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CHAPTER-VI: CONCLUSION

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### CONCLUSION

To trace the different races of peoples settled in India is very difficult. The analysis of physical features of present population is also not satisfactory. However, archaeological, anthropological and linguistic evidences throw some light on this problems.

It was H.H. Risley (1915), for the first time tried to trace the racial element in his monumental work 'The People of India'. Since then, his survey gave stimulation to other European scholars to continue the study systematically. According to him three main types, viz., Dravidian, the Indo-Aryan and the Mongoloid constituted the Indian population. Gradually, his assertion stimulated the much eager Europeans for further study. As a result, a number of European and Indian anthropologists concentrated over the problem. Among them mention may be made of A.C. Haddon, J.H. Hutton, B.S. Guha and others. But the work of B.S. Guha, the most authoritative anthropologist, seems to be a more systematic and acceptable. He tried to point out nearly six racial groups with their sub-groups, all coming from outside in waves one after another. One group was always mixing with the other. These admixed racial groups produced no solid results. At present two linguistic groups - Dravidians and Aryans - are dominating, one in South and another in North respectively,

though the impact of Dravidians in the North or of Aryans in the South is equally noticeable. Dravidian, like the term Aryan, is linguistic and perhaps racial also and the races, Scythians, Scytho-Dravidians and Dravidians appear to have formed the present population of South. The Scythians had little influence in the mainland. The Scytho-Dravidian type can be found in the Western Maratha Brahmins, Kunabis and the Coorgis.<sup>1</sup>

The Dravidian type was extending from Ceylon to the valleys of Ganges and pervading the whole of Madras, Hyderabad, the Central provinces and Chota Nagpur. Its most characteristic representatives are the Paniyans of the South Indian hills and the Santals of Chota Nagpur, probably, the original type of the population of India now modified to varying extent by the admixture of Aryan, Scythian and Mongoloid elements.<sup>2</sup>

The region South of the Vindhyas, comprising the linguistic States of modern India such as Orissa, Andhra, Maharashtra, Karnataka, Tamilnadu and Kerala known as Dravidian India remains dominant through the ages.

Archaeological investigations since the beginning of 19th century were aimed at (a) locating pre- and protohistoric sites, (b) collecting prehistoric skeletal remains that could be associated with various cultural phases of pre- and protohistoric India. Unfortunately, may be for want of material, they have not succeeded in identifying the various layers of cultures with

different races of people. This two-fold endeavour, while resulting in a vast body of primary and semi-primary sites realised in a mixed success as far as the discovery of skeletal material is concerned, particularly of the pleistocene hominid fauna. Six pleistocene localities are known to have yielded interesting faunal material, which included human skeletal material but unfortunately none of them were subject to proper scientific study for lack of awareness of their importance. Of all these only the Bill Surgam caves (Kurnool) remain best documental faunal record.

The earliest stage of culture which passed through its sub-stages started in almost all the districts of Andhra Pradesh, Karnataka and Tamilnadu except for South. This palaeolithic stage is called hunting and food gathering. The collection of crude tool, called hand axes and cleavers from these areas prove that palaeolithic cultural phase was started here. Mostly, their centre of cultural activities was Madras. The faunal evidence from the Kurnool caves indicates that this culture flourished between 20000 and 10000 B.P. The language of early man was holophrastic i.e., the whole sentence, unbroken into words formed the unit of speech. Speakers of Nishada dialects today round about the Vindhya region are the representatives of the palaeolithic. The next mesolithic culture overlaps the later palaeolithic and continues even during the neolithic. But it has got its own mark as the people of this culture always used

the pygmi tools (microlithic tools) of quartz. Beside hunting and food collecting, man definitely took to agriculture and domestication of animals. Thus, the first foundation of agriculture was laid by these people.<sup>3</sup> This culture is well documented and must have flourished in 8000 B.P. This culture seems to have had a time-span of about 5000 years. Admixture of these people with Negrito and Mongoloids gave rise to Kola or Munda type. The Paradav, Vellalas, Vehir, Karalas, Kuruvar, Maravar are their representatives.

It is observed that the mesolithic culture at one stage has established contact with the Harappa in Western India on the one hand and with the neolithic in Southern India on the other. But chronologically post-Harappan they could not match with the Harappan achievement in technology.

During the next stage, i.e., neolithic, the first conscious steps towards the civilization were taken. Proto-Austroloid and Scytho-Iranian types represented the neolithic men. These people spoke Austric languages of Kolian or Munda. The Santals, Mundas, Bhumijes, Birhars, Kodas, Kols, Turs, Asurs, Agars and Korwas in eastern part of the Vindhya chain, Bhills, Minas, Mairs and Kolis of Rajputana and Western India, the wild tribes such as Yenadis and Chenchus of Telugu, Kurumbas, the Irulas, the Paniyans, and the Kadirs of Madras presidency were possibly of neolithic folk who adopted Dravidian languages<sup>4</sup> later on.

It is significant to note here that the South Indian of the present day owes a debt to his neolithic ancestor. The ideas he fashioned - village settlement, hut habitation, food production, terrace cultivation, irrigation, animal husbandry, stock-breeding, dairy farming, pots and pans, stone industry like querns and rubbers, burial habits like funerary goods and corporate endeavour - have persisted during the last 4000 years.<sup>5</sup>

In the South, chalcolithic combines with neolithic and it appears as neolithic-chalcolithic period which varies from site to site. It started in Rajasthan approximately in 1800 and ended in Tamilnadu in about 500 B.C. Soon after the decline of Indus culture by the Aryan invasion in the 18th century B.C. Harappan people must have brought Dravidian languages to the South. Whereas their successors in the South, megalithic builders must have refined it. Dravidians were already in the Deccan. These Megaliths who came from the West via Iran were already mixed with other race.

South India has long been known as one of the richest megalithic in the world. Megalithic builders were the dominant element in South India at least during the latter half of the first millennium B.C. Quite naturally, many persons have associated them with Dravidian speakers. The signs in the Indus Valley script suggest that Dravidian speakers from the Harappan civilization were able to preserve a simpler form of the script for a time after the abandonment of the cities and that some who dispersed

to the south were responsible for the markings on the potsherds.<sup>6</sup>

The present distribution of the Dravidian people was attributed to the pressure exerted on them by the invading Aryans who were supposed to have gradually pushed the older population southwards, until at the dawn of historical times, the Dravidians were to maintain themselves only in the southern half of the peninsula.<sup>7</sup> Hindu civilization, which is after all a composite creation and that in certain matters the Dravidian and Austric contributors are deeper, and more extensive than that of the Aryans. The pre-Aryans of Indus Valley civilization were definitely in possession of a higher material culture than what the semi-nomadic Aryans could show. The Aryans had to fight with the Dravidians in the North constantly, even then they had to learn many things from the civilized Dravidians. It was inevitable for the Aryans to mix up with the indigenous people to a greater extent as they had brought few women folk. They had certainly followed the old customs and religious practices and modified them according to their needs. As they had martial qualities, they could be able to achieve their cultural expansion in the North, whereas their gradual penetration was quite peaceful than the North. In this regard, early Aryan sages made efforts to infiltrate the south and a few Brahmin families which came to South were always cooperative with the Dravidians.

The reason, why the Aryan irruption was so different in Southern India from what it was in the North, appears to be that,

when the Aryans penetrated to the South, there existed already well organised communities and Kingdoms. The Aryans, though they communicated something of their<sup>e</sup> own civilization to the Dravidians, were not able to incorporate them thoroughly into their languages and peculiar civilization. On the other hand, they learned the languages of those races and adopted their civilization.<sup>8</sup> The whole history of India has consisted in the gradual and progressive blending of the dissimilar elements, the Aryan genius contributing the guiding spirit as well as form of this mixed civilization, while the aboriginal element has contributed its contents. The Southern Dravidians were never disturbed by an extensive immigration of Aryans during the later times and hence they retained their distinctive characteristics permanently. There can be no doubt that the Aryan civilization was very greatly influenced by the Dravidians. In this way, the Aryan colonisation of South India was completed by the 4th century B.C.

The religion and religious practices of South India is Dravidian dominated even today. The original deities of non-Aryan were already absorbed by the Aryans during their stay in the North. Dravidians and Aryans were joint contributors of Hinduism. Even then, the striking features of religion in the South like Matha cult, Agrahara system, wearing of tali and vermilion, breaking of coconut before the deities, offering of bali (sacrifices) to the village deities of the Dravidians, no doubt followed by the Aryans unhesitatingly.

The cobra worship was dominant among the Dravidians even in the vedic period and had become quite common among the Dravidians and Aryans. For example, Nambudiri Brahmans do Puja periodically to the cobra; similarly, Aryans associated with a number of social and religious practices of non-Aryans. On the other hand, the Aryans knew a vague nature deities like sky father - Dyaush pita - and of an earth mother Prithvi. But the Dravidians had a concept of the forces of life and of the universe in the forms of a Great Mother Goddess and her male counterpart Father God. This concept was more profound, more mystic, more all-embracing and more deeply philosophical as well as more poetic than the simple Aryan idea of a material sky.<sup>9</sup> Again, fasts and festivals are special features of Dravidians in the South Indian religion. However, parallels have been seen between certain aspects of the Indus Valley civilization and a number of non-Aryan and presumably Dravidian, cultural features that are mentioned in the early Sanskrit texts or are identified with South India today. For example, certain aspects of religion in the Harappan culture - ritual of bathing, the sacred bull, tree worship - which also appear in modern Hinduism and seem to be pre-Aryan in origin may possibly be attributed to early Dravidians.<sup>10</sup>

It is to be noted that South India has acted as the heart of India throughout the ages. A classical historian S.K. Ayyangar would hold a moderating view that while South India, Tamil

country in particular, has retained some part of its distinctive features, but has been widely influenced by the Aryan culture.

Writing on the Sanskrit literature in the South, Dr. S.K. Pillay states that in this age Sanskrit was patronised in all the royal courts of South India. This is quite true of the kings of the Pallava, Chalukya, Chola, Rashtrakuta and the Pandyan kingdoms. The Agams, free from rituals of sacrifices, had their origin from the Dasyus and were adopted by the Northerners after the Mahabharata War. Into the Tamil poems composed in 4th and 5th centuries A.D. very slowly entered Aryan ideas, concepts, beliefs and superstitions.<sup>11</sup> The fusion between the Southern and the Northern cultures which began slowly in the pre-Sangam and Sangam periods witnessed a rapid development and fulfilment only after the Sangam period.

The Kural, a Tamil Classic, the three Purusharthas are known as Muppal which is exactly the equivalent of the Sanskrit term Trivarga. The work is didactic one dealing with ethics common to all religions. Even the Buddhist, Jains and Brahmins claimed the work as relating to their religion. The four objects of life, viz., Dharma, Artha, Kama and Moksha are also dealt with under Tamil names like Aram, Porul, Inbam and Vidu respectively. It suggests that the author was aware of Vatsayana, Kautilya and Kamandaka. Thus Kural indicates strong infusion of Sanskrit culture in its ethical and political themes.

But the classical Tamil poetry has its own beauty in that it maintains the continuity of man and nature. Dravidian genius was conspicuous not merely in the sphere of language but also in that of literature. Of all the races of India, the only people, who had poetical literature independent of Sanskrit are the Tamils, a typical Dravidian people. The literature of the Tamils is a mirror and it reflects the civilization and institutions of the ancient Dravidians.

The bhakti school has its origin in the Upanishads. As a system the school of bhakti regards Vasudeva as the supreme soul and he is regarded as the supreme creator. A similar idea and Vuhas of Vishnu (hierarchy of gods) is traceable in the earliest pieces of Tamil literature. However, it is also true that the transformation of the ritualistic Brahmanism into much more widely acceptable Hinduism of modern times is due to the increasing influence of the theistic element into the religious system of the day. In this new development borrowed the elements of bhakti from the rising schools of Vaishnavism and Saivism in the North and gave it a special realistic development by infusing characteristic features from Tamil country.

The collection of Vaishnav Saints, known as Nalayira - Prabhanda regarded by the Tamils as the four Vedas. Another Alvar Kulasekhara is the author of perumal Tirumoli and Mukundamala. Mukundamala, on account of its lyric beauty, has been compared to Gitagovinda of Jayadeva.

The popularity of this extensive religious literature, the adoption of the Nalayira-prabhanda as a sacred text and the special celebration of it in special festivals in all the prominent temples of South India raised the status of Tamil and made it equal to that of Sanskrit. It also led to the growth of voluminous commentaries, the object of which was to expound the prabhanda and discuss its obscure points, thus ushering in a new type of religious literature, half Sanskrit and half Tamil.

Art is an expression of peoples' sentiments, aesthetic feelings and an urge to give permanency to one's own ideas of religion and found an excellent medium in architecture. The spread of Buddhism had a lasting impact on the artistic achievements of the South Indian people. The general tendency which has made possible the belief that Sanskritic civilization is more ancient than Dravidian, and that Indian culture has an Aryan and Sanskritic origin, rather than Dravidian. It does not mean that South India is lacking the antiquities of pre-Aryan temples. Unfortunately neither manuscripts nor monuments help us to know the existence of such temples before aryanisation of South. The most of the ancient temples cannot be accurately dated and most of the temples must have also vanished. But these earliest extant stone buildings unmistakingly betray their indebtedness to a more ancient architectural tradition. In the way of Hindu temples there is nothing in North India equal to the sumptuous greatness and elaboration of the great shrines of the South. In

spite of the absence of Dravidian architecture of anything approaching Vedic antiquity, the facts relating to it tend on the whole to point to a greater antiquity for Dravidian than for Aryan civilization. It may be noted that the remains of Dravidian architecture existing in the south at the present day are more voluminous, more extensive, more elaborate and more impressive than those of the Aryans in the North. No doubt the magnificent stupa of Amaravati and the marvellous rock-cut temples at Mahabalipuram may have been produced in later ages under the Brahmanical or Buddhist influence, but they are a natural development of strictly indigenous art. It is in the South of India, in the Amaravati sculptures, that we find the richest, most rhythmical and most imaginative designs. India is indebted for her natural and inborn love of ornamental designs to the Dravidian or pre-Aryan people. It must be admitted that the ancient Aryans were indebted to the Dravidians for their knowledge of architecture. However, the transcendental thought of the Aryan by its marriage with the emotional and creative art of the Dravidians, gave birth to an offspring, which was neither fully Aryan nor Dravidian but Hindu.

In South India, we find three types of styles of temple architecture called Nagara, Vesara and Dravida. Nagara denotes the type of temple in North India and Dravida that in the extreme South while Vesara represents that in the region between the vindhya and the river Krishna. Their main features are Nagara,

apsidal and Sikhara respectively. Some of the temples are said to be of the Nagara style and some as Dravida.

The apsidal norm is a legacy of the structural style of the Buddhist Chaithyas. The Hindu temple of Puspabhadraswami, Chezarla and Ter in Andhra Pradesh, Durga temple at Aihole, Karnataka, monolithic Sahadeva ratha at Mahabalipuram, Kuram and Kalambakkam, in Tamilnadu belong to this group, whereas independent Dravidian Sikharas are very few.

Whether temple is in Nagara, Dravida or Vesara style has to be determined by the shape of the whole building and not by the form of Sikhara alone. Badami, Mahakutesvara, Pallava monoliths at Mahabalipuram like the Dharamraja and Arjun raths, the Rashtrakuta Kailas temple at Ellora, all types of Tamil country belong to this category.

Lastly Nagara-Sikhara-group can be found at Aihole, (Huchchamalligudi) Alampur, Mahakuta and Pattadakal. Thus, at Aihole itself Huchchoppayyangudi, Tarappa, Suryanarayana, Chakragudi and Durga temples of mixed styles of both North and South indicate clearly that cultural composition of Aryans and Dravidians was quite happy. Though Dravidian was dominating in its region (South) in all the fields, cultural make up was of the Aryans. Dravidian art and architecture were wholly impregnated with vedic idealism and the craftsmen referred all their traditions to Aryan teachers.

To conclude in the words of Dr. S.K. Ayyangar, "South Indian history and culture has a character of its own notwithstanding the fact that the interaction of cultural forces between the North and South is very much more full and frequent than has hitherto been recognised."<sup>12</sup> Every effort is made in this dissertation to justify the truth of this statement.

This study is still inadequate as the sources from different branches of studies do not guide us properly but a path can still be cut across by thoroughly investigating the linguistic, anthropological and the art and architectural material aspects made available to us by the experts in the fields mentioned above.

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