CHAPTER V
Distribution of Archaeological Sites

This Chapter attempts to highlight the nature of the settlements/sites and its archaeological vestiges in form of retrieved archaeological data in the form of sculptural and archaeological remains as reported by the previous scholars and records during the courses of the present field investigations in the core and fringe areas of the Chhotanagpur plateau. In this connection, it will be unwise if I fail to mention that the present work is not exhaustive in nature. The limitations are:

1) Extensive field survey was out of the scope of the present work.

2) The absence of full report or published data.

3) Above all, the published works hardly cover the period concerned; rather the history of this period remains neglected by the earlier researchers.

Since the middle of the nineteenth century, the region has been explored, by several British administrators and colonial indologists namely, Ball (1865), Beavan (1865), Dalton (1866), Hunter (1868), Beglar (1878), Kielhorn (1884), Bloch (1903), Broadley-Birt (1903) and others including many Indian archaeologists and historians. In recent years, Dilip K. Chakrabarti in his monumental work, *Archaeology of Eastern India: Chhotanagpur Plateau and West Bengal*, New Delhi, 1993 (the result of his field survey in the core and fringe areas of the Chhotanagpur plateau), reported a substantial number of archaeological sites concerning this time-period. This chapter visualizes the characteristics of sites/settlements generally termed as sites/mounds/occurrences. There are certain excavated and explored sites, which may throw new light on the evolution of the nature of the settlement patterns.
The major portions of the *bhum* territories, apparently covered (following the theorization of Acharya) the administrative divisions of modern West Bengal, are, namely, *Sikharbhum-Aditbhum- Manbhum- Barabhum* (the present district of Purulia), *Gopabhum* (present district of Bardhaman), *Surbhum- Mallabhum- Samantabhum- Tungabhum* (the modern district of Bankura), *Senbhum- Birbhum* (incorporating probably the territory of present district of Birbhum) and *Baghbhum- Brahmanbhum* (the undivided district of Medinipur). Apart from them, there are several archaeological components in the form of sculptural art, religious vestiges and the relics of numbers of *garhs* and forts, mounds and settlements found in the fringe areas of West Bengal, i.e., in the eastern extensions of the anthropo-geographic settings of the modern state of Jharkhand. On the basis of the findings and documentations of these structural/sculptural components and habitational remains, scholars (the informal observation of Dr. R.K. Chattopadhyay) generally assume that there is substantive ground to believe that the chieftains of different notable *bhums*—the politico-geographical units, in all probability, had extended their territories in the adjacent plateau areas of modern Jharkhand. The mounds/sites/occurrences of the contiguous zone of West Bengal have been studied in this chapter under the coverage of the present day administrative districts of Palamau, Hazaribagh, Ranchi, the undivided district of *Singhbhum* and Santal Parganas. Except *Nagbhum* (incorporating some areas of modern Ranchi), *Singhbhum* and *Dhalbhum* (placed in undivided *Singhbhum*), there are meager substantial literary or traditional records denoting to any particular *bhum* in the above-mentioned districts of Jharkhand. Further researches are desideratum to reach a conclusion in this regard.

In case of West Bengal, attempts have been made to incorporate the data according to the naming of *bhum* territories like *Manbhum, Gopabhum, Mallabhum,*
Birbhum, Baghbhum and Brahmanbhum. Whereas the data regarding the modern state of Jharkhand has been furnished according to the naming of the particular districts of Palamau, Hazaribagh, Ranchi, the undivided district of Singhbhum and Santal Parganas—the expected territories where the above-mentioned bhums had extended their respective Rajyas.

Manbhum

The territorial configuration of erstwhile Manbhum is in all probability lying under the jurisdiction of the modern district of Purulia (Map IX). In 1956\(^1\), the territory of Manbhum has been incorporated within the state of West Bengal in the name of the district of Purulia (22°43' N - 23°42' N latitudes and 85°49' E - 86°54' E longitudes). Its wide geo-political sphere includes the domain of Barabhum or Varahabhumi as an integral part of Manbhum\(^2\). Manbhum, as a geo-political unit, exhibits an abundance of archaeological relics in the form of sculptural specimens and architectural members relevant to the period of this study. The archaeological vestiges remain stretched over the entire territory. Here, some of the significant archaeological sites/settlements of the substantial area of Manbhum/Purulia may be depicted in the following way:

Anai Jambad: (23°17' N: 86°27' E) The site comprises with two settlements viz., Anai and Jambad. In this twin settlement, Anai is an older locality possessing an abandoned Jaina religious complex. The site/settlement (Pl. I) contains fragmented architectural members (amlakas, doorjambs, lintels) and other sculptural specimens found strewn

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over the site. A substantial section of these specimens has presently been moved to the modern locality of Jambad. Six sculptural specimens have presently been kept at a local Ashram of Jambad. Among them, mention may be made of two images each of Parsvanatha (in standing position adorned with snake hood on the head), Rishabhanatha (one in standing gesture possessing the ‘bull’ mark, the other standing on a lotus pedestal having the headdress of the Gandharan style) and Chandraprabha (possessing the identification mark of the ‘moon’ and the other in a dhyaní posture revealing the ‘moon’ mark). Few hero stones have also been reported from the site.

It appears that, Anai is an abandoned Jaina religious complex. However, the Jaina communities offer regular worship to the transferred specimens from the site of Anai. Although it is a ‘Brahmanical settlement’, yet, through the patronization of the existing Jaina idols visualizes the previous position of popularity and dominance of the Jaina religio-cultural ideology in this region.

**Bargora Barapole:** The site lies on the Puncha-Manbazar border in the Patharghata mouza of Purulia. The site possesses a hero stone along with a few ritualistic terracotta objects in close proximity to scrubby wood.

**Baruneshwar Dham:** The site/settlement is located in the village of Talajuri, lying about 10 km east of Kashipur on the old Ahalyabai Road. On the southeastern part of the village, there is a temple complex, which has been renovated in different point of time. A number of hero stones have been recorded in a mixed up condition from this assemblage. The hero stones contain a Jaina figure in kayatosarga posture in its central part. A cluster of menhir is also noticed in the nearby area. These
assemblages may confirm the religious identity of the site revealing the accomplishments of the ritualistic rites of the concerned community.

**Basudevpur:** The site/settlement situated in the police station of Barabazar is close to Manpur. There is a desolate temple compound scattered with abandoned sculptural specimens and multiple pieces of architectural members. Here, an icon of Jaina Tirthankara is found under a tree. A hero stone is recorded in the neighboring village of Naktibandh. It is believed that the hero stone has been discovered while digging a pond⁹.

**Bhabanipur:** The site is situated about 9 km east of Purulia town and 2 km from Karcha. It is lying in close proximity of Hatmura- Jaynagar on the Purulia-Hura road. In different parts of the area, there are various religious complexes in form of Siva temple along with abandoned Jaina temple complex. The site assumes significance with the presence of the relics of several architectural members and an inscribed image of Adinatha¹⁰. A single hero stone set into the eastern wall of a Siva temple is noticeable in the Mitra Para of this village. A Gouripatta along with beautiful sculpture of Risvanatha adorns with Kiritamukuta and other ornaments have been recorded from Parvatisthan, at the outskirt of the village. The pedestal of the image is emerged with a short inscription. Some architectural fragments including amlaka and others have been recorded beneath a Tamarind tree near Laekdi. These archaeological relics may belong to 10ᵗʰ-13ᵗʰ century AD.

**Bhagabandh:** Lying on the borders of the districts of Purulia and Bankura, the village is located under the police station of Puncha. It lies about 12 km from the place of
Bagda. The site is marked by a distinctive commemorative plaque (86 x 31cm) of chlorite stone relived with rock cut Siva Linga. It is installed in the central part of a Brahmanical temple complex. Apart from that, the site is strewn with fragmentary pieces of sculptures as well as other architectural relics.

**Bhangra:** The site is situated along the Purulia-Bankura road near Karcha more. It contains an old temple complex where the sculptural specimens of Jaina Chaumukha along with a Tirthankara and a hero stone (67 x 16 x 10 cm) are installed. Besides, there is a modern Durga temple enshrined with an image of Jain Tirthankara Rishbhanatha. It is assumed that the site was essentially marked as a Jaina affiliated site.

**Bhula:** On the Singbhum-Purulia border, Bhula is a village under the police station of Kamalpur/Potanda. Several dolmen type burial stones have been recorded under the shade of the present-day Eucaliptus plantation. The latter, lying on the western side of the village, portrays the possible existence of the Bhumij graveyards in some remote past. The site/settlement contains an open area popularly identified as the Siva Mandir complex or the ‘gramdevatarsthan’. This religious complex is signified by the presence of several Jaina sculptural specimens along with a number of Brahmanical images of Visnu. In the neighboring area of the site, there lies the assemblage of dilapidated architectural members consisting of fourteen pillars, two amlakas and a sculpture of a Jaina Tirthankara. It may be assumed that possibly it is an ‘original temple site’ from where many sculptural specimens might have been transferred to Pabanpur, Kamalpur and also to the Siva Mandir complex of this place.

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Boram/Deulghata: (23°32′N: 86°7′E) The village, Boram, lies on the south bank of the river Kansavati, situated under the police station of Jaipur. It is a major site/settlement possessing several archaeological vestiges (Pl. II). Beglar first visited the site around the fourth quarter of the 19th century followed by Walsh (1916). Beglar, in 1872-73, noticed un impressive ‘low small mounds’ scattered with habitational ruins, structural vestiges, relics of abandoned temple complexes along with sculptural fragments. In this site, Beglar also recorded a four-armed Parvati, seated on a lion and enshrined within a ruined east-facing smoothly carved brick-made shrine, situated on an eleven/twelve feet high mound. He has reported in a totality of six or seven temples made of either bricks or stones. He found the images of a four-armed Parvati, Ganesa and a female figure installed in another brick temple. An eight-armed, life-sized sculptural specimen of Mahisasuramardini has been recorded as in situ in the ruins. In those same ruins, Beglar found a flat slab that might belong to c. 9th-10th century AD. The round ended stone-piece bore the small engraving Ka. During his visit at the site, Walsh discovered another engraved stone piece and four hero stones. One of these hero stones bears inscription and now kept in Patna Museum. Majumdar further studied the inscribed stone slab discovered by Walsh. In spite of the difference of opinion between Walsh and Majumdar regarding the decipherment of the engraved script, yet, they were unanimous on the point that the stone-slab probably belonged to c.13th-14th century AD. Under the leadership of Dilip K. Chakrabarti, the Archaeology and Museum Unit of the Department of History, University of Delhi, carried out a brief exploration at the site in 1982. They have recorded the ruin of a large stone shrine along with three standing brick temples. Among the three temples, the southernmost temple was 8 m. east-west and 7.20 m north-south on the outside, the central temple was 5.30 m square on the outside and
the north-western one was 5.70 m north-south and 5.30 m east-west on the outside\(^{16}\).

The sculptural specimens they have documented include one eight-armed and one ten-armed images Mahishasuramardini, one unidentified four-armed female deity, one image of Ganesa along with several fragmented sculptural specimens. Apart from this, Chattopadhyay and Acharya\(^{17}\) have documented two extant temples. ‘We have documented two extant temples on a low mound scattered with habitational ruins especially ceramics of different varieties’. The entire area was strewn with habitational and architectural ruins, including varieties of ceramics.

**Borrrha**: The site is situated under the police station of Barabazar. It possesses a number of architectural and sculptural remains including a single hero stone (1.03 x 59 x 65 cm)\(^{18}\) of moderate workmanship. The hero stone is carved on a rectangular slab with a slightly flattened top. The engravings, in its middle portion, demonstrate that a hero riding on a horseback is holding an axe by both of his hands. The ‘Jhampa Simha’ crowns the upper portion. An umbrella bearer is also noticeable on this pillar.

**Budhpur**: (22°7'N: 86°4'E) The village lies on the northern bank of the river Kasai. It is located along the Purulia-Manbazar via Puncha road at a distance of 6 km southwest of Puncha. The site possesses a large dilapidated Panchayatana Siva temple, locally known as Budheswar/Buddheswar temple. The site does not contain any relics of ‘five other temples’ which Beglar saw in wreck in the vicinity\(^{19}\). The site possesses the sculptural specimens of a Visnu image, a standing and another seated image of Ganesa and a number of hero stones and Sati pillars. Most of the hero stones, except one, are inside the Budheswar temple complex. There exists an old burning ghat.
Several ceramics recovered from the bank of tanks (sacred) exhibit the settlement character of the site possessing a sequence ranging at least from the pre-Gupta to the late-mediaeval period.

There are some engraved Sati pillars and one boundary stone, collected from the site of Budhpur, now kept in Patna Museum. K.P. Jayaswal translating the major inscriptions provides comments on them:

i. Rajaputra Sri Vadadhuga (or Chadadhuga): c. AD 900-1000 (Jayaswal).


iii. A Sati-stone: Raja-matae Vadadhuga (?) – “Of the king’s mother Vadadhucha”—c. AD 700 (Jayaswal).

iv. A Hero-stone: Rajaputra Sri Atandri Chada tasya—“the late prince Atandri Chandra: his”—c. 900 AD (Jayaswal).

v. A boundary pillar on mark: this shows an ass and a cow in the act of coition and below this is an inscription. This indicates the curse on any person removing the stone. He shall be reborn as a vile creature with an ass for his father and a cow for his mother. The inscription reads: radani ha, ram pamcha, drisvara, sima dha, jih ye na ha, ras ai—“the boundary flag of the Lord of the Five Mountains (viz. Panchet) which one should not curtail (or decrease)” –c. AD 1050-1100 (Jayaswal).

There were two more inscribed Sati-pillars in the village but the inscriptions were not intelligible.
Charra: (23° 22' N: 86° 25' E) The village is situated 6.44 km (approx.) north-east of Purulia. It is known for its association with religious credence. The site possesses the relics of very ancient shrines (Pl. III) and scholars like Hunter (Hunter: 1877) and Beglar (Beglar: 1878, 1966) were interested with them. There were seven temples\(^{22}\) and Coupland mentions five among them fallen. The site possesses a number of dilapidated Brahmanical sculptures along with some sculptures of Buddhist and Jaina pantheons. R.D. Banerji mentions the presence of a number of Jaina images, which included Chaturmukhas or Chaumukhas, large ruins of Jaina temples as well as the utilization of the structural remains in the setting up of a modern Siva temple\(^{23}\). Some of the Jaina idols have been installed in the modern temple. The local people worship a large image of first Tirthankara, Rishabhanatha, attended by 71 other deities, as Dharmaraja. McCutchion\(^{24}\) mentioned the architectural details of the south facing ruined temple, which was Pancharatha in plan. A recent study by D.R. Das\(^{25}\) visualizing the photographs in the works of McCutchion discerned the Jaina character of the Charra temples. Dilip. K. Chakrabarti documented at least five images of Jaina Tirthankara, three votive stupas, an amlaka and assorted ancient remains from such locations like Dharmarajatala and Basantitala\(^{26}\) of this village. He did not find any image installed on the temple wall. He made an intensive survey near the main site, lying along the Barakar-Raghunathpur-Purulia road, about 6 km north of Purulia. The place possesses a large cluster of hero stones. ‘One of these in situ specimens (80 X 30 X 30 cm) is a perfect cubical slab shaped into a hemispherical dome on the top, the shoulder part of which is slightly recessed ... the lower portion of the stone contains a rock-cut niche to accommodate the engraved figure of a person in a sitting posture could be explained as an image of Tirthankara in a low relief form’.
Deulbhira (Haroptore): The site is situated on the bank of the river Harai of Haroptore, and it is not far away from Para. The local people traditionally consider the place as a place of worship. At the entrance of the village, there is a structural mound, may be belonged to the medieval period. The mound is strewn with architectural members, several habitational remains and potsherds. Besides, a number of doorjambs, lintels, chlorite stone/schist, varieties of rocks along with the sculptural specimens have been found in the premises of a modern temple. All these archaeological relics tend to visualize the presence of a brick-made temple complex in the remote past. Moreover, people in general believe that Kalapahar, the Afghan general of Sulaiman Karrani and the Sultan of Bengal of sixteenth century, was responsible for the damage of the site. On the other hand, the context of the sculptural and architectural remains of the place suggests the existence of Jaina and Brahmanical establishments there.

Deuli: (23°10'N: 85°55'E) This archaeological site bears the recognition of an old Jaina temple site. The jumbled condition of the site is presently viewed in the form of a structural mound, which contains a sculptural specimen of Adinatha (Tirthankara) in situ condition. Beglar had mentioned about the religious establishment and the stone sculpture during the time of his visit. In his report, Beglar endorsed it as a Panchayatana temple complex possessing two sub shrines. One of them was located on the south-west and the other was on the northeastern side. Beglar had noticed the plan of the said shrine consisting of a sanctum, an antarala, a mahamandapa, an ardhamandapa, and probably a doorway. Chakrabarti also mentioned about the central shrine, the in situ image along with other two corner shrines, which still survive at the site. At present, the archaeological vestiges, the
sculptural fragments strewn in debris denote the presence of a Jaina temple complex at this site.  

Dhakti: The site, Dhakti, is situated in between the regions of Bagda and Puncha. There are some Jaina sculptural specimens (probably brought from elsewhere) like a delicate image of Santinatha (76 x 30 cm) and another image of Mahavira. The image of Mahavira, reflecting a good sense of artisanship, kept in the premises of a local primary school.

Gangagerah: Along the Purulia-Bankura road, the village is situated 4 km east of Purulia. It is an ancient site possessing the relics of a temple and some scattered architectural members. The relics and the scattered architectural members including amlaka, besides a fragmented piece of hero stone (75 X 20 X 15 cm) recorded from this site, clearly determine its archaeological character.

Harup: This site is situated in the police station of Baghmundi. The site contains a sculptural specimen of a four-armed man riding on an elephant.

Karcha: The site is located along the Purulia-Hura road. It is situated at a distance of 7 km away from Purulia. There are two images of Jaina Tirthankaras presently kept in the house of a local resident. Of these specimens, an ornamented specimen flanked by other minute Jaina icons has been identified as Mahavira (76 x 45 cm). The second
specimen (61 x 36 cm) appears in a mutilated form. There is a modern Durga temple, which possesses a large number of amlakas.

Close to this site, the upper portion of an image of a Jaina Tirthankara has been recorded underneath a banyan tree in Bamuntala. Apart from it, a hero stone has also been recorded at Bagdi Para. In this context, the possibility for the existence of another Jaina complex cannot be ruled out altogether.

Krosjuri: The village lies along the Hura-Talajuri Road. It is about 2 km south of Sonathali village and nearly 9 km north of the village of Hura. The Modak Para Siva Mandir, located at the northern corner of the village, is recognized as a celebrated temple complex. It is constructed, expectedly, on a reduced older habitational mound. This extant temple complex underwent several courses of renovation work. The temple complex, strewn with potsherds, possesses a number of sculptures including the specimens of Buddha, Siva and Kali carved on the walls of the temple. The sculptural image of Bodhisattva (75 x 40 x 12 cm) in the Buddha temple, a fragmented specimen of Nataraja (110 x 65 x 15 cm) installed in the Kali temple, a Siva linga, a number of architectural members including the panels, doorjambs etc constitute the other significant specimens of the site. Apart from them, there are hero stones lying on the southern wall of the temple complex and in the gateway located on the eastern side.

Ladhurka: On the western bank of the tributary of the river Kasai, this site lies nearly 20 km east of Purulia and 16 km west of Hura. Here, the renowned Chandaneswar
temple complex has been set up on the ruins of an earlier temple. The sculptural/architectural specimens recorded from here constitute one Jaina sculptural specimen, a Brahmanical sculptural specimen and four specimens of memorial stones (in situ). This temple complex exhibits the co-existence of the Jaina and Brahmanical pantheons of the earlier period.\textsuperscript{38}

**Lakhra:** The place is located on the border of the district of Bankura. It bears a long tradition of local history associated with cultural heritage of religious significance. The site possesses the archaeological assemblages, which comprise structural mounds, temple ruins strewn with architectural members like stone pillars, door jams etc, two specimens of Jaina Tirthankars (one Mahavira, one Parsvanatha), the sculptural fragments of Hara-Gauri and broken pieces of hero stones.\textsuperscript{39} The site suggests the presence of Jaina temples and their conversion into the Brahmanical ones.

**Laulara:** The village is situated about 4 km north of Puncha. The ruinous Jaina temples and sculptures are there in different places in the village. In Chatterjee para, there is a Kali temple, which contains three Jaina sculptures and five specimens of hero stones. It lacks any detail record of these specimens.\textsuperscript{40}

**North Bandwan:** The site is placed in a wooded area found with isolated hills. It is situated approximately 12 km south-east of Brahmandiha. The site possesses two Jaina Tirthankaras (Adinatha - 90 x 40 x 15 cm; Parsvanatha- 75 x 40 x 12 cm) and a
hero stone (215 x 35 x 15 cm). The construction of roadways in the locality has disturbed the original place of the occurrence of the hero stone, which is presently lying horizontally on the ground. These sculptural specimens are viewed by the villagers as the icons of Siva and Kal Bhairava.

Pabrapahari: The site/settlement is located about 3 km east of Hura-Bankura road and approximately 3 km north of Hura on the Sonatoli road. There is an abandoned temple complex lies on a structural mound covered under bushy trees. The archaeological vestiges recorded from the site comprise both the architectural members and sculptural specimens. Among them, an image of Adinatha (70 X 30 X 58 cm) bearing the pleasant carvings, and few mutilated hero stones appear most important. A Jaina ideological theme is exhibited through the entire archaeological ambience of the site.

Pakbira: (22°9'N: 86°41'E) Pakbira, lying under the Puncha police station, is situated at a distance of 56 kilometers south-east of Purulia town and approximately 8.05 km north of Budhpur. Its periphery is delimited on the east by the district of Bankura. A number of British administrators have referred the historical remains of the site since the 60s of the 18th century AD. Lieutenant R.C. Bevan was the first who reported the antiquarian remains of the site. He mentioned the remains of a number of temples and out of them, nearly 25 feet high three temples (two made of stone and one made of brick) were standing in a severely damaged condition. His report included the sculpture of a ‘naked, male Plure’ and a tiny temple having Plures on four sides along with the small sculptural fragments of Plures strewn over the area. J.D. Beglar
mentioned the archaeological vestiges, which included eight or nine dilapidated or extant temples carved out either of stone or of brick, along with an enormous quantity of sculptural remains in different states of condition. In this context, it may be mentioned that, Beglar might be wrong in ascribing few sculptures to the Buddhist pantheon. They were, otherwise, assignable to the ideology of the Jaina. However, the credit of identifying the sculptures at Pakbira must goes to T. Bloch, who in 1903 documented one brick and four stone temples, which were standing in an absolute wreckage condition. During the phase of 1976-79, the Directorate of Archaeology, Government of West Bengal, submitted a report regarding the condition of archaeological remains of the site. It mentioned about the presence of three standing tri ratha single celled temples and numerous sculptures of Jaina Pantheon. Chakrabarti, during 1982, in his extensive survey of the sites of Purulia, could trace the outline of two small stone temples and the ruins of another at this site. In 1986 Bhattacharya, Mitra and Bhowmick undertook an intensive survey of the Jaina images of the site for a detailed study on the iconography of tirthankaras and other gods, goddesses and the fragmented pieces of architectural members and indistinct objects (altogether forty-eight in number) assignable to Jaina pantheon. Presently, the images are kept under a permanent shed and in two mud-built houses. The survey reported a much disappointing note, in a sense, that, besides the collection of different sculptural specimens, architectural members (mostly fragmented) and two recently renovated extant temples, the entire context of the predominantly religious establishment has virtually been reduced to a mere outline of a temple complex.

**Palma:** (23°21'N: 86°35'E) The site/settlement is located under the police station of Kendra. The investigation of this site started since the fourth quarter of the 19th
century by Hunter, Bloch, Walsh and other European investigators in subsequent periods. Hunter has mentioned a large mound along with other mounds. He has recorded several sculptural specimens of Jaina Tirthankaras, which remained in a scattered way over the big mound. There were other mounds found covered with dressed stone blocks. Based on two preconditions, namely, the existence of a number of sculptural specimens and the existence of Jaina community in the nearby locality Hunter deduced the obvious existence of a number of Jaina temples there. Bloch in 1902 noticed a heap of structural relics including some stone pillars and the sculptural images of two Tirthankaras at this locality. During 1937, Walsh recorded four memorial stones and some other sculptural specimens reported from the site. The sculptures and four hero stones are at present in the Patna Museum. Patil visualizes that 'One of the images was larger than life-size and was broken into two parts. At the feet of each idol are two smaller figures with chowries in their hands and looking up at the principal figure'. Besides these, a few stone sculptures have been installed in a Palna temple constructed by the Sarak Samity of Dhanbad. Other recovered specimens are placed in the houses of some villagers. The context of sculptures and the nature of other ruins revealed in the village exhibit, from the archaeological point of view, some evidences to reconstruct its religious character. At the entrance of the site, there stands a stone-pillar and some parts of an eroded mound exposing severely reduced structural remains, which are presently in a deteriorating condition. A few hero stones are there scattered over the site. However, it is difficult to trace the in situ occurrences of the sculptures especially belonging to Jaina pantheon recorded from time to time. In their subsequent field visit, Chattopadhyay and Acharya have observed the abrade form of the site. What they have noticed is that most of the sculptural specimens are there in a private collection. Moreover, the scattered
occurrences of a number of hero stones were there lying around the locality. The ambience would highlight the idea regarding ‘the proliferation of the settlement and its association with a remarkable centre of religious activity certainly assignable to Jain pantheon’.

**Panchkot/Panchakot/Panchet/Pachet:** The 4.83 km (approx.) north-south stretch of the Panchkot or the Panchet hill (1600 feet above the sea level) is located half way between the junctions of the Barakar and Damodar rivers and Raghunatupur. The site possesses the relics of a temple (PI. IV) and a ruined structure of the fort of Panchkot (PI. V) located at the southern end of the hill. From the arrangement of the remnants of the walls, Coupland visualized that probably there were five forts. ‘... there are actually four on the west, south, and the east, the hill defending the fort on the north one was protected by the hill and the fifth it is suggested is an outer natural line of ramparts, the ridge-lines of the surrounding undulating country’. Beglar found four sets of artificially built earthen walls with several gateways, viz., Ankh Duar, Bazar Mahal Duar, Desbandh Duar, Kharibari Duar and Duar Bandh. The four sets of walls were defended by moats having connections with the natural streams flowing down from the hill. Coupland found the fort covered with undergrowth. It contained temple, a number of buildings along with the palace and the female residence. There were a large number of temples on the side of the hill overlooking the fort. However, there are different theorizations regarding the ownership of the fort but the largest temple is known by the name, ‘Raghunath’s mandir’. The temple demonstrates post-Mahammadan and Lower Bengal style of architecture with visible domes and arches.
The site is placed on the eastern bank of the river Harai. It lies at a distance of about 20 km from Purulia town. The site possesses two temples (Pl. VI) placed on a low mound. One of them is made of stone (5.50 m in east-west and 6.30 m in north-south on the outside) and another of brick (5.60 m in east-west and 6.40 m in north-south on the outside). The mound remains scattered with ancient structural and architectural vestiges. It, in all probability, underwent several courses of renovation work. Beglar witnesses many sculptural specimens including a solitary piece of hero stone (now untraceable)\(^59\). In 1903, Bloch in the stone temple found a fragmented image of Lakshmi while the brick temple contained a ten-armed image of Durga\(^60\). Chakrabarti gives an account of the existence of a linga, a nataraja medallion, an Uma-Mahesvara, an unidentified female figure and a number of mutilated sculptural specimens in the brick temple, which is presently known as Chandimandir\(^61\). Yamrajsthan is recognized as a sacred spot of the village, which possesses a mutilated image of Visnu. Intensive survey at each corner of the village made it clear that, besides its Brahmanical character, the site also possesses Jaina religious ethos. There lies a mutilated piece of the feet of a Tirthankara and a specimen of a tree depicting a figure in its branching part kept in the Raghunath temple of Kuiri Para. Moreover, there are different Jaina artifacts found in the houses of the village people\(^62\).

Raibaghini: The site is lying at a distance of 3 km from Purulia on the Purulia-Ranchi road. Here, a few hero stones are worshipped under a tree as the folk-deity, Raibaghini. This area is known as the Lagda Bagheswari Temple Complex. This
complex contains a remote trace of old structural remains, which has been destructed by the construction work of local roadways.$^{53}$

**Ralibera:** (23°16′N; 86°26′E) Across the river Kansavati the archaeological site is located at a distance of 1-2 km from Anai Jambad. There is a modern religious place of worship known as *Thakurbari*. From the archaeological point of view, the site assumes an impression of a deserted Brahmanical temple complex. Different sculptural and architectural relics remain strewn over the site. The sculptural specimens recorded from the site include the image of *Uma-Mahesvara* and *Ganesa* and other unidentified images of female deities. The stone idols collected from the abandoned religious complex are kept in the *Thakurbari*. Moreover, some architectural members and nine hero stones found in the adjacent area are lying at a distance of two km from the main site. The endurance of archaeological vestiges may indicate:

(i) the existence of the Brahmanical images along with the unidentified images of female deities. There may be the domination of the tribal mode of religious belief or the folk religious element over the orthodox Brahmanical ideology;

(ii) the influence of the Brahmanical ideology is more likely to be extended in the nearby area;

(iii) the scope to implore the fact of enlarging the legitimization process of the existing local lineage by the installation of ‘hero stones’ at the religious complex.$^{64}$
Suissa: (23°12'N: 85°15'E) The site is situated under the police station of Baghmundi. It lies at a distance of 50 km from the town of Purulia. Beglar\textsuperscript{65} found a Bhumij cemetery along with some sculptural relics. Eleven assorted images are presently kept within an enclosure supposed to be erected by the West Bengal Directorate of Archaeology. Beglar has referred the idols that he found underneath a tree. There are the significant sculptural specimens of Jaina pantheon namely, the \textit{Tirthankara Parsvanatha, Risabhanatha, Satinatha, Mahavira, Mallinatha} along with a number of Jaina female deities\textsuperscript{66}. The site also contains some habitational remains\textsuperscript{67}.

Telkupi: Telkupi is located at a distance of 6.44 km (approx.) north-east of Para. The site/settlement is regarded as a major religious complex (Pl. VII). It is almost submerged in the water reservoir of the Panchet Dam. The earliest description of this elaborated temple complex comes in the report of some British personalities who visited the remote corners of the Chhotanagpur Plateau. Among them, J.D. Beglar was first who visited the site. In his description, the architectural and sculptural details of three groups of temples\textsuperscript{68} occupied an important place. Beglar observed that the finest and largest number of temples concentrated in a complex within a small space. Hunter's account did not give any elaborate discussion on the sculptural and architectural phenomena of the site of Telkupi temple complex\textsuperscript{69}. In 1903, the visit of T. Bloch\textsuperscript{70} provides information on the ten temples out of thirteen seen earlier by Beglar. N.K. Bose, in the early thirties of last century, furnished a new perspective in the entire foundation of research. He made a comparative analysis of the temples of Telkupi with those of the canons of \textit{Nagara} temples of the Orissan variety\textsuperscript{71}. Based on the documentation works of the archaeological remains of Telkupi, Debala Mitra\textsuperscript{72} prepared the initial comprehensive account about the submerged site. Mitra was able
to certify altogether twenty-six temples parted into two groups. One group of temples comprising thirteen shrines is located at Bhairavathan. The rests constituted the other group. Mitra describes the architectural pattern of the said complex, as ‘... over several centuries these temples furnish a few missing links in the chain of Bengali rekha temples and, thus, help appreciably in understanding the course of evolution of this particular expression of the rekha order’. The characteristic features of the rekha deul display cruciform plan with curvilinear (sikhara) elevation. The documentation of Debala Mitra at the site reveals the extension of the nagara temple style of Orissa in this region. A study of the photographs of temples provided by Mitra show that they possibly represent the initial phase of the development of the nagara temples of Orissa. The plan of deul proper bears no trace of typical Orissan affiliation known as the Jagamohana. Besides, the Orissan tradition of large boundary wall encircling the temple complex is also absent here. However, the presence of a number of temples in a single unit may correspond to the performance of daily rites of the religious life practiced in this region. Its replica can be found in the Begunia-Barakar temple complex situated under the patronization of the Sikharabhum ruling dynasty. Apart from this, there are several sculptural specimens, which demonstrate the fervent religiosity inherent in the site. The stone idols installed in the temple premises include the images of Siva linga, Uma-Mahesvara, Lakulisa, Visnu, Surya and the Narasimha avatara of Visnu along with few images of Ambika, the sasana devi of Neminatha. Indeed, the multi-dimensional character of the site comes to the forefront from the existence of different kinds of religious images from some particular holy places. In spite of this, it can hardly be ruled out that there was a predomination of Saivic ideology. It may be inferred by the fact that sixteen temples, out of twenty-six, are installed with the icons assignable to the Saiva group. The Telkupi
temple site also possesses a unique kind of hero tablet, now kept in a modern temple. Here the main subject carved in a window shaped tablet displays a deceased hero with his stretched hands holding sword and shield. The engraving bears a folk outlook.

The historical significance of the sites may have connection with the growth of the religious establishment and the development of a geo-political unit known as Sikharabhum, at a much later stage. The name, Telkupi, may be the corrupt form of Tailakampi\textsuperscript{16}, the capital of Rudrasikha. Rudrasikha was one of the associate chiefs of Ramapala mentioned in the Ramacharita. In this regard, some archaeological records can advocate the occurrence of a settlement with the presence of the local lineage of power. The latter may take shape in the form of religious authority in the initial phase of development. It could certainly receive patronage from the temporal authority. The dominance of Brahmanical antiquities over a few sculptural specimens assignable to Jaina pantheon also verifies the process of Hinduaisation/Brahmanisation/de-tribalization in this tribal dominated region. It is facilitated by the Brahamanical mode of appreciation. However, the archaeological vestiges consisting of Jaina sculptural antiquity and architectural members may provide some supportive evidence to discover the origin of the settlement and the role of the prevailing Jaina communities in the process of social formation.

Gopabhum

The geo-political extension of Gopabhum or Gopibhum or Gopabhumi, in all probability, persisted along both the banks of the river Ajay\textsuperscript{77}, which expectedly, includes the present district of Barddhaman (22°N - 23°53'N and 86°48'E - 88°25'E)
Amgoria: The site is located 4 km east of Ketugram. Two Visnu images datable to c. eleventh-twelfth centuries AD along with a number of fragmented architectural members have been reported from the site.

Amrargarh: (87°35' E: 23°26' N) The site/settlement is situated in the police station of Ausgram. Its nearest railway station is Mankar, which lies on the main line of the Eastern Railway. The site bears its historical associations with the Sadgop rajas of old Gopabhum who had their capital in Amrargarh. Raja Mahendranath, locally acknowledged as the Mahindi raja constructed a citadel in the name of his queen Amaravati. However, at present one is unable to trace the former fortification wall. There is a place named Dignagar (situated in the police station of Ausgram), which is traditionally believed to be the birthplace of Gandharvapal who is known as the founder of the ‘old Narayangarh Raj’ presently located in the undivided district of Medinipur. Near Dignagar and Amrargarh, there are places, namely, Hatisala, Bhalluksala, Maraitala etc where one can see numerous mounds strewn with bricks, which bear witness of the stocks of the royal force under the custody of the king. Unfortunately, no such fort or garh can be traced in the area. Several ancient temples including the temple of Shivakhya Devi, Dugdhesvar Siva, Pancha-ratna temple of Narayana etc have been noticed at the site.
Arra/Arrah: (J. L. No. 91/54) It is situated under the police station of Kanksa on the road which rises from the G. T. Road towards the river Ajay via Malandighi. The site/settlement contains an ancient Siva temple, locally known as the Radesvar temple or the Kalesvar temple\(^80\). It is assumed that, either a Sena king or a Sadgopa king of Gopabhum founded this old temple during his period of reign. The Goalpara and the Raipara areas of the village appear scattered with architectural and sculptural fragments comprising lintels, doorjambs etc. The area adjacent to the Bhagabati temple possesses a number of unidentified sculptural specimens\(^81\).

Asansol: (87\textdegree58'E: 23\textdegree40'N) It is the headquarters of the subdivision of the same name and a modern industrial mining town. Although, the township areas of Asansol have no bearing to the archaeological importance, explorations at some unpopulated areas resulted in the discovery of old habitational debris comprising iron slags, potsherds and other assorted substances/artefacts\(^82\).

Baidyapur: (88\textdegree15'E: 22\textdegree08'N) The site/settlement is situated under the police station of Kalna. There is an old rekha temple, established in circa AD 1598, decorated with numerous terracotta plaques on its structural establishment\(^83\).

Bamun Arrah: The site/settlement is located at a distance of 3 km from Muchipara. Two clusters of archaeological remains have been detected from the village: (i) at the north-western end of the village, near the temple of Radhesvar and (ii) in the central part of the village adjacent to the area of Bhubaneshvar-Shivtala. There are some
habitational remains found in the rear side of the *Radhesvar* temple. A unique image of *Nataraja*, presently worshipped as *gramadevata* (village deity), lies near the bank of a small pond. The find-spot also contains few fragmentary sculptural and architectural specimens. All these specimens can be dated back to c. 900 to 1300 AD

**Baneswar Danga: (Bara Belun)** (23°24' N: 87°59' E) The site Baneswar Danga is located in the village Barabelun lying in the flood plains of the river Brahmani, the tributary of Bhagirathi. It is an excavated site. The Directorate of Archaeology, Department of Information and Cultural Affairs, Government of West Bengal conducted the excavation in 1974. The digging brought to light four periods representing a vast repertoire of ceramics. The cultural deposits, i.e., the evidence of occupational settlement of each period may briefly be enumerated in the following:

Period I: Ceramic wares were represented by coarse red ware with marks of paddy-husks in sections of the core, small vases of black-and-red ware with tapering base and channel-spouted bowls in red and black-and-red ware, terracotta figurines like elephants, objects of copper and bone and microliths.

Period II: Ceramic bowls, basins and vases of black-and-red ware, tall vases in black-burnished grey wares, copper and bone objects, beads of semi-precious stones and microliths.

Period III: The cultural ensemble of this period was represented by bowls, basins and dish in black-burnished ware with occasional incised decorations, red-and-grey ware, terracotta spouted vessels, ink-pots, black and red ware and microliths.
Period IV: This period was marked by the ruins of early-medieval brick-made religious structure or *Stupa* and the pottery type and forms.

The top of the mound carries the attributes and erection of the Pala structure and the late-medieval *Banesvar Siva* temple\(^8^6\).

**Banskopa:** The village visualizes an old site/habitational settlement distributed in a large area. The low mounds located in the southern part of the village are strewn with habitational debris like potsherds, terracotta objects and bricks and brickbats. Presently, most of these mounds have been encroached by agricultural fields\(^8^7\).

**Barakar:** (86°20' E: 23°45' N) The site/settlement is situated in Asansol subdivision under the police station of Kulti. It lies on the bank of the river Barakar, a major tributary of the river Damodar. T.D. Beglar reported five temples at Barakar of which one was in ruinous condition and perhaps belonged to 6\(^{th}\) - 7\(^{th}\) centuries AD. He visualized that the temples were attractive both from the standpoints of structure and sculpture. According to him, two among the four temples carry the influence Jaina pantheon like the temples of Telkupi, which were on the bank of the river Damodar in *Manbhum*. Presently, there are four temples in the Barakar temple complex. Among the temples, one possesses five *Siva lingams* and ‘a fish-icon in the reclining position’. Another shrine contains one *Siva linga* and the idols of *Ganesta* along with the images of other gods and goddesses. One of the temples bears an inscription, which mentions that *Harischandra*, the king of *Gopabhum*, set up the shrine in the name of her queen Haripriya in 1382 *Saka* era. In this regard, it is to be
mentioned that the palaeography of this inscription bears resemblance with the
Srikrishnakirtana of Badu Chandidas and the Dharmapujavidhi of Raghunandan.

There is another inscription, which underlines that one Brahman, named Nanda and
his wife, did the renovation work of this holy place. The uniqueness of the sculptural
and architectural style of this temple is note worthy. It is often considered that the
temple is shaped like a brinjal (begun, a common vegetable) and perhaps for this
reason the temple complex is recognized as the ‘Begunia temple’ (Pl. VIII). The
Siddhesvara temple at Begunia, exhibiting rekha deul fashion in the earlier phases of
the 9th century, was built with dark-pinkish stones. Regarding the Begunia temple
complex Deva states ‘this monument is important as the only stone temple of the
early Pala period which has survived’. Several sculptural (Pl. IX) assemblages are
found on the bank of a pond located near the temple complex.

Bhalki: (87°38' E: 23°28' N) (J. L. No. 101) The site/settlement is situated under the
police station of Ausgram. The nature of the site, though inconspicuous, yielded ‘two
rounded stone pillars (approximately 4 feet high), the possible parts of an ancient
tomb’.

Bora: (87°49' E: 23°04' N) (J. L. No. 57) This site/settlement lies under the police
station of Raina. Here, the 12 feet high, fourteen-armed wooden idol of Balarama is
worshipped as a village deity during the gajan festival held in the month of Baisakh.
The deity is in a standing posture with the snake hoods behind the head. It is generally
recognized as the idol of Visnu, which belonged to c. 16th-17th century AD. The
placement of the plough in one of the hands of the icon seeks to prove that this particular appearance of the idol would be the consequence of the combination of the Hindu and the Buddhist iconographic concepts of *Lokesvar Visnu*, which, in all probability, belonged to the c. 16th-17th century AD. 

**Behula:** The site/settlement lies very close to the city centre of Durgapur Township. Habitational remains including potsherds, iron slags and sculptural-architectural members of schist stone have been reported from the locality of Bhabani Pathaker Durga (the fort of the late-medieval legendary hero Bhabani Pathak, who was famous for his social works as well as deities. There is a wide elevated land recognized as the fort of Bhabani Pathak.

**Bharatpur:** (23°24'N: 87°27'E) The site is the nucleus of the settlements along the flood plain of the river Damodar under the subdivision of Durgapur and within the police station of Bud-Bud. It is situated, approximately, 7 km south of Panagarh railway station on the Eastern Railway. Bharatpur comprises a significant part of the southwestern and the eastern fringes of the *Gopabhum* pargana, the kingdom of the Sadgop dynasty. The prominent mounds and rolling plains of the Bharatpur-Manorampur regions have been probed by excavations from 1971-72 to 1974-75 jointly under taken by the eastern circle of the AS I and the University of Burdwan. It revealed a cultural sequence ranging from the neo-chalcolithic to the early-medieval periods. The excavation exposed a brick built Buddhist stupa at its base, a monastic complex connected with the stupa on the top of the mound and a few sculptures of seated Buddha ascribed to 900-1000 c. AD. The subsequent excavation in 1972-73
discloses the minutiae information regarding this stupa complex. The remains of the ‘Early Iron age Culture’ and its associated materials including terracotta objects, beads of semi-precious stones etc have been recovered\(^97\). The excavations during 1973-74 and 1974-75 disclosed a four-fold cultural sequence as noted below\(^98\):

Period I – (Neolithic-Chalcolithic)-microliths, neoliths, steatite beads, copper objects, BRW and the other associated potteries etc.

Period II – (Iron Age)

Period III – (The remains of Gupta period)

Period IV – represented by a dilapidated stupa complex of c. AD 800-900\(^99\).

**Birbhanpur:** The site/settlement is significant in the context of the microliths/ mesolithic period of Indian prehistory particularly for eastern India. The scattered ruins of old temples, fragmentary pieces of Brahmanical and Jaina images made of schist stones and the debris of ancient habitation containing potsherds and other minor antiquities are found in the central part of the Sankhesvaritala. Among the identified sculptural specimens, an image of *Surya* dated to the Pala-Sena period deserves special mention\(^100\).

**Birudiha:** The village is 5 km distant from Panagarh on the G.T. Road towards Durgapur. Some stray occurrences of abrade sculptures and potsherds; can hardly help the reconstruction of the settlement history of the region concerned\(^101\).
Chhorra: The village is located under the police station of Ausgram. The site possesses a well-known village deity Nilai-candi. The deity is not worshipped daily but is offered with flower and water on a daily basis. Three sculptural images (Pl. X) are placed under the dark shade of a tree situated in the northern side of the village. The identification of the deity is not easy because three sculptural images are set in a single place. Among them, one resembles a piece of stone-slab, there is a deity like Ganesa and another unidentified sculpture is supposed to be a male deity. Moreover, all the images are covered with the application of a large quantity of vermilion and oil. It is locally believed that the deity does not like to stay in any permanent abode and that is why the sculptural specimens are kept under the natural shade of tree102.

Churulia: (87°04′ E; 23°46′ N) (J. L. No. 6) Churulia is situated on the Andal-Sainthia section of the eastern railway under the police station of Jamuria. The site/settlement at Churulia retains the remnants of an old fort on the riverbank of the Ajay. The citadel is locally recognized as Raja Narattamer Garh. The credit for the establishment of the fort might go to the Rajas of Panchakot103, the local lineage in Sikharbhum. The site possesses the relics of temple (Pl. XI) and a number of fragmented architectural members and sculptural specimens (Pl. XII) are kept in the local Najrul library. The habitational specimens consisting of terracotta specimens, potsherds and iron slags of early-medieval period are there located in the adjacent area104.

Domahania/Domani: It is a large ancient settlement situated near Asansol. The place is connected with the procurement of local trading merchandise. The modern
habitational environment has been established on the remains of the ancient habitation site. The specimens of earlier habitation remains and sculptural vestiges (Pl. XIII) are found here lying as stray occurrences. The archaeological specimens recorded from here include the structural remains, potsherds, debris of metal extraction containing slags, metal pieces, blocks of copper and other metal bearing ores etc from the western and northern parts of this village\textsuperscript{105}.

\textbf{Ethora:} (J. L. 76.) The village is situated at the terminal point of Asansol. The village possesses six \textit{Siva} temples and the \textit{Chandrachur siva} is remarkable among them. Four \textit{Visnu} temples are also there. Besides, \textit{Shyamchand} is worshipped here as the local deity, \textit{Dharmaraj} in the full moon of the Bengali month, Baisakh. Presently, a mound (Pl. XIV) a number of sculptures (Pl. XV) and a temple (Pl. XVI) have been recorded from this village\textsuperscript{106}.

\textbf{Garui:} The site/settlement is located on the north-western outskirts of Asansol. R.D. Banerji\textsuperscript{107} has reported a medieval/late-medieval temple made of stones and bricks. An image of \textit{Visnu} was once enshrined within the temple. The site possesses other temple (Pl. XVII) and sculptures, which presently belong to the collection of the Indian Museum, Calcutta. Besides, there are few images, which belonged to the Pala-Sena period. The site/settlement also possesses architectural and sculptural fragments, abandoned brick structures, few other antiquities including three hero stones/memorial stones (Pl. XVIII). Around the locality of Sitarampur, a few km west of this village, the occurrences of potsherds and iron slags have been noticed. There exists few minor sculptural fragments (\textit{Visnu} and other deities) and the ruins of a
temple in an adjacent place which lies at a distance half of a km south-east of the village\textsuperscript{108}.

**Gaurandi-Panuria:** Gaurandi and Panuria are the two neighboring villages situated at a distance of about 15 km north of Asansol on the flood plains of the river Ajay. On the southern part of the village, the ruins of ancient settlement remain around a low mound depicting the signs of a brick-manufacturing complex. ‘The large concentration of potsherds, iron slags, burnt earth, furnace, potters’ hearth and some other miscellaneous metal and stone objects here cover a long sequence ranging from BRW to late medieval period’. Some clusters, on a nearby lateritic tract, have yielded microliths, which constitute an additional importance to this site\textsuperscript{109}.

**Gaurangapur:** (87°27’E: 23°36’N) (J. L. No. 28) It is located by the side of the river Ajay, about 5 km west from Satkahania on the Panagarh-Illambazar road, under the police station of Kanksa. The notable archaeological vestiges here are the Ichhai Ghosh\textsuperscript{e} deul and Shyamarupar Garh (87°09’E 23°03’N). There was a canon containing the name of the Raja (Raja Chitrasen Rai, who built this Garh) in the Persian characters\textsuperscript{110}. Ichhai Ghosh was the Sadgop Raja of Gopabhum in Uttar Radha. He built a temple. ‘The beautiful brick temple, a landmark for miles far and wide still stands in a good state of condition...’ The brick-built Ichhai Ghosh\textsuperscript{e} deul (Pl. XIX) is made in a Rekha Deul fashion. It was erected during the 11\textsuperscript{th} century AD and it remains ‘more or less intact’\textsuperscript{111}. The historical fact related with this region visualizes that, in a serious battle against Lausen, assumed as Raja Chitrasen Rai of Barddhaman, Ichhai Ghosh was subjugated and killed. The kingdom of Gopabhum
was included within Barddhaman in the middle of 18th century AD. According to the Ramacaritam of Sandhyakar Nandi, Pratap, a king of the Sadgop dynasty, set up the temple of goddess Bhabani at the Trishashthi Garh or Dhekur (possibly the capital of Gopabhum) near the place known as Shyamarupar Garh, situated in between Bishnupur and Kherwari. Presently, the place contains only few wooded mounds and a fort at Kherwari, known as the Garh Killa Kherwari. This citadel is also recognized as the Bistupur Shyamarupar Garh. On the south bank of the river of Ajay, there is an eroded lateritic upland lying near a forested area comprising a large fortification wall, which is locally known as the Shyama Rupar Garh (the fort of Syamarupa) or Gopbhumgarh (the fort of Gopbhum) or Garhjungle (the fort of forestland). It contains the remains of a big brick wall with some long gaps extended over a large area. However, there is confusion regarding the ‘orientation of this wall’; yet it appears that the wall was an outer fortification of the settlement complex towards south. The northern side of the complex possesses a ‘natural’ boundary by the river Ajay and its flood plains. It is believed that by virtue of the strategic location some local chiefs contemporary to Sena dynasty and the latter rulers of Gopabhum built the fortified settlement in order to gain advantage in warfare.

The remnants of other habitational settlement are founds scattered over the present temple site of Syamarupa, however, the nature of these settlements is yet to be known. Several small mounds strewn with potsherds, lateritic and schist varieties of stone blocks, mud bricks, burnt brickbats etc have been reported from this village. Inside the fort, there is a Kali temple, which is warmly worshipped by the devotees. In the frontal side, there is a kiritimukha placed on a small lotus bracket and a vase is happened to be placed over the kiritimukha. The image of Durga or Ganesa is placed in a niche; the lateral niches contain only lotus rosette in the upper panels while
images are held by the lower ones. There is a tall ‘sikhara’, but the facade lacks any ornamentation; there exists two exceptional ‘superimposed panels flanked with slender pilasters and surmounted by hetafoil arches at the centre of each’.

The encroachment of forest, brick robbing and a general civic negligence deteriorated the archaeological potentiality of the site day by day. The potsherds collected from the site are generally ranges from the early historic to the late-medieval periods. In spite of the absence of any trace of sculptural specimens local people speaks of the presence of a number of Brahmanical images at the site. There are other large-scale settlement sites including Garhkilla near Kherobari, Ayodhya, Bankathi, Bishtupur, Domra etc. The woody areas surrounded by Santhal villages are marked by the occurrences of iron slags, microliths and medieval potsherds etc.

**Ghagarburi:** It is a popular cult-spot and is known after the name of a local female folk deity *Ghagarburi*. It is located on the northern outskirts of the township of Asansol. One can trace the antiquity of this spot along with the antiquity of other places of the adjoining areas. At present, iron slags, some defaced curved stones, potsherds and some archaeological objects remain spread along the bank of a nearby stream.

**Gopalpur/Bandra Gopalpur:** Near Durgapur, the site/settlement is located on a lateritic tract in the low-lying alluvial land. The ancient habitational site of the village is now almost covered by the modern construction. Besides the existence of few modern temples, the remnants of old structural ruins and exposed habitational debris...
containing potsherds, terracotta objects, iron slag etc are found scattered in the whole village.\textsuperscript{116}

**Goswamikhanda:** The village is situated under the police station of Ausgram. It lies on the west of north-Ramnagar lying on the southern side of the Bhedia More Bandh road. The site possesses the ancient temples of *Lakshmi-Janardana* and two *Siva* temples known as *Surakheswar* temple and *Madaneswar* temple.\textsuperscript{117}

**Gram Andal:** The *gram* of Andal is about 2 km away from the railway station of Andal, a significant junction on the Eastern Railway. The site/settlement is situated under the police station of the same name in the Asansol subdivision. There are few low mounds having ancient habitational remains, which noticed along the banks of the large tanks. There are a few stone sculptural fragments still worshipped as *gramadevatas* kept either in the modern temples or under the trees.\textsuperscript{118}

**Jalpara:** The site is situated 13 km south-west of Natunhat along the Natunhat-Guskara road. It possesses a *Siva linga*, moderately large, along with several fragmented sculptural and architectural specimens strewn in the village.\textsuperscript{119}

**Kalna:** *(88°21'E: 23°13'N)* Kalna is, a sub divisional headquarters town, situated near the downstream of the River Hoogli/Hugli. There are a number of dilapidated mosques situated at Saspur, nearly two km away from the town of Kalna. These
mosques belonged to the Turko-Afghan period of c 15th-16th centuries AD. One of these mosques was built during the reign of Nasiruddin Mahmud Shah II in 1490-91 AD. The Masjid-i-Jamia was erected by Ulug Masjad Khan Malik, the minister cum commander-in-chief of the reigning Alauddin Abul Muzaffar Firoz Shah II in 1533 AD. Abul Muzaffar Bahadur Shah had built the third one in 1560 AD. It is believed that an Afghan ruler excavated two tanks here; the ‘Majlis Saheb Ki Dighi’ is one of them. Along with these Islamic structures, there are a number of palaces, Siva temples, and other religious structures of 18th century AD built during the reign of the Maharajas of Barddhaman. In 1740, Maharaja Chitrasen built the Siddhesvari temple of jor-bangla type where four-armed goddess Kali is worshipped as Siddhesvari. Within the boundary of the said temple, a celebrated minister of Maharaja Ramdev Nag erected one Siva temple in 1747 AD. Another Siva temple was constructed in 1764 by the mother of Maharaja Tilakchand. In 1809, Maharaja Tejchand set up 108 Siva temples (Pl. XX) arranging them in concentric circle where the outer circle having 66 temples with alternate black and white lingams and the inner circle having 42 temples containing only white lingams. The 109th temple was built outside the main temple compound. Besides, there were two shrines of the Lord Krishna and a Siva temple with carved brickwork. Situated within the royal compound, the tombs of the Maharaja and Maharani were also there in the ‘Samaj Badi’.

Kalyanesvari: (86°50' E: 23°47' N) (J. L. No. 1) The site/settlement is situated in the police station of Kulti and lies at the entrance of the Maithan Dam. It is located at a distance of 6 km from the riverbank of Barakar. The place is noted as the center of popular Sakta cult-spot, which probably emerged after the fall of the Sena dynasty. The site is named after the female deity, Kalyanesvari. The temple complex contains...
three east-facing shrines. The major shrine (Pl. XXI) belongs to this goddess Kalyanesvari. A legend is there associated with the ‘backward turned face’ of the deity. There are some inscriptions found in other two temples. Interestingly, the presence of a few specimens of hero stones/memorial stones (Pl. XXII) which might be brought and placed in the temple complex suggests the probability of the presence of the local lineages who were accustomed with the observance of the rituals and the worship of the hero stones with the cult-deity at the site. At the same time, the existence of a number of defaced stone images and fragments of architectural members kept in the same complex, suggests the possibility of the applicability of the earlier circumstantial preference in the site. Presently, the rapid renovation works undertaken by the local authority has brought major changes in the context of this temple complex. In Digari, an adjoining area, the continuation of the traditional practice of worshipping the memorial stones as the original cult-spot of Kalyanesvari ‘may represent an antecedent phase of the development of this deity between the thirteenth and the fifteenth centuries’.

Kanksa: (87°27′E: 23°27′N) (J. L. No. 86) The site/settlement is located in the subdivision of Durgapur and under the police station of the same name. Historically, the village had its connection with the Sadgop dynasty, which ruled Gopabhum and Senpahari from Amrargarh. The site/settlement contains architectural structures denoting to both the Hindu and Islamic ideology. The archaeological relics reported from the site comprising the ruins of Kankes garh, a Siva temple and a mosque. Brahanical sculptural specimens (idols made of black basalt) are occasionally found within the tank situated below the garh. There are such structural relics of Hindu architecture found in the ruins of the mosque of the king.
The Muslim rulers conquered this place during 14th century AD. The remnants of the mosque are found in the adjacent areas of the garh. Two Buddhist images made of bronze found from here are presently kept in the custody of a local villager.

**Kelejora:** The village is located about a km west of Domahania on the southern bank of Kelejor, a local stream. The archaeological evidences reported from two clusters of the village: (a) there is a long stretch of vacant land invested with burial stones. This ‘unoccupied’ field lies at the entrance of the village. The entire ambience reveals the traditional cultural practices of the earlier tribal groups, may be the Bhumij / Asura. It is assumed that the dolman and menhir type of burials were the general customs practiced in this area. However, the non-existence of such tribal groups in the locality raises the idea that it may be ‘an example of tribal retreat from this place to the interior of the Chhotanagpur’. (b) A large quantity of iron slag, microliths and potsherds remain scattered over a wider area lying along the riverbank.

**Kherua:** The village is situated along the left bank of the river Ajay. It is about 14 km north of Natunhat on the Natunhat-Shyamnagar road. A beautiful *Visnu* image, measuring 48.6 x 26.8 x 9.8 cm has been discovered from a find-spot in the village. Mixed varieties of dull red, buff and blackish grey pottery of medium to coarse fabrics were collected from a tank.

**Kotsimul:** (87°56' E: 22°02' N) (J. L. No. 208) The site is situated in the police station of Raina on the bank of Kaki or Kana Dwarakesvar, an old tributary of the river.
Kuchut: (88°03'E: 23°06'N) (J. L. No. 33) The village is located under the police station of Memari. The site possesses a pancharatna shrine of Lahshminarayana, popularly known as the ‘Kuchut Kalesvar’131.

Kudo/Kundoa: The village is situated 8 km west of Nigan near Niganchati. The site possesses Jaina and Brahmanical sculptural specimens, which are now kept in the personal custody of a local resident. Besides, a broken image of Mahisasuramardini has also been reported from this site. The region contains ‘a long range of sequence of rural development from the BRW cultural phase’. The site also yielded habitation ruins mainly in the form of potsherds and other artefacts132.

Kuldih: It is an ancient village located a few km north of Arrah on the route of Durgapur-Ajayghat/ferry-ghat route. It possesses several stray occurrences of potsherds, old habitation debris and big tanks, surrounded with high mud-bank and plum trees. The entire ambience imparts an idea of the existence of an ancient settlement133.

Malandighi: Lying on the Durgapur-Ajayghat route, the village is situated above the flood plains of the river Kunur. It possesses, high habitation mounds strewn with
potsherds, iron slag, terracotta objects and broken pieces of polished stone tools. A few sculptural fragments have been found near Hat Tala. There are a number of large ponds, which are believed to be excavated during the Sena period\textsuperscript{134}.

**Mangalkot/Mangalkote:** (23°42'N: 87°54'E) (J. L. No. 64) The village is a police headquarters situated in the subdivision of Kalna. There is a cluster of mosques in dilapidated conditions and numerous *fakir* tombs in the nearby Nutanhut village. Among the Islamic structures the Golam Panjatan - the tomb of five gazis, the mosque of Koar Saheb, the tomb and the mosque of Moulana Hamid Danesmand Bangali, the mosque of Hussain Shah and others assume significance. An inscription\textsuperscript{135} revealing the name of one Chandrasen, is found in the mosque of Hussain Shah, which belonged to 1439-1519 AD.

However, Mangalkote is considered one of the most significant excavated sites encompassing ‘the entire spectrum of West Bengal archaeology from the protohistoric to the late historic periods’. The elevation of the high and wide-ranging mound, covering the most part of the village, starts from the eastern bank of the river Kunur ranging, approximately, 2 km upstream up to the place where the Kunur joins the river Ajay. This large mound, about one km in length, has its summit, which appears to be nearly 3 m from the level of the immediate plane land. Presumably, the mound belonged to the early historic phase ‘with pre-Christian antiquities, especially Sunga terracottas’\textsuperscript{136}.

A brief excavation work has been organized by the Department of Archaeology, the University of Calcutta, at the mound of Kolubaridanga, in 2005-2006. It discovered intensive habitational remains, which probably belonged to the
Gupta period and at the same time, some linkages may be detected regarding a continuous sequence of settlements from the BRW level onwards. The excavation work has revealed a cultural sequence roughly datable to early-medieval-medieval phases\(^{137}\).

The mound of Kolubaridanga, covering an area of 1700m\(^2\), is located just above the flood plain of the river Kunur at a point south-west to the old police station. The fact of regular brick hunting reduced the walls of the building (found in the trench dug down to the depth of 1.75 m) to their brick foundation. A patch of floor has been observed there but the damage done to it has been caused by the onrush of floodwater inside the structural complex. After the removal of a silt layer, another floor, made of rammed mud mixed with coarse sand and broken potsherds and brickbats has been encountered. Layer I and II are characterized by the occurrence of ash and carbonized particles. Besides large number of potteries and other minor antiquities of mediaeval period, special mention should be made of a terracotta human head found in situ in Layer III. The lower levels of Layer IV reveal an isolated shred of BRW. There were occasional breaks (though not of long duration) indicated by ceramic assemblages\(^{138}\).

Explorations in the modern habitation areas in the village have revealed regular occurrence of structures apparently parts of a wall (28.5 x 19.5 x 4.5 / 29.5 x 19.5 x 4.5 cm found in the Dattapara sector of the village) with varying sizes of the bricks. Along with it, the recovery of Dhyani Buddha and two Visnu images that belonged to the Pala-Sena group of images and the image of the Jaina Tirthankara Santinatha (132 x 19.5 x 5 cm) collected from the village of Beladihi are noteworthy. The exploration in the Mangalkot area recovered a number of excellent early mediaeval sculptures of Brahmanical and Jaina pantheons from the villages of
Beladihi, Kurumba and Kshiragram. It is important to note that Kshirgram also possesses a mound containing the ruins of earlier habitation. Besides, the region has a good number of major-minor settlements showing a long range of sequence of rural development from the BRW cultural phase. Barabelun, Arrah, Eruar, Mandalgram, Raigram, Pandu Rajar Dhibi, Goswami Khandan and Kolkol are the significant villages containing secular and religious archaeological objects.\textsuperscript{139}

During 2009-10, the CAST (the Centre for Archaeological Studies and Training) has undertaken another excavation work with permission from ASI. The site was previously explored by A. Roy in 1975, S. Mukhrejee during the period from 1986-87 to 1990 and Dilip K. Chakrabarti in 1992. Rich and undisturbed early historic layers of medieval ceramics with five structural phases have been reported from the earlier excavations.\textsuperscript{140}

\textbf{Mongalpur}: The site is situated 2 km north-east of Raniganj town along the G. T. Road. It possesses many small habitational mounds containing scattered iron slag, fragments of apparatus used for smelting iron ore, terracotta objects and potteries of the early historic to medieval periods. The nature of the assemblages suggests that, these mounds were possibly associated with the \textit{Asura} cultural traits of the Chhotanagpur plateau continued for a longer period.

The neighboring areas of Raniganj, namely, Badalpur, Chakdol, Paraskol and Hijalgora are also spread with the stray occurrences of iron slag, potsherds and sculptural fragments. There are a few deposits with large concentration of iron slag and potsherds, which certainly testify large-scale iron-working activities in this
region. Although there might have been one or two of these sites bearing the evidences of *Asura* cultural traits of the Chhotanagpur plateau region\textsuperscript{141}.

**Muktaicandi:** The site/settlement is located in an isolated hill in the fringe areas of the plateau region. The top of the forest-covered hilly region possesses a modern worshipping centre dedicated to the female folk deity, locally known as *Muktaichandi* (the folk goddess of Candi is popular in Bengal enjoying the power curing the evil spirit). This religious place has in possession of some collections of damaged architectural members and defaced sculptural specimens. The nature of the assemblages suggests its existence as a temple site.

On the north of Asansol there are few villages, namely, Amdih, Athora, Gholkiari, Lalganj located along the flood plains of the river Ajay. There one can notice widespread occurrences of archaeological assemblages comprising potsherds, iron slag and several other relics ranging from BRW phase to the medieval-late-medieval periods\textsuperscript{142}.

**Nadhia:** The village is situated a few km east of Birbhanpur along the river Damodar. Towards the north of the site one could notice the remnants of habitational deposits in the forms of terracotta objects, bricks and brickbats, potsherds and architectural members made of schist and laterite stones. In earlier explorations, polished stone tools and microliths have been reported from here.

Surrounding the region of Durgapur there are such other places like Jamgara, Bhiringi, Nachan, Kuduria, Mejhadihi and Kada-road. These sites/settlements exhibit
evidence of habitational remains and antiquities (mainly in the form of sculptures) of
the early-medieval-medieval periods\textsuperscript{143}.

\textbf{Naskarbandh}: The site is situated near Bharatpur, approximately, more than 3 km
south of Panagarh railway station. The site contains a mound and there remain
habitational remains containing potsherds, iron slag, terracotta objects possibly of
early-medieval-medieval periods\textsuperscript{144}.

\textbf{Pachera/Punchra}: The site/settlement is located nearly a km north-west of Kelejora.
It possesses several sculptures (Pl. XXIII). Sasthitala, Chowrangee More, Sivasthan
and Rajapara are the four clusters of archaeological ruins distributed over the entire
village. The archaeological significance of these four clusters may be depicted in the
following way\textsuperscript{145}.

(a) \textbf{Sasthitala}: The existence five defaced stone images lying beneath a tree at the
entrance of the village, denotes the importance of this locality. It is the seat of a
gramadevata in the form of goddess Sasthi, a popular female folk deity. Among the
defaced images, two icons of \textit{Visnu} (Pl. XXIV), an unidentified Brahmanical image
and two images of \textit{Tirthankara} have been recognized.

(b) \textbf{Chowrangee More}: As the name implies, it is located in the central part of the
village, where the four village roads meet each other. The stray occurrences of iron
slag, terracotta crucible, potsherds, pieces of the nozzle of terracotta tuyere (nozzle for
the blast in the air) and other miscellaneous objects have been found in the nearby low
mound.
(c) Sivasthan: The locality contains damaged images of Brahmanical ideology, presently kept on a modern brick platform. Among, these two pieces of Siva linga, an image of Visnu and two other unidentified icons deserve special mention. The style of the sculptural specimens and the sizes of the bricks found here suggest a probable date of c. 1200 AD to c. 1300 AD.

(d) Rajapara: It is probably a fortified settlement complex, belonged to a chief ruled in the late medieval period. The stone-made architectural members, which are re-used later for other purposes, recorded here belonged to possibly the same period of the temple remains found at Sivasthan. Apart from that, a number of unidentified sculptures have been kept in a renovated religious establishment.

Panagarh: It is possibly the western extension of Pairagpur. The substantial deposits of habitational remains are found either on a low mound near the local area of Bhagar or on the banks of large ponds in and around the village. Potsherds, terracotta objects and brick-structural remains respectively mark the area. Few Siva lingas (dated back to c. 1200-1300 AD) are placed in the late medieval and other temples of comparatively later period.

Pandu Rajar Dhibi: The site is located at the river valley of the Ajay. It is considered to be an important site which belongs to the chalcolithic period. P.C. Dasgupta, the then Directorate of Archaeology, Government of West Bengal, did the excavation of this site during the years 1962-65. However, there occurred some problems regarding the report; the site was excavated during the year 1982-84 and a
trial excavation by the DAWB. It was the largest black-and-red ware settlement in West Bengal, which provides a stratigraphic sequence from the protohistoric to the early historic stages. The cultural assemblages comprising the following have been found in the following five periods:

Period I: This period contains beads of semi-precious stones and one-single Black-and-Red Ware ‘shred’ have been recognized.

Period II: The BRW, bone implements, copper objects, beads of semi precious stones, terracotta figurine, mother goddesses, a fragmented piece of lapis lajuli (c. 1200-900 BC).

Period III: Green and crystal quarts, bone implements, copper objects, terracotta beads (c. 899-600 BC).

Period IV: Terracotta conicle cups, vases, bowls in red polished ware, bowls and dishes in grey ware, decorated red ware, bone implements, terracotta beads, semi precious stone, iron implements (c. 599-300 BC). Bowls and vases in plain or unpainted BRW have been recorded from the period II – IV.

Period V: Grey Ware, Black Polished Ware, N. B. P. W., terracotta conical cups, spouted vases, pan handles, inkpot vases, iron and bone objects, terracotta beads, semi precious stones, iron implements (200 BC - 2nd century AD). Remains of medieval structures - most probably of shrines, several early-medieval stone sculptures of Brahmical and Buddhist deities and others along with a gold coin of Kaniska I was found in 1968.
Raigram: (88° 11' E: 23° 22' N) (J. L. No. 93) The site/settlement is situated in the police station of Manteswar. Here, an idol of *Visnu*, in the form of *Adi Varaha*, is kept inside a temple complex\(^{149}\).

Raniganj: (87° 08' E: 23° 38' N) The place has a police station in the same name. It is a market town and a trading centre known since the Islamic period. The locality is well-populated by the trading and other landholding communities. The archaeological significance of this site/settlement lies in the fact of the existence of the scattered potsherds, terracotta and stone objects. Extensive deposits strewn with iron slag, iron ores and terracotta objects recorded from Kunarpara, Schoolpara, Thanagora, Bhakatpara and Ferry-*ghat* area certainly indicate a large-scale iron smelting activities in this area\(^{150}\).

Ranodiha: This is a large site/settlement lying within the walking distance from the bank of the Damodar. The village is situated in the police station of Bud Bud and is, approximately, 6-7 km east of Bharatpur. There are ‘at least five spots’ containing the relics of historical periods including the stray occurrences of sculptural fragments, scattered potsherds, remains of brick-made structures and such other archaeological objects\(^{151}\).

Samdih: The site/settlement is located in a major coal-mining centre lying on the Asansol-Rupnarayanpur road. The existence of two pre-modern temples certainly reveals its archaeological importance. Architectural members of schist stone are also
noticed at the adjacent areas of the village. The village people say about few sculptures discovered from this place\textsuperscript{152}.

\textbf{Sarpi}: This is a large village, having habitational remains in the form of potsherds, iron slags and other archaeological artifacts reported from the north and western part of the village. There are few \textit{Siva lingas} and unidentified female deities probably dated between c. AD 1000 and c. AD 1300, of the village\textsuperscript{153}.

\textbf{Sheharsole}: The site lies on the northern outskirts of Raniganj town. The existence of some microliths and BRW sherds picked up from the mixed up assemblages of the early-medieval and medieval period tends to visualize this as one of the earliest settlements of this region. A few sculptural specimens were reported earlier from this site\textsuperscript{154}.

\textbf{Shilampur}: It is located near the village of Bharatpur. The relics recorded from the site include the remains of ring wells, mud and burnt brick structures and potsherds of different historical periods. There is also a Dargah and the residence of a sizeable Muslim people, possibly the earliest Muslim group, is located in this region. In 1972-73, some Buddhist antiquities have been reported from this village\textsuperscript{155}.

\textbf{Simulia}: The village is situated nearly 2.5 km east of Kundoa/Kudo. The site possesses a temple, which has been erected on the relics of old habitations. Several
sculptural fragments of Buddhist and Jain pantheons remain scattered over this complex.156

**Tilakchandrapur:** (87°26' E: 23°32'N) (J. L. No. 69) The village is situated about 7 km north of the police station of Kanksa/Kaksa on Illambazar Road under the subdivision of Asansol. The site possesses a late-medieval fort known as Rajgarh constructed by the Bardhaman Raj Chitra Sen. This fort area contains some exceptional sculptural fragments both inside and outside the fort premises.157

**Uddharanpur:** (88°07'E: 23°41'N) Uddharanpur is situated in the police station of Ketugram under the subdivision of Katoya. It lies in the confluence of the rivers Ajay and Ganga. There are some ruinous religious establishments, which might belong to a once-famous tradesman, Uddharan Dutta, the resident of Saptagram of the modern district of Hugli. The nearby locality of Beniapara, the supposed dwelling place of the relatives of Uddharan Dutta, contains a number of shrines belonged to the Vaishnavite ideology.158

**Ukhra:** It is a large villages located near Andal. The village possesses several late-medieval temples. Along with it, a number of early-medieval – medieval remains and stray architectural members made of schist stones have been reported from this site. The habitational mounds, located in this area of the village, are strewn with potsherds of early-medieval-medieval periods. The place was the seat of a local zamindar and presently is a centre of commercial and mining activities. However, Kajora, Haripur
and Baktarnagar are some notable sites lying in this mining belt, whose significance deserves special mention.159

**Mallabhum**

*Mallabhum* is one of the significant units among all the *bhums* territories that emerged probably during the early part of the medieval period. The geographical land mass of *Mallabhum* has mostly been covered by the administrative configuration of the present district of Bankura (22°38’N - 23°38’N and 86°36’E - 87°46’E) (Map XI). *Mallabhum* was situated in the core area of the traditional Radha/Rarh region. Incorporating a tiny part of the present district of Hugli, *Mallabhum* was extended over the area covered mostly by the modern district of Bankura consisting of the subdivision of Bishnupur and the Sadar subdivision. However, as the political configuration of *Mallabhum* may be identified with present Bankura, it may not be unwise to consider the boundary of the district of Bankura as the study area. Some major archaeological sites of Bankura may be discussed in the following way:

**Alkadhara:** The hamlet is situated under the police station of Dolderia.161 The site possesses a Jaina image of *Adinatha*.

**Ambikanagar:** (J. L. No. 19) Lying under the police station of Ranibandh, the site possesses a modern *Ambika* temple built on the foundation of an ancient shrine. Near the *Ambika* temple, there is an old and petite temple possessing the image of *Risabhanatha*. This site, revealing the semblance of the style of *rekha* temple,
contains a number of sculptural specimens including an image of a standing Jaina *Tirthankara*, (85 cm x 47 cm), two attendant deities, one bull in the pedestal along with the architectural member comprising an *amlaka*\(^{162}\).

In the neighboring area there are kept few fragmented sculptural specimens including the broken pedestals of some Jaina *Tirthankara* images, a *Visnu* image (height 83 cm and breadth 53 cm), two female attendant deities, one *kirtimukha* along with two flying *Vidyadharas* at the top of the stella. Mitra\(^{163}\) documented a number of sculptural images, which included Jaina *Tirthankaras*, *Sasanadevi*, *Marici* (Buddhist goddesses) *Ganesa*, *Visnu* along with sculptural fragments.

**Atra**: Under the police station of Patrasayer, the village is situated at a distance of 2 km from the Kakardanga More. The Sivdanga region, located at the northwestern side of the village, possesses dilapidated structures of brick temple in a mound, approximately 50 feet high from the surface. There is an image of Surya located at the central position on the top of the mound. The area is strewn with the remnants of ring wells, architectural members, tiny bits of terracotta and potsherds\(^{164}\).

**Bahulara**: (23°10'N: 87°22'E) (J. L. No. 211) The site lies almost 5 km north-east of the headquarter of the police station of Onda. The village is situated on the right bank of the river Dwarakeswar. The site possesses a significant temple known as the Siddhesvara temple of *sikhara* type. The idol of *Siddhesvara siva linga* is enshrined in this brick temple. In the sanctum cella of the temple, there are the images of a *Ganesa*, an eight-handed *Mahisasuramardini* and a Jaina image of *Tirthankara*.
*Parsvanatha*\(^{165}\). Besides these, there are fragmented specimens of hero stone along with abrade small sculptures of god or goddess placed under a tree within the large temple complex. These sculptures might have either belonged to this compound or transported from elsewhere. Many scholars have referred the archaeological importance of this site.

**Balarampur:** (J. L. No. 52) Under the police station of Indpur, the village settlement has developed on both sides of the Indpur-Puncha road. Balarampur is situated at a distance of nearly 1 km south-east of Saldiha College-campus. It is located about one and a half km from Brahmandiha towards Indpur.

In a place, known as Gajantala of the village, a large number of contemporary terracottas, consisting of *Manasa hats* along with the horses, elephants etc are kept on a raised platform near the *Siva linga* which has been installed by the local residents under the *Bat* tree. One can observe the existence of a Jaina votive shrine or *stupa* (*Caumukha*) here. The villagers worship it as an image of Buddha. The specimen may belong to c. 12\(^{th}\)-13\(^{th}\) centuries AD \(^{166}\).

**Basudevpur:** The village is situated within 11 km from Bishnupur along the national Highway No. 60. It is located under the police station of Bishnupur (Sadar). A modern temple of the site contains a beautifully curved idol of *Visnu*. The remnants of ancient temple remain spread over the area\(^{167}\).
Bhagalpur: The site is located under the police station of Bishnupur (Sadar). Lying along the riverbank of Dwarakeswar, the site contains sculptural assemblages comprising a Jaina image of Tirthankara, a hero-stone, sculptural fragments of an idol of Visnu, a mutilated image of head of a deity, a broken specimen of a *patta* and a broken pedestal.

Bhatra: (J. L. No. 113) Bhatra is a small village situated about 5 km north of Bishnupur lying on the north bank of the river Dwarakeswar. It is located under the police station of Bishnupur (Sadar). The site contains a *mukhalinga* and an unidentified image, most probably, of Manasa. These images are presently enshrined in the modern temple of Hara-Gauri situated in the western end of the village. There is an *Ekamukhalinga* (*sivalinga* with the face of gauri) found in a local Siva temple.

Bheduasol: (J. L. No. 152) Under the police station of Indpur, the village lies about 5 km south-west of Indpur on the Indpur-Khatra road. The village possesses some infrequent occurrence of architectural fragments apparently consisting of the remnants of stone made *rekha deul* temple. The central part of the village contains four stone pillars, a few stone slabs and an *amalaka-sila* or the crowning part of a temple, which may be brought from the nearby temple ruins recognized as Panch Pukhuria. Moreover, there is a modern Siva temple built with a number of stone slabs of an ancient shrine. Two architectural fragments of *Kalasas* are there in the temple. In the remains of an olden shrine there is a female deity ‘standing on a double-petalled lotus and surmounted by a single snake canopy’; her right hand is placed in *Varada*.
mudra and a lotus-stalk is placed on the left hand; there is another image either of Manasa or her counterpart is placed in Jaina pantheon.171

**Bishnupur:** The modern subdivision of Bishnupur lies on the eastern part of the present district of Bankura. It is a major secular and religious site. The cultural heritage of Mallabhum stretched not only over Bishnupur, 'the capital city of Mallabhum', but also entirely over the modern district of Bankura and the adjoining district of Hooghly, which might be once within the territory of Mallabhum.172

The archaeological significance of Bishnupur can be traced from the subsequent sequences.173 Following the lines of the natural hollows, the Malla rajas had built arrangements for holding surface drainage. The arrangements helped to form lakes, which are popularly called bandhs. Encircling the entire aqua projects, ghatwali settlements were set up by the Malla rajas to keep vigilance on the strategic complexes during the period of crisis. In Bishnupur, there were the relics of a complete structural set-up of the fort (Pl. XXV) found surrounded with moats. The remnants of the secular structures are there within mud-made large boundary wall. There were two huge doorways within the walls. There were two storey galleries for the lodging of the troops. There was a dungeon for the disobedient and the unruly insurgents. The remnants of the hollow terracotta pipes are also there. A close view of the entire fortification reveals a total arrangement had been set up by the Malla rajas in the city of Bishnupur. The Dalmadal / Dalmardan cannon (Pl. XXVI) is a rust-free canon being 3.8-9 and 12/1.2 feet in length. The diameter of the bore is 11/1/2 or 29.2.
The relics of the palace and the masses of dilapidated brick-built edifices of the Malla rajas reveal that the buildings were set up in a central place of the fort. The residential buildings were made of white marbles. The relics of the structures of the site reveal a total arrangement of a prosperous settlement; apart from the residential abode, there were special arrangements relating to the play of drama – provision of green rooms and decorated rooms. There were storehouses and imperial coffer; an arrangement for the military up-keep was there which would include armories, barracks for the accommodation of soldiers, stables to keep both the horses and the elephants. The royal palace was brick-built and a large compound wall encompassed the palace. There were inner apartments encircled by another wall. There the rooms were arranged in the buildings were multi-storied, say about having three, four or five storey approximately. There were the imperial secretariat building and the court situated on the northeastern side of the royal house.

In Bishnupur, a large number of ‘magnificent’ extant temples have been set up by the rajas of the Malla dynasty. The temples are made either of laterite or of brick. The period in between the end of the 16th century and the end of the 18th century witnessed a drive in the temple-building activity, which ‘have been a royal prerogative throughout the ages’. There are some splendid temples\textsuperscript{174}, namely, the Jor-Bangla temple (Pl. XXVII), Radha-Shyam temple (Pl. XXVIII), Lalji temple, Krishna temple, Balaram temple, Nilkunjabihari temple and Kesar Ray temple found within the campus of the fort. The holy places dedicated in the names of Malleswara and Madan-Gopal are there in the northern side of the citadel. The Ras-mancha (Pl. XXIX), Shyama Rai temple (Pl. XXX), Madan-Mohan temple (Pl. XXXI), Nandalal shrine (Pl. XXXII) are the earliest extant religious edifices located on the southern region of the fortification. There are other shrines\textsuperscript{175}, viz., Kalachand temple, Radha-
Madhab temple, Radha-Gobindo temple, Jor Mandir, which remain scattered over a larger area situated on the south and south-west of Lalbandh. In all these temples the sikhara structure, the Orissan styled nagara-sikhara structure, the ekaratna, the pancharatna, the navaratna, the thatched roof structure, do-chala structure joined by char-chala structure and at-chala structural style represent a unique 'Bengali style of architecture'. The cultural heritage of the Malla rajas reflected in the construction of palace, fort, temples and excavation of tanks besides other socio-religious contents.

Brahmandiha/Brahmandihi: (23°10'N: 86°46'E) (J. L. No. 40) Under the police station of Indpur, the site is located on the Indpur-Manbazar via Puncha road, the location being nearly 14 km west of Indpur. The river Silavati flows about 3 km south of the village. In Bakulkunja, there is a Siva temple temple-area. This temple site contains a Siva linga in the garbhagriha and three stone sculptured images along with a fragmented stone image of Visnu are recorded from there. Among them, an image of Visnu is located near the garbhagriha of the temple. The second image, a dwarf form of Visnu with a large belly, remains plaque on the front wall near the right side of the principal doorway of the temple. The fragmented image of Visnu is used as stairway of the temple. The image, having been used as set of steps, appears deheaded and abraded. Apart from them, an image of Bodhisattva (Lokesvara or Loknatha) appears plaqued on the front wall towards the left side of the Siva temple176. The site also possesses the structural fragments of a temple, a pillar, a stone slab, along with a sizable part of sculptural fragments177.
Chhandar: (J. L. No. 151) Under the police station of Barjora, the site is located on the Sonamukhi-Bankura road. The place appears about three and a half km from Beliatore. The site possesses a number of antiquities, which are now preserved in the VSPM, Vishnupur. The site possesses a number of archaeological relics found on the banks of some village ponds. Chattopadhyay, in course of his field investigation at the site, has led to the recovery of such archaeological remains. However, the village seems to have emerged as a well-known cultural centre since the medieval period.

Chhatna: The site is located under the police station of same name. Chhatna was the headquarter of a chieftain or local raja of the 19th century. There are only some pancaratha brick temples like the ‘Basuli mandir’ and the ‘Jorbangla mandir’ constructed in a later date. There is another temple, famous for its association with the life of Chandi Das, an eminent medieval Bengali poet, which carries archaeological significance. There is a stone-made temple, the Basuli temple.

Chitgiri: Under the police station of Khatra, the hamlet of Chitgiri lies on the north bank of the confluence of the rivers of Kansabati and Kumari. A number of sculptural and architectural relics have been mentioned by Mitra but presently the village lacks any such specimens.

Deulbherya: (J. L. No. 253) Lying under the police station of Chhatna, this site is situated on the bank of the river Arkasa. The area appears to be enclosed by the river water. It is situated nearly 27 km away from Bankura town. There is a modern Visnu
temple, which is built on the old lateritic basement of a stone temple; the remnants of
the old temple are visible from the lateritic stone blocks strewn over the surroundings.
There are the sculptures of Visnu Lokesvara, Kubera and Nataraja of probably c. 11th-12th
centuries AD located at the site182.

Deulbhira: (J. L. No. 135) It is located about 2 km west of the Indpur Dakbungalow
under the police station of Indpur. The site possesses temple ruins, a few architectural
stone fragments, square bricks of the Gupta type, and a number of fragmented stone
images. The State Directorate of Archaeology, Government of West Bengal, has
restored the temple, which was reduced to a plinth. Chattopadhyay, during his first
visit, documented three mutilated sculptural images probably belonged to the
Bodhisattva group of the Mahayana faith, along with other fragmented sculptures
lying in a heap under a tree rooted on the ruins of the temple. The images could not be
noticed in the successive trips. According to Kamalakanta Palodhi, a resident of the
village and the owner of the temple, the images had been shifted by the State
Directorate of Archaeology, Government of West Bengal183. In this site, on the old
foundations of lateritic stone temple a Visnu temple has been built up in modern
times. The temple possesses the sculptural specimens of an eight-handed male
dancing deity, a twelve-handed Lokesvara Visnu with seven joined snake-hoods
above the head and a Kuvera (pot-bellied) plain stella with two Vidyadharas at the top
and two attendant deities184. There is an image of Visnu (height 75 cm, breadth 30 cm)
having a breast-jewel attached to an elaborate necklace wearing a sacred thread and a
long Vanamala-dhoti up to the knees and tied by a girdle with a knot on the right side.
His lower right hand having a lotus engraved in the palm positioned in Varadamudra,
the upper right hand holds a lotus-stalk with a chakra vertically placed on it. His
lower left hand holds a conch—conical crown. There are two male attendant deities. Below the lotus seat on the pedestal there is a six-armed male figure standing in a dancing pose. There is another image of Viṣṇu with a height of 1.05 m and the breadth of 53 cm. The significant feature of this sculptural specimen lies in the depiction of engraved lotus placed on the right palm and a lotus stalk with a conch placed on the lotus. There were two female attendant deities along with a stella. Another four-armed and pot-bellied Vamana Viṣṇu image is there with a height of 1.18 cm and the breadth of 62 cm. A chakra on a lotus is placed on the upper right hand and the lower right hand is placed in the Varadāmudra. The upper left hand holds a conch on a lotus and an elongated lotus-stalk is placed on the lower left hand. Another Vamana Viṣṇu image is kept there in a ‘mutilated’ condition.

Dharapat: (J. L. No. 100) The site is situated on the north bank of the river Dwarakeswar. It is located nearly 8 km north-east of the town Bishnupur. The temples of this village have caught the attention of scholars from time to time. There are the images of Tirthankaras installed on the temple walls. The temple is known as the Shamchand Thakurer mandir and is locally recognised as the temple of naked god. According to Chattopadhyay, there might have been linkages between the images of Tirthankaras and the derivation of the temple name respectively. During his temple survey, the images of Tirthankaras and a Viṣṇu inserted in the outer wall of the temple were probably brought from elsewhere. Moreover, opposite the old temple, a modern shrine has been established. It possessed a nicely sculpted image of Parsvanatha, which is later on, came to be known as Lokesvara Viṣṇu. According to Chakrabarti, there is a late temple, which contains an image of Viṣṇu, one Risavanatha and two images of Parsvanatha. 185
Dihar: (J. L. No. 136) Dihar lies on the left bank of the river Dwarakeswar. At the top of the mound, there are the *Sailesvara* or *Sallesvara* and the *Sandesvara* or *Saresvara* temples (Pl. XXXIII) of c. 10th century AD with disappeared *sikharas* built of lateritic conglomerate popularly called 'kankar'. The terracotta art specimens along with potsherds and stone sculptural fragments have been discovered from Dihar in course of field investigations. Albeit the experts comment that the art specimens of Dihar are inferior to those of Pakhanna yet a comparatively higher standard of imaginative skill has been displayed in the fabrication of animal figurines which include rams, elephants and other anonymous animals. Several stone beads have been collected by Singha from Dihar which include carnelian (spherical), agate (etched barrel shape, hexagonal), crystal (disc shaped micro bead), chalcedony, jasper (pentagonal, collared spherical), garnet, amethyst, opal, blue feldspar, marble, greenstone (disc shaped micro bead), crystal and other types of stone. Different excavation works have been undertaken in Dihar since 1983. From 1983-85 and 1990-95, excavation works have been organized by the Department of Archaeology, the University of Calcutta, by A.C. Pal in Ma Bhavanitala mound, Hirapur mound and Manasatala mound. The comprehensive stratigraphy of the excavations at Dihar reveals:

Phase I: BRW using EVF phase (pre-metallic).

Phase II: BRW using EVF phase (pre-metallic) associated with metal (copper and iron).

Phase III: Early historic or historical assemblages showing continuity of BRW.

Phase IV: Early- medieval.

Phase V: Medieval (pre-Malla or Malla).

Phase VI: Medieval / Late medieval (Malla rule).
The significant findings comprise human figurine fashioned up to shoulder, terracotta female torso, a piece of terracotta animal figurine, artifacts, metals, stones, bones. The reports reveal a chrono-cultural status of EVF phases and its significant impacts in the settlement history of the region. The importance of Dihar 'could be acted as a nucleated settlement complex responsible for the spread of EVF communities in the adjoining areas'.

**Dwarika:** The village is lying near the Sonamukhi-Bishnupur road. There are a number of shrines made of brick located in the village. These temples seem to be belonged to the Malla period\textsuperscript{190}.

**Ekteshwar:** (J. L. No. 202) The site is located under the police station of Bankura Sadar in Sadar subdivision. It situated on the northern bank of the river Dwarakeswar which is, nearly, 3 km south-east of the Bankura town. Beglar\textsuperscript{191} first reported the architectural significance of this holy place and the images thereof. The Ekteshwar Siva linga, along with other significant images, recorded from here include a sculptural specimen of *Ganesa*, one large image and one small image of *Visnu Lokesvara* and an icon of bull/Nandi along with some fragmented stone sculptures. The sculptures, expectedly, belonged to c. 11\textsuperscript{th} - 12\textsuperscript{th} centuries AD\textsuperscript{192}.

**Gakulnagar:** The site is placed about one km south of Salda. The sculptural specimen of one Varaha incarnation of *Visnu* is lying beside a laterits slab on the bank of a village pond. The idol of *Anantasayana Visnu*, found in the Gokulnagar temple is presently kept in the VSPM, Bishnupur\textsuperscript{193}.
Govindapur: (J. L. No. 160) Under the police station of Indpur, the site is located at a distance of about 15 km from Indpur on the Khatra-Indpur road. The river Silavati flows on the eastern boundary of the village. The site possesses the remains of the old settlement indicated by ancient structural ruins located at different places of the village. Stray occurrences of a number of sculptural images, and the remains of architectural members comprising the fragments of pillars of temples, amalaka-sila of sikhara deul, are lying in an unsystematic manner in the village. It is reported that the villagers once found three earthen vessels containing silver coins in this site194.

Hadal-Narayanpur: (J. L. No. 23 and 7) The locality, Hadal-Narayanpur, is about 8 km north of the Patrasayer town. The two adjacent villages Hadal and Narayanpur lying along the Bankura-Barddhaman road are situated in a valley bounded by two streams, the Badai and the Sali. The valley carries the possibilities of the formation of an early settlement. The villages are connected with the history of local Zamindars with the surname ‘Mandal’ since the era around 1693 AD. The Zamindars enjoyed the status of local Raja under the authority of the kings of Bishnupur. The village possesses the rundown structural remains of temples with terracotta plaques of the Bishnupur type. The village possesses the antiquities and some sculptural images of Jaina Yaks-Yaksini (probably belonged to the early-medieval-medieval period, the tutelary couple, Siva linga, an idol of Parvati (locally worshipped as Brahmani) and a number of small unidentified images. These sculptures are kept in a modern temple in Dakshinpara at Brahmanipara. There is incongruity regarding the date of the image of Parvati. However, R.D. Banerji mentions that the image may belong to as late as 16th century AD195.
Harmasra: (23° 2' N: 87° 0' E) (J. L. No. 28) Under the police station of Taldangra, the village is located at a distance of 20 km from the town of Bankura. The river Silavati flows about 3 km south of it. The site possesses an old extant temple bearing close resemblance with the architecture of rekha deul. The site possesses a sculptural relic found lying on the elevated bank of a reservoir. There is a relic of ancient temple structure (Pl. XXXIV) in the village. There is an image of Parsvanatha (1.5 m. tall), partially broken, found near a village tank. The idol is worshipped as Khadarani, a female deity. Apart from this, there is a Mahavira image with artistic lines having a lion in the pedestal; there is also an image of Chandraprabha having a moon in the pedestal. Three Jaina sculptures have been recorded by Chattopadhyay which may be assigned to c. 11th-12th centuries AD. According to Prohlad Kr. Roy of Harmasra, a few sculptural images of Brahmanical variety have been found during the excavation work of a tank a few years ago. One of the recovered idols has been sent to the Vangiya Sahitya Parishad, Kolkata and the District Treasury of Bankura retains an image of Singhavahini.

Hat Asuria: (J. L. No. 78) The site is situated at a distance of about 6 km from Barjora town on the Durgapur-Sonamukhi via Rangamati road. It lies under the police station of Barjora. A Jaina votive shrine (Caumukha), with its lower part buried under the earth, is founded on a low mound located at the eastern extremity of the village. The specimen exhibits standard artistry and it may be assignable to c. 12th – 13th centuries AD.
Jiorda: (J. L. No. 105) Under the police station of Indpur, the village lies about 5 km south-west of Bheduasol. It contains a number of fragmented stone sculptures. Sakrasinitala, lying in the southern end of the village towards the bank of the river Silavati, is the site of the village-deity. Two sculptural fragments are worshipped there as the folk-cult Sini by the local people. One of the two specimens has been identified as the fragmented part of Lokesvara Visnu.

The village possesses a modern Durga temple. On its side, there is a stack of fragmented sculptures. Several fragments of Jaina images along with an attendant deity, with all probability of Visnu, have been discovered from another sculptural assemblage of the site199.

Jorda: (23°10’N: 86°50’E) (J. L. No. 46) The site is situated under the police station of Indpur. It lies about 5 km east of Brahmandaika towards Indpur. Jorda (Bara Jorda) has some archaeological remains belonging to the period under study. Brahmasthan, located in the western extremity of the village, possesses the remnants of the basement of a brick-structure, square-shaped large bricks, numerous fragmented sculptures and a hero stone/Virastambha. The site contains the specimens of a Caturmukha Siva linga, two Visnu images and an image of Tirthankara Parsvanatha along with the fragmented sculptures of different religious faiths200. The height of them is 30 cm and the diameter being 1.07 cm respectively201. It is assumed that these structural ruins and the sculptures may be belonged to early-medieval period. Besides, there is a modern temple built on the ruins of an ancient shrine. Some sculptural fragments are plagued on the temple wall.
Junbediya / Junbedya: (23°7′N 86°50′E) (J. L. No. 66) The village, Junbediya, lies about 10 km west of Indpur, the police station of the place. The river Silavati flows on the northwestern border of the village. The site possesses a high mound on the left bank of the river. From the base of the riverbank, the mound rises approximately 100 feet in height and it is about 500 square feet in breadth. A number of ancient structural remains of square bricks are there on the top of the mound. The archaeological relics appear to be of the Gupta type. On the top of the mound, there is a Buddha Mandir, a modern temple, built on the ruins of an old structure. Some sculptural remains have been installed in the modern shrine, which were gathered from the same mound. There is a garbhakunda located in the central place of the temple. Several tiny sculptural pieces are arranged in a row around the garbhakunda. An image of Ganesa and a dhyani image of a Tirthankara can be recognized from the rests of the fragmented and diminutive images, which seem to belong to the Jaina pantheon. There are assorted fragmented pieces of sculptures along with a Ganesa and a dhyani Mahavira found in this site.

Kantore: (J. L. No. 123) Under the police station of Patrasayer, the village of Kantore lies on the bank of the river Dwarakeswar. It is situated (at a distance of about 5 km) on the southbound road emanating from Jamkuri. R.D. Banerji reported the sculptural specimen of a Nataraja medallion, the only specimen known from the site. The icon is locally known as Cakresvari and presently is kept at a place of religious worship in the village. The image, with all probability, belonged to the 9th century AD. According to Chakrabarti, the site possesses an eight-armed male deity in dancing posture, which was locally worshipped as Durga.
Kendua: (J. L. No. 49) Under the police station of Khatra, the village is located 9 km from Ambikanagar and it is lying at some distance on the northern side of the river Kansabati. The substantial part of the village is strewn with architectural members consisting of the amlaka, doorjambs, khura-shaped stones and khapuri. These materials have been used in the building of a roof-less structure meant for the installation of Siva Linga. An image of Parsvanatha remains lying in front of a temple.

Kotulpur: (J. L. No. 88) Lying on the Bishnupur-Arambagh road, Kotulpur is situated under the police station of the same name. The village possesses antiquities of 10th - 12th centuries AD, several structural remains of the late-medieval periods and the Santinatha Siva temple. A.K. Karmakar of the DAWB has collected a small votive shrine of stone, probably of 10th century AD, from this village.

Kumbhasthal: Under the police station of Jaypur, the village is located at a distance of about a km from Salda. The region possesses a sculptural image of Jaina pantheon, which has been presently kept and worshipped by a village person.

Kusadwip: (J. L. No. 150) The village is situated nearly 12 km south-west of the police station of Patrasayer. It contains a number of antiquities, which have been discovered from different parts of the village. An interested local schoolteacher, Mr. Sudhir Chandra Duari, preserves the collected antiquities comprising the images of Surya, Visnu and some fragmented pedestals of some images.
Lakshmisagar: The site is located under the police station of Simlapal. It is a wooded area possessing several archaeological remains consisting of architectural members and fragmented sculptural specimens found around the religious place of worship. An image of *Adinatha* is has been recorded underneath a tree, which is close to the place of local worship, known as Rankinitala.

Madanpur/Jaynagar: (J. L. No. 2) Situated under the police station of Sonamukhi, the site lies on the south bank of the river Damodar that is at a distance of two and a half km from Pakhanna. There is a stray occurrence of a *Tirthankara* image, found underneath a big tree, which is probably brought from Kalbhairavtala lying close to the river Damodar. The site is presently covered by dense forest. However, there lie the remnants of brick temples ornamented with terracotta plaques of the Malla period, potsherds and different objects of folk-cult including terracotta elephants, horses, *Manasaghat* (Pots dedicated for the worship of the deity, *Manasa*) etc.

Mahajantala: The site is located under the police station of Bishnupur Sadar. The Mahajanasinhi Thakurtala mound of the village is strewn with habitational remains, potsherds along with the structural remains of lateritic blocks. A number of fragmented stone sculptures have been noticed underneath a tree. The sculpted image of Nandi (bull), 90 x 95 cm, appears as the only identified image lying under the tree.

Naricha: (J. L. No. 58) The village Naricha is situated nearly 18 km north-east of Bishnupur. Placed under the police station of Patrasayer, it is located along a village
road, which is branched off in a southerly route from the Bishnupur - Patrasayer road. The site is presently damaged by the river Dwarakeswar. In the close proximity of the village, there is a dilapidated brick temple. Apart from that, there is a stone temple, named the Sarvamangala temple. According to Chakrabarti, the images, which are housed in the Sarvamangala temple, comprise the images of Manasa, astabhuj Mahisasuramardini, Ganesa and a battered image of Visnu\textsuperscript{214}. This temple is built in a Cala form of Bengal temple architecture. The sculptures of Ganesa and Garuda are enshrined in the upper part of the wall while some other sculptures are placed inside the temple\textsuperscript{205}. In a nearby locality of Bamunpara, there is an abraded sculptural specimen of Mahisamardini placed under a pipal tree. The image was, most probably, brought from a place on the bank of the river Dwarakeswar\textsuperscript{215}.

Makrasinitala: The site lies under the police station of Khatra. Makra-Sini or Makara-Sini is a local female deity who is being traditionally worshipped by common people as a ‘cure deity’. This deity seems to be associated with ‘magico-religious performances’. The site is situated on the bank of the river Silavati. Near the riverbank, there is a burning-ghat where the folk deity remains lying under a tree. Sinni in Bankura is being worshipped in different names like Jina Sini, Jhagara Sini, Sakata Sini, Ugara Sini. There are tales about the ‘folk deity’, Makra-Sini, who quite often assumes a malicious appearance. This deity may be recognized as a ‘Brahmanical or Jaina deity’. Allied with this, it seems that the formation of the deity might be the carry-over of the concept of aranyabasini having its reference in the historiography of early-medieval India\textsuperscript{216}. Various fragmented pieces of sculptures as well as pedestals have been reported from this place\textsuperscript{217}.
Mukutmanipur: (J. L. No. 166) The village is situated under the police station of Khatra. It is a tourist spot and is located near the Kansabati dam adjacent to the foothills. A modern Siva temple is located there where the image of Nrisimha, the fourth incarnation of Visnu, lies plaqued on the temple wall.

Namokechanda/Chotokechanda: (J. L. No. 162) The village lies on the north bank of the river Silavati under the police station of Indpur. It is about 1 km south of Govindapur. The site possesses archaeological ruins, potsherds and fragments of artifacts of later period found deposited along the riverbank. Dvijapada Tunga, a resident of the village, found three identical Jaina images. One of the images was recovered during the construction of a village road while other two images are not traceable now. An image of Tirthankara is kept in the residential house of a villager.

Pakhanna/Pokharna: (J. L. Nos. 57, 58, 60, 61, 62, 63, 64, 65) The village is situated under the police station of Barjora. It is situated on the south bank of the river Damodar. Ample evidence of the early historic phase like three specimen of terracotta female figure, terracotta tablet and miscellaneous objects like netsinkers-beads-toycarts-rams-dabbers-balls-rattles-potterystands-lamps, bones and ivory objects, a pretty stone image of Simhavahini or Durga and other indistinct substances like ring wells have been recorded during the excavation and exploration of this site. Among the three female figurines, the fragmented terracotta female figurine, in all probability, the mother goddess- is said to belong to the pre-Mauryan era. This model has been found along with the collections of protohistoric BRW. Between the remaining two
models, which belonged to the Mauryan-Sunga period, one beautiful female figurine is holding a suk or parrot and is identified as Apsara or Yaksini. It remains in the collection of the Asutosh Museum of Indian Art. Biswas has portrayed this gracefully adorned model as ‘the lady with a bird’221.

Major excavation works at Pakhanna have been undertaken by the department of Archaeology, the University of Calcutta, from 1996-97 to 1999-2000222 by C. Gupta, A.C. Pal, M. Mitra and A. Datta. Again, R.K. Chattopadhyay and A. Datta undertook another phase of excavation work during 2001-03. The excavation work at Bhairabdanga (PKN 1) revealed occupational remains pertaining to habitational activities along with the extension of industrial complexes tentatively ascribable to a sequence of Mauryan, Kushana, Gupta and post-Gupta periods. Excavation at Satbaridanga (PKN 2) showed disturbance in the cultural deposits and destruction of the cultural remains due to the consequences of flood. However, the collected artifacts are indicative to a tentative chronological order beginning from the Mauryan to the early-medieval Pala-Sena period. Excavation work at (PKN 4) Kalyanpur exhibits antiquities from the early historic periods in spite of the presence of disorder in the settlement site. Apart from the artifacts, the remains of a human skeleton appear to be the major discovery from the site. Despite the presence of NBPW, black polished ware, grey ware, buff ware and pale red ware the overall tenet of the cultural period can hardly be put forward due to the absence of the publication of the excavation report. The excavation works at Garherdang/Rajargarh (PKN 3) and Itepara (PKN 5) carry evidences of numbers of terracotta ring wells in the riverbank as well as the settlement areas, which suggest the possibility of the development of a net work of irrigation system around the concerned region. However, at Gaherdang and Itepara, the remains of occasional brick structures seek to demonstrate that the bricks are the
‘Gupta brick’ type. The specimens of mud walls, furnaces/ovens/kilns, metal workshops, ring wells etc along with other relevant stuff attempt to display the ‘complex structural phase’ of the earlier period which cannot be dated ‘due to the lack of associated cultural materials’.

Apart from the remains of early historic period, some sculptural specimens of Hindu religious cult of early-medieval period, dated 11th-12th century AD, have been recorded from Rakhakalitala, Dharmarajtala (Hattala), Manasatala (Kalyanpur) and Sivtala (Poddapara). Thus an image of Mahisamardini from Rakhakalitala, some fragmented parts of pedestal as well as some unnamed images from Dharmarajtala (Attala), a Jaina votive spuṣṭa, i.e., Caumukha or Chaturmukha as well as a fragmented image of Visnu Lokesvara from Manasatala (Kalyanpur) an old Siva Linga and a fragmented image of Surya have been recognized. These places, prefixed with the name of gods, are the known centers of adulation of local deities. Allied with it, some structural ruins have been found in such places both near the riverbank and around the modern habitational areas. Gopalpur, an adjacent village of Pakhanna, retained habitational remains of early medieval period. The stone sculptures (measuring 8cm - 3cm in length and 4cm - 1cm in breadth) collected from this site are kept in Swarupnarayan temple and in Gajantala or Sannyasidanga. The votive images and miniature sculptures, comprising the image of Visnu and Surya, two unidentified images of seated pot-bellied deities, two arghya-pattas (Visnu pattas) and one ram head were, presumably, used as temple offerings. Regarding the early historic remains, it is observed that in this site, remarkably there were at least ‘two points’ carrying the marks of ‘earliest discernible phase’ through the discovery of ‘black-slipped potteries’ in association with carinated handies, incurved bowls, terracotta ring wells and others which belonged to 200 BC. The discovery of ‘brick bats’ in a
large scale from this site demonstrate the linkages of the period around 4th century AD. The peculiarity of this site lies in the fact that it is the only site in the district of Bankura, which is ‘known to possess an early historic phase’. According to the Susunia inscription of early 4th century AD, Pokharna was the capital of King Chandravarman. There is an old mound detectable upon which is built the modern village though it is almost impossible to trace anything from this densely occupied place

**Panch Pukhuria:** (J. L. No. 110) It is located under the police station of Indpur. It is a site containing ruins of numerous temples located lies about half km north-east of Bheduaasol. The name of Panch Pukhuria may be traced from an assemblage of five tanks/pukurs dedicated to five temples. It is believed that the temples belonged to the Jaina pantheon. One, among the five religious structures, is partially damaged. This temple, surrounded by its debris, is particularly constructed in Orissan rekha deul style of grayish sandstone. The ruined brick-made basements may be the signs of the remnants of other four temples. There is an extremely damaged sculpture of Visnu, bearing the traces of a vanamala, is found in the central temple. Architectural fragments consisting of temple-slabs and amalakas are found scattered on the banks of the five ponds

**Paresnath:** (J. L. No. 16) The site, though damaged by the erection of the Kansabati reservoir, located on the northern side of the said river. It contains the ruins of a temple, which is reduced to mere plinth. Few variegated sculptural images including the image of a Parsvanatha having a height of 1.15 cm and a breadth of 75
cm, one Siva linga incorporating four projecting corners along with a head of a male deity have been reported from here. Regarding the source of these sculptural specimens, the local villagers informed that the above-mentioned specimens along with other various remains have been brought from the neighboring Paresnath hill\textsuperscript{227}.

**Raipur:** The village Raipur/Garh Raipur lies under the police station of the same name. The site possesses the ruins of the early-medieval-medieval periods comprising the sculptural specimens of Brahmanical and Islamic faith, ruins of habitational settlement comprising ring well, terracotta balls, potsherds etc. The idols of Brahmanical faith are found in a modern temple at Mahamayatala. The idol of Ganesa lies at Manasatala, and Basulitala possesses some unidentified sculptures along with a hero stone/Virastambha\textsuperscript{228}.

**Ramnagar:** Lying on the riverbank of the Silavati, the hamlet is situated more than one km east of the village and the police station of Simlapal. The architectural vestiges comprising some broken sculptures and a pair of Jaina images of early-medieval era are kept by a local resident, Sj. Kirthibhusan Singhababu\textsuperscript{229}.

**Rauthkhanda:** (J. L. No. 17) Under the police station of Jaypur, the village is located 5 km north-east of Kumbhasthal. The site contains an image of Manasa worshipped in the name of Jagatgarui. The idol may belong to 12\textsuperscript{th} - 13\textsuperscript{th} century AD\textsuperscript{230}.

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\textsuperscript{227} The local villagers informed.
\textsuperscript{228} Hero stone.
\textsuperscript{229} Sj. Kirthibhusan Singhababu.
\textsuperscript{230} The site contains an image of Manasa worshipped in the name of Jagatgarui.
Saida: (23°3'N: 87°28'E) (J. L. No. 35) Under the police station of Jaypur, the village is situated at a distance of 15 km from the Bishnupur town. It is located in the southeastern region of the Kotulpur-Bishnupur road. A large number of dilapidated temples, extant temples and stone sculptural remains are found strewn over the entire village. At the same time, the presence of several antiquities as well as unrecognized sculptural fragments suggest about the prosperity of the site during the major early-medieval period. The region, in upper Saida, is marked with the presence of many late-medieval temples along with several sculptural antiquities. It is a part of the traditional belief that the ruinous sculptures and the fragmented architectures of the village are the remains of the ravages done by Kalapahar, 'the legendary medieval iconoclast'. There is a broken temple located in the central part of the village. Two other significant objects recorded from here include a four-armed female deity with broken left hands, khadga in upper right hand and the lower right hand holds a munda. In the vicinity, there are the images of one uncognizable Tirthankara and one Uma Maheshvara with Ganesa seated on Uma's lap. Fragmented pieces of sculptures are found heaped under a neem tree at Manasatala. Among them, the image of the upper part of a Lokesvara Visnu with a snake hood above his head and an image of a Dhyani male figure with a stick, Lakulisa, made of lateritic stone, can be identified.

At a distance of approximately 100 m from the previous location there is an unfinished structure of brick temple possessing the images of Basuli, the folk deity, and a Tirthankara. In a nearby settlement of the lower-caste people, Teluliya Bagdi, there is a stone sculpture of Uma-Mahesvara in a ruined temple of, probably, late-medieval period where the deity is worshipped even today. In lower Salda, a complex of ruined temples is found in the vicinity of a large tank. Here are located the Siva temples of Bhubaneswar and Gandheswar. There was a large Siva linga in the former
shrine, which is supposed to be destroyed either by Kalapahar or by the Bargi invasion. An old specimen of Linga resting on a yonipatta and a relatively ‘well-preserved’ sculpture of Mahisamardini are installed inside the shrine. In the vicinity of the latter temple, there are few fragmented stone sculptures found in a modern temple named as Sankhasur Dharma Thakur Jeur Mandir.

Sarengarh: (J. L. No. 14) The village is situated under the police station of Ranibandh. The temple site, presently under the Kansabati dam, was on the border line of the districts of Purulia and Medinipur. The Annual Report of ASI (1925-26) mentions about a large number of ruins located on the riverbank of Kumari. It also mentioned about a cluster of ruins of temples. A ruined temple comprised the 10th century AD deities representing a combination of Hindu and Jaina ideologies including the large images of Parsvanatha, the 24th Tirthankaras and the idol of the Sungod. A big temple, lying on its western side, contained the idol of Visnu (fragmented). There were the idols of eight-armed Mahisamardini and linga found inside a small shrine while a four-armed Ganesa was there outside the temple. Besides, the sculptures of a pair of bulls were found in a small Siva temple.

Satpatta: (J. L. No. 240) The site is situated on the southern side of the police station of Raipur. It lies on the village road, which goes towards east from Mandalkuli lying on the Raipur-Silda road. The modern shrine at Sivtala contains the images of Tirthankara Sasana devi and other mutilated sculptural specimens.
Sihar/Shihar: (J. L. No. 193) The village, under the police station of Kotulpur, lies along the Kotulpur-Kamarpukur road. The site possesses a sculptural specimen of Siva linga is installed in a stone temple built by the Malla Rajas of Bishnupur. The deity is worshipped in the name of Santinatha.\textsuperscript{235}

Simlapal: (J. L. No. 141) The River Silavati encompasses the substantial part of the village lying at a distance of 37 km from the southern region of Bankura. It lies under the police station of the same name. It is believed that during 14\textsuperscript{th} century AD the present location of Simlapal constituted the capital of Tungabhumi. The area of Tungbhum/Tungabhum/Tungabhumi is said to incorporate some portions lies with the present police stations, namely, Taldangra, Raipur and Simlapal. The south-eastern side of the village contains a dilapidated religious structure. The site possesses a number of sculptural images of Jaina and Brahmanical pantheon probably of late-medieval era. They, along with the terracotta plaques sharing resemblance with those of the Bishnupur temples, remained in the shrine located at the courtyard of the palace of the local zamindars. The elderly people of the village have confirmed the existence of more than one idol of Uma-Mahesvara/Hara-Parvati but they are presently untraceable.\textsuperscript{236}

Sonamukhi: (J. L. No. 85) The site is located under the police station of the same name. Sonamukhi, since the pre-modern ages, is well known for the cultural performances, which thrived under the authority of the local zamindars that belonged to the Rajas of Bishnupur. The relics of those days comprise in a large number of dilapidated brick temples adorned with terracotta tablets. An image of Jaina
Tirthankara of, probably, 12th-13th centuries AD, is found there. A broken image of Tirthankara is kept in a modern temple.

**Thumkara/Thumkonra:** (J. L. No. 102) Thumkara or Thumkorna village lies under the police station of Gangajalghati. The site is about 16 km away from the town of Bankura. The river Sali flows about 1 km north of this village. A few hero stones of uncertain dates kept near a large tank, located on the eastern part of the village. The south bank of the tank is strewn with the remnants of an old brick temple, which are in fact almost reduced to plinth. The square shaped bricks of the shrine probably bear the resemblance of the Gupta tradition. Different parts of the village are scattered with the fragments of several stone images. It is noteworthy to point out that the images of *Visnu Lokesvara* of c. 10th-11th century AD and a fragmentary image of *Mahisamardini* and a broken pedestal are preserved by a village dweller, named Subhas Chandra Mondal.

**Tiluri:** (23°34' N: 86°55' E) (J. L. No. 65) Lying near the western foothill of Biharinath, the village is situated about 8 km north-west of the town under the police station of Saltora. A complete image of Jaina Tirthankara (70 cm in height and 38 cm in breadth) has been recorded from the debris of numerous fragmented sculptures lay heaped under a tree. This sculptural specimen is considered to be the *Chandraprabha* possessing moon on the pedestal. The site also contains a plinth of a ruined brick-temple along with the architectural fragments.
Tungi: (J. L. No. 41) The site, lying under the police station of Indpur, is close to Brahmandiha. The existence of numerous sculptural fragments and structural remains were found by Chattopadhyay during the exploration of the site in 1979 (March). In 1982 (March), he observed a gradual decrease of the numbers of the archaeological remains. He noticed a little fragmentary Jaina images and some unidentifiable sculptural fragments in the village. The elderly village people informed that a large number of sculptural and architectural remains were found at the northern end of the village in the past. Presently, a few fragmented sculptural pieces of Jaina and Brahmanical ideologies appear scattered over the village.

Birbhum

Birbhum/Birabhumi/Viradesa (23°32' N - 24°35' N and 87°25' E - 88°40' E) (Map XII) appears to be one of the significant bhum territories located in the western fringe of the Chhotanagpur plateau. The tract of Birbhum incorporated Senbhum or Senabhumi or Sainbhum. Birbhum is a place from where the evidence of chalcolothic/Iron Age, painted black-and-red ware and incised potteries are largely found. Mahisdal, Nanur, Solkhana (excavated in 1963-64 by the ASI), Chandra Hazrar Danga – in the village Bahiri – (excavated under the leadership of Chakrabarti in 1981), Hatikra/Hatigra, Kotasur. Super, Mandira, Charkalgram, Bergram, Potanda were the places from where the black-and-red ware has been reported. There are two important sites, namely, Kotasur and Bahiri having ‘authentic evidence of early-historic period in Birbhum. There are different significant sites possessing numerous structural relics, which seem to be the principal witnesses of the socio-political developments of the early-medieval-medieval periods in Birbhum. There are
non-religious or secular and religious structural relics that include palaces, citadels, tanks, temples etc. The followings are some of the important archaeological sites/settlements of Birbhum.

**Bahiri:** There is a two-meter wide firmly built foundation wall with offsets of 4th - 6th century AD or little later. According to Chakrabarti, this place might have been associated with a great Buddhist Monastic complex. It is well presumed that the name of this place, Bahiri, must have the connotation relating to the term *Vihar* - the Buddhist *Vihar*.

**Bakreshwar:** (23°53’N: 87°22’E) Situated under the police station Dubrajpur, the site lies 12 miles south-west of Suri and 2 miles north-west of the Dubrajpur Railway station on the Andal-Sainthia branch line of the Eastern Railway. The site possesses a number of temples of varied sizes, medium and small. Most of the temples are built in Bengali *char-chala* style. It is a well-known *Saiva* centre and frequently visited by the *pilgrims*, *Bauls*, *Tantricists*, and so on. The principal temple of Bakreshwar is a large temple constructed in olden days with brick and stone (both cut and rough) following the Orissan variety of *rekha deul* style. It contains a one-lined inscription (presently illegible) over the doorway. The place is associated with different legends and it is considered an important center of both *Saivie* and *Sakta* ideologies. The fragmented upper portion of the *Hara-Gauri* image has been recorded from the site. The loving look of the deities is the adorable part of the sculpture.
Baragram: (24°18'N: 87°58'E) The site is situated under the police station of Nalhati. It is believed that the word ‘Bara’ is derived from the name of the kingdom of the king Bala Raja, traditionally recognized as the capital of Ban Raja. However, the prime archaeological importance of the site is associated with an Islamic stone inscription engraved on a doorsill in Naskh scripture/lipi lying on the graveyard of Lohajang Sahib. The site is said to possess several beautiful sculptures, which are stolen today. Presently one can notice the fragmented sculptural relic of the hallo of Visnu Lokesvara, a magnificent image of Saraswati playing the Vina, and an image of Lokesvara Visnu at the site. A four-faced and eight-armed sculpture of a female deity, collected from this site, is now kept in the archaeological museum. Binaytosh Bhattacharya considers this image as the Buddhist sculpture of Brajatara. Besides, several sculptural specimens have also been reported from the adjacent villages of Baneswar, Kumarpanda, Tilora, Sahakardighi, Nagra etc. All sculptures are possibly belonged to c. 10th-12th centuries. On the basis of the archaeological relics Harekrishna Mukhopadhaya proposes that this locality might be the centre of the Buddhist sect Bajrayani in ancient times. Chakrabarti has also recorded several sculptures (mostly made of black basalt) from Pirtala, Burapirtala and the Durga temple area of the village. Ghosh mentions that a good many number of fragmented parts of architectural members and sculptural specimens are available in open fields, riverside areas and underneath the trees in the interiors of the locality.

Beluti: The site Beluti is situated near Bahiri. There was a large mound, which has been destroyed in course of construction work of a school compound. However, the arrangements of exposed walls made of burnt bricks (34 cm x 24 cm) are still visible at some sections of the mound. The partial exposure of the structure gives the idea
that the architecture probably belonged to any monastic building of the Gupta-post-Gupta period252.

**Bhadiswar:** (J. L. No. 103) It is situated in the Murarai police station and in the vicinity on the Sahibganj loop of the Eastern Railway. Two brick-built mounds have been noticed at the place known as Sashtitala of the village. These mounds are locally believed to be the palaces of King Bhadreswar or King Bhadrasen, albeit, there is an utter limitation regarding the historical reference of this king. Two stone images of Haragauri and a minute image of Manasa have been reported from the southern side of the village. An undeciphered stone inscription is found walled up in the temple of Haragauri253.

**Bhadrapur:** (24°15′N: 87°50′E) The village, Bhadrapur, is situated under the police station of Nalhati. The nearest railway station of the village is Lohapur, which lies on the Nalhati-Azaimganj branch line of the Eastern Railway. The site is located in the eastern side of Nalhati and placed on the Nalhati-Raghunathganj road254. There is an extensive mound strewn with potteries of early-medieval-medieval periods located in the Sashtitala area. In a number of places, the mound has been cut up and enormous potteries picked up from the exposed sections255. Another mound, located in an adjacent village, Simlandi exhibits similar specifications.

**Bhimgarh:** (23°45′N: 87°16′E) The site/settlement lies under the police station of Khayrasol. It is situated near Kasta railway station on the Andal-Sainthia branch line
of the Eastern Railway\textsuperscript{256}. The site possesses low mounds that previously contained forts and the relics of the architectural members with two ramparts. The fort is now reduced to low mound. Near it located a reservoir, known as the Sonachaldighi. There are few unimpressive and small temples located in Pandaveshwar lying on the opposite side of the fort and on the south bank of the river Ajay. It is believed that these temples contain ‘five lingams’ which were installed by the Pandavas. The western side of the fort is known as Bhimeshwar. The place contains a small temple, which is said to be constructed in 1271-72 BS. This place contains a tank, a well, the idols of Manasa, Kali and the portions of the religious establishments like the natmandir, chandimandap etc\textsuperscript{257}. The site is associated with the legendary episode related with the Pandavas.

**Birsinghpur:** The site/settlement, lying in the Sadar subdivision, is nearly 6 miles north-west of Suri and approximately half of a mile from Bhandirban. There is a stone image of Kali, traditionally believed to be the ‘tutelary goddess’ of the Bir Rajas (who resided in Nagar), was kept in a tank. It is thought that when the territory was captured by the Muhammadans, the idol, in order to escape the infidels, followed the course of the Khuskami and reached Birsinghpur which was named after a Hindu Raja of Birbhum\textsuperscript{258}. 

**Deuli:** Situated on the south of Kankutia, Deuli lies on the bank of the river Ajay. It is a well-reported black-and-red ware site. There is observed one stone lintel placed over the burial of Vaishnava saint Lochandas. Among various sculptural specimens of the early-medieval-medieval period, a beautiful image of Mahisamardini is note-
worthy. It is made of black-stone measuring (182 x 84) cm. The specimen possibly belonged to c. 10th-12th centuries AD259.

**Dubrajpur:** Dubrajpur is a rail station on the Andal-Sainthia branch of the Eastern Railway, lying under the police station bearing the same name. Ancient temples (Pl. XXXV) and ruined structures (Pl. XXXVI) have been recorded from the village. It belonged to the zamindari of the Raja Bahadur of Hetampur (Pl. XXXVII). On the south-western part of Dubrajpur, there are a series of dilapidated fort at Krishnanagar, also known as Kishnanagar. The Rajnagar Raja constructed the garh and it was the abode of his queen. On the western side of the place, there is a village named Khagra. The notable archaeological vestiges recorded from Khagra are the Khagaswar Siva temple, a palace belonged to the Khagaditya Raja, a reservoir known as Dantandighi, and on its bank there is the temple of Danteswari. Apart from that, clusters of Siva temples are located in Mahatopara. A Mahadeva temple is also noticed near the mama-vagna pahar. Near the foothill of this mountain, one can notice the relic of Pahareswar Siva (Mahadeva) temple260.

**Itanda:** The village is situated in between the rivers Kana Ajay and Ajay. The site is located under the police station of Bolpur. The village possesses a 19th century temple of Jor-Bangla type with well-adorned rich plaques of terracotta. The terracotta decorations plaqued on the temple walls exhibit the Dasavatara and Dasamahavidya beside the plant motifs. Presently the temple is devoid of any idol. Traditionally it is believed that the Hadkatas constructed this temple in 17th century. Besides, there are two Jor-Bangla styled Siva temples, built around 1828 AD261.
Kachujor: The village is situated within the Suri police station and is located at a distance of more than 6 miles south of the town Suri on the Suri-Raniganj Road. The origin of the village name has possibly been derived from the tantrik deity, Kachchika Devi. Towards the north-east of the village, there is a place named Rjabera which is said to be the location of the well-protected palace of the Brahmin king Rudracharan Rai, one of the most powerful kings of the Rarhi class. The village deity Kachchika Devi, ‘having no image’, is supposed to remain at this place of Rjabera. There are several old reservoirs, namely, Deb Bund, Timichi, Kanchala, Mandal Khan and so on located in the village. Moreover, the neighboring village of Arabhangali contains enormous dilapidated structural remains and temple ruins.

Kanakpur: The site/settlement is situated in Murarai police station, nearly 5 miles west of the Murarai Railway station on the Sahibganj loopline on the Eastern Railway. The site assumes archaeological importance as two temples, enshrined with the idol of Aparajita and the other with Siva are standing side by side. The goddess Aparajita is regarded as the presiding deity of the village. Initially, the idol was installed in a far-away temple, which is presently in a ruinous condition. After the construction of the new Siva temple, the deity was transferred there. Apart from the religious establishments, the site also possesses the remnants of two fortifications. The fort of Jagannathpur lies on the eastern side of the Mudmudi danga also known as Mundamalar Math, a tract of land which witnessed the battle between king Udaynarayan and Murshidkuli Khan, the Nawab of Bengal. Another fort was the Birkhyatirgarh, located on the western side of the previous fort. This citadel is located in the village at Birkiti, which is adjacent to Kanakpur. Debinagar is also a nearby village. Debinagar was the capital of the king/zamindar Udaynarayan. After him,
Raghunandan of Natore took the charge of the zamindari and the estate was under the supervision of a person, Ramnath Bhaduri, who served under the Nawab of Murshidabad. The residence of Ramnath Bhaduri is known as ‘the palace of Bhaduri Raja’. He set up the Bhandiswar Siva temple, situated under the Suri police station. Apart from the religious works, he constructed village roads, reservoirs and bathing ghats. On the northern side of the site, Kanakpur situated Mallaipur where two tanks are located there. Between the two ditch-like tanks, Malladaha is located on the eastern side of Mallaipur while Maynakunda lies on its western side.

Kankutia: A large dissected mound of the later phase of the Gupta or post-Gupta period was observed at this site.

Kotasur: (23°57'N: 87°45'E) The village is, presently, situated near the river, Mayurakshi. It is an excavated site. There is a one km track of a mud fortification wall found near the river Mayurakshi, which has been damaged by the floodwater. Chakrabarti mentions that ‘... the outline of the fortification is still visible’. There are two openings on the southern and northern sides of the wall of the citadel. The more or less undamaged portion of the southern side of the wall appears 10 m wide. There was a moat surrounding the citadel. It seems to be present in the ‘low-lying canal-like ground’ on the eastern side of the fortification wall. Besides this, there is a Siva temple situated on a 6 m high mound lying in the central part of the site. This temple is locally known as Madaneswar Siva temple. The temple possesses the sculptures of Surya and Visnu, of c. 10th - 12th centuries AD. There is an exposed tank sections where early historic potteries found in abundance.
Mangaldihi: (23°46'N: 87°35'E) The site is situated on the Parui-Batikar road. An acre of ploughed land of the village is found spread with black-and-red ware, early historic early-medieval-medieval potteries. There is a small mound located at Banskanka lying on the northwestern part of Malandihi.267

Paikore: (24°26'N: 87°55'E) The site lies on the east of Murarai and on the northern side of Nalhati. The village possesses a large number of habitational deposits. There are two important inscriptions on separate pillars, which are presently in ruinous condition.268 One of the pillars is located in an open space on the bank of a reservoir, popularly recognized as Narayan chattar. It is installed on a platform along with other sculptural fragments of Visnu, Uma-Mahesvar and a fragmented eight-armed female deity with an image of Narasimha. From the inscription, more or less illegible, it is evident that Karnadeva was a Chedi king of 11th century AD. The pillar is engraved with a scene depicting the killing of Asura by Narasimha. The other pillar bears an epigraph indicating the name of Bijoy Sen with an image of beheaded Manasa. A few sculptural specimens including the images of Visnu and a standing image of Surya have been installed in an extant temple at 'Burosivtala'.270

Sian: (23°40'N: 87°45'E) The architectural importance of the site lies with the finding of an inscription of the Pala dynasty.271

Suri: It is a district headquarters town situated at a distance of 2 miles south of the River Mor. The site possesses a 2 miles south-west of the railway station on the
Andal-Sainthia branch of the Eastern Railway. It contains a ‘carved brick temple’ of Radha-Damodar, also, popularly known as Rasmancha of late 17th or early 18th century AD. From the architectural point of view, the shrine could be ascribable to the late style of Bengal temple architecture. There is another religious place, Rajballavjiur mandir, located in the area of Banipara. Krishnaram Babu, a resident of Calcutta, set up the temple in 1215 BS. The deities of Simhabahini and Bhabatarini are installed in the Suri Kalibari. There are several religious places in each and every localities where the deities namely, Dharma Thakur, Kali, Manasa and Chandri/Candi are worshipped. These idols predominantly occupy major places in the religio-cultural background of the society. The deities are worshiped regularly along with other icons in the form of round-shaped stones and some unseen entities supposed to be residing in the Neem and such other trees. There is a renowned temple of Manasa (undertaken by the ASI) situated on the way to the Suri town. The temple walls are embellished with beautiful floral motifs.

Surul: The village is under the police station of Bolpur. The site/settlement possesses an 18th century pancha-ratna temple of Lakshmi-Janardana adjacent to the palace of the zaminder Biswambhar Roy. The temple is adorned with terracotta plaques, illustrating the ‘durbar of Ravana’, the Lanka battle, and the ‘enthronment of Rama’; ‘Dasavatara of Visnu’ along with several postures of ‘Krishnalila’ decorated the archway. Apart from this, on the north of the shrine of Lakshmi-Janardana there are two small Siva temples, of rekha temple styles, belonged to 1831, AD (Sakabda 1753). There is another Siva temple, belonged to c. 1861 AD (1783 Sakabda). Other temples (Pl. XXXVIII) constructed in chala, ratna and rekha styles are located in the northern side of the village.
**Tarapith:** The village Tarapith is also known as Chandipur and Tarapur. It lies under the Rampurhat police station. The site can be reached by the Tarapith Road Railway station on the Sahebganj loop of the Eastern Railway. The site is recognized as one of the well-known legendary pilgrim centers of West Bengal. So far as the archaeological relics are concerned, the site possesses two significant idols of Visnu installed in the adjacent shrine of the principal temple of Tarapith. Chakrabarti ascribes these magnificent images to c.10th - 12th centuries AD.

**Bagbhum and Brahmanbhum**

The southern portion of the undivided district of Medinipur (21°36' N and 22°57' N latitudes and 86°33' E and 88°11' E longitudes) (Map XIII) possibly incorporates the area known as Bagbhum, which is also known as Vyaghrabhumi. Acharya also maintains that the northern area of the undivided district of Medinipur incorporates the pargannah of Brahmanbhum or Brahmanabhum. The naming of this Pargana is associated with the families of the Brahmans who resided over there for a long time. More specifically to say, a person, Makati Dev Bhattacharji, established the principality of Brahmanbhum in Saka c. 772/c. 850 AD. This person migrated to this place from Rishighatta, lying on the bank of the river Ganga. Following the traditional account of pilgrimage and the theory of dream, as commonly associated with the development of the most of the principalities or rajyas, the kingdom was established. The popular story that remains in the mind of the people of Chandrakona that the territory was recovered from the autochthon chiefs by the descents of Chandraketu. The Raj continued, probably, up to 1761 AD. The events of the Raj find reference in the lyrics of Candi, composed by Mukundaram Kavikankan.
(c.1600 AD). However, afterwards, the territory was incorporated within the Barddhaman Raj and finally the British settlement in 1771.

Miscellaneous sculptures ranging from the tenth-eleventh centuries AD have been reported from various parts of the district. Dilip K. Chakrabarti points out that though there is a lack of sufficient reporting but the sites, namely Contai and Byabatterhat, contain sculptures, which belong to 11th and 12th centuries AD respectively.

There are some excavated and explored sites. Bahiri is an important archaeological site in this region, which possesses some remains of a Buddhist monastery. Moreover, mention may be made of Parihati, which is marked by the discovery of copper hoard and the existence of a couple of twelfth-thirteenth century images. Among them, one of the Jaina images was of Tirthankara Adinatha. The archaeological significance of ancient Bagbhum and Brahmanbhum may be enumerated from some of the following archaeological sites/settlements.

**Amritberia Ichcapur:** On the south bank of the river, Rupnarayan, the site is located at a distance of few kilometers south of Tamluk. The explorations at the site by the Directorate of Archaeology, Government of West Bengal, have yielded BRW and a collection of early historic antiquity. The assortment included five uninscribed cast copper coins, different early ceramics and some fragmented Rouletted dishes. The site, Ichhapur, located adjacent to Amritberia, also revealed similar kind of assemblages comparable to those found in the site of Amritberia.
Chandrakona: The site is lying under the subdivision of Ghatal at a distance of about 11 miles east of the Chndrakona Road station and 28 miles north-east of Medinipur. There are the remnants of three fortresses, namely, Lalgarh, Ramgarh and Raghunathgarh and few temples (Pl. XXXIX), belong to the site. The site contains a large walled temple complex having a large gateway on the eastern side. The inscription of thakurbari, built by the Barddhaman Raj in 1238 BS (1831 AD) is found on the entrance. There is the Lalji temple (Pl. XL), belonging to a Bengal style of architecture, is set up on an elevated platform. There is a loose stone-slab inscribed in Bengali alphabet with the date, 1588 Saka (1655 AD). There Lakshmanavati, the queen of Raja Hari Narayan, built the Navaratna temple. In this temple complex, there is located a natmandir. An Orissan tower is there, lying on the western part of the natmandir, devoted for Raghunathji. There is a Pancharatna temple, carrying the inscribed date of 1577 Saka dedicated to Kameswar Siva. Besides these, there is a circular pavement, meant for the rasamancha. Adjacent to this site, there is located the Malleswar temple which belonged to Kirtti Chandra, the Raja of Barddhaman during the first half of the 18th century. However, it is traditionally believed that the last Malla Raja of Chandrokona, Khaira Malla, built this ancient temple in 8th century AD. The reference is present in the Bagri annals. Chandraketu, a Rajput King, ousted this Malla king. The credit of building three fortifications went to the Rajput king. Two wardens, Lal Singh and Ram Singh, were appointed in the forts. These generals set up the idols of Lalji and Raghunathji in their respective citadels. Raja Chandraketu also sanctified the Hambir fort with the deity of Muralibihari. In Shyamsundarpur, the minister of Chandraketu erected the temple of Medanmohan. Until the end of the 16th century AD, the descends of the latter were in Chandrakona. Another Rajput lineage, Birbhanu Singh conquered the territory. His son Hari Narayan Singh was engaged in

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marital relationship with the Malla Raj family. The site, Chandrakona, possesses the remnant of a mud fortress built by Mitra Sen the son of Hari Narayan. The reference Chandrakona is there in the *Tuzuk-i-Jahangiri* and *Padishahanama* as the former went under the grip of the Mughals. During 18th century, the Barddhaman Raj occupied the territory.

**Dantan:** The site is situated at a distance of 40 miles south of Medinipur in the subdivision of the same name. The village contains a temple of Samaleswar and in front of the temple, there lies a sculptural specimen of bull placed in front of Siva. There are two tanks located in the village Bidyadhar and Sarsankha. It is maintained that there is an underground connection between the tanks. According to the historical record of Orissa, Govinda Bidyadhar was the minister of king, Pratapa Rudra. After the death of the king, the minister became the *Raja*. Due to the lack of any historical document, in this regard, it may be that the king Govinda Bidyadhar excavated the tank, which was named after Bidyadhar. Regarding the other tank, there are the theorizations that Sarsankha Deva was the king of the Ganga dynasty (the palm leaf chronicle of the Jagannath temple). According to the theorization, Sasanka was a powerful *Raja* of Gaur during the beginning of the 7th century AD. This king may be associated with the excavation of the tank.

**Gaganeswar:** The site is lying in the subdivision of Medinipur and is located at a distance of 3 miles from Kesiary. The village is located near the ancient Padshahi road to Orissa. The site contains the ruins of a fort, named, Karambera and its outer wall, made of laterite, is still there. On the eastern side of the fort, there is a
A dilapidated Siva temple. The deity is placed inside the well and is worshipped there. A partially destroyed Oriya inscription, located there belonged to the period of Kapileswar Deva (1434-69 AD), could suggest the year of the erection of the fortress and the temple. There is a ruined mosque and its construction suggests that it might have been built out of the materials of Hindu structure. An engraving on the western wall of the mosque reveals that Muhammad Tahir had built it during the period of Aurangzeb and he finished the construction in 1691 AD (1102 Hijri). Inside the enclosure of the fort there is located a reservoir, named, Jageswar kund.

**Garhbeta:** The site is located about thirty-two miles north of Medinipur under the subdivision of the same name. It possesses the ruins of the capital of the Bagri Rajas including the relics of a fort and the fragmented parts of Lal Darwaza, Hanuman Darwaza, Pesha Darwaza and Rauta Darwaza. There are seven tanks (presently choked), located in the northern side of the compound of the fort. The reservoirs are said to be dug up between c. 1555 and c.1610 CE. Their names are Jaltungi, Hauda, Indrapuskarini, Kabesdighi, Mangala and Pathurihadua, Ampushkarini. Each of the reservoirs contains a shrine at the centre. Besides, the famous ancient shrines located in the site and erected on the same plan are the temples of Sarvamangala and Kangeswar/Kameswar. There is the Radhaballav temple built in 1697 AD. The builders of the temple are not known. The temple of Krishna Rai is located in a nearby locality, which lies at a distance of six miles from the site.

**Jai Kalir Chak:** (21°42'N: 87°19'E) and Manikbasan (21°44'N: 87°19'E) These two sites are known for a large number of various materials which carry archaeological
significance. The assorted objects are presently held in the collection of Shri Arabinda Maity. There are few terracotta elephants, acquired from a local pond, which figurines may be assignable to the early historic period. According to Dilip K. Chakrabarti, these archaeological vestiges require a close review for proper documentations. A number of old occupational deposits found around the neighborhood of the village temple. Among several specimens, a short-necked, buff pink vessel with averted rim and a large ovoid body with round base, and two handles vertically placed on two sides of its neck assumes special significance. It is 66 cm in height and 1.32 m in diameter and found from Karanji Village. Chakrabarti mentions that it is a solitary specimen of its kind reported in West Bengal and with all likelihood, it is an Indian imitation of the most exceptional type of Roman amphorae.

**Karnagarh:** The site lies under the subdivision of undivided Medinipur. It is located about six miles north of it. The site possesses the ruins of an ancient fortress (Pl. XLI), its fragmented parts of the parapet wall and a choked ditch. Mahabir Singh, the Raja of Karnagarh, built the fort. Within the periphery of the citadel there is located a reservoir which possesses a stone - house at its centre. In the vicinity, there are several ruinous shrines standing at different stages of their decay. The temple possesses no deities. Moreover, at a distance of about one mile from the premises of the above-mentioned fort, there are the temple of Dandeswar and that of Mahamaya located close by within a ten foot high walled enclosure. The wall, made of cut-stone, contains three gates of which the western and the eastern ones assume significance. These temples are relatively well preserved. The Mahamaya temple was approximately thirty-six feet high. The standing deity, draped in muslin, is placed on a lotus-leaved pedestal. On the other, the seventy-five feet (approximately) high temple
of Dandeswar, other than its own image, contained another idol of Khargeswar Siva in a separate cell. The insignia of the image of the temple is kept in a hollow, (the diameter of three feet and the depth of eight feet\textsuperscript{286}.

**Kiarchand:** The site is situated under the police station of Gopiallabhpur. It is located six miles north-west of the locality of Kasiari and a mile east of Kultikri. The architectural members consisting of nearly thousands of pillars of different height ranging from two to four feet remain strewn over the plain of the site. The pillars are considered as the monumental stone, which belonged to the aborigines. The semblance of such pillars may be noticed in the Naga Hills, the Chhotanagpur plateau, and in some other places\textsuperscript{287}.

**Moghalmari/Mughalmari:** (21°57'N: 87°16'E) The site/settlement, Moghalmari, is located under the police station of Dantan in the district of West Medinipur. The site is, approximately, at a distance of 5.2 km north of Dantan town and 46 km south of Kharagpur railway station along the National Highway No. 60. The river Subarnarekha is now flowing nearly 4.5 km west of Moghalmari\textsuperscript{288}.

Mallar Mitra and Asok Datta first revealed the archaeological magnitude of the site. The Department of Archaeology of the University of Calcutta under Mallar Mitra and Asok Datta conducted a field survey in and around the region of Dantan. During the course of their field survey, some of the archaeologically significant objects caught their attention. They were consisting of large a structural mound, having a height of 25 feet, (locally known as *Sakhisenar Dhibi* or *Sashisenar Dhibi*), a
terracotta inscription in post-Gupta Brahmi character, the inscribed images of Buddhist and Brahmanical deities (collected from a local resident), the different varieties of pottery and some mediaeval coins including one silver coin belonging to Shams al-din Muhammad Shah III of the Bahamani Sultanate (ruled from 1463 to 1482 AD) and also some other specimens.

The Department of Archaeology of the University of Calcutta, under the supervision of Asok Datta conducted excavation works at the site in 2003-04, 2006-07, 2007-08 and 2009-10 in three localities designated as MGM1, MGM2, and MGM3 respectively during the three field seasons. One of the sites was located on the top of a mound, Sakhisenar Dhibi or Sashisenar Dhibi and the other two were within the periphery of the modern habitational area.

During 2003-04, the excavation work was undertaken in 14 trenches at MGM1 and in 2 trenches at MGM2. The excavator has observed the small square cells attached to the inner facade of the outer wall, forming a tri ratha structure centering round the rectangular platform. Four chambers were there attached to the wall. It was the plea of the excavator that the structural remains at MGM1 were the remains of a large monastic complex. Five circular structures, immediately below the surface, were the bases of the stupas.

In the habitation area at MGM2, 3.05 m cultural deposit was revealed through the deep digging in the north-western quadrant (i.e., the fourth part of the circle) of the mound. The upper two layers containing 55 cm thick deposit, according to the excavator, belong to the early-mediaeval period. The crux of the entire work lies in the most significant detection at MGM2 that after a gap of 0.55 m thick sterile layer, 1.48 m thick Black and Red Ware deposit has been discovered. This layer discloses
the Early Village Farming phase (hereafter EVF) from the last two layers (layer no. 5 and 6) where Black Ware (25 percent), Red Ware (54 percent), Grey Ware (3 percent) and BRW (18 percent) comprise the ceramic tradition. The shapes vary between bowls, basins and *handis*. Paintings in white are also occasionally visible. A new dimension to the EVF phase of West Bengal has been put forward by the factual data. These features require interpretation from, not speculative, evidential standpoints.

In the field season of 2006-07 a solitary trench, MGM3, was taken for excavation work. Although the excavation at the solitary trench at MGM3 appeared ineffective as it was unsuccessful to correlate the earlier BRW deposits at MGM2. Besides other cultural materials, the manifestation of huge quantities of charcoal at different depths in layer 3 along with iron ore, slag materials, iron objects and the detection of terracotta seal matrix in layer 4, nevertheless, may be regarded as the worthy materials from this locality. The excavation revealed the followings:

a) There is a 1.5 m thick massive outer wall on the eastern side. It contained two projections, which were, in all probability, of a *tri ratha* structure found in the north-western part of the mound. On the eastern wall, there was an attractive square shaped niche (77x32x80 cm) plastered with lime. There were two frontal decorative brick pillars increased the architectural classiness of this phase. There was a stucco head found from the debris located in front of this niche may suggest it as a part of the niche. The debris outside the wall also possesses an identical specimen of a stucco head.

b) There was a rectangular cell attached to a lime-plastered outlet located in the outer wall.
The ceramic type yielding: During the period of excavations the major ceramic type yields include grey ware, black ware, red ware, buff ware, red and black ware and BRW. The shapes range between bowls, vessels (storage and cooking), jars, basins etc. The pottery analysis is primarily based on the collections from MGM1 and MGM3. The analysis exhibits differences regarding the varieties of color rather than the shape and technique of their manufacturing. Grey ware is the most representative type, whereas red ware was predominating variety of MGM3. It is well testified that grey ware bowls, handis etc are all made on well to moderately levitated clay, with fine texture, medium fabric and most of them were well fired. On the contrary, the other ceramics named as household wares are comparatively coarser in fabric with poor levitated clay with non-plastic inclusions of tempering materials and ill fired.

Among terracotta objects, the semi-circular cake or weight, cylindrical object probably a seal blank, conical lid of a casket resembling a miniature stupa and fragments of terracotta lamps etc comprised the major items. The conical shaped lid possesses a smooth surface and fine texture. They were manufactured by grey ware highlighting the concentric rings. The terracotta lamps were made of red ware. A fine textured 'exotic specimen in black ware' constitutes a unique example in this regard.

There were two stone objects found during the excavations. They were viz., pestle and spindle whorl, which are remarkable for their polish. Apart from these two cowry shells, some unidentified fragmented iron objects, bulks of scattered iron slag and a thick iron slab constitute the other objects of significance found in course of the excavation work.

Among the objects collected from the exploration work, Professor B.N. Mukherjee studied an inscribed terracotta seal and palaeographically ascribed it to be
dated to c. 6th - 7th century AD. As a partially deciphered seal, it was inscribed with post-Gupta Brahmi characters purported to serve some religious work. There was another single specimen who, from a stratified context, signifies seal impression having three undisturbed and one mutilated incuses. It looks like a personal seal bearing, most likely, the eastern variety of the Siddhamatrika script of c. 8th - 9th century AD depicting the archaeological potential of the site. While dealing with the early-medieval-mediaval period one can find that the entire settlement of the Dantan region, particularly Moghalmari, became part of the new geo-political unit, known as Dandabhukti, and that of Mayurbhanj during the post-Gupta period. Subsequently a close association and an interaction of the region could be there with reference to the political history of Orissa. As a cluster of ancient settlements, an interactive role can be discerned with the coastal region through Tamluk or ancient Tamralipta. A sequence of complete settlement history can be outlined from the EVF phase right up to the medieval times.

The excavation work of 2007-08 exposed the stuccowork with floral designs on the eastern wall of the monastic complex. They consist of decorated bricks, circular brick stupa, lime-pastered drain, stucco head, female deity made of stones, some fragmented sculptures engraved with proto-Bengali scripts, numerous stucco decorative elements, iron nails along with a large number of potteries. The entire thing suggests the possibility of the existence of a monastic complex, which belonged to the early-medieval period with two phases of structural revelations.

The excavation work, undertaken during 2009-10, reveals the existence of decorated brick-made gateways with the shape of purnaghata. The excavation works at the trenches show niches to keep deities. Attached with the niches, there are pillars.
crowned with *purnaghata*. It appears that the site may belong to 6th/7th centuries to 13th centuries AD.

The newspaper, Hindu, informs that an excavation work has been undertaken from 10th March, 2012, by the Department of Archaeology of the University of Calcutta, at Datan, to locate the Buddhist temple complex at Moghalmari which was constructed probably in 6th/7th century AD and functioned till the 12th to 13th century AD (www.com/view/2012/04/04/mogh).

**Mayna:** The site/settlement is located in the subdivision of Tamluk at a distance of 13-14 km south-west of Tamluk. The site contains the remnants of an ancient fortification, Maynagarh lying on the west bank of the river Kasai near the confluence of Kaliaghai. There were two lake-like wide moats surrounding the fort where housed the abode of the *Rajias* of Mayna.

**Medinipur:** (22°25′N: 87°19′E) It is the headquarters of the district lying about 80 miles (convert into km) from Kolkata. The town of the same name lies on the north of the bank of the river Kasai. It finds mention in the *Ain-i-Akbari* as an important city, which belongs to the *Sarkar* Jaleswar. The city contained two forts and between them, one was ancient while the other was modern. There is a mention of this place in the rent-roll of Prince Shah Suja in 1658 AD.

**Narayangarh:** The site is located under the police station of the same name within the subdivision of Medinipur. The site possesses the relics of a dilapidated fortress.
The inner and the outer lines of fortifications are noticeable. It has encircled an area nearly half of a square mile. There are some tanks located within the fortified area. The strategic location of the forts along the Bengal-Orissa highway was the crucial reason for the emperors of Delhi, who frequently used this road, opted to maintain good relations with the bordering territories. There is the Dhaneswar Siva temple. This idol is regarded as the guardian deity of Narayangarh.

Nayagram: Located on the riverbank of the river Subarnarekha, the site/settlement lies under the subdivision of erstwhile Medinipur. The site contains two fortifications. Between them, the Khelar Garh, surrounded by a moat, was founded by Raja Pratap Chandra Singh in 1490 AD and subsequently completed by his son Balabhadra Singh who was the third Raja of the territory of Khelar. It is presently a forest-covered dilapidated fort having the remnants of a gate, laterite-made towers and walls. Inside the fort, there is a well containing drinking water. It also possesses two sculptures of a man and his wife riding on a horse back. This type of sculpture is also there in front of the temples of Manbhum. It is believed that King Chandra Ketu built the second bastion during 16th century AD. It was a large fort (1050 yards long and 780 yards broad) containing a more than one square mile entrenchment. The fortress possesses an entrance on its eastern side. The fort is surrounded by a moat, which is 16 feet wide at the base, 25 feet at the top with a depth of 12 feet and more. There is an extra moat on the eastern side of the fortification. There rises a 15 feet high stone wall on the edge of the second moat. A building with three-rooms consisting of laterite walls is located inside the fort and the building lacks any door or staircase. Virtually there lies no debris in the vicinity. There is located a Rameswarnath Siva temple situated on a rocky mountain at Deulbarh, lying at a distance of almost one mile east of Chandra -
rekha Garh. The deity of the extant temple is a linga, which is surrounding by ten rows of marks counting one thousand. This stone temple bears carvings on the roof and walls. The shrine contains towers of Orissan style with pyramidal terrace lying at the front and refectory hall. In the Bengali month of Chait, a fair is held during the festival of *Ganga Baruni*.

**Oriyassai:** The site is situated within the subdivision of Medinipur under the police station of Garhbeta. It is located six miles south-east of Chandrakona Road station. The site possesses a temple made of stones. An inscription is found there on a marble tablet. It reads that Raja Chauhan Singh constructed the shrine in 996 BS/1589 AD. This date confirms the era of the Bagri Rajas, which would be c. 1555-1610 AD.

**Panna:** (22°N: 87°25'E) This site is located in the valley of the river Silavati. A small-scale survey undertaken in 1955 for the assessment of the antiquity of the site, resulted in the early-historic findings. The discovery consists of a fragmented hollow terracotta female figurine and a beautifully moulded life size terracotta head (10" X 6") treated with an ochre slip. Gour Mohan Ganguly has discovered an inscribed terracotta plaque depicting a seated Buddha of the early-Gupta period. In this regard, S. K. Saraswati maintains that the terracotta plaque “showing Buddha seated in ‘dharma chakra pravartanamudra’ exhibits the Gupta classical concept of the hieratic order in a rather insipient manner”. Ray mentions that the plaque bears several characters in Gupta-Brahmi script of the 4th-5th century AD.
Tamluk: (22°17’N: 87°55’): Under the police station of the same name the site is located in the valley of the Rupnarayan, situated in the district of East Medinipur\(^{299}\). The site and settlement finds mention as *Taluctae* in the work of Pliny and *Tamilites* in the work of Ptolemy. In the seminal work of N.R. Ray\(^{300}\), it is pointed out that *Tamralipta, Damalipta, Tamralipi, Tamraliptika* etc are referred in Pali and Sanskrit literatures as the ancient sea ports possessing overseas trading network under such diverse names. A copper coin of Kanishka has been collected from Tamluk in 1882\(^{301}\).

The site of Tamluk has partially, been excavated. The surface collection and random digging yielded some valuable objects of archaeological significance. K.N. Dikshit has reported regarding the occurrence of wood at a depth of 50 feet below the surface\(^{302}\). He attempted to provide a comparison of the wooden remains of Tamluk with those found in Pataliputra. A large number of rectangular and circular cast copper coins and Sunga terracotta have been found from the mound of Khatpukur locality. The temple of Bargabhima, a renowned *Saktapitha*, stands on this mound.

The antiquities collected by P.C. Das Gupta from different places of Tamluk, comprise silver and copper punch marked coins and rectangular cast copper coins, terracotta figurines and others, which are datable to the early historic period. These collections are presently distributed in different museums of West Bengal\(^{303}\).

In order to ascertain the cultural sequence and cultural potentiality of the site the first excavation work was undertaken by the ASI under the supervision of M.N. Deshpande in 1954-55\(^{304}\). The excavations carried out at seven different locations unfolded five occupational periods ranging from the Neolithic to the modern times with some occasional breaks. The periods are as follows:
Period I reveals sparse remains of polished stone tools and ill-fired pottery.

Period II began after a break during the 2nd century and continued till 3rd century AD. The lower level of this period exhibited the sherds of Northern Black Polished Ware (hereafter NBPW) and associated Black Slipped Ware (hereafter BSW). The upper level of the period reveals red ware, beautiful terracotta figurines and cast copper coins.

Period III is marked by the introduction of Red Polished ware and Rouletted ware, bespeaking the prosperity of the site. This period saw the first appearance of the sprinklers. The substantial evidence of the structural activity of the period is disclosed during the course of excavation.

Period IV primarily belonged to the Kushana-Gupta period. Some beautiful terracotta figurines marked by graceful modelling and transparent drapery represented the artistic talent of this period.

Some meager finds of sculpted figures of the Pala-Sena period have also been reported from this period.

The remains of the last phase (18\textsuperscript{th} -19\textsuperscript{th} centuries AD) comprising the brick structures of the local royal families and the salt factory owners.

The ASI undertook another excavation work of the site under the supervision of S.K. Mukherjee during 1973-74\textsuperscript{305}. It was initiated to merge the gap between the ‘Neolithic’ and Historical period. In this season, the open space behind the Munsiff’s residence was taken up for excavation and two (10m)\textsuperscript{2} trenches were dug which revealed the following:

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**Period I:** This period is marked by the presence of a pre-NBP ware horizon. However, apart from the occurrence of BRW, polished stone celts and a wide variety of bone tools, no regular occupational deposit come upon in this period.

**Period II:** It revealed the continuation of the BRW of degenerated variety. The upper levels disclosed NBPW and associated BSW. The structural activity of this period is represented by a number of post holes and the remains of a burnt floor of rammed brick grits.

**Period III:** This period is to some extent distressed due to the frequency of flood. However, it is well represented by the vestiges of the Sunga-Kushana specimens. The antiquities of this period included a number of terracotta objects, the incurved bowls of red ware and a series of hearths on floor of rammed brick grits.

**Period IV:** The findings of this period included the Red Polished ware, Rouletted ware and other small antiquities of the historic period.

The overlying horizons seemed to have been affected during the medieval period. A terracotta ring well was discovered from this level.

The archaeological significance of the site appears to be associated with the pedagogic approach undertaken by scholars like Nihar Ranjan Ray\textsuperscript{298}. His critical analyses regarding the location of the ancient settlement, the port-town of Tamralipta, located in the modern site of Tamluk, raised reservations. The fact of the collection of a large number of antiquities from a considerably wider area gives rise to the uncertainties of the actual location of the site.

The reports of the excavations regarding the archaeological evidences are partially insufficient and not enough to give any all-inclusive picture of the fore-going
days. It is a dilemma to choose the site as an urban centre. It is to be mentioned that the wide survey done by Dilip K. Chakrabarti did not trace the mud rampart at the site. His observation regarding the site is that, the site was not destroyed by the river, though minor noteworthy inroads can be anticipated. In reconstructing the history of Tamluk, the collection of antiquities (kept in the museum at Tamluk and in various museums of Calcutta) assumes importance. The discovery of sherds of NBPW, Rouletted wares, beads of agate, carnelian and crystal of various shapes, small circular seals of semi precious stones belonging to the Gupta period, terracotta ram, shaped votive carts, and silver and copper punch marked coins kept in the Tamralipta Museum and Research Centre of Tamluk also represent the antiquarian importance of the site.

The reference of Tamralipta/Tamluk as a trading centre finds mention in the Jaina, Buddhist and Brahmanical literatures. From the writings of Ptolemy in c.150 AD, Fa Hian in 405-11 AD, Hiuen Tsiang in 7th century and others, the prosperity of the site/settlement remains beyond question. However, there is no plenty of archaeological records. The trails of the archaeological relics, so far as the royal palaces are concerned, are very limited. One can only trace some ruins of the palace, covering the area of thirty acres approximately, located in the riverbank of the Rupnarayan. Some copper and silver coins engraved with Buddhist symbol have been found from the debris of the Rupnarayan. One of the temples of Tamluk, bearing archaeological significance is the temple of Bargabhima, representing the goddess Tara, a significant form of Sakti. The temple is situated on upland, in the site of a Buddhist Vihara. The shrine contained Baradeul (the inner sanctuary), the Jagomahan (hall of audience), and the Natmandir (the dancing hall). It lies within the enclosure of high walls. The four-armed image is standing on the idol of Siva. The female idol is
holding a three-pointer spear in two upper hands. One lower hand holds a sword. A bloodstained human skull is there at her upper left hand. The lower left hand holds a demon respectively. A tiny image of ten-armed Mahisamardini, a pair of little images of Siva found standing on the platform along with the principal idol of Bargabhima. It is apparently a Sakti temple though a chakra is placed at its summit by a Kaivarta raja who was Vaisnava by sect. This may be the reason to discourage annual sacrifice. There are stories behind the inception of this temple. The temple is encompassed by a sixty feet high stonewall and its thickness was nine feet approximately while its base appeared 9 feet at its foundation. There is an extant Visnu temple at Tamluk. The idol of Krishnarjun is worshipped here in the name of Visnu-Hari. The original image has been installed in a new temple as the ancient shrine had been washed away in the flow of the Rupnarayan. The 7th century account of I-tsing maintains that there was a Buddhist shrine installed with the idol of Hariti.

**Tamluk Pargana:** It lies near the rivers Rupnarayan and Haldi. It finds mention in the *Ain-i-Akbari* (1592 AD) as a mahal of Sarkar Jaleswar. According to the *Ain*, there was a fort in the mahal.

**Tildah:** (22°15'N: 87°41'E) Near Tamluk the site is located along the Balichak-Maina road in the district of West Medinipur. A brick-built structure of the Gupta period has been excavated from the mound of Chandpur. The site appears to be strewn with occupational deposit. Probably a ditch was there surrounding, approximately, 15 acres of a centrally located land. The local people believe that once the site was fortified but presently it bears no such evidence of fortification. In 1954-55, the Asutosh Museum
of the University Calcutta, under the supervision of K.G. Goswami, conducted a trial digging on the Chandpur mound, which reported the existence of two phases of brick structures primarily pertaining to the Gupta and post-Gupta period. Although, the plan and utility of the structures can hardly be traced out, it uncovered the material culture of the Gupta and the post-Gupta periods in the form of some ceramic types and large numbers of terracotta specimens. The pre-Gupta period assemblage included a terracotta figurine apparently showing the Kushana idiom of art as demonstrated by its dress and technique of sculpting, a single sherd NBPW and a three-lined Greek inscription on a terracotta plaque. The latter one is now kept in the Asutosh Museum of the University of Calcutta.

Turoka Estate: The site, Turoka estate, comprising the revenue-paying estates, lakhiraj and the devottar lands, was separated into the groups, namely, Turkoa, Datan and Kotai. Among them Turkoa finds its reference in the Ain-i-Akbari. Accordingly, it was a mahal of Sarkar Jaleswar. Turkoa mahal, encompassing an area of thirteen square mile, is situated at a distance of thirty miles south of Medinipur. It is a high ground forming the eastern part of the Subarnarekha valley. Turkoa possesses a fortress in the wooded land of Turkoa Chaur, which witnessed the Mughal-Afghan war in 1570.

Palamau

Palamau (Map XIV) is situated in between 23°20′N and 24°39′N latitudes and 83°22′E and 85°0′E longitudes. The river Son is flowing on its north, the modern
district of Gaya lies on the north-east, the district of Hazaribagh is on the east, the Ranchi district lies on its south, and the Sarguja district of the former state of Madhya Pradesh as well as the Mirzapur district of the former state of Uttar Pradesh are on its west. The relics of many citadels, structural remains and shrines are found in the significant archaeological sites of Palamau mentioned in the following:

**Aalinagar**: The village\(^{312}\) lies in Sadar subdivision, in anchal Hussainabad under the Thana no. 448. The site possesses a mound containing the remnants of a fortification. The mound lies by the side of an ancient well which has been filled up afterwards.

**Bahera**: The place\(^{313}\) is located in Sadar subdivision, in anchal Hussainabad under the Thana no. 300. The site contains the remnants of an old citadel strewn with potsherds and burnt rice.

**Betla**: The site\(^{314}\) is placed in the subdivision of Latehar in anchal Barwadih under the Thana no. 15. It possesses the remnants of an old fortress, which was most probably constructed by Chero Raja Medni Rai.

**Chokadi**: Under the Thana no. 329 and located at anchal Hussainabad, the site\(^{315}\) possesses an old dilapidated brick-built fort, supposed to be belonged to the Kolhraj family.
Deogan: The village lies in Sadar subdivision, in anchal Chhatarpur, under the Thana no. 223, containing the remnants of an ancient citadel. A pair of black stone idol of Visnu and Lakshmi has been reported from the site.

Kabra Kala: The site is located in Sadar subdivision, in anchal Hussainabad under the Thana no. 266. The village possesses a ruined fort, might be contemporary to that of the Rohtasgarh. It appears that it is a habitational site containing the structural ruins of the walls of rooms, square foot bricks and a well.

Mahuary: The village is situated in Sadar subdivision, in anchal Hussainabad under the Thana no. 387. The site contains the remnants of fifty feet high fortification expectantly belonged to Kolhraj. Old bricks, coins, potsherds along with some wells are recorded from this site.

Majhgawan: The site is located in anchal Maratau under the Thana no. 464. The site possesses the sculptural specimen of a local deity, known as Jharkhandi Devi, discovered in course of the tilling of the lands.

Mokharkala: The site is placed in Sadar subdivision, in anchal Hussainabad under the Thana no. 306. It possesses the remains of a commemorative plaque engraved on a stone block may be belonged to Satbahani dai.
Murmakala: The site lies under the Sadar subdivision, in anchal Bishrampur under the Thana no. 594. The village contains a 5 feet high stone-block with the engraved images of two persons and a horse.

Nagar Untari: The site located in Garhwa subdivision in anchal Untari under the Thana no. 31 possesses an image of Bansidharji made of astadhatu installed in a temple. The image is considered to be one of the finest of such specimens belonged to North India. The idol was presumably brought by Rani Saheba, shrimati Sheomani Kuar, of the estate of Nagar from the village of Manuli under the police station of Untari.

Nawagarh: The site possesses the remnants of a ruined fort lying in the foothills located in the village. The citadel belongs to the Deogan estate and the Chero chiefs.

Piprakala: The site is located in the subdivision of Latehar in anchal Manika, under the Thana no. 126. The site contains the remains of an ancient fort of the medieval period.

Ranka: The site is located in an anchal and in the Forest Range. The remnants of an old fortress have been recorded from the site.
**Samano:** The site\textsuperscript{326} is placed in the Sadar subdivision in anchal Hussainabad under the Thana no. 404. There is an ancient shrine engraved with undecipherable inscriptions on the wall.

**Shahpur:** The site/settlement is located in anchal Chainpur in thana no. 112. This village possesses the remains of a fort, named as the *Palamau fort*\textsuperscript{327} (Pl. XLII), which is made of stones, bricks and wood. The citadel belonged to the *Rajas*, namely, Medini Rai and Churaman Rai. On the top of the hill and under a thick wood, the fortress is located by the side of the rivulet Oranga.

**Hazaribagh**

The undivided district of Hazaribagh (Map XV) lies between 23° 25'N - 24° 48'N latitudes and between 84° 29'E - 86° 38'E longitudes. On its eastern border, there are the districts of Santal Parganas and Purulia. On its western border lie the districts of Palamau and Gaya. The districts of Gaya and Munger lie on its north and the district of Ranchi remains on its south. There remains the relics of ruined temples in Hazaribagh (Pl. XLIII). Some of the significant archaeological sites may be enumerated in the following way:

**Barakatta:** (24°10'N; 85°37'E) The site possesses the ruins of a dilapidated brick temple containing 5 sculptural fragments. Stones are found in the frontal side of the temple. There is located a cellar and an anti-room inside the temple\textsuperscript{328}.
Dumduma: (24°16'N: 85°45'E) The place is a major hilly area lying on the north of the river Barakar. It is situated at a distance of 4 km south-east from Nawadah. The site contains an inscription of the Pala period on a square stone slab, relics of temple made of stone, number of fragmented architectural members and a number of sculptural specimens (Pl. XLIV). Among them, the idols of an eight-armed Durga, Surya, Visnu, Ganesa, a siva linga assume significance. These specimens, expectedly, belong in between 8th and 15th centuries AD. The Dudhpani Ghat, according to Kielhorn, is located near Dumduma. Chakrabarti maintains that the hill should be here although the toposheet of the area hardly mentions any such name. The undated Dudhpani rock inscription probably belonged to 8th century AD. According to Chakrabarti, Kielhorn mentions that in ancient period, Adisimha was a Magadhan king. There were three villages, namely—Bhramarasalmali, Chhingala and Naubhutisandaka situated under his kingdom. Three brothers were there named Udayamana, Sridhautamana and Ajitamana. They were merchants engaged in trade along the Ajodhya-Tamralipti route. Once, when they were in the village, King Adisimha was on his hunting expedition and demanded 'avalagaka'/ 'avalagana'. In response to the request of the villagers, Udayamana, the eldest brother, fulfilled the royal demand. The satisfied king entrusted upon him the charge of the village. The villagers made Udayamana their king happily. In response to the plea of the residents of the remaining villages, Udayamana send his brothers to rule over them. The epigraphic verse assures that Sridhautamana and Ajitamana should be under the principal branch of the ruling family. They should rule the subjects following the line of their elder brother. In this regard, B.P. Sinha identifies a link between the word mana found at the end of the names of the merchant brothers and the Mana princes mentioned in the Govindapur stone slab inscription found in the subdivision.
of Nawada in the district of Gaya lying close to Hazaribagh. The period of the Dudhpani rock inscription as justified by Kielhorn would further rationalize the authority of the Mana dynasty in this region. Sinha\textsuperscript{332} points out the existence of the Mana dynasty in the northern and central Orissa during the beginning of the 7\textsuperscript{th} century AD.

Itkhorì: The site is situated near the bank of the river Mohani or Mohana\textsuperscript{333}. It is a forest-covered land. The site possesses the sculptural image of Tara, belonged to the period of the Pala king, Mahendrapala. According to Patil\textsuperscript{334}, the village, situated about 10 miles south-west of Champaran on the Grand Trunk Road, possesses a tank and a temple on its bank installed with a number of idols. The site is strewn with the remnants of the dilapidated brick-built structures, the ruins of two temples (belonged to the medieval period), sculptures (Pl. XLV), a number of idols made of black stone (Pl. XLVI), Mukha-linga (Pl. XLVII), Votive Stupa (Pl. XLVIII) and such other relics.

Kolua Pahar or Kulua Hill: (24°23′N: 84°53′E): There are different scholars who have described the archaeological importance of the site. It is, probably, first referred by N.L. Dey\textsuperscript{335} and Stein\textsuperscript{336}. Stein found a Jaina image of Parsvanatha on the slopes of the hill. In this regard, mention must be made that similar sculptural ruins had also been found by Dey. However, he visualized them as of Buddhist pantheon. Besides, on the top of the plateau, there is a lake-like depression, which was partially fortified. The fortification contained two gates, placed in the eastern and the western side of the stone-wall. At the western gate, there was a small Durga temple. Along with it, a very
ancient Jaina temple, a pair of cells containing two Jaina idols, twenty rock-cut Jaina sculptures and several other Jaina sculptural images located in the plateau-lake terrace. Patil points out that the crude moldings of the sculptures can hardly make out the period of their inception. There is a three square feet hollow, which is considered by Stein as Bhaddalapura nagara. This Bhaddalapura nagara, according to the Jaina tradition, has been described as the birthplace of the tenth Jaina Tirthankara.

In the Kolua Pahar hill region, Stein discovered several inscriptions referring to Parama -bhattaraka Maharajadhiraga Visnugupta. Visnugupta was possibly a Gupta king of the 7th or 8th century AD. This hilly region possesses many other uncounted and unpublished inscriptions337.

Mahuadi Hill: Patil338 mentions that the site is located at a distance of 30 miles south-west of Hazaribagh. There are four rock-cut temples. Among them, the first three are found in one temple complex, containing rectangular cells or Keels. The fourth one was erected in a place, lying at a distance of nearly two miles from the other shrines. Based on an inscription, Patil ascribed that the Siva Lingas reported, from the site were set up possibly, during the 17th century AD.

Paresnath Hill: (24°0'N; 86°10'E) The site is considered as an important place associated with Jaina tradition. In this site, Beglar does not find any ruin dated beyond the middle of the 18th century AD. In this regard, Patil mentions that Madhuban, located at the northern foothill of Paresnath, (casually mentioned by Beglar) 'did contain numerous sculptured stones of an ancient period.' Chakrabarti339, while
referring the point of Patil\textsuperscript{340}, mentions that the ruins of ancient temples – viewed sacred by the Jainas – were there near Paresnath but no further information is available regarding this issue.

\textbf{Satgaon:} (24°44'N: 85°45'E) The site, located at a village near the river Sakri, possesses few ancient temples. Patil\textsuperscript{341} mentions that it is a vast site exposing the ruins of more than a dozen of temple installed with sculptural idols, which are in various stages of decay. The architectural fragments, reported from the site, are consisted of the door jams and such other objects. There are several inscriptions found on the rocks of the hills located some three miles away along the course of the river.

\textbf{Ranchi}

Ranchi, incorporating \textit{Nagbhumi}, (Map XVI) is located in between 22°20'N - 22°43'N latitudes and 84°0'E and 85°54'E longitudes. There is a village in Ranchi, named \textit{Chutia}, which can be related with the naming of the plateau Chutia Nagpur or Chota Nagpur or Chhota Nagpur. Some of the significant archaeological sites/settlements of Ranchi may be enumerated in the following:

\textbf{Anjan:} The village Anjan\textsuperscript{342} is situated in anchal Gumlaunder, within the Thana no. 11. It possesses a cave enshrined with a local deity, \textit{Anjani Mata}. An image of Lord \textit{Shiva} is also there in the shrine. The fragmentary architectural pieces of the fortifications are scattered in this village. The archaeological assemblage comprising

\vspace{261}
the occurrences of sculptural specimens and the ruins of fortifications strewn with architectural members delineate the religious and secular characters of the site.

**Belma:** The site\(^{343}\) belongs to anchal Kurdeg in Thana no. 17. The site possesses a two hundred year old palace made of stones and bricks. The structure exhibits unique skill of artisanship. In spite of insufficient archaeological data, it can hardly be denied that the presence of necessary items and skilled crafts men necessary for the growth of a settlement must be there in the nearby area.

**Banki:** The village\(^{344}\) lies in the subdivision of Simdega, in anchal Bano, Thana no. 72. The archaeological relics of this site constitute an ancient dwelling house of the local *king*.

**Bundu:** It is an important archaeological site\(^ {345}\) located in the south-eastern part of the district of Ranchi and on the west bank of the river Kanchi where the Bundu-Chokahatu road crosses the said river. Dalton first provided the authentic archaeological record of the antiquarian relics of the site. He pointed out the existence of eight dilapidated shrines of *Siva*, and numerous *Siva lingas* strewn over the area close to the temple complex. He also mentioned that the ruined temple structures were made of the ‘cut stones’, which were attached without any cement or clumps\(^ {346}\)

**Deogaon:** The village\(^ {347}\) lies in anchal Palkot under Thana no. 56. The ancient mound
in the village is strewn with several lingas, numerous engraved bits of stone and a number of unidentified stone idols.

Haradih: Haradih is situated some eight or nine miles away from Bundu in Ranchi. A. Ghosh describes that among twenty original temples of ‘natural eminence’ two were located on the riverbank at Haradih. There was an idol of Mahisasuramardini in one of the shrines. Among the structural remnants he noticed the ruins of the temple plinths, two architectural members, made of basalt several pinnacles, doorjambs, and amlakas. There was a lintel carved with the impression of Gajalakshmi. The sculptural remains consisted of an enormous numbers of Siva lingas. The shrine with the idol of Mahisasuramardini is possibly 11 feet in height and 5 feet long at the foundation. The site also contains other extant Siva temples, square in plan. The intriguing feature of the site/settlement is the cluster of temples with architectural refinements. The availability and distribution of the raw materials, needed for the structural establishments in this rocky environment demonstrate a significant facet of this core area of the plateau region, which, with all probability, possessed centers equipped to supply different types of architectural members as well as the artisan products. Moreover, there were people efficient in stone carving activities. Due to insufficient data, it is difficult to reconstruct the settlement history of this major religio-cultural site.

Ketunga: The site is located in Thana no. 89. The archaeological vestiges recorded from the site, which include several broken engraved sculptural images, Siva lingas and the relics of an ancient palace.
Kairo: The site lies ten miles south of the anchal head quarters of Kuru. It contains a ruined palace and two big tanks built by Hiralal Nath Sah deo.

Karangaguri: The village is located in Thana no. 23. The site contains the remnants of a palace.

Loyangkel: The site/settlement is situated in anchal Konbir in Thana no. 13. The only remains, which probably has some archaeological importance recorded from the site/settlement includes an ancient stone, Sasandiri, engraved with few illegible markings. It is believed that this sculptural specimen remembers the incident of the first arrival of the Adivasis in this area.

Nagar: Nagar, under the sadar subdivision of Gulma, Thana no. 68, anchal Sisai, seems to have been a major site and settlement containing the remnants of an ancient 'nine-storey' citadel known as the Navratangarh (Pl. XLIX). The fortification is said to be very old. The site also possesses the ruins of several mathas, temples (Pl. L and Pl. LI), and reservoirs along with other fortifications surrounding the Navratangarh. The existence of a number of religious structures and relics of temples were purported to reveal the religious ethos of the raja and the people in general. The water tanks were meant for the accumulation of water and its necessary distribution to the people in times of crises. Unfortunately, because of the absence of any politico-administrative record of the ruling authority, it is not quite easy to reconstruct the identity of the place. In all probability, the secular and religious archaeological
vestiges of the entire area present the substantive character of the settlement in the core area of the Chhotanagpur plateau in respect of both political power and religious identity.

**Nagpheni:** The site\(^{354}\) has its location in anchal Sisai. There is a legend regarding the name of the village, which states that in his childhood Maharaj Mutuk Nath Sah Deo was saved by a cobra near the premises of a tank. The boy, in after years, founded a dynasty, which was named as the Nagbansi dynasty, remembering the virtuous deed of the *Naga*, the Snake. The village Nagpheni has been reported containing only a ruined structure.

**Nathpur:** The site/settlement\(^{355}\) is placed in Thana no. 62. There are several archaeological vestiges found on the top hill of the village Nathpur. The findings include very old bits of stones engraved with human images of both men and women along with the images of animals like deer and cows.

**Nawagarh:** It is a significant archaeological site/settlement\(^{356}\) located in anchal Raidih under Thana no. 32. The site possesses a stone slab carrying inscriptions and impressions. The sculptural fragments, including the images of goddess *Lakshmi* and such other deities like *Siva* and *Basudev*, have been reported from this village.

**Palkot:** The site\(^{357}\) is situated in Thana no. 63. There is a three hundred fifty years old
Sati-Math, believed to be set up as a monument to honor the event of committing sati by the Maharani of Chhotanagpur after the incident of her husband’s death. To determine the character of the site further investigation is a desideratum.

Sahijana: The site is located in the Thana no. 02 in the sadar subdivision of Gulma at anchal Sisai. There is a very old temple enshrined with a stone image discovered while digging the land. It is believed that Bhimkarna, the Nagbansi raja, constructed this shrine in the Vikram Samvat 1530. The descendants of the royal priest of the temple still reside in the village Sahijana.

Sutiambe: The village, lying in anchal Kanko, is said to be the seat of the Nagbansi rajas of Chhotanagpur plateau.

Tamar: The site possesses a sculptural specimen of a sixteen-armed Durga, installed in a temple. As far as the plan and the construction are concerned, there is resemblance in between the shrines of Tamar and Haradih. However, the latter one appears larger. The temple of Tamar belonged to 800 AD. The sculptural specimens and the architectural fragments of the site/settlement identify the oldness of the archaeological site relating to the spread of the Brahmanical religion in the core areas of the Chhotanagpur plateau.
Tanginath: Having its location in the western side of the Chainpur Police Station at Majhgaon, the site assumes importance for the adherence of religious tradition. The architectural relics recorded from this religious complex consist of two ruined temples dated between 9th and 10th century AD, the remains of Kalasa, the temple tower and other sculptural specimens. The sculptural specimens include two Ganesa images, two Siva lingas along with the assorted images of Visnu, Surya, Mahisasuramardini, Yamuna, two four-armed Dvarapalas with skull garlands respectively. The structural patterns of the shrines may be compared with the architectural style of the temples of Para at Purulia and with the famous Lingaraja temple of Bhubaneswar at Orissa.

Yojenga: The village lies in the Thana no. 47 containing the remnants of a thousand year old citadel, which was presumably discarded during the Maratha rule.

Singhbhum

Singhbhum, incorporating Dhalbhum, (Map XVII for West Singhbhum and Map XVIII for East Singhbhum) is located on the route towards Orissa. Singhbhum, On its northern boundary lie the districts of Purulia (WB) and Ranchi (modern Jharkhand); on its western border lie Ranchi and the district of Sundargarh of Orissa; on its southern boundary, there remain the Orissan districts like Sundargarh, Keonhjar and Mayurbhanj; and Medinipur district lies on its eastern border. Singhbhum is located on the route towards Orissa. When the Mughal Badsashas used to send easterly expeditions from their head quarter at New Delhi the army usually marched on the roads that passed over the territory of Singhbhum. For this reason, the remnants
of a good many numbers of forts constitute bulks of the relics that clearly depict their 
archaeological character of the region.

The following constitutes some of the significant archaeological 
sites/settlements of Singhbhum lying in between 21°56' N and 23°36' N latitudes and 
85°E and 86°-54'E longitudes. On the eastern border of the former district of 
Singhbum lies the undivided district of Medinipur of West Bengal. On its north lies 
Purulia district of West Bengal and Ranchi district of Jharkhand. On the west, it is 
partly bordered by the district of Ranchi of Jharkhand and the Sundargarh district of 
Orissa. Its southern boundary is marked by three districts, namely, Sundargarh, 
Keonjhor and Mayurbhanj of Orissa. The erstwhile Singhbum district has, in 
recent decades, been divided into three smaller districts, being East Singhbum, West 
Singhbum and Saraikela-Kharsawan, all located in the state of Jharkhand. The 
notable archaeological sites/settlements of the former Singhbum district have been 
reported from two major areas, namely — 

(i) the Benusagar area, situated near Singhbhum-Orissa border.

(ii) the Chandil area, comprising the villages, namely, Chandil, Deultanr, 
Dulmi, Ichhagarh, etc.

**Benusagar:** Benusagar is considered as one of the major archaeological sites of 
Singhbum, located 7 miles south of Majigaon in the southeastern region in Kolhan, 
lying very near to Khiching, on the boundary of Singhbhum-Mayurbhanj area of 
Orissa. The central focus of the site lies on the 600 yards square Benusagar tank. 
Tickell has furnished a detailed account of different archaeological vestiges of the 
site. A comparatively large brick-covered area lying along the bank of the Benusagar
tank may demonstrate the existence of a substantial settlement in this area. The eastern bank possessed the relics of a ‘stone-ghat’; at the same time, the existence of such other probable ‘ghats’ could not be identified. The settlement site visualized the existence of the relics of a fort of about 300 x 150 yards enclosed by a massive wall with towers at the corners. According to Tickell, there were two deep-set platforms having descending stone steps with the sitting deities which included ‘...several Gunneshes, Purbuttees and Mahadeos and other gods of modern Hindu mythology’. Tickell also mentions about a separate mound of broken bricks lying some 300 yards south of this fort. The remnants of the structures of tiny temples can be visualized from the delicately sculptured wreckage strewn all over the top surface of the bund surrounding that big tank. In the middle of the tank, there was an island possessing “shapeless mass of a temple”.

In this settlement area, Beglar has identified a large number of relics, which included the ruins of ten ‘burnt-brick’ temples and the architectural member of a temple. There were, approximately, twelve sculptural images (Pl. LII) comprising the icons of agni, (one specimen) Ganasa (two specimens), Chamunda (one specimen), Mahisasuramardini (one specimen), along with other anonymous male and female idols as well as the heads of the Buddhist or Jaina images. These sculptural specimens and the structural remains were reported underneath the sal grove. According to Beglar, the temples of Benusagar belonged to c. 7th century AD, while Chakrabarti prefers to put them for 8th century AD.

Chandil: The site/settlement is situated on the National Highway passing from Jamshedpur to Ranchi. There is a ruined temple near a bridge over the river
Subarnarekha. The temple possesses several sculptures and an inscription containing three lines. The Chandil stone inscription\textsuperscript{371} was written on a stone slab constituting the lintel of the temple. The inscription does not bear any reference related to any date or contemporary ruling-dynasty or name of the place of its occurrence. D. C. Sircar\textsuperscript{372} visualizes that the contents of this inscription “resemble those in the epigraphs of the age of the early Palas and may be assigned to a date in the eighth or ninth century AD ..... Its object is to record the construction of a Devakula or temple...by a person named Damappa who was the son of Bhogulla ...” According to Sircar, the name Damappa may belong to the Kannada origin residing in the southern part of India. Nevertheless, Sircar discerned the fact that Damappa was a devotee of Bhagavati Trailokyavijaya. Moreover, Bhagavati seems to be Sakti, the female form of Siva. Apart from the above, two other sculptural images of Siva and his consort are found in this location. Later on, Chakrabarti and his associates have reported one Nrisimha figure and two Tirthankara figures (one of Adinatha, and another one is unidentified) from Chandil.

**Chitreshwar:** The site\textsuperscript{373} is located about seven miles from its anchal Headquarters at Bahragora. The village possesses an ancient shrine of Mahashambhu, which is also found mentioned in the Skanda Purana.

**Deultanr:** The site/settlement located in the village Deultanr lies on the bank of the river Korari\textsuperscript{374}. Beglar\textsuperscript{375} has reported about the numerous vestiges discovered near the village of Deultanr. Presently, the village a modern temple built on the foundation
of an ancient one. Four figures of Jain Tirthankara, Adinatha are installed in this modern temple.

**Dulmi:** Dulmi is situated on the bank of the river Subarnarekha in Singbhum. It is a major site/settlement which J.D. Beglar has referred the site in his report in 1878. In his report, Beglar vividly stated about the ruins of the 10th-11th centuries recorded from the site. On the southern side of the village, there were many lower mounds of brick and stone. A lone and tiny structure of Saivic temple was there on a nearby isolated hill, situated close to the riverbank. It was a brick-made shrine. The bricks used in the temple making were shaped through cuttings and were made smoothed and ornamented with plain lines of mouldings. The internal pattern of the roof of the semi-circular arch was made of bricks, shaped and set 'edge to edge'. Towards the northeast of this temple, there were clusters of mounds of bricks and stones, temples and the remnants of the walls of fort made of brick and mud. Besides, there are other sculptural specimens of Vaishnavic, Saivic, Buddhist or Jaina ideologies. Among several sculptural specimens mention may be made of an inscribed stone statue of Aditya which, with all probability, belonged to 10th century AD. Beglar visualizes that the 'superiority' in the appearance of the Buddhist or Jaina sculptures displays the fact that the 'religion which was in the ascendant first having been succeeded by Hinduism...there must... have been a large Jaina establishment here in the ninth and tenth centuries, succeeded, say, about the eleventh century, by Hinduism...'. Chakrabarti mentions that, a bulk of archaeological specimens collected from the site of Dulmi was kept in the royal house of the raja of Ichagarh. After 1980's, the images were brought to the Ranchi museum excluding an 'uncatalogued' idol of Ganesa that received cracks while loading in a truck for shifting.
Ghatsila: Ghatsila\textsuperscript{379}, the Headquarters of an anchal, is nearly 50 miles east of Chaibasa. The site is located on the bank of the river Subarnarekha. There is a shrine of Rankini Devi who is regarded to be the ‘tutelary goddess’ of the Rajas of Dhalbhum. In every year a very popular festival, Indra- Parab is conducted here. In this festival, the zamindar of Dhalbhum ‘raises an umbrella in honor of Indra, the God of rain’. Sanyal also mentions about this Indpuja or Indradvaja in his works\textsuperscript{380}.

Guhiyapal: In the subdivision of Dhalbhum in anchal Bahragora at the Thana no. 981 lies the site of Guhiyapal\textsuperscript{381}. A good number of Buddhist sculptural remains have been reported from this site.

Ichhagarh/Ichagarh: The site is lying on the Chandil-Ichhagarh District Board Road, situated at a distance of 10 miles from Chandil\textsuperscript{382}. It lies in between the rivers Karkari and Subamarekha. The place contains the relics of a dilapidated ancient temple. J.D. Beglar\textsuperscript{383} first referred the ruinous structure of this temple in the 19th century. The temple is enshrined with a delicately carved image of Chaturmukha Sivalinga\textsuperscript{384}.

Jyotipahari: The site\textsuperscript{385} is situated in the subdivision of Dhalbhum of anchal Bahragora in Thana no. 985. A stone slab of ‘some antiquity’ and the images of Jyoti and Sapti are engraved on this antique block constitute the archaeological assemblage of the site.
**Kaika:** Kaika is situated in the Sadar subdivision of anchal Chakradharpur under Thana no. 302. The archaeological specimen recorded from this site includes an uninscribed large stone slab.

**Kerada:** In the subdivision of Dhalbhum, anchal Bahragora, Thana no. 820, lies Kerada. The site possesses an old temple installed with a partially broken idol locally recognized as Swargbabri.

**Kokpara:** The village, Kokpara, is situated in Seraikela subdivision in anchal Nimdih, Thana no. 106. The site/settlement is at a distance of 5 miles from Dhalbhumgarh Railway station, which is located on the National Highway passing from Howrah to Bombay. It is lies on the northern bank of the river Subarnarekha. There is a Siva temple, locally worshipped with a deity Kapileshwar. The deity is partially damaged, which is said to have done by Kalapahar.

**Kulli:** The site is situated in Seraikela subdivision of anchal Chandil at Thana no. 204. It possesses a stone block with some undeciphered inscription on it.

**Pawanpur:** Pawanpur, in the Patamda anchal Headquarters, is located nearly 9.6 km (approx.) away from Patamda. The ancient archaeological ruins are found scattered all over the site.
Ponga: The site/settlement\textsuperscript{391} lies at a distance of nearly 9 miles from the anchal Headquarters located at Chakradharpur. The site possesses the remnants of a palace, known as Mangarh, which is supposed to be of Mughal general, Man Singh. There is a temple dedicated to Pauri Devi, the local deity of the village.

Santangrasi: The site\textsuperscript{392} lies in the subdivision of Seraikela in the anchal of the same name under the Thana no. 321. It possesses a stone block, containing a hole in the structure. It seems that the boulder has been lying on the bank of a river since 300 years ago.

Santal Parganas

The district of Santal Parganas (23°48'N - 25°18'N latitudes and 86°28'E - 87°57'E longitudes), is bounded by the districts of Bhagalpur and Purnea of former Bihar in the north, the districts of Maldaha, Murshidabad and Birbhum of West Bengal in its east, the districts of Birbhum and Barddhaman of West Bengal and the district of Dhanbad of Jharkhand in the south, and the district of Hazaribagh of present Jharkhand and Munger and Bhagalpur districts of Bihar are in the west. Presently, the former district of Santal parganas is divided into the separate districts like, Deoghar (Map XXI), Godda (Map X), Sahebganj (Map XXI), and Dumka (Map XXII), all are located in the modern state of Jharkhand. However, the undivided district of Santal Parganas would be the focal point of this study while discussing some significant archaeological sites/settlements in the following pages:
Baidyanath: The site is situated in the subdivision of Deoghar. The nearest railway station is Baidyanath on the chord line of the Eastern Railway. The east-facing Mahadeva temple demonstrates ‘a plain stone structure surmounted by a pyramidal tower which rises from a square base to a height of 72 feet from the ground.’ The temple stands on a quadrangular courtyard containing eleven other shrines, which do not claim significance equal with that of the principal temple. Rajendra Lal Mitra mentions the names of the temple as well as their dates:

- Baidyanath Temple (1596 AD)
- Lakshmi-Narayan Temple (circa 1630-40 AD)
- Savitri (Tara) Temple (1692 AD)
- Parvati Temple (Circa 1701-10 AD)
- Kali Temple (1712 AD)
- Ganesa Temple (1762 AD)
- Surya Temple (circa 1782-93)
- Saraswati Temple (circa 1782-93)
- Ramchandra Temple (circa 1782-93)
- Vagala Devi Temple (circa 1782-93)
- Annapurna Temple (1782 AD)
- Ananda Bhairava Temple (circa 1810-23)

The major temple, Baidyanath, finds reference in the Siva Purana, which is anterior to the 10th century. The mentions of its pilgrimages are there in several writings from 12th-14th centuries AD. There are inscriptions found at the entrance and other places of the main temple but they hardly contain any link with the period of the erection of this shrine.
**Barharwa:** The village\textsuperscript{304} is situated in the subdivision of Rajmahal in anchal Barharwa under the Thana no. 29. The site possesses a very old sculptural specimen of goddess *Katyaini*, the family deity of King Lakshman Sena, the last independent Hindu king of eastern India.

**Barkop:** It is a significant site\textsuperscript{305} with few religious establishments. Around the site, several important settlements grew up in the nearby hamlets. The site/settlement of Barkop lies in Godda subdivision and is placed between *tappa* Patsunda on the north and *pargana* Godda on the south. The name of the site possibly derived from twelve ancient wells, i.e. *barah-kup*. It is traditionally believed that this territory originally belonged to the Nat *rajas*. The entire tract, during the reign of the Mughal Emperor Akbar, came under the possession of the Khetauri lineage. Deb Barm, the chief of this Khetauri lineage of Kharagpur (in Monghyr) colonized the tract of Patsunda when the Rajput intruders ousted him. This chief, however, gained the tracts of Patsunda along with Barkop as grants from the Mughal Viceroy. These two tracts, in 1687, belonged to his descendants, Mani Barm, Chandra Barm, Ujit Barm, Chandra Dayal Barm (adopted) and others. Since 1875, disputes began regarding the proprietary right among the claimants. The British authority could very well utilize the political and economic opportunity of the family feud and drove the autochthon rulers out from their seats and brought them gradually under uneasy revenue demands. There are several sites adjacent to Barkop, which possess archaeological relics of the early medieval-medieval periods. The *Bastara* village of this large tract possesses an ancient tank, which traditionally appears sacred to the Hindus. Kurma contains an older architectural remain of a hunting lodge i.e., *shikargah* constructed by Viceroy
Shah Suja. There is an icon of Mahaveda located at Bodra, which is nearly four miles away from Barkop. A tomb or dargah of a renowned Pir Sagona Shah is located at Shalput, which is situated six miles north of Barkop. There is an ancient structure containing both inside and outside projections, the inside premises was once the abode of the Nat rajas, while the exterior structure was under the occupation of the descendants of Raja Ajit Barm family. The remnants of another old establishment, probably belonged to the Nat Rajas, are found at Kapaita, nearly six miles away from Barkop.

**Basta:** The village Basta\(^{396}\) is located beside the Kucha District Board road in the subdivision of Godda in anchal Meherma in Thana no. 226. The site contains an ancient stone pillar measuring 39\(^{\prime}\) in girth and 4\(^{\prime}\) in height.

**Bikramkita:** During the reign of Mughal Emperor, Akbar, the chieftain of the territory Birendra Singh, established his capital at Bikramkita\(^{397}\). The site possesses the remnants of a citadel, Bimligarh, presumably named after the name of his wife, Bimala.

**Birkiti:** Birkiti is a village\(^{398}\) situated in the subdivision of Pakur in anchal Maheshpur under the Thana no. 228. A village road links the site with the Murarai railway station of the Eastern Railway. The site possesses ruins of an earth-covered citadel belonged to Raja Udit Narain Singh, a local Rajput chief. A depression at the centre of the
terrace of the citadel indicates that the citadel was possibly connected with the palace at Devinagar, (the residence of the chief) through an underground channel.

Dabar: The site, Dabar is located in Thana no. 12. The village possesses a temple of goddess Kali, erected by Kashi Nath Mishra possibly, in the 17th century. The awe-inspiring idol is standing on the chest of Lord Siva and is posed to kill Rakasur.

Debinagar: The village Debinagar is situated in Pakur subdivision of anchal Maheshpur in Thana no. 118. It is located at a distance of 10 miles from Maheshpur on the Maheshpur-Pakauria road. The site/settlement possesses various archaeological remains which include a mud-covered residue of a palace, the remnants of tunnel, temple etc. The tunnel could connect the place of Debinagar with the citadel which is now lying under mud (mentioned earlier) at Birkiti. The remnants of a temple, lying by the side of two ponds, and houses are also found over here. These constructions were said to have been done by Udai Narayan Singh, the local Raja of the territory.

Ganga Prasad: The site is situated in the subdivision of Rajmahal in anchal Sahibganj under Thana no. 13. It may be a secular site possessing a dilapidated citadel, constructed by a Teli Raja during the Mughal period.

Garhgama (Lakrakol): The site is situated in the subdivision of Rajmahal and it is nearly three miles away from anchal Borio. Garhgama was the seat of the Khetauri
The site possesses the remnants of a fort built by the Khetauri kings during the Mughal period.

**Kapeta:** The site is situated some six miles away from the village Barkop on the Godda-Pirpainti road. The site contains the ruins of habitational structures. A local ruling Khetauri chief who belonged to the family of Raja Ajit Baram constructed several architectural establishments here.

**Kasba:** The village Kasba was once known as Manihari. The site possesses the relics of a fort, which is said to have been built by Man Singh, the well-known general of the Mughal Emperor, Akbar. In course of the Bengal expedition of Man Singh, the Mughal troop was camped in this village and a fortification was constructed. The fort is known as Mangarh.

**Lagwa:** Situated in the subdivision of Dumka in anchal Jarmundi in Thana no. 9, the site lies on the Bhagalpur-Dumka road. There is a brick-made citadel, which might have been built by local Raja Udit Narayan Singh. The remains of a staircase, two tiny rooms and a hall are visible in this dilapidated fortress.

**Mahuagarhi:** The site/settlement is lying on the south of the Rajmahal hills at a height of 1,500 feet. The site is associated with the archaeological relics of a stone-tank found in a paharia village named Pokharia. The site is linked with the relics of a
stone-made fort constructed by a Rajput Raja Kushlal Singh who was the chief of the Paharias. The chief was, perhaps, slain in the foothill in a battle against the chief of the Handwe estate. The Rajamara has become the name of the foothill.

Manihari Tappa: It is a tappa (estate), situated in the northern side of the subdivision of Godda. The site specifies the existence of local rajas and their interactions with neighbouring territories. The Nat Raja, Dariyar Singh, who was regarded as the chief of the northern hillmen built a fort, Lakragarh in Manjwe valley. A number of silted big tanks found in a village in Gobindpur, named Kasba, previously known as Manihari. A large number of sculptural and architectural remains, including black stone slabs with carvings, two stone sculptures, most probably of Buddha along with other stone idols and architectural members have been discovered from this area. The relics of a stone-made citadel are found in Maha-Paharia knoll, situated in the northeastern side of the tappa.

Mirzapur: Mirzapur is situated in the subdivision of Rajmahal in anchal Barharwa in Thana no. 156. Two sculptural specimens, kept under a tree, have been recorded from this site. Every Friday both the Hindus and the Musalmans offer prayers to these images.

Nala: The site/settlement, Nala, is situated in the subdivision of Jamtara in anchal Nala, under Thana no. 19. The archaeological significance of the site is associated with the occurrence of different Brahmanical structures, which were erected in
between 16th and 17th centuries AD. The site contains three old Siva temples; among them, one is set up by a local zamindar Jag Mohan Singh and the third one is a brick temple, which was built afterwards by a local trader Gangadhar Dokania. There are two ancient shrines dedicated to goddess Durga and another Visnu temple built by Zamindar Jag Mohan Singh.

Rajmahal: Rajmahal410, being located on the right bank of the River Ganges, appears to be an important archaeological site on the north-east of Santal Parganas. It is the head quarters of the Rajmahal subdivision. The site, located under the coverage of dense forest, possesses the remnants of a Muhammadan establishment containing the habitational ruins of Hamman, pipes for supplying water, ancient big wells, and a cemetery with 11 tombs carrying inscriptions dated 1847, 1848 and 1859 respectively. The ruins of secular as well as the religious structures have also been noticed from the site. An ancient mosque (meant for the worship of Emperor Akbar), a Tomb of Miran, a Tomb of Maina Bibi, a Maina Talao, Anant Sarovar, some stone pillars of Baradwari building, a well (belonged to Man Singh), the Jami Masjid (Pl. LIII), Sangi dalan of Man Singh (Pl. LIV), the relics of the fort of Rajmahal (Pl. LV), the relics of a structure an old Muhammadan viaduct and also a Siva temple comprise the clusters of the relics of Rajmahal.

Satar Kharpas: The site411 is lying in the subdivision of Deogarh in anchal Deogarh under the Thana No. 385. It possesses a temple of the Sun God near Mahapatra Manda. Besides, an unidentifiable tiny idol is seen near the Surya image. This image, most probably, may be of Lord Buddha, which was brought from Kamrup.
Sundari: The site\textsuperscript{412} is situated in the subdivision of Dumka in anchal Ranishwar in Thana No. 4. The relics of a fortress, possibly built by the *Raja of Birbhum*, is noticed on the hills of the village.

Surajbera: The site/settlement\textsuperscript{413} is situated in the subdivision of Pakur in anchal Litipara under the Thana no. 52. The site contains the structural remains of a stone-fort known as *Kanchangarh*, constructed by a dominant *paharia sardar*. The remnants of its two gates are noticed on the northern wall while the remaining one is found on the western side. The ruins of a palace are noticeable at a distance of three miles from the village lying on the Pakur-Dumka road.

Samda: The village\textsuperscript{414} is situated one and half mile north-west of the Sakrigali Junction Railway station of the Eastern Railway. The site contains several old mounds and numerous archaeological remains like architectural members, stone doors containing magnificent carvings, fragments of enameled potteries and bricks possessing impressions, which most probably belonged to 8\textsuperscript{th}-9\textsuperscript{th} centuries AD. A unique sculpture of a dancer has been discovered near one of the three important mounds of the village. The dancing model has been kept in the Museum of Patna.

Teliagarhi: The site is situated in the subdivision Rajmahal in Anchal Borio under the Thana no. 10. It is believed that the site was selected by Sher Shah to set up his camp there on his way to Bengal. The place, lying some 7 miles east of Sahebganj, possesses the structural ruins of the stone and brick walls of a dilapidated citadel. The
remnants of wall, gates and bath are there along with the rooms inside the wall. On the northwestern corner, there is an old mosque. On the north, there are the remnants of earlier dilapidated settlements situated in the plains. There is a fort known as Teliagarhi. The fortification was built by a ‘Teli’ zamindar probably in 18th century who was forced to embrace the Islam religion. Another theorization is that the Hindu word telia means ‘black’, which possibly indicates that the fortification was built with black stones. It is held that the fortification was probably constructed some five hundred years ago.
Map IX: Administrative divisions of the District of Purulia (Puruliya), WB, incorporating Manbhum, Barabhum, Sikharbhum and Aditbhum.
Map X: Administrative divisions of the District of Barddhaman, WB, incorporating Gopabhum.
Map XII: Administrative divisions of the District of Birbhum, WB, incorporating Birbhum and Senbhum.
Map XIII: Administrative divisions of the District of Medinipur, WB, incorporating Bagbhum and Brahmanbhum.
Map XIV: Administrative divisions of the District of Palamau, Jharkhand.
Map XV: Administrative divisions of the District of Hazaribagh, Jharkhand.
Map XVI: Administrative divisions of the District of Ranchi, Jharkhand, incorporating Nagbhumi.
Map XIX: Administrative divisions of the District of Deoghar, Jharkhand, (part of the former District of Santal Parganas).
Map XX: Administrative divisions of the District of Godda, Jharkhand, (part of the former District of Santal Parganas).
Map XXI: Administrative divisions of the District of Sahibganj, Jharkhand, (part of the former District of Santal Parganas).
Map XXII: Administrative divisions of the District of Dumka, Jharkhand, (part of the former District of Santal Parganas).
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