

# Society and Culture under the Baghel rule: A Historical study of Nayagarh District, Odisha

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## Abstract

Nayagarh is a place which was ruled for 760 years under by Baghela dynasty. Nayagarh was not an original landmark of Baghela rulers. They migrated from Rewa of Madhya Pradesh in 13<sup>th</sup> century and they wall settled in Nayagarh state. The Baghela Dynasty, a historically significant ruling family, has left a profound socio-Cultural imprint on Nayagarh district, Odisha. Aims of the present study to trace the dynasty's contributions to the region's cultural, social, and economic development. It investigates also, the patronage of the dynasty of art, architecture, and education fostered a rich cultural heritage, which continues to influence the district's identity. By examining the several sources such as historical records, archaeological evidence, and oral traditions, this research highlights the dynasty's role in shaping local governance and community cohesion. Additionally, it explores how the policies of Baghela Dynasty impacted marginalized groups and the social stratification. This research contributes to a broader understanding of regional history and the interplay between culture and Society in shaping local identities.

Keywords; Baghela dynasty, Nayagarh, Caste, literature, Cultural, Architecture, Temple.

## Introduction

Odisha is comprised by the thirty districts. Nayagarh is a unique district among the thirty districts of Odisha. Because Nayagarh is a glorious land which holds rich cultural heritage, tradition, birth place of great freedom fighters and celebrated poet and writers of Odia literature and also famous for Chhanapoda. Nayagarh emerged as a new district in 1993. Before 1993 Nayagarh and Khordha under puri district. After emerged new district Nayagarh the number of districts of the state Odisha increased from 13 to 30 by the process. In 1993 Puri was split into two new districts in the name of Nayagarh and Khordha. As a part of erstwhile Puri district Nayagarh enjoyed the taste of ancient cultural and archaeological heritage of Puri dating from 3<sup>rd</sup> century B.C. The old district Puri lies between 19° 28' and 20° 35' north latitude and 84° 29' and 86° 25' east longitude.<sup>1</sup> The new district of Nayagarh lies between 19° 54' to 20° 32' N Latitude and 84° 29' to 85° 27' E Longitude covering a geographical area of 3890 sq. km with an average elevation of 178 metres. The several districts are encircled of Nayagarh. These districts are Cuttack district in the North, Boudh & Kandhamal in the west, Ganjam in south and Khurda in the east.<sup>2</sup>

The history of the establishment of Nayagarh state in around the thirteenth century by the king Suryamani and is considered as an important part in the political history of Odisha. King Suryamani of Baghela dynasty who had come to Puri on a pilgrimage from "Rewa" of Madhya Pradesh and established his kingdom at Nayagarh state. Some historian gives the deferent opinion regarding foundation of Nayagarh state by king Suryamani. *Utkal Itihasa* by Krupasindhu Mishra he mentions that the time of the state formation in *Nayagarh* is 14th century or a little later.<sup>3</sup> Rama Krishna Nanda, the author of *Biswa Parichaya* also agrees with the opinion of Pandit Mishra. He opines, "one of the princesses of the ruling dynasty of Rewa while coming to have a visit

to Lord Jagannath in the 14th century on the way, saved the people of this region from the man-eating tiger and thus the people made him the king".<sup>4</sup> According to LEB Cobden Ramsay Suryamani Singh was the founder and first ruler of Nayagarh from the Rewah in the Central Provinces of Madhya Pradesh. He established a *garh* (fort) at a place called *Gunamati* in Nayagarh. People of the Nayagarh elected him as their king and he married a daughter of a *Mali*, who was the priest of the village goddesses. After death of his first wife, he married again a Kshatriya bride whose descendant have since held the *gadi* (throne) of the two states of Nayagarh and Khandapara.<sup>5</sup>

Nayagarh District comprises of the four Garjat states of ex-states Ranpur, Nayagarh, Khandapara and Daspalla. Before coming of two brothers Suryamani Singh and Chandra mani Singh the Savaras and Kandhas are the indigenous people lived in Nayagarh region. They had built his fort here and adopted Tiger Head as a state symbol.<sup>6</sup>

Different regions of present-day Nayagarh were connected with different kingdoms around. as Korada, Mahipur, Nuagaon, Bahadajhola, Godipalli Pragana, Gantibedh Pragana etc. Mala region was with Boudh kingdom. Similarly: Lathipada, Godipada, Badadesh, Sharankul, eastern part of Odagaon etc. we're merging in the Ranpurgarh. Areas like Shardhapur, Gunthuni, Balugaon, Banki Garjat and Itamati, Pandusar, Sajnapada, Pratappasad, Bijipur, Dighiri etc. were under the rule of Khurudhagarh or Odisha king. Therefore, a separate Nuagarh or Nayagarh state was a dream in the thirteenth century. In the middle of the 13th century, after the arrival of the two brothers Suryamani and Chandramani Singh and the 'Ralabagarh' of the elder brother Suryamani Singh, he united Gunamati, Haripur and Ralaba and established a stronghold or kingdom. Since it was newly created as Suryamani Singh was a Hindi-speaking Hindustani, it was named 'New-Fort'. His capital was 'Ralabagarh'. It is reasonable to consider Suryamani Singh as the first king of the newly created 'Nayagarh' state.<sup>7</sup>

## Research Methodology

This study adopts a historical and qualitative research approach to examine the society and cultural fields of Nayagarh under Baghela rule through descriptive and analytical methods. The methodology is based on the critical analysis of both primary and secondary sources. The primary data based on Archival and documentary sources. Secondary sources based on published and unpublished books, research articles, thesis, district Gazetteers from state Archie, Library and online web sides.

## Historical Background of Baghela rule

After the arrival of the two brothers Suryamani and Chandramani Singh in Gunamati of Nayagarh district in 13<sup>th</sup> century he united the *Gunamati* by killing Tiger and elected him by people of this village. He established his Garh in *Gunamati*. The dynasty of Nayagarh is the Rajput of the Baghel tribe. There are 27 kings ruled over Nayagarh state since the establishment of the Nayagarh dynasty. Up to the thirteenth generation of this dynasty, each king bore the name of his father's lion (*Singh*). Gokul Singh the 14<sup>th</sup> king of Nayagarh taken the title of Mandhata from Jagapati of Khurda for protecting the honor of Gajapati. Therefore, since his time, the

royal family of Nayagarh is said to have had this dignified 'Mandhata' surname along with their paternal lion surname.<sup>8</sup> Balabhadra Singh Mandhata, the twenty-third king of this dynasty, is the last descendant of Suryamani. L.E.B. Cobden-Ramsay mentioned "The twenty-third chief was the last of the lineal descendants of Suryamani Singh." Later Samantha of Paikabankatara, a blood relative of this dynasty ascended the throne of Nayagarh. His sons and grandsons later ascended the Nabadurg throne. Among the various dynasties of Odisha, Nayagarh dynasty is famous and popular.<sup>9</sup> Poet Yadumani Mahapatra stated that- "The King of Baghela is King Nuagadiya in Subarna Gina re Chandan Lepari." Above all, Navadurga rulers were not tyrants or tyrants. In the fields of art, literature, music, culture, statecraft and governance, the royals of this state have made remarkable strides and also his contribution in the field of Society and economics.<sup>10</sup>

### **Social Structure and Reforms**

Socio-economic life of people of Nayagarh were the remarkable under the Baghela dynasty. Society of Nayagarh state during Baghela rule was played crucial role in the history of Nayagarh. Classification of Caste system, family, house, Life style, food Habit, Drinks, Drees and Ornaments, Music and Dance, Marriage system, Administration all are including in the Society.

### **Classification of Caste system**

Caste system always played an important role in the social life of the Hindus. Apart from the four varnas, Hindus are divided into several castes (Jatis) which changed in their nature from one place to another place. The caste system strictly divided people and always secure their place in the social scale. In the Hindu society Brahmins occupied the higher post, they are monopolised in all social prestige and rights. Five high castes are Brahmins, Kshatriyas, Karans, Khandaits and Rajput were in the Hindu society. The Brahmins formed nearly 0.07 percent of the total population. According to the Settlement Report of 1904- 05 total number of Brahmins were 9873 i.e. 4931 males and 4942 females. They were of 3 types such as Sasanis, Pandas and Mastans.<sup>11</sup>

The most of population were the Hindus in Nayagarh. Among the Hindus, the Bramhins employed the highest position in the social hierarchy. Before arrival of Baghela rulers to Nayagarh original indigenous people are the aboriginal 'Savaras' and Kandhas lived in this region. The Brahmins are mostly the outsiders, they invited by the Kshatriya Baghela kings to be engaged as his priests in the temples and for other holy rites.<sup>12</sup> They were engaged with the intellectual and spiritual enterprises. The main function of the Bramhins were the study and teachings of the Vedas and performance of religious rites. The *sasani* Bramhins were chiefly engaged with the intellectual and administrative work under the patronage of the Rajas and Chiefs. The Kshatriyas were next to the Bramhins in importance and status in the social structure. They were entrusted with administrative and militaristic tasks.<sup>13</sup>

### **Brahmins:**

Brahmins had played a significant role in the governance of Nayagarh state. They are called priests or Vedic Brahmins and an adviser of kings. During the time of Suryamani Singh, the first king of Nayagarh state, that

time a Brahmin named Ghanshyam Acharya was adviser of the king. Descendants of Ghanshyam Acharya are the Acharya Brahmin family of Kantavaniya region. The Acharya Brahmins family of the Kantavaniya region worked as royal priests still Bagha Singh the Ninth king of Baghela Dynasty.

At the time of the ninth king Bagha Singh, a Brahmin caste was working as the royal priest. During the reign of the 16th king Ramachandrasingh Mandhata, the priest of Damodar accomplished the Rajpurodha work. After Damodar Purohit, Chakradhar Purohit, then Somnath Purohit, Baidyanath Mishra or Rajguru Mahapatra served as Rajpurohit. During the reign of King Raghunath Singh Mandhata, the death of Rajguru Rajapurodha was done. After him, Gopinath Mishra became the Rajpurodha. During the reign of King Ladukishore Singh Mandhata, Baidyanath Rajguru was working as a royal priest. All these Brahmins were given land or mauza in Dansutra.<sup>14</sup> Brahmins are not seen in all the villages of Nayagara district. Brahmin rule is seen in the middle of the region. Such as Nayagarh District, Padmadeipur BrahminSasan, Jagannathprasad, Mushapalli Sasan, Bhikshari Pada, Karada, Nandighar, Rabera, Kaibalyapur, Paikabankatara, Pantikhadi, Chahali, Kridaspur, Gobindpur, Banaushiapada, Binayakpur, Sabideipur, Ranpur, Madhya Khand, Rajsunakhela, Rambabeli, Khandapada. Shikharpur, Khadpada, Kumbharpada, Dholamara, Kantilo, Madhapur, Baigunia, Padmavati, Daspalla, Midhyakhand, Udaipur, Daspalla.<sup>15</sup>

### **Karana:**

Karana is another important social class in Nayagarh state in the time of Baghela rule. They also helped to king of Nayagarh in the governance of the kingdom. The karan Castes are of four types - Khar, Pur, Kulin and Chyau. The kings were ruling the kingdom through them. These Karans Parliament. Their ranks are Thula Bebarti, Panjia, Bebarti Patnaik, Pradhankaran, Gumasta or Padihast and Gantaghar Karan. These Karans were enjoying the generous jagiri lands. These Karans are settled in villages like Nijigarh, Boulsahi, Nuagaon, Shikharpur, Biruda, Sankhei, Petapalli etc.<sup>16</sup>

### **Khandaits:**

We noticed another prominent social group in this region called Khandaita. There is difference opinion about on the origin of the word *Khandait*. The view is that it means swordman (derived from the word *khanda* - a sword, but another explanation is that Orissa was formally divided into numerous *khandas*, or groups of villages corresponding to the *parganas* of the Muslim times where over each *Khanda* a Headman was there called *Khandapati*).<sup>17</sup>

### **Shankhi kata Caste:**

Origin of Shankhikata caste during the reign of Nayagarh dynasty. Istadevi Maninagaswari of the king of Ranpur, Kula devi Bauri Thakurani of the king of Nayagarh and Khandapada and Aradhyadevi of the king of Daspalla. For the satisfaction of Goddesses (Thakurani), the kings offer the blood to Thakurani. Which people draw blood are called him Sankhikata. Sankhikata is not a caste it is a group of people but people of this region called his Shankhi kata Caste. These may be Kshatriya clans. Because they do this deadly thing in

arms. The king used to donate the blood-stained (*Rakta pata jami*) land for them. If you see a man alone in the noon or in the dark, grab him and put his conch shell in the blood vessel and give the blood to the Goddess (Thakurani). The worshiper worships the choir dressed in blood and donates blood. These are the ones who have been killed because the choir has been thrown out of the city. There are many families of bloody land (*Rakta pata jami*) owners in Nayagarh region. After the rule of Baghela kings, this practice has been abolished.<sup>18</sup>

The low-castes of this state were: Chasas, Goudas, Gudias, Malis, Carpenters, Kamaras, Bhandaris, Tellis, Sudhi, etc. In the social stratification at the lowest strata, we come across with the existence of a class of people regarded as Untouchables which were always ruled by Brahmins and those people whose social status was extremely low and they were following the impure works according to the Aryan standards.<sup>19</sup>

### **Promotion of women's role:**

Women like all Indian phenomena occupied a secondary position in the society. The rulers of Baghela dynasty were gave the respect to all women of society. Suryamani Singh, the first king of the newly formed state of Nayagarh. During the reign of (1255 AD to 1283) he expanded the boundaries of the state and did many philanthropic works with the cooperation of the people and was considered as a pro-life king. He devoted himself to the welfare of the state and the people through religious conduct. His first duty was to free all the oppressed from the tyranny of the tyrant Garhtiya and the torture of women by the powerful Garhtiya caused King Suryamani to become worried. King of people took a firm resolution to free the beauties of the state from the greed of the tyrants and to rescue the oppressors from the society and environment and circumstances and succeeded in doing so.<sup>20</sup> Dowry, *purdah* system, *sati*, etc prevailed in the society of Nayagarh state during the time of Baghela rule. Dowry, it is the property which a women brought with him after marriage. It initiated as a part of religious custom. The father was Giving it to his daughter regarded as a kind of gift (*dam*). *Purdah* system was prevalent as a social institution of women. They adopted it as a protective measure to save their honour and to maintain their purity. *Sati* or self-immolation on the funeral pyre of the dead husband was one of the cruellest institutions.<sup>21</sup>

### **Houses:**

At the time of Baghela rule in Nayagarh state all the houses were generally built in a poor fashion. The thatch was very light supported on (*Tati*) bamboo frame walls plastered with clay. The doors were also made of (*Tati*) bamboo frame and the whole framework of some of the houses were so light that a dashing kick to a house would make the whole structure trembled down to the ground. The villagers purposely kept their cattle in the front room facing the road and visitor wishing to enter within would have to plod through a quagmire of cow dungs and urine being prepared to get a kick or two from the turbulent animals. This system of making a cowshed at the entrance of the house prevailed in this state.<sup>22</sup>

**Food:**

The lifestyle of people Nayagarh state during the reign Baghela was normal. The food of the people was of very poor quality. In the morning, they hardly ate the cooked watercress. They used to eat Mudi, Chuda, Khichuda, Ukhuda, Lea, Khai etc. as breakfast in the morning. So, they were often weak. The common food of the people was rice, salt and dry food. People used to spend on weddings and other luxuries.

**Drinks:**

Water has been the common drink of the people. People of Nayagarh state did not drink alcohol in the time reign of Baghela. Some people were using marijuana and some people were used opium and leaves of hemp (*bhanga*) as intoxicants. The item that was rarely missed after a meal was *pan* (betel leaf) in its edible combination with betel nut and lime.<sup>23</sup>

**Clothes:**

Wearing of dress and decking the body with ornaments have remained enduring passions of human beings in all ages since man developed the tastes for clothes and ornaments. But the design of clothes and ornaments and the manner of wearing them have changed according to the needs and geographical environments of the society. The dress of the common people of various communities was very much alike. Men generally wore *dhoti* tied firmly round the waist and reaching down their knees as under garment and *chadar* or scarf as upper garment, either thrown over the shoulders or tied round the waist as a *kamarbandh*. The women adopted a tropical simplicity of dress which comprised of two garments one upper and the other lower. The lower garment they tied round the waist.<sup>24</sup>

The clothes of the people are of a normal standard. The men used the local handloom Motaluga and rugs. Women used thick sarees and rugs. Women's clothes were often dirty, greasy and unclean. The needs of the people were almost limited.<sup>25</sup>

**Cultural Contributions:**

The culture of Nayagarh is an amalgam of culture of diverse faiths, with the presence of a good number of Hindus, Islamic and Christian followers. But the aboriginal 'Savaras' and Kandhas are the indigenous people lived in Nayagarh region. Later time the Aryans came to Nayagarh region. Khatriya rulers of Baghela dynasty invited to the Brahmins from the outside of Nayagarh district to be engaged as priests in the temples and also help to him in administrative work. The district's rich cultural heritage is displayed through the archaeological remains including inscriptions, temples, churches, mosques, forts, folk dances, artwork, sculptures, handicrafts, and festivals.<sup>26</sup>

**Promotion of arts, architecture:**

The people of Nayagarh State are art lovers. Their main passion was for folk dramas. They were very affectionate of Dandanach, Duari, Pala, Daskathiya, Ramlila, Krishnalila, Bharatlila, Sankeertan, Sangeet,

Bhagavat. All these entertainments like music, drama, tamsa, song etc. made the people lazy. Bainach dance was prevalent in Nayagarh the period of Baghela rule. Now of course doesn't performance of this dance.<sup>27</sup> Nayagarh is the most worshiped deity of odisha. Different religions have been practiced in Nayagarh since long ago. The major religions of this district are Shaivism, Vaishnavism and Shakta. Based on these religions, many monasteries and temples have been built in Nayagarh by the Baghela rulers. Many monasteries and temples received royal patronage. Many people are worshiping deities and established deities in different villages and places of Nayagarh. This God and goddess have a special place in the spiritual feelings and thoughts of the people. Many temples built in different place of Nayagarh state in medieval period for worshiped God and Goddess by kings of Baghela dynasty. These places are Ladubaba Mahadeva temple at Sarankula, Sri Raghunnath temple at Odagaon, Dutikeswara temple at Jamupatana, Jagannath temple at Nayagarh etc.<sup>28</sup>

### **Influence on local traditions, festivals, and religious practices:**

The Hindu communities of district observed a number of festivals the year. These festivals may broadly be divided into domestic festivals and public festivals, where people assembled in large numbers. The public festivals were joined by a large number of men, women and children. They gathered for worship as well as for entertainment. The most important public festivals observed by the people were the *Dol Jatra*, *Chandan Jatra* and *Dasahara* in which all joined. During these festivals the idols were brought in procession with music. In these *jatras* primitive and rustic theatrical entertainments were also given. Numerous festivals are celebrated in Nayagarh state.

People of Nayagarh observed the *Dol Jatra* and enjoyed the day with merry-making. It fell on the full moon day of Falgun. The deities were taken in procession to the *Dol mandap* and worshipped the deities of Radha Krishna (or Siva-Parvati). Holi was observed the next day. People besmeared the faces of their friends and sweet relatives with whom they could play jokes and sprinkled coloured water on them. *Chandan jatra* was being observed in this state with a great pomp and grandeur since the days of Raja Ladukishore Singh Mandhatta. This *Jatra* started from *Akshya Trutiya*, the third day of the bright fortnight of the month of *Baishakh* (April-May). Raja Ladukishore Singh Mandhatta in collaboration with Khetribar Singh, the dewan of the state and Gopal Chandra Samantaray the then Tahasildar arranged a shed on the royal road from the Jew temple to the *Chandan* tank. Its length was about 2 thousand hands and breadth were 60 hands. The *Durga Puja* and *Dasahara* festivals were celebrated during the bright fortnight in the month of *Aswina*. Of the festivals Ramanavami was most important. This *Ramanavami Mela* at Odagaon commenced from about the middle of April and continued for 9 days. The Oriya year began from the Pana Sankranti or Mesa Sankranti. This was also called as Mahavisuv Sankranti. Ordinarily, it fell on April 13 or 14 every year.

The women observed a festival known as *Bali Trutiya Osa* to get a devoted and reputed husband. *Aswina* full moon day was observed as the *Kumar Poornima* and the unmarried girls offered puja to the early full-moon for a young and prosperous groom and happiness in life. The new moon day of Kartik was observed as

*Deepavali*. On all Thursdays of *Margasir*, the festival called *Mana Basa* was observed. Mahalaxmi, Goddess of wealth was worshipped by the women on the occasion.<sup>29</sup>

### **Establishment of educational institutions and Literature:**

The establishment of educational institution and promotion Literature were the great contributions of Baghela rules of Nayagarh to Odisha history. The rulers of Baghela constructed the educational institutions in deferent regions of Nayagarh for promotion of modern education in the Nayagarh district. In 1936 M.E. school was establishment in Nayagarh. The later time this school converted into a high school named it Brajendra High School by the king of Baghela dynasty for development of modern education in the state. He also was built a Brajakishori Ladies hostel in the name of Rajmata (mother of King) inside of Brajendra High School for accommodate of girl's students. Primary schools in various rural areas, 'Narayan High School' named after the former king in Sharankul, '*Raghunath Vidyapitha*' in Odagaon are his achievements. Making primary education free and compulsory and establishing orphanages for helpless fatherless orphans were among the aspects of his education reforms.<sup>30</sup>

Literature is the graceful expression of human thought and consciousness. It is an artistic writing of fine feeling, vision, deep empathy and broad thinking. Literature is the mystical expression of the loving heart, and the sweet creation of the passionate heart. Literary experience is the rich form of the dyed heart, the creative art of the juicy mind and the sweet beauty of the enlightened mind. The Nayagarh has a specific background, environment and inspiration for literary practice. The contribution of Baghela rulers of Nayagarh state to Oriya literature is significant both in terms of quantity and quality. The Nayagarh have a rich tradition in the creation of poetic poetry. This land is known as the area of Saraswat Sauna of many poets. Many poets were born in this district and enriched Odia poetry through their efforts. Apart from this, some poets have come to Nayagarh for livelihood and some rulers of Baghela dynasty patronage of poets.

Purushottam Singh Mandhata was the eighteenth king of Nayagarh. He was a contemporary of the poet Emperor Upendra Bhanj and his patron. Rajkabi Purushottam is the author of the poem 'Shobhavati'. This poem is rich and sweet in the emotional description of the hero and the heroine. Upendra Bhanj is the best representative of Oriya ritual. He is known as the poet emperor. He is the creator of great works of Oriya literature in the Middle Ages. This great eloquent son was born in the dynasty of Ghumus. Upendra was the son of Dhananjay Bhanj, the royal poet of Ghumusar, and the eldest son of Nilakantha Bhanja. As a poet of many poems, Upendra is the owner of extraordinary glory. She is Chitralkha, Hemmanjari, Raslekha, Kamkala, Manorama, Premlata, Bhakhavati, Jahyavati, Brajlila, Chand Bhushan, Shadrutu, Kalakatutuk, Subhadra Parinaya, Baidehish Vilas, Abnaras Tarang, Ram Lilamrita, Vaha Charit, Premsudhanidh, Rasik Haranyan, Kunjvihar, Raspanchak, Labanyavati, Parkuthammahatmya, Gitavidhan, Kotibrahmand Sundiri, Trilokmohini, Pictakavya Bandy etc. He has composed mythological, wall and decorative poems. Upendra Sahitya is magnificent in the poetry of ritual literature.<sup>31</sup>

The literary activities in this state were noteworthy. Their contributions made this state culturally great. The chiefs of Nayagarh state were patrons of men of letters. Some of the chiefs pursued literary activities themselves. Purusottam Singh Mandhatta, the 18<sup>th</sup> king of Nayagarh State. He wrote Shovabati Kavya in ten cantos, in 18th century during the the time Khurda under the Gajapati Divya Singh Dev of Khurda king. Raja Binayak: Singh Mandhatta, the greatest Ruler of Nayagarh (1789-1823) composed poems of great merit. He wrote mainly poems describing the lila of Srikrishna using jamaka Alankara. Raja Binayak Singh Mandhatta was not only a learned man but also a patron of learned men Jadumani Mohapatra and Harekrushna Pattnaik, two noted poets of Nayagarh state received his patronage.<sup>32</sup>

### Conclusion:

There were 27 kings ruled over Nayagarh state since the establishment of the Nayagarh dynasty 13<sup>th</sup> century. Suryamani Singh was the first king of Baghela Dynasty of Nayagarh district and last was Krushna Chandra Singh Madhata. Up to the thirteenth generation of this dynasty, each king bore the name of his father's lion (*Singh*). Gokul Singh the 14<sup>th</sup> king of Nayagarh taken the title of Mandhata from Jagapati of Khurda for protecting the honor of Gajapati. Therefore, since his time, the royal family of Nayagarh is said to have had this dignified 'Mandhata' surname along with their paternal lion surname. These rules were not only able in the field of administrative and expand for territory but also, they were able to develop and growth of society and cultural aspect. Before arrival of Baghela rulers to Nayagarh region the native 'Savaras' and Kandhas are the indigenous people lived in Nayagarh state. Brahmins were absent in this region so for administrative work and worshiped of God and Goddesses in the temple the Baghela rules invited the Brahmins to Nayagarh. The rulers of Baghela dynasty were gave the respect to all women of society. The first king Suryamani Singh was devoted himself to the welfare of the state and the people through religious conduct. His first responsibility was to free all the oppressed from the tyranny of the tyrant Garhtiya and the torture of women. Nayagarh also occupied special position in the History of Odisha for cultural contribution of Nayagarh under Baghela rule. After establishment of his kingdom, they focus on cultural development. They built many Matha, temples, Mosque etc in the Nayagarh region. Jagannath temple at Nayagarh, Ladubaba Mahadeva temple at Sarankula, Raghunath temple at Odagaon etc examples of temple buildings of Baghela kings. these temples are indicated economic cable of Baghela kings.

### Endnotes:

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<sup>1</sup> Taradatta, Nayagarh District Gazetteers.

<sup>2</sup> Nayagarh District Irrigation plan 2016- 2017 to 2020-2021 (PMKSY).

<sup>3</sup> Krupasindhu Mishra, *Utkal Itihasa*, Books and Book Binod Behari, Cuttack, 1979, p.2.

<sup>4</sup> Ramkrishna Nanda, *Biswa Parichaya*, Cuttack Publishing House, Cuttack, p.427.

<sup>5</sup> L.E.B. Cobden Ramsay, *Feudatory States of Orissa*, Bengal Gazetteers, Calcutta, 1950, pp,262-63.

<sup>6</sup> District Disaster Management Plan-2017 Vol-I.

- <sup>7</sup> B.K. Chaudhury, *Drushti Darpana re Nuagada Gadajata*, Cuttack, 2023, page-31.
- <sup>8</sup> P. Mohapatra, *History of Nayagarh*, Cuttack, 2021.
- <sup>9</sup> L.E.B. Cobden Ramsay, *Feudatory State of Orissa*, Bengal Gazetteers, Calcutta, 1950.
- <sup>10</sup> Ibid.
- <sup>11</sup> K. Panda, History of Nayagarh during British rule 1858- 1947, Utkal University.
- <sup>12</sup> Draft District Survey report of Nayagarh District, Odisha.
- <sup>13</sup> K.L. Mohapatra, Socio cultural history of Nayagarh 14<sup>th</sup> to 19<sup>th</sup> century, Utkal University.
- <sup>14</sup> P. Mohapatra, *History of Nayagarh*, Cuttack, 2021.
- <sup>15</sup> P. Nayak, *Nayagarh Parikrama*, Bhubaneswar, 2022, p- 46.
- <sup>16</sup> P. Mohapatra, *History of Nayagarh*, Cuttack, 2021.
- <sup>17</sup> K.L. Mohapatra, Socio cultural history of Nayagarh 14<sup>th</sup> to 19<sup>th</sup> century, Utkal University.
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