Chapter - VIII

CONCLUSION

The regions of Gokak and Chikodi taluks in Belgaum district have some important rivers like Krishna and its tributaries such as Doodganga, Vedaganga, Panchaganga and Ghataprabha. The whole area was explored it has resulted to notice the cultural material of pre-historic period. It indicates that the whole area was known to quite hospitable to the pre-historic and proto-historic people for their living. Besides in the historic period the cultural relies like inscription, sculptures, temples, mosque, palaces and fort and fortification of 10\textsuperscript{th} century to 18\textsuperscript{th} century have been brought to light. Most of the material are belong to C.12\textsuperscript{th} – 15\textsuperscript{th} century A.D.

Obviously the great patronage was made by the rules of the later Chalukyas, the Kalachuryas, the Seunas and the Vijayanagar and Adil Shahis.

There are some pre-historic sites in the region. They are the early, middle, upper Paleolithic, Mesolithic, neo-chalcolithic, Iron-age megalithic and early historic none of these sites were excavated by any scholars. The knowned pre-historic site have been re-examined that has shown same new cultural details for example. Bruce Foote noticed a site of the Upper Paleolithic in river basin at Yadawad. The re-examination of the site does not shown any clear indication of the upper Paleolithic elements. But some more cultural materials of the early and middle Paleolithic were encountered. They are a few hand axes discoids of the early Paleolithic and a few flakes of middle Paleolithic and good numbers of cores were found. Similarly blended blade of milky quartzite and other blades of Mesolithic culture were brought to light in the Ghataprabha basin as well as in
the surrounding area at Chikdauli. Some chunks and flakes of the middle Paleolithic were found at Chandur and a few flakes and blades of the middle Paleolithic and Mesolithic were collected in the river (Krishna) bed at Manjari. It may be noted Bruce Foote noticed ossiferous deposit at Chikdauli. No stratigraphical deposit could be traced in these river valleys of the Chikodi and Gokak taluks. The tools of the early, middle Paleolithic and Mesolithic are comparable in types and technology to those of other were known neighbouring region i.e., Anagwadi in Bilagi taluka in Ghataprabha valley, Chikmulagi, Hire-mulagi in Ramadurga taluka and Hunsagi region in Gulburga district, but the potentiality of the Paleolithic and Mesolithic site are comparatively quite megre in the region under study.

The cultural remains of the later period called Neolithic-chalcolithic were brought to light earlier at five localities in the region. They are Kalloli, Examba, Sadalaga, Konnur and Kallol. These sites yielded the parallel sided blades, flakes of black trap, black painted red ware and grey ware presently the ash mound sites were destroyed by the local people for the purpose of agriculture. The survey carried out in the region, have noticed four Neolithic sites at Lakhanapur, Ramapur, Nangur and at Mamdapur. These sites yielded grey ware and its varieties.

The region had also shown the existence of megalithic culture in the region at Yarnal, Savalagi, Konnur, Kundargi, Godchinmalki and Sigiholi. These sites yielded bones, black ware, red ware, potteries and ashes of charcoal. It may be noted that the megalithic tombs were hardly noticed in the Chikodi taluka because of the non-availability of the rock material. Most of the tombs were destroyed by the local people for agricultural purpose.
The early historical sites though similar to the sites in the surrounding region are significant. Karoshi, Kallol, Sadalga, Examba, Lakhanpur, Mamdapur and Kalloli, these sites yielded the potteries of black and red wares, terracotta tiles, a small stone plaque, a sculpture etc. A promising disturbed early historical site was discovered by R.M. Shadaksharaih earlier. He noticed several cultural remain of the early historic period, some of the importance relics of the site are a graceful sculpture of yakshi, a triangular cake a square stone plaque with fish and other decoration and numerous potteries, etc.

The study of the cultural remains of the early historical period is restricted to political, cultural, art and architecture as well as inscriptions.

Numerous temple architectural remains are found in different parts of region. Some of the temples are in good condition and some are in dilapidated condition. Some of the temples and basadis were studied by a few scholars. The re-examination of these temples has shown several interesting details. Besides some more temples, sculptures, forts, darghas etc were found. Totally the region has fifteen temples. Six basadis, nine darghas and ten forts. Mostly of C. 12th Century to C. 16th century A.D. excepting a few of C. 10th century A.D. But Vaishnava temples are hardly appeared. In the re-examination of a temple called Dattatreya at Gokak has shown Ashtamatrikas and a Ganesha on the ceiling of ardhamantapa. Besides Siva, Parvati on the lower side of a beam erected over two pillars of ardhamantapa. It also has shown taranga type bodhuge. Interestingly the matrikas are all dancing. The ashtamatrikas are shown at Ravalaphadi in Aihole of the Chalukyas of Badami. Where the mother goddesses are in standing posture. Similarly in Siddesvara temple at Haveri the eight mother goddesses are shown in seated posture at the ceiling. Where as in
the Tarakesvara temple at Hanagal the mother goddesses are shown on the exterior part of kakshasana and are not in dancing. On the lalatapatti of Siva temple at Narayanapura in Bidar district all the eight mother goddesses are showing in a seated posture in a row. The mother goddesses shown in dancing posture at Dattatreya temple at Gokak falls is of rare type. Earlier Dhakey has reported that it has seven mother goddesses called saptamatrikas. It shows he has hardly identified one more mother goddess and the absence of Virbhadra there.

The study of the Dattatreya temple reveals several features of the late Rastrakuta period at Gokak falls. This type of architectural details are hardly appeared in the remaining villages in the region. All these temples are belonged to C. 9th century to 13th century A.D. Most of them are in dilapidated or renovated condition. Some of them have shown certain floral decoration. Which can be comparable to the temples and sculptures of Narayanapur and Jalasagi (Bidar district), Chattarki (Bijapur district), Devagoan, Saundatti (Belgaum district). The Mahadeva temple at Sadalaga (Chikodi taluka) has this type of decoration found on the lower part of the pillars of ardhamantapa.

The Chikalesvara temple at Konnur has shown a row of three types of Sikhara motifs on the Uttaranga of its garbhagriha. It has five sikhara motifs of three types such Rekhanagara, Nagara and Dravida.

A small temple called Thadigudi with the remains of later Chalukya as well as Vijayanagara noticed at sadalaga (Chikodi Tq.) has certain interesting sculptures. They are all fixed on the exterior side of the kakshasana around the garbhagriha. It has a single garbhagriha surrounded by an opened pillared kakshasana which is partly ruined. The sculptures are elephants, flag beares,
chattri bearers, swan holding pearls, lion with zooanthropomorphic figure, chariot wheels etc. The garbhagriha has an elevated pitha which is said to be a samadhi of a local king. This type of temples are rare in the region. It may be dated to C. 16th century A.D. Further research may disclose the historical background of the temple.

Among the sculptures the shaiva category are dominate and vaishnava and jaina are less. The shaiva deity are Sivalinga, Nandi, Ganesh, Bhairava, Nataraja, Siva-Parvati etc. Most of these sculptures are belong to 12th to 13th century A.D.

The Sakta sculptures are less but showing ashtamatrikas in the ceiling of saiva temple at Gokak falls is significant. There were also a few naga-nagini sculptures in the zooanthropomorphic form. The Jaina sculptures are found in every village. The region under study has yielded many Jaina sculptures of tirthankaras, yaksha and yakshini. The important Jaina centers are Sadalaga, Bedkinal, Pettankudi, Shantagiri and at Stavanidhi.

There are good numbers of secular sculptures in the region. They are classified into hero-stones, sati-stones and nisidhis have shown some interesting features. It is pointed out that full human size sati stone are hardly noticed in the region.

The Mamdapur sati-stone is depicted in a symbolic way. It has raised right hand attached to long pillar. Below the raised hand a small square box with steps are attached to it. It has unique features. It represents fire alter. It does not show the lying of the couples.

There are three hero-stones found in the region under study at Sadalaga, Chinchani and at Mamdapur. The hero-stones are set-up in memory of the
deceased heroes, who lost their in the battle and they would express their appreciation and gratitude to such personalities. These hero-stones belong to C. 12th century to 13th century A.D.

There are also nisidhis found in the region at Sadalaga and at Nainglaj. These memorials reveal the custom. A socio-religious practices in the region.

Most of the forts and fortification of C. 13th century are in dilapidated condition.

The inscriptions though found in small number in exploration, but have shed welcome light on the political, social religious, economic condition of the region. The major portion of the region under study was ruled by the Chalukyas of Kalyan, the Kalachuries and some minor dynasties like Rattas. There records provided valuable information for reconstructing the political and cultural history of the region.

The region has several administration divisions namely, Kuhud-3000, Palasika -12000, Maraji-3000 and Karahad-4000.

Thus on the whole my study the archaeological and epigraphical remains in the Chikodi and Gokak taluka exclusively based on village to village survey has shed welcome light on the pre-proto-historic cultural stages as well the early historic, medieval and late medieval culture.