CHAPTER IV

BUDDHIST SITES IN KARNATAKA

It has been studied that several rulers of Karnataka and outside were patronized the Buddhism also. This is mentioned in literary accounts and the archaeological accounts.

The Buddhist remains like the Chaitya, Vihara and Sculptures are found scattered, in different regions in Karnataka. Some of them are located in Maharashtra and Andhra Pradesh, were patronized by certain rulers or shrenis of Karnataka.

Several scholars have made their attempt to study, the sculptural Buddhist Chaitya or Viharas Stupas also in a brief manner. Here in view of this background, an attempt is made here mainly to study the locations of the Buddhist remains in Karnataka and also mention the earlier works of the scholars.

Ankanakatte-Stupa

Ankanakatte, a small village is located in Kundapur taluk in South Canara district in coastal area. There is a circular laterite brick structure by the side of national highway at the amidst of the village. It was locally called Bhavi (Well) since it is circular structure erected on the ground and studied by K.G. Vasantamadhava. According to him, this was a stupa structure. It may be dated to 15.century A.D. His study does not show the architectural details of the circular stupa. The

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upper part of the Circular wall is ruined. It is filled with mud it may be
noted that a plinth part attached on its eastern side is buried in the
ground, was the pavement of the brick as exposed recently at the site,
measures 178 C.M. length and 85 c.m. in breadth. It also shows the
extension of brick pavement on eastern side. Therefore, it is necessary
for excavation of the plinth area around the structure. That would help
to throw light on the details of the brick pavement attached at the
bottom part of the circular structure.¹

Harsagundgi, Jewargi Taluk

Gulbarga District

Lat : 16° 48' Long : 76° 43"

There is an ancient site located in the field of Hebbani Nagappa
that is very near to right bank of river Bhima and Sannati on the other
side of the river.

The site was noticed by K.P. Poonach and his colleagues. In the
site are found a chaya pratima, unyoked bullock cart and the remains
of the stupa and a lime stone yaksha figurine. They are datable to 2nd
and 3rd Century A.D.²

Anabi -Jewargi taluk, Gulbarga District

Latt : 16° 51' 13" Long : 76° 54'.01"

The village Anabi is located very near to Sannati which is known
for the Buddhist sculptures.
The place in the Matha of the village is an inscribed chaya pratima with sculptural panel which is similar to the located and even is compared to Jewargi and Sannati sculptures.³

**Chandravalli, Chitradurga District**

The village Chandravalli is situated in Chitradurga District. In the village coins with engraving of a chaitya and bodhi tree are noticed by M.H. Krishna.

Even he noticed small sculptures of the Buddha, Yaksha are found.⁴

**Gulbarga**

In the department of history, Gulbarga University, a few fragmentary panels with the relief figures of certain officers and a few of them have label inscription found and collected at Sannati are displayed. These are also belonging to circa 2nd and 3rd Century A.D. and they are memorial stones of the period.

**Maski, Raichur District**

The Maski edict of Ashoka is another minor inscription is quite famous because it mentions the name of the Devanampiya piyadarshi that is Ashoka. This edict is engraved on the hillock near the place. During the excavation, near Ashokan edict a doll of Buddha was also found, that belongs to 2nd and 3rd century A.D.⁵
Togarsi Shikaripur Taluk, Shimoga District

In the Malimatha complex of the village Togarsi is located, a Mallikarjuna temple, on the north of temple, a pond called Gangehonda is situated. At the edge of the temple, a rare type of stone capital part with Buddha and his followers and a stucco head of Buddha of 2nd and 3rd Century A.D. had been noticed by A. Sundara earlier.6

Kalya-Magadi Taluk, Bangalore District

Kalya is located in Magadi taluk of Bangalore District. It is a famous village from the historical as well as religious point of view and especially Buddhism.

Kalya is known as Bauddhavasamahapuri and Kalavathi in the 16th century inscription of the period.

On the hillock, in the Ishwara temple, Shaiva-Buddha sculpture is noticed.7

Kadagod - Sirsi Taluk, North Canara District

The village Kadagodu is located, about 1 k.m. from Banavasi bus stand. There is a brick-mound near a local Hanuman temple in the village. The brick structure was cut across by the local people. Therefore, the rows of bricks are appeared in its section. The brick structure was noticed and identified by A. Sundara and he argues that it could be a stupa remains. He says, the base may have well laid brick foundations. It has been dated to circa 2nd and 3rd century A.D.8
Rajaghatta, Doddaballapur Tq, Bangalore District

Lat: 77° 35' 45 E Long: 13° 16' N

Rajaghatta, a small village, is located on the north-west of Bangalore and 8 k.m away from Doddaballapur. A big tank is near the village, the land in the locality is very fertile.

There is an ancient habitation site of several hectares in area, located on the southern side of the village. The site has several mounds with grayish soil. Therefore, the site is locally called Boodigundies. It has been using by the people and carried the soil for various purposes. Considerable ancient cultural relics were found at the place. In the site were found brick structure of Chaityalaya, Vihara, large number of about 300 of votive stupas with inscribed tablets and a stucco head of pertaining to Buddhism during the exploration and excavation. The site was found first during the archaeological exploration in 1975 by the staff of the Dept. of Ancient History and Archaeology University of Mysore, later at the site noticed some more cultural relics.

During the excavation carried out by the staff of ancient History and Archeology at the site, an apsidal brick structure of Chaityalaya and a Vihara were noticed. Besides, about 300 terracotta of them have inscribed tablets. They read commonly as Ye Dhamma Hetuppa Bhavathesa, hetu thathagatha AA. He thesa cha yo Nirodha Evavaadi Mahasamano. A stucco head of Buddha made of lime stone is noticed.

In 1997 Nagaraja Sharma had carried out exploration at the site and noticed some more cultural relics.
Koppala – Bellary District

A worn out deteriorated lime-stone sculpture appears to be Buddha is placed in the Varanda and infront of Kalikadevi temple at Koppal. It shows that the deity is flanked by pilasters and he has two arms seated on enlarged circular peetha with a Dharma Chakra below the right up. It was noticed by A. Sundara. He argues that it is similar to a terracotta Buddha figure found at Maški. It is dated to 2nd century A.D.¹⁰

Haigunda – North Canara District

The village Haigunda is located on a small hilly land in the midst of the river Sharavati and about 20 km east of Honnavar and near to the high ways of Honnavar and Gerusoppa.

There is an ancient habitation site, with the cultural remains of pottery, brick bats and the elevated land. The brick structure appear within the premises of these sculptures is therefore suspected to be a stupa remains. All these sculptures are in round relief.

In different parts of the sites and within the village area, the sculptures of Buddha in two numbers had been brought to light.

In the midst of cultivated paddy fields, a colossal sculptures of yaksha was brought to light on the slop of the village, between the two hillocks in the place, a dwarf yaksha close to modern Laxmi temple was brought to light. There is a brick structural remains in the site is located between the sculptures of Buddha and Yaksha.
The Buddha sculptures are similar to each other. The legs and hands of the Buddha icons are broken likewise the hands of other Buddha icon are broken. One measures 1.12 metres, height 5 cm broad and the other 10 mt height.

The colossal yaksha 1.65 meter, excluding the pedestal part 0.56 meter broad at the chest level. The pedestal measures 1.5 meters high. The kubja yaksha measures 65 × 28 cm excluding the pedestal or peetha.11

It may be noted that, there are also sculptures of Surya, Janardhana, Shivalinga in the place, among these, the sculptures of two Buddha, a colossal yaksha or a dwarf yaksha is locally known as Babaria or Babru and it is one of the Bhutas of Coastal people is in the place worshipped are belonging to Buddhist religion.

The ancient site is dated to circa 1st BC to 3rd century AD. The Buddha sculptures are dated to circa 4th and 5th century A.D.

The colossal yaksha is dated to circa 1st and 2nd century A.D. The discoveries of this site and the sculptures of this place, justifies that the prevalence of yaksha worship in the region in 1st century A.D and expressed his doubt, the structural remains could be the place of stupa of the place as well as rare type of sculpture of yaksha and Buddha icons are earliest of its kind. The sculptures are made on schist stone.12
Badami - Bagalkot District

Latt : 75° 40' E  Long : 15° 50' N

Badami, earlier called Vatapi which was the capital of the early Chalukyas has two type of temples of saiva, vaishnava, Jaina, shakta and Baudhda. They are structural and cave temples. There are caves at the place are quite famous.

There is a natural cavern between the cave II and cave III, on the boulder below the rock shelter, the figures of unfinished Padmapani Avalokitesvara and defaced Buddha are carved. By the side of cave No. IV there is a small cave with a major niche. It has a figure of a certain Buddhist Jatakas.

They are Nalagiri and Sundarananda episodes etc. A. Sundara says the sculptures of bodhisattva maitreya, padmapani and a Buddha at the place are located but appearance of these figures at the place, when compared with the temples of Hindu, it was not famous at Badami during the reign of early Chalukyas. The occurrence of these figures at the place indicate that Mahayana was existed there but the account of Huen Tsang speaks the existence of both Hinayana and Mahayana at Badami.

He had noted the points during his visit to the place therefore, there is a possibility of noticing the relics of the Hinayana cult of the period at the place.
Hampi, Bellary District

During the excavation at Hampi area several Buddhist relics were noticed in different places in different periods by the staff of Archaeological survey of India was found first in palace complex area near Mahanavami dibba.

There are inscriptions, three stucco heads of Buddha and five inscribed penels of cornice beams and Jataka stories of Buddha.

A lime stone inscription of 2nd century refers to “tarasa putasa danam.” It refers to the register of a donation by the son of Tarasa. It was presumed to be a donation to Buddhist sangha.16

The lime-stone members found in the Mahanavamidibba and mint area as well as a stucco head of Buddha are placed in the site museum near Kamal Mahal at Hampi.17

Two stucco images of Buddha collected at Kamalapur by Sri Venkatesh Aital of Chitradurga and are displayed in the museum at Dharmasthala. They are studied by A. Sundara and are comparable to Gandhara images.18

In the trial excavation at an area of west of kings audience hall were found five large lime-stone panels.

They are of cornice beams and the relief figures of life of Buddha and Jataka stories.
It is reported that, these plain stones and panels were used in the plinth of the structures buried in the Mahanavami dibba. These structures were belonged to Vijayanagara period.

On the basis of the nature of the lime-stone and the style of the figure of these panels and inscriptions, it has been argued that they are of palnad lime stone and the stone figures of Andhrapradesh. The iconographic features are discussed under chapter of Buddhist Art. It is necessary to be properly discussed and establish the fact.\textsuperscript{19}

\textbf{Babrawada, Ankola, North Canara District}

The village Babrawada, located about 2 km west of Ankola is a temple called Babru. It is located near the seashore. In it is a big stone sculpture is enshrined.

The word Babru means, a hero and the village is named after the deity Babru. It is this sculpture has been noticed and identified as Buddha of 4\textsuperscript{th} and 5\textsuperscript{th} century in 1977.\textsuperscript{20}

It should be noted that the temple is a modern structure. The original temple is therefore to be traced. Hiregutti copper-plate\textsuperscript{21} of Bhoja Asankhitaraja of 6\textsuperscript{th} century A.D. contain invocation to Buddha. It states about the gift of the village, Sundarika in Dipaka vishay by a Bhoja king Asankhitaraja, to a Bauddha vihara, got built by him, at the request of his feudatory. Kottipeggili of Kekaya family.

Hiregutti is only about 15 km south east of Babrawada, obviously Babrawada was a well known Buddhist centre during 4\textsuperscript{th} and 5\textsuperscript{th} century AD.
The Babru temple has a modern construction with a tiled roof. The deity was called as Babru in the recent times by the local people is stated by the scholars.

**Dambal**

*Lat : 15° 17'  Long : 75° 46'*

Dambal, a small town situated in Gadag district 13 miles away south-east of Gadag. An inscription of 1095-96 AD found near a ruined Jaina temple, in the fort was edited in 1881 by J.S. Fleet. He reported that the location of the inscription, belongs to a Jaina Basadi and it was a Jaina inscription\(^2\) (I.A. Vol. X, p. 185) next, James Burges,\(^2\) revised the inscription and he said it was a Buddhist inscription. Right from the period onwards, the inscription has been referred as Buddhist by many scholars, which studying the Buddhism in Karnataka etc. In the recent decades Taltaje Vasant Kumar has published his thesis Karnatakadalli Buddha Samskriti (Kannada). There in he has given detailed information.

He has also stated that, the location of the inscription is near a Jaina Basadi and he has mentioned that, there was another Buddhist inscription located by the side of the doorframes of the Jaina Basadi. M.M. Kalaburgi, edited in his volume “Dharwad Jilleya Shasanagalu” has also written in the same way. Later in the recent years, H.R. Raghunath Bhat\(^2\) and his research students carried out further exploration in Dambal area, to investigate the remains of the Jaina Basadi, the published inscription and location of the viharas of Tara.
Bhagavati and Baudhā, luckily, he could notice the door frame and the figure of Baudhā and Tarabhagavati and an inscribed doorframe with the figure of Bodhisatva yaksha, who has tucked yogapatta. After studying these material, he has justified that the location of the sculptures and the inscription on the ruined mound was the place of Baudhā Tarabhagavati vihara. Knowing the construction of Baudhā vihara by sixteen settis, when senior queen Laxmidevi of the chalukya king Vikramaditya VI over 18 Agraharas was ruling from Dharmapura in 1095-96 A.D. The Tarabhagavati vihara in a larger proportion by Vaddavya vahara sangam setti of Lakkundi engraved Tarabhagavati figure on the inscription, he has asserted that it was the place of Tarabhagavati. In this record, totally three inscriptions were unearthed on the ruined mound of the Jaina Basadi, identified as Tarabhagavati vihara.

The first inscription edited by Fleet already stated the construction of two viharas at the place. They are Baudhā viharas by sixteen settis etc., and Bhagavati Arya Taradevi vihara by Vaddhavya-Vahari sangamavaya setti vyavahari in 1095-96, A.D.

Another inscription of 1098 A.D. belongs to the reign of Chalukya Vikramaditya VI, refers to the gifts of oil for the perpetual lamps in the Baudhā Vihara built by Sangam Setti.

The inscription of 1098 A.D. further informs a deity Buddha and the words in the inscription are Namo Buddhaya, Tarabhagavati, Buddhasya, Bodhi Swaroopa, Tathagathasya, pujaris, Bhikshus,
Buddha Shasana, Buddha dakshina etc. An inscription of 1283 A.D. referred by Taltaje Vasantkumar does not traced as per his reference. The overall information clearly shows that, there were two Buddhist monasteries at the place. Therefore it is hardly possible to accept the opinion of H.R. Raghunath Bhat, that the location of the inscription and his notices of sculptures in the ruined mound in the fort area, was only the monastery of Tarabhagavati. There must be two separate localities of these two monasteries in the area. Besides, the Buddha image as mentioned in the inscription could be installed in one of the monasteries. It is therefore necessary to carry out excavation for identifying the localities of the two viharas and the Buddha image at the place.

The record of 1095-96 A.D. states further that the gift was made for the felicitation, worship, smearing sandle paste, perpetual lamp, offering etc to the deities, Taradevi and Buddhadeva. The other grant was made to the worshipper and Bhikshus for feeding grassa, blankets new deeds (Navakarma). The third grant of 3 gadyana, honna for every six hona per year was also made for the purpose.26

The record of 1095-96 refers to invocation of deity Tara in the following lines-

1. namo Buddhaya Hari-Kari-sikhi-phani-taskara-nigala-jal-arnnavashi (p) sacha-bhaya- sash-si-kirana-kanti-

2. dharini bhagavati Tare namas=tubhyam. Yah jnan arnnavamthanat=samudita Praju=eti ya kathyate ya Buddhasya
3. Tarabhava-tapa dukkha-samani prasi (si) Shtu (Stu) vassaruvvada svasti samastabhuvasaya sripidh vivabha maha.

It also refers to the imprecatory verses for two purposes i.e., one for gaining the profit for the protection of grant and the other for gaining sin for non-protection of the grant.

There is one more similar passages in the inscription for protection and non protection of grant. The passage for the protection of due grant is as follows.

The verse for the protection of the grant as mentioned in the record is as follows.

22. gi kottaru Int-i dharmamam sva-dharmmadim pratipalisuvaru dharmmamam pratipalisadavargge Banarasi kurukshe
23. tra Prayage Argghyatirttam modal-agi punya-kshetramgalolu sasira kavileya kodum kolagumam ponnu-be
24. lliyalum kattisi sasirbha(rvva)r=chchaturveda-paragar - appa brahmanargge suryya-grahanad-amlu danam-gotta phalam - akku
36. ttar-i dharmmamam pratipalisadavargge Banarasi Kurukshetra prayage Argghyatirthadalu sasira kavileya
37. kodum kolagumam suvarnadalu kattisi sahasra chaturveda - paraghr=appa bhrahmanarige suryya- grahana

The passage for the unprotection of the grant.
The verse for the non protection of the grant is given below.

The whole scene engraved on the top of the record of 1095-96 shows the figure of Tarabhagavati flanked by perpetual lamps a donor, the cow and calf and the sun and the moon.\(^{27}\)

Unfortunately neither the inscription nor its estampage are hardly available now for further study. The another inscription of 1098 A.D. situated on the wall of the left of the Jaina temple has been copied for verification. While examining the published text with the estampage, it shows the non-publication of last 6 lines. It has totally the text of 29 lines but only 23 lines are published.\(^{28}\)

The inscription is as follows.


25. Hadinalkaneya swabhanu samvatsarada Badrapada su 15 Bho ...........

26. .........................................  

27. - - - - - - - - | | mudalu come Bhumi | | The - -

28. Bhaladi | | Kara Bhumi | | paduvalu A - - - - - -

29. Kara Bhumi | | Inthu Chathusme Hiriya - - - - - - - ”
An inscribed doorframe reported by Raghunath Bhat is unfortunately not traced for further study.

The survey of site at the place, informs that there are a few archaeological remains such as inscription of 1098 A.D. a door frame with a yaksha(?) on the ruined mound which is named Jaina Temple.

**Banavasi- Sirsi Taluk, North Canara District**

**Latt : 14° 33' Long : 75° 5'**

The place Banavasi was a celebrated capital of the early Kadambas for more than two centuries. It is situated on the bank of the river Varada which is tributary of the river Varada river Tungabhadra and 20 km south east of Sirsi, a taluk head quarter in North Canara of western ghats.

This place was considered as an important Buddhist centre right from the period of Ashoka of the Mouryan dynasty.

During 6th century B.C. two new religions were established. They are Jainism and Buddhism. It is believed that Buddha was the founder of Buddhism and Mahaveera was the founder of Jainism. Buddha, son of a chief of the sakyas, a small tribe of due Himayan foot-hills. After his (Buddha) departure, Buddhist councils were conducted at various times and at various places. They done it in order to preserve and conserve its tenets preached by Buddha. The first Buddhist council was conducted at Rajagriha after the hundred years of his death. The second council was held at Vaishali. The third Buddhist council was held at Pataliputra for nine months during the reign of Ashoka of the
Mouryan dynasty in 241 B.C. This council was conducted under the leadership of Thera Moggaliputatisa. At the conclusion of the council, Thera Moggaliputta had decided to establish the Buddhist religion in various parts of the country. This information is furnished in the account of Mahavamsha (4th Century A.D.)

Therefore Thera Moggaliputta sent several Buddhist missionaries to different parts of the countries. These places are Kashmir, Gandhara, Mahishamandala, Vanavasi, Aparanta, Yana, Himavanta, Suvarnabhumi and Tamraparni. Maharakkhita to another country.

According to Mahavamsha Moggaliputta sent five theras to Tamraparni, one Mahadeva ther to Mahishamandala, one Rakhita to Vanavasi, one Rakhita to Aparanta and Maha Rakhita to another country.

Missionaries had gone to different countries to propogate the religion one of the countries was Vanavasa, which is also mentioned in the records of the Satavahanas and Ikshvakus and is identified with the present Banavasi.

Mahavamsa further states that ther named Rakhita was sent to Vanavasa, he propogated Buddhism there and converted 60,000 people and he gave pabhajja to 37,000 people and he founded five hundred viharas in the country.33

Mahavamsa further informs that theravadin Acharya of Ceylon had visited Sriparvata, Vanavasa and several other countries. It further informs that from Vanavasa itself 80,000 Buddhist monks were sent to
Anuradhapura i.e., Ceylon under the leadership of thera Chandragupta for attending the inaugural foundation ceremony of Mahavihara constructed by Duttagamini in 101-77 BC.34

These two aspects suggest that the present Banavasi which was called as Vanavasa was a centre of theravadin sect. It is also believed that the Chaityas and Viharas were usually under the authority of Mahisasaka sect.

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The explorations carried out at Banavasi had revealed certain quantity of Buddhist remains. They are the sculptures of Yaksha, a female head, a mother and child, two types of Naga.35 Besides on the south-east of Banawasi on due pedestal part of a sculpture probably. Buddha's foot and terracotta, stupa motifs lids with the floral and elephant decoration were found the pedestal beam inscription, which mentions a sculpture, named Ravi and his sculpture teaches Gosala Damoraka. The former was a Shilavardhaki. Shilavardhaki means stone artisan, and Yaksha sculpture36 was found in a local maruti temple at the place on the basis of its iconographic features. It is identified as maitreya in the Buddhist tradition.

Maitreya is next to Buddha, according to the Buddhist tradition, Buddha is still in the Bodhisatva stage in Tushita heaven and he would
descend to this world in human form, 4000 yrs after the disappearance of Gautama Buddha and is considered to be a redeem all sentient being from sorrows.37

**Results of the Excavations**:

A team of scholars of University of Mysore had conducted the excavation at Banavasi during the years 1969-70 to 1971-72 in collaboration with Directorate Archaeology Department and brought out the report. In the results of the excavations, two aspects are taken for the present study.

One is an apsidal brick structure and the other is terracotta figurine but near the structure the image of Kartikeya is said to have found. Therefore the apsidal structure is not affiliated to Buddhist.38

The Nagarjunahonda39 inscription states that Kodabalasiri of Vijayapuri was the queen of vanavasaka. She was the daughter of Srivirapurusadatta, the as per the Nagarjunakonda record obviously he was the king of Chutu Family. It further implies that vanavasa became the capital of the Chutus by then the second king of Ikshvaku dynasty. It informs that she had caused a chaitya and vihara for the acharyas of mahisasaka at Nagarjunakonda obviously she might have also patronized the Buddhism in Vanasvasa which was the capital of her husband. Vaijayanti could be vanavasa or the present Banavasi.

An inscription40 engraved on the Chaityala at Karle informs that a trade guild named Bhutapala, native of Vaijayanti had caused to be
completed this a great Chaityalaya at the place. This Chaityalaya is described it as the most excellent one in Jambudvipa.

A head of a female found at Banavasi bears the chaitya motif of on its backside is significant it could be identified as Yaksha of circa 2nd Century.

A memorial stone of queen Mahadevi found at Banavasi refers to siddham in prakrit at the beginning. She was the queen of vasishtiputra Sivasri pulumavi depicted on the slab could be the influence of Bauddha architecture the record may belong to circa 2nd century A.D.

Kanheri cave inscription refers to the gift of Nagamulanika (Nagamula) the daughter of a Maharashtra and a Mahabhoji, a Maharashtra (wife of Mahobhoja Ahija Dhanasena for the congregation of monks, probably during the reign of Haritiputa Vinhukuda-Chutukulananda Satakarni who could be the king of Vanavasa as mentioned in the above said Naga record of Banavasi.

The Honnavar copper plate of Kekaya chitrarsena, subordinate of the early Kadamba informs the invocation of God Buddha at the beginning the text is siddham Jayantyaseni Gunabhrudu Buddhassatta samasrayah Sudbhidhana Kutodbhrita Padma patra Sibhokshanah.

The Davanageri copper plates of Kadamba Ravivarma starts with the invocation of sarvajna and Sarvalokanatha and refers to the land gift to the development of a Sangha and a prajadis of Siddhatana.
Huen-Hang Tsang, in his account Si-yuki States that he visited Banavasi and Konkanapura and the existence of 400 Sanghramas. More than 10,000 Buddhist disciples, 300 Bhikkus in a big Sangrama existed near the kings palace. They were well known in his literary works. It is interesting to note that about 2 hight head of Siddharatha kept in a decorated casket was installed in a Vihara. It was opened for worshipping only, during the fasting day that too with great devotion. There was more Vihara at the place. 45

It further Informs that about 10'hights maitreya image made out of sandal wood was located. It was Shining at frequent intervels. It was said to be carved by 20 lakhs of Artists. There is a belief that 4 Tathagathas were sitting in a stupa, which is located in the talavriksha forest on the north of Banavasi. 46

In the light of the above said accounts, the explorations and excavations carried out at the place so far does not inform about structural remains of the Stupas, Viharas. 47

The Banavasi Naga panel inscription records that sivaskandanagasiri, the daughter of chutukulananda Satakarni and the wife of Jivaputa and her son made the meritorious grant to Naga image, a tank, and a Vihara in the 12th year of the king Haritiputra Satakarni, the Cherisher of the Vinhukuda family, the 7th fortnight of the winter month, 1st day. It informs that these three works were made by prime minister Khadasati. The Naga Image was said to be made by Nataka, the disciple of Damoraka and the son of the Acharya
Jayantaka of Sanjayanti. The Nataka could be Nartaka or the donor Sanjayanti is identified with Vaijayanti i.e the present Banavasi.  

**Balligave, North Canara District**

Balligave a small town is located about 2 km North-west of Shiralakoppa in Shivamogha District. The place has several sculptures and temples and inscription of different religions of the medieval period. They are Jainism, Buddhism, Shaivism, Vaishnavism, Saktism.

It indicates the co-existence of these religions in the medieval period at Balligave. The original centres of these religions are located in different localities of the Balligave. The relics of Buddhism which is under study has shown at the place are Baudhda vihara, deity Buddha, deity Tarabhagavati and the Buddhist saints.

A century back (1900-1901) Lewis Rice had brought out a big Tarabhagavati sculpture in Ballikadappa's field at Balligave. The sculpture is now exhibited in the archaeological museum at the archaeological survey of India by the side of Kedaresvara Temple at Balligave.

An inscription found at the same place now shifted to above said museum which states that a sculpture of Tarabhagavati was caused to be made by an indescribable pious lady in saka 989 Lavanga Samvastara Sravana Buddhha that is 1067 A.D. of Tarabhagavati.  

Another inscription found in the same place also shifted to above said museum states that the sculpture of Tarabhagavati was caused to be made by Rupabhatta's brother or Rupabhatta at Balligave.
in Saka 986 Vaishnava Samvastara Margashira Suddha Tadiga Brihaspativara that corresponds to 1064 A.D. This record was issued prior to another record as said above.

So far in the area only one sculpture of Tarabhagavati so far brought to light another one which was said to be located near Virabhadra temple on the west of Jiddikere in Balligave was reported by Taltaje Vasantkumar.52

He has further stated that the sculpture is published in Mysore Archaeological report of 1940-41 when the photographs of the said report was examined that sculpture was same as the sculpture available in the museum as explained above. Therefore the scholar has hardly made study of the Tarabhagavati sculpture at the place. Further prove that above is necessary in the region to find out the another Tarabhagavati sculpture at the place.

The study of the iconographic features of Tarabhagavati sculptures shows the figure of a lady donor near the legs of Tarabhagavati obviously. This lady could be identified with Nagiyakka as stated in the above said record. The record informs that the grant which is said to be given by the king Ahavamalla at the request of the probably lady Nagiyakka in one record and Rupabhatta in another record as Parameshvaradatti were given to Tarabhagavati and other deities etc of the place.

A Buddha image is exhibited in the above said museum at the place. An inscription of 1064 A.D.53 of the place refers to a deity
Buddha. It means this deity was there before the issue of the inscription in 1064 A.D. obviously the antiquity. This sculpture of Buddha of the place goes back to 1064 A.D. The Buddha sculpture as stated above is identified as Avalokitesvara. The original locality of the Buddha sculpture saint was a sthapati of the Buddha vihara.

The record of 1064 A.D. further informs the Buddhist saints such as yoginis, Kusulis, Sanyasis were given grant for their feeding.54

The above said account indicates that there was a big Buddhist centre at Jaddikere or Ballikadappa's field as consisted of a Buddhist Vihara and the Localities of Buddha image and Sakta image that is Tarabhagavati.

The vihara was inhabited by the Buddhist saints and a deity Tara a powerful Sakta deity symbolizes the female energy or sakti to Lokesvara as the stone inscription of 1064 A.D.55 refers to the construction of Jayanti pra Bauddha vihara at Balligave by Rupabhatta.

Another inscription of 1067 A.D.56 refers to registering of the grant to Bauddha by washing the feet of prabha bauddha balara. The record informs the name of Buddhist saint named prabha bauddha balara. The name of the Bauddha vihara is Jayanti pra Bauddha vihara as stated in the record 1064 A.D., the name of the vihara and the Buddhists saints here shows.

Prabha-Bauddha or pra-Bauddha obviously the Buddhists referred to in the inscription as Lokesvaradevaru. It may be noted that
the deity Lokesvara is different from the deity Bauddha. It is necessary to prove the sculpture Buddha as mentioned in the inscription.

The scholars like chidanandmurthy, Raghunath Bhat, E.V. Krishnamurthy have also made the reference to the study of the Buddhist relics like sculptures and inscriptions of Balligave but they could not focus the locations of these Buddhist remains as described above.

The inscriptions interestingly also refers that some Kalamukhas of the Balligave were used to study the Buddhist works. It shows the interest of studying the Buddhist works by the Kalmukhas at the place in the period.

The field study, done by scholar informs the remains of the medieval habitation site. The bricks pottery etc were found scattered in the locality where Tarabhagavati was found obviously that was the habitation place during or prior to the period.

**Kadri, Mangalore South Canara District**

Kadri is a superb in Mangalore city. There is a famous temple on a hillock at Kadri called Manjunatha temple.

The bronze image of Lokesvara, Buddha, Manjusri or Manjughosha are kept in the temple. An Ayaka pillar is placed outside the temple. An inscription of 968 A.D. engraved on the pedestal of Lokesvara refers to a vihara of Kadalika.
It shows the existence of a Buddhist vihara in 10th century AD at the place. These are studied by Gururaj Bhat, M, Govinda Pai, P.R. Srinivasan, Shivaram Murthy, B.A. Saletore etc.

Gururaj Bhat stated that, all these bronze images are not Buddhistic but of the Natha-pantha because Natha pantha monestry is located very close to Manjunatha temple at the place. They have square rectangular platforms and have circular super structures with pyramidal sikharas and continued upto 16th century A.D.

Pietro Dellovalles says it as the monestry and Jogi lived and reigns. They are identified as tombs of the Natha saints. But the architectural features does not go beyond two hundred years. Therefore it is difficult to accept the opinion of Gururaj Bhat. It may be remembered here that a stone sculpture of Matsendranath (Govt. Museum) 10th Century A.D. and Matsendranath and Sringinath 8th Century A.D. to 15th Century A.D. (Manjughosha temple) of Nathapantha shows that images, the antiquities of Natha pantha in the region may go back to 10th century it advanced and continued upto 15th century A.D.

The statement of Saletore is it was a Buddhistic centre. Therein he has given some more evidences for the existence of Buddhism in the region.

M. Govinda Pai stated that Vajrayana form of Buddhism, images be prevailed in the vihara of Kadarika. Later Nathism must have made its head way or it could be responsible for the decline of Buddhism,
here in the above views the opinion of M. Govinda Pai appears to be more appropriate because the bronze images of Lokesvara icon, pedestal with two female attendants called Manjughosha etc of 9th and 10th century A.D. are deities of the Vajrayana cult.

The bronze image Lokesvara is identified with Bodhisatva Avalokitesvara by Saletore on the basis of the iconographical features. The inscription on the pedestal of Kali year 4068 (968 A.D.) refers to Kundavarma Sikhamanch Padaravinda bramarah (the bee at the lotus feet of Siva) on the strength of this Vasantha Madhava argues that the image is very likely that of Siva.

Further he quotes the record of 1215 A.D. that he refers to siva as Lokesvara. The opinions of K.V. Ramesh, two centres of Buddhist worship as in Kadri were converted to Shiva worship and S. Nagaraja’s view is given in his article on ‘A Rare Shaiva-Buddhist Work with Vaisnavite Interpolations’ (Ed.) Kannada Studies No. 5, (Mysore 1967, pp. 67-75)

The detailed study of these Buddhist images are studied under appropriate chapter.

Aihole- Hungund Taluk, Bagalkot District

Aihole once a city during the period of early Chalukya is a small village now. The village has housed with several temples. Five caves and sculptures and inscriptions of different faiths.

Among them two are the Buddhist caves and a few are the Buddha figures one of the caves is located on the meguti hill which is
on the east. This cave is located very near to meguti temple where the
elogy of the inscriptions of pulakeshi II is located. This cave is storied building is of structural excavated in rock.

This cave is earlier wrongly identified as Jaina cave. Later this was identified as Buddhist Chaityalaya on the basis of the relief figures on the door Jambs of the Sukhanasi and central garbhagriha as well as on central ceiling.

The relief figures as the Jataka stories of Valahasa aramabusaka surapana and the incidents from the life of Buddha like the great departure, the first sermon and the submission of the Nalagiri. The relief figure of Buddha in the Vyakhanamudra is shown in the central ceiling of the upper storey where as the figures in the ground floor are padma in the central ceiling of the verandah, the makara's and the flying figures on its beams, the yakshas with floral designs, the Yaksha at the bottom, the Jataka stories and the incidents from the life of Buddha are shown on the door-frame of the central garbhagriha.

Most of the relief figures are damaged. Another cave of the place is identified as either Buddhist or Jaina, a further study is necessary for correct identification and the Buddha on the lintel are shown respectively in the central ceiling and on the door frame of the upper storey.

So, the above discussion reveal that, the central chamber of the ground floor does not show either the Buddha figure on the lintel or the
ceiling in the ground floor. In this chamber, it may be noted that the Jataka stories and the life of Buddha are appeared here.

A Buddha sculpture is said to be installed in this building but this was installed either in the lower chamber or in the upper chamber is not classified. The storyied building is identified as Buddhist Chaityalaya or vihara. The middle hall is identified as a shrine which has though indication of a peetha are something meant for installing the deity obviously these halls were meant for residing the Buddhist monks, where as the upper storey has a cell with semi-circular cutting meant for installing the image, which is also said by the scholar.

The image or Digoba installed at the place is missing it is to be identified.

Dr. Sundara after noticing the Buddha sculpture he in his study has pointed out that this image or (these images) were installed in the central hall of the lower chamber and the garbhagriha of due upper story.

The lower chamber shows the figures including their Jataka stories on the door jambs on the central cell. This could be in all probability used for observing by the monks who gathered at the place. Secondly this ground floor could be the residence or the monks but the central cell could not be used as a shrine therefore the ground floor can be called as a vihara, where as a garbhagriha with a clear indication of a semi-circular peetha and the Buddha figure in the chaityalaya on the
basis of these reasons this building may be used as vihara cum chaityalaya.

**Sculptures:**

Near the chaityalaya a multilated Buddha image was found. It measures 61 cm in height. Unfortunately the head is broken and misplaced found near Desai's house at the place has been now shifted to the archaeology museum at Aihole. A huge Buddha sculpture in round relief was found near the entrance to the meguti and near the Buddhist chaityalaya head is damaged. This figure is said to be resembling those found at Ceylon.

Totally within the premises of the Baudhcha chaityalaya, the sculptures of Buddha and Bodhisatva were found, where as another sculpture of Buddha was found in the village. A further study is necessary to trace the original locality of these sculptures. It has been argued above that one of the sculptures of Buddha was installed in the Garbhagriha of the upper story, whether the Bodisatva sculpture found near the chaityalaya was installed in the chaityalay or other place is not ascertained.

The date of chaityalaya or sculptures may be the beginning of rule of early chalukya. There are some label inscription in the chaityalaya.

**Vadagaon-Madhavpur, Belgaum District**

An extensive ancient habitation site was noticed at Vadagaon-Madavpur, a superb in Belgaum city in 1945 by R.S. Panchamukhi.
The site located between Madhavapur on the east and Vadagaon on the west and is on the outskirts of Belgaum city.

In the site a hexagonal pillar inscription, a brick structures of about 30 hectares, potin coins Satakarni of, 1 century to 2nd century A.D. pottery, tiles and other cultural relics. Site is sloping towards north side with Mango grooves. There was a mud fortification along the western edges of the site. There is a nala on its western side. They concealed the backwall of the brick structure in later period. The site was excavated seasonally during March-May from 1972 to 1978 by the Department of Ancient Indian History and Epigraphy and Kannada Research Institute, Karnataka University Dharwad that lead to notice 30 brick structures, a big road, various types of pottery, beads, terracotta figures and metal objects, about 500 potin coins and copper coins as well as panchmarked coins. Roman coins in 4 layers in the stratigraphical context.

The coins refers to Rano Gotamiputasa vilivayu kurasa, vasithiputasa (105-129 A.D.) Sri Satakarni probably Yajna Sri Satakarni 170 and 199 A.D. Maharathisa Kurasa.

It shows that there was a family Kuru family who could be the feudatory of the Satavahanas in the region. In the family, it appears vilviya, son of Rano Gotami and Maharathi. It also indicates that the place was a big city during the period and contemporary to vanavasaka (Banavasi) Kanchi etc on the south and Karle etc., on the north and Amaravati, Nagarjunakonda, Sannati etc on the east. The cultural
relics like terracotta figures and inscription of the site shows the existence of Vedic cult like saivism and vaishnavism and as well as Buddhism at the place.\textsuperscript{74} The Buddhist relics are a hallow terracotta human head and a solid broken head, hands, legs, human figures. The former was found in a rubbish pit of 200 or 250 years old sealed by layer one. The excavator A. Sundara argues that it was certainly from the original cultural debris that was disturbed when the pit was cut there. The latter was found in layer 2 of the trench close to a large structure comparable to the standing Buddha images of the rock cut Buddha chaityas at Ajanta Kanheri etc in western India.

Regarding the brick structures one of them is an apsidal structure. It measures about 7.50 meters wide and 7 to 8 meters long. The apsidal part is 3.75 meters deep.\textsuperscript{75}

It may be comparable to the apsidal structure of the contemporary period found at Brahmagiri, Banavasi and Rajaghata etc in Karnataka. The structure had hardly shows any Buddhist relics therefore it is not possible at present to associate the apsidal structure with the Buddhist affinity.

\textbf{Haralakunte - Srinivasapur T}

\textbf{Kolar District}

A copper plate of 5\textsuperscript{th} century\textsuperscript{76} A.D. belonging to Madhavasharma of Ganga period was first time published by R.Narasimhachar in the year 1910 in Mysore Archaeological Reports.
Many scholars have studied the inscription such as K. A. Nilkantha Shastri, Dr. K. V. Ramesh, Dr. Chidanandamurti, Dr. S. Nagaraju, K. Abhishankar, Dr. B. Shekali, Dr. M. H. Krishna.

The above said scholars did not notice the Baudha vihara as mentioned in the record later Dr. Manjunth traced site as mentioned in the copper plate and the location of the Bauddha Vihara. Apsidal mound in the Nilgiri forest in the field of Narayanaswamy located 1. k.m. away of the site at the same, mentioned in the Inscription.

The mound measures 40’ long and 12’ height. The bricks of the Satavahana found scattered at the place was identified by Manjunath as Buddha stupa and he compares it to sannati type.

It refers to two tanks namely sila tataka and other Rakta Tataka. It also informs the gift made to Buddha Satva therefore has stated that the place Haralakunte could be influenced the Mahayana cult.

He has also noticed a Sakya sila which measures 11½ height and it is depicted with a Trisula and is enshrined over a square structure.

The survey in the locality carried by the scholar informs a habitation site of the medieval period. The pottery of the period are found scattered at the site.

**Kusnur-Gulbarga District**

Near on the south, Gulbarga University campus, the village Kusnur is located. In the house of Mallappa Barigali of the place, a stone inscribed fragmentary, with the figure of a person is noticed and
a memorial stone panel of circa 2nd and 3rd century A.D. have been noticed and studied by the scholar and the research guide.

It may be noticed that these two pieces were found while laying the foundation at a depth of 2x3 metre depth in the house in and around the present habitation area. Large number of cultural relics such as potteries, brickbats, shells, bangles, pieces, were also found then during their course of their explorations. These cultural remains are largely mixed with the modern debris.

The cultural material as well as the tools, panels are dated to circa 2 and 3rd century A.D. Since the site of this period is associated with the present habitation. The site has been dug at several places and the soil being carried to different places for domestic purposes.

**Kolivada-Dharwad District**

Kolivada which is located in the Dharwad District.

The Tarabhagavati sculpture was earlier lying down. In the Narayana temple of the interior of the village is now placed it in the R.C. Hiremath Kannada Adhayana Peetha of Karnatak University Dharwad.

Apart from this Tara, Kalmeshvara, Shiva, few inscribed stones and pieces of sculptures are kept.

**Banavasi**

In Banavasi, there is a loose sculpture of male deity kept under a tree, which is locally known as Yaksha. Its hands and legs are broken.
and it is pot-bellied. The upper part is bare with no ornaments or upper garments.

The lower garment is stiffly worn in a simple fashion with the plain hand round the waist, knots, on the sides and vertical fold in the frontal center.

The deity holds a Kalasa with round bottom in the left hand. The frontal part of the Kalasa also is broken. From the distinct iconographic trait of the sculpture i.e Kalasa in the left hand in all probability, it represents maitreya, who according to Buddhist tradition is the next Buddha who is still in the Bodhisatva stage.82

**Surpur-Gulbarga District**

At Yevur in Surpur taluk of Gulbarga district a Buddha figure is fixed in the backwall of Maruti, temple. It was noticed by Dr.R.M.Shadakshariah. The discoverer says that it could be a sculpture of one of the avatars of Vishnu. It is dated to Circa 10th A.D.83

**Muluru-Udupi**

There is a temple called vasudeva on the west of highway at Mulur, there is a Buddha sculpture in the garbhagriha of the temple. This sculpture was noticed by Dr.Gururaj Bhat.

The village originally mulur is known as mulapur which is mentioned in the epigraph of 11th century A.D.84
Chikkindi Indi TQ. Bijapur

Chikkindi is situated in Indi taluka of Bijapur District.

An inscription belonging to 1196 A.D. refers to the description of following of the Buddhism and Buddhist monastery at the place. It could refer to the existence of Tantric cult of Buddhism.

The exploration carried out at the place by the scholar as well as many details not indicate any Buddhist remains of the period.

SANNATI

Latti 16.49 N. Long: 76.54'E

The place Sannati is known as Sonthi as per toposheet 56 D/13.16° 49’39" N.76° 43’26"E Sannati, a small village located on the rightbank of the river Bhima in Chitapur Taluk of Gulbarga district. The village is 18 k.m. south of Nalwar Railway station and 90 k.m. from Gulbarga.

Large number of Buddhist archeological remains like the monuments, sculptures and inscriptions have been brought to light in different localities at the place by various scholars.

The Buddhist monuments like Stupa remains are located in three localities. The Buddhist Sculptures are, nine images of Buddha, large number of Relief sculptures of Buddha and various Jataka stories of Buddha, Yaksha Figurines, memorials stones, Ivory, votive stupa. There are also major inscriptions of Ashoka and the inscriptions,
belonging to the Satavahana period. The other remains of the latter period are the terracotta figurines etc.

The Archaeological investigations started actually in Sannati area, by the scholars right from 1954. Before this period, this site was unknown to the scholarly world. The works of the scholars are briefly introduced here.

In 1954, the late Kapatral Krishna Rao of Gulbarga first noticed here an ancient site, with the numerous sculptures, some with symbolically main episodes of Buddha's life such, as Vajrasana with Buddha pada under the Bodhivriksha, memorial panels and numerous Brahmi Inscriptions of 1st and 2nd C.A.D. therefore he is responsible for the notice of the Buddhist site first at Sannati.

Later, S. Nagaraj carried out the survey in Sannati area and brought out some more Buddhist remains. He noticed sculpture of Buddha, decorated pattike, inscriptions, fort bricks and ancient antiquities. M.Sheshadri, during the course of his exploration in Gulbarga district, he explored sannati area and brought to light some more details of Buddhist remains at the place. The remains are a Stupa mound, a large number of broken sculptures, two inscribed Ayaka pillars, a slab with throne, the foot prints and the Bodhi tree, some inscriptions, pottery, beads, shell, bangle pieces, and a habitation site. He is dated them to circa 1st C to 3rd C. A.D.

He has stated that the stupa mound was eroded by the river nearby and the villagers also completely rifted its building and retained
only the circular basement. Therefore main, the super structure was entirely gone, many of the remains are therefore scattered from the village to the site all along the riverbank.

He observed that some were used in a small temple and a chandralamba temple at the place besides, some of the reliefs were used as the steps for the bathing ghat near the latter temple.

On of the reliefs contains buffalo and a winged horse, The Ayaka pillars, many architectural members of the stupa building were piled up in erecting the roofless structure of mahishasuramardhini at the place. He made an attempt to compare them with the known sites.

The inscribed two Ayaka pillars found in a field, near the site were also compared with the Buddhist monuments of Nagarjunakonda and Amaravati. He has pointed out that the Ayaka pillars were usually erecting on four cardinal points of the stupa. They are five great events of Buddha’s life. They are Janana, (Nativity) Mahabhinishkramana (Renunciation) Samyaksanhodhi (enlightenment) Dharmachakra parivarthana (death). The inscribed relief figures and the inscriptions paleographically dated to the period of the Satavahana that is 1st C.B.C. 3rd C.A.D. some panels showing romantic scenes like mithunas, the other are headdress of men, coiffure of the women, cooped with heavy girdles. It may be noted that he was first given the occurrence of huge dome like hemispherical stupa mounds near the village. He further suggested that many more details could be brought out after conducting the excavation at the site.
Sheshadri collected some fragments including a broken yaksha sculpture and carried to Mysore and now it is displayed in the museum of the university of Mysore.89

P. B. Desai90 conducted the exploration in Sannati after the discovery of the site by Kaptral Krishnarao in 1954 and the further exploration study of the site by Sheshadri in 1968 along with his staff members. The team has noticed some more facts and collected some new materials. Sannati to Kanaginahalli to the extent of two miles in circumference, Buddhist remains are spread. They are destroyed stupa remains, inscribed slab on the upper side, Ayaka pillars, these pillars are inserted in five directions which are considered as the symbols of five great incidents like his birth, renunciation, enlightenment, first sermon, Nirvana, on these pillars figures of Buddhist followers and articles were sketched. He compared the Ayaka pillars to Nagarjundakonda, Yaksha figure to pitalhhkhora and some decorative bands to Bharahut and other sites to Amaravati and other places.

Infront of Devi temple, on the slab of the neem tree is sketched Vajrasanapada symbol, Bodhi tree, chaitya relief, lotus and his followers, headless yaksha, ox owner along with the servants, tiles, mud potteries, stones, sulphur glass, ornaments. The inscription found over there, indicates about the different strata of the people like.

a) Ganaputasa Solasasa

b) Amachi Yakhanika

c) Amachi Sanghanika

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d) Rajamachasa Ganganakasa Bariyaya Raja machiya masariya.

e) Ahimarikaya –Naganikaya

f) Selanakasa

g) Bhikhuniya Ahimarikaya

h) Akhapatalika

i) Pemanusa

The above inscription, depicts the name of grihapati, solaka, wife of Amatya, Amatya-Yakshanika, Amatya sanghanika, Rajamatya, wife of Gaganaka, Rajamatya Ramasri, ladies called Ahimarika, Naganika citizen known, selanaka official records keeper, Sukhapurusha, Mahajana, (eider person) Rajamatya.

There are three big mound, stupas at Kanaginahalli. In the year 1985 one of the biggest mound was excavated therein some rusticated coins and a circular burnt brick structure around it has been brought to light.

There was one more stupa, near the river but the significant remains of the Buddhist were hardly found in the site. Only the remains of it were found on its lower ground plan. This was constructed out of the slabs of the sedimentary lime-stone which is in circular ground plan.

Some inscriptions of the place, inform about certain details of the Mahastupa, architecture of the place. One of the pillar inscriptions refer to the construction of the prakara wall and the Mahastupa with
the financial assistance of Natika Govidaasi of Bandhusreni, who could be a merchant guild. Here on the tip of the pillars of the Prakara wall are adorned with ushnisha part that looks like a cap, there remains were found. One of the sculptural panel also shows, the figure of a stupa. The stupa is in semi-circular form. It is being protected by the machalinda Naga, usually on four sides of the stupa are adorned with holy Ayaka pillars.

Sundara93 during the course of his “Some more noteworthy sculptures from sannati their implication” Exploration in Sannati region, he noticed some more sculptures at the place. He also has given the demarcation of the habitation site. The site measures about 200 hectares in area located on the leftbank of the river and within a brick fortification wall.

Sundara94 carried out excavation in Ranamandala area on the leftbank of the river Bhima during the year 1986-87 it measures about 80 hectares in area he noticed the pottery, tiles, terracottas, beads, bangles etc cluster of tiles in the kiln found at the site called it local manufacture of tiles there. He noticed the medieval grey-ware pottery. Besides in the exploration in the middle of Dec 1986 May 1987 noticed some more part of brick fortification wall, the tools of the middle Paleolithic and Neolithic ground stone tools also found but this was already published in the articles of Sheshadri and P.B. Desai, Sundara has studied these pieces in detail on the South east comer of Ranamandala site, near the river bank.
He also noticed some memorial stones of wealthy donors or devout merchants and patronizing Buddhist religion. He has shown for the first time that the human habitation starts in the area from middle Paleolithic period. He also shown the copper smithing there. Noticed a heavy glass disc ear ornaments, a large red Jasper, Spherical flat, tortoise showed bead, a terracotta, tapering cylindrical pendant etc. The above details of Sundara are inform about the cultural remains of the human habitation rather than the Buddhist remains at the place.

J.R. Howell and others had conducted the excavation on the north-east mound at Sannati jointly by the Hyderabad circle of A.S.I. and the society for the South Asian studies of the British Academy London.

At the depth of the 3 metres, the core was found to be mud mixed with the lime-stone fragments to form a more stable basis for the structure on the north eastern side, the brick revetting wall, at the periphery of the mound. It shows the extending the circumference of the stupa. It also shown the weathering of the Stupa gradually from the top of the stupa mound around the circumferences. It has shown two main structural remains. Stupa mound located by the side of the road between sannati and Nalwar and it is near to the Chandralamba temple. It is a huge mud stupa with the structural remains of bricks. This excavated in 1986-87-88 by the officers of archaeological survey of India, Bangalore circle in Collaboration with the society for south Asian study U.K. represented by James Howell assisted by Annie Howell. The
stupa mound was excavated by them was at 3 major areas mainly central, sectional, cutting, deep transactional cutting and peripheral cutting. The central sectional deep transactional and peripheral cutting, indicates potsherds, some quantity of charcoal etc. The deep transactional cutting deep transactional, revealed drum wall etc. The peripheral cutting on the southern half of the mound revealed the outline of stupa, a brick plat-form and a large scale pit, the brick plate-form was built abutting the stupa drum, which is resting on the top of the drum wall on northern side.

A small platform, with flight of steps made of limestone was found at the base. It has also yielded a broken inscribed memorial pillar of circa 2nd century A.D. The antiquities found in the side, including beads, pottery, lead coins, iron and copper objects etc.

It may be noted that, it has shown a platform on the west of the mound was probably a memorial plateform. The antiquities recovered in the site included glass beads, iron nails, lead and copper coins etc.

A carved brick wall running along the north east quadrant was found and the wall was stopped on just near the north eastern cardinal points, large quantities of tiles were also found in between these two structures. They are said to be used for the roof in the later stage.

A drawn of limestone wall also revolved for flowing the water from east to west. The drum made of bricks was ended on the northern cardinal point to revetment wall on the west was found.
A platform measuring 3.56x1.05x0.60m provided with 3 stone steeps from the north was revealed the remains of the votive platform has also been noticed, the pottery of redware, blackware etc and coins were also found.

K.Paddayya\textsuperscript{96} noticed Mesolithic site including the early historic site during his exploration. During the course of exploration C.S. Patil\textsuperscript{97} has collected a number of antiquities belonging to Paleolithic period and noticed some temples of the medieval period in the surrounding places like Sivala, Kolluru and Anabi.

These explorations upto now informed that the site is spread out, over a large area of about 5 k.m. from the east of the Ranamandala to the Kanaginahalli within the area occurs a few Buddhist stupa mounds. Besides it shows a large fortification wall of satavahana period in Ranamandala area, its out wall run along the bank of the river bank and the mirrors at the outs-kirts of sannati and also brought out inscriptions of the Satavahana period.

In view of the background, the Directorate of archaeology\textsuperscript{98} and museums in Karnataka to known the cultural remains of the place. It had conducted excavation in the Ranamandala area in two seasons of 1993-95 after 1986 by A.Sundara.

Two brick circular granaries measures 1.15 mt in diameter and 1.50 mt in hight were found. The brick measures 28x22x27mt. The granaries are similar to vadagao Madhavapur. Terracotta figurines,
toys, carts, miniature ivory stupa, Lajjagauri rings, bangles, punch marked coins of copper and lead.

A rectangular brick structure pavement, runs in east-west direction of 25.mt and the potteries. Among the potteries, the northern black polished potsherd in layer No.IV rouletted ware, russet coated, white painted pottery, some inscribed pottery with Brahmi letters, marked Kamsa a decorated pottery with the miniature bird, swastik (asuspicious symbols) on two cups.

He noticed dis-stone and the Roman pendant and an important circular medallion (i.e. disc-stones with the carrying on both sides. It contains the figures of palm trees, palm date and trees and in between them 3 standing nude goddesses flanked by horse, lion, elephant, deer, stage or ram. Below the feet are shown the fisheries, peacocks and flowers. He has pointed that the nude figure at the center could be a Buddhist Yakshi (?) and point out similar medallion found in nanda-Maurya region like vaishali, Rajagriha, sankisa and kousambhi of presatavahana.

Knowing the area of sannati likely to be submerged due to construction of dam across the river Bhima, the officers of the Archaeological survey of India of Bangalore circle had carried out the archaeological remains and exploration in region at Anabi. They said that habitation site was noticed there including sherds of rouletted ware, fragmentary terracotta figurines and a potion coin of 1-2nd C.A.D. They fix the extent of the site is 60 acres but Sundara already noticed

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the site and carried out the excavation in the Ranamandala area during
the year 1986-87. Both the reports inform the extent of the site is not
uniform or slight difference sundara says it is 8 hectares in area where
as the A.S.I. officers reported it is 60 acres. Further A.S.I. report
informs the notice of some details about the brick fortification wall and
potteries.

In Anabi area, they noticed the epigraphical remains and some
architectural remains etc within the limit of the Harasgundgi. Besides it
shows a large fortification wall of satavahana period in Ranamandala
area, its out wall run along the bank of the river bank and the mirrors
at the outskirts of Sannati and also brought out inscriptions of the
Satavahana period. In view of the background.

Regarding the sculptures, four broken sculptures like incomplete
female figure, male head, seated Kubera (?) probably of Buddhist
Lajjaguri found in the excavation are important. The other architectural
parts are bull capital and with a square. Pedestal, fluted abacus etc. He
has also pointed out, sculptures are preserved in museum of Gulbarga
and Bangalore. They are round relief sculptures of dwarf Yaksha,
Nagamchalinda, Vajrasana with foot prints and head dress etc.
mother and a child (Hariti) memorial stones, Ayaka pillars etc and some
sculptures with the figure of Jataka stories.

The team of archaeological carried out excavation at
Harasgundgi. It shows the remains of the highly disturbed circular
brick stupa and Ayaka platform without its endorsed railing with
upright slabs and crossbars, the railings were also round scattered around the structure. They are decorated exteriorly with pronounced lotus medallions due to constant cultivation and find it a difficulty in determining the cultivated details.

It has a circumbulatoiy passage of 2.85 mt around the stupa. It does not show bereft of artistic expression, some of the rectangular panels found on the area, are decorated border, depict animals like elephants, bull, boar, tiger, horses, and galloping antilope. It may be noted that similar panels with the figures of horses, lions, etc found earlier during the course of their exploration in 1990-91 at the same site and was reported by them. Besides the site has shown other cultural materials including large tiles, terracotta figurins, small base, pieces, potin coins etc in the section. Scarping on the west of the stupa area some having Ujjain symbol.

The bricks measure uniformly 51x27x7.5 c.m. therefore the structure belongs to a single period and these cultural relics may be dated to the period of the Satavahana of 1st to 3rd A.D.

In the Ranamandala excavation carried out by the officers of A.S.I. Bangalore circle, have found three cultural phases ranging from pre-historic to early historic period. It may be noted that the 3rd phase or sequence consisted of two sub-phases designated on period III A and period. XIV B. The cultural Materials are mostly the tools, flakes cores, pottery, beads, terracotta figurines etc but it does not show any Buddhist remains in the excavated area.
In 1994-95 the officers of A.S.I. Bangalore circle\textsuperscript{100} again took up the excavation in the Kanaginahalli stupa mound. It was indeed a large scale excavation. They concentrated their excavation towards east-west, south-east and south west of the stupa, which was partly exposed by them earlier. The excavation has shown offset entrance provided with chandrasila in the east-west and south of the stupa whereas the entrance in the western and southern sides are found the pedestal probably for installing Yaksha image.

The railing located away from Medhi has upright slabs with sockets for fixing the cross-bars. The pradakshinapatha around the stupa has found the disturbed members of Ayaka plat forms, collapsed, railing parts and medi parts etc. Huge sculptured panels with the figures of dharmachakra, stupa, models, simhasana Bodhivriksha, Machalinda Naga were fixed.

Many of them show, the episodes of Jatakas with label inscription. The colossal sculpture of standing Buddha, seated Buddha were accommodated on the Ayaka platforms on the south west and on the east respectively.

A few slabs of the upper medhi were mutilated and fallen on the Pradakshina patha. The slabs mostly with label inscriptions have two figures of popular Jataka like vidura Pandita Jataka, Kapi Jataka, Vesantara Jataka, Sanjiniya Jataka etc.

It may be noted that, the anda and chantra part of the stupa were found to be disturbed in its elevation.

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In addition to this fragments of many Buddha pada cornica slabs. Coping members, animal friezes, 3 seated sculptures of Buddha, many sculptured friezes, more than fifty label inscriptions, coins etc were encountered.

Again the officers of the ASI, Bangalore circle\textsuperscript{101} conducted the excavation at the stupa site near Kanaginahalli and brought out the complete layout of the stupa and including its plan and elevation. It also shows many accessory structures like chaityas or votive stupas more then bricks on the periphery of the railing. They consisted an apsidal structure of brick on the south-eastern side, a butting the railing. Another is circular structure with four courses of bricks, on the south of western entrance of the stupa.

The third one is a rectangular structure, on the north west of the western entrance and has moulded lime stone members on its eastern face. In addition to this, many architectural members of the stupa were found. They are Buddha Pada, sculptures of four seated Buddha, symbolic representation of the mostly like the stupa models, simhasana, bodhivriksha, dharmachakra, railing parts etc. Some of them are inscribed in Brahmi of 1\textsuperscript{st} C to 3\textsuperscript{rd} A.D. they refer to the donations made by variety of persons including traders, king,. Common main, mendicant etc.

It may be noted that the Medicant said to have been hailed from the areas as far as Himalayas. The events of popular Jatakas as referred to in the panels. They are vidurapandita Jataka, Sutasane
Jataka, Shaddanta Jataka, Sarjiniya Jataka etc. The others are highlighting the events of life of Buddha, first sermon etc. It may be noted that some relief panels with label inscriptions depicted with the figures of important kings like Ashoka with his wife of the Mauryan dynasty, Satakarni, Pulumavi, Simuka of the Satavahana dynasty.

Kulkarni\textsuperscript{103} R.H. has also studied the report of the Kanaganahalli stupa reported by the officers of A.S.I. It gives in totality still more clear information.

Besides, he has also made an attempt to study not only stupa of Kanaginahalli but also its sculptures, relief sculptures including inscribed ones.

Benagutti -Sannati-Gulbarga District

The excavation was conducted at Bengutti mound, located to the north-west of the village sannati on the left bank of river Bhima by the officers of A.S.I. of river Bhima by the officers of A.S.I. (Excavation Branch 1 Nagpur) It has resulted to show a single culture, deposite of Satavahana period. It shows a large vihara complex measuring of 18.20x15.20 mt. It is enclosed with a massive compound wall. The structure is built of bricks and the remains of the bricks are found scattered on the northern and southern side of the site. It also shows an elliptical brick structure on the south of the vihara complex. The structure was built on a bed of schist pebbles and it has slaughts at the regular intervals. It indicates the wooden raps incorporated in the wall for taking the load.
The vihara complex has 8 cells (measuring) 7x3.4 metres 57x3.1 m., 4.6x2.6 mt and an assembly hall measuring 10x6 mt at the center and has a (corridor 8x1 metres) in north south direction. All the cells have entrances connected to the corridor schist pebbles were paved on the floor of the chambers and plastered with lime mortar and schist pebbles, the schist slabs were covered with floor of the corridor on the main assembly hall. The boundary wall on the northern side of vihara complex measures 24.6 metres long and the width of 1.5 metres was a better state of preservation. Another wall on the South boundary is damaged and the retained portion is 21x10x20 metre. The elliptical brick structure has an entrance on the eastern side, its super structure is completely damaged and lost. The clues of western feature, informs a scanty information about its architecture. There is a bed of schist pebbles and has courses of bricks 16 to 24 courses of bricks upto the ground level.

The antiquities found in the sites are a good number of sculptures, fragments, Brahmi inscriptions, moulded terracotta figurines, semi precious ivory beads, objects of ivory and bone, stylus needles, dyes, glass bangles, terracotta plaques coins etc. The pottery are red ware, burnished redware rouletted redware, etc and varities of vessels, bowls, probably used by the monks of the vihara were found. A N.B.P. pottery shell was also found in the site. A engraved fragmentaly slabs penals) of 3rd century A.D. were also found.102
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