

**GANGA CULTURAL  
DOCUMENTATION  
LISTING OF BUILT HERITAGE**

**NADIA DISTRICT  
WEST BENGAL**



**INTACH**







AH DIVISION

**GANGA CULTURAL  
DOCUMENTATION**

NADIA DISTRICT

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Submitted to



National Mission  
for Clean Ganga





## **PREFACE**

The River Ganga is not just a source of water and fertility of India. The Ganga is deeply intertwined with the socio-cultural and religious practices of the people of this land, and is revered like a Goddess. The river possesses sacred beliefs and associated cultural histories right from its source in the Himalayas all the way through the Northern plains of India, till it merges with the sea.

Under the National Mission of Clean Ganga (NMCG), Ministry of Water Resources, River Development & Ganga Rejuvenation, efforts are being made to identify the cultural heritage associated with the River Ganga. The Ministry thus commissioned the Indian National Trust for Art and Cultural Heritage (INTACH) to carry out an extensive documentation exercise to identify the Natural, Intangible and Architectural heritage of all settlements along the flow of the River Ganga. This section of the documentation focuses on the settlements along the primary channel of the Ganga, also known as the Hooghly, in Nadia District, West Bengal, and identifies all the structures associated with the Holy River within 5 km of each of its banks.

## **TEAM**

To document the section of the River Ganga (Hooghly) in West Bengal (INTACH WB Chapter), the project was spearheaded by Mr. GM Kapur (Convenor) who appointed Historian Balaknath Bhattacharyya from Kolkata, West Bengal to undertake the Listing. The entire area of the Ganga across West Bengal was further divided in 5 zones and 5 teams were formed with local college students, engaging one supervisor for each team. The supervisors chosen were usually local academicians. One initial training and thereafter time-to-time trainings were conducted by Mr. Bhattacharyya for each segment. In Nadia district, the team was supervised by Prof. Biswajeet Roy. The historical research and report compilation was further done by Sohini Pyne.



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## 1. INTRODUCTION

### 1.1. Nadia District



Figure 1 Map marking the Administrative district boundary of Nadia and its sub-division- CD Blocks  
Source: <https://www.mapsofindia.com/maps/westbengal/tehsil/nadia-tehsil-map.jpg> accessed online on 01st November 2020

The district of Nadia is situated in the heart of the Bengal delta held within the arms of the river Ganga, comprising of the Bhagirathi on the west and the Padma on the east bordering Bangladesh. The district has been famous owing to a rich historical background and also for the presence of cottage and small-scale industries, particularly relating to hand woven textile. Nadia was also the last bastion of independent Hindu Kingdom of Bengal before it was annexed by the Muslim invaders from North India towards the end of the twelfth century A.D. The centres of Sanskrit learning situated



across the district were well acclaimed throughout the country. Nadia district was the birth place of Sree Chaitanya, who was one of the foremost religious reformers of the country during the middle ages apart from being one of the principal preachers of the Bhakti movement. Unlike most of the districts in West Bengal whose nomenclature has been derived from the name of the district headquarter; the district of Nadia is a notable exception in this regard. The nomenclature of the district has been derived from Nabadwip, whose abbreviated form, as considered, is Nadia and not from Krishnanagar which happens to be the district headquarter. Although several attempts had been undertaken to trace the nomenclature of the district historically, the name 'Nabadwip' or 'Nadia' does not figure in any records pertaining to a very ancient era. The oldest records of Nadia which was earlier spelt as 'Nudiya' can be traced in Minhaz-Ud-Siraj's Tabaqat-i-Nasiri which chronicles the invasion of Nabadwip by Bakhtiyar Khilji in 1200 A.D.<sup>1</sup>

## 1.2. Nabadwip

Nabadwip is the town from which the district Nadia derives its name. It lies in 23° 24' N and 88° 23' E on the west bank of the Bhagirathi opposite the confluence of the Bhagirathi with the Jalangi river. It covers an area of 9.81 km<sup>2</sup> and has an urban area population of 175,474 as per the Census of 2011. Nabadwip is a very ancient city. and is reputed to have been founded in 1063 A.D. by one of the Sen kings of Bengal. who is said to have been induced to transfer his capital there from Gaur, on account of its superior sanctity owing to its position on the sacred Bhagirathi; and also probably because it was considered less prone to Mughal raids. A center of learning and philosophy in medieval India, the city is still noted for its traditional Sanskrit schools. The Navya Nyaya school of logic reached its peak with the efforts of some well-known contemporary philosophers of Nabadwip. The great Vaishnava saint, social reformer and an important figure of the Bhakti movement, Chaitanya Mahaprabhu (1486–1533) was born here. It was after Chaitanya Mahaprabhu's birth that Nabadwip became an important center of pilgrimage for the Vaishnavas worldwide as well as for Hindus in general. The Bhagirathi river originally flowed down the west of Nabadwip in the past,

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<sup>1</sup> 2011, District Census Handbook, West Bengal -Accessed online 25<sup>th</sup> October 2020





forming a natural boundary between the districts of Purba Bardhaman and Nadia. With time it has shifted its course to where it is at present, cutting the city off from the rest of the Nadia district.<sup>2</sup>

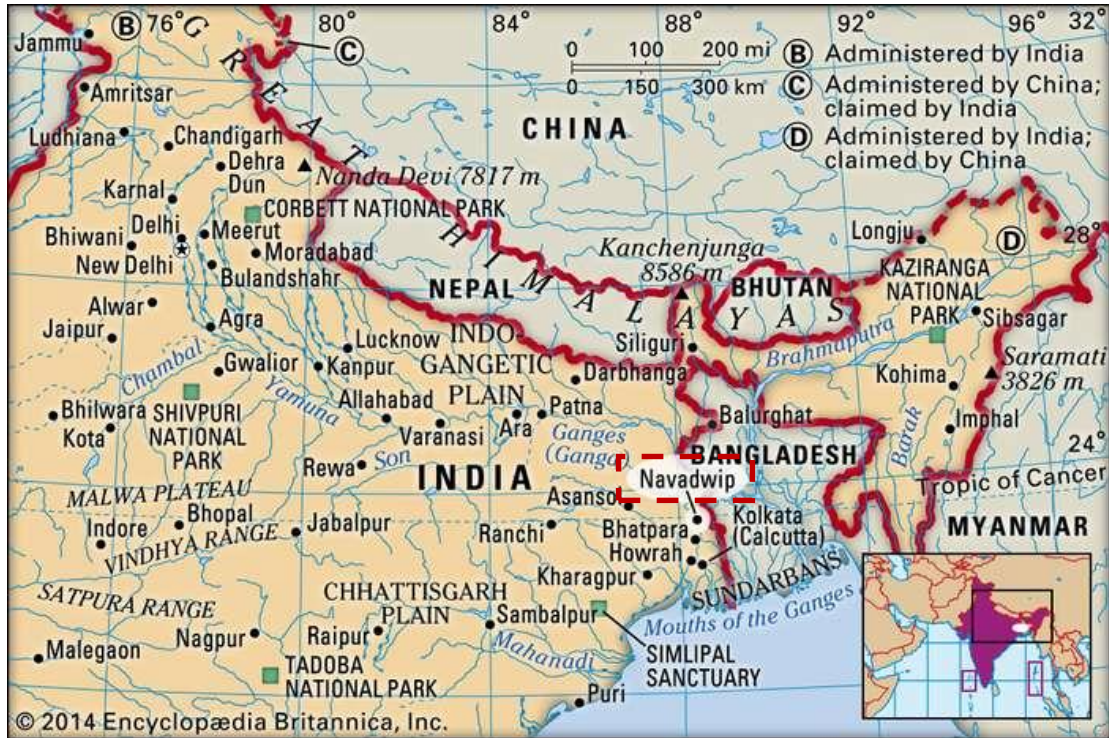


Figure 2 Map showing the location of Nabadweep. Source: <https://www.britannica.com/place/Navadwip>. Accessed online on 01st November 2020

<sup>2</sup> A. Mitra, 1951, Census 1951, West Bengal – District Handbooks: Nadia. Accessed online on 25<sup>th</sup> October 2020



## 2. GEOGRAPHICAL SETTING AND BOUNDARIES



Figure 3 Map of West Bengal showing Nadia District with its administrative boundaries. Source: <https://www.mapsofindia.com/maps/westbengal/westbengal-map.jpg> Accessed online on 01st November 2020





**2.1. Administrative Boundaries:** The district of Nadia is situated between 22° 53" and 24° 11" North latitude and 88° 09" and 88° 48" East longitude geographically. This district is linear in shape with North-South orientation, with the Tropic of Cancer dividing the district in two parts. The geographical boundary of Nadia district includes Bangladesh in the East, Bardhaman and Hugli district on the West, Murshidabad district on the North and North West and North 24 Parganas towards South and South East. Administrative area of the Nadia district is 3,927 sq. km, with 4 sub-divisions, 17 CD Blocks, 17 Panchayat Samitis, 185 Gram Panchayats, 2142 Gram Sansad, 9 Municipalities and 2 Notified Areas. It has 5 urban agglomerations and with district head quarter at Krishnanagar and its population as per Census of India 2011 is 51,67,600.<sup>3</sup>

**2.2. Geographical Setting:** The district is a large alluvial plain spreading South-ward from the head of the delta formed by the succession of rivers into which the Ganga has from time to time distributed itself. The alluvial formation in the district is due to the Ganga-Bhagirathi system. The alluvial formation is found on the top of the surface in different layers and colours. The soil regions in this area are categorized as Ganga flat-lands, Ganges riverine lands and Ganges low lands. Agriculturally, the soil is considered to be high land and bears rice and cold weather crops. To the West of the district is the Kalantar, a low-lying tract of black clay soil stretching from Murshidabad district. Rivers of District Nadia are described as off shoots of the rivers

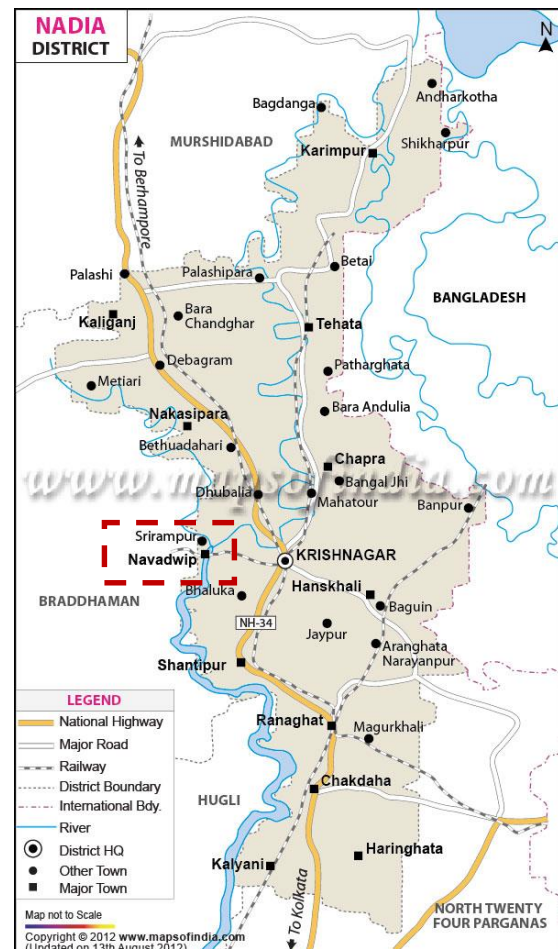


Figure 4 Map showing the confluence of the Bhagirathi (Ganga) and Jalangi River at Nabadwip, Nadia. Source: <https://www.mapsofindia.com/maps/westbengal/districts/nadia.htm>. Accessed online on 01st November 2020

<sup>3</sup> [https://en.wikipedia.org/wiki/Nadia\\_district](https://en.wikipedia.org/wiki/Nadia_district) Accessed online on 25th October 2020



Padma or Ganga. The Bhagirathi or Hugli River, Jalangi and Mathabhnaga-Churni rivers are collectively known as Nadia Rivers. The collective flow of the rivers Jalangi, Bhairab-Jalangi and Mathabhanga-Churni join river Bhagirathi. The Bhagirathi rivers flows through the Western side of Nadia district sharing the boundary with the neighbourhood district Bardhaman. The maximum elevation of the district above sea level is 17.06 metres in the Police Station of Karimpur and the minimum is 7.31 metres in the Police Station of Chakdaha.<sup>4</sup>

**2.3. Ecology:** The climate in Nadia district is almost the same as in other parts of West Bengal except the Northern cold region. Cold weather starts from the middle of November and continued to the end of February. Hot summer, high humidity and well distributed rainfall during the South-West Monsoon season are the main features of climate. During March and April the weather becomes increasingly hot during the day and temperature is frequently very high. South-West Monsoon starts from the beginning of June and last to the end of September.

There are no large forests in the district. The forests in Nadia today had been the legacy of the zamindari forests and the Khasmahal jungles. After getting vested with the Government during the fifties, extensive plantations (mostly of Teak) were raised on those degraded forests. Hence trees older than fifty years are rare. Over the years, a fair amount of natural regeneration had come up and a more mixed type forest was evolved endowing them with the appearance of high forests. Broadly three types of forests are found, viz. (i) Moist deciduous type, (ii) Dry deciduous type, and (iii) Riverine type. Forests in Nadia mostly belong to moist deciduous type represented by species such as: Arjun, Sissoo, Jam, Teak, Behera, Hijl, Neem, Ghora neem, Chatim etc. The dry deciduous tracts are represented by (i) Mahua (ii) Peasal (iii) Sal (iv) Teak (v) Kendu etc. The Riverine forests have tree species intermixed with Thatch grasses, viz. Sissoo, Simul etc<sup>5</sup>.

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<sup>4</sup> 2011, District Census Handbook, West Bengal -Accessed online 25<sup>th</sup> October 2020

<sup>5</sup> 2011, District Census Handbook, West Bengal -Accessed online 25<sup>th</sup> October 2020





### 3. SIGNIFICANCE OF GANGA

The length of the Ganga in Nadia district as the Bhagirathi-Hughli river is about 170km. The Ganga passes through the following blocks of the Nadia District: Kaliganj, Nakshipara, Krishnanagar I and II, Nabadwip, Santipur, Ranaghat, Chakdah and through the following Municipalities: Nabadwip, Santipur, Chakdah and Kalyani. Nadia is the district in West Bengal where the Ganga has made her path not only in north-south direction but has also moved into the land sometimes in horse shoe shape and making some areas of the district surrounded by the river. At Nabadwip, Ganga is branching out as Jalangi river, which again flows to river Padma.

At Nadia, religious cults of Shakti and later Vaishnav, have been extremely strong. Most temples were constructed on the banks of the River Ganga. However, the Ganga changed her course multiple times in the past centuries due to which Temples built on its banks were inundated repeatedly. These caused continued temple building activity in Nadia and religious worship and the River Ganga are deeply connected in this District.

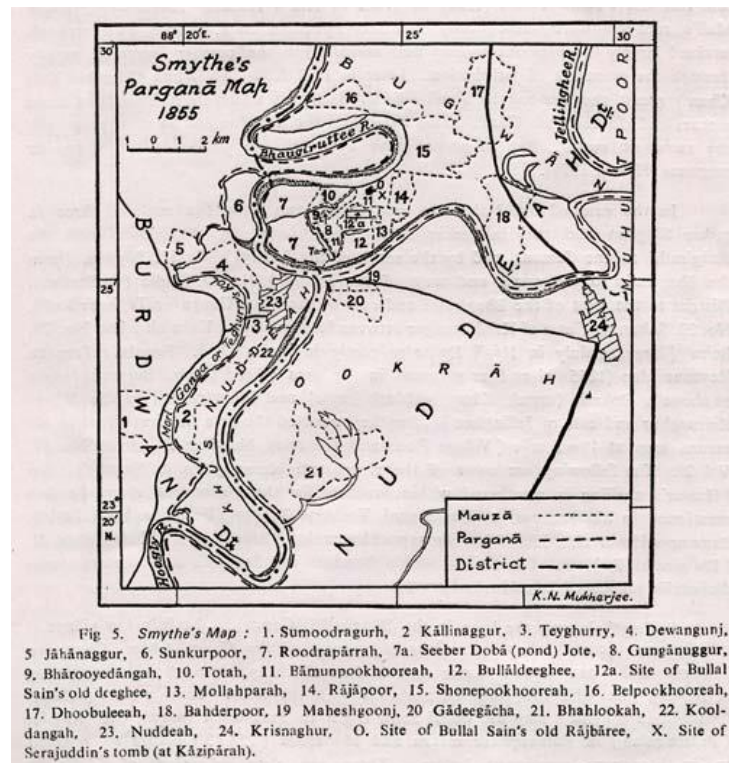


Figure 5 Ganga and its associated channels near Nadia (Nuddeah). Source: Smyth's Pargana Map. <https://www.harekrsna.com/sun/features/12-10/features1935.htm>. Accessed online on 01st November 2020.



#### 4. HISTORICAL EVOLUTION OF NADIA DISTRICT

**4.1. Ancient History:** Ptolemy's map of 2nd century shows the southern portion of the Gangetic delta as cut up to such an extent by rivers and waterways that practically consisted of a number of islands. Nadia in those days appears to have been intersected by rivers and water bodies with few scattered settlements of fishermen and boatmen. In course of time Ganges and its distributaries deposited silt along its banks and raised the level of the country. According to Mahabharata and Puranas, during the time of Raghubansa, i.e. in the 5th Century BC, this piece of land was in the boundary of two powerful Kingdoms namely Sushma (Western Bengal) and Vanga (Eastern Bengal)<sup>6</sup>.

It is evident that even in ancient time Nadia was part of Bengal though it did not have any separate identity as at present. When the Mauryan Empire was founded, whether Nadia was part of its kingdom or not is not known. During the rule of Chandra Gupta - II, Bengal came under the rule of the Gupta Empire. After Skandagupta, the decline of the Gupta Empire had started. Independent Bengal was created between 525-75 AD and it is accepted that the present Nadia was a part of independent Bengal then. In 750 AD during the reign of Raja Gopaldev, Nadia became a part of his kingdom. Presence of multiple idols and evidences of Buddhist Sanghas from the time of the Pal dynasty proves that this region was under the rule of the Pal dynasty<sup>7</sup>.

**4.2. 10<sup>th</sup> to 13<sup>th</sup> century (Middle Ages):** The Sen Dynasty is said to have been founded towards the end of 10th Century by an adventurer named Samanta Sen believed to come from the Carnatic region. Famous Ballal Sen of this dynasty drove the Pal Rajas out of Bengal and conquered the Bengal Delta including Bihar. His name is still connected with a mound and tank in the village Bamanpukur near Nabadwip. It is said that his son Laksman Sen founded Nabadwip. Towards the end of his lengthy reign, incursion of Muhammad Bakhtiar Khilji took place and Laksman Sen was driven out

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<sup>6</sup> Durgadas Majumdar, 1978, West Bengal District Gazetteers: Nadia. Calcutta, Information and Public Relation Department. Accessed online on 25<sup>th</sup> October 2020

<sup>7</sup> Debashree Mukherjee, 2011, Cotton weaving industry of Nadia 1773 to 1977 a case study of Santipur and Phulia. <http://hdl.handle.net/10603/165876>. Accessed online on 25<sup>th</sup> October 2020



of Nabadwip. He retreated to Subarnapur near Dacca and from there he and his successors ruled eastern and southern Bengal till middle of 14th. Century<sup>8</sup>.

#### 4.3. 13th Century (Islamic Rule) to 20<sup>th</sup> Century (British Era):

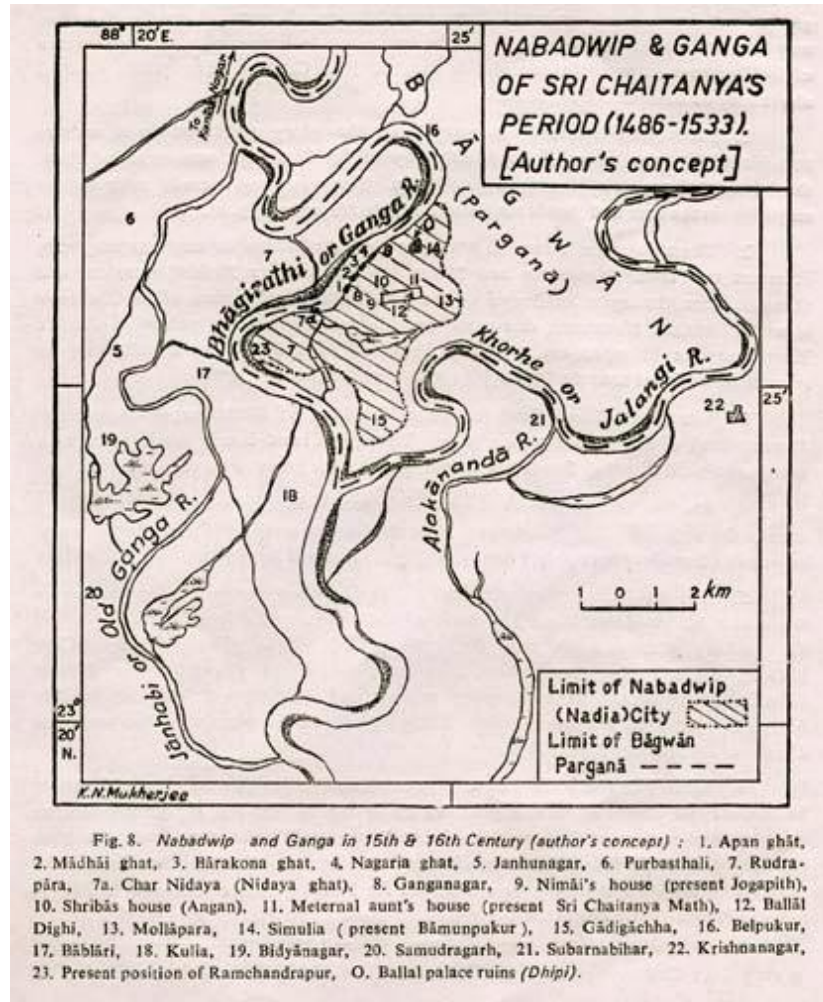


Figure 6 Nabadwip and Ganga of Sri Chaitanya's period - 1486 - 1583 in Survey Map of India (1958). Source: <https://www.harekrsna.com/sun/features/12-10/features1935.htm>. Accessed online on 01st November 2020

The history of Nadia can be divided into three phases in this era. The 1st phase is between the times of attack by Ikhtiyaruddin Bakhtiyar Khalji to the arrival of Sri Chaitanya Mahaprabhu from the 13th to 16th century AD. The history of the Nadia's education in society to Krittibash Kahini of Phulia marks the 2nd phase between 16th -18th century AD. The frequent change in the historical context -rise of Baro-Bhuiyan,

<sup>8</sup> Durgadas Majumdar, 1978, West Bengal District Gazetteers: Nadia. Calcutta, Information and Public Relation Department. Accessed online on 25<sup>th</sup> October 2020



decline of sultanate, rule of subedars under Mughal empire and beginning of Nawabi rule and later the advent of the British rule and how all these have affected Nadia cannot be known in detail. But what can be known is how the Bhuiyans of Jessore had helped Mansingh against Pratapaditya and Bhabananda Majumder was awarded the Farman granted by Mughal Emperor or title to the place and this led to the establishment of the royal kingdom of Krishnanagar according to 'Khitish Bangshabalicharit'. The famous Krishnanagar royal family had produced equally prominent kings like Raja Krishnachandra who had patronized poet Bharatchandra the composer of 'Annadamongol'. The history of 17th and 18th century is the details of the kingdom and dynasty established by Bhabananda. In 1765 after the grant of Diwani Nadia came under the occupation of the British<sup>9</sup>.

**4.4. Post-Independence:** While writing the history of Nadia the foremost challenge is to define its boundaries. has constantly changed with time. In 1772 AD the map of Renell shows a bigger place as Nadia and included the current North 24 parganas, Hooghly, Jessore (Bangladesh) and parts of Murshidabad. In 1793 parts of Basirhat, Jessore district, Anarpur, 24 parganas were added. Similarly, in 1795 Burdwan and Hooghly, in 1796 Murshidabad, in 1835 Barasat, in 1882 Jessore again, and in 1888 Burdwan again and parts of Nadia were added.

In 1947 out of five Mahakuma or divisions of Nadia, Kusthia, Choyadanga, Meherpur were added to East Pakistan. The independent India formed Nadia with the remaining two divisions Krishnanagar and Ranaghat. Under the rule of Pakistan, the divided parts of Nadia were also called Nadia district in that country. The Indian side named the Nadia district as Nabadwip district. Later when the Pakistani side was named as Kusthia in Bangladesh, India renamed the counterpart as Nadia. During the rule of Krishnachandra it had Plassey in the north, Bay of Bengal to the south, Dhuliapur in the east and Bhagirathi in the west. Nadia was then formed with the 84 parganas in West Bengal as we know it today.

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<sup>9</sup> Debashree Mukherjee, 2011, Cotton weaving industry of Nadia 1773 to 1977 a case study of Santipur and Phulia. <http://hdl.handle.net/10603/165876>. Accessed online on 25<sup>th</sup> October 2020





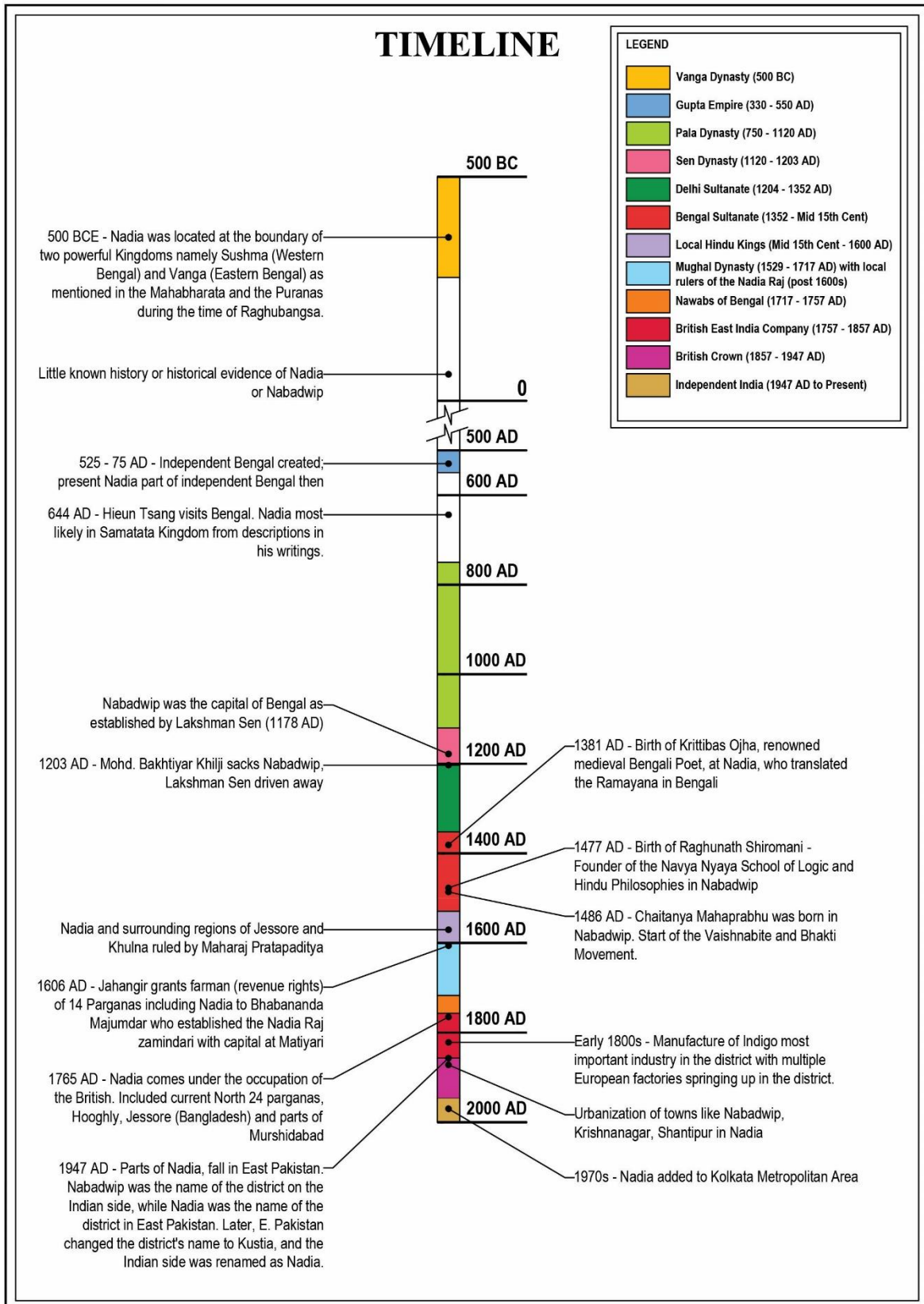


Figure 7 Timeline - Nadia District. Source: Author



## 5. SIGNIFICANCE OF NABADWIP

### 5.1. Archaeological and Historical Significance

Located on the western bank of the Hooghly River, Nabadwip is considered to have been founded in 1063 CE, and served as the old capital of the Sena dynasty. This historic city is the erstwhile stronghold of Bengal's Sena dynasty rulers. On the east bank of the river, immediately opposite the present Nabadwip, is the village of Bamanpukur, in which are to be found a large mound known as 'Ballaldhibi,' said to be the remains of the King's palace, and a tank called 'Ballaldighi. This archaeological site is considered to date back to the 8<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> centuries. These names go to prove that Ballal Sen had some connection with the place. though it is not universally admitted that the actual capital was transferred there from Gaur. It is clear, however, that it was the constant resort of the kings of Bengal until 1203 AD when it was captured by Muhammad Bakhtiar Khilji. and the foundation stone of the conquest of Bengal by the Muhammadans was laid. Apart from this, many of the religious structures are newer constructions on ancient sites which had been submerged due to floods and change in the course of the river Ganga.



Figure 8 Archaeological Site of Ballal Dhipi showing Gargoyles. Source: Primary site visit by Mr. Balaknath Bhattacharyya





## 5.2. Religious and Cultural Significance



Figure 9 Chaitanya Sankirtan at Nabadwip. Source: <https://www.bl.uk/collection-items/pictures-designed-and-published-by-the-calcutta-art-studi>. Accessed online on 01st November 2020

For many centuries Nabadwip has been famous for its sanctity and learning. From its earliest days the patronage of the Hindu kings and the sanctity of its site attracted. from far and near, erudite scholars, who taught Sanskrit philosophy to thousands of students. A center of learning and philosophy in medieval India, the city is still noted for its traditional Sanskrit schools. The Navya Nyaya school of logic reached its peak with the efforts of some well-known contemporary philosophers of Nabadwip. Of such were Halayudha, Pasupati, Sulapani and Udayanacharya. who are believed to have flourished there during the reign of Lakshrnan Sen. Abdihodha Yogi. a Pandit from the upper regions of the country is said to have been the first scholar to set up a school of logic in Nabadwip. The most celebrated of the native savants of the place were Biisudev Sarbabhauma. a pupil of Pakshiidhar Misra. the first logician of Mithila, is said to have learnt by heart the whole of the treatise on logic. His distinguished pupils are Raghunath Siromani. the author of the Didhiti and the commentary on the Gautam Sutra, Raghunandan Smarta Bhattacharya, the most renowned Pandit of Smriti. whose



school is followed even today throughout the whole of Bengal, Krishnananda Agambagis. whose work on Tantra philosophy is the standard book on the subject; and Gauranga, or Chaitanya, the great Vaishnava reformer of the 16th century. Chaitanya was the son of Jaganath Mishra. and was born at Nabadwip in 1485 A.D. He was undoubtedly a man of great intellect, but the key-note of his philosophy was universal love. and he is still spoken of as the 'Apostle of Love'. He was the founder of the Vaishnava sect and has still a very large following throughout Bengal<sup>10</sup>.



*Figure 10 500-year-old wooden idol of Lord Chaitanya worshipped at the Dhameshwar Gauranga Mandir. Source: Primary Survey by Mr. Balaknath Bhattacharyya*

### 5.3. Natural/Ecological Significance

Being situated on the bank of the holy Bhagirathi (Ganga), Nabadwip is frequented by pilgrims from all parts of Bengal, chiefly those of the Vaishnava sect, who bathe in the sacred waters, and at the same time pay their homage at the shrine of Chaitanya<sup>11</sup>. The name Nabadwip suggests “9 islands” in the Bengali language and the islands are named Antardwip, Simantadwip, Rudradwip, Madhyadwip, Godrumdwip, Ritudwip, Jahnudwip, Koladwip, Modadrumdewip. In another version, the name of the city is derived from the conjugation of the Bengali words /naba/ (new) and /dwipa/ (island) meaning New-island. In the down-stream of the river Ganges, the alluvial deposits carried over during its course that starts at the Himalayas, were gradually deposited, forming a new island which is present day's Nabadwip. The Bhagirathi river originally flowed down the west of Nabadwip in the past, forming a natural boundary between the districts of Purba Bardhaman and Nadia. With time it has shifted its course to where it is at present, cutting the city off from the rest of the Nadia district. During this time, multiple temples and residences of significant people associated with the history of Nabadwip, have been inundated by floods of the River Ganga. These structures have

<sup>10</sup> A. Mitra, 1951, Census 1951, West Bengal – District Handbooks: Nadia. Accessed online on 25<sup>th</sup> October 2020

<sup>11</sup> Ibid.





been found submerged in the banks of the river and rebuilt several times in the process, and therefore have a close association with the River and its banks.

#### 5.4. Architectural Significance

The architectural heritage of Nabadwip spans over 1000 years, bearing testimony to the long history of the region starting from the remains of Buddhist idols of the Bajrayani Sect, sites of Shakti Cults to temples associated with Vaishnavism. This evolution is reflected in the building typology of the area, the spatial planning of the structures, the form and in the ornamentations. The region has significant examples of the Bengali Ratna style of temple construction with Ekratna, Pancharatna and Navaratna temples. Influence of British colonial architecture can also be seen in this area in the later periods.



Figure 11 Ek Ratna (Bhabataran Shiva Temple) and Nava Ratna (Kanch Kamini Temple) style of temple architecture seen at Nabadwip. Source: Primary site visit by Mr. Balaknath Bhattacharyya.



## 6. ARCHITECTURAL DESCRIPTION

### 6.1. Building Typologies:

- a) Palace/ Citadel: The oldest identified built heritage structure is the Ballal Dhipi, an archaeological site constructed in the 8<sup>th</sup>, 9<sup>th</sup> and 12<sup>th</sup> centuries and excavated in the 1980s. The structures in the Site are considered to be remnants of a Citadel (Residential and Administrative typology) of the Sena Dynasty. The structures are of solid terracotta bricks, while the floor is made of with lime and sand. Tiles and bricks used have resemblance with those found in Bihar and Bangladesh. Remnants of stucco work is also present.



Figure 12 Ballal Dhipi Archaeological Site. Source: Primary site visit by Mr. Balaknath Bhattacharyya.

- b) Religious: Amongst the identified existing heritage structures, most are of Religious typology – Temple or *Math*, along with associated structures. Remains of temples show the older ‘Deula’ architectural style, commonly used in Orissa and parts of Bengal in Jain and Hindu temple architecture where the temple lacks the usual mandapa beside the main shrine, and the main unit consists only of the shrine and a ‘deul’ above it. These structures were built in brick and terracotta with terracotta and stucco ornamentation on the facades.





*Figure 13 Old Dhameshwar Mandir with Rekha Deul. Source: Primary site visit by Mr. Balaknath Bhattacharyya.*

The temples post the 18<sup>th</sup> Century are built in the traditional Bengali Ratna style with one (ek ratna), five (pancha ratna) or nine (nava ratna) pinnacles rising over a flat roof or a curved roof (char chala). The pinnacles are each shaped like an individual temple having a Char Chala roof. Char Chala refers to the number of sides (Char – four) in the gabled roofed structure which are colloquially called the ‘chala’. In plan, most of the temples have a Dalan style plan having a front verandah with three or five arched entrances and an inner rectangular hall with rows of arcuated columns holding up a flat a roof. Some of the temples built during this time also have a Natmandir to host cultural festivities associated with the socio-religious practices. These are essentially rectangular structures, open on all sides with multiple rows of columns supporting the roof. These are largely built in brick masonry with lime plaster. Wooden joists and later, metal sections are used as structural supports. Cast Iron columns, brackets, and other ornamentations can also be seen in the later Colonial period.







Figure 14 Buro Shiv Mandir having a Nava Ratna (9 pinnacled roof). Source: Primary site visit by Mr. Balaknath Bhattacharyya.

- c) Institutional: Being an important seat of learning and of the Navya Nyaya movement, Nabadwip was famed to have a large number of centres of Sanskrit learning and Hindu philosophies. However, most of these ‘Tols’ were housed in residential structures and very few of these remain. Buno Ramnath’s Tol is one such example, built during the Colonial period.



Figure 15 Doric Columns in the Old Sanskrit College. Source: Primary site visit by Mr. Balaknath Bhattacharyya.





## 6.2. Evolution of Architectural style:

At Nabadwip due to changing course of Ganga and repeated natural calamities like floods and earthquakes, no pre-Islamic structures remain though there is evidence of several Buddhist sites in and around present day Nabadwip. Advent of Shri Chaitanya Mahaprabu and Gaudiya Vaishnavism propagated by him triggered construction of a spate of temples by his devotees from the seventeenth century and the activities peaked during the eighteenth and nineteenth century. Of course, simultaneously the spree of construction of Shaiva and Shakta temples was also evidenced. During this period different styles of temple architecture unique to Bengal were developed. These were i) Chala (Hut) Style, ii) Ratna style and iii) Dalan style

- i. Chala (Hut) Style- chala style developed from the architectural style of residential units of rural Bengal made of mud walls, wooden planks, bamboos and sloping thatched roofs. The Chala styles subsequently took many forms –

- a. Dochala - two sloping roofs emerging from a curvilinear ridge fixed at a certain height, flanked downwards with the two roofs resting on the top of the walls of a rectangular structure. The lower ends of the slanting roofs are generally curvilinear. The empty triangles formed in the sides by the slanting roofs are filled up by extending the walls of the chamber of those sides upwards touching and supporting the ridge end.

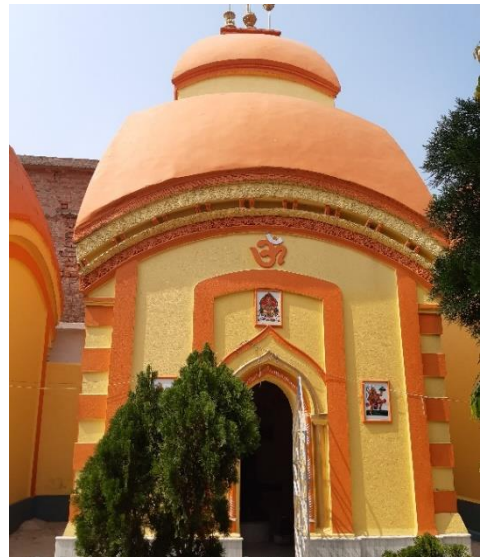


Figure 16 An Aat Chala Temple at Dwadash Shiv Mandir. Source: Primary site visit by Mr. Balaknath Bhattacharyya

- b. Jor Bangla – built by conjoining two dochala temples back and forth.
- c. Char (four) chala - In case of Charchala four slanting sides from an upper tip flanked downwards in all four sides taking triangular shapes. These slopes rest on the tops of walls of a quadrangular chamber. The lower sides of the triangular roofs often assume curvilinear shape.
- d. Aat (eight) Chala – by placing another but smaller charchala on the base of a larger charchala, an aat chala is formed. For the purpose around the upper



tip (converging point of the four shades) a small structure square/rectangular as per requirement is built to hold the upper charchala.

ii. Ratna style – Developed as an admixture of Dalan, Shikhar and Islamic style.

a. Ek Ratna style – In Ek Ratna temples, there is a single shikhar or spire like structure in the middle of roof of a Dalan style temple.

b. Pancha Ratna - In a Pancha (five) Ratna temple there are four spires on the four corners of the roof imitating domes/cuppolas and a larger spire in the middle.

c. Naba Ratna - In a Naba (nine) Ratna temple, the Ratnas (or Shikharas / spires) are placed in two levels. There are four Ratnas each, at each of the two levels along with the middle spire to form the Nabaratna temple.

d. In the same way temples of upto twenty-five spires (Panchabingshoti Ratna) have been observed in Bengal.



Figure 17 Nabaratna Temple with 9 spires of Debananda Gauriya Math. Source: Primary Survey by Mr. Balaknath Bhattacharyya

iii. The Dalan style temple is a later phenomenon. Though there are Dalan style temples constructed in the 18th century, the style gained popularity in the 19th century. Being developed largely during the Colonial period, Dalan type structures show multiple European influences like semi-circular or pointed arched openings, columns having capitals of the Roman orders, ornamentation seen in and above the cornices, etc.





Figure 18 Source: Dalan Style Temple as seen in Anu Mahaprabhu Temple. Source: Primary site visit by Mr. Balaknath Bhattacharyya.

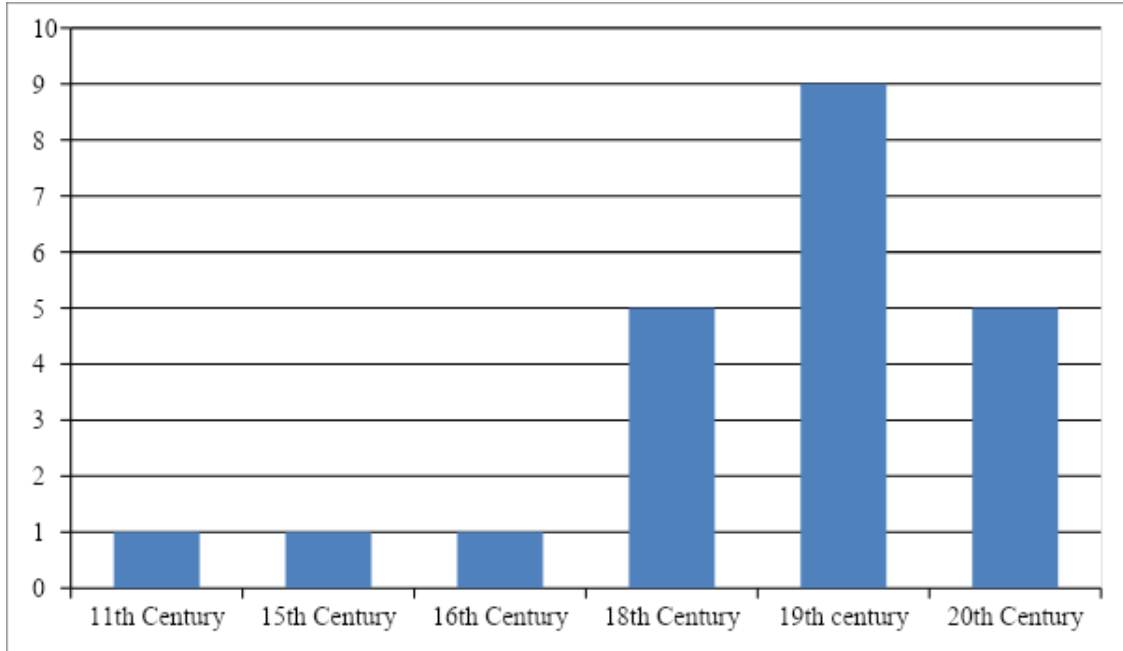


Figure 19 Bar diagram showing the quantity of built heritage of Nadia over different time periods. Source: Primary Site Survey



### **6.3. Evolution of artisanal activities related to architecture:**

Decoration of temple walls, usually the front walls and sometimes the sides, with ornamental terracotta plaques is unique to Bengal. In the terracotta reliefs, various religious and contemporary social scenes were depicted. Krishnaleela, episodes of Ramayana and Mahabharata, mythological characters like Durga, Shiva and Kali and various related events were portrayed. In the seventeenth and eighteenth century, Vaishnav cult was dominant whereas in the nineteenth century, the Shakti cult gained prominence. That was reflected in the decoration of temples built in concerned centuries, through terracotta reliefs. Social scenes like cooking, hunting, carrying hunted animals, dance, labourers at work, procession by Mughal army, various animals (fish, snakes, vialas) etc were also depicted.

From the nineteenth century, terracotta relief arts began to diminish. Instead, the ornamental works on the walls of the temples began to be crafted by using lime and sand with the same motifs. Some of the best works of art in lime and sand are still visible in a number of nineteenth and twentieth century temples of Bengal.





## 7. APPROACH AND METHODOLOGY

The length of the Project area, along the River Ganga, from Farakka to Nabadwip is about 200 km. For the convenience of study, the entire length was divided into five segments as follows:

- a) Farakka to Jangipur
- b) Jangipur (excluding Jangipur) to Lalgola (till before Berhampore)
- c) Berhampore
- d) Berhampore (Excluding Berhampore) to Katwa
- e) Katwa (excluding Katwa) to Nabadwip

The project was headed by Mr. Balaknath Bhattacharya. Five teams were formed with local college students, engaging one supervisor for each team. In Nadia, the supervisor for the team was Prof. One initial training and thereafter time-to-time trainings were conducted by the Project In Charge for each segment.

### 7.1. Literature Study

Relevant books (as mentioned in the Section 8: Bibliography) were referred to, for gaining adequate knowledge about the sites, prior to undertaking the actual survey work. These books were largely purchased, referred to from libraries or downloaded from the Internet, when available.

### 7.2. Primary Site Survey

Primary data was collected by the various teams as mentioned above using:

- a) Survey method (undertaking personal visits to the site)
- b) Interview method (conducted with knowledgeable local resource persons as identified). Responses to the interview were corroborated through data from other secondary sources like relevant books, newspaper articles, digital archives and websites.

A common format was prepared by INTACH prior to the site visits which was used as a baseline reference to collect the primary data. This format included three broad heads of Identification, Description and Additional Information and comprised of:

- Name of Town & Property
- Approachability & GIS Location



- Typology & sub-typology
- Brief historical and contextual description
- Cultural significance
- Architectural description
- Ownership & Management
- Uses both historic and current
- State of Conservation
- Association with Ganga (direct or indirect)
- Threats to the heritage property

Following this, a grading exercise was carried out. The grading criteria for the heritage assets was based on its Archaeological, Historical, Architectural, Social, Religious and Natural significance.

### **7.3. Filling Inventories and Data Compilation**

The data collected as above was then added to Inventories which were formatted as per the scheduled format prescribed by INTACH as mentioned above. Administrative boundaries, geographical location, historical evolution, significance of each district and their association with the Ganga, was summed up from secondary data and compiled into the final report.



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ANNEXURE

LISTING INVENTORIES





PORAMATALA PRECINCT		Reference No	GaD/Nad/NBD/01	Map No			
							
<b>Past Name</b>	Poramatala Precinct - Porama	<b>Architectural description</b>	Site is a shrine with no built up heritage structure. A small room has been created in brick masonry surrounding the large tree and its aerial roots.				
<b>Tehsil</b>	Nabadwip						
<b>Location</b>	23°24'37" N 88°22'13" E						
<b>Address</b>	Poramatala Road, Po-Nabadwip, Dist Nadia, PIN-741302						
<b>Approach</b>	On Poramatala Road, Nabadwip						
<b>Approx date of construction</b>	15th Century				<b>Historical/ Cultural Value</b>	Goddess called 'Poraama' is the village deity of Nabadwip, a folk goddess with no idols or images existing before Shri Chitanya. Worshipped previously as 'Jaganmata' (The Mother of the World) in a nearby jungle, it was brought to the present site in the 15th Cent.	
<b>Precise date of construction</b>	Unknown						
<b>Ownership</b>	Trust						
<b>Owners Name</b>	Royal family of Krishnanagar						
<b>Property Type</b>	Site						
<b>Property Sub-type</b>	Religious						
<b>Property past use</b>	Temple						
<b>Property present use</b>	Temple						
<b>State of Protection</b>	Unprotected						
<b>Architectural Style</b>	N.A						
<b>Building Setting</b>	Surrounded by residential and commercial buildings/structures	<b>Association with Ganga</b>	It is within one Km of River Ganga				
<b>Archeological</b>	NA	<b>Religious</b>	High	<b>State of conservatio</b>			
<b>Historical</b>	High	<b>Social</b>	High		<b>Threats to the Property</b>		
<b>Architectural</b>	N.A.	<b>Natural</b>	High			<b>Condition Description</b>	
		<b>Grade</b>	IIA				<b>Source of information</b>
				Poor			
					Uncontrolled overgrowth of aerial roots is a threat to the sacred place.		
						Uncontrolled vegetation growth	
							Primary Survey

Listing done by Prof. Biswajeet Roy



Reviewed by Mr. BN. Bhattacharyya

BHBATARAN SHIV TEMPLE		Reference No	GaD/Nad/NBD/02	Map No					
									
<b>Past Name</b>	Bhabatarini Shiv Mandir	<b>Architectural description</b>	<p>The 30-35 feet high temple is an octagonal ekratna type structure with an outer and inner part separated by a 4' corridor. The walls of the inner octagonal structure (sanctum sanctorum) end upwards in a pinnacle. Two pairs of Doric columns flank the entrance gate while two pilasters flank the pointed arched entrance of the sanctum showing elements borrowed from European Colonial style. Lime stucco work depicting symbols associated with Lord Shiva like bulls, snakes are visible in the front wall of the outer structure. The inner structure has floral motifs around the arch of the entrance gate.</p> <p>The Shivalinga, the deity of the temple is very significant. It is one of the very large Shiva Lingas of West Bengal. It's diameter is about 1.5 feet, height is about 2 feet, is placed on a Yonipatta which is 2.5 feet high and having a 4.5 feet diameter.</p>						
<b>Tehsil</b>	Nabadwip								
<b>Location</b>	23°24'37" N 88°22'12" E								
<b>Address</b>	Poramatala Road, Po-Nabadwip, Dist Nadia, PIN-741302								
<b>Approach</b>	On Poramatala Road, Nabadwip								
<b>Approx date of construction</b>	19th century								
<b>Precise date of construction</b>	1825 AD								
<b>Ownership</b>	Trust								
<b>Owners Name</b>	Royal family of Krishnanagar								
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	<p>The Temple was constructed by Maharaja Girish Chandra of Krishnanagar in 1825 AD who found the Shivalinga buried in the Ganga riverbed which was originally installed by his ancestor in a temple which submerged due to flooding of the Ganga</p>			
<b>Property Sub-type</b>	Religious								
<b>Property past use</b>	Temple								
<b>Property present use</b>	Temple	<b>Association with Ganga</b>	<p>The Shivalinga was originally in a temple on the bank of Ganga and submerged in the river thereafter due to bank collapse and shift in course of the Ganga. Presently Ganga flows within 500 meter of the site</p>						
<b>State of Protection</b>	Unprotected								
<b>Architectural Style</b>	Bengal style Ek Ratna ( Single Pinnacle) te				<b>State of conservatio</b>	<p>At risk</p>			
<b>Building Setting</b>	Surrounded by residential and commercial buildings/structures								
<b>Archeological</b>	NA	<b>Religious</b>	Medium	<b>Threats to the Property</b>				<p>Apart from severe lack of maintenance main reason is engulfing of the entire temple by innumerable number of different sizes of aerial</p>	
<b>Historical</b>	Medium	<b>Social</b>	Medium		<b>Condition Description</b>	<p>Uncontrolled vegetation growth, dampness, blackening, damaged cornices</p>			
<b>Architectural</b>	Medium	<b>Natural</b>	Low						
		<b>Grade</b>	IIA						

Listing done by Prof. Biswajeet Roy



Reviewed by Mr. BN. Bhattacharyya


BHABATARINI KALI MANDIR		Reference No	GaD/Nad/NBD/03	Map No			
							
<b>Past Name</b>	Bhabatarini Kali Mandir	<b>Architectural description</b>	<p>The temple structure is located on an elevated platform of about 2 feet height. The temple is almost ruined and largely covered with strong and various sizes of innumerable aerial roots of the famous banyan tree of the site. The temple is of two parts. The inner portion is sanctum sanctorum . walls of this portion converged into a pinnacle at about 35 feet high. Around the sanctum sanctorum the outer portion is a rectangular structure ended upwards in a flat roof. It appears that the pinnacle is emerged from the flat roof. In the outer portion there are three arched entrances – one is now closed. There are pairs of Doric pillars in both sides of the arched gates.</p>				
<b>Tehsil</b>	Nabadwip						
<b>Location</b>	23°24'37" N 88°22'12.8" E						
<b>Address</b>	Poramatala Road, Po-Nabadwip, Dist Nadia, PIN-741302						
<b>Approach</b>	On Poramatala Road, Nabadwip						
<b>Approx date of construction</b>	19th century						
<b>Precise date of construction</b>	1825 AD						
<b>Ownership</b>	Trust						
<b>Owners Name</b>	Royal family of Krishnanagar						
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	<p>Original temple, built in 1699 by Raja Raghav Ray was submerged due to flooding and rebuilt by Maharaja Girish Chandra of Krishnanagar in 1825 who retrieved the submerged deity of Ganesh, re-carved it into an idol of goddess Kali - 'Bhabatarini'.</p>	
<b>Property Sub-type</b>	Religious						
<b>Property past use</b>	Temple						
<b>Property present use</b>	Temple						
<b>State of Protection</b>	Unprotected						
<b>Architectural Style</b>	Bengali ekratna (single pinnacle) on dalan s						
<b>Building Setting</b>	Surrounded by residential and commercial buildings/structures						
<b>Archeological</b>	NA	<b>Association with Ganga</b>	<p>The stone idol was originally in a temple on the bank of Ganga and submerged in the river thereafter due to bank collapse and change of the course of the River. Presently Ganga flows within 500 meter of the site</p>				
<b>Historical</b>	Medium						
<b>Architectural</b>	Medium						
<b>Grade</b>	IIA						
<b>Religious</b>	Medium	<b>State of conservatio</b>	<p>At Risk</p>				
<b>Social</b>	Medium						
<b>Natural</b>	Low						
<b>Grade</b>	IIA						
<b>Threats to the Property</b>		<b>Condition Description</b>	<p>Engulfing of entire temple by aerial roots of the adjoining Banyan tree which are not trimmed due to religious beliefs.</p>				
<b>Source of information</b>					<p>Vegetation growth which may lead to structural damage, damaged plaster, damaged cornices</p>		
		<p>Primary Survey</p>					

Listing done by Prof. Biswajeet Roy



Reviewed by Mr. BN. Bhattacharyya




SHRI CHAITANYA BIRTH PLACE		Reference No	GaD/Nad/NBD/04	Map No						
										
<b>Past Name</b>	Birthplace of Shri Chaitanya	<b>Architectural description</b> A Bengali Hut Like single storied structure with Aat Chala (eight sided roof) having dimension of about 15X15X15 feet. In the first level there is four shades in all four sides and in the convergence point of the shades there is another set of small four shaded structure erected in the middle. The structure is placed on a low plinth with a marble Balustrade. It is a three bayed structure with the Central bay projecting out by a large extent. The structure is entered through a rectangular opening in the centre of the central bay and has two semi-circular arched openings on the two side bays. The site is entered through an ornamental Gateway with sculptures of two lions protecting the gateway, seen typically in many gateways in this area. The site also houses the famous Neem Tree under which Lord Chaitanya is said to have been born.								
<b>Tehsil</b>	Nabadwip		<b>Historical/ Cultural Value</b> Site was identified as the birthplace of Sri Chaitanya and of a large temple which were washed away in 1747 & in 1823 respectively. In 1923 a cottage was built here as a replica of the residence of Jagannath Mishra (father of Lord Chaitanya).							
<b>Location</b>	23°25'32" N 88°22'13" E			<b>Association with Ganga</b> The association of the site with Ganga is deep. The original birth place was submerged into Ganga due to its change of course and subsequently the site was discovered from a char land emerged due to abandonment of the flow by river Ganga.						
<b>Address</b>	Poramatala Road, Rudrapara, Po- Nabadwip, Dist Nadia, PIN-741302				<b>State of conservatio</b> Fair					
<b>Approach</b>	On Poramatala Road, Nabadwip					<b>Threats to the Property</b> No threat at present.				
<b>Approx date of construction</b>	20th Century						<b>Condition Description</b> Fair condition - multiple insensitive additions and alterations			
<b>Precise date of construction</b>	1932 AD							<b>Source of information</b> Primary Survey		
<b>Ownership</b>	Trust									
<b>Owners Name</b>	Trust									
<b>Property Type</b>	Building									
<b>Property Sub-type</b>	Cottage									
<b>Property past use</b>	Temple									
<b>Property present use</b>	Temple									
<b>State of Protection</b>	Unprotected									
<b>Architectural Style</b>	A Bengali hut like structure ( eight shedde									
<b>Building Setting</b>	The Cottage is within a complex with vegetation N and E side, road in S and site of 60 feet tall Lord Gauranga image and residential complexes in W.									
<b>Archeological</b>	NA	<b>Religious</b>	High							
<b>Historical</b>	High	<b>Social</b>	High							
<b>Architectural</b>	Low	<b>Natural</b>	NA							
		<b>Grade</b>	I							

Listing done by Prof. Biswajeet Roy



Reviewed by Mr. BN. Bhattacharyya


SHRI BAS ANGAN		Reference No	GaD/Nad/NBD/05	Map No		
						
<b>Past Name</b>	Shri Bas Angan	<b>Architectural description</b>	<p>1. Dalan style temple with several chambers. In the central chamber there are various idols and other chambers idols of Shri Bas and other Vaishnab gurus.</p> <p>2. Nat Mandir. Two rows of Doric columns support a rectangular roof of about 25X 50 feet dimension longitudinally. There are also pair of columns in other two sides to support the roof.</p>			
<b>Tehsil</b>	Nabadwip					
<b>Location</b>	23°24'28" N 85°22'19" E					
<b>Address</b>	Shri Bas Angan road Nawadip, Dist – Nadia, PIN-741302					
<b>Approach</b>	On Shri Bas Angan road					
<b>Approx date of construction</b>	19th Century					
<b>Precise date of construction</b>	1871 AD					
<b>Ownership</b>	Private					
<b>Owners Name</b>	Descendants of Nityananda Mahaprabhu					
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	<p>Residence of Shri Bas, direct disciple of Lord Chaitanya. The Sankirtan movement and Naam Sankirtan, the pillar of Gaudiya Vaishnab philosophy started from this house. Original structure was inundated in floods. Present site was built in 1871 AD.</p>
<b>Property Sub-type</b>	Religious					
<b>Property past use</b>	Temple					
<b>Property present use</b>	Temple					
<b>State of Protection</b>	Unprotected					
<b>Architectural Style</b>	Dalan style temple and Dalan style Nat M					
<b>Building Setting</b>	Residential buildings and religious buildings apart from the Shri Bas Angan Road in front					
<b>Association with Ganga</b>		<b>State of conservatio</b>				
				<b>Threats to the Property</b>		
		<b>Condition Description</b>				
				<b>Source of information</b>		

<b>Archeological</b>	NA	<b>Religious</b>	Medium
<b>Historical</b>	Medium	<b>Social</b>	Medium
<b>Architectural</b>	Medium	<b>Natural</b>	Medium
		<b>Grade</b>	IIB

Listing done by Prof. Biswajeet Roy



Reviewed by Mr. BN. Bhattacharyya



GOLDEN GAURANGA		Reference No	GaD/Nad/NBD/06	Map No			
							
<b>Past Name</b>	Sonar Gauranga Mandir	<b>Architectural description</b>	<p>Dalan type double storied temple. The image of Gauranga Mahaprabhu is worshipped in the upper floor. Climbing up about 30 staircases from the ground the visitors and devotees can directly reach the upperfloor where the Golden image (actually made of Astadhatu – Eight Metals ,considered sacred in Hindu religion) of Shri Gauranga is being worshipped. A glass box is placed inside where the wooden footwear of lord Gauranga is placed. The Entrance Gate of the compound is very ornamental and double storied.</p>				
<b>Tehsil</b>	Nabadwip						
<b>Location</b>	23°24'24" N 88°22'28" E						
<b>Address</b>	Shri Bas Angan Road, Nabadwip- 741302						
<b>Approach</b>	On Shri Bas Angan Road						
<b>Approx date of construction</b>	Mid-19th Century						
<b>Precise date of construction</b>	Unknown						
<b>Ownership</b>	Private						
<b>Owners Name</b>	Trust						
<b>Property Type</b>	Building						
<b>Property Sub-type</b>	Religious						
<b>Property past use</b>	Temple						
<b>Property present use</b>	Temple						
<b>State of Protection</b>	Unprotected						
<b>Architectural Style</b>	Double storied dalan type temple	<b>Historical/ Cultural Value</b>	<p>Chaitanya Mahaprabhu's footwear has been kept here, in a glass case. It is said that Pratap Chandra Goswami, a follower of Chaitanya Mahaprabhu, constructed this temple in nineteenth century. It is now a famous seat of Gauria Vaishnav Community.</p>				
<b>Building Setting</b>	Residential buildings and religious buildings apart from the Shri Bas Angan Road in front						
<b>Archeological</b>	NA				<b>Association with Ganga</b>	<p>The temple is just 1.5 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga. While in Nadia, Sri Chaitanya would go to the Ganges everyday to bathe in her waters.</p>	
<b>Historical</b>	Low						
<b>Architectural</b>	Medium						
<b>Religious</b>	Medium						
<b>Social</b>	Medium				<b>State of conservatio Threats to the Property</b>	<p>Moderate Deficiency in repair and maintenance</p>	
<b>Natural</b>	NA						
<b>Grade</b>	IIB						
<b>Condition Description</b>	Improper additions and alterations						
<b>Source of information</b>	Primary Survey						

Listing done by Prof. Biswajeet Roy



Reviewed by Mr. BN. Bhattacharyya





MANIPUR RAJBARI		Reference No	GaD/Nad/NBD/07	Map No
				
<b>Past Name</b>	Manipur Rajbari / Shri Shri Anu Mahaprab	<b>Architectural description</b>	<p>Single storied dalan type temple structure placed on a plinth. The structure is entered through a verandah with four pairs of circular columns having Corinthian capitals on the front facade and five pointed arches each on the two side facades. The verandah forms a circumambulatory path around the Sanctum Sanctorum. The structure has a flat roof with four spires on the four corners and a large central spire. The central spire once was covered with gold plates. Now the plates have been removed and preserved.</p> <p>There is also a rectangular Natmandir in front of the Temple with a flat roof supported by semi-circular arches over stout circular columns on all sides. I-sections and wooden battens support the flat roof. The site is entered through an ornamental gateway with two lion sculptures guarding the Site and other sculptures like that of Jagai and Madhai.</p>	
<b>Tehsil</b>	Nabadwip			
<b>Location</b>	23°23'51.0"N 88°21'52.1" E			
<b>Address</b>	Nabadwip Main Road Nabadwip, Dist Nadia, PIN- 741302			
<b>Approach</b>	On Nabadwip main Road			
<b>Approx date of construction</b>	Late 18th Century			
<b>Precise date of construction</b>	1794 AD			
<b>Ownership</b>	Private			
<b>Owners Name</b>	Manipur Raj Family			
<b>Property Type</b>	Building			
<b>Property Sub-type</b>	Religious			
<b>Property past use</b>	Temple			
<b>Property present use</b>	Temple			
<b>State of Protection</b>	Unprotected			
<b>Architectural Style</b>	Dalan style with Panch Ratna (spires)	<b>Association with Ganga</b>	<p>The temple is just 1.5 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga</p>	
<b>Building Setting</b>	It is within a large temple complex consisting of Nat Mandir and Guest House buildings in the south, another Temple in the West, residential buildings in the East	<b>State of conservatio</b>	<p>Good</p>	
<b>Archeological</b>	NA	<b>Threats to the Property</b>	<p>No apparent threats.</p>	
<b>Historical</b>	High	<b>Condition Description</b>	<p>Structure is in a good condition</p>	
<b>Architectural</b>	Medium	<b>Source of information</b>	<p>Primary Survey</p>	
		<b>Grade</b>	<p>IIA</p>	

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DEBANANDA GAURIYA MATH		Reference No	GaD/Nad/NBD/08	Map No					
									
<b>Past Name</b>	Debananda Gaudiya Math	<b>Architectural description</b>	It is a four storied nabaratna Temple about 50 feet high. Inside the temple there are five chambers : two samadhis of Vaishnab Gurus one of which is of the founder. And in other three chambers there are idols of of Sri Gauranga, Radha Vinod Bihari Jiu, Koladeva or Varahadev- the deity of Koladwipa, Bhakti Shiddhanta Saraswati Pravupad and the founder						
<b>Tehsil</b>	Nabadwip								
<b>Location</b>	23°23'51" N 88°21'47" E								
<b>Address</b>	S K Chaterjee Road Teghari Para, Nabadwip, Dist Nadia, PIN- 741302								
<b>Approach</b>	200 ft from Nabadwip Main Road								
<b>Approx date of construction</b>	20th Century								
<b>Precise date of construction</b>	1940 AD								
<b>Ownership</b>	Private								
<b>Owners Name</b>	Trust								
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	The temple was founded in 1940 by a disciple of Shri Bhakti Siddhanta Saraswati Thakura Pravupada- founder of Gauriya Vaishnavism and of Gauriya Maths in India and abroad.			
<b>Property Sub-type</b>	Religious								
<b>Property past use</b>	Temple								
<b>Property present use</b>	Temple								
<b>State of Protection</b>	Listed by local Municipality as Heritage bu								
<b>Architectural Style</b>	Nabratna Temple on Dalan Flat Roof	<b>Association with Ganga</b>	Entire Nabadwip is formed of 9 (Naba) Islands (Dwipa) of River Ganga and all the cultural ,historical activities of Nabadwip veered around River Ganga. This Temple is situated in Koladwipa -one of the nine islands.						
<b>Building Setting</b>	Residential buildings all around except the narrow road in front of the temple.								
<b>Archeological</b>	NA							<b>Religious</b>	Medium
<b>Historical</b>	Low							<b>Social</b>	Medium
<b>Architectural</b>	Medium							<b>Natural</b>	Medium
					<b>Grade</b>	IIB			
					<b>State of conservatio</b>	Fair			
					<b>Threats to the Property</b>	Dense population of the area, urban pressure.			
					<b>Condition Description</b>	Structure in a fair condition			
					<b>Source of information</b>	Primary Survey			

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AGAMESWARI MANDIR		Reference No	GaD/Nad/NBD/09	Map No															
																			
<b>Past Name</b>	Agameswari Mandir	<b>Architectural description</b>	A triple storied 'char chala' (four shaded) style temple of about 20 feet height. The slanting sheds has emerged from the curvilinear roof edge of first floor and the ground floor is a square based flat roofed dalan structure .The ground floor has two parts - the sanctum sanctorum and the veranda in front of the sanctum.																
<b>Tehsil</b>	Nabadwip																		
<b>Location</b>	23°24'40" N 88°22'05" E																		
<b>Address</b>	Agameswari Tala Road , Nabadwip Dist Nadia PIN--741302																		
<b>Approach</b>	On Agameswari Bazar																		
<b>Approx date of construction</b>	20th Century																		
<b>Precise date of construction</b>	1980 AD																		
<b>Ownership</b>	Private																		
<b>Owners Name</b>	Community																		
<b>Property Type</b>	Building																		
<b>Property Sub-type</b>	Religious																		
<b>Property past use</b>	Temple																		
<b>Property present use</b>	Temple				<b>Historical/ Cultural Value</b>	Agameshwari Kali puja was started by Krishnananda Agambagish, a devotee of Shakti Cult of 16th Cent. Tantra sadhana had turned impure. He authored "Tantrasara", an exhaustive text on rituals for worshipping of Goddess Kali as Dakshinakali.													
<b>State of Protection</b>	Listed by local municipality as heritage	<b>Association with Ganga</b>	The temple is just 1 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga.																
<b>Architectural Style</b>	Bengali char chala style																		
<b>Building Setting</b>	Market and residential buildings																		
<b>Archeological</b>	NA							<b>State of conservatio</b>	Fair										
<b>Historical</b>	High										<b>Threats to the Property</b>	No apparent threat at present							
<b>Architectural</b>	Low													<b>Condition Description</b>	Structure is in a fair condition				
<b>Religious</b>	Medium																<b>Source of information</b>	Primary Survey	
<b>Social</b>	Medium																		
<b>Natural</b>	NA																		
<b>Grade</b>	IIA																		

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JAL MANDIR		Reference No	GaD/Nad/NBD/10	Map No
				
<b>Past Name</b>	Sri Chaitanya Saraswat Math	<b>Architectural description</b>	The temple is about 50 feet high, Ekpratna (single pinnacle) Deul type. It is located on an elevated platform constructed on water in the middle of a lake. Temple is two storied. The lower storey is square structured (sanctum) from the roof edges of which four sheds emerge and converge at about 50 feet high from the platform and form a 'rekha deul'. There are decorations of temple motifs on the sheds and lotus petals motifs	
<b>Tehsil</b>	Nabadwip			
<b>Location</b>	23°25'39" N 88°22'4.8" E			
<b>Address</b>	Sri Chaitanya Saraswat Math Road, Kolerganj,			
<b>Approach</b>	Near Nabadwip Main Road			
<b>Approx date of construction</b>	20th Century			
<b>Precise date of construction</b>	1941 AD			
<b>Ownership</b>	Private			
<b>Owners Name</b>	Trust			
<b>Property Type</b>	Building			
<b>Property Sub-type</b>	Religious	<b>Historical/Cultural Value</b>	Established in 1941 by Om Vishnupad Sri Srila Bhakti Rakshar Sridhar Maharaj, a faithful preacher of Gaudiya Vaishnavism	
<b>Property past use</b>	Temple			
<b>Property present use</b>	Temple			
<b>State of Protection</b>	Unprotected	<b>Association with Ganga</b>	The temple is just 1.5 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga	
<b>Architectural Style</b>	Deul Style temple			
<b>Building Setting</b>	The temple is built in the middle of a lake beyond which is residential complexes of Sadhus and mohantos and guest houses for devotees.	<b>State of conservatio</b>	Fair	
<b>Archeological</b>	NA			
<b>Historical</b>	Low	<b>Condition Description</b>	Structure in a fair condition	
<b>Architectural</b>	Medium			
		<b>Source of information</b>	Primary Survey	

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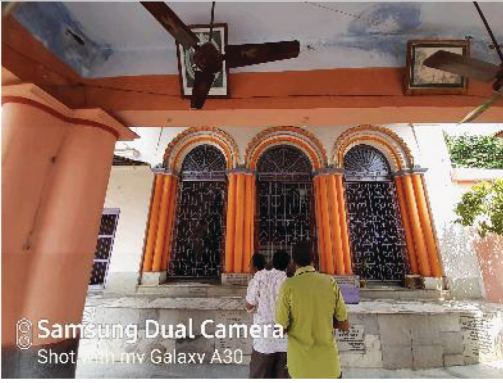

BURO SHIV MANDIR		Reference No	GaD/Nad/NBD/11	Map No								
												
<b>Past Name</b>	Buro Shiva Mandir	<b>Architectural description</b> The four storied Nabaratna temple of about 50 feet height stands on a rectangular base. Though all the nine pinnacles resemble temple structures there are differences- first level pinnacles are like Bengali Charchala temple but shades are curvilinear in lower edges, second level pinnacle temples are somewhat angular and shades emerged form flat roof and the middle larger pinnacle is a hexagonal deul type temple. There is a five arched entrance and a spacious veranda inside. In the sanctum sanctorum (Garbha Griha) main idol(Shivalinga) is located. The Shivalinga is a long uneven cylindrical stone structure with rough surface, inflated in middle portion. The eyes and leaps have been drawn using lac.										
<b>Tehsil</b>	Nabadwip											
<b>Location</b>	23°24'40" N 88°21'50" E											
<b>Address</b>	Smritikanta Bachaspati Road , Nabadwip Dist Nadia PIN--741302											
<b>Approach</b>	In Harishabha Para, Nabadwip											
<b>Approx date of construction</b>	19th Century		<b>Historical/ Cultural Value</b> Buro Shiva temple is one of the five oldest Shiva temples in Nabadwip dating back to pre-chaitanya era (1486 AD) which is mentioned in several biographies of Lord Chaitanya. These Shivalingas may be remnants of Buddhism prevalent in this area.									
<b>Precise date of construction</b>	Unknown											
<b>Ownership</b>	Private											
<b>Owners Name</b>	Trust		<b>Association with Ganga</b> The temple is just 1.5 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga. Large number of Shiva Temples were built on the banks of the Ganga.									
<b>Property Type</b>	Building											
<b>Property Sub-type</b>	Religious											
<b>Property past use</b>	Temple		<b>State of conservatio</b> Fair <b>Threats to the Property</b> Unscientific use of modern materials and methods in repair and renovation.									
<b>Property present use</b>	Temple											
<b>State of Protection</b>	Listed by Local municipality as Heritage B											
<b>Architectural Style</b>	Bengali Nabaratna (nine spires) style tem	<b>Condition Description</b> Structure is in a fair condition. Flaking of plaster, vegetation growth in small areas.										
<b>Building Setting</b>	Residential buildings on all four sides											
<b>Archeological</b>	NA	<b>Source of information</b> Primary Survey										
<b>Historical</b>	High											
<b>Architectural</b>	Medium	<table border="1"> <tr> <td><b>Religious</b></td> <td>Medium</td> </tr> <tr> <td><b>Social</b></td> <td>Medium</td> </tr> <tr> <td><b>Natural</b></td> <td>NA</td> </tr> <tr> <td><b>Grade</b></td> <td>IIB</td> </tr> </table>			<b>Religious</b>	Medium	<b>Social</b>	Medium	<b>Natural</b>	NA	<b>Grade</b>	IIB
<b>Religious</b>	Medium											
<b>Social</b>	Medium											
<b>Natural</b>	NA											
<b>Grade</b>	IIB											

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BADA AKHARA		Reference No	GaD/Nad/NBD/12	Map No		
						
<b>Past Name</b>	Bada Akhara	<b>Architectural description</b>	The Temple has a three arched (semi-circular) entrances (khilan) having four clustered columns. Sanctum sanctorum has idols of Lord Krishna made of black stone and of Shri Radha made of Astadhatu (eight metals). The Nat Mandir in front is a rectangular structure of about 25 ftX40 feet where the roof of the structure is supported by Doric pillars.			
<b>Tehsil</b>	Nabadwip					
<b>Location</b>	23°24'49" N 88°22'19"E					
<b>Address</b>	Poramatala Road , Nabadwip Dist Nadia PIN--741302					
<b>Approach</b>	On Porama tala Road Nabadwip					
<b>Approx date of construction</b>	18th Century					
<b>Precise date of construction</b>	1742 AD					
<b>Ownership</b>	Private					
<b>Owners Name</b>	Trust					
<b>Property Type</b>	Building					
<b>Property Sub-type</b>	Religious	<b>Historical/ Cultural Value</b>	Maharaja Iswar Chandra (king of Nabadwip), grandson of Krishna Chandra donated 2 acres of rent free land to Tota Ramdas, the principal preacher of Gaudiyo Vaishnabism of his time to build his akhada which is known as Bada Akhada.			
<b>Property past use</b>	Temple					
<b>Property present use</b>	Temple					
<b>State of Protection</b>	Unprotected	<b>Association with Ganga</b>	The temple is just 1Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga			
<b>Architectural Style</b>	Dalan style Temple, Nat Mandir (place of					
<b>Building Setting</b>	Surrounded by Nat Mandir In southern Side and Residential and commercial buildings on the other side.	<b>State of conservatio Threats to the Property</b>	Poor Lack of maintenance			
<b>Archeological</b>	NA				<b>Religious</b>	High
<b>Historical</b>	Medium				<b>Social</b>	High
<b>Architectural</b>	Medium				<b>Natural</b>	Low
		<b>Grade</b>	IIA	<b>Condition Description</b>	Dampness in ceiling, improper additions and alterations	
						<b>Source of information</b>

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BADA AKHARA NATMANDIR		Reference No	GaD/Nad/NBD/13	Map No			
							
<b>Past Name</b>	Bada Akhara Natmandir	<b>Architectural description</b>	A 70ft X 50 ft X20 ft rectangular structure open on all sides, with 2 rows of cast iron columns having a central rectangular hall and an outer passage. The CI columns have ornamented base and capital and ornamental CI brackets supporting the roof. The roof is has a CI framework of beams and joists topped with terracotta tiles. Roof of the inner hall is slightly elevated than the passage with both having separate decorated parapet walls.				
<b>Tehsil</b>	Nabadwip						
<b>Location</b>	23°24'49" N 88°22'19" E						
<b>Address</b>	Poramatala Road , Nabadwip Dist Nadia PIN--741302						
<b>Approach</b>	On Porama tala Road Nabadwip						
<b>Approx date of construction</b>	19th Century						
<b>Precise date of construction</b>	1843 AD						
<b>Ownership</b>	Private						
<b>Owners Name</b>	Trust						
<b>Property Type</b>	Building						
<b>Property Sub-type</b>	Cultural				<b>Historical/ Cultural Value</b>	The Nat Mandir was constructed by a Kolkata businessman in 1843 AD who is remembered by the Gaudiyo Vaishnab sect for introduction of Gaanmela (festival of 'kirtan' songs) and Dhulo (dust throwing). Both these practices spread all over Bengal.	
<b>Property past use</b>	Structure housing festivals and fairs						
<b>Property present use</b>	Godown						
<b>State of Protection</b>	Unprotected				<b>Association with Ganga</b>	The structure is just 1 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga	
<b>Architectural Style</b>	Dalan style structure open on all four sides						
<b>Building Setting</b>	Surrounded by the Bada Akhara on the Northern side and residential and commercial buildings on the other sides	<b>State of conservatio</b>	Poor				
<b>Archeological</b>	NA				<b>Threats to the Property</b>	Lack of maintenance	
<b>Historical</b>	Medium	<b>Religious</b>	Medium	<b>Condition Description</b>	Rusting in Cast Iron elements, dampness damaged cornices, damaged wooden louvres		
<b>Architectural</b>	Medium	<b>Social</b>	Medium				
		<b>Natural</b>	NA				
		<b>Grade</b>	IIB	<b>Source of information</b>	Primary Survey		

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DHAMESHWAR GAURANGA TEMPLE		Reference No	GaD/Nad/NBD/14	Map No						
										
<b>Past Name</b>	Dhameswar Gauranga Mandir Precinct- D	<b>Architectural description</b>	Single Storied Dalan style Temple of 35X20X12 feet with a Front Veranda with five arched entrances. The sanctum sanctorum where the invaluable 500 years old wooden image of lord Gauranga is worshipped, also has five semi-circular arched entrance with supported by composite clustered columns. Gate was originally single storeyed with a pair of circular columns with Corinthian capitals, on each side of the entrance doorway. Similar to other temples, the gateway has a pair of lion sculptures guarding the gateway.							
<b>Tehsil</b>	Nabadwip									
<b>Location</b>	23°24'46" N 88°22'19" E									
<b>Address</b>	Dhameswar Temple, Mahaprabhupara lane. Nabadwip- 741302.									
<b>Approach</b>	Mahaprabhupara, about 200 feet from Mahaprabhu Para Lane									
<b>Approx date of construction</b>	Late 18th Century									
<b>Precise date of construction</b>	Unknown									
<b>Ownership</b>	Private									
<b>Owners Name</b>	Trust - Descendants of Sanatan Mishra fat									
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	Wooden idol of Chaitanya Mahaprabhu was placed here after the construction of present temple by Tota Ramadas Baba and Maharaj Krishna Chandra who reinitiated worship of Lord Chaitanya in public and revived the cult of Gaudiya Vaishnabism again.				
<b>Property Sub-type</b>	Religious									
<b>Property past use</b>	Temple									
<b>Property present use</b>	Temple									
<b>State of Protection</b>	Listed by local municipality as heritage bui	<b>Association with Ganga</b>	The temple is just 1Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga							
<b>Architectural Style</b>	Dalan Style Temple									
<b>Building Setting</b>	Surrounded by residential buildings and various Maths (temples)									
<b>Archeological</b>	NA							<b>State of conservatio</b> <b>Threats to the Property</b> <b>Condition Description</b> <b>Source of information</b>	Poor Urban congestion at the approach to the structure, lack of maintenance Inappropriate additions and alterations (tiling of walls and columns), blackening of flooring, improper maintenance Primary Survey	
<b>Historical</b>	Medium									
<b>Architectural</b>	Medium									
					<b>Religious</b>	High				
					<b>Social</b>	High				
					<b>Natural</b>	NA				
		<b>Grade</b>	IIA							

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OLD DHAMESHWAR GAURANGA MANDIR		Reference No	GaD/Nad/NBD/15	Map No				
								
<b>Past Name</b>	Dhameswar Gauranga Mandir Precinct- D	<b>Architectural description</b>	Deul style temple about 25 feet high. However, deul structure has emerged from a dalan like square structure of about 10 feet high instead of emerging from the base. The temple has three arched entrance with flower motifs in the lining of the arches.					
<b>Tehsil</b>	Nabadwip							
<b>Location</b>	23°24'46" N 88°22'9.55" E							
<b>Address</b>	Dhameswar Temple, Mahaprabhupara lane. Nabadwip- 741302.							
<b>Approach</b>	Mahaprabhupara, about 200 feet from Mahaprabhu Para Lane							
<b>Approx date of construction</b>	18th Century							
<b>Precise date of construction</b>	Unknown							
<b>Ownership</b>	Private							
<b>Owners Name</b>	Trust - Descendants of Sanatan Mishra fat							
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	Wooden idol of Chaitanya Mahaprabhu was placed here after the construction of present temple by Tota Ramadas Baba and Maharaj Krishna Chandra who reinitiated worship of Lord Chaitanya in public and revived the cult of Gaudiya Vaishnabism again.		
<b>Property Sub-type</b>	Religious							
<b>Property past use</b>	Temple							
<b>Property present use</b>	Temple							
<b>State of Protection</b>	Listed by local municipality as heritage bui	<b>Association with Ganga</b>	The temple is just 1Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga					
<b>Architectural Style</b>	Deul style temple							
<b>Building Setting</b>	urrounded by residential buildings and various Maths (temples)							
<b>Archeological</b>	NA							<b>State of conservatio</b> Poor  <b>Threats to the Property</b> Urban congestion at the approach to the structure, lack of maintenance, abandonment of temple, encroachment around its side  <b>Condition Description</b> Deterioration of bricks, deterioration of terracotta plaques, dampness, blackening of brick and terracotta surfaces, vegetation  <b>Source of information</b> Primary Survey
<b>Historical</b>	Medium							
<b>Architectural</b>	Medium							
<b>Religious</b>	Medium							
<b>Social</b>	High							
<b>Natural</b>	NA							
<b>Grade</b>	IIA							

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RANI RASHMONI KACCHARI BARI		Reference No	GaD/Nad/NBD/16	Map No												
																
<b>Past Name</b>	Rani Rasmanir Kachhari Bari (Courthouse)	<b>Architectural description</b>	Single storied Dalan style building. Front part is Nat Mandir leading to a Verandah on an elevated Basement having three arched entrance further leading to after the sanctum sanctorum. Dimension of the building is about 35X25X15 feet. The natmandir is entered through three multifoliated arches supported on composite columns. Verandah of Sanctum Sanctorum is entered through through three semi-curcular arches supported by composite columns. The Sanctum Sanctorum has a semi-circular arched opening in the centre flanked by two pointed arched openings which have now been blocked. Site is entered through an ornamental gateway with a semi-circular arch above which are sculptures of a pair of lions on two sides and a central winged feminine structure guarding the gateway.													
<b>Tehsil</b>	Nabadwip															
<b>Location</b>	23°24'48" N 88°22'25" E															
<b>Address</b>	Woodburn Road , Nabadwip, dist Nadia , PIN- 741302															
<b>Approach</b>	On Woodburn Road															
<b>Approx date of construction</b>	19th Century															
<b>Precise date of construction</b>	1840															
<b>Ownership</b>	Private															
<b>Owners Name</b>	Trust - Descendants of Rani Rashmoni															
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	In the 1840s Rani Rasmani of a Zamindari family of Kolkata, constructed the Kachhari Bari on the bank of Ganga and established Temple of Lord Krishna and Lord Chaitanya with a Natmandir in front.										
<b>Property Sub-type</b>	Religious															
<b>Property past use</b>	Rent Collection and dispute settlements ,															
<b>Property present use</b>	Temple															
<b>State of Protection</b>	Unprotected															
<b>Architectural Style</b>	Dalan style with Columns	<b>Association with Ganga</b>	The Court House and the adjoining Temple was constructed on the bank of the erstwhile flow of Ganga. The present flow of Ganga is just 1Km away.													
<b>Building Setting</b>	In northern side abandoned flow of river Ganga, other sides residential buildings															
<b>Archeological</b>	NA							<b>State of conservatio</b>	Good							
<b>Historical</b>	Medium										<b>Threats to the Property</b>	No apparent threat.				
<b>Architectural</b>	Medium													<b>Condition Description</b>	Structure is in a good condition	
<b>Religious</b>	Medium				<b>Source of information</b>	Primary Survey										
<b>Social</b>	High															
<b>Natural</b>	NA															
<b>Grade</b>	IIA															

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OLD SANSKRIT COLLEGE/ BUNO RAMNATHER VITE		Reference No	GaD/Nad/NBD/17	Map No												
																
<b>Past Name</b>	Paka Tol (Ancestral house of Buno Ramnat	<b>Architectural description</b>	Single storeyed structure having a long hall entered through a front verandah with six Doric columns supporting the roof. The structure is about 35 ft X20 ft X15 feet.													
<b>Tehsil</b>	Nabadwip															
<b>Location</b>	23°24'35" N 88°21'45" E															
<b>Address</b>	1, Paka Tol Road , Nabadwip, Dist Nadia PIN-741302															
<b>Approach</b>	Near Smritikanta Bachaspati Road.															
<b>Approx date of construction</b>	19th Century															
<b>Precise date of construction</b>	1850 - 1860															
<b>Ownership</b>	Private															
<b>Owners Name</b>	Trust															
<b>Property Type</b>	Building				<b>Historical/ Cultural Value</b>	Nabadwip has more than hundred 'Tol'- centres for Sanskrit language and philosophies. The tol of Prasanna Chandra Tarkaratna was built by Shri Baburam in the ancestral property of Buno Ramnath who ran a 'Tol' here. In memory of Buno Ramnath a bust of him was										
<b>Property Sub-type</b>	Educational Institute															
<b>Property past use</b>	Institutional															
<b>Property present use</b>	Institutional															
<b>State of Protection</b>	Listed as heritage by the local municipality.	<b>Association with Ganga</b>	The temple is just 1.5Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga													
<b>Architectural Style</b>	Dalan type - Indo European style															
<b>Building Setting</b>	Surrounded by residential buildings															
<b>Archeological</b>	NA							<table border="1"> <tr> <td><b>Religious</b></td> <td>Medium</td> </tr> <tr> <td><b>Social</b></td> <td>Medium</td> </tr> <tr> <td><b>Natural</b></td> <td>NA</td> </tr> <tr> <td><b>Grade</b></td> <td>IIA</td> </tr> </table>	<b>Religious</b>	Medium	<b>Social</b>	Medium	<b>Natural</b>	NA	<b>Grade</b>	IIA
<b>Religious</b>	Medium															
<b>Social</b>	Medium															
<b>Natural</b>	NA															
<b>Grade</b>	IIA															
<b>Historical</b>	Medium				<b>State of conservatio</b>	Poor										
<b>Architectural</b>	Medium															
<b>Condition Description</b>	Flaking of plaster, dampness, vegetation growth															
<b>Source of information</b>	Primary Survey															
<b>Historical</b>	Medium	<b>Threats to the Property</b>	Encroachment and poor maintenance. 24 out of 30 rooms allotted for students have been encroached and residential buildings have come													
<b>Architectural</b>	Medium															
<b>Condition Description</b>	Flaking of plaster, dampness, vegetation growth															
<b>Source of information</b>	Primary Survey															

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BALLAL DHIPI		Reference No	GaD/Nad/NBD/18	Map No			
							
<b>Past Name</b>	Ballal Dhipi	<b>Architectural description</b>	<p>The entire site of about 128 meterX 100 meter dimension is enclosed with a huge boundary wall having breadth of more than 10 feet (base of boundary of eastern part has been unearthed). The bricks used in the construction are made of terracotta representing a form most similar to that of 12th century used in construction of edifices in Bihar. There are five distinct door-like demarcations on the walls that are blocked with new bricks evident from the difference in colour. On each side there is a hollow square or homkunda spot for fires lit during worship. A parikrama pathway is visible in the north-western direction and is apparent that it ran all around the temple. Bricklined circular structures are also present indicating fire places for performing 'Yajna'</p>				
<b>Tehsil</b>	Nabadwip						
<b>Location</b>	23°26'55" N 88°24'11" E						
<b>Address</b>	Village P.O. Bamanpukur Nabadwip, Dist Nadia , Pin 741313						
<b>Approach</b>	500 meters from Bamanpukur Baar, Mayapur- Krishnanagar Road						
<b>Approx date of construction</b>	Period between 1098 AD (ascension to thr						
<b>Precise date of construction</b>	Unknown						
<b>Ownership</b>	Government						
<b>Owners Name</b>	ASI						
<b>Property Type</b>	Site						
<b>Property Sub-type</b>	Archaeological Site	<b>Historical/ Cultural Value</b>	<p>Senas (1098-1198) were the last Hindu rulers of Bengal who shifted capital of Bengal from Gaud to Nabadwip. In 1198 AD Muhammad Bakhtiyar Khilji attacked and occupied the capital of Nadia initiating Islamic rule of 550 years in Bengal.</p>				
<b>Property past use</b>	Palace/ Temple						
<b>Property present use</b>	Tourism Spot						
<b>State of Protection</b>	Protected						
<b>Architectural Style</b>	While some scholars opines it is the ruins						
<b>Building Setting</b>	Bamanpukur on east, vegetation and agricultural land on the south and north and low land on the west, due to abandoned course of Ganga.						
<b>Archeological</b>	High				<b>Association with Ganga</b>	<p>The Palace along with the temple was constructed on the banks of the river Ganga. But at present, flow of Ganga has been shifted about 2 Km away.</p>	
<b>Historical</b>	High						
<b>Architectural</b>	High						
<b>Religious</b>	High						
<b>Historical</b>	High	<b>State of conservatio</b>	<p>Fair</p>				
<b>Architectural</b>	High						
<b>Religious</b>	High						
<b>Social</b>	High						
<b>Architectural</b>	High	<b>Threats to the Property</b>	<p>Pilferage of the bricks and other archeological materials</p>				
<b>Natural</b>	NA						
<b>Grade</b>	I						
<b>Condition Description</b>	Deterioration of bricks due to age and weathering, dampness, algal and vegetation growth causing blackening of brick surfaces, Primary Survey						
<b>Source of information</b>	Primary Survey						

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CHAND KAZI SAMADHI		Reference No	GaD/Nad/NBD/19	Map No
				
<b>Past Name</b>	Chand Kazi Samadhi	<b>Architectural description</b>	Two sacred Trees of about 30 feet high with a joint canopy of about 50 feet diameter are grown up intertwined over the grave. Champak tree ( <i>Magnolia Indica</i> ) represents Chand Kazi and a Neem Tree ( <i>Azadirachta indica</i> ) represents Lord Chaitanya. Both trees are said to be 500 years old and deeply revered by Hindus, Muslims and especially by Gaudiya Vaishnavites.	
<b>Tehsil</b>	Nabadwip			
<b>Location</b>	23°26'46" N 88°24'18" E			
<b>Address</b>	Village P.O. Bamunpukur Nabadwip, Dist Nadia, Pin 741313			
<b>Approach</b>	In Bamanpukur Bazar on Mayapur Krishnanagar Road			
<b>Approx date of construction</b>	16th Century (renovated several times)			
<b>Precise date of construction</b>	Unknown			
<b>Ownership</b>	Private			
<b>Owners Name</b>	Religious Trust			
<b>Property Type</b>	Structure			
<b>Property Sub-type</b>	Religious (Funerary)			
<b>Property past use</b>	Grave			
<b>Property present use</b>	Grave			
<b>State of Protection</b>	Unprotected			
<b>Architectural Style</b>	An ordinary rectangular small grave made			
<b>Building Setting</b>		<b>Association with Ganga</b>	The site is within 1.5 km of the river Ganga	
		<b>State of conservatio</b>	Fair	
		<b>Threats to the Property</b>	Lack of maintenance	
<b>Archeological</b>	Medium	<b>Religious</b>	High	
<b>Historical</b>	High	<b>Social</b>	High	
<b>Architectural</b>	Low	<b>Natural</b>	High	
		<b>Grade</b>	I	
		<b>Condition Description</b>	Improper maintenance of Site, dampness, algal growth	
		<b>Source of information</b>	Primary Survey	


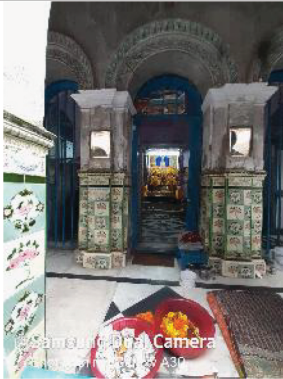
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KANCH KAMINI MANDIR		Reference No	GaD/Nad/NBD/21	Map No			
							
<b>Past Name</b>	Kanch Kamini Mandir	<b>Architectural description</b>	The temple is a three storied structure standing over a 4 ft elevation. The base is a square structure with porikromon path (circumambulation) The structure has nine spires : Two sets of four spires placed one above another in first storey and second story roofs in four corners and the largest spire in the topmost central position where the four slanting walls have converged.				
<b>Tehsil</b>	Nabadwip						
<b>Location</b>	23°24'39" N 88°22'13" E						
<b>Address</b>	Baral Ghat Road, Nabadwip, dist Nadia PIN-741302						
<b>Approach</b>	On Baral ghat Road						
<b>Approx date of construction</b>	20th Century						
<b>Precise date of construction</b>	1919 AD						
<b>Ownership</b>	Private						
<b>Owners Name</b>	Trust						
<b>Property Type</b>	Building						
<b>Property Sub-type</b>	Religious	<b>Historical/ Cultural Value</b>	The Nabaratna Temple was built by Smt Kamini Mani Dasi of Kolkata in 1919 AD who became an ardent devotee of Lord Chaitanya and is worshipped as Gurumata by her present disciples. She is said to have built temples at Banaras and Vrindaban.				
<b>Property past use</b>	Temple						
<b>Property present use</b>	Temple						
<b>State of Protection</b>	Unprotected						
<b>Architectural Style</b>	Bengali Nabaratna style temple (nine spire)						
<b>Building Setting</b>	Surrounded by a temple on the eastern side and residential and commercial buildings on the other sides						
<b>Archeological</b>	NA				<b>Association with Ganga</b>	The temple is just 500m from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga	
<b>Historical</b>	Low						
<b>Architectural</b>	Medium						
<b>Religious</b>	Low						
<b>Social</b>	Low						
<b>Natural</b>	NA	<b>State of conservatio</b>	Poor				
<b>Grade</b>	IIB						
<b>Threats to the Property</b>	Lack of maintenance						
<b>Condition Description</b>	Flaking of plaster, blackening due to dampness and algal growth, damaged ornamentation, damaged carpentry works	<b>Source of information</b>	Primary Survey				
<b>Source of information</b>	Primary Survey						

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YOGNATH SHIV MANDIR		Reference No	GaD/Nad/NBD/22	Map No	
					
<b>Past Name</b>	Yognath Shiva Mandir	<b>Architectural description</b> It is a single storied Pancharatna temple. Four spires emerge from four corners of a dalan type structure and the larger fifth spire emerges from the middle point of the Dalan. The entire temple of about 25'X25' dimension has been built on an elevated base of about 5' height. The temple consists of two parts – the veranda and the sanctum sanctorum where the Panel of Shivalinga are placed.			
<b>Tehsil</b>	Nabadwip				
<b>Location</b>	23°24'46" N 88°22'13" E				
<b>Address</b>	Porama Tala Road, Nabadwip, Nadia West Bengal Pin 741302				
<b>Approach</b>	On Poramatala Road				
<b>Approx date of construction</b>	18th Century (renovated several times)		<b>Historical/ Cultural Value</b> Nabadwip was a Buddhist site till the 11th Cent. After which Buddhism was replaced with Brahminism. Bajrayani Buddhist Gods- Panch Dhyani Buddha represented by a tortoise shaped stone were converted to either Dharma or Shiva throughout Bengal.		
<b>Precise date of construction</b>	1760s				
<b>Ownership</b>	Private				
<b>Owners Name</b>	Community		<b>Association with Ganga</b> The temple is just 1.5 Km from river Ganga and situated in the town of Nabadwip which is located on the bank of river Ganga		
<b>Property Type</b>	Building				
<b>Property Sub-type</b>	Religious				
<b>Property past use</b>	Temple				
<b>Property present use</b>	Temple		<b>State of conservatio</b> Fair <b>Threats to the Property</b> No apparent threat		
<b>State of Protection</b>	Unprotected				
<b>Architectural Style</b>	Bengali Pancharatna style temple (5 spires)				
<b>Building Setting</b>	Residential and commercial buildings	<b>Condition Description</b> Inappropriate additions and alterations <b>Source of information</b> Primary Survey			
<b>Archeological</b>	NA		<b>Religious</b>	Medium	
<b>Historical</b>	Low		<b>Social</b>	Medium	
<b>Architectural</b>	Medium		<b>Natural</b>	NA	
		<b>Grade</b>	IIB		

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