FURTHER EXCAVATIONS AT UDAYAGIRI-2, ODISHA (2001-03)

P. K. TRIVEDI
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Cover: Front: Chaityagrīha and stupas  
Back: Excavated pathway

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As per the account of Xiuen-Zang who visited Orissa in about 639 A.D., Buddhism was in a flourishing state in the country of Wu or (U)-Tu (Odra) and Pu-sie p’o-k’i-li (Pushpagiri) monastery was an important establishment in Odra (Orissa). The scholars suggested its identification with the remains of Ratnagiri, Lalitagiri or Udayagiri. Therefore, these sites were taken up for excavation to archaeologically corroborate this evidence. Inscribed sealings found from the first two sites could not substantiate this. From Udayagiri were found sealings bearing legends Śrī Śrīntraprastha Mahāvihāra and Śrī Mādhopurapā Mahāvihāra. Hence, all three sites rule out the possibility of their identification with ancient Pushpagiri.

The excavations at Udayagiri were taken up by J.S. Nigam (1985-86) and subsequently by various officers viz., G.C. Chauley (1986-87), B.K. Sinha (1987-89) and Bimal Bandyopadhyay (1997-2000). The results of these works were published in the Gazetteer of Cuttack (1996) and in the form of research papers in different journals and books. The discoveries made in the field season 1997-2000 have been published in Memoirs of the Archaeological Survey of India (MASI) No 100 by Bimal Bandyopadhyay. The present report by P.K. Trivedi embodies the study of finds unearthed during the last two seasons (2001-03).

I take this opportunity to thank A.K. Sinha, Director (Publication), Arundhati Banerji, Superintending Archaeologist (Publication), Hoshigar Singh, Production Officer, Nayan Ananda Chakraborty, Piyush Bhatt and Vinay Kumar Gupta, Assistant Archaeologists who were associated with different stages in the publication of this report. M/s Chandu press deserves appreciation for bringing out the book.

Date 15 March, 2012
New Delhi

(Gautam Sengupta)
Director General
In 2001, during my posting in the Excavation Branch –IV, Bhubaneswar, it was decided to continue the excavation at Udayagiri, district Jajpur in Orissa. In the field season 2001-02, the most imposing and perhaps the earliest edifice vis., an apsidal chaityagriha, some parts of a brick enclosure wall, Triple shrine as well as some masonry and brick stupa were exposed. In June 2002, the then Union Minister of Culture accompanied by Shri R.S.Bisht, Joint Director General paid a visit to the site and keenly studied the finds. He desired that the entire deposit at Udayagiri should be excavated so that scholars and tourists may visit the place besides two other famous Buddhist sites Ratnasari and Lalitagiri in the neighbourhood. In 2002-03, it was established that chaityagriha and stupa group was surrounded by a brick-work; a stone paved pathway and some residential buildings were also unveiled. But, before I could complete this work, I was asked to join the excavation at Ayodhya (2003) and take up the work at Barabati fort, Cuttack (2003-4) at the instance of hon’ble High Court, followed by Tarkhanewala-Dera and Chak 86 in Bikaner Division of Rajasthan, under the 'Saraswati Heritage Project'. The detailed report and the contributions assigned to me were submitted timely, however, the present report took more time because of the extensive horizontal excavations. All structures have been documented and illustrated in the present report so that it may be helpful to the conservation staff.

During the present field work (2001-02, 2002-03), I was assisted by A.K. Patel, Dy. Superintending Archaeologist, J.K. Patnaik, P.K. Dikhit and G.L. Katade, Assistant Archaeologist, S.K. Dey, B.B. Badamali, Draftsman Gr.I, S.K. Khuntia, Surveyor Gr I, R.N. Sahoo, Photographer Gr II, B.K. Das, S.K. Bhoi, A.K. Sasmal, B.N. Halder and Harekrushna Behra, Driver-Mechanic. Since August 2007 to September 2008, I was entrusted with the additional responsibility of Bhubaneswar Circle. Therefore in spite of best efforts, the work could not get due momentum but other contributors continued to pursue their work. In this context, I express my gratitude to the then Director General Anshu Vaish who posted me back to Excavation Branch IV so that I could complete this report. I must also thank Subash Khamari, Dy. Superintending Archaeologist and Suvendu Kumar Khuntia for coordination. The script was carefully typed out by Sachikant Mishra, Stenographer. Satrughna, Tamang, Bibek, Laxmidhar assisted the team even beyond the office hours.

I am grateful to Arundhati Banerji, Superintending Archaeologist (Publication), Hoshiar Singh, Production Officer and Gautami Bhattacharya for bringing out the report.

P. K. Trivedi
Ratha Yatra
13.7.2010
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A. The Site And Its Environs

The celebrated Buddhist settlement of Udayagiri (Lat. 20° 39' N.; Long 86° 16' E.) figures on the Topo Sheet No.73L/6 of the Survey of India, near the locality known as Chandia, in tehsil Badachana of district Jajpur in Orissa. The nearest railway station is Jajpur-Keonjhar Road on Howrah-Bhubaneswar main line of East Coast Railways and the Bus Station is Chandikhol. Situated near the bank of river Birupa, a branch of Mahanadi, it is 102 km away from Bhubaneswar via Chandikhol (NH 5 and NH 5A) on the way to Ratnagiri (10 km from Udayagiri), another key Buddhist excavated site, constituting a golden triangle with Lalitagiri, district Cuttack (fig.1). Udayagiri or “Sunrise Hill”, the most easterly peak of the Assia range of the Eastern Ghat, has two arms, one extending to the north-east and the other to the south-east, forming a bay of sloping terrace below which were buried the ancient vestiges (pls. I-II). According to a local tradition, the foot of this hill was at one time washed by the sea. The ancient ruins were also seen over an elevated terrace sloping down to the plains similar to an amphitheatre surrounded by a semicircle of jagged rocks with an opening facing east. The river Birupa runs about 1 km away from the settlement in the recent times. Obviously, this is the only side through which it was accessible from the plain and protected at one time by an entrenchment cut in rocks from precipice to precipice. Beyond the ancient settlement, the soil is alluvial and fertile. The clay deposited by the rivers also proved useful for paving the bricks for the construction of stupas, chaityagriha, monasteries, drains, enclosure wall etc. The ancient site of Udayagiri was protected by the Archaeological Survey of India in 1937. The area is spread in 325.49 acres (including the colossal rock-cut Buddhist images atop the hill). These figures represent Avalokiteśvara, standing Buddha, Tantric Buddhist goddess Kurukullā etc., assignable to circa ninth-tenth century A.D. They are locally worshipped as ‘Solapumā’ (the mother with sixteen sons). Before the excavations were taken up by the Archaeological Survey of India, the deposits indicated ancient structures, broken sculptures and many brick mounds. One of these mounds called Itābhāti, representing a mahā-stupa harbouring four cardinal niched-images has since been excavated besides other spacious monasteries. In the southern part of

1 In 1985-86, for the first time in Orissa, Buddhist relic caskets and an apsidal chaityagriha were excavated by G.C. Chauley of the Archaeological Survey of India.
3 Chandrasékhar Banerji, ‘Notes on the Antiquities of the Nālī, the Āssia and the Mahābināyaka hills of Cuttack, Journal of the Asiatic Society of Bengal, Vol.XXXIX, No.3(Calcutta,1870), p.163.
4 Bimal Bandyopadhyay, Buddhist Centres of Orissa, Lalitagiri, Ratnagiri and Udayagiri (New Delhi,2004), pp.90-93, pls LIV-LIX.
Pl. 1: Udayagiri: the easternmost Assia hill range and the village.
Pl. II: Udayagiri -2: buried settlement around the Mahākālī temple, river Birupa in the background.
Introduction

the terrace, stands a shrine of Mahākālī which is worshipped by the local people. The shrine was surrounded by undulated deposits and a few large mounds shrouded in thick bushes. When excavated, they unveiled interesting monumental structures and other finds. Towards the southern extremity of Udayagiri hill and not far off from the present chowkidar quarters near the matha exists a square (7 x 7 m) rock-cut stepwell cut 8.53 m deep from the bed-rock to the water shaft, surrounded by a 28.77 m long and 11.86 m wide stone terrace. To reach the water table a flight of 31 steps has been provided. The well bears a single line inscription, reading ‘Om Rāṇaka śrī Vajraṇāgasya vāpi.’ That this well is dedicated by Rāṇaka (chief) named Vajraṇāga. It is engraved in Nagari characters assignable to circa tenth-eleventh century.

The khondalite stone used for fashioning architectural members and sculptures was available in Udayagiri itself, unlike Ratnagiri where it had to be transported from Lalitagiri, Udayagiri or elsewhere. This fact is further attested to by ancient stone quarries at Udayagiri on the slope of the cliff nearby rock-cut sculptures (fig. 2, pl. III).

The distance between Udayagiri-Ratnagiri and Udayagiri-Lalitagiri hills is 5.5 km and 3.5 km respectively. In all probability like Ratnagiri and Lalitagiri, Udayagiri was also well connected with the long cherished ancient city of Jajpur (ancient Jajātipura or Virajā kshetra), situated on the southern bank of river Baitarani. The site affording a lush green surrounding, fertile land, navigable river system and land route was chosen not only for its secluded location for practicing Buddha’s tenets, study and composition of scriptures but also attracted devotees from nearby villages, pilgrims besides caravans and common folk.

B. Previous Work

In 1870 Babu Chandrasékhara Banurji, the then Deputy Magistrate, Jajpur Sub-division of the undivided Cuttack district, for the first time noticed the Buddhist remains of Udayagiri, Nalti (Lalitagiri) hill, Alamgir hill etc., all located nearby. At Udayagiri, he saw a rock-cut stepped well, a colossal image of Buddha half covered in forest, a platform probably representing a Buddhist shrine, several images belonging to the Buddhist pantheon, a large doorway composed of heavy rectangular blocks of stone and embellished with grotesque figures and two niches containing Buddha figures besides other ruins scattered or embedded in the earth. Shortly, thereafter John Beames, Magistrate of Cuttack visited Udayagiri and published sketches of the partly buried colossal Buddha figure seated in padmasana, profile of colossal head of Buddha, ornate doorway, grotesque, couples and pillar-capitals found by him. Beames could not photograph them but preferred to cut the forest around the rock-cut well and the beautifully worked gateway covered with lichen. He took all the possible

2 For further historical, cultural and religious background see, Ratnagiri (1958-61), Vol.I, Memoirs of the Archaeological Survey of India, No. 80 (New Delhi, 1980) Chapters, 1, 11, 111 and IV as Ratnagiri is situated nearby Udayagiri and flourished from Gupta period to thirteenth century. During the ancient times other Buddhist settlements in the neighbourhood were Lalitagiri, Kulangiri (opposite Udayagiri across the river), Vajragiri, Langudi, Kaima, Tarapur, and Deuli. These all appear to have developed as satellite centres of pilgrimage around the historical and cultural city of Jajpur during Hīnayāna and Mahāyāna-Vajrayāna phase of Buddhism in the region. Of them some have been denuded, buried or even levelled down. The śilpa-tradition is still alive in villages Lalitagiri and Kampagarh (near Ratnagiri). The śhapatis of these places continue the work of dressing the temple components. Their ancestors might have made significant contribution in making sculptures and other edifices at Udayagiri.
3 Chandrasékhara Banurji, op.cit., pp. 163-167.
KEY PLAN OF UDAYAGIRI, DISTRICT - JAJPUR, ORISSA.

SCALE 0 100 200 m.

Udayagiri-1

Monastery-1

Mahastupa

Mahakali temple

Shrine Complex

Monastery-2

Stupa and chaitya enclosure area

ASI Office

Ancient stepped-well

Ancient quarry area

Gopalpur village

Rock cut Buddhist sculptures (Solapuama)

Udayagiri-2

Udayagiri village

Chandika

Chandikhol

Fig. 2

SURVEYED AND DRAWN BY:
S. K. KHUNTIA, SURVEYOR GR-I.
ASI, EA, SB - N. ORISHA.

(N)
Pl. III: Udayagiri-2: close-up of ancient quarry on a spur, showing unfinished sculptures.
measurements of the doorway and described it.\textsuperscript{1} The Bengal District Gazetteer, Cuttack gives a similar account but refers to the sanctum housing a Buddha figure. “In 1870, the image could be seen whole and entire but now buried up to the breast in the debris of the shrine while in front lies the fallen lintel of the shrine. The hall also is in ruins, but it was standing as late as 1870 and was supported by four rectangular pillars. The door frame of the hall had then on each side four series of elaborate carvings which have now disappeared.”\textsuperscript{2} The same Gazetteer revised in 1933 by E.R.J.R. Cousins, published by Government of Bihar and Orissa does not give any extra information on Udayagiri.\textsuperscript{3} At the behest of Birendra Nath Ray, Secretary, Orissa Historical Association who had visited the site in October 1927, a team comprising Haran Chandra Chakladar, Lecturer, University of Calcutta, Mr. Roy and Nirmal Kumar Bose of Puri pursued their investigations in these hills including Udayagiri\textsuperscript{4}. Chakladar substantiated his description with a map showing these sites along with rivers, canals, roads, and Gopalpur Dak Bungalow. The Dak Bungalow continues to exist even now. Regarding the antiquities of Udayagiri, Chakladar writes “Beames did not do any justice to these great objects of Orissa art, and it is hardly to be wondered at that they excited little admiration and failed to attract the serious attention of scholars or lovers of art. Reproduction of Beames’ drawings by Raja Rajendralal Mitra in his Antiquities of Orissa (Vol.II) did hardly improve matters.” R.L. Mitra’s work was published in 1875 (Vol.I) and 1880 (Vol.II) from Calcutta. Chakladar also reproduces the description of Bankim Chandra Chatterjee in his paper. “The Great Bankim Chandra Chatterjee with his eye of genius had discerned the beauties of the marvellous monuments on these hills, and he speaks enthusiastically of them in his inimitable way in his historical novel of Sitaram, but his readers perhaps thought these eloquent description of the ancient glories on these Orissan rocks by the great master of Bengali fiction to be as much a product of his imagination as the rest of the book.”\textsuperscript{5}

Coeval to Chakladar in 1927-28, Ramaprasad Chanda, Superintendent, Archaeological Section, Indian Museum Calcutta, surveyed Udayagiri and the neighbouring hills of Lalitagiri (Naltigiri) and Ratnagiri. He found that the doorway illustrated by Beames and some other sculptures had been shifted to Cuttack. Initially the doorway was fixed in the open ground to the east of the Ravenshaw College, Cuttack. Later on it was removed to Patna Museum along with image of Gaṅgā and few other pieces attributed to circa eighth century. He also noticed figures of inscribed Avalokiteśvara, Buddha in bhūmisparśa-mudrā, Mārīchī and Vaiśravana. The last two images were sent to be displayed in the Indian Museum, Calcutta. He found many sculptures lying buried in brick mounds or the terrace covered with shrubs but could not pay much attention to the ancient remains. He found that many sculptures were

\begin{footnotesize}
\begin{itemize}
\item Bengal District Gazetteers: Cuttack, p. 224.
\item L.S.S.O. Malley and E.R.J.R. Cousins, Bihar and Orissa District Gazetteers: Cuttack (Patna, 1933), pp. 254-255
\item Ibid, p. 218. Interestingly while sifting through the old records of Government of Orissa, it has come to the notice some years ago that Bankim Chandra, the composer of the National Song had also served as Magistrate in Jajpur.
\end{itemize}
\end{footnotesize}
Introduction

shifted by Ramgovind Jagdeva, a zamindar of Udayagiri to his house at Kendrapara. Chanda, who was the first scholar to briefly deal with artistic peculiarities and traits of the imagery, felt that probably the artists of Udayagiri, Ratnagiri and Lalitagiri were in touch with Magadha during tenth-eleventh centuries. He suggested the identification of the Pu-sie-p’o-k’i-li (Pushpagiri) monastery referred to by Hiuen Tsang to the south-west of the Wu-tu country with Udayagiri or Naltigiri.¹

A cursory notice of Udayagiri by P. Acharya, the then Special Officer, Orissa Provincial Museum was featured in Orissa Review (Orissa Monuments Special). According to Acharya, the remains of monastery visited by Huien Tsang comprised the vast ruins on the hills of Udayagiri, Ratnagiri and Naltigiri.² Shortly after Buddha Jayanti in 1956, the Mahabodhi Society of Orissa³ published a popular booklet to draw the attention of people to Buddhist relics of Ratnagiri, Udayagiri and Lalitagiri, based on the reports of the earlier scholars. Its author P. Mukherjee compiled it in his capacity as the Secretary, Mahabodhi Society of Orissa. In 1958, Utkal University, Bhubaneswar for the first time brought out a comprehensive account of the development of Buddhism in different parts of Orissa. Its author, N.K. Sahu, gave a line drawing showing Buddhist sites of Assia hills viz. Udayagiri, Lalitagiri, Ratnagiri, rivers, Patamundai canal and approach. Besides the then condition of the ancient site of Udayagiri, descriptions of the doorway of the Buddhist shrine and a few sculptures, illustrated by ten photographs were published. They included Gângâ (Patna Museum) and her counterpart Yamunâ (originally standing at the gateway but still worshipped as Mahâkâli in a small edifice at the site). On the southern part of the hill were found two images bearing Buddhist dhāraṇī representing Dhyâni Buddha Amitâbha and four-armed Jaṭāmukūṭa-Avalokiteśvara flanked by Târâ and Hayagrîva (now worshipped in Solapua Mâ temple, Cuttack), Vaiśravana (Indian Museum, Calcutta); four-armed Jaṭāmukūṭa-Avalokiteśvara accompanied by seven Mânushî-Buddhas (still lying at Udayagiri); Buddha in bhūmisparśa-mudrā; Buddha in bhūmisparśa-mudrā flanked by Maitreya and Mañjuśrî, and Kurukullâ inscribed with her dhāraṇī.⁴ In 1964, Prabhat Mukherjee, Member, Tourist Advisory Board, Orissa brought out a brochure on the Buddhist heritage of Orissa.⁵ Besides the above described three sites, it also briefly states about Buddhist icons in the Orissa Museum, Bhubaneswar, and several other known places related with Buddhist art and tradition. He suggested that Udayagiri, Ratnagiri and Lalitagiri were the ‘seats of a university establishment, known as Pushpagiri, whose fame spread far and wide.’ According to the writer, ‘in 1756, Motte had followed the route of Hiuen Tsang on his way to Cuttack.’⁶

However, the systematic excavations of the site were taken up for several field seasons commencing from the year 1985 under the

¹ R.P. Chanda, op. cit., pp. 9-12, pl. III, figs. 1-4; pl. IV, figs. 1-2.
² Edited by P.N. Mahanti and published in 1949, p. 20.
³ Lalitagiri, Udayagiri and Ratnagiri (Bhubaneswar, 1957) published by Home Public Relations Department, Government of Orissa, also see Prabhat Mukherjee, Guide to Lalitagiri, Udayagiri and Ratnagiri, published by Mahabodhi Society (Cuttack, 1960) giving the similar account of Udayagiri.
⁴ N.K. Sahu, Buddhism in Orissa (Cuttack, 1958), pp. 188-192
⁶ Ibid, p. 3
different directors as below:

1985-1986 J.S. Nigam
1986-1987 G.C. Chauley
1987-1988 B.K. Sinha
1988-1989 B.K. Sinha
1998-1999 Bimal Bandyopadhyay
1999-2000 Bimal Bandyopadhyay
2001-2002 P. K. Trivedi
2002-2003 P. K. Trivedi

During 2001-2002 A.K. Patel was the co-director. The results of the field-work up to 1999-2000 have been published in the respective *Indian Archaeology—A Review, Orissa District Gazetteers, Cuttack* (Cuttack, 1996), pp. 1072-76, 1116-17 and in the form of research papers in different journals and books.¹ Those interested in the results of earlier excavations may refer to them.

For the readers it would be useful to know that field-works of 1985-89 were confined to the north-western part of the ancient settlement. The excavation brought to light a *mahā*-stupa relieved with large, deep cardinal niches harbouring images of Dhyāni Buddhas *viz*. Akshobhya (E), Ratnasambhava (S), Amitābha (W) and Amoghasiddhi (N). But Bimal Bandyopadhyay has identified them as Buddha accompanied by a pair of Bodhisattvas and flying *vidyādharas.*² The stupa is 4.8 m high and no pieces of *harmikā* and *chhatrāvali* were found nearby. A large square (35 x 35 m) brick monastery with a shrine housing a colossal Buddha image and beautifully decorated with an ornate doorway stylistically assignable to *circa* eighth century, an enclosure wall constructed in phases separating it from other structures were also unveiled. From this area a number of seals and sealings bearing the legend ‘Śrī Mādhavapura mahāvihāriya Āryabhikṣhu saṃghasya’ were found. This excavated part of the settlement has been named Udayagiri-1. After a long break in 1997-98 excavations were resumed in the south-eastern half of the valley, an isolated area on the foothill concealing the ancient vestiges. To distinguish it from the previously excavated area, located at a distance of about 250 m towards south-east, this part was christened ‘Udayagiri-2’. Covered with thick vegetation, the area (400 x 300 m) when excavated (1997 to 2000), resulted in the discovery of an impressive brick-built double-storeyed monastic complex against the sloppy terrain. Fronted by a spacious courtyard entered through the northern side, its sanctum provided with an ambulatory enshrines a large figure of seated Buddha. The monastery comprises thirteen cells, an inner secret chamber and a tank on the rear south-western corner. This monastery was in use from *circa* eighth to twelfth century. Another shrine-complex, now open to the sky had a courtyard surrounded by verandahs. It enshrined a massive image of Avalokiteśvara. Traces of externally projected chambers and niches were found on its southern and western arms. On the eastern side below the wall was noticed a drainage system (S-N) taking a turn towards the east. This was subsequently traced

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² Bimal Bandyopadhyay, *op. cit.*, pp. 68-92
during the present field-work (2001-03). On the basis of a large number of terracotta sealings inscribed with ‘Śrī Simhaprastha mahāvihāra’ in characters of circa tenth-eleventh century A.D., this monastic area could be identified as ‘Śrī Simhaprastha mahāvihāra’. This name appears to be given due to a number of lion figures found during the present excavations, some of them arranged in the southern arm of the chaitya-complex, which was in use till circa twelfth century.

C. Present Work and A Summary of Results

The objective of the present field-work was to ascertain the potentiality of the accumulation in the low lying undulated area to the north and north-east of Monastery 2 and the Shrine-complex excavated during 1997 to 2001 and to correlate the finds with them. It was also aimed if the antiquity of the site could be pushed back prior to the Gupta period and check the pattern of settlement including other secular structures. The thickness of the declining accumulation varied from 4 m to 0.50 m and due to erosion by rains, it gradually merged with the plain level. One hundred squares were taken up for horizontal digging but some quadrants were left unexcavated. The trenches were laid abutting the long masonry wall (Structure 144) which was contemporary to Monastery 2. In fact this wall formed an arm of the stone platform over which were exposed the Monastery 2 and Shrine-complex during 1999-2000. To the east of the chaityagriha and Stupa-complex and further beyond a depression formed by a nullah where 17 trenches were sunk that brought to light plan of a residential complex and a brick-built kitchen.

A regular stratigraphical picture could not emerge but three periods could easily be discerned.

Period I: The excavation established that this part witnessed the earliest constructional activity as testified by the discovery of a stone platform (Structure 60) and an apsidal chaityagriha enshrining a stone stupa. The floor of this brick-work, composed of rammed brick jelly was laid over a stone paved floor. The date of the apsidal structure could be assigned to the beginning of the Christian era. From these levels, Puri-Kushāṇ imitation copper coins and a khondalite relic casket inscribed in Brahmi characters of first century A.D., bearing the name of the donor were recorded. It appears that some brick stupas built during these periods were successively enlarged by stone veneering. Brick stupa 5 (Structure 53) with cardinal āyaka-platforms bears the influence of the Krishna valley. This attempt is also seen at Ratnagiri1.

Period II: The structural activities continued as seen in the decorated brick-built chaityagriha raised over the apsidal platform. In plan it is triratha and bears striking similarity with the Śatrughneśvara group of temples Bhubaneswar, ascribed to sixth century A.D. Also, a large stone stupa traceable on plan appears to have been raised over a masonry platform. The platform as well as its threshold bears donative inscriptions in Shell script of circa fifth-sixth century. A damaged record incised in Brahmi characters of circa sixth-seventh century was found at this level. Large sized brick stupas raised on square or rectangular platforms showing projections (rathas) were constructed, in some instances

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over the earlier ones, co-existing with other structures or stupas of varying dimensions. Some of them appear to be donative in nature. A number of them are represented merely by their bases. The large stone stupas often exhibit basal mouldings akin to temples. The harmikā and chhatra are conspicuously absent in brick stupas whereas in case of masonry stupas, broken pieces of harmikā, chhatra-yashti and chhatrāvalī were found in the debris. Wherever possible, attempts were made to fix them in the sockets on the top of the anda of stupas. Because of the disturbed deposit, stupas could not be dated precisely save for those harbouring niched-images.

Period III: That the site continued to flourish is attested to by many stone inscriptions dating from circa eighth to thirteenth century. Many stupas were enlarged by providing stone veneering. Additions were made in other structures too. The inner face of the southern arm of chaityagrīha was provided with figures of lions assignable to circa tenth-twelfth century. This period marked the last phase of Buddhism in Udayagiri. To the west of the Mahākāli shrine, a brick-built large rectangular house was exposed with its walls badly robbed off at places. It was internally divided by walls into compartments. Remains of another structure were found to the east of the chaityagrīha and Stupa-complex. It was made of used bricks, brickbats and mud mortar. The presence of a number of kitchen appliances viz., pestles, querns, pounders, sickles, and storage pots suggest that this was a kitchen.

From the beginning the chaityagrīha and group of stupas appear to have had been enclosed by a brick wall that had undergone alterations. Adjoining its northern end was discovered a long pathway (north-east) paved with flagstones dating back to beginning of the settlement. In all probability, this pathway was in use till the settlement was finally deserted in circa twelfth-thirteenth century.

The pottery of the early period is mostly wheel-thrown and well-fired but stray examples of handmade or moulded pots were also found. The red ware, red polished ware, red slipped ware, buff ware and micaceous red ware vary from medium to thick fabric. Red polished ware is the predominant pottery which includes bowls, dishes, sprinklers, surāhis, spouted vessels, pots decorated with applique design, notches, horizontal bands, circles etc. It continued in successive periods when black slipped ware, black polished ware and grey ware made their appearance. Grey ware constituted the main bulk, comprising corrugated bowls, sprinklers, shallow and deep dishes, lids, decorated lamps, storage jars and miniature vessels. However, since the strata were disturbed, this classification remains provisional.
The excavation unveiled a brick-built chaityagriha, brick stupas, monolithic and masonry stupas, an enclosure wall and a long drain made of stones for emptying the water of Monastery 2 and the Shrine-complex. The drain was partly covered and gradually turned towards east. The chaityagriha and Stupa-complex were surrounded by a brick enclosure (perimeter measuring 183 m) restored in different periods, often by employing the earlier material. The edifices within this enclosure were found to be raised over early structures of stone or brick or even overlapping with some of them. Due to lack of regular stratified deposits, it was not possible to date them precisely. However, a few could be dated on the basis of plain or inscribed images fixed in their cardinal niches. Unlike Ratnagiri, most of the votive stupas are devoid of inscribed Buddhist creed but the concavity at their base was meant for placing terracotta sealings bearing dhāraṇī. The decorative scheme of structural stone stupas include rows of lotus petals, rosettes, hanging strips of lūmās, chaitya-arches, lotus-diamonds, medallions, tāṅkus, rectangles, kīrttimukhas, ghata-pallavas, pearls, kuṭīlas, ratikera etc. whereas the platforms of brick and stone stupas exhibit mouldings viz. khurā, noli, paṭā and inverted khurā. At Ratnagiri, no apsidal chaityagriha was found and the settlement could not be dated earlier than the Gupta period. The number of stupas from this site is quite less as compared to Ratnagiri. At Lalitagiri, the votive stupas are more in number as compared to Udayagiri and bear dhāraṇī-mantra on their bases. Though the factory for dressing stone sculptures and stupas could not be located, stone chips were often found in the debris and fillings. There is no doubt that the stone was obtained from the ancient quarries of Udayagiri itself, as the locally available khondalite was suitable for fashioning architectural members and images. Similar to Ratnagiri, the yield of coins is very poor and imitation Puri-Kushān copper coins were found from the early levels. This may be due to the use of cowries as currency for centuries in Orissa along with the continuation of the barter system for exchange of goods and services.

Since the site was continuously under occupation without any gap, it may be inferred that it was inevitable to constantly clean and make additions or alterations to the edifices during the prolonged span of the prosperity of Buddhism and on account of which cultural deposit could not accumulate in an expected sequence. Votive stupas were erected by pilgrims and devotees in an unplanned manner. Besides, for making new structures and enlarging the older ones, the earlier floor levels and older constructions were also disturbed. Therefore, one misses a succession of stratified deposit especially within the area surrounded

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1 The possibility of earlier remains at Ratnagiri cannot be ruled out, if the site is further excavated and one probes deeper by transplanting the already exposed edifices. So far, no antiquities of an earlier date have been recorded.
by the brick enclosure and a phase-wise picture could not be worked out.

Large monasteries, mahā-stupa, chaityagrihas, brick stupas, enlarged stone stupas (some of which are indicated by plans), seals, sealings, imagery, inscriptions and a 70 m long pathway laid out with flagstones leading towards river Birupa amply testify that this place was held in high reverence by the followers of Buddhism and the common folk. No ash or casket has been found in any stupa so far. But stone images and inscriptions were found in Brick stupa 12 (Structure 133) when it was opened for repairs and resetting¹. Since the images could safely be assigned to circa ninth century on stylistic as well as paleographical grounds, therefore, the stupa might have been constructed after this period.

In all the structures of brick, clay mortar has been used. The bricks are well-burnt and in case of the stupas they measures (24 to 46 cm) in length (16 to 24 cm) breadth and (5 to 9 cm) in thickness. When used for veneering, the bricks are generally of full sizes, placed lengthwise and smoothly chiselled. The core of the edifices was filled with brick-bats. The floors of platforms were given due care. The joints of facing bricks are also rendered finely. But in case of enclosure, the reused bricks were not laid with such a care. The well-burnt bricks prepared with well-levigated clay, mixed with rice-husks and straw have survived the ravages of time.

For brick stupas, wedge-shaped bricks were also used and were chiselled for making the desired mouldings. The crowning members of monolithic stupas are missing but the pieces of masonry stupas were joined with socket, dowel and iron cramps. The large stone stupas were often enlarged (retaining the original brick core) and faced with finished curvature pieces.

A. Chaityagriha Enclosure:

In order to unveil the cultural matrix as many as 100 trenches (10 x 10 m) were sunk on the slope to the north-east of Monastery 2. A maximum deposit of 4.50 m was encountered in trenches B2, C2, D2, E2, F2, G2, H2 and J2 distributed over five layers. The virgin soil was reached in squares B2, D2, E2, F2, J2, P4 and Q4 (fig. 3).

The deposit was found disturbed due to robbing and repeated utilization of building materials in subsequent periods. In general, the cultural strata composed of heterogeneous material, represented post-habitational, loose, erosional soil mixed with debris of architectural and sculptural remains, large stones, bricks, brick-bats, potsherds etc.

Immediately below the humus was encountered layer (1), varying in thickness from 15 cm to 1 m. Heavily denuded due to erosion, the layer was slightly compact, reddish brown in colour, representing fallen debris and run-off material, brick-bats and nodules. Forming an unpretentious blanket of rain wash and debris of earlier structural remains, the deposit was devoid of any pottery.

Layer (2) was represented by loose soil, blackish-brown in colour, varying in thickness from 50 cm to 3 m yielding stone boulders, brick-bats, votive stupas, potsherds and numerous minor antiquities, it had witnessed brisk architectural activities. Towards the northern periphery of the hill-slope, this deposit was overlain by an erosional impoundment associated with boulders, sand, brick-bats etc.

Layer (3) indicated a semi-compact deposit, varying in thickness from 15 cm to 90 cm and mainly composed of fallen debris of structures along with loose brown soil.

Layer (4) was also composed of collapsed debris mixed with loose brown and ashy black soil. It comprised brick-bats, potsherds along with occasional red and ashy patches. Structural activities as well as artefacts were meagerly represented. Being a thin layer of approximately 30 cm thickness, it was sparsely represented in a few trenches (fig. 4).

Immediately overlying the bed-rock was a 25 cm thick deposit of layer (5) with varying compactness, found in the squares ZE1 and ZB1. It yielded brick-bats, nodules and chips mixed with brown soil.

B. Residential Complex:

To the east of the stupa and chaityagriha enclosure area, beyond the mullah was exposed a residential-complex represented by a deposit consisting of three layers. Comparatively of a later period, its thickness varied from 60 cm to 1.90 m in all the seventeen excavated trenches.

Layer (1), which was loose and yellowish-brown in colour, comprised fine silt containing plenty of brick-bats and stone nodules. It was
a thin (10 cm to 20 cm) blanket gently sloping from south to north. The deposit showed the impact of water. It did not yield any evidence of structural activity (fig. 5).

Layer (2), comprising the substantial accumulation, displayed the usual incline. Its maximum thickness was 1.20 m that was composed of semi-compact wash, light reddish earth, brick nodules and stone chips along with fallen debris of the structures. This layer was marked by vigorous constructional activities, as in the case of layers (2) and (3) of the stupa and chaityagrīha-enclosure complex.

The major structural activities in the area were contemporary to layer (3), overlying the bed-rock where both brick and stone structures were raised by cutting the bedrock. The irregular deposit was loose in composition containing ashy-brown earth. It yielded potsherds, brick-bats, stone chips, etc. A majority of the pottery represented by grey ware, belonged to the medieval period.

**Chronology**


The excavation confirmed that the area was first occupied by folks who had flattened the slope by cutting the original erosional deposit on the southern and western sides. A massive stone platform (Structure 60) was built along with a flight of steps from the north and a chandraśilā at the entrance. The impression of a circular stupa in plan in the centre of the platform, attests to the existence of a stupa. It served as a nucleus for future activities within the enclosure. Some small inscriptions in Shell script (circa fifth century A.D.) found on some slabs of the stone pavement were in all probability the handiwork of later donors. The deposit contemporary to the above structure was layer (5), which sealed the stone platform (Structure 60) above which were noticed remains of the three floor levels of a chaityagrīha. Subsequently, over this platform a brick-built winnow-shaped chaityagrīha was raised (with entrance towards east).

Two brick stupas (Structures 36 and 53) on the north-east and north-west corners of the platform also belonged to this period. The other two brick stupas showing circular stone bases (Structures 38 and 54) and a square stone base of stupa (Structure 181) on the eastern side in trench ZG2 could be assigned to this period. The stone paved pathway (Structure 167) covered with debris of enclosure wall (constructed in later period) runs north-east and south-west, abruptly ends in trench ZD5 indicating a change of orientation i.e. towards east to approach the platform (Structure 60). However, the pathway appears to have been in use till the end of the establishment. These edifices were raised directly on the natural soil.

Besides, the presence of early stupas with projected cardinal āyaka-platforms (Structures 53 and 36) in the same level is reminiscent of the Krishna valley.

In this level were also encountered a few early bricks assignable to the Śuṅga-Kushān period. The bricks contained finger-loop marks with mat impressions. The fact was further attested to by potsherds of inferior red ware, found at Sisupalgarh.1 Mention may also be made of the occurrence of a khondalite casket container inscribed with a post-

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UDAYAGIRI: CONTOUR MAP AND LAYOUT OF TRENCHES

CONTOUR INTERVAL AT 2 m.

SCALE

0 50 100 150 200m

LEGENDS

CONTOUR LINE

CONTOUR HEIGHT FROM MSL

LAYOUT OF TRENCHES

EXCAVATED STRUCTURES

ROAD

UDAYAGIRI: CONTOUR MAP AND LAYOUT OF TRENCHES

SURVEYED AND DRAWN BY
S. K. KHUNri

ASI . EX. BR.-IV

BHUBANESWAR

SCALE

Udayagiri

village

0 50 100 150 200m

LEGENDS

CONTOUR LINE

CONTOUR HEIGHT FROM MSL

LAYOUT OF TRENCHES

EXCAVATED STRUCTURES

ROAD

Udayagiri

village

Fig. 3
SECTION ACROSS RESIDENTIAL-COMPLEX
UDAYAGIRI-2 (2002-03) DISTRICT JAJPUR, ORISSA.
LOOKING SOUTH

SCALE - 

UNEXCAVATED
NATURAL SOIL
DOOR
BRICKS, STONE CHIPS
POTTERY ETC.
CELL FLOOR
FLOOR OF CELL
PARTITION WALL
EASTERN WALL
WESTERN WALL

Fig. 5
Mauryan / early Kushāṇ Brahmi inscription (Kohakoṇasa ja) assignable to circa first century B.C. uninscribed Puri-Kushāṇ coins, copper bowl, etc. All these suggest that the deposit may be dated from circa first century B.C. to circa fourth century A.D.

2. Period II (circa fifth century A.D. - seventh century A.D.):

In this period, over the apsidal platform was erected a rectangular brick chaityagrīha (Structure 45). As mentioned earlier the three floors made of brick-jelly and stones respectively in the squares of D1, E1 and F1 were laid over the apsidal platform and hence were found to be contemporary and assigned to Period II. A similar chaityagrīha has also been found at Lalitagiri. The chaityagrīha is trirātha in plan, bearing decorative tulāpīṭha akin to those of the Śatrughneśvara group of temples in Bhubaneswar datable to late sixth century A.D. Besides, many masonry and brick stupas exhibit basal mouldings similar to Orissan temples. The debris of these structures was found in layer (3) while the contemporary layer was layer (4) as observed in squares C1 and D1. Subsequently, over this stone platform (Structure 60) of Period I was raised a stupa on north-east and north-west corners. In addition a square platform (Structure 184) in trench ZG1 and other structures (Structures 31 to 37, 47, 51 to 52, 171 to 172 and 174 to 176) were exposed in front of chaityagrīha, pertaining to the Period II, which were sealed by the layers (2) and (3).

A courtyard of smaller dimension was excavated below the stone-paved courtyard of Monastery 2. Made of bricks (size similar to early structures in enclosure area) and incoherent with the structural arrangement of Monastery 2, this small monastery was presumably built before seventh century A.D. In all probability it was contemporary to the brick-built rectangular chaityagrīha, enlarged and given prominence as “Sim haprastha mahāvihāra” in successive periods (Period III). The brick enclosure (Structure 145) of the Stupa-complex raised over the layer (4) indicated that it was erected prior to the construction of Monastery 2, somewhere in circa seventh century. The enclosure walls were built over earlier structures (Period I) as evident from the square bases of stone stupas found below the northern arm. It witnessed different phases of alteration as evident from the use of different size of bricks.

The noteworthy antiquities recovered from the excavation include Puri-Kushāṇ coins, fragment of a copper bowl, a copper ring, a terracotta disc with spokes, terracotta beads, a large number of sealings bearing Buddhist creed “ye dharma hetu...”, some Buddhist images and fragmentary stone inscriptions. The same pottery types of preceding level continued, however the red ware distinguished by a crude variety of sprinklers appeared in this period.

The structural phase of Period II could be placed between circa fifth century and seventh century A.D.

3. Period III (circa eighth century - thirteenth century A.D.):

The establishment during Period III witnessed the most prolific and flourishing period of Buddhism. The site enormously sprawled due to erection of a large number of edifices. Subsequently, to the inner face of southern wall of rectangular chaityagrīha, was added a series of lion-pedestals and large
images of Dhyāni Buddhas placed over them. The other structures were represented by brick and masonry stupas close to the enclosure wall. Besides a Triple shrine (Structures 142 A, B and C) constructed over a common platform (Structures 151 A and B), two more shrines (Structures 108 and 109) and a cluster of brick and stone stupas (Structures 98 to 106, 71 to 79 and 143, 169 and 170) were built during this period. Other structures viz. a drain (Structure 141) and walls (Structures 156 to 158, 139, 141, 165) both outside and inside the enclosure were also made. Further a random rubble masonry wall (Structure 160) running north-south and measuring 26.9 m long, exposed to the west of the enclosure wall and a rectangular brick edifice (Structure 157) to the west of Mahākāli temple were the other notable structures of the period. The structural remains beyond the nullah were represented by a brick-built residential-complex (Structure 196) along with a cluster of votive stone stupas. The residential structure and the kitchen block appear to have coexisted with Monastery 2.

Important antiquities of this period included many images of Buddha and other Buddhist divinities both inscribed and uninscribed and votive stupas of varied dimensions. One unfinished colossal monolithic Avalokiteśvara image was also fashioned. Other finds included inscriptions, sealings bearing the monastic creed, iron and copper objects for daily use, one gold foil collared rudrākṣa bead, inscribed pottery etc.

The other interesting art objects were the installation of a series of lion-pedestals on the southern arm of the chaityagriha datable to circa tenth-twelfth century A.D. In all probability such installation of lion figures led to designate Monastery 2 as “Śrī Simhaprastha mahāvihāra”.

The date is further corroborated by an ancient stepped well at the base of the hill surrounded by a stone terrace with two monolithic pillars at the entrance. It contains an inscription incised twice in characters of Eastern variety of Devanagari assignable to circa tenth-eleventh century, recording “Om Rāṇaka śrī Vajraṇāgasya vāpī”.

The grey ware was the predominant pottery. The shapes included dish, deep dish, hāṇḍā, small and big vase, frying pan, big storage jar, etc. A new pottery type with golden micaceous ware made its appearance. This particular type of pottery was recorded from the level of rectangular brick chaityagriha (with additions of moulded lion-pedestals). Thus on the basis of stylistic features of the sculptures, architecture as well as palaeography of inscriptions recovered from this level, Period III may securely be attributed to circa eighth-thirteenth century A.D.

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The religious and secular structures were brought to light by sinking about a hundred squares in the low lying area to the north and north-east of Monastery 2 and further east beyond a small depression often filled with rain water. The remains of large and small edifices including a large stone platform, a brick-built decorated chaityagriha raised over an earlier apsidal chaitya, other apsidal edifices, masonry and brick stupas, a group of votive stupas surrounded by a brick-enclosure, a long and wide stone paved pathway besides residential-complexes with kitchens were exposed (figs. 6, 27). They are described below:

A. Brick Enclosure (Structure 145)

It was found that a brick-built serpentine wall engirdles the chaitya-stupa complex. It runs in the north, east and south directions, the perimeter being 183 m. This wall becomes comparatively less thick and is badly robbed off on the east and north-east directions. During the subsequent periods, it was restored by employing the earlier building material. Retaining a maximum number of five brick courses (0.60 m high), its thickness on the aforesaid directions ranges from 0.45 to 0.90 m (fig. 6). In the north, it is abutted by a rectangular, projected brick structure (1.10 m high) made of earlier bricks. On taking a curve towards north-west, it becomes quite wide (2.60 m) preserving 29 courses (2.29 m high) running closer to the stone-paved pathway and abruptly ends towards the west, owing to the construction of a stone platform and the Triple shrine (Structures 142 A,B,C). Though this wall is earlier than Monastery 2, it witnessed different phases of alteration as evident from the use of different size of bricks (pl. IV).

(a) Ashlar wall (Structure 144)

Abutting the earlier excavated monastic-complex 2 was exposed an ashlar wall (north-south). It is about 20 m in length and 2 m in height and is occasionally punctuated below with chaitya-arches and plain rectangles. Composed of seven courses, it served as a platform for the monastic-shrine built on a slope (pl. V). The south-western end of the brick enclosure joins it whereas its northern end abuts the Structures 142 A, B, C described below.

(b) Brick-wall (Structure 150)

A brick wall preserving a maximum number of 44 courses joins the southern end of the ashlar wall described above. It is 12.6 m long and 1.15 m wide but its height varies at places. After a lapse of time it served as an arm of a quadrangular structure, with structures 149 B and C raised on a stone foundation (pl. VI).
Pl. IV: Brick-built enclosure wall and chaitya-stupa complex: view from south.
PLAN SHOWING EXCAVATED STRUCTURES
UDAYAGIRI-2 (2001-03)
DISTRICT JAJPUR, ORISSA.
Structures and Sculptures

Pl. V: Enclosure wall, ashlar wall (STR 144) and votive stupas (STR 134, 147 and 148).
PL VI: Embedded enclosure wall (STR 145). STR 149 A-C and brick wall (STR 150).
B. Structures within the Brick Enclosure

1. Stone Platform (Structure 60)

Perhaps, this is the earliest structure in Udayagiri dating back to the beginning of the Christian era as attested to by an inscribed relic casket and two Puri-Kushan coins found nearby. It appears to have served as a nucleus for further structural activities within the brick enclosure. Subsequently, over its southern part was raised an apsidal chaityagrīha dating from circa third century A.D. A roughly square (14.05 m north-south and 13.35 m east-west) stone platform (1.10 m high), made of eight courses of ashlar stones was approached through a flight of stone steps to the north, starting with a chandraśīlā (pls. VII-IX). In the middle of this platform was raised a stone stupa (dia 3 m) which was traceable in plan; it was also provided with a circumambulatory (width 1.22 m) subsequently covered with brick-work. Its western arm has preserved some kerb stones curved on the top. The ten donative inscriptions in Shell characters found on the platform as well as on the threshold appear to have been engraved later on. Some of the flagstones of the platform were also inscribed in the same characters assignable to circa fourth-fifth century. At a later date over the north-western corner of this platform was built a square masonry plinth (2 × 2 m, 1 m high) for supporting a stupa. It exhibits three receding squares and a two course shallow recess surmounted by a projected faceted tier (Structure 80). On the north-east corner, the plan of a similar size plinth was exposed (Structure 61).

2. Chaityagrīha (Structure 45)

The easterly oriented apsidal chaityagrīha (23.60 m long, 15.85 m wide, and 0.50 m high) was raised on a masonry basement consisting of four to six courses of stone overlain by three to four courses of bricks. The bricks are 5-8 cm thick; on the southern face, they range from $22 \times 20$ cm to $23 \times 23$ cm and on the northern side $20 \times 17$ to $23 \times 20$ cm. The floor paved with stones was overlain with brick-jelly. It enshrines a masonry stupa (1.10 m high and dia 2 m) represented by its medhi. Atop the drum exists a broad circular groove with holes. After a lapse of time in circa sixth-seventh century, a rectangular brick-built trirathashrine (18 m long, 9 m wide and 1.85 m high over the apsidal platform), was raised over the apsidal structure retaining the same stupa (dia 2 m). The edifice was approached through a flight of seven steps made of dressed stones. Plastered with lime, it rested on a circular basement overlain by a plain faceted ring at the bottom followed by six courses of well-finished masonry. The hollow interior was found to be filled up with nodules, brick-bats and semi-compact earth. The entrance of the shrine was provided with an ornate doorway which has now disappeared. Internally measuring $12 \times 4.18$ m (3:1) it is uniformly thick, three cardinal arms (2.25 m) are filled with brick-bats and earth. In plan, the shrine shows a central offset (rāhā) flanked by a kanika on the other side. The central rāhā uniformly projects by 15 cm from the principal arms but varies in length; it is 2 m on the west, 1.75 m on the north and 1.80 m on the south whereas kanikas range from 3.15 m (north-west), 3.60 m (north), 3.50 m (south) to 3.30 m (south-west). The bricks used appear to have been brought from the earlier structures and chiselled as per requirement, as they are not uniform in size. Invariably, they are 7 cm thick but show variation in length and width i.e., western arm $26 \times 25$ cm, $32 \times 22$ cm, $42 \times 23$ cm; northern arm $34 \times 17$ cm, $34 \times 20$ cm, $42 \times 22$ cm; southern arm $30 \times 23$ cm, $33 \times 26$ cm, $42 \times 26$ cm.
Pl. VII: Stone platform (STR 60) with chaityagriha (STR 45), brick stupas, and votive stupas: view from the north.
Stone platform decorated chandrasila inscribed with Shell characters.
Regarding elevation, comparatively the more preserved western arm resolves into (i) a tall khurā composed of eleven brick courses, including the fillet of two courses of which the upper one represents a knife-edged kani in the case of flanking kanikas. Over this rests the torus (noli) made of finely worked six courses on either side of the centrally projected offset showing the frieze of joist ends (tulāpīṭha) exhibiting six projected squares incised with beautifully rendered eight-petalled floral motif, each encompassing a plain square, in the central rāhā. This feature has been obliterated on the southern face but the corresponding northern arm has preserved three such decorated joist ends. Both faces of the north-western and south-western corners were punctuated with similar though smaller motifs. Over the noli lies a faceted khurā like moulding comprising three brick courses, a thin recess and four brick courses fashioned into an inverted khurā (figs. 7-8). The constricted inner offset on the rear western arm was perhaps meant for accommodating a cult image (pls. X-XV). In all probability, like other monastic shrines, the edifice was provided with chaityagavākshas, at least on its two lateral arms as suggested by a serpentine window grill (Reg. no. 311/01-02) and a decorated portion of jālī (Reg. no. 263/01-02) worked in khondalite and recovered from the adjacent deposit. Stylistically they could be assigned to circa sixth-seventh century A.D. ²

Around circa tenth century, when the shrine including the stupa had collapsed as suggested by the partly robbed off northern arm, against the inner face of the southern arm, a low stone platform (6.90 m long, 1.35 m wide and 0.75 m high) relieved with eight rectangular niches in relief was made each harbouring the fore-part of a lion. Of them, only one intact figure is shown with dog-tongue, manes, paws and moustaches; the treatment of the tongue and manes is naturalistic whereas mouth, teeth, moustaches, nose, eyes and ears are stylized. Each rectangular niche internally measures 0.61 m in length and 0.45 m in width. These pedestals were meant for installing five colossal statues of Buddha, displaying usual postures as testified by their large pieces recovered from the adjacent area (pls. XVI-XVIII). In this period, devotees had to reach from the northern side for worship. It may be inferred that owing to this row of lion-pedestals, the locality was named “Sinhapraṣṭha mahāvihāra” as attested to by a large number of terracotta sealings bearing this title. Fragmentary images of Buddhist deities, nāga-dvārapālas and pieces carved with scenes of day-to-day life were recovered from the area.

The structural activities of chaityagriha, thus, could be assigned to three periods: (i) An apsidal chaityagriha assignable to circa first century. Its floor of brick-jelly was laid over a soling of rough stones. (ii) The rectangular brick-built triratha shrine attributable to circa sixth-seventh century. The floor was relaid and the original stupa retained. (iii) During the tenth century when the construction was almost

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1 This motif is noticeable in the Śatrughneśvara group of temples in Bhubaneshwar, assignable to circa sixth century. From the debris of the chaityagriha adjacent to the northern arm was recorded a stone inscription (Reg. no. 55) engraved in Brahmi characters of circa sixth-seventh century.

2 Decorated window grills dating from circa second-third century were also found from an excavated apsidal chaityagriha at Lalitgiri.

3 Originally there existed ten niches as evident by space and their fragments. A thick floor of brick-jelly was once again laid over, for fixing the lion-pedestals.
abandoned, the inner face of southern arm was abutted with two rows of partly dressed stones veneered by lion-pedestals for keeping the images of Buddha. For fixing the pedestals a thick base of lime and surkhi was used.

To the east of the chaityagriha were found the remains of a stone paved floor (Structure 187). Presumably due to overuse it was seen in a heavily eroded state.

3. Stupas

(a) Masonry stupas

Three major groups of votive stupas, built in pieces were found to the north, west, south and north-east of the chaityagriha. While the dome (anda) has been preserved in some of them, others are represented by their bases viz. decorated or plain plinths. The important ones are described below:-

Stupa 17 (Structure 93)

A low squarish platform (2.75 x 2.65 m, 1.38 m high), made of finished stone pieces, exhibiting three receding courses of masonry, overlain by three diminishing circular tiers over which rested the drum (medhi) of the stupa (dia 2.30 m) is now damaged. The medhi which has preserved four courses was originally adored with slightly projecting four cardinal niched-figurines representing Dhyāni Buddhas of which the western one has survived (pl. XIX). The rectangular niche contains the figure of Amitābha, the Dhyāni Buddha seated on a double-petalled lotus (viśvapadma) with an exquisitely carved foliated lotus stem having a scroll. Clad in an uttarātiya, the head and ushnīsha are covered with curls. Behind the head is depicted an oval shaped halo (Reg. no. 387/2001-02). The image has now been detached and kept in the store.1 On the remaining three faces have survived pedestals carved with foliated lotus scroll design.

Stupa 31 (Structure 135)

The khondalite stupa (2.40 m high) built in pieces rests on a square plinth raised over the rammed brick-jelly floor. It resolves into a plain projected course followed by a tall recess (kāṇṭhi), surmounted by a projected moulding on which is erected the stupa. Whereas the pieces are joined together by dowels and iron cramps, the core of stupa is filled up with earth, stone chips and brick-bats. The bottom of the circular drum (medhi) is decorated with a band of double-petalled lotus (viśvapadma) and the projecting faceted band marking the top of medhi shows a projected course carved with a double row of half-lotuses and a hanging strip of lūmās. The lower-half of the drum is relieved with four deep cardinal niches harbouring large detachable images of Avalokiteśvara, Tathāgata, Bhṛikuṭi-Tārā and Chundā facing the west, north, east and south. Each niche is composed of a pair of decorated or unfinished pilasters supporting the horizontal faceted lintel overlain by a band of rosettes and surmounted by a two-tiered beaded rimmed chaitya-arches with broad flanges flanked by a medallion (fig. 9). These arches harbour the figurines of seated Dhyāni Buddhas in samādhi-mudrā (w), bhūmisparśa-mudrā (n), abhaya-mudrā (s), and carrying vara-mudrā (e). However, their attributes and locations do not follow the scriptures. The upper tiers of chaitya-arches are worked in low relief or left unfinished. The rounded top of the anda is damaged (pls. XX-XXIII).

1 The similar figures on the north and eastern faces were found in the debris and placed in the store.
UDAYAGIRI: ELEVATION OF THE CHAITYAGRIHA (WESTERN SIDE)

SCALE: 0 0.5 1.0 1.50 2.00m

Fig. 7
UDAYAGIRI: ELEVATION OF THE CHAITYAGRIHA

Fig. 8
Pl. X: Chaityagriha (STR 45) and southern group of stupas in the foreground.
Pl. XI: Chaityagriha, view from the west.
Pl. XIII: Chaityagriha, northern wall.
PL. XIV : Chaityagriha and other structures, view from the north-east.
Pl. XV: Chaityagrīha showing lion-pedestals, stupas and inner face of the southern wall and exterior of the northern wall.
PI. XVI: Chaitya-griha, inner face of the southern arm showing a row of lion-pedestals.
Pl. XVII: Chaityagriha: a nicher-lion.
Structures and Sculptures

Pl. XVIII: Fragments of colossal Buddha images.
Pl. XIX: Stupa 17 (STR 93) exhibiting figure of Dhyāni Buddha Amitābha.
Pl. XX : Stupa 31 (STR 135), Avalokiteśvara.
ELEVATION: STONE STUPA 31
STRUCTURE 135 (FACING WEST)

SCALE: 0 0.5 1.0 m.

Fig. 9
Pl. XXI: Stupa 31, Tathāgata.
Pl. XXII: Stupa 31, Bhrikutí-Tārā.
Pl. XXIII : Stupa 31, Chandā.
Beginning from the west, the images in deep niches are described below:-

1. Two-armed Avalokiteśvara is seated on a viśvapadma with his right leg resting on a projected lotus pedestal. His right palm in vara-mudrā rests on his knee while the left hand placed behind thigh holds a long stalked lotus in between the thumb and index finger. Tied by a string, the coiled hair is arranged into a jatāmukūṭa with some locks falling on the shoulders. The crown in front is adorned with a figurine of Amitābha, seated in padmāsana. The contemplative face reveals downcast eyes and ārṇā but the nose and lips are badly damaged. The Bodhisattva displays auspicious lines on the neck, kuṇḍalas, hāra, ratna-keyūras, beaded valayas, long, triple-stringed ratnopavīṭa with an ornate clasp and a folded uttarīya (fig. 9). The antariya is secured by a chain-shaped mekhalā (pl. XX). Behind the head is shown an oval halo flanked on either side by a carved three lined Buddhist creed in Devanagari characters of circa ninth century (W).

2. The figure of Tathāgata is carved in padmāsana on a double-petalled lotus (viśvapadma). He is clad in uttarīya in such a way that both the hands and collar are covered. The frills of the antariya rest on the throne. The head is covered with curly hair and an ushnīsha. The nose is damaged1. His long ear-lobes touch the shoulders (pl. XXI). The ovaloid halo is etched with two lined Buddhist creed (N).

3. The feet and palms of the four-armed Bhṛikuṭ-Tārā seated in vajraparyāṅkāsana on a double-petalled lotus (viśvapadma) are worked with pellet-like marks. Her lower right palm in vara-mudrā touches the pericarp while the corresponding left hand carries a sprinkler-shaped kamanḍalū. The upper right and left hands display akshamāla and ketaka flowers respectively. Her hair arranged into a double-tiered bun and tied by a beaded string is studded with a stupa while some of the hair locks are shown falling on the shoulder and arms. On the forehead is seen the vertical third eye carved in relief. The nose and mouth are badly damaged. She wears an uttarīya tucked under the left breast, śāti secured by a plain girdle, the frills of which fall on the pericarp in the shape of a lotus petal (pl. XXII). The oval shaped halo bearing the Buddhist creed in Devanagari characters of circa ninth century is flanked by a stupa motif, one on either side (E).

4. Four-armed Chundā in vajraparyāṅkāsana is shown seated on the pericarp of a viśvapadma carved on a plain pedestal (pl. XXIII). She holds a casket in her lower right palm placed over the left one. The upper right palm showing lotus-mark holds an akshamāla while the corresponding upraised left hand carries a pot (damaged). The hair tied by a string is arranged into a bun adorned with a crown. The goddess is bedecked with kuṇḍalas, hāra, stana-hāra, ratna-keyūras, three-ringed valayas and a śāti (S).

Stupa 32 (Structure 121)

The original stupa survived by the lower portion of drum (medhi), followed by two courses of disturbed pieces (which required to be reset) was raised on a squarish триratha moulded platform (1.91 x 1.88 m, 0.83 m

1 The image was stolen in November, 2003.
ELEVATION: STONE STUPA 32
STRUCTURE 121 (FACING SOUTH)

SCALE: 0 0.5 1.0m

Fig. 10
high) showing (i) *khurā*, (ii) *noli*, (iii) a recess, (iv) *khurā* embellished with plain rectangles (*lupās*) alternating with *tāṅkus* with their cut apexes pointing upwards and (vi) inverted *khurā*. Over this, rests the base of the drum of the stupa (dia 1.87 m), represented by a broad circular course marked into three bands (fig.10, pl. XXIV). The pieces are joined together by iron cramps.

**Stupa 33 (Structure 120)**

The stupa (2.06 m high) is built on a square moulded plinth (1.11 x 1.11 m), resting on *upāna*, showing bottom upwards: (i) *khurā*, (ii) *noli*, (iii) a deep recess, (iv) *khurā* and (v) inverted *khurā*, the flat top surface of which is carved with a medallion on each corner. The *medhi* (dia 93 cm) rests on a double-petalled lotus (*vīśvapadma*) kept on a ring base and is decorated with a slightly projected median band carved with half-lotuses encompassing vertically arranged, four-petalled lotus diamonds (fig. 11, pl. XXIV). The *anda* is surmounted by the *harmikā* while the recently hafted *chhatra*, found from the debris, belongs to some other stupa.

**Stupa 34 (Structure 119)**

A squarish plinth (1.28 x 1.24 m) made over the stone pavement is survived by *khurā*, a faceted strip and residue of sockets and iron nails.

**Stupa 35 (Structure 118)**

On the ashlar basement was raised a squarish plinth (1.75 x 1.75 m) survived by its lowermost dislodged course sunk in the floor.

**Stupa 36 (Structure 84)**

The square platform (2.47 x 2.47 m) is composed of five receding courses of well-finished stones followed by a tall shallow recess represented by two plain courses overlain by another course punctuated with simulated rafter ends (*lupās*) in relief. Above this lies a band of deeply incised lotus petals over which rest five irregularly placed stone courses, the three uppermost ones representing the drum (*medhi*) of stupa (pl. XXV) The core of the stupa is filled with stone chips, nodules, potsherds, *murrām* and earth.

**Stupa 40 (Structure 125)**

Mounted on a square ashlar base of two receding courses, the plinth (1.33 x 1.33 m) of the stupa resolves into *khurā*, a recess, a projected band of plain rectangles (*lupās*) and a course of lotus petals, followed by a projected moulding and a receding tier supporting the faceted circular base of the stupa. The plain drum of the stupa composed of two ashlar courses is overlain by a slightly projected band of lotus-petals and *kapota* punctuated with *chaitya-arches* (each containing a four-petalled floral motif). The upper portion of the dome (*anda*) has almost vanished (fig. 12). The extant height of stupa is 1.53 m.

**Stupas 43 and 44 (Structures 122A-B)**

Raised on an undressed foundation slab the rectangular plinth (2.35 x 1.25 m) composed of three courses supports twin stupas represented by their *medhi* only. The *medhi* of stupa No. 44 (dia 1.14 m) and stupa No. 43 (dia 1.10 m) have preserved three and four circular courses respectively.

**Stupa 45 (Structure 117)**

A square plinth (1.35 x 1.35 m) is survived by four receding tiers of dressed stones. The stupa over it has disappeared.
ELEVATION : STONE STUPA 33
STRUCTURE 120 (FACING NORTH)

SCALE:-

Fig. 11
Pl. XXIV: Stupa 32 (STR 120) and Stupa 33 (STR 121).
Pl. XXV: Stupa 36 (STR 84), Structures 83 and 82.
ELEVATION: STONE STUPA 40
STRUCTURE 125 (FACING WEST)

Fig. 12
ELEVATION: STONE STUPA 48
STRUCTURE 132 (FACING SOUTH)
Stupa 46 (Structure 116)

A dilapidated square plinth (1.40 x 1.40 m) of a votive stupa is survived by three receding courses resting on foundation slab.

Stupa 47 (Structure 131)

Made of ashlar stones, the plinth of stupa is raised on a square base (0.84 x 0.84 m). It shows two courses marked into three receding rings supporting a monolithic stupa bearing a socket on the base of harmikā. The height of stupa is 1.05 m.

Stupa 48 (Structure 132)

The circular base of stupa rests on a squarish (0.90 x 0.90 m) low plinth showing receding courses. Over the medhi rests the slightly tilted dome (anda) crowned by harmikā. A circular shaft with a square base is topped by a chhatra. The height of the stupa is 1.53 m (fig. 13).

Stupa 52 (Structure 128)

Built on a roughly square base, the low circular plinth of the stupa (dia 1.15 m) shows three receding rings engraved on two stone courses. The medhi composed of two courses is followed by a circular band of lotus petals, overlain by a projected, faceted, circular band separating the drum from the dome (anda), made of four courses. Over this rests the harmikā, surmounted by an umbrella, decorated on the top by four floral petals. The circular shaft is marked with a square on the base. The height of stupa is 1.96 m (fig. 14). Between this stupa and Brick stupa 12, was found a stone slab (Reg. no. 16) bearing Buddhist creed in Devanagari characters of circa tenth century.

Stupa 55 and 56 (Structures 115A-B)

A rectangular platform (3.10 x 0.50 m, 0.90 m high) from bottom upwards shows three plain receding courses followed by a tall recess, a projected faceted band and a receding course meant to serve as the base for twin stupas, each (dia 1.20 m) represented by lower portions, of their medhis showing four courses.

Stupa 58A (Structure 147)

The square plinth (1.60 x 1.60 m) composed of three receding courses is overlain by a recess (kāṇṭhī) followed by a broad projected paṭṭikā faceted on either side. The base of the cylindrical drum is constituted by three diminishing rings, the middle one being broader; the drum in its turn is relieved with a medial faceted circular band. The damaged top of the dome (anda) has preserved a single circular course. It is 1.80 m high (pl. XXVI).

Stupa 58B (Structure 148)

The platform supporting the stupa shows a square base (1.30 x 1.30 m) made of three receding courses followed by a tall recess and two projected courses overlain by the receding third one. The base of the stupa exhibits three receding rings; the middle one is carved with a rounded shoulder. A projected circular three course band separates the anda from the medhi. The height of the stupa with its damaged top is 1.96 m (fig. 15, pl. XXVI).

Stupa 60 (Structure 114)

A 1 m high square plinth (2 x 2 m), presents three receding courses followed by a tall recess, a projected faceted course, above and below which rests the stupa (dia 1.72 m) base. The latter shows three diminishing rings of which, the middle, broader one is round.
ELEVATION: STONE STUPA 52
STRUCTURE 128 (FACING NORTH)
ELEVATION: STONE STUPA 58B
STRUCTURE 148 (FACING SOUTH)

Fig. 15
ELEVATION : STONE STUPA 63
STRUCTURE 111 (FACING EAST)

SCALE:- 0 0.5 1.0 m.

Fig. 16
ELEVATION: STONE STUPA 70
STRUCTURE 143 (FACING WEST)

SCALE:
Two courses of stones form a recess, a slightly projected band decorated with deeply incised lotus petals and a round carved ring are overlain by a circular receding course.

Stupa 63 (Structure 111)

Mounted on a single square course (0.75 x 0.75 m), the plinth of the stupa exhibits khurā, a recess, an inverted khurā (with a thin plain pattikā below) followed by a circular base over which rests the medhi demarcated by a slightly projected circular band of four-petalled rosettes and dome (anda), surmounted by the harmikā, over which is hafted the shaft (yashti), topped by the chhatra. The octagonal shaft is square at the base. The total height of the stupa is 2.04 m (fig. 16).

Stupa 70 (Structure 143)

Another stupa (1.95 m high), located to the north-west of the one discussed above, is composed of well-finished stones and rests on a low circular base composed of four tiers of bricks raised over the brick floor of an earlier date. It exhibits a plain course overlain by khurā composed of two courses and a thin circular band. The drum (medhi) comprises four stone courses followed by a band of lotus-petals and a projected band rounded on the top. The available four courses of the dome overlie this. The core of the stupa is filled with earth, brick-bats and stone pieces (fig. 17).

Triple shrine (Structures 142A, B, C)

The stupa (Structure 142A) is raised on a square, triratha platform (2.35 x 2.33 m, 70 cm high) resting on a rammed brick-jelly floor. The khondalite stupa composed of well-finished members is in a damaged state. The plain stone platform resting on triratha brick-work shows the base made of plain stone course, overlain by two courses, tall recess (kāntī), projected faceted moulding and again a thin circular course. The platform shows a projection (ratha) on the west which was originally meant for a niche for enshrining an image framed by a pair of pilasters showing plain bases and carved with mayūra-latās oozing out from the tails of the peacocks depicted at the bottom. Originally, the pilasters were crowned by a beaded rimmed and flanged chaitya-arch encompassing a seated Buddha figure in vyākhyāna-mudrā and surmounted by a boldly carved kirttimukha topped by a rectangular vegetal motif. This has been reconstructed and preserved now. The diameter of the extant lower portion of the circular medhi, decorated with double-petalled lotus (visvapadma) is 1.44 m. The core of the stupa lined with ashar slabs is filled with earth and brick-bats. A standing image of Bhrikuṭī-Tārā in mutilated condition was found to the north of it. The four-armed Bhrikuṭī-Tārā (1.51 x 0.60 x 0.47 m) stands in a slightly flexioned posture and is bereft of ornaments. Worked in khondalite, the figure shows her upper right palm carved with pellet and holding an akshamālā while the corresponding left hand was presumably carrying tridantī as evident from its traces, both the lower hands are mutilated. Behind her head is carved a broad halo etched with three lines of Buddhist creed in Devanagari characters of circa ninth century. The headgear arranged into a tall bun bedecked with stupa motif is tied by a horizontal beaded string, allowing hair curls to fall on the shoulders. On the forehead is carved the vertical third eye and the neck reveals auspicious lines. She wears a diaphanous uttarīya and śārī secured by a plain girdle above which is prominently shown the navel and folds of flesh below.
Pl. XXVII: Triple shrine (STR 142 A,B,C): view from the west.
Pl. XXVIII: Triple shrine complex (STR 142A,B,C), view from the south.
Pl. XXIX: Triple shrine, Structure 142A and Bhrikuti Tārā.
Pl. XXX : Structures 98, 99, 139, 140 etc., view from the north.
Pl. XXXI: Structure 98 supporting a Buddha image and other structures.
round breasts. Below right is portrayed a kneeling male devotee in aṇjali-mudrā, the corresponding figure to the left represents a four-armed goddess in ḍāḍha-mudrā. Her lower right palm carved with pellet exhibits vara-mudrā, other hands in clockwise fashion show mūsala (or gadā), mutilated and noose. The figurine in other aspects is akin to the main image. The fragments of the double-petalled lotus pedestal along with the left foot of the main figure have been restored now. The top of the image is damaged (pl. XXIX).

Two other stupas (Structures 142 B-C) were raised on separate plinths, now traceable in plan to the north of the above. Identical in size, these two stupas have now vanished. The whole complex is provided in front with four dwarf stone pillars bearing deep square sockets on the top and lateral sides, meant for providing horizontal bars. These three structures were surrounded by a brick enclosure (10.50 m long x 5.10 m wide, 3.00 m high) that has survived on the southern side, exhibiting a thick base composed of eleven courses, followed by a receding course and nine courses of the wall. The Triple-shrine complex with a brick-paved floor in front served as a chaityagriha for the devotees (pls. XXVII-XXIX). In front existed a brick wall, (Structures 151A-B) presumably forming a part of the enclosure to the west and devised with four stone steps running in north-south direction along the drain.

Brick platform (Structures 98, 139, 140)

Abutting the north-eastern end of the Triple-shrine complex exists a brick-built, damaged quadrangular low podium (7 x 3.70 m, 1 m high) over which were placed three square stone bases (pls. XXX-XXXI). One of them (Structure 98), bears a socket meant for fixing a standing image of Buddha. The khondalite figure (0.97 x 0.47 x 0.29 m) recovered in six pieces, stands in a slight flexion on a visvapadma against a plain back-slab with a rounded top (Reg. no. 372/2001-02). His right palm displays abhaya-mudrā while the left hand holds the end of the uttarāya. Robed in a diaphanous antarvāsa and an uttarāsāṅga which covers the left side leaving the right chest, shoulder and arm bare, the head and the portion above the neck has been chopped off. Above the left shoulder is engraved a dhāraṇī in two lines in Eastern variety of Devanagari characters assignable to circa ninth-tenth century A.D. (pl. XXXII).

The miscellaneous edifices representing stupas or their bases are summarized below:

i. Eastern Group
ii. Western Group
iii. Northern Group
iv. Southern Group

i. Eastern Group (pls. XIV, XXXIII)

Structure 4: A square masonry platform (1.30 x 1.30 m) is mounted with a stupa base retaining two courses.

Structure 5: A similar but smaller platform (0.95 x 0.95 m) utilized for the same purpose. The base of stupa comprises two courses.

Structure 6: A square masonry base (1.60 x 1.60 m). It consists of three receding courses.

Structure 7: A dislodged masonry basement.

Structures 8 and 9: Square masonry bases.

Structure 11: A square masonry base (1.60 x 1.60 m) made of three receding courses.
Pl. XXXII: Buddha in abhaya-mudrā.
Structures and Sculptures

Structure 12: A square masonry base (1.95 x 1.95 m). It has retained six courses.

Structures 13 and 14: Remains of masonry bases.

Structure 15: The stone votive stupa raised on a squarish basement (1.50 x 1.40 m, 0.70 m high) has preserved two narrow rings followed by two broad receding courses representing the base of the drum.

Structure 40: A damaged squarish masonry base (1.30 x 1.45 m, 0.82 m high) resting on a basement, has preserved five courses over which was erected a votive stupa now represented by two courses.

Structure 41: Raised over a square basement (1.50 x 1.50 m, 0.95 m high) the plinth reveals three receding courses, surmounted by a projected course underscored by lotus petals and a receding square supporting the stupa presented by three stone courses carved in round.

Structure 42: A dilapidated square masonry plinth (1.50 x 1.50 m, 0.45 m high) has preserved three diminishing courses.

Structure 43: A square masonry plinth (1.55 x 1.50 m, 0.92 m high) supports a pair of receding rings. Over this lies the drum of stupa, retaining three courses.

Structures 182A-B: A rectangular masonry platform (2.35 x 1.25 m) made of two courses supports a pair of stupas. Whereas 182A has preserved three circular tiers surmounted by a receding course of the drum of a stupa, 182B is represented by two circular basal courses of the medhi of the stupa.

Structure 183: A square masonry platform (1.50 x 1.50 m, 0.60 m high) has retained three receding courses including the middle unfinished khurā shape moulding overlying the basement.

Structure 184: It is represented by a square stone platform (4.40 x 4.40 m, 0.27 m high) filled with earth. It has preserved two plain courses. The northern arm has preserved an iron pin and sockets.

Structures 185 and 186: These two square masonry platforms raised on the earlier construction have preserved three to four receding courses. Both are in a damaged state.

ii. Western Group (pls. XXV, XXVI, XXXI, XXXIV, XXXV)

Structure 81: Raised on a square basement (0.80 x 0.80 m, 0.30 m high), the plinth of the stupa is represented by a single course fashioned into a tall khurā faceted above.

Structures 82 and 83: Both these square platforms meant for erection of stupas are raised over a basement. They display three receding tiers overlain by a shallow recess composed of two courses. It is surmounted by a projected band carved with lotus-petals below which lies another band decorated with simulated rafter ends (lupās). The upper courses of Structure 83 situated close by are bereft of any decorative scheme (pl. XXV).

Structure 107: The square construction (1.80 x 1.80 m, 0.54 m high) presents three receding tiers supporting a tall recess course, now damaged.

Structures 108-109: Both the square platforms (2.26 x 2.26 m, 0.62 m high) are similar in conception. Raised on the same basement they are triratha on plan and exhibit three receding courses, the uppermost being
Pl. XXXV : Miscellaneous edifices (western group).
narrow. They were originally surmounted by a tall receding recess. The core is filled with earth and stone chips.

**Structure 112:** Raised on a basement the square edifice (2.05 x 2.05 m, 1.43 m high) exhibits two tall courses overlain by a projected course faceted below and above. One receding circular band, torus and two circular courses represent the *medhi* of the stupa. It is in damaged condition.

**Structure 113:** The stupa (1.15 m high) rests on a square base (1.15 x 1.15 m) consisting of a pair of receding courses. The *medhi* of the stupa exhibits two receding circular courses, overlain by a tall recess of three courses surmounted by a projected faceted moulding.

**Structure 113A:** The stupa is survived by a square plinth (1.80 x 1.80 m, 0.71 m high) composed of a pair of receding tiers over which rest a pair of diminishing rings, the upper one being broader and faceted. The shallow recess is represented by a single course carved in round.

**Structure 126:** Raised on a square basement (1.50 x 1.50 m), the mouldings of the podium are discernible into a plain course, faceted *khurā*, a recess, overlain by a band of rafter ends (*lupās*), a band carved with lotus petals followed by a projected band and a receding course surmounted by the circular drum (*medhi*) below which rest a pair of diminishing rings. The structure is 1.55 m high.

**Structures 127A-B:** A rectangular basement (2.20 x 1.13 m) supporting two stupas shows a pair of receding courses. Above this rest two stupa bases resolved into: (i) three receding rings (ii) a tall recess (*kāṇṭhī*) composed of two courses and (iii) a projected circular moulding underpinned by lotus petals and faceted above. It is topped by a dome (*aṇḍa*) presented by a single course in 127A (1.25 m high) and two courses in 127B (1.32 m high).

**Structure 129:** This square platform supporting a stupa appears to have been built prior to Structure 128 as the circular base of the latter overlaps the basement. It measures 1.10 x 1.10 m. It shows a pair of rings, the upper broader one being faceted, a tall drum made of a pair of courses carved in round, a projected circular band faceted below and above, surmounted by the *aṇḍa* represented by three diminishing circular courses in damaged condition. It is 1.38 m high.

**Structures 130A-B:** Raised on a rectangular basement (2.20 x 1.10 m) Structure 130A representing a votive stupa is 1.26 m high and from bottom upwards shows a ring, a faceted circular course, a shallow recess constituted by two tall, one thin course and a projected faceted circular band supporting the damaged *aṇḍa* of the stupa composed of three to four courses carved in round. Structure 130B is 1.56 m high. It is similar to the above.

**iii. Northern Group (pls. XXXI, XXXVI, XXXVII)**

**Structure 32:** This structure was raised on an earlier platform measuring 3.35 x 3.35 m. It has preserved five courses. Over it was raised a square base (2.64 x 2.64, 0.83 m high) showing three receding tiers and a single course recess followed by a projected course.

**Structure 50:** Over an earlier stone platform composed of four courses which is at present damaged, was raised a stupa on a squarish base (1.80 x 1.80, 0.64 m high) consisting of two receding courses surmounted
Pl. XXXVI: Miscellaneous edifices (northern group)
Pl. XXXVII: Miscellaneous edifices (northern group).
Pl. XXXVIII: Miscellaneous edifices (southern group)
Pl. XXXIX: Miscellaneous edifices (southern group).
Pl. XL Miscellaneous edifices (southern group).
Pl. XLI: Miscellaneous edifices (southern group).
Pl. XLII : Miscellaneous edifices (southern group), Structures 193 A-B.
by four circular receding rings. The earlier stone platform touches the eastern face of Structure 32.

**Structure 75A:** To the east of Brick stupa 2 (Structure 100) was found a monolithic stupa (0.95 m high), resting on a circular pedestal (dia 0.75 m). Its dome (*anda*) is globular in shape.

**Structure 75B:** The smaller monolithic stupa (0.45 m high) was fashioned on a square pedestal (0.25 x 0.25 m). Above the circular drum (*medhi*), was fashioned the *anda* marked by a medial faceted band. Above it is a square *harmikā*, now damaged.

**Structure 101:** The cylindrical masonry drum (1.00 m high, dia 1.40 m) placed on a receding two course square base (1.56 x 1.56 m) shows a broad recess, framed by a projected circular moulding at the bottom and top.

**Structure 102:** The square pedestal (0.88 x 0.88 m) resting on a basement shows *khurā*, recess and a projected course. The cylindrical drum (*medhi*) of the stupa is marked by a circular band both at the bottom and middle. The drum shows a plain projection on the western face. The dome (*anda*) is lost.

**Structure 177:** A square masonry platform (2.30 x 2.30 m), represented by a single course overlying the basement.

**Structure 178:** A square masonry plinth (2.00 x 2.00 m, 0.37 m high) raised on the basement. It has preserved three receding courses of dressed stone.

**Structure 179:** Raised on a basement, the square platform (2.10 x 2.10 m, 0.46 m high) has retained a pair of receding squares overlain by two courses representing a partly preserved recess.

**iv. Southern Group (pls. X, XXXVIII-XLII)**

**Structure 62:** A square masonry platform (2.30 x 2.30 m, 1.03 m high) raised on a basement, from bottom upwards displays a torus (*noli*) shaped moulding overlain by a receding square, a tall recess (*kāṇṭhī*), composed of two courses, a plain square fillet, a slightly projected *khurā* and a damaged receding square originally supporting a stupa as indicated by extant round carved pieces.

**Structure 64:** The *medhi* of the votive stupa was raised on a square basement (1.05 x 1.05 m). Over a circular band rests a tall recess comprising two courses, a circular fillet followed by a projected faceted circular tier carved with plain chaitya-arches. Over this rests a receding band of round carved stones.

**Structure 65:** A square platform (2.50 x 2.50 m, 0.78 m high) resting on a basement is composed of a set of three receding squares, surmounted by two plain courses, over which lies a projected course. The solid platform packed with earth and stone pieces was found out-of-plumb.

**Structure 66:** A square, masonry platform (1.35 x 1.35 m, 0.75 m high) resting on a basement exhibits a plain course overlain by *khurā* composed of two courses. Over this lies a shallow recess represented by a tall course marked below by a thin band.

**Structure 67:** On a square pedestal (0.90 x 0.90 m) rest three rings supporting a monolithic stupa (1.25 m high).

**Structure 68:** A damaged square platform (1.65 x 1.65 m, 0.38 m high) is represented by three receding courses.

**Structure 69:** A square masonry platform (1.50 x 1.50 m, 0.85 m high) has preserved a
pair of receding courses overlain by a recess made of two courses. Over this lie two plain projected courses.

**Structure 70:** A square plinth (1.35 x 1.35 m, 0.90 m high) resting on a basement resolves into two receding courses (the lower one being broader), a shallow recess consisting of two courses, a band punctuated with rafter ends (*lupaš*), overlain by another band underscored by deeply carved lotus-petals. Above this lies a slightly projected plain course followed by a damaged course of stones carved in the round.

**Structure 87:** Erected on a square basement (1.75 x 1.75 m, 0.85 m high), the square plinth composed of two courses is surmounted by the stupa base represented by four receding rings.

**Structure 88:** A square plinth (1.25 x 1.25 m, 0.75 m high) is composed of three receding courses, the lowermost being partly buried. Four diminishing rings above it represent the base of the stupa.

**Structure 89:** The square plinth (1.15 x 1.15 m, 0.90 m high) was built abutting Structure 90. It has retained seven courses of stone.

**Structure 90:** Raised on a separate basement, the square platform (1.40 x 1.40 m, 1.15 m high), reveals three receding courses, a two course shallow recess overlain by a projected course faceted below and above, surmounted by the remnants of a circular base of a stupa.

**Structures 91A-B:** Raised over a three course rectangular plinth (2.40 x 1.20 m), circular bases of the two stupas from bottom upwards display a pair of rings and a tall recess composed of two courses surmounted by a projected faceted band above and below. Structure 91A has an extra receding course at the top.

**Structure 92:** A square plinth (1.25 x 1.25 m) made of two receding courses raised on a basement is overlain by a drum exhibiting a pair of receding rings and a shallow recess composed of two courses. Above this lies a projected circular band. It is 0.88 m high.

**Structure 94:** A solid square plinth (2.75 x 2.75 m, 0.93 m high) filled with earth and stones exhibits three receding courses, a damaged shallow recess, a projected plain course and a receding circular band in ascending sequence.

**Structure 95:** A square masonry platform (2.40 x 2.40 m) exhibits three plain courses progressively diminishing in height, a tall shallow recess (*kāṇṭhi*) consisting of two courses, a projected moulding punctuated with simulated rafter ends (*lupaš*), a band designed with lotus petals, again a plain projected course overlain by a square receding band and two receding courses carved in round. Over this survive two badly damaged round courses representing the drum (*medhi*) of a stupa. The core is filled with earth and stones.

**Structure 137:** A square plinth raised on a basement (2.50 x 2.50 m, 2.00 m high) in elevation reveals three receding squares, the lowermost being partly buried, a shallow recess overlain by a faceted projected course. Over it is raised a band of three receding rings, the middle one being broader, a tall shallow recess composed of three courses and a slightly protruding moulding incised with lotus petals, surmounted by a broader plain circular course.