

HISTORY OF SAMASTIPUR (BIHAR)

(Some Important Places)

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History of Samastipur District (Bihar)

Culture of Samastipur is simple, beautiful & secular . It has an old tradition of folk songs & folk Famous Mithila paintings, sung and done during festival and important social occasions like marriage & birth ceremonies . Several folk dance form also practised as Kathghorwa nach , natua nach dom domin and jhijhia . Famous Sama chakeva and Dom kach is also practised as a culture in this area, Bhat dal & aaloo chokha is the happiest meal for every being & dhoti kurta for man & sari and salwar kurta for women is regular dress to wear!

People of Samastipur mainly speak Hindi, Maithili & Angika languages

Khudneshwar Asthan

Khudneshwar Asthan is a [Hindu](#) temple devoted to [Lord Shiva](#) located 17 kilometers southwest of the [Samastipur district](#) headquarters.

The name of the temple was inherited from a [Muslim](#) woman named Khudni who found the [Lingam](#) at this location and became a devotee of Lord Shiva. Her mortal remains were buried one yard south beside the Lingam under the same temple roof.

During the [British Empire](#), Narhan estate built this temple in 1858 and appointed a priest as a caretaker. Devotees flock there yearround, but especially during its annual festival of [Maha Shivratri](#) and in the month of Shraavan, crowds emerge for [darshana](#) and worship. In 2008 Bihar Religious Trust Board Chairman Kishore Kunal provided financial assistance from the board and announced it to be developed for tourists to demonstrate [Hindu-Muslim unity](#).

In the 14th century the temple site was covered by dense forest and was used mainly for grazing cattle. Khudni often went there for grazing her cow. One day while returning home after grazing, she tried milking her cow but received no milk. This continued for several days. One day while grazing, the cow left her sight. She found the cow and was astonished to see her cow shedding milk. She ran to the village to relate her discovery. The local people cleared the ground and started digging, only to find a Lingam. After her death her remains were buried beside the Lingam. They erected a temple that they named "Khudneshwar Asthan" inherited from the name of the Muslim woman Khudni Biwi.



KHUDNESHWAR STHAN



KHUDNESHWAR TEMPLE

Narhan Estate

Thirteen Bhupates of the Dronwar dynasty who gave historicity to Narahan developed it as a capital city. Rajmahal Temple, Pushkarini, Bridges etc. created by Narhan State proves this. In the State, many things of history and archeology have been carried out in Varanashi, the rest is facing anonymity. In Chakbadelia village of this region the statue of the Sun (two feet long), Shivaling and Nandi sculptures are installed in a pal era temple. In kewas village (at Samastipur to Rosera road) a fragmented Karnataka era stone statue of Mahishasurmardini is found, which has been kept there along with other antiquities.



NARHAN PLACE

Dalsingsarai, Panr

It has been named after 9th guru of Aghori named Dalpat Singh. Before that it was called Aghoria Ghat.

This city has been the center of indigo cultivation during British rule. In 1902 an indigo research institute was also opened close to this city in Pusa.

There was also a cigarette factory operating under British rule because of high volume of tobacco farming in nearby areas which is now in ruins and a private property but is a local historic attraction.

Panr, Pandavsthan, Pandavgarh is a village where archaeological site from where Pandav era monuments are found under Kashi Prasad Shodh Sansthan, Patna. All monuments found are old kushan period- wall 2'x1'x3'. According to Pulak, Businessman Mrin Mohar (Coin) it shown as Business centre, According to Late Prof, Ramsharan Sharma all excavation done by Kashi Prasad Shodh Jaysawal Patna Panr was associated with Pandav Agyatwaas and Lakshagrih in Mahabharat Period. Six Cultural Layer found from Neolithic Period to Gupta Period but Human Civilization found from 6000 years old.

Monuments found i.e.- NBP Mridbhand, Copper fish line, Iron Coin, Axe made by stone, elephant tooth dice etc

Till recently, it was believed that the antiquity of human settlements in north-central Bihar comprising districts such as Samastipur, Begusarai, Darbhanga and Madhubani was not so deep. But recent diggings at Chechar, Ramchaura and Panr have shown the antiquity of the region to be much older.

Explorations in the surroundings of Panr have brought out several sites yielding Neolithic shards as at Bhaddiya about 20 kms. south of Panr or chalcolithic shards as at Mangalgarh 35 kms northeast of Panr and at Manda 30 kms north of our site.

Panr(25.41'N 85.48'E) is situated 5 km. northwest of the Dalsingsarai subdivisional HQs. in the dist. of Samastipur in Bihar. It is 110 kms northeast of Patna. The mound where most of the diggings took place is known as Pandavasthana. Sizeable lakes surround

the site from three sides, and the river Bālan flows two kms. to the south. The Ganga is approximately 22 kms. south of the site. Lakes have been formed by the dead beds of Ganga and Balan.

Pandavasthana is a low mound, 2 meters in height and about 38 acres in size. In addition, historical settlements at Paṅr are not confined to the mound but extend up to the lake (chaur) area.

Excavations conducted by the K. P. Jayaswal Research Institute during the last several seasons have revealed a 7.50 thick cultural deposit, divisible into five phases. The first settlers at the site used red ware, grey ware and black-and-red ware. The shards in red ware and grey ware show lustrous burnishing on the exterior while the interior is rough and hard-brushed. Several shards show evidence of luting and rustication. Particles of sand and mica are mixed in clay. Many of the types and shapes closely resemble that of the Neolithic Chirand.

At Paṅr I, people used bone objects such as arrowheads and points, beads made of steatite and agate and terracotta objects like beads and hop scotches. The calibrated radiocarbon dates provided by the BSIP, Lucknow, for period I of Paṅr, represented by layer (17) and (18) at Paṅr XII range between 2412-4261 BC, the latter date being an isolated one while the cluster of dates fall within the 3rd millennium BC.

How to designate Paṅr I? We do not have any Neolithic tools at the site. Yet the radiocarbon dates are early, in fact, much earlier than the Neolithic Chirand. The potshards of the earliest phases of the two sites closely resemble each other.

At Lahuradewa (Sant Kabir Nagar dist. U.P), Period I has radiocarbon dates ranging between 9000-3000 BC, and it does not yield any Neolithic tools. We are still to study in detail the floral and faunal remains of Paṅr I. Therefore, whether Paṅr I belongs to Neolithic phase or to Early Farming phase (as the Lahuradewa I has been described) must be decided taking into account the entire assemblage. Yet, such early dates for human culture in the Ganga Valley and the absence of lithic tools at several sites such as Narhan, K.P. Jayswal Research Institute – Archaeological Excavations Lahuradewa and Paṅr open up new possibilities. One would also argue for re-examining the materials of Pandu Rajar Dhibi (Panduk, Burdwan) in this light.

At Paṅr II, people began to use black-slipped pottery in addition to the earlier types. The shards frequently exhibit clay mixed with paddy-husks. Certain shards in black-and-red ware and grey ware have white paintings in form of white dots, straight lines, oblique lines, and receding curves. The shapes are dishes, bowls, dishes- on-stands, vases and basins. During period II, the people began to use copper as is evident from the copper hooks and bangles discovered from this horizon.

But bone was more commonly used for making tools and weapons. Several bone arrowheads, points, pins, styli, bangles, beads and pendants have been retrieved from this horizon. The profuse use of bone and the evidence of copper hooks would suggest that, during the period II, people practiced hunting and fishing for their subsistence. But the retrieval of charred grains and the presence of paddy-husks in shards from this horizon indicate the practice of cultivation. Paṅr II has all the ingredients of a chalcolithic culture.

At Paṅr, as in several other sites, there is a phase between the chalcolithic horizon and that of the NBPW, when iron makes its appearance. From Paṅr IB, the iron objects discovered so far include an arrowhead, a blade and an unidentified object. During the period III, represented by NBPW, the frequency of bone tools and weapons does not decrease. Among bone antiquities, compared to 3 pins, 18 arrowheads and 9 points belonging to chalcolithic phase, we have 5 pins, 21 arrowheads and 21 points during the NBPW phase.

During NBPW phase, iron and copper begin to match bone as a medium for making objects. Among the iron objects are nails, daggers, spearheads, knives, sickles, a ploughshare, a harpoon and a hoe. Copper objects include antimony rods, earrings and finger-rings. Thus iron was used for productive purpose and weaponry, and copper was shaped into ornaments.

Among the terracotta objects from Paṅr III, beads and sling balls are most numerous. The terracotta balls are well-fired and were catapulted by some device to serve as missiles. Several human and animal figurines have been discovered from this horizon. Sometimes, the symbols of spoked wheel have been punched on the body, and there are matted impressions on the head.

During the terminal phase of Paṅr III, copper punch-marked coins and cast coins make their appearance. These, together with the luxury objects and the deluxe ware in this horizon indicate that the site was becoming associated with a broad circuit of exchange. Period IV at the site, belonging to Śunga-Kuṣāṇa phase, is marked by vigorous structural activities. It reveals two broad phases, phase I having bricks measuring 42x22x5cm, and phase two having bricks of 38x22x5cm. This horizon has yielded ring wells, having 24,13,13 and 6 courses respectively.

During the Kuṣāṇa period, glass objects appear in greater frequency, and it replaces copper as a material for making ornaments. Bone is clearly no longer important for making tools and weapons.

During the Śunga period, terracotta figurines were made at Paṅr, as is evident by several human and animal figurines discovered from this horizon alongwith a mould. During the Kuṣāṇa times, terracotta corn-rubbers and spindle-whorls were produced in great quantity.

Paṅr V belongs to Gupta times, and is represented by red-slipped ware having thin rims and structural activities marked by the reuse of old bricks. Among the antiquities, an inscribed ivory ring and a bone seal, having the name Indracetasya inscribed on it are worth-mentioning.

The site was abandoned in post-Gupta times. The present-day village seems to have been settled around the turn of the eighteenth century.





PANR, DALSINGHSARAI

Umaidpur, Morwa

Umaidpur is one of the villages of Morwa Dakshni Gram panchayat in Morwa (Vidhan Sabha constituency) in the Samastipur District of Bihar State, India

The current history can be traced back to the end of the 15th century when the area was a part of Bengal and ruled by Prince Dyal. During the Mughal period of 1556-1764, Umaidpur came under the control of Mir Kasim Ali, the Nawab of Bengal.

In 1776, the East India Company occupied the village. The state sub-division consisted of Darbhanga, Muzaffarpur, Monghyr, Patna as a part of the Monghyr district. This area became a part of the Presidency during the British Raj in 1858.

In the early 19th century, Umaidpur became a part of the newly created province of Bihar. The regional office was Harsingpur. Kothi and T.I. Pal was the officer representative on behalf of the British. Throughout British rule, all the villages were part of the estates run by independent Zamindars, calling themselves a Raja, or directly ruled by the British Raj. The arid lands of Umaidpur was part of the Narhan Estate and the Jaintpur Estate, Muzaffarpur. The British cultivated indigo, sugarcane, poppy, and tobacco. Land revenue was collected with the help of Jeth Rayaits for the Tehsildar (revenue collector). Sukkan Roy was the Jeth Rayait for Narhan Estate, whereas Ram Pratap Roy was the Jeth Rayait for the Jaintpur Estate. Chullahai Hazari was the Brahil, whose responsibility was to inform villagers to come at the Jeth Rayait's house to pay land revenues.

When the British left India, they sold all their land possessions to Janak Kishore Prasad, including Harsingpur Kothi.

Mohiuddinagar

Mohiuddinagar is a block and a notified area in Samastipur district in the Indian state of Bihar, India. It derives its name from sufi saint Shah Afaq Mohiuddin. He was descendant of Shah Qasim Suleiman of Chunar. Earlier this area was known as Sheher Dharhara. Mohiuddinagar tells the story of Mughal history. The story of Babur, Ruhale and Afghani is buried in the ruins of historic buildings present here. When Babar took over Delhi in year 1526, Ruhale and Afghani spread to Bengal and Tirhut. When they ran towards Bihar, the Nawab of Bengal, Alivardi Khan, gave him shelter. Ruhale's chief Shamsheer Khan became the main soldier of Alivardi Khan, but was murdered by enemies. Consequently, Alivardi Khan completed her accountability and married her daughter Ayesha to Shah Mohammed Asaak and gave him the fiefdom of 20 villages in the farewell. The fort of Ayesha Biwi was built in the same land which today is turning into ruins and telling history. The tomb of Shah Mohammed Munovwaruddin lies in the north of the fort of Ayesha Biwi. Ayesha's husband named him 'Mohiuddinagar' in his name. Apart from this, Hazrat Sarwar Shah's Khankah and the Iranian style mosque built in year 1497 is related with Lodhi lineage. A house for hanging purpose is situated inside the fort of Ayesha Biwi whose ruins can be seen there. It is said that the criminals were punished in this same house. Fort area located in the north from Mohiuddinagar Bazar was formerly known as 'Government'. The successors of the daughter of Ruhla Afghan Sardar Shamsheer Khan were also known as government formerly. Here, about 10 feet high lakhori brick long wall is spread over a large portion. These forts are now seen as ruins. The door of fort is also dilapidated. Through this door elephant and horses used to

go inside the fort initially but later, people living there build a small gate to protect the inner part of the fort. After the death of Ayesha Biwi, her grandson Sah Mohammed Hussain made the tomb upon her grave, but only a few months later, roof of the tomb fell down during rainy season. When Sah Mohammed Hussain wanted to repair the roof again, he saw during dream that someone is prohibiting him to make the roof. As a result, the roof was lying on the ground. The era of Sah Mohammad Wajid Hussain came again. He repaired the tomb roof, but on the second day the roof fell down again. Since then no one has ever tried to rebuild the tomb roof. Such historical heritage has now been transformed into ruins

Udyanacharya Dih Karian

The ancient ruins of Udyanacharya Dih is located at Karian village Shivajinagar Samastipur. In the tenth century Udayannacharya defeated Buddhists many times in the scriptures. The geographical, spiritual and cultural surroundings of Udyanacharya Dih Karian is very important. Books written by Udayanacharya –atmatw (Self-righteousness), Videh etc. not only contains historical characteristic of Rosera, but also the important facts of the then world and nation.

Kabir Monastery

There are 15 Kabir monasteries in entire India out of which 02 located in Kabir Math Rosera. During his visit, Kabir arrived in Rosera and in his memory, his disciples established both Kabir monasteries.

Baba's mazar

In eastern region of U.R college, Rosera Baba's Mazar of 13th-14th century Muslim Fakir is located and right next to him his Hindu disciple Tomb is also located, where the people of both religions gather in large numbers for worship.

Vidyapatidham

This place is popularly known as Deoghar of Bihar and is a important pilgrimage place for Shiva devotees, where devotees from inside and outside of state come to Jalabhishek and ask for vow. This place is 08 km away from the subdivision headquarters, Dalsinhhasarai and its nearby railway station is Vidyapatinagar station on the Barauni-Hajipur rail section. One can also use tempo facility from Dalsinhhasarai NH to reach here. Here Lord Shankar himself served Mahakawi Vidyapati and later on disappeared.

Mangalgarh

This place is situated 4 kms north of Nayanagar station of Samastipur-Khagaria railway line and is surrounded by high clay terrain in about 2.5 square km area. From here the Maurya era earth statues, Gupta era golden mudras, Pal era stone sculptures have been found, which is available in the Kumar Museum, Hasanpur (Samastipur), Chandraderee Museum, Darbhanga and Personal Collections at Devdha and Rosera. It is said that this Mauryan citadel is interrelated with Jaymanglagarh (Begusarai) but it is deprived of archaeological excavation. This place also has a Lord Shiva temple which is situated at graveyard. The small stone statue of Bhairav compiled from here and Trishul stamped copper mudras are preserved in Kumar Museum

Vari

It is a beautiful village which is eight km north from Singiya Block of the district. Here all houses and footsteps are full of antiquity. From here, a huge Shivalinga, Makarmukhi Jaldhari, sixhanded Bhagwati Tara, Buddhist goddess Tara sitting in Lalitasan, Gupt era bricks, ornate door pillar etc. are found which is very important in terms of Indian art (Darsaniya Mithila -Satya Na. Jha Satyarthi, Part-8, Laheriyasarai, Darbhanga, 2002.).

Simaria-Bhindi

At Darbhanga-Samastipur road Simaria Bhindi village is situated on mound and is 25 K.M. south east of darbhanga district and 5 K.M. away from Mirzapur Chauk. Few important sculptures found from here are Mahishasur Mardini (48 × 30 cm) made of black stone, Umameshwar (44 × 20) in Lalitasan, damaged stone statue of Lord Sun etc. besides this an old well, deer skeleton, mill etc. has also been found.. Mahishasur Mardini idol of Goddess Bhagwati of Pal era founded from here is established in Bhagwati Temple where as the stone statue of the Lord Sun is placed in the root of the tree. This village is considered as God village and comes under Kalyanpur Block Samastipur (Darsaniya Mithila Part-2, Satyarthi, Laheriyasarai, Darbhanga, 2001).

Kumar Museum, Hasanpur (Samastipur)

This museum was founded in 1958 by Dr. Maun, and has a rich collection of antiquities and artistic materials of Mangalgarh, Pand, Bharwadi, Kumran, Checher (Vaishali), Srinagargarh (Saharsa), Chandi (Eastern Champaran), Morang (Nepal) etc. Here ancient antiquities and metal statues, monuments, historical coins, earthen pots, ancient manuscripts, bead, medieval weapon, mithila folk painting, old handicraft samples, Mughal era wallets, farman etc. have increased its dignity. This museum is registered by the state government and should be developed as a district museum.

Thaneshwar Sthan Temple

This Temple is situated at heart of Samastipur Town on the name of lord Shiva and mata Parvati. Sculpture of temple is very attractive and in all season pilgrimagers are coming from all around bihar Specially at Hindu month Savan

Kewal Sthan Temple

This place is famous for Baba Kewal. In the period of Ramnavami at Hindu month Chaitra specially belongs to Mallah (Kewat) from all india came here. State Government has approved the big mela name as Baba Kewal Mela as State Festival.

Baba Amar Singh Asthan is the national pilgrim center of Nishad which is located about 05 km south-east of Patori Bazar, Samastipur. This place is situated in Shiura village and its importance is increasing continuously since the 16th century. On the occasion of Ramnavmi and Srawani Purnima, thousands of devotees of Nishad throughout the nation visit here and take blessings of Baba. Pilgrims used to do Baba's meditation here With Gaja- Baja and Dhol-Mandar and by offering soil made-up elephants & horses and by pouring milk. According to the fables and old villagers, centuries ago, there was a devastating flood of Ganga in this area, suddenly a Jata-jutdhari sadhu appeared and flood water fell down due to their worship. Later on Baba Amarsingh became disappeared. According to fables, Baba had come here from the ship of gold, which is still buried in the soil. Whose chain can be seen in adjacent well. This temple is located on top of the same ship. There is no statue in the temple and devotees pour milk in a hole made in the temple. Devotees pour thousands of liters of milk in Ramnavami and Srawni Purnima but nobody knows where this milk goes. Hundreds of years old bark tree are all around in the temple complex which is supposed to be developed from datum used by Baba. Apart from Nishads there is a similar reverence for Baba in other peoples also. Many people renovated the temple upon

completion of their vow and also made many pilgrims residence. People from Bihar, Jharkhand, Uttar Pradesh, Madhya Pradesh, Uttarakhand, Chhattisgarh, Haryana, Orissa, West Bengal, Andhra Pradesh, Tamil Nadu, Karnataka etc. visits and stays here during Ramanavami and holy Srawan month. It is said that the leprosy patients are healed after serving Baba. The Patori-Shiura main road has been constructed by the government to reach the temple premises but still there is not enough facilities for devotees coming in Ramnavami and Srawni Purnima yet devotees who come here forget their sufferings and devote their devotion to Baba. According to the devotees, Baba is still alive but in evanescence.

Shiura Mela

Simultaneously Baba Kewal Mela in the area of Shiura located near Shahpur Patori Shiura Mela at Season Ramnavami the famous mela is organised. This village is famous for shiura mela organised in chait shukla paksh ninth day in Ramanavami(March/April) at Amarsingh Sthan here. In Amarsingh Sthan there is a mysterious hole which can take infinite amount of milk offered by worshippers. Shiura Mela ends for one month and it is famous for furniture, fruits(bel and banana) and sweets. This mela is famous within 100 km radius. This village is also famous for lakshmi pooja. There is a grave of Hazrat Baba which is worshipped by people of all religion. Beside this grave there starts a dam which ends at the bank of Ganga River in Mokamah(Bihar). It is situated at the bank of vava river. This river originates from Bhaisa Lotan Dam in Nepal. This village is famous for its cauliflower, potato, onion, wheat, maize, chilli, tobacco cultivation. This village is at a distance of 8km from Shahpur Railway Station. This village has many Doctors, professors, lawyers, engineers etc. This village is also famous for date juice(Tari) and people within 10 km radius come to drink it at various shops in shiura. There is a Ram Janaki Temple in the village which is more than 100 years old even though it is made from "Surkhi and Chuna(brick dust and lime)". There is Primary School, middle school and high school in the village. There is a very big lake in the north and river in the south of village.

Dr. Rajendra Prasad Central Agricultural University, Pusa Samastipur

Rajendra Prasad Central Agricultural University, Pusa is located 20 kilometers west from Samastipur district headquarters and it is identified as the birthplace of agricultural research work in the country. In 1905 AD, the foundation stone of the Agricultural Research Institute was laid on from 30,000 thousand dollars provided by Henry Philip, an American citizen in Pusa, by the then Vice-Governor and Governor General Lord Curzon. In 1911, the institute was renamed as Imperial Institute of Agricultural Research. In the year 1916, this institute developed two variants of wheat namely Pusa-4 and Pusa-12, which was awarded the first prize in the World Food grain Exhibition. It is worth noting that through extensive research work this institute developed various advanced discernment of paddy, wheat, tobacco, pulses, vegetables, oilseed and chilli for the farmers of the state and the country. Contribution of HM Lafray, T.V. flayer and H. S. Pruthi, the then scientist working in the institute has been a pioneer for the identification and prevention of insects on major crops. Similarly, for the research work on plant diseases, this institution has been praised at world level. The then scientist E.J. Butler, W.M. Makar, M. Mitra and V.V. Mundukar contribution in this direction is remarkable. For the research on fertilizer use and water management in crops, the then scientist Dr. J. W. Leather name is taken exclusively. It is notable that the first published bulletin, Pusa bulletin and Agricultural Journal of India (1912) was started by this institute to spread the developed techniques of the institute. In the year 1918, the institute was renamed as Imperial Agricultural Research Institute. Unfortunately, in January 1934, due to the terrible earthquake this institution had to suffer a lot of losses. As a result, the transfer of this institute was

done in New Delhi in the year 1935. Again, in 1936, the Central Sugarcane station located in Muzaffarpur (Mushri Farm) was transferred in Pusa. Since its inception, the Research Institute of Pusa has had an unprecedented contribution towards developing advanced technology for sugarcane production in the state. Today, the name of Pusa has come not only in the field of agricultural research but also on the world map. Seeing the various agricultural institutions and their utility here, Rajendra Agricultural University was set up on 3 December 1977 for the development of the nation. While on the one hand, various faculties of the University are continuously getting innovative new achievements in the field of scientific education, research and dissemination under agricultural engineering, base science and home science, on the other hand, in 2011, establishment of Borolog Institute in the name of well-known agriculture Scientist N.E. Borlog is a matter of pride for the district and the state. In addition, a regional unit center of Indian Agricultural Research Institute, New Delhi, is doing research on paddy and wheat crops in Pusa.

Source:-

All the Sources from Local Rural Persons.

Archaeological Report

