CONCLUSION

The river Māñjra is an important tributary to the river Gōḍāvari running through the Bīdar region north-westwards. The valley occupies a strategic, intermediate position between the river Krishna and the river Gōḍāvari. Both the river Gōḍāvari and the Krishna have been considerably explored and some important sites have been excavated. The valleys are known to be extremely hospitable to the pre-historic people for their living in flora, fauna, climate, suitable rock materials, etc. It is, therefore, reasonable to expect that the Māñjra must be equally potentially in pre-historic remains. Explorations by me have proved the existence of numerous Middle Palaeolithic, Mesolithic, Neolithic and Early historic sites. The valleys were considerably densely populated by the communities in these various cultural stages. Prior to my explorations the region was hardly known as having been so rich in pre-historic cultural remains. Similarly, the region was hardly known to have been active in the early historical period prior to the Kalyāna Chālukya region. Discovery of many early historic sites has narrowed the gap in the knowledge between the end of
the pre-historic and the late historical periods.

In the late historical period the region was politically active because of the Kalyāṇa Chālukya rule from Kalyāṇa. Numerous sculptures of the period have revealed many new iconographic traits and influences from other regions.

The middle and the Upper Paleolithic tools are no doubt similar in types and technology to those of the other well known regions. But they are not as fine as those of the others because of the rock material which is coarse. The tools are found on the surface of the sites and in the explorations, no stratified deposits could be traced. The tool types are more akin to those from Sālvaḍī (Bijāpur) as well as Nēvēra (Naharūnāṭra) so far as the Middle Paleolithic is concerned and generally to those from Renigunta etc., (Andhra Pradesh) so far as the Upper Paleolithic is concerned, on the whole in particular the Middle Paleolithic assemblage forms a part of the Deccan Middle Paleolithic.

The Mesolithic generally without parallel sided blades represent the advanced stage almost close to the
neolithic-chalcolithic stage.

The neolithic cultural remains are not very much varied. But in pottery tradition there is a regional industry quite distinct from those of the other regions in the lower Deccan evident in the fabric and the types described above. Another important feature of the culture is invariable association of microliths and parallel sided blades produced by crested guiding ridge technique along with fluted cores. But there is hardly any black or red painted pottery in the cultural assemblage of any other sites in the region. Comparatively speaking in the other region in Karnataka for example the Krishna and the Tungabhadra Doabs painted pottery is invariably found though small in number that forms a characteristic trait of the culture, along with microliths etc. In a way Tekkalakota (Nagaraja Rao, M.S.; and Mohota, K.C.; 1965) excepting the intrusive black-on-red painted pottery of Jorwe fabric seems to be near to the sites of the region of our study.

The Iron Age Megalithic culture seems to have been spread in the region in a moderate degree. Perhaps because of the lack of the suitable rock material. The only type is the round barrows raised over the burial pit cut in the laterite plateau.
The early historical sites though similar to the sites in the other surrounding regions are significant. In the first place for the first time the everyday material life of the people around the beginning of the Christian era is indicated. Prior to these motifs the culture of the people in the period preceding the beginning of the Kalyāna Chalukya era, was hardly known. Further they provide the necessary cultural link not only chronologically but also spatially. They are located in the region between the well known sites for example Sannatti in the south and Tēr, etc., in the north. In particular the occurrence of the ivory figure comparable in technique and style to those from Tēr is in support of such cultural link. The study of the historic period is limited to art and epigraphy. Of course in almost all the ancient sites described above are cultural remains such as pottery, bangle pieces, some terracotta figurines, etc., of the medieval period.

Although numerous temple architectural remains are found in different localities. No temple as such has been found. The situation indicates that the temples of many of the localities had dilapidated or destroyed owing to wars. And this accounts for the scattered temple remains here and there. All those remains are characteristically
of c. 11-13th c. A.D.

Among the sculptures a few of them such as Lakshmi-Narayana and Garuda from Basavakalyana, etc., represent the typical Central Indian school of sculptural art prevalent side by side the Kalyana Chalukya tradition. Further some sculptures of the usual forms of Mahishasurasamadini (Syalbala), Kesakabalesvara (Aurdi) and Tirthankara (Basavakalyana) respectively have dvibhuja Ganapati, Ganapati but not Kartiksha and Srivatana symbol on the chest or garland bearing VidyaCharaka. Thus some sculptures of this region seem to have distinctive regional features.

The inscriptions though found in small number in the exploration have shed welcome light on the political, social and the economic conditions of the region during 10-13th c. A.D. Although there is some general similarity with those of the other regions, there are a few points that seems to be special of the region. For the first time we come to know two administrative divisions namely Birige-40, Palugere-80, a mahamandalesvara i.e., Bicharana. In particular as far as the religious condition is concerned there are two noteworthy features: the antiquity
of the Viśaiva tradition of the Panchāchārya before the beginning of the reforms by Basavēvara and the antiquity of the Mailāra cult. The tradition account of Mailāra being an incarnation of Śiva or Bhairava is confirmed by the epigraphical evidence.

Thus on the whole my study of the archaeological remains in the Manjra-Karanja valleys exclusively based on village-to-village survey has shed welcome light on the pre-historic cultural stages as well as the cultural aspects of the medieval period particularly the religion on iconography.