SUMMARY AND CONCLUSIONS

1. Two pastoral-cum-agricultural village communities inhabited the Deccan during the 2nd millennium B.C. The cultural group of the Southern Deccan i.e., north Karnataka appear to be chronologically anterior to that of the northern Deccan (Maharashtra), as the C-14 determinations from recently excavated sites reveal.

2. The excavations carried out by the author in the newly discovered sites of Tekkalakota and Hallur, show that it was somewhere in the middle of the 2nd millennium B.C. that the folk of the northern Deccan came into contact with the Southerners and that there was an exchange of cultural traits such as the pottery traditions, lithic tool industries and burial customs.

3. Although the Southern neolithic communities appear to be chronologically anterior to the northerners, enough evidence is still wanting to know as to who they are and from where they

\[23^{a}\] If the evidence of early levels of Daimabad is any guide, the whole of the Deccan was occupied by them.
came. Some of the cultural materials, such as head-rests, make one wonder whether they followed the sea route and came from the coasts of Africa.

4. The culture of the northern Deccan of the middle of the 2nd millennium B.C. particularly the "Jorwe Culture" appears to be a hybrid one, evolved locally from a fusion of the Southern neolithic elements and the Central Indian or Malwa chalcolithic cultures.

5. The present day semihunting communities of the southern Deccan, particularly of the granitoid hill regions of Bellary, Raichur and the neighbouring districts of Andhra Pradesh, appear to be the survivors of the neolithic population, as their traditions, customs, modes of living and racial elements reveal.

6. Around B.C. 1000, these pastoral communities, particularly of the Southern Deccan seem to have come into contact with a new wave of people who had the knowledge of Iron and again cultural fusion seems to have taken place; the old order giving place to the new.