The origin and the development of Buddhist Architecture in India has its own historical background. The reasons for the erection of the Buddhist architecture like Stupas, Chaityas and the Viharas as mentioned in the literary accounts and epigraphical accounts are briefly summerised below.

The great legendary story of Stupas starts, after the death of Buddha, there were differences among the followers of Buddhism for performing the burial of his body. Following the instructions of Buddha, they finally decided to divide the whole body of Buddha into 8 parts and were divided equally among eight members, who were called Mahajanapadas. They are Sakyas of Kapilavastu, Bullis of Allakappa, Ajatasatru of Magadha, lichchavis of Vaishali, Koliyas of Ramagrama, mallas of pava, a Brahmin of vethodipa and the Brahmin Drona. Besides, they constructed eight Stupas over his corporal remains, further, it informs that two more stupas were also built, one over the Urn and the other, over ember.

During the period of Ashoka, according to the Buddhist text, Ashoka opened seven out of eight original stupas and redistributed the relics among eighty four thousand stupas by him throughout his empire.
“There is no reference in the Vedic literature about the Stupas but there are certain references to smasana ceremonies or the cremation rites in Vedic literature. There is no mention of the term Stupa in the epics in the Jaina literature, the Stupa was mentioned as a relic chamber, sometimes referred as the holy spot to commemorate”.3 Hence, the Stupa was not only commemorative but also a place for worship. It is interesting feature to note here that, the concept of life after death and its worship might have been borrowed from the proto-historical, burial practices, hence “the origin of the Stupa can be assigned to the proto-historic period specially to the pit with cairn circle type. Actually, it might have started during the megalithic period during 1st millennium B.C both the Stupa and chaitya were the traditional in the Jainism. Buddha even though accepted both chaitya and the Stupa but has given more importance to stupa”.4

According to the tradition5 “the earliest senile relics body, or the hairs of the master were given to merchants of Kalinga, namely Tapusa and Bhallika after their conversion which in turn, were deposited in a Stupa for worship”. It is mentioned that, these merchants later received some more hairs, nails, a bowl, stick and three garments from master”. “It informs that Buddha gave much importance and stress for the Stupas whereas Mahaparinibhana sutta informs that the stupa were erected over the relics of the Buddha or tathagatha. It is interesting to note here that Buddha himself said for the construction of the stupas to celebrate the death of a Mahapurusha”.6
SANNATI AND ENVIRONS

SCALE OF 10 0 10 30 KM

GULBARGA

CHITAPUR

NALWAR

SANNATI (SANTHI)

WADI

YADGIR

Sannati and Environs
Two stupas of famous thereas named sariputta and moggalayana who died before the death of Buddha were constructed.7

The study of the Buddhist architecture in India especially of the stupas, appear first at piprawa which is an excavated site of the Mauryan period, where as the construction of the stupas in South India appeared at Nagarjunakonda and Amaravathi. There are also various caves with the Stupas called Chaityalayas in the early historic period. They are located in western Maharashtra. The study of the earliest Buddhist stupas of Karnataka found in sannati area of Gulbarga district.

This informs that the construction of Buddhist stupa, starts as early as 1st century that is in Karnataka. The stupa remains so far found in various parts of Karnataka are studied below.

Sannathi Stupa

Many scholars have made their attempt to bring out the Stupa remains in Sannathi area. In 1954, Late Kapatral Krishnarao8 of Gulbarga, first noticed here an ancient site, where he came across many archaeological remains like sculptures, having incidents of Buddhas life, even Buddhapada, Bodhivriksha, memoral panels, Brahmi Inscriptions of 1st and 2nd century A.D. Secondly, S.Nagaraju9 done the work, continued the same, found still more Buddhist remains like the sculpture of Buddha, decorated pattike, inscriptions, fort bricks and ancient antiquities.
M. Sheshadri noticed stupa mound, two inscribed Ayaka pillars, a slab with throne, the foot prints and Bodhitree pottery etc and a habitation site. Which is dated to 1st Century to 3rd century A.D.

The Ayaka pillars, which was compared by them to Nagarjunakonda and Amaravati, contain the events of Buddha's life. Even inscribed relief figures, he dated to 1st Century B.C. to 3rd century A.D. It may be noted that he was first person, who have given the occurrence of huge dome like hemispherical Stupa mounds near the village sannati.

P.B. Desai along with his staff members, undertook exploration, in his exploration, he discovered stupa remains, neem tree is sketched, Vajrasana, pada symbol, Bodhi tree, Chaitya relief lotus and his followers, headless Yaksha, ox, owner etc. The inscription found over there indicates about the different strata of the society. There are three big mound stupas at Kanaginahalli. Some inscriptions of the place inform about certain details of the Mahastupa architecture of the place, one of the pillar inscriptions refers 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.

Sundara during the course, of his exploration, he has also given the demarcation of the habitation site, he noticed the pottery, tiles, terracottas, beads, bangles etc. brick fortification wall, the tools
of the middle Paleolithic and Neolithic ground stone tools also found a few stupa remains near Chandralamba temple. He also found some memorial stones of wealthy donors or devout Merchants and patronising Buddhist religion.

J.H.Howell\textsuperscript{14} and others had conducted the excavation on the north east mound at sannati jointly by the Hydrabad circle of Archaeological Survey of India and the society for the South Asian Studies of British Academy London.

The excavations carried out of (1986-87-88) by the officers of archaeological survey of India or Bangalore circle in collaboration with the society for south Asian Study U.K. represented by James Howell assisted by his wife Annie Howell. The Stupa mound was excavated by them at three major areas like central, sectional cutting, deep transactional cutting and peripheral cutting.

K.Paddayya\textsuperscript{15} noticed Mesolithic site including the early historic site during his exploration.

During C.S.Patil's\textsuperscript{16} exploration, collected a number of antiquities belonging to Paleolithic period and noticed, some temples of the medieval period in the surrounding places like Sirival, Anabi, Kolluru. The excavation conducted during 1993-95 after 1986 by A. Sundara\textsuperscript{17} Found two brick circular granaries, terracotta figurines, toys, carts, miniature, ivory, Stupa, Lajjagauri, rings, bangles, punch marked coins of copper and lead.
Location of sites found during exploration
He noticed disc-stone medallion having at the centre, a Buddhist Yakshi and pointed out similar medallion found in Nanda Maurya region like Vaishali, Rajagriha, Sankisa and Kousambhi of pre Satavahana.

During 1994 officers\textsuperscript{18} of Archaeological Survey of India, Bangalore circle, took up the excavation in the Kanaginahalli Stupa mound. They found huge sculptured panels with the figures of Dharmachakra, Stupa models, Simhasana, Bodhivriksha, Machalinda Naga were fixed.

**Kanaginahalli Stupa**

A large Stupa mound with the inscriptions and sculptures is located in the field of survey No.501 of Sannati near the bank of river Bhima and a village Kanaginahalli. owing to availability of large number of cultural materials in the stupa mound, the area was selected and excavated by the staff of Archaeological survey of Bangalore circle.

The excavation has brought to light, the full dimension of the stupa mound. It has a circular wall structure with four plat-forms on foursides. The circular wall is surrounded by a pillared railing. The stupa construction is made out of lime stone. Kanaginahalli was part of the large ancient township of sannati. The stupa unearthed here is nodoubt, the only one of its kind in entire Karnataka.

Kanaginahalli stupa is compared to the plan and elevation of the Krishna valley. The condition of the stupa is in dilapidated condition.
Hence it is unfortunate thing that, architectural members are missing. The anda is totally missing, the medhi is damaged which is 2.5 meters in height. Medhi is about 19 meters in diameter. The ledge of the medhi is about a meter in width.  

The circular wall of the stupa is surrounded by a pillared railing. The joint parts of the pillared railings are also misplaced. The sockets on both sides of each pillar of the railing are beautifully scooped out. Some of the pillars are broken into pieces.

There are four small brick or pavillions around the stupa. At the sides on the southern side of the stupa, have two brick pavillons. One is very close to pillared railing and the other is little away from the pillared railing, Which are almost destroyed. The former is in rectangular shape, its backside is in elliptical shape. The latter is in circular shape in front of a square small plinth.

On the northern side of the stupa has a rectangular brick structure surrounded by a stone plinth, near the circular railing on its left side and near the northern side of the stupa. Two brick structures, one in circular and the other in rectangular shape. Rectangular pavillion is against the northern gate.

The Stupa is about 23 meters in diameter, its wall is 80 cm thick on the north–western corner of the Stupa, a brick pavement is seen.
The remains of the anda was first illustrated by Dr. M. Sheshadri. It was built of bricks and plastered with a thick layer of lime mortar as is found in Krishna valley stupas.

Its floor is paved with big slabs by the side of the pavilion has the remains of a gate, the slabs installed in front of the gate are also disturbed and one slab with stupa decoration is flanked by flying nymphs, on the upper side and attendants on the lower side.

There are large number of sculptures with or without inscriptions and Buddha images in and around the stupa remains.

**The Railings**

The railings of the central courtyard were made of lime-stone. The railing is about 8 feet in height. The railing consists of thabas, Suchis, and the ushnisha. The thabas were closely spaced and verified from the size of suchis. The suchis are the usual lens sectioned cross bars. Four such suchis kept one above another between the closely spaced thabas are found ushnisha.

**Chandra sila**

Each gate has a Chandrasila and a threshold.

**Ayaka Pillars**

The Medhi has got ayaka platforms at the four cardinal points. Each platform was provided with five free standing ayaka pillars, Each pillar is rectangular at base and shaft is made octagonal. The upper ends of the pillar are rounded.
Jataka Stories

The key events are popular Jatakas like Vidura pandita, Jataka, Sutasoma Jataka, Shaddanta-Jataka, Sanjiniya Jataka, Suka-Jataka, Vesantara Jataka etc are magnificently treated. They are also have label inscriptions, identifying the Jataka depicted. Apart from Jatakas, select Major events from the life of the Buddha, which are vividly depicted including king Suddhodana and maya in the royal court, birth of baby Siddhartha. Mahabhinishkramana, Mara’s futile attempt and enlightenment, first sermon, division of relics etc.24

There are some inscribed, sculptural panels.

The Chaitya motif is flanked by Bodhgitree, two devotees and an inscribed chatri and an inscribed pilaster, reads

"AAyas Anadasa Vahera

AAyas Saraputaya vahino

he Ikamaka pathalaana 25

Infront of the threshold, an inscription written as "Jatanave Santha daya"26 on its top Bodhisatva and attendants are riding the elephant and 3 persons are going with the elephant on its right side.

In one panel, the central pillar, has three panels, two lions at bottom 3 Buddhas at the centre, and 3 elephants on top.

In one of the inscriptions, it is written as "Pava, Kanchasarisa, Bhaginiya Naanikaya-Jayadhamma27

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A big panel with Buddha pada surrounded by dancers and inscription below

1. Therano Bhayatha

Bhoethathanem Athavaseesatha

(Sa) Yavasa Raalajeya

Yemapeya paremaha

Chethi Basiham (ma)

Madapase Maathapithasi sathavasa vehi, Atheva sinahi savasathana hivasa Ghavadaya.”28

One more slab, which reads as “Ka-pa, Na, Ra, tha, Ka, Sa, Asa”29

Another slab with chaitya and unyoked bullock cart at the bottom of the Chaityalaya and motif. It has 7 label Inscriptions like the text of them is given below.

1. “Bhagavato

2. Yakhipiyekaramaatha

3. AAYasa Rahulasa

4. AAYasa Anadasa

5. Uthupeno

6. Kosabakudi

7. Chakamo”30
Some inscriptions of the place, inform about certain details of the Mahastupa architecture of the place. A pillar inscription depicts of the construction of the prakara wall and the Mahastupa with the financial assistance of Bauddha Shreni Govidaasi a dancer of a Merchant guild. Here, on the top of the pillars of the prakara wall, ushnisha part is shown, which appeared like a cap.

The stupa is called as the Mahachaitya. It is described in epigraphs as Sakya mahachaitya. It indirectly informs that inside of the Mahachaitya, remains of Buddha Sakyamuni, that is Gautama Buddha may be placed.

The Mahachaitya was enlarged and decorated with sculpture during the Satavahana period, particularly in 2nd century A.D. The sculptured slabs consisted of some historical scenes of the Satavahana period, and also the Jataka stories and events of life of Buddha etc. Images of seven manushi Buddhas and an image of Bodhisatva in seated posture.

The Stupa Mound – Location – No. 2.

One more stupa mound was located in between sannati and the Nalwar, which is situated near the Chandralamba temple. It is a big mud stupa, with the structural remains of bricks. It was excavated by the Archaeological Survey of India office, Bangalore circle in the collaboration of the U.K. representative James Howell.
The Stupa mound was excavated at the 3 major areas. They are at the central, sectional, and deep transactional cutting, and peripheral cutting.

The peripheral cutting, on the southern half of the mound revealed, the outline of Stupa, a brick platform built abutting the Stupa drum, which is resting on the top of the drum wall on northern side.34

The study informs that there must be some more Stupas of earlier period in the Sannathi area. The excavation may bring out the exact figure of the area in near future.

**Gurusanagi Stupa Remains**

S. G. Ghatapanadi, retired professor, Dept of History, Gulbarga university Gulbarga, carried out exploration of a Buddhist site, located on the top of the hillock, about 2 k.m. away from the village, Gurusanagi on the right bank of the river Bhima.

The survey brought to light about the structural remains of a Buddhist stupa, along with a small stone panel showing Mahabodhi tree, a mutilated image of a Buddhist deity, a stone pedastal roof, tile and architectural fragments on the entrance of a Stupa, resembling those of sanchi stupa. This depicts a characteristic of the Buddhist art of South India. Besides two circular basements of Stupas, built of brick of large size, ascribable to the Satavahana period. The basement of the Stupas were placed on the elevated area having no sign of mound formation.
The broken pieces of the structural remains of stupa were used for the erection of loose compound walls of Sivalingeshvara and Chandsahebs temples. This Buddhist stupa could be assigned to circa 1st and 2nd century A.D.\textsuperscript{35}

\textbf{Ankanakatte Stupa Remains}

The Ankanakatte is situated in Kundapur taluka of South Canara district by the side of national highway, a structure is built with laterite bricks which is a circular stricture. The upper part of the structure is in ruins. Vasanthamadhavan mentioned and added in the list it as one of the Buddhist sites. It is built on circular plinth that has two tiles plinths and it is filled with mud. The circumference of the circular structure is 41 meters. The height of the structure is 2 meters. The breadth of the lower plinth is per centre and the lower plinth is 14 c.m.

The thickness of circular wall is 1.12 meters. The brick measures 28. c.m. length, 14 c.m. height and 30 c.m. breadth and some other bricks measure 32x14x30 c.m.

It may be noted that the wall the circular structure has 14 tiers and on the 13 tiers on the south east is a projected literate brick.

It may be noted that the floor on the eastern side is paved with laterite brick. The pavement of the bricks measure 178 cm and breadth is 85 c.m. so this indicates a pavement made at the bottom of the circular structure remained only on the eastern side.\textsuperscript{36}
Tunnuru Stupa Remains

Tunnur near Nalwar in Chitapur taluka of Gulbarga district, a 2000 years old Buddhist site has been discovered by Dr. R. M. Shadakshariah and research scholar Jayashree Deshmanta.

In the site, ancient Buddhist stupa, existed at this place remains ever found. But is now completely covered with mud. The architectural members like stupa fence found over there the mandoka Jataka stories, (dharma chakra, two memorial stones etc came to limelight.

One of the panels, contains, the figure of a queen Amatya, Pattada Horse, Pattada elephant and other figures. The memorials found are of two distinct types, which are nearly six feet in height. One belonged to the royal family depicting the royal members and the other belonged to the guides and the common people.

The one depicting the royal members contained figures of the king and the queen, their maids, horses, holding wine cups, and others.

The latter contained figures of common man, carts, bullocks and others more ever there are inscription in Brahmi script of prakrit language.37

Harasagundgi Stupa

The team of archaeologist of Bangalore circle carried out excavation at this place, where the team came across circular brick stupa and the Ayaka platform, lack of railing. Every parts are
damaged, they are upright slabs and cross bars of the railing, these all
the architectural members are scattered around the structure. The
railings are decorated with the lotus medallions. The most unfortunate
thing is that due to the continuous cultivation of land, all the
architectural members got destructed. It got a passage which is
circumbulatory of 2.85 mt. around the Stupa. The artistic expression
is very less. Some of the rectangular panels which are decorated at the
border are different kinds of animals like the elephants bull, boar,
tiger, horses and galloping antelope. Even large tiles, terracotta
figures, small base pieces, potin coins etc and Ujjain symbol was
available.

According to the size of the bricks measurement, they are dated
to the period of the satavahana of circa 1st to 3rd century A.D. The
measurement of the bricks are 51x27x75 c.m. The structure belongs
to the single period.

In the year 1994-95 the Bangalore Archaeological Survey of
India circle took the excavation thereby, the Stupa was provided with
Chandrasila in the east-west and south of the Stupa.

Many sculptured panels, with the figures of dharmachakra,
stupa models, Simhasana, Bodhivriksha, Machalinda Naga were fixed.

Apart from these many of them contain the different episodes of
Jatakas with even label inscription like the vidura pandita Jataka,
Kapi jataka, vesantara Jataka, Sanjiniya Jataka etc. The anda part
and chantra part of the Stupa disturbed in the elevation. Apart from
all these, 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.\textsuperscript{38}

When the scholar visited the spot for the field study, she found the panel of a horse, made of lime stone, which indirectly indicates the mahaparinirvana of Buddha. Now the spot has been covered with the mud.\textsuperscript{39} 

\textbf{STUPA OF KADAGODU (RAKHITA)}

Kadagodu, which is situated 1km away from Banavasi bus stand, was noticed by A.Sundara. There is a brick mound at this place, it is cut across, and series of brick rows are found in the section. Which was known by the name thera-Rakhita.

A.Sundara has observed the rows of bricks laid in english bond method are put one after the other with mud mortar as thin binding material in between. This structure has been dated to 2\textsuperscript{nd} and 3\textsuperscript{rd} century A.D on the basis of the bricks type, size and texture, the lower part of the Stupa structure is 1 to 1.5 m.high from the exposed surface level.

The series of brick rows, from the clays layer about 2.5 upwards are about 3 m. width. The distance has been maintained from the lower most and uppermost levels to 20 to 25 cm. The broken ends of brick rows looks like the artificially built mound mostly of a Stupa. Due to heavy rainfall, the Stupa structure has got destructed.\textsuperscript{40}
Rakshita Stupa Kadagodu, Banavasi
Vihara

The records inform that Viharas were in existence in the early period. These Viharas served as the later monasteries as dwelling places for both bhikkhus and the bhikkunis. Henceforth, it starts the construction works of Vihara and appears the history of the Viharas from sixth century B.C. thereby their gradual evolution and ornamentation took its birth.

According to the pali\textsuperscript{41} Canon, “Vihara consisted of a large hall having small cells, all around, most of which were to be entered from the central hall”.

In the cullavagga,\textsuperscript{42} there is a verse highly praising the gift of Viharas for the use of the monks “To meditate and obtain insight in a refuse and at ease”.

A dwelling place is praised by the awakened one, as chief gift to an order.

\textbf{According to Edgerton} : “Vihara seems based on the meaning dwelling. Dwelling place, especially of a monkish community monestery.”\textsuperscript{43}

The Suttanipata, on the other and defines Vihara as “a remote shelter for a bhikkshu (dura).”\textsuperscript{44}

When the Vihara, taken to a wider sense to mean a larger building for housing bhikkshus an organised monestery.
BANAVASI

The Banavasi record is engraved on the two edges of a large slate slab bearing a beautiful representation of a five-hooded cobra. The slab is fixed into a niche in the courtyard of the Madhukeshwar temple. The above said record was engraved during the times of satavahanas and the king was Vinukada Satakarni. In the 12th year, king Haritiputa Satakarni, the cherisher of Venukuda engraved this inscription at Banavasi, and the language used was sanskrit.

The Banavasi inscription states about the meritorious gift given by the king Mahabhuvi (Mahabhoja) his daughter Sivakhandanagasiri wife of Jivaputa given to Madhukeshwar temple.

Later rich endowments were given for the construction of Naga, a tank and vihara. These three works were completed by the minister Kadasati Nataka, the disciple of Damoraka and son of Achraya Jayantaka.

Benagutti Vihara

The Benagutti area which is situated to the north-west of the village Sannati on the left bank of river Bhima. The Benagutii has a large Vihara Complex which measures 18.20x 15.20 mt. The bricks shapes are elliptical and which fixed to the 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.

The complex of the Vihara has got 8 cells which measures 7x3.4mts, 5.7x3.1m, 4.6x2.6mt and the assembly hall measures
10x6mt at the centre and also it has got a corridor measuring 8x1 metres in the north and south directions.

The schist slabs were covered with floor of the corridor on the main assembly hall. The north boundary wall measures 24.6 meters long and the width of 1.5 metres, but South boundary is damage and destructed, only a little part is remained which measures into 21x10x20 metres. There is a bed of schist pebbles it has even courses of bricks 16 to 24 upto the ground level.

Many types of antiquities and the artifacts are found in the site. They are sculptures, different type of beads, objects of ivory, and bone, bangles, terracotta plaques, coins and different types of pottery wares which were most probably used by the monks of the Vihara.46

Vihara At RAJA GHATTA

Rajaghatta (13°, 19°, 30" North 77°, 35', 45 west) to the Northeast of Doddabalapur, of Bangalore district is situated a small village called Rajaghatta.

During the excavation by the scholars of university of Mysore, Dept of Ancient History and Archaeology in 1975 various, artifacts and bricks structures are found in the ruined site.47

Next in the year 2001 March-April Department of ancient and Archaeology Mysore, excavated Buddha Vihara48. The Vihara measures 24 metres height, 4½ m breath, continued towards south from North to South, seven rooms were added and among them 6 appeared to be completed and the 7th room appears only half portion.
The structures of the Vihara appears as if rooms continued from west and east, because 7th room is attached by other room from west side. The bathroom is attached vertically from north to south. In between the rooms are 80 c.m. in thickness. The rooms are measured proportionately 2.5 x 2.5 mt (8x8 ft) where the monks would reside. The Viharas are facing towards west.49

The difference between the west wall of Chaitya and Vihara is 9 meters. This can be imagined as varandah. In this varandah, stone pillars, Ayaka pillars are noticed. The rooms of the doors of the vihara are attached to each other 1 and 2nd rooms are followed by the 3rd and 4th rooms appeared like one and the same.

The layers of the wall are in 3.40 metres (breath) 80 metres thick. Each door measuring 1.70 mts. thick. The rooms are separated by a Vihara. It is unfortunate that the, information regarding floor planning is missing.50

The second room is facing to the east-west direction and is connected with the chaitya prakara. To the eastward side, a varandah might be existed.

**Bathroom**

It is situated at the tip of north height of inner-side of the room is 2.50 metres and with the same breadth. The circumference of the excavated area in breadth is 1.80 mt (Chapadi has been on the floor of the bath room to the 1.40 metres. To the north small cottage made of stone (1mt) There is a drainage system to the north-east about 15 cm
and 50 cm depth. Height of outside bathroom is 40 c.m. bath outside and inside walls are about 20 c.m. linking each other.\textsuperscript{51}

Bricks of Adhisthana of the bathroom are not joined to the bricks of Vihara hence which is clear that bathroom is constructed after the construction of the Vihara, there by steps lead towards bathroom. Their height is 30 c.m. and breadth is 80 c.m. The floor of the house is made of small lime-stones. To the south-west of the corner of the bathroom. 'L' shaped brick has been used. Although it is common feature, having bathroom in the vihara but it is the first of its kind in Karnataka itself.\textsuperscript{52}

One more Vihara is situated, one kilometre away from vihara, where the dwellers took their bath and at the same time it was used by Bhikshunis.

In the Vihara, only burnt bricks were used 30 c.m. level of about 1 metre in circumference bricks were spread. The distance between each brick was 3 to 5 c.m. the building of Jagatis, Adhisthana is equal to Dindi. It is 30 c.m. There are 5 steps to it and upper side of the Kumudha, there was a Dindi.

The brick of the Kumuda was made using three steps. This type of Kumuda patti is seen inside of Prakara wall of the Chaitya. The Dindu which is carved is flat in the front and upper portion, This is found in the first room of the vihara. The walls of the vihara are constructed in a very systematic manner. It is 40 c.m. height and 2
c.m. breadth 6 to 7 c.m. thick bricks were used with the help of black soil, the bricks were joined each other.\textsuperscript{53}

The date of the Vihara is not fixed due to the lack of evidences, but the date of Chaitya is assigned to circa 4\textsuperscript{th} to 7\textsuperscript{th} C. A.D.

In the second room, there types of Kumbha cremations were noticed and the third one is likely to be existed. This period is assigned the period to circa 9\textsuperscript{th} and 10\textsuperscript{th} century.

By the study, we assume that by circa 7\textsuperscript{th} century A.D. in Karnataka Buddhism was in the declining stage. A hole has been noticed at the north-side of the first room most probably it seems that the place was left for planting a tree. Prakara to the north of chaitya at a distance of 6.5 metre height a prakara was constructed to the equal of chaitya.\textsuperscript{54}

According to the excavator, a small main door was found. It measures 1.40 metre. The two Kostha temples were found, one is small and the other one is big. In between prakara, a Mandapa is situated. A Varandah is attached with 5.50 height and 1 metre breadth. The middle are thick with 20 c.m. and 2.00 metre height. The height of the steps is 25 c.m. down of a slab Chandrasila is noticed with a metre in breadth.

**Antiquities**

Bricks, lime stones, metal and stone items etc were found and calculated by the excavation of the collection, an umbrella made of bronze, its right leg represents probably the Buddha pada, A reel of
thread like is found measuring 5 c.m. and 3. c.m. (b) The nuns used dharmachakra wherever, they went.

The large number of votive stupas, made out of terracotta were found in the site, they are all indeed significant for writing the Buddhist art and architecture of the period. The vihara complex found at the place is indeed unique in south, part of entire structure were in ruins. Ayaka stambas (28x35 sq.mts) were found first in Karnataka.55

Chaitya

According to Ramayana and Mahabharatha.56 “The word Chaitya, means is usually a place of worship.”

In a wider perspective, the Chaitya means a place of worship referred as the Vrkshachaitya (temple for Bodhi tree in the Buddhists literature).

Chaitya and stupas, originally borrowed from the Brahmanical order and later on, it was appropriated by the Jains and the Buddhists with all their later appendages.

Etymologically, the word chaitya derived from “Citi means funeral pyre”.57 It is earthen mound, raised over bones or ashes of the departed saint and it is the whole mound was covered by a roof. There are references with regard to the term chaitya in the Buddhist text. The Mahaparinibhana sutta, the Buddhist text informs that Buddha himself visited Chaityas like sarandala chapala, Udena, Gaotamaka, Sabtambaka etc. It indicates that there were chaityas in this period.57
Aihole Chaitya-Cum-Vihara (Meguti hill)
The Dighanikaya mentions that Buddha spent his little leisure time at the Ananda Chaitya in Bhoganagara, on the way to the Rajagriha. Buddha again stayed back at Bahuputraka Chaitya which is situated between Rajagriha and Nalanda.58

Aihole, Chaitya-Cum-Vihara

The village Aihole, Hungund taluk of Bagalkot district is located on the banks of the river Malaprabha.

The Upper-Storied of Chaitya

The cave has an upper storied Chaitya. It consists of a garbhagriha and a rectangular verandah. It has four square pillars 15 c.m. in height, facing towards the street. The back wall has six rectangular pillars especially one set in wall, three on each side of the sanctum door.

The pillars constituted a patta at the bottom, surmounted by a half medallion. Above the shaft is the curved potika. The rectangular pilasters are similar to the shape of the pillars.59

The pilasters on the extremes of the facade has a single armed Potika beams are simple and plain supporting the ceiling. The pillars in the central pillars are inscribed. The verandah ceiling has five ankanas in number.

The ceiling of the Chaitya, a relief sculpture of Buddha is found to be, in a Vyakhanamudra from the Verandah measures (8.78mx215.m)60
The lower storied Chaitya-Cum Vihara

The very interesting point of the Aihole cave is that, the Buddhist Chaitya is first of its kind in India in general and Karnataka in particular because of the both combination.

The lower storey of the Chaitya, like the upper Chaitya is partly rock cut and partly built. It has central sanctum with side cells, a sukhanasi and a rectangular verandah.

The building which is facing towards west Verandah consists of four pillars and two pilasters.\textsuperscript{61}

Miniature Sculptures:

Several miniature reliefs are found on the door-Jambs of the sanctum and the Antarala of the lower structure of the chaitya many of them are found in the destructed condition, very few, with great efforts scholars are successful in their mission of understanding and analysed them, where these relief narrates certain incidents related to the life of the Buddha and the Jataka stories.

On the door-Jambs of the antarala door, two men are shown riding in a chariot and the remaining is wiped out.\textsuperscript{62}

Culla-hamsa-Jataka

A man is offering anjali infront of the two birds. The former person is seated in Verandah of the building. There is also a second human figure. This may be culla-hamsa-Jataka concerning a kind of evil-geese and of a flower.
The main figure in the anjali may be identified with the king. The second figure with the fowler and the two birds represent the king and his captain.

The other relief miniature sculpture is very interesting, where a crowned male holding a padma in the right hand stood in the chariot. S. Settar identified it as the visit of prince Siddhartha to the city, Buddha was destined to see the human misery and sufferings. It has been assumed, as a great departure of Siddhartha leaving his palace in the dark night in a chariot to seek enlightenment.63

**Aramadusakajataka**

It is the story about relief, two monkeys, one of which, is uprooting a tree. In this monkeys are given the work of watering the trees. The trees were uprooted to see the amount of water needed by every tree.

**Nalagiri Incident:**

In this story Devadatta tries to kill Buddha, with the help of a cruel elephant called Nalagiri. When Buddha comes walking on the road, this incident focus at the destruction and the terror caused by the elephant, This relief is continuation of the above incident. Here, Nalagiri is shown submitting itself to Buddha. It Kneels down in submission before the Lord who is holding a padma. “This is watched by some persons”.64
Valahassa-Jataka

A horse rider with an umbrella over his head. These two reliefs represent a horse and rider respectively. Both are damaged.

A galloping horse with a rider in a forest, settar status that, this again reminds of the great departure. This statement given by settar is doubted by other scholars, because most of the Buddhist sources agree that the prince left the palace in a chariot driven by his charioteer and not alone on the horse.65

THE INCIDENT OF DEVADATTA

The next relief shows a person in a reclining position while another person held aloft and builder as if it crush the other person. This seems to represent Devadatta once attempted to crush the lord with a boulder. Here the reclining figure is of Buddha and the other of Devadatta. This damaged relief has two persons under a tree. It shows two men in combat, one of them wields a shield and a dagger, while the other holds a staff.66

Relief on the door Jambs of the Sanctum door

The relief, where a man is seated in the sukhasana, with his right hand in the abhaya or vyakhayanamudra. S.Settar67 identified it as the first sermon of Buddha after his enlightenment.

Surapana Jataka

In the other relief, four men with a drinking bowl. S.Settar68 again said it as the last supper of the lord in Surapana Jataka.
A male figure holding a padma in the right hand, while the left hand is slightly raised and bent, facing him are a couple. This is again identified the lord with the devotees.

According to settar, the relief bears a person seated and feeding on animal which is indistinct. This may represent the Buddha in the Deer park.69

**VESSANTARA JATAKA**

Two persons are seen holding a child, other child is shown in standing position. It also shows that the banished prince giving away all his belongings and gifts including his two children.70

The Buddhist Chaitya at Aihole cannot be assigned to the Chalukyan era but it has the close resemblance to the cave temples of western India. Five caves are in existence at Aihole, two are of Hindu kind, one Buddhist, one Jaina and the fifth may be either of Jaina or Buddhist.

The Chaitya-cum-Vihara at Aihole located on the Meguti hill is half structural, half rock cut. It is a storied structure. In the beginning, sculpture found on the ceiling of the upper story was later known as Vyakhanamudra, Buddha sculpture and especially the relief was mistaken to be an image of a thirthankara.71

The renowned scholar, "Cousens" opined the sculpture to be "clothed Jina. Another scholar Garry Tarr said the structure seems to be like the Buddhist Vihara.73
Later on well known scholar and art historian S. Settar identified the structure as Buddhist vihara. He gave convincing explanation based on Jataka scenes or stories depicted on the door Jambs.

The Buddha on the lintel of the upper chamber and the unmistakable iconographic features of the relief on the ceiling prove to be the Buddhist affiliation of the structure.

**Indi-Bijapur**

The Indi-Chikkindi (Bijapura district) inscription of 1196 A.D. refers to a gift made for the construction of a vihara at a place, it also informs the importance given to all the religions.

**Balligave-Vihara**

Balligave of Shimoga district, inscription of 1064 and 1067 A.D. inform the existence of tantric Buddhist cult at the place. One refers to the gift made by Rupabhatta for the construction of Vihara of Tarabhagavathi and even Lokeshvara, Shri Keshava, Yoganis, Kusuli's Samasta. (family)

Another Inscription refers to the donation given construction of the Vihara by Hampabhatta's wife Nagiyakka, in the Ballikadappa's field of the region.

Near the location of this inscription, A thorough survey has been made by the scholar of the thesis. It shows cultural materials like pottery, bricks, tiles etc found scattered in the site. They belong to the
period of circa 11-12th century A.D. therefore it is measured that, the site could be the place of a Vihara complex as mentioned in the inscription. It needs still more exploration as well excavation at the place to determine more details of the Vihara.

**Vihara At Dambal**

Dambal mundargi taluk, Gadag district (Gadag taluk district) is a well known Buddhist site in medieval period. The inscription of 1098 A.D. refers to the gift of oil made by the fifty families of oilmen (Telligar) for the perpetual lamp in the Bauddha Vihara which was built by Sangama setti, during the period of vikrama ditya VI of Chalukyas of Kalyana.

Earlier to John fleet, called inscription as a jaina inscription. But James Burgess by analysing the context of the inscription he argued that it is concerned to Buddhist Vihara.

Owing to the appearance of two views for the reference of the Viharas an Jaina or Buddhist, the area was surveyed and studied the site by Raghunath Bhat. He could notice certain important Buddhist relics at the place. They are Tarabhagavati, Yaksha and a door frame with Yakshi relief figure. It has now confirmed the site as Buddhist Vihara only.

The study of the record made by the author of the thesis pointed out the existence of two Viharas at Dambal in 12th century A.D. That has been emphasised already elsewhere in the thesis at the appropriate place.
The village Dambal is called earlier as Dharmapura, or Dharmavola in the inscription. The latter word meaning the city of religion. It is evidently the present village Dambal itself. Further, the scholar verified the published inscriptions which refers to the Vihara of the place found that in one record, the text of lines were not deciphered. The left out part refers to the grant given to the Vihara during the reign of Ramachandra of the sevna dynasty. The inscription is inserted in the appropriate chapter.

The in and around the locality of the place was surveyed and noticed some cultural materials of the medieval period. It needs proper excavation to trace the structured relics of the Vihara there.

**The Kadarika Vihara**

The Vihara of Kadarika appearing in the inscription, found on the pedestal of the Lokesvara image, Kadri Manglore dated 968 A.D. is taken to be amply justifying the existence of a Buddhist monestery of settlement on the top of Kadri hill, sometime in the past.

**Ayaka Pillars**

The Pillar is erected on the left, outside the temple of the Manjunath temple. The pillar consists of the rectangular, square parts.

The rectangular part has niches with figures on bas reliefs. The Buddha seated in Padmasana and Yogamudra seated on elongated stic which is shown to be emerging out of lotus from the earth.
Similar, type of figure is shown in the niche second face in the niche. Third face, a devotee is standing in anjalimudra. In the fourth face the figure of similar to that of I and II niches.

The square part is plain and in between octagonal, circular, decorations with leaf designs. The second square has niches on fourside with seated Buddha in padmasana and yogamudra and they are identified with Buddha figure. In between these figure the decoration is almost similar to the lower work.

The upper part is decorated like Stupa obviously this is identified as ayaka pillar. The other ayaka pillars are not found in the locality. It needs further exploration or excavation in the area to trace the others.

**Melkote Vihara**

**Haralakunte Vihara**

Haralakunte, which is situated in Srinivaspur taluk of Kolar district.

An inscription is found belonging to 5th century in Siddhalingegowda’s house. It was first published by R.Narasimhachar in 1910 in Mysore Archaeological Reports. Later K.A.Nilkantha Shastri again studied by K. V. Ramesh, Chidanandmurthy, S.Nagaraju, K.Abhishankar, B.Sheik Ali, M.H.Krishna: all have studied and published.
The interesting point of the inscription\textsuperscript{86} is that it depicts about Baudha Vihara and donation given by Madhava II of Ganga dynasty.

In the field, of Nilgiri belonged to Narayana Swamy, an apsidal structure was found which is considered as the remaining part of Vihara, referred in the inscription. The scholar of the thesis when visited the site, found some potteries and materials scattered to 1.K.M. away in circumference. The adhisthana is about 80 feet long wall, was found.
References:
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5. Ibid, op. cit, pp.42-43.


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21. Dr. Sheshadri Dr. Sundara have conducted excavations at Ranamandala area 1986-87, Puratatva No.17, pp.21-24. Various scholars published their articles on Sannati sculptures, even Dr.M.S.Nagaraja Rao also published a couple of articles on Sannati sculptures and epigraphs. The latest work on the sites are excavations conducted by the directorate of Archaeology and museums, Mysore and A.S.I.Bangalore and at Kanaginahalli sites.


24. Ibid. p.96.
26. Ibid.
27. Ibid.
28. Ibid.
29. Ibid.
30. Ibid.
32. Ibid., pp.210-216.
34. Ibid, p. 40.
35. Ibid., p.40.
*Vasant Madhava Mentioned only Ankanakatta as a Buddhist site, but failed to depict structure stupa its Pavenent, it was found by the scholar, when along with her Research Guide R.M., Shadakashariah went for field study.*
37. Dr.R.M.Shadakashariah and Miss Jayashree Deshmanya research student, 2004, Newly Excavated Buddhist site, at Tunnuru.
42. Ibid., p.10.
43. Ibid., p.1.
44. Ibid., p.12.
49. Ibid, P. 22.
50. Ibid, P.22.
52. Ibid, P.24.
55. Ibid, P.28
56. *Ramayana* 11, 3, 18, 3 Cantos 11 Ayodhya Kanda P.129 and Mahabharata XIV, 10.32.
61. Ibid, pp.186-188.
62. Ibid, pp.186-188.
63. Ibid, P.186-188.
64. Ibid, pp.186-188.
65. Ibid, P.186-188.
66. Ibid, P.186-188.
67. Ibid, P.187-188.
68. Ibid, pp.187-188.
69. Ibid, pp.186-188.
70. Ibid, P.185.
71. Ibid, pp. 85-89.
72. Ibid., pp.85-89.
73. Ibid., pp.85-89.
74. Ibid., pp. 85-89.
77. Epigraphia Carnatica VII, S.K.170 (For Another View, see kpp.114-115 above. Ed).
78. Miss Jayashree Deshmanya, Research Scholar, Dept Ancient and History and Epigraphy, K.U.D.
79. South Indian Inscription XI-iip 175.
81. Ibid-185.
85. Epigraphia Carnatica Vol-XVI.
86. Ibid.