dev Raikat (1865-77AD). After his death, his wife Rani Jagadishwari Devi established a pucca temple there in 1880. When the

Jalpaiguri municipality was formed in 1885, Rani Jagadishwari Devi got permission to set up a day market adjacent to the temple. The beautiful modern temple was built in 1981 after renovating the ruined temple.

Sadashiv Mandir: Establishment of a Shivling by Rani Jagadishwari Devi in the year of 1878 in an ancient Shiva temple at Dinabazar marked the introduction of worship at Sadashiv Mandir, Dinbazar. At present, every year in the month of Sravan, Mahadev is adorned in the temple in royal attire. There are other idols on the four walls of the temple. Shiva idols surrounded by serpents are present in separate places. Shivling and Gauripatta are very beautiful and attractive.

Petkati Temple: The goddess here is ten-armed, though three were broken during excavation. Elephants, skeletons, musical instruments, bells, could be seen on the hands, serpents around the neck, yakshini, fox on one side and peacock on the other. It is said that the name Petkati Kali was due to the damage during excavation which had left a cut mark on the belly of the statue. In the temple, on the right side, is a separate idol of Shyama Kali. There are many stone blocks in the temple premises and they resemble the stone blocks of Bateshwar and Jatileshtar temples. Many unspoken stories about the history, heritage, culture and religion of the village seem to be hidden in this temple even today.

Sodorkhai Temple: In the Rajbanshi society Sodorkhowa means to spend the day in Kutumb-bari (house of family of spouse). This is an underground Shiva temple. One has to go down the stairs to worship. The stone blocks of the three walls of the main temple are comparable Bateshwar and Jatileshtar.

The Mahakal Temple: The cave temple is located deep inside the Lataguri forest, near Bamni Jhora. Mahakal, a form of Lord Shiva, is worshipped by local people who seek protection from wild animals, such as elephants

Matiali Kalibari: It is next to the police station at Chowpathi, a Kalibari established in the year of 1872. The temple was rebuilt in 1972.

Buddhist Gumpa of Samsing: The Buddhist ghumpha was established here in 1850 AD. At present there are Buddhists in the area. Due to the decline, Sumita Lepcha, an elderly woman, takes care of the Buddhist cave alone. Purka Lama, along with local Nepali and Bhutanese Buddhists, worshipped here for a long time. The cave was built with the help of common people.

Dhapchandi Temple: It is eight km. from Dhapchandi and Jalpaiguri town on Haldibari road. Dhapchandi away. The name may be due to the fact that one has to climb the temple of Goddess Chandi on a high mound on the side of the road. There are a Shiva temple and a Kali temple here.

Madanmahan Temple: The Madanmahan temple is located over a vast area on the eastern edge of Gaurihat. The founder of this idol is Prasannadev Raikat of Baikunthapur Estate. According to royal documents, the ancient name of Gaurihat is Hat of Raniganj. The Karala River flows here.

Bhabani Pathaks' Temple: Idols of Devi Choudhurani and Bhabani Pathak are worshipped in a temple amid the Sikarpur Tea Garden, believed to have been the worship place of Bhabani Pathak, a devotee of Ma Kali. The temple, according to local residents, has been there for ages and so has the river whose gurgling waters still flow behind the temple. The river is known as the Trisrota. According to legend, Devi Choudhurani, originally known as Prafulla, was the queen of Manthani estate of Rangpur district. After being abandoned by her husband, she was given shelter by Pathak, who also led a band of dacoits. Devi later became a part of their group. Bhabani Pathak was also known to have led

the Sanyasi revolution in Rangpur and Eastern Himalayan Foothills. Legend has it that the Bajraof Devi Choudhurani used to sail on the waters of this river, moving between Rangpur (At present a district in Bangladesh) and Baikunthapur. Several idols of Devi Choudhurani and Bhabani Pathak are still found in this area.



The temple, which resembles a pagoda, has a steady stream of worshippers from the nearby areas who throng the place during the puja of Devi and Pathak. Kali puja is celebrated in a big way in this abode of the goddess, continuing a tradition that the local priest says was started by Bhabani Pathak. The idols of Devi Choudhurani and her associates, carved out of wood, have a medieval look about them. The resemblance that the wooden idols share with the people of the area can only be explained by the fact that the artist seems to have drawn on the natural features of local residents while working on his creation.

Kalu Saheb's Mazar: Kalu Saheb's Mazar is another great historical and religious place of this ancient town Jalpaiguri. Not only Muslims but people belong to all religions come here with faith and respect that their wishes will be fulfilled if they pray here.

St. Michael and All Angels Church:

St Michael's and All Angels Church, with plum-red roof and golden walls, is one of the oldest Christian edifices in the district, having been established around 1863-64. The Roman Catholic church, which stands near the Collectorate Avenue in Jalpaiguri town, was built by European tea planters.

Baikunthapur Rajprasad/Palace complex: The inception of the Jalpaiguri dates back to the reign of the Raikat family who controlled the large estates of Baikunthapur in Jalpaiguri district. The Raikat family were the descendants of the Koch dynasty. The Koch dynasty was considered as the successor state to the Kamata Kingdom. The first capital of Baikunthpur Estate was at Sannyasikata, the second capital was at Baedganj. By 1715, Dharmadeva Raikat was in Jalpaiguri and moved the capital to its present location. Jayantadev Raikat built a wooden and brick palace. The present palace was built by the king Phanindradev Raikat. Prasannadev built the southern part of Raikat's palace in 1920. The northern part built by Manindradev Raikat in 1890. This palace was built only with lime and mortar.

Lion Gate: A monument to the heritage of the state of Baikunthpur, this Lion Gate was built in 1894 by Phanindradev Raikat with the joy of having a son. The ship was damaged in the 2012 earthquake and was repaired by the SJDA and the municipality.

Baikunthpur temple of Rajbari: Baikunthnath (Vishnu) himself is the ruler of Baikunthpur state. Baikunthanath, Shiva, Durga and Manasa are always worshipped in the palace. The statue of Basuki holding a canopy over the half-lying idol of Vishnu in that temple is magnificent. This temple was built by Phanindradev Raikat in 1886 AD. In 1915, Prasannadev Raikat renovated the temple and gave it its present form.

Shiva Temple of Rajbari: Mahadev Sadashiv exists in the Shiva temple of the palace and in the entire northeast. The Shiva temple was completed in

1880 AD. The present brick temple was built on 22 October 1910 by the Raja Prasannadev Raikat. It is known from the daily account book of Prasannadev Raikat that on 13th July 1934, he installed the Kastipathar Shiva Vighraha in the temple from Kashidham. Next to it is the huge tank of the palace.

Manasa Temple: According to Manasa Mandir and 'Maharaj Bansabali' sources, Hariya Mandal, the leader of Khutaghat Pargana of Assam, was married to Meera, daughter of Hajor of Koch tribe and Hira, daughter of Shailraj. In both dynasties the worship of Durga and Manarupi Manasa in the form of Chinmayi was prevalent. In 1832, the Manasa Temple and the Shiva Temple were established on the banks of the Rajbari Dighi. The temple was completed in 1880 AD. On the occasion of Manasapuja in connection with Shravan, a huge fair is held at Rajbari. Here are two idols of Manasa - the great Manasa is the leader. The goddess has four snakes in her four hands and eight snakes all over her body. This is Pingalbana. Ashtanaga Bhusita and Gauravarna are the sixth Manasa i.e. Padma.

Dighi of Rajbari: Sarvadev Raikat was under house arrest in Rangpur for three years. He returned to Baikunthpur in 1828 and undertook many renovations of the palace. Between 1832-40, he dug a huge tank in front of the palace. In 2015, the Siliguri-Jalpaiguri Development Department undertook the beautification program of Rajbari Dighi. The state government, local municipal administration assisted in the development work. As a result, it is currently gaining traction as a tourist destination. The entire courtyard has been declared a heritage site. Once upon a time, the members of the Anushilan Samiti used to practice playing sticks, firing guns, etc., secretly by the side of that tank. Various religious ceremonies are held here.

**(Jalpaiguri Rajbari) Baikunthapur Rajbari had been declared as a heritage site in 2007 by the WBHC vide no. 39/N-1/WBHC/2007-2008 Dated: 28/05/2007.*

Pizzarapel or Goshala: Goshala Seva and Garu puja is observed in this Goshala, surrounded by a wall on the north side of the national highway, which was built in 1911. After the new moon of Kartik, a big fair is held in this place on the date of Shuklastami.

Iron House: This historic building was constructed by Maharaja Nripendranarayan of Cooch Behar on March 6, 1878 for the rejoicing of the people of Baikunthpur and Baida Chakla during his marriage. At present the work of the district education department is continuing here. The construction technique of this wooden-walled building, which was plastered with shale on a cement roof, was fancy 140 years ago. The building is a monument to the culture and heritage of Jalpaiguri and Coochbehar.

European Club: The European Club was established in 1894 on 13.94 acres of land by the white tea-tax lords. Natives were not allowed to enter the club. Bamandanga Tea Garden Manager Mr. F. T. Werner, Tea Tax Mr. Rosen, Mr. E. M. Custer, Medical Officer Mr. G. N. Headley, Bengal Police Officer Geeldsbury, Forest Officer Mr. M. Moin and the then Day. Commissioner Mr. R. H. Renee was the main initiator of the establishment of the club. The club had two floors, with 6 rooms for living upstairs. Each house is furnished in English style. There was a library too.

Nawabbari Cemetery: The cemetery was built before the establishment of Nawabbari Mosque at the western end adjacent to Nawabbari Mosque. Munshi Rahim Box Pradhan (died 5th September 1909), the founder of Nawabbari, and Gulbanu Begum, the mother of Rahim Box (died 1st Magh 1297) are buried in the cemetery. Each grave is paved and dated. This is an interesting place for researchers.

Bhandani of South Ullardabri: Bhandani or Bhandarni Durga is another name by which the goddess is worshipped in different places in Dwars. The puja begins on the eleventh day after Durga Puja at South Ullardabri, Goddess Durga rested here for a while with her wealth before going to Kailasa, it is said.

Shrine of Datababa / Bakali: Rich landlord Xian Gamesta built 'Bakali Islamia Madrasa and Mosque' in 1883. His son Khan Bahadur Abdul Karim became very influential with the prayers of a saint named 'Data Baba'. After the death of the donor father, Abdul Karim Pradhan paved the tomb of the donor in the south-west corner of his Bakali house. Many devotees from the state and different provinces came to observe Urs at that grave. LokokabirKotha - "Abbasuddin's song/Datababar Dan/ Duita Ki Shova / Dekhile/ Bakaliteyjan".

Khayer Khaler Sharnadurga: A dead river called Khayer Khal is located 2 km away on the road to Hela Pakuri from the centuries-old Swarnadurga Vetpatti. The idol of Mahishasur Mardini Durga is seen only in public on the ninth day of the Puja. There is a buffalo head at the foot of the idol but there is no Kartik - Ganesha, Lakshmi - Saraswati. Such idols can be seen in the Bhabani temple of Coochbehar, in the inner courtyard of the Jalpaiguri palace. The statue belongs to the Baikunthpur palace. But that five-six inch idol was rescued by the villagers from the womb of Khayer Khal.

Shivasthane Bandurga (Dillivita Chader Khal): The temple is located near Dillivita Chad canal deep inside the forest. The Shivasthan mentioned in the documents of the Baikunthpur Raj State has the Bandurga Temple. Shiva places like Chenakata, Parekata, Kapal, Thanthaniya etc. will fall on the way. On the spot, eight trees like Bot, Ashwakh, Bell, Amalki, Hartuki etc. have taken the shape of a tree. There were hundreds of thousands of tridents around that tree. The worship of Bandurga has been going on here since 1980 on the date of Poushi-Purnima. A two-day fair is held here on the arrival of saints and devotees from different parts of Nepal, Sikkim and Bhutan. The clay idols of Rangaraj and Ranggalal, the companions of Goddess Chowdhurani, are also worshiped next to the idol of Bandurga.

Trisrota Mahapeeth: The Trisrota Mahapeeth is situated in Nowtary Devottar Mouza at Sauth Berubari G.P. under Sadar Block of Jalpaiguri District. Distance of the Trisrota Mahapeeth from Jalpaiguri town is near about 40 km and 12 km. from Haldibari Railway Station. Trisrota Mahapeeth is one of the famous 51 Shaktipeeth of India and only one Shaktipeeth of North Bengal, according to the description of various shastra, puran, tantra, reference books

and history, geography of North Bengal with. Some of the description about the left leg (bama pada in Bengali) is as follows –

“TRISROTAY BAMA PADA BHUPATITA HOY

BHAIRAB AMBAR DEVI BHRAMARI VISCHAY.” - BRIHAT SHIB MAHA PURAN

“TRISROTAYANG BAMOPADA

BHRAMARI BHAIRABESWAR” - PRANTOSINI TANTRA

The fetures of the Trisrota Mahapeeth according to the descriptions are – Place – TRISROTA; Limb of Sati – LEFT LEG; Bhairab - ISWAR and Goddess – BHRAMARI. The short descriptions of the features are as follows –

TRISROTA:- Mythological name of the ancient Teesta, main river of North Bengal, is is ‘TRISROTA’. The ancient Teesta flowed over plane in three courses after descending from hill. The names of three courses are ‘PANGA’, ‘JAMUNA’ and ‘KAROTOWA’. The ancient Teesta flowed towards western side of present Jalpaiguri and Haldibari town after Sevak Rail Bridge. Panga and Jamuna connected with each other at Kirtaniya para, southern side of South Berubari G.P. The name of the united course is ‘GHORAMARA’. The Ghoramara connected with ‘Karotowa’ at Shaldanga (Now Bangladesh) after 12miles. The ancient Teesta took different names in different places and joined with ‘GANGA’ and then Sea.The ‘TRISROTA MAHAPEETH’ has been established at Nowtari Devottar Mouza near the trysting place of Panga – Jamuna.

LEFT LEG, LIMB OF SATI:- According to the description of ‘BRIHAT DHARMA PURAN’ the Limbs of the body of ‘Goddess SATI’ transformed into rocks in the moment they fell on the earth. The natural rock of toeless left leg was well protected in the bed of the temple of ‘BHRAMARI’.

BHAIRAB ISWAR:- Mahadev hold himself in different figures for 11 times. Exactly that reasons he is called ‘AKADASH TANU’. A figure or a name of Mahadev is ‘ISWAR’. BHAIRAB ISWAR’ is situated in ‘TRISROTA MAHAPEETH’ Infront of the Temple of Goddess ‘BHAMARI’ under a rare tree.

GODDESS BHRAMARI:- As per opinion of ‘SHASTRA’ dwelling in the hole of inferno demon Arun obtained the blessing from Brahma due to his penance

and later started oppression of the gods. By the order of divine revelation the deities started penance for Devi 'BHUBANESWARI' and at last, 'JAGATMATA' appeared in front of them and gave the assurance. To this effect here is explanation as narrated in 11th chapter of "PADYA CHANDI" – "I shall be numerous bumble bee, To kill demon Arun dance in the battle field. My name will be Goddess' 'BHRAMARI', to destroy all the passions of the world."

Goddess Bhramari killed the dwellers of the hole (BIBAR) of inferno demon Arun. The lexicographical meaning of hole (BIBAR) in Bengali is 'GARTA', Destroying the dwellers in 'GARTA' of inferno demon Arun Goddess Bhramari popularly was acquitted with 'GARTESWARI'.

The exact figure of Goddess Bhramari engraved in Touch Stone established in TRISROTA MAHA PEETH. In the year 2006, 2007 & 2009 JAGAT GURU SHANKARACHARJA of JOSHI MATH and in 2012 & 2013 JAGATGURU SANKARACHARJA of PRAYAG PEETH has visited the 'TRISROTA MAHA PEETH' and described it as one of the famous 51 Shakti Peeth of India. Govt. of India and Govt. of Bangladesh has consented the 'TRISROTA MAHA PEETH' as one of the famous 51 Shaktipeeth of Indian Sub Continent in Land Boundary Agreement, 2011.

Anthropological :

Asur



Bediya

Location of Photograph
Rani Nagar ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri , WB,India



A Short Description

The Bedia a community of Bihar, they believe that they originally lived on Mohdipahar and have descended from the union of Vedbansi prince with a Munda girl. The other view is that a section of the Kurmis were outcasts and to be known as the Bedia or Wandering Kurmis. The Bedia or sometimes pronounced Baidya are a Muslim community found in eastern India as well as in West Bengal. They are a community of pastoralists, who traditionally specialized un the castration of cattle. The community speak a number of dialects of Bengali and use the surnames Chaudhary, Sekh and Mondal.

CHICK BARAIK

Location of Photograph
Matiali,
Jalpaiguri, West Bengal, India

Photography
Jayanta Das,
Jalpaiguri, WB, India



A Short Description

CHICK BARAIK (ALSO CHIK BARAIK) IS ONE OF THE SCHEDULED TRIBES OF INDIA FOUND IN PARTS OF BIHAR, JHARKHAND AND WEST BENGAL, PORTBLAIR AND ORISHA. THEY BELONG TO PROTO- AUSTOLOID GROUP AND SPEAK SADANI, SAADRI, NAGPURI AS THEIR MOTHER TONGUE. HOWEVER, WITH GROWING INTERACTION BETWEEN OTHER TRIBES THEY GENERALLY COMMUNICATE IN THE LANGUAGE OF THATRIBE OR IN HINDI. CHIK BARAIKS MAINLY RESIDES IN HARMONY WITH OTHER TRIBES AND CASTE HINDUS IN A VILLAGE. MOST OF THE CASES THERE IS NO SEPARATE VILLAGE FOR THE CHIK BRAIKS. THERE ARE SOME VILLAGES WHERE ONLY A SINGLE CHIK BARAIK FAMILY RESIDES IN THE VILLAGE. IN SUCH VILLAGES THIS COMMUNITY LIVES CONGRUOUSLY BETWEEN CHIEF TRIBES, NAMELY MUNDA, ORAON AND KHARIA WHO ALSO BECOME LINKED WITH THE CULTURE AND CUSTOMS OF THESE CHIEF TRIBES.

Dukpa

Photography *
Jayanta Das,
Jalpaiguri, WB, India



A Short Description

At Buxa hills live Dukpa Tribal people.
Dukpa is from the word 'Drugpa'. Drug means Drugon and Pa means resident.
They are Buddhist. They entertain their guests with salt tea and Chhang.
Their agricultural products are orange, maize, ginger, squash etc.
They believe in transition of life. Their main festivals are Nimlo, Losa, Jaimand
Thiugap. There is song, dance and archery in every festival. In their language
dance is 'Sekta'. No musical instrument. Males and
females dance with the rhythm of songs. There is goat, pig and fowl in
every house

Gond



Location of Photograph
Gandrapara Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri , WB,India

A Short Description

The Gonds are among the largest tribal groups in South Asia and perhaps the world. The term Gond refers to tribal peoples who live all over India's Deccan Peninsula. Most describe themselves as Gonds (hill people) or as Koi or Koitur. Hereditary bards and professional storytellers called Pardhans tell stories about Gond legends and myths. This makes for a rich oral tradition. In these stories, it is said that when Gond gods were born, their mother abandoned them. Persa Pen is the most distinctive feature of Gond religion. Two millets known as Kodo or Kutki are the staple food of Gonds tribes of India. Most of the Gonds are the meat consumers, though they prefer Rice during the festivals.

Kisan



Location of Photograph
Karola valley Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri . WB,India

A Short Description

Kisan tribes of West Bengal are also reckoned by the name of Nagasia and are one of the many scheduled tribes who live different parts of Orissa and Bihar. Anthropologists have also opined that Kisan tribes have originated from the lineage of Orea tribal community. Apart from these areas, they are also scattered in some hilly and forest regions of Palamu District of Jharkhand. The language the Kisan tribes speak is called Sadani language though their native language is Mundari language. They are also well conversant in Oriya and Hindi language. They live on collecting forest products and cultivating lands. Cultivation is the major occupation of this tribal community as the etymological meaning of the community signifies a Kisan is someone who does the work of cultivation.

Limbu

Photography
Jayanta Das,
Jalpaiguri, WB, India



A Short Description

The Yakthung or Limbu tribes and clans belong to the Kirati nation or to the Kirat confederation. They are indigenous to the hill and mountainous regions of east Nepal between the Arun and Mechi rivers to as far as Southern Tibet, Bhutan and Sikkim. Portions of the Limbu population are also located in the East and West districts of Sikkim. A smaller number are scattered throughout the cities of Darjeeling and Kalimpong in West Bengal, India, and in North and South Sikkim and Bhutan.

Lohara



Location of Photograph
Raipur Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri , WB,India

A Short Description

Lohar is an ethnic sub-caste found among Hindus, Sikhs and Muslims in Northern India and Northern Pakistan. Lohar In India the Lohars are also known as Vishwakarma, Sharma, Lohana or Panchals. Muslim Lohar in North India are known as Saifi. The Pakistani city of Lahore was once called Loharpur, the city of the Lohar dynasty. An important information about (Lohar) can also write in roman script lohara. An example we can write to Ram to Rama, Rajendr to Rajendra.

Mahali



Location of Photograph
Gandrapara Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri . WB,India

A Short Description

Mahli is the name of a indigenous community of India, Nepal and Bangladesh. It is a indigenous of the state of West Bengal and Orissa. They mostly reside in areas adjoining to Santhal Parganas in Orissa and West Bengal. Mahli people forms a different tribe which is clubbed together with the Munda tribe. They basically speak Mahale language, but in some place they differentiate Mahale language from Mahli

Munda

Location of Photograph
Baradighi Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das.
Jalpaiguri . WB,India



A Short Description

The Munda are tribal (Adivasi) people of the Chota Nagpur Plateau region.

They are found across, and into parts of Bangladesh. Their language is Mundari, which belongs to the Munda subgroup of the Austro-Asiatic language family. There are estimated to be two million Munda people.

Mostly Munda people follow the Sarna religion, believing in a god called Singbonga. However nearly one-fourth of them have adopted Christianity.

Nagesia



Location of Photograph
Raipur Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri . WB,India

A Short Description

NAGESIA They are also mentioned as Kisan or Adivasi. The nomenclature of Nagesoa has been derived from the word nag, meaning snake. They speak sadri at home. Hindi is spoken by them with others. They use the Devanagari script. Their staple food consists of rice, wheat, jowar and bajra. They consume alcoholic drinks.



Rabha

Location of Photograph

Gosaihat,
Jalpaiguri , West Bengal , India

Photography

Jayanta Das,
Jalpaiguri , WB,India

A Short Description

The Rabhas belong to the Indo-Mongoloid group .
Rabhas of West Bengal and Assam generally speak the local Bengali and Assamese dialects. The Rabhas who live in the forest villages have retained their original Rabha dialect to a great extent . The forest Rabhas follow traditional animistic practices tinged with some rituals of mainstream Hinduism .
In present time they are under process to convert themselves as christen

Tamang



Location of Photograph
Gandrapara Tea Garden ,
Jalpaiguri , West Bengal , India

Photography
Jayanta Das,
Jalpaiguri . WB,India

A Short Description

The Tamangs also called "Tamags" are indigenous inhabitants of the Himalayan regions of Tibet, Nepal and India. They form one of the major Tibeto-Burman speaking communities and trace their ancestry from Tibet, and beyond, to the ancient Kirat people (Kiratis) 10,000 to 30,000 years ago. They have their own distinct culture, language and religion. Through the centuries, due to foreign invasions, they moved to other parts of South Asia. Today, they inhabit practically the entire mountainous regions of Nepal and also adjoining regions of India, Myanmar and Bhutan. Most Tamangs are followers of the Nyingmapa Buddhism. The Tamang people originally practiced Bonism, or ancestor worship and living in proximity to the Tibetans, became Buddhists when Buddhism spread in Tibet and were one of the earliest communities to do so.

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