PART-IV

CONCLUDING OBSERVATIONS
CHAPTER-VIII
CONCLUDING OBSERVATIONS

The neighbouring states in South India right from the beginning of the historical period had intimate cultural contacts and relationship among them, as known from the political history, though sometimes their relationship in political sphere were hostile, now and then. In the present thesis the study of the relationship of the such neighbouring states, Karnataka and Andhra has been taken up in view of few studies on the political relations have been made with hardly any stress on the nature and volume of cultural relationship and mutual impact for which considerable variety of material evidences are available from explorations and excavations. Therefore, in the present work it is the cultural aspects, especially in the fields of religion, art etc., that have been emphasised and examined critically essentially on the basis of archaeological evidence including epigraphy ranging from the neolithic to C.10th Cent. A.D. against the background of geographical contiguity and similarity. For the study is taken up from the period of the first emergence of forming of societies in Karnataka and Andhra till the solidification into two distinct political and cultural entities namely Karnataka and Andhra.

During the proto-historic period i.e., right from the emergence of the early farming societies to the end of Iron
Age semi-urbanised societies, it is found that the Raichur doab area formed the homogenous cultural core covering a substantial parts of two areas that subsequently came to be known as Karnataka and Andhra with the cultural spread outside the core showing regional varieties as for example in northern part of present coastal Andhra. Thus, traditionally and culturally the people of a very important core area laid the foundation of a common cultural heritage for the people of the historical period in Karnataka and Andhra. Incidentally speaking the present politically administrative border between Karnataka and Andhra running through this core area looks very artificial since the earlier tradition of a common heritage, more or less, continues to be same even now in this area.

During the Nandas-Maurya phase the major part of this region was under one political sway which infused a sort of political unity and a uniform pattern of administrative tradition. There are no indications that the region was split into two distinct parts joining by present day names Karnataka and Andhra. In the economic field the exploitation of mineral resources may have led to the development of existing routes all over the region, thus facilitating communication within the region. Among the religions, Buddhism was vigorously flourishing and by spreading in both areas it help spread a common cultural tradition. In the field of art and architecture it is found that in Krishna-
Godavari delta there appears to be beginning of art tradition. Thus, the different factors help strengthen the common cultural heritage especially in the core Raichur doab areas as in the previous period. However, there are signs of the eastern coastal plain emerging as focal point, culturally. The foundation was so strong that when during the immediate post-Mauryan phase the break-up of political unity had no impact on the uniform culture of the region.

The developments during the Nanda-Maurya period provided the necessary equipment for the Sātavāhanas to consolidate this region including upper Deccan, under their power, politically and culturally. Thus, during the Sātavāhana period, the cultural unity and developments in the region began to be well organised under one political system once again. Such a condition promoted religious, economic and art traditions that were spread because of free movement in the entire region. This is clearly and apparently illustrated in the spread of a common agrarian base in most part of the region, the activation of inland trade centres in response to the booming Indo-Roman trade and consequent development of trade routes throughout the region, the continuing spread of Buddhism with vigorous and extant of Amaravati School of art covering the core Raichur doab area etc. Apart from Raichur doab area, the Sātavāhana concentrated politically and culturally in the eastern coastal plains, as a result the eastern coastal plain becomes yet another
focal core region. As in the previous period there are yet no indications to suggest two distinct regions, politically and linguistically. Thus, during the Sātavāhana period the cultural integration of the people of the two areas was further strengthened.

During the post-Sātavāhana period a noteworthy development is that the region splits into two distinct areas known as Karnataka and Andhra, especially in terms of language and political conditions. In Karnataka area two dynasties, the Kadambas and the Gangas, consolidated the Northern and Southern parts of Karnataka and ruled for considerable length of time. This condition began to give the Karnataka area a distinct political personality. On the other hand, in the Andhra area there were quite a few minor dynasties, such as the Ikshvākus, Brhatphālayana, the Anandas, the Sālankāyanas, the Visṇukundis etc., ruling different but small areas. In the cultural sphere however, the common cultural foundation continued to be intact and political disunity had no impact on the cultural integration. Buddhism in the early part of this phase played a major role in strengthening the religious bonds between people of two areas. The Puranic religions were also popular in both areas. However, certain distinct features noticed. They are Sun worship, Pañchavira worship Kartikēya and Hārīti worship became popular in Andhra whereas in Karnataka Narasimha worship was in vogue. Another distinct feature is the popularity of Jainism, especially Yāpanīyas
in Karnataka area. These developments in both areas had great bearing on religious scene of the subsequent period. For Yāpanīyas became well known in Andhra and Karnataka and Hariti worship became popular in Karnataka, an instance of mutual impact. Along with Sanskrit, Kannada language flourished in Karnataka whereas in Andhra the emergence of Telugu language appears to be late. The box-headed characters of script was common to both areas which facilitated the development of a uniform script. In the field of art and architecture there were large number of rock excavated temples dedicated to Buddha, Siva, Visnu and Brahma etc. Another distinct feature is the emergence of concept of Trinity in the Andhra which was to have impact on the neighbouring Karnataka when the Traipurusha temples became popular. To sum up, the period is noted for the emergence of political identities, distinct development in the field of religion, language.

With the rise of the Chālukyas of Vatāpi in Karnataka area becomes relatively strong enough by not only including a large chunk of western Deccan, Northern Karnataka but also substantial part of western and southern Andhra, except coastal Andhra where their branch was established to rule the area. In the beginning years, before they became completely independent, the coastal Andhra may have maintained a close contact with the Karnataka area where the parent dynasty was based. This in turn helped the spread of the Chālukyan tradition especially in the field of Art. The Chālukyan
art spread into Andhra. Similarly, the religious sects, especially Pāṣupata Śaivism and Jainism acted as bond between the people of two area. Pāṣupata Śaivism was strong in Andhra and it influenced to a considerable extent the religious learning of not only monarchs but also the masses. Yāpanīya sect which originated in Karnataka becomes popular in Andhra during the period. Kannada language continues to develop in the Telengana part of Andhra. Telugu also make appearance. It is thus found that the process of stabilisation of relations begin during the period. But in later part of the Chālukyan rule the coastal Andhra asserts its political independence and maintain it as far as possible. Consequently, distinct traditions in terms of art and language, develop in Andhra.

In the Rāṣṭrakūṭa period the Chālukyas of Vengi in coastal Andhra maintained their political identity and also cultural traditions. Karnataka, as in preceding age, continues to exert its influence on Telengana and Rayalasima parts of Andhra. It is noted that in this period art and architecture traditions, especially Vimaṇa style of architecture appears to be common to both Karnataka and Andhra regions although there are local variations mostly noticed in Andhra. However, the Kannada language and literature brought together people of Karnataka and Andhra and help consolidate and strengthen further the existing relations. Kannada language had overwhelming influence on Telengena and Rayalasima. Most of
the early Kannada poets hailed from Andhra and wrote their works in Kannada language. Jainism and Śaivism were also continued to influence the people of two regions. Jainas, especially with their inclination to write in Kannada were mainly instrumental in popularising the Kannada language in Telengana and Rayalasima. Similarly, the sacred Kālamukha Saiva centres of Andhra like Amaravati, Śrīsailam were sacred to the Śaivites of Karnataka and there were frequent exchanges in between them. Thus, the developments in Rāṣṭrakūṭa period help stabilised the existing relations.

The study has thus shown that in ancient Karnataka and Andhra there were no restrictions for the free movement of the people. The factors like language, religion and region never came in the way of cultural integration of the people of the region. Perhaps because of such broad outlook of the people of those days, the characteristic Indian features of cultural unity in diversity was more enduring in ancient days than today wherein infighting on the basis of religion, language and region is order of the day. Such studies, it is hoped, help develop and restore the sense of cultural unity inspite of apparent variations.