CHAPTER IX

RESUME AND CONCLUSIONS

Halasi the sparkling star in the galaxy of Karnataka was held in high esteem all through the ages and was known for its sacredness, power, plenty and prosperity. In the foregoing chapters, it has been attempted to give an elaborate account of the vicissitudes of Halasi in the panoramic history of Karnataka. The kaleidoscopic splendour of Halasi unravels it as the eminent cultural centre, noted seat of learning with agrahāras in and around the region, the seat of imperial powers, a city of tolerance where Vaiṣṇavism, Śaivism and Jainism flourished in harmony. It is a region extolled and honoured by the famous Greek geographer Ptolemy who referred to it in his accounts. It was also known for its social solidarity and economic prosperity.

Though archaeologically potential, historically significant and culturally unique, it has never received the deserved place of honour in the pages of Karnataka history. Hence this study is undertaken to reveal the different facets of the region through the ages which will widen the horizon of the historical knowledge of Karnataka and to open the new vistas of politico–cultural analysis. It has been attempted in foregoing chapters to trace the significant and noticeable role played by Halasi region in weaving
the web of Karnataka history. It is also an attempt to project the politico-cultural aspects of the region in right perspective.

The environmental setting examined in the first Chapter shows that the region must have been more pronounced with inaccessible ever green forest, youthful, virulent rivers, where green is not a colour but a feeling and granite is not just dead stone, it is history. In Halasi as else where geography and climate contributed to the form and substance of culture and art.

A detailed study of the geographical limits of Halasige–12000 division has revealed that there were about 1100 villages – 400 villages in Uttara Kannada district, about 300 villages in Belgaum district and about 400 villages in Dharwad district. The division might have 12000 villages in a much earlier period, as larger divisions like Karahāḍa–4000; Kūṇḍi–3000 were included in it. The numerical suffix 12000 can therefore be considered as traditional or conventional.

It is also shown in the first Chapter that Halasi has remained an epicentre of culture for a longer period of time. This is largely due to the fact that the region was strategically significant as thick forests surrounded it. Once it became important city its prospects for continuity as a city of politico-cultural importance was well established. It has been noted earlier
that the city was in the lime light right from the dawn of historical age and has drawn the attention of the political leaders of the times.

It opens with the ancient history of the region in which attempt is made to show the importance of the place in early times. A detailed account of various factors that contributed for the rise of material culture in Halasi right from early times is discussed. The different reasons as to why Halasi region attracted the attention of the people are discussed. Factors like fertility of the region yielding large revenues, availability of iron, access to trade routes, exploitation of new technology, rise of new ideologies motivating political action, availability of construction material like granite in rocky hills contributed for the rise of material culture. Thus the place must have attracted the people even from a remote past. The antiquity of human habitation in the region is proved by the existence of megalithic sites. Our examination during the field survey revealed a megalithic site with once full of port-holed chamber tombs in the northernmost outskirts of the town of Halasi. This demonstrates that the region has attracted human settlement as early as the Megalithic Age. Even though the evidence is slender and fragmentary it is important, for, the discovery of two megalithic sites (one to the south and another to the north of the town) confirm the possibility of some such sites in the region. To the west of the town there are the remains of mud wall, brick–lined circular well and thicker depth of cultural debris containing potsherds of
red ware of the late and post-Satavahana period. Thus it is clear that there are cultural phases beginning with at least Megalithic Age to the early historical period which makes the region archaeologically very potential. Further intensive probe is necessary to trace some more Pre and Proto historic sites in the region.

The survey of historical period contained in Chapter II brings home the fact that though the region formed a part of Mauryan empire, there are no epigraphical records or material remains traceable to that period. However probably during the Satavahana period some settlements did come up to prosperity. There is no doubt that the region did form a part of the Satavahana kingdom. The discovery of ancient remains including the mud wall, circular well and potsherds on a hill top at Bōdke-Tembe, 1 km to the west of Halasi resemble the antiquities of Satavahanas found in Vaḍagāon-Mādhavpur, a suburb of Belgaum. Similarly the coins of Chūṭukulānanda discovered near Hāliyāl in the vicinity of the Halasi-12000 division, suggests that after the Satavahanas the region has come under the sway of the Chūṭus. It is significant to note that these sites (Vaḍagāon-Mādhavpur and Hāliyāl) are located not far from Halasi. It is likely that these sites would have acted as satellites of the early historic town of Vaḍagāon-Mādhavpur. The rise of early Kadambas signalised the rise of Halasi as
sub capital. Śrīvijaya Palāśika became the secondary capital of the Kadambas of Banavāsi. It was from the Halasi region that Kadambas embarked on a policy of political supremacy and military expansion. A good account of the nativity and origin of the Kadambas (purāṇic, tribale and local) are furnished and chronology and the genealogy have been discussed afresh. The accomplishments of the successive rulers of the dynasty have been dealt with considerable detail. Apart from bringing together the political history of the Halasi region through the ages, we have tried to discuss certain aspects relating to their relations with certain contemporary ruling houses. The constant and continuous material contacts of the Kadambas and their matrimonial alliances with the leading royal houses like Guptas, Vākatakas and Gaṅgas are discussed. The rise of the Chālukyas signalised the decline of the early Kadambas. The inscriptions of the Chālukyas of Bādāmi and Rāṣṭrakūṭas confirm their rule over the region. The region once again came to the flood light from the period of the Chālukyas of Kalyāṇa whose feudatories the Kadambas of Goa ruled over the vast division of Halasige–12000 along with Konkaṇ-900. The Halasi region is dotted with inscriptions and monuments pertaining to the period of the Kadambas of Goa, which confirm their sway over the region. The Hoysaḷas, Kaḷachuris and Seuṇas also had their sway over the region for a brief while.
Efficient administrative system was responsible for the cultural progress. Keeping this point in view, the development of the administrative system of the region is studied in Chapter III and the polity is discussed. The study showed that there was perfect continuity in the evolution of the administrative system, every succeeding dynasty retaining the system it inherited. It was essentially based on the precepts laid down in the *Dharmaśāstras* and *Arthaśāstra* of Kautilya. Although the king remained the pivot of the administrative machinery and there was a hierarchy of ministers and administrators, still considerable freedom was exercised at the lowest level namely the village. The administration at lower level was representative in character as can be surmised from the increased participation of the people in administration. Halasi region witnessed the fleeting fortunes of both imperial masters like the early Kadambas and the Chālukyas and also the rule of the feudatories like the Kadambas of Goa. The Kadambas of Goa who became the trusted feudatories of the Chālukyas of Kalyāṇa established the dynastic rule in this region, though as subordinates. Even as the feudatories the Kadambas of Goa were independent so far as the internal administration of the region was concerned.

In Chapter IV a discussion on the various facets of the society of the region has been given. It is being shown how Hindu tradition managed to
maintain a considerable degree of social harmony by a careful balancing of overall authoritarianism with local autonomy. New ethnic groups or occupational groups tended to become sub-castes and maintained their own system of rights and duties. Brāhmaṇas being the spiritual and intellectual leaders of the society has the obligatory formal education and an intellectual tradition. It has been shown that the familialistic tie was the main fibre on which the network of social relationships and institutions depended. Much attention has been given to depict the morals, manners, customs, the culinary skill and the social values of the people. The response from the people of the region was always creative, individually satisfying and socially relevant. Women belonging not only to elite class but even middle class families were active in social life as donors, as administrators, as devotees, as the embodiment of culture and as experts even in financial matters. We have the example of a lady being appointed as tax official of the Halasi region. The popularity of Ṣāntiya sect of Jainism, which is more liberal towards the women, speaks of the status of women in the region.

The quality and temper of culture of the region is best depicted in education and literature which forms the theme of Chapter V. Literature registered progress not in volume but in variety and content. Inscriptions of great literary merit amply demonstrate the poetic abilities of the people
of the region. Prakrit and Sanskrit were undoubtedly prominent during the early Kadamba period in which literature poured out. The Brahminical origin of the Kadambas and probably the impact of Southern invasion of Samudragupta in 4th century AD might have influenced the introduction of Sanskrit as the official language. Kannada occupied the place of Sanskrit from the middle of 5th century AD. Halmidi inscription, the first extant Kannada inscription belongs to the early Kadamba period. This only goes to show that Kannada was already extant though its use in royal circles particularly for recording grants was not favoured by the early rulers. Kannada took over as the language of inscriptions under the Kadambas of Goa. Many inscriptions, which took to poetic style, were known for imagination, diction, musical cadence and high literary flavour. Handwriting was well formed and stylish. That literary tradition was not lacking in the region is evident from the galaxy of poets like Madhusūdanasūri, Yagōṇēśvarasūri, Gōvindasūri, Gāngādharsūri who were the composers of inscriptions. Being a capital city the Kannada script and language prevalent in Halasi was modified and sophisticated.

Learned and righteous enjoyed great respect in the society. Kings and queens were known for the infusion of learning among the subjects. Both state and private individuals promoted and facilitated the cause of education.
Rulers of the region supported holy and learned men with the wealth amassed by just means. Scholars of great repute resided in the region. There were agrahāras, Brahmapuris and mathas, which were the renowned centres of education. There was the practice of providing free land for school teachers. Because of the prevalence of Kāśmīra sect of Śaivism there were many mathas which were centres of education. It was indeed the spread of education that was the basis of intellectual and moral culture of the region as also of its progress.

Economy as existed in Halasi region played an important role in determining the material culture of the people. Survey of economic conditions in Chapter VI high lighted means of production as key to historical developments, common ownership of land, agrarian pattern of living, corporate or guild type of organisation aiming at production and distribution of goods in proper way, active participation of the people in day to day economic activities, the active role played by local authorities of the village such as mahājanas and the welfare concept of the state. Halasi which was a commercial centre right from the dawn of Christian era continued to be of significance for the mercantile activities at both local level i.e. Halasi proper and its periphery through out the ages. It did contribute for the urbanisation. The well-organised network of trade routes and its easy access to sea further facilitated both inland and maritime trade.
The sweeping survey of taxation in foregoing pages reveal that the administration of commercial taxes was centralised while land revenue was decentralised being looked after by local hereditary officers; universal application of taxes in which every individual receiving state protection was to pay taxes either in cash or expected to render free services to the state (bitti); assignment of local taxes for local needs; there were both compulsory levies and voluntary contributions. People were not groaned under heavy burden of taxation is evident from the fact that government also gave exemption, remission and reduction of taxes and also that it returned to the people at large a big share in the form of grants to temples and educational institutions and for the construction of tanks, temples, roads and other works of public utility and fine arts. Thus the relationship between social and economic organisations and its impact on the historical events of the region is effectively traced. The important task of investigating the working of social and economic forces for the historical totality of the region has been under taken in the foregoing pages.

The spiritual and mental potentiality of men of the region expresses themselves in full bloom in their religious faiths and beliefs. Religion was one of the prime principals, which moulded the culture of the people. In Chapter VII besides discussing the theological and philosophical aspects of the religion, its social aspect has also been examined since religion has to be practiced by the people in order to be viable. The scrutiny of available
evidence has made it amply clear that various religious sects flourished in this region with considerable royal support. There must have been cults of folk religion like Nāga and Śakti and undoubtedly these cults, their beliefs and rituals must have continued down to recent times, sometimes making an impact on higher religious practices. However, but for their survival in the beliefs of the people today, little evidence of earlier times is available.

Since it is an established fact that Buddhism existed in other parts of Kadamba maṇḍala it must have been in existence in and around Halasi. Compared to other religious sects, the position enjoyed by Buddhism was relatively feeble. But conclusive evidence is lacking as most of the antiquities lay buried under the ground awaiting the spadework of archaeologists to unearth them. Jainism was lucky enough to enjoy special kingly attention under the Kadambas particularly from the time of Śāntivarman. The study in foregoing chapter has conclusively proved the popularity of Jainism in the region. Halasināṭu was distinguished as thriving centre of Jainism where several learned preceptors and religious institutions owned by different schools of faiths like Yāpanīya, Kūrchaka, Nigranṭha and Śvētapaṭa flourished. It has been surmised that Halasi was the significant Yāpanīya centre in north Karnataka. The reformist attitude of their religious precepts, encouragement to women to enter monastic order, grant of minor concessions to other creeds and establishment of
religious institutions owing to generous grants from the rulers and the people resulted in the popularity of the Yāpanīya sect in Halasi region. For the mercantile community of Halasi Jain teachings provided required ethics and this explains the popularity of Jainism in Halasi region. Vaiṣṇavism, which is also a religion of antiquity, influenced the region from early times. The temples dedicated to Viṣṇu and his different incarnations, invocatory verses in the inscriptions in adoration of Viṣṇu and his forms and the Vaiṣṇava names of the Kadamba rulers substantiate the prevalence of Vaiṣṇavism in Halasi region. Considered to be the religion of scholars Vaiṣṇavism has Sanskrit as its medium. Early Kadambas who had matrimonial alliances with the Guptas took up the rejuvenation of Vedic religion. Its antiquity in the region is proved by the Vaiṣṇava icons found in the region. Forms of Viṣṇu like Narasimha, Varāha, Nārāyaṇa and Kēśava were popular in the region. Special mention must be made of the Narasimha icon assigned to 5th–6th century AD. The development of Vaiṣṇavism in the Halasi region was in conformity with the development of that religion else where in Karnataka. Śaivism was the religion of masses. Its antiquity in the region is not only proved by inscriptional evidences but also by the occurrence of the Lingas of early times in Halasi. The direct reference to Pāśupatas in later records of early Kadambas reveal its
existence under them. Under the later Chalukyas there was the rejuvenation of Śaivism which ultimately paved the way for the rise of Viraśaivism in the 12th century AD. The Kālamukha sect of Śaivism was very popular under the Kadambas of Goa which also set up a tradition of great teachers and monasteries. Certain community gods like Sannigēśvara, Uguṛēśvara, Gavareśvara, Nakareśvara were worshiped by the artisans and craftsmen. By the beginning of 13th century AD Viraśaivism was popular in the region so that the kings could make grants for the object and ideals of the faith. Viraśaiva saints like Allamaprabhu, Chennabasavēśvara and Siddharāma are said to have visited the region mainly because of the prevalence of Viraśaivism there and also because the Kadambas of Goa who shook off their vassalage from the Kaḷachuris were the only safest political power of the time who could have accorded political asylum to the struggling followers of Basavēśvara. From the above survey it may be noted that in the beginning it was Vedic form of Vaiśnānism and Śaivism which dominated the scene with Brahmaṇas as its perpetuators. But in due course Kālamukha sect of Śaivism had its impact. It was the important centre of Yāpanṭya sect of Jainism in north Karnataka. Halasi emerged as the city of tolerance where Jainism, Vaiśnāvism and
Saivism flourished. In Halasi region thus we noticed the evolution of not only material culture but also the most superior spiritual culture at its best.

The political stability, economic prosperity and spiritual values cultivated by the people resulted in the culmination of artistic endeavour in Halasi. The creative vitality of the people at large found expression in the form of temples. In Chapter VIII the detailed and analytical study of temple architecture in the core area Halasi as well as its periphery has been undertaken. It amply demonstrates how from the simplest form both in elevation and plan starting from Jain basadi at Halasi, the Kadamba rulers evolved and developed impressive and highly sophisticated structures culminating in most splendid and ornate Bhūvarāha–Narasinna temple at Halasi and Kamala–Nārāyaṇa temple at Dégaon which represent the zenith of artistic development. During the evolution process architects of the region harmoniously absorbed and integrated many of the architectural features of their contemporaries like the Kalyāṇa Chālukyas and Hoysalas, at the same time it has retained several of its own individualistic and innovative features of lasting value.

The possibility of the existence of Jain basadi in bricks in the place of the extant stone Jinālaya, the dvibhujā Narasinna also originally in brick temple in the place of Yōgi-Nārāyaṇa temple of 5th century AD indicate that the place has been important culturally even after the decline
of the political power of the early Kadambas. Though the temples of the later period are in a general way in Kalyāṇa Chālukyan tradition, they have many peculiar features giving a regional character to them. Almost invariable preference of *samachatusra* or *triratha* plan, the provision of *upapiṣṭha* supporting row of pillars at the edge to support the sloping roof characteristic of the region with the heavy rainfall, of a *paṭṭiḥ* plain or consisting of rossets in the middle zone of the walls; the super structure of *Kadamba Nāgara* or *Phamsana* style, the diminutive *mukhamandapa*, the specious pillared *sabhāmandapa* with *kakṣāsana* in the front half, the open façade of the *antarāla*, the provision of *devakōṭas* in the side wall of the *antarāla*, the carving of elephants flanking the central projected niche of the threshold and utterly plain features of the entire temples and their simplicity make them distinct from the typical Kalyāṇa Chālukyan style. These characteristics in the region ruled by the Kadambas of Goa may be deemed as constituting sub-regional style. The architects made some experimentation in the region with the adaptation of the new distinct architectural elements of the central Western India. This is because the region is located in the zone where in the medieval period the architectural style of the Central-Western India and the lower Deccan overlap with each other. In these temples the architectural skill was dedicated to the main body of the shrine rather than the supplementary or outlying portions.
Halasi temples are marked by clarity, simplicity and continued embellishment and restraint. Architecture and sculpture of the region highlights an individual style of regionalism, imprints of local culture, preferences and cultural milieu as well.

The region is rich in sculptures. A large number of sculptures dating from 5th century AD to about 13th century AD that have survived speak volumes about the achievements of Halasi in the field of plastic art. The anatomical, iconographical and ornamental features of sculptures of the region studied in detail indicate distinct features of sub regional style. The sculptures like Lakṣmi-Nārāyaṇa Sūrya, Keśava, Garuḍa, Kājabhairava, show the regional features. The icons of Mahiṣamardini, Kartikēya and dvibhuja Narakasūrīṅha of 5th–6th century AD indicate the sculptural antiquity of the region. Highly ornate Bhūvarāha, Yōgi-Nārāyaṇa, Sūrya, Lakṣmi-Nārāyaṇa (instanding pose) and Garuḍa though superficially appear to belong to Kālyāṇa Chāluksya school of sculptural art but stylistically indicate regionalised features. The ornaments, attributes in the hands, intricately carved prabhāvāli with makara and padmatōranas, supreme youthfulness, subdued smile, longish limb and godly grace constitute into the school of style by themselves distinct from the contemporary Kālyāṇa Chāluksya style. Mechanical repetition of themes and motifs and element of conventionalism and rigidity are also noticeable in the sculptures of the
region. The sculptures of the region taken as a whole are wanting in chaste refinement. This even indicates the change in the mode and medium and theme and volume from the Kalyāṇa Chālukyan school of sculptural art. This distinct tradition of sculptured art blossomed in the dexterous hands of such great artists as Tippōja, master builder of Kamala-Nārāyaṇa temple at Dēgāon. Highly ornate, less ornate and conventionalised and rigid—all three types of sculptures exists in Halasi. It also indicates the popularity of purāṇic gods and goddesses. Folk art tradition like round shaped face, broad forehead, long pointed nose and thick lips generally characterise the sculptures.

Thus Halasi was one of the cultural zones in Karnataka from the earliest times. It was culture, which bounded together the people of the region. A group of culturally conscious people got together. The city gave positive response to the various historical changes that took place in Karnataka. A study in retrospect clearly reveal that the pervasive and cumulative effects of religion, art and education and the resultant intellectual eminence and spiritual glory have been decisive factors which incessantly lured and attracted the attention of the people all through the ages. The region enjoyed considerable progress, prosperity and general contentment. Even today Halasi has the dignity and stability of an old culture. It has vitality, an abounding and sensitive pride, an undoubted
undercurrent of self-righteousness. Thus Halasi is a metropolitan city of antiquity.

The foregoing study reveals the fact that Halasi region has almost continuous history from megalithic times and is rich in archaeological remains particularly in sculptures and temples. The resume of the study presented above brings to the fore certain important things to be considered in the future course of research. Since Halasi was the sub capital and provincial headquarters like Hampi, Banavasi, Sannati, Chandravalli, Talakad and traces of human habitation from the earliest times have already been traced it is archaeologically potential.

Since the region is archaeologically potential and extensive archaeological excavations have not been undertaken so far a large scale excavations of the site should be taken up as early as possible to know further details and to save the remains buried deep underground from the ravages of time and human activity. Vertical as well as horizontal excavations of the site preceded by trial excavation may unearth the history to its full that is buried under the debris. This may also help to trace the Pre and Proto historic and early historic stages of human cultures on the one hand and to make out a clear picture of political and cultural aspect of the historic age in Halasi on the other. Secondly an exhaustive study of each of the topics dealt within various chapters of this work may be further studied
in-depth in order to get a clearer picture of more minute details of various facets of cultural heritage of the Halasi region. A further probe would be necessary by way of an intensive village to village exploration of Halasi-12000 division to understand its archaeological potentialities. A detailed study of art, architecture and sculpture of Halasige–12000 division may be taken up so that the clear picture may emerge regarding the art tradition and legacy of the region to Karnataka history. The present study in this regard is a pointer to such an in-depth and exhaustive study of the region as a whole. In other words from its micro historical study, macro historical extensive study may be taken up in future.