CHAPTER VII

FLOURISHMENT IN LITERATURE AND CULTURE

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CHAPTER VII

FLOURISHMENT IN LITERATURE

7.1. Introduction

The study of literature has manifold significance. One way explains about the facts that were active on social matrix and on the other hand literature is a vehicle of cultural life. In the Satavahana period oral tradition was rich and it was very well absorbed by the political rule. King Hala was able to grasp its significance and he had undertaken a gigantic task of documentation of these resources. The Gatha Saptashati was in Prakrat language, but it was a unique collection of its kind in the ancient period in South India.

Literature is a record of social and cultural life and it has manifold aspects of sociological interests which are hidden behind as a latent force behind the literary traditions. A.M. Basham has observed that in the history of Satavahana period, most important literary work was Hala’s Gatha Saptashati, containing 700 stanzas of great charm and beauty. He has further observed that “Their traditional author was the shadowy Satavahana king Hala, who ruled in the Deccan in the 1st century AD but in fact many of these verses seem considerably later and they must be looked on as anonymous.” The credit of compiling these verses goes to early Satavahana king.

It shows however, a King who playing a pivotal role in the collection and editing of these sources. The rich oral tradition can be witnessed through this work. According to D.V. Chiplunkar it was perhaps the first work of its kind in western Deccan which had reflected the traditional wisdom of the period in nutshell. His idealism can be very well examined by making discourse analysis on content analysis of these verses. It has rightly been observed that “They are notable for their conciseness, like Amaru, their authors were able to suggest a whole story in four short lines indicates that the
verses were written for a highly educated literary audience.” 3 This audience was aristocrat class as well as common people belonging to middle class and lower middle class at varied levels.

Hence literary sources have been studied here in the historical sociology perspective.

Literature is a mirror of the society. It is also significant source of historical events. It also covers span of a specific period to highlight various aspects of social and cultural life. In this chapter the growth and development of literature in the Satavahana period has been studied. The literature as a source of history requires a critical angle. It unfolded many aspects of the ancient times. The study of important works written by Hala Gunadhya was conducted in this chapter. Buddhist and Jain literature will also be summarized. The folk tales were also documented. The progress in the field of literature received high water mark during Satavahana period. Hence this has been important contribution in sociological perspective.

The Satavahana period was so significant that even the rulers and royal kings were interested in the field of literature. Their immense love and affection towards arts and culture was clearly visible on the basis of their literary works. Indian tradition of learning reveals that there was a concept of philosopher king. The King Hala of the Satavahana period was testimony of the said tradition of learning and he had contributed a book titled as Gatha Saptashati in the Prakrit or Paishachi language a creative folk form in the folk tradition.

The roots of modern Deonagari or Marathi language can be traced in the form of this Prakrit language. Gunadhaya’s Brahath Katha Kosh or encyclopedia of folk tales was also product of the Satavahana period. Gunadhya was a celebrated Pandit a respected scholarly person who had devoted his entire life for such academic and scholarly literary works. Both the works revealed mass history of the period in an interesting manner. The study of their works and the socio-cultural processes deeply rooted in the folk literature can be traced here in this chapter in a systematic manner.

The study of literature bears a significant phenomenon in ancient Indian history, because, literature can be considered as an important phase of historiography. The
interplay between history and literature can be very well observed in this matter. The roots of historical facts can be very well traced by making a critical study of these sources. A new outlook to examine the historical content in this work has been developed here in this chapter. A prior correlation between literature and history has been made here in a new angle. The effort is novel and it has been currently much significant.

The literary sources help a great deal to understand social history of bygone days. Such literary sources are ample, what requires is counting these sources on the basis of archeological sources and foreign accounts which are treated as more authentic and reliable sources in the building of ancient Indian history.

Comparing to the early historic period, the literary issues loom large. It is true that the historical vision of ancient Indian rulers can be seen more authenticity in the beginning of the Andhra era. The Su==rulers were famous in this aspect. They could carve out a new age of awakening in the field of literature. Jayapalan has observed that “Hala Satavahana’s court consisted of two great scholars namely Gunadhya and Sarvavarma.”

The age of Satavahana witnessed a tremendous progress in Prakrit literature because in this period the use and approach of Prakrit as a form of literature began on large scale. The Satavahana rulers were patrons of art, architecture and literature and they had a tremendous respect towards the literary figures and artists. Further literary figures were respected by rulers and due awards were given to them for their effective performance. The new literary approach of their performance was well appreciated by rulers and aristocrat class. The king Hala, the 17th King was himself a literary figure including a scholar Gunadhyya.

The study of literary works has been conducted in this chapter for highlighting their efflorescence in a right manner. The glorious traditions of Satavahana must be well appreciated in the field of literature.

The contribution of Satavahana in the field of literature can be highlighted as under:

- Major contribution made by them
- The effect of their works about cave temples for the society.
- The aesthetic sense and their beauty of language
The literature in a specific age can develop only in a cultural frame of context. In this chapter this frame was properly explained and neatly presented to understand the said process.

Hala was a 17th ruler who proved literary figure. The Gatha Saptashati throws light on society and culture. This was as first book of its kind in the Maharashtra. Gunadhaya and S= were in the control of the King Hala. Gunadhya’s Brahat Katha kosh is available in the form of Sanskrit translation. Brahat Katha Kosh was also translated in Tamil languages, which shows the popularity of this gigantic work. Gunadhya work is in “Paishachi” languages. The three translations of this book are available in Sanskrit language. The popularity and significance of this work can be described as prime book in the Indian literary traditions.

The Satavahanas literary traditions were really much appreciating. We have to understand their glory and grandeur through this tradition.

The Satavahana rulers were thus responsible for development of local Prakrit literature. The study of Gatha Sapta Shati and Brahat Katha amply testifies the said phenomenon.

The development of Prakrit language became a foundation for later Marathi language which took its position in 10/11th century, in which Mukund Raj wrote Vivek Sindhu, first book of poetry in Marathi language and Dyaneshwari a criticism on Geeta in Prakrit Marathi language. Saint Dyaneshwar has described many myths and symbols in local tradition which carry inspiration from Satavahana period. The content in Gatha Sapta Shati has rich prose and poetry which reveals ethnic culture of the land of Maharashtra. The Prakrit text of Satavahana period amply described the glorious literary traditions which revealed mass intelligence of the period. The scholar like Gunadhaya, who compiled Brahat Katha Kosh was patronized and supported by Satavahana rulers. The narrative story telling was a rich tradition prevailing in the Satavahana period. These stories contained moral messages, as well as positive tips for social upbringing. These traditions have been carried and developed by Satavahana rulers effectively. King Hala himself was a poet and he had tremendous interest in knowledge sharing. The Satavahana rulers were not dogmatic political rulers, but they were philosopher kings, who were taking keen interest in literary activities. Their
creative sharing was a continuous process and they had a deep faith in narrative development of literature.

Thus, literature played a key role in shaping the Satavahana society. In this chapter an attempt has been made to study literature as a vehicle social and cultural development in the Satavahana period. Prose style, stories, as well as grammar was developed in this period. Peoples’ hopes and aspirations were developed through literature as a mirror of society. There is a need to develop new social and cultural approach to look at literature in historical sociology perspective. Thus the contribution of literature in the Satavahana period was rich, rewarding as well as more benefitting to masses. It was in bygone days literary sources were looked down and they were not respected by historians. But now in the age of oral history and the post globalization period literature has become a vehicle of historical sources, the study of which has been conducted in this chapter with new angle and new perspective. The efforesance in art, architecture and literature goes hand in hand. In earlier chapter review of architecture was undertaken and in this chapter growth in literature has been reviewed properly in historical perspective. It is true that creative revolution in literature is possible when there is peace and prosperity in the state. The political stability leads to economic development as well as cultural manifestation through art and literature.

7.2. Creative revolution;

In the Satavahana period the entire state and society had witnessed a creative revolution leading towards growth in the field of literature in Prakrit language. The most of the popular culture was in Prakrit languages. The religion’s specific ethnic culture was promoted by local people at large. They were much interested in receiving literary messages in the people and language. It was very much difficult to perform Sanskrit plays and drama on large scale on public platforms. Hence people at large preferred Prakrit language. King Hala himself preferred to the mass literature through his collection of Gatha Saptashati. Gunadhya’s Brahat Katha Kosh is manifestation of folk stories. The entire Deccan including Maharashtra, Telgu sprang in Andhra or Kerala spreading regional folk images. The traditional folk literature was thus unique in the Satavahana period. The creative enforcement was mainly in Prakrit language which seems an important character of the period.
The creative revolutions in the Satavahana period were in the field of art, architecture and literature as well. Their age provided a scope for effective expansion in folk forms. Peoples language was used which is described as Prakrit languages. The contribution of Satavahana’s can be described in nutshell as “creative exploration” which has been highlighted here.

The folk tales, legends and mythological stories were collected by scholars and king himself participated in this process. The Gatha Sapta Shati reveals creative imagination and social intelligence.

These folk tales manifest social wisdom and the messages developed through them are full of intelligence and scholarship. A new outlook has been developed here for the study of the literature in the period.

A creative revolution was related to mass appeal and new outlook of social literature. The society can never have such literary reflections in earlier dynasties. The Satavahana society was able to develop new mass literature based on Prakrit language. The writings of writers and scholars reflected people’s hopes and aspirations in a systematic manner. The creative force in Gatha Sapshati, Brahat Katha Kosh is parallel to each other. One reflects narrative style and other reflects accumulation of facts and treasure of knowledge, which has inspired the future generation. The study of literature in the Satavahana period can be conducted as a base of cultural historiography. The process of man making which is very minute and micro level can be observed through literature and myths of the period. The documentation of literary evidences can be connected to each other to reveal these facts for viewing threads of history in a colorful manner. Human relationship, cross cultural interactions, as well as sacrifice for the betterment of human society are few of the values which were cherished by Satavahana writer in Prakrit language, through which they wanted to communicate from one heart to another heart. For shaking the entire society as body politic which was organic and continuous in the Satavahana period.

The study of art and architecture of a period illustrates how rich was the period in the cultural contributions. It would be interesting to study how Satavahana had provided Hindu, Buddhist and Jaina iconography. The phenomenon can be more carefully examined on the basis of the study of temples and cave temples. The glory of art
architecture and handicrafts can be reflected in the archeological evidences. The excavations at Paithan, Bhokardhan and Ter, the ancient cities of Satavahana period also support these arguments. Both literary as well as archeological sources bespeak about the artistic glory of the period. The study of art and architecture presents micro details about the decorative sculptures, ornaments and jewelry. The Amravati School of Sculptures illustrated the scriptural glory of the period in an interesting manner. They also illustrate the cultural height achieved by the Satavahana period. The artistic achievements of the period also throw light on the social milieu and cultural ethos. The manifestation of artistic achievements is a part of social and cultural dynamics. The active support by the political economy only leads towards the artistic creations of the period. The entire phenomenon can be very well studied by correlating the artistic achievements of the period though caves, temples, as well as paintings and manuscripts illustrated in the period.

The Satavahana during their regime had carved out more than 450 caves in the entire South India which were mainly cared in the western India – the land of Maharashtra. The study of Satavahana art and architecture has been conducted in this chapter to illustrate their cultural achievements. The manifestation of art also signalizes the life style and standard of living of the rich, poor as well as middle class society. The social stratification of the period is systematically reflected through the art work and different micro products evolved during the period. Ivory work items were an excellent achievement of the period.

The study of art and architecture also reveals the technological height and achievements of the period. Carving and scooping rock cut caves was possible only on the basis of collective efforts. The artists who worked on Sanchi Stupa belonged to the Satavahana period. The high quality work, excellence in carving and decoration also manifests sophistication in decoration.

7.3. The rise of Prakrit Literature:
The folk traditions were developed by Satavahana rulers effectively. This was the period when tradition of Sanskrit leaning was transferred to Prakrit language which became base for the development of Marathi, Telugu, Canada languages.

The shift from Sanskrit to Prakrit was a turning point through three factors. The first factor was that the elite class was able to understand the rule of local literature in a significant way. Undermining the feelings of masses was felt as a need of the time. Secondly to collect folk literature was a parallel movement to Vedic traditions. King Hala’s Gatha Saptashati manifolds the same process. Thirdly Satavahana’s were premier rules in storytelling. The Brahath Katha Kosh compiled by Gunadhya, a giant scholar of the period was able to collect folk literature in a unique manner. This was possible due to their collective wisdom. This collective wisdom can be very well illustrated by examining these facts. The stories of the period contained very significant messages, meaningful content and systematic cemetric messages which can be studied here in this chapter.

The literary sources must be properly examined by authenticating them through archeological sources. All these approaches require a new perspective. The cultural history can be very well described on these lines on the new time frame in a relevant manner.

The most of the major literary records and works available at the period were reflected in Prakrit form because Satavahanas wanted to go closer to people. They were able to come out of elite stereotype images. Rightly put by Ranjit Guha, the subaltern consciousness is essence of the mass reflections. 5 In both the works referred to above the mass reflection is closely reflected in Satavahana Prakrit literature. The Satavahana literature was close to the mass awareness. Their social life was more flexible and it was also transparent. This prose is reflected in the Prakrit literature of the period.

The Satavahana writers enriched Prakrit or Paishachi language rightly because they wanted to make creative reflections based on effective communication style. Hala was a landmark writer who turned the wheel by his contributions. Jayapalan has observed that “Hala himself was the reputed author of a Prakrit work on erotic’s.” 6 It has been further observed that “Gunadhya wrote Brihatkatha in the Paisachi Language.” 7
Thus it seems Satavahanas were in favor of simplest reflections in the people’s language. They never worried about top class, but they were targeting on poor masses, who were the real audience of this literature. About significant contribution and unique style of Satavahanas Basham has observed that Prakrit literature of Satavahana period contained “simple and natural descriptions and references to the lives of peasants and the lower classes, which point to the popular influence.”

The rise of Prakrit language was a new phenomenon because the rise of new languages was possible due to new religion. The popularity of Buddhism and Jainism was responsible for reflecting the languages of people. The Prakrit language was known as “Paishachi” and according to D.V. Chauhan, this was possible due to realistic and objective reflections of facts in the popular will and wish.

Hala’s Gatha Shapt Shati and Gunnadhya’s Brahat Katha was a unique contribution in the field of literature. All these works were written in Prakrit language.

The use of Prakrit languages was popular side to mass upheaval of artistic reflections. Both Prakrit and Sanskrit were used by artistic society. The example of Sanskrit can be noted below:

Katantra was a book of Sanskrit grammar complied by Sarvavarna belonged to the Hala. The Sanskrit and Prakrit languages were popular. The need of writing grammar can be treated as a social force which was required for development of literary works in the period. The development of grammar is a sign of the good health of the literature. New experiments were made and new models were developed by evolving nonfiction style in literature. The Satavahana writers were free from any social or political pressure. They were ready for making creative experiments through new system. The study of Satavahanas literature can be appreciated on the basis of experiments made by these writers. Following grammar was one of the rigid traditions and reflecting peoples hopes through literature was other tradition which was more flexible and liberal. The Satavahana tradition can be included in the second category. In this liberal form of reflection women was more freely described. Further feelings of poor, downtrodden, and neglected classes were more freely described in literature. Truly enough Taitare Brahmin, a tradition of literature revealed Satavahanas as dynasty evolved through clans and kinship. The Satavahanas were a fusion of Brahmin, Kshatriya
inter relationship. The free society can develop more progressive social experiment leading towards new development in the society. Art, architecture as well as Prakrit literature was base of such progressive interactions. Rejecting Sanskrit tradition and embracing Prakrit tradition, was a good sign of social revolution which Satavahanas marked progressively through the means of their literary forms. The study of Satavahana literature reveals that the period was constructive because it was based on grafting of tradition older and newer leading towards synthesis of new experiments and new forms of literature.

7.4. Features of Prakrit Literature:
The important features of Prakrit literature of the Satavahana period can be briefly discussed below:

- The language of the period was very simple and communicative. It was able to touch hearts of the people.
- The symbols and images used and developed by the scholars were based on mass aspirations. Their evaluation can be made on the basis of content analysis or discourse analysis.
- The Rasas such as humor, love, bravery can be properly observed in these folk forms.
- The eternal and moral conflict was highly significant on which basis we can record the true moral values of the period.
- The tradition of messages given by Satavahana writers was deeply rooted in the ethnic tradition.
- The folk forms were rooted in ethnic traditions. They borrowed elements from mass wisdom.
- The ethno-cultural processes revealed various forms based on manifold cultural symbols. The seven horses chariot was developed as a symbol of the period.
- The folk forms were closely related to local culture and they were rooted in ethnic soil.
- The Prakrit puzzles were interestingly developed. They can be recorded in folk stories.
The bodhkatha or stores to give social lessons were exclusively based on the principles of mass education.

The oral tradition and scholarly as well as mass reflection was developed through the form like Bharud or Bahu, rudha, which was in the mass practice. This led to the growth of Bharud in Prakrit which is style prevailing at the time. Kirtan is another form which was enriched in the Satavahana period. The form was based on both poetry and prose mixed together in an interesting manner. The epic tales, stores, and anecdotes were mixed together in couplets of this work. This shift from Sanskrit to Prakrit was an important tradition which was developed by Satavahana’s and later on evolved by Yadavas of Deogiri. About their contribution in the field Jaypalan has observed that “The Satavahana rulers patronized Prakrit language.” All these were based on oral tradition in the region. By providing Prakrit language the Satavahana rulers became close to masses. They were able to understand the feelings of masses to pin point these aspects in a minute manner and these literary works can be conducted in an interesting manner to recall the social milieu and cultural ethos of the bygone days.

All these saints and prophets had based in the prosperity of Prakrit and they could enrich the Satavahana tradition in the later period. Dnyaneshwar also used number of folk forms and stories together in communication perspective. The study of Keertan as a folk form was partly in Prakrit language and it was shaped on the basis of devotion or Bhakti, which later on developed by Dnyaneshwar, Namdeo and Eknath. Eknath was also responsible to look this tradition in a better and healthy form. The folk forms were easy and effective to understand the social facts. This was truly the essence of Prakrit literature. The words, sentences and proverbs used in this literary works reveal the cross cultural interests effectively. The socio cultural relations thus were truly reflected in the folk forms of Prakrit literature. The beauty and glory of the folk records can be observed in these folk forms of stories and short poetry. The rhythm and rhythm can be nearly studied here in an interesting manner. The Satavahanas have thus fostered the Prakrit literature in Deccan, which led to the growth of many south Indian languages. Prakrit provided scope for the rise of regional languages like Marathi and Telgu.
Allen has pointed that a book of composition name Kata ntra is a rare contribution of this age. We do not get any reliable and feasible information as regards the Sanskrit works but Prakrit bears the imprint of Sanskrit language.” 11 The book was rare contribution of the age and it furnishes minute details to understand social conditions of the period. 12

The attempts made by the Satavahana scholars to elevate the Prakrat language to the level of Sanskrit must be well appreciated. Their serious attempt was mainly based on reflecting the peoples’ life. Both way of life and style of common man’s life was well illustrated by these folk works in an interesting manner. These works were rooted in the soil of the traditional culture. It is true that understanding ethno cultural processes is base of literary criticism. One cannot truly explain the beauty of language without understanding such processes minutely. One major character of Satavahana tradition is that this literature was able to reflect social milieu and cultural ethos of relatively isolated cultures in the Satavahana period. The Prakrit literature in the period was a faithful reflection of the cultural graph of the period. Due to such creative abilities kaleidoscopic variety of cultural life was reflected in the Satavahana period. That was the real nexus of Satavahana culture, which can only be witnessed in the various forms of Prakrit literature.

7.5. Literary sources and their relevance:

In the ancient Indian literature, there is a need to unfold the hidden currents of Indian history. Rightly pointed by Buriov that ethno cultural processes are the basic foundation of history and there is a need to understand these processes by analyzing literary sources. Hence in this chapter an attempt has been made to throw light on literary contribution. The following three benefits can be recorded in ancient Indian history by examining various facts in a new angle. The science of historical writings use literature on the basis of the following three elements:

- The literature cannot be used directly as a source of history, but it is a record of events and facts which is scattered in the loose form. These elements can be collected and cemented together on the basis of solid foundations of history.
• The facets of socio economic as well as cultural life can be collected by analyzing the literary sources. These cannot be available directly but they are required to be secured and woven together in the form of history.
• History is like a flow of a river which is ever flowing in the form of literature..

**Historical ornaments**

All that glitters is not gold and it also cannot be historical source. Hence synthesis of facts can be done on the basis of folk literature to unlock historical complications. All these golden particles can be melted together to form the historical facts together in an interesting manner. The literary works provide a forum of facts to present the many neglected and unexplored facts can be nearly brought to light in this process.

All these aspects have been carefully brought to light hence epigraphic evidences as well as archeological sources can be rightly used to endorse various facts brought to light by exploring literary sources.

Satavahana’s rich contribution to the literature loomed large due to their basic contribution to mass literature. They were able to underline projects to collect folk literature based on the memories of the people at large. Hala’s Gatha Saptashati was a finest experiment of its kind of this period which can be examined here.

The relevance of literary sources is manifold to ancient history because it fills gaps which archeological sources do not speak about many neglected aspects. They can ably throw light on new sources.

About success of Satavahana, V.D.Mahajan has pointed that: “The sources of our information for the Satavahanas or Andharas who succeeded the Kanvas are scanty. The number of inscriptions is very small and they do not possess many details. We have only 7 inscriptions from Eastern Deccan and 19 from Western Deccan. A large number of coins have been found in Western Deccan, Madhya Pradesh and Eastern Deccan. Scholars like Thomas, Rapson, Cunningham Bhagwanlal Indraji, Scott, etc. have extracted all the information about the Andhras, but there are many discrepancies in them and consequently it is difficult to accept their testimony.”13
Mahajan truly observed that “According to some Puranas, there were 19 kings of
the Andhra dynasty who ruled for 300 years, but according to some others, there were
30 kings who ruled for more than 400 years. The duration of the dynasty is 460 years
according to the Matsya Purana, 456 years according to the Brahmanda Purana.  
A continuous ruling for over five centuries was responsible for evolution of
cultural life in the Deccan. For a systematic reflection of arts, architecture and literature
a period of five centuries was not at all less in many ways. It had matured reflections of
cultural tradition which can be observed through these works.
It is further pointed by Mahajan that “411 years according to the Vayu Purana
and 300 years according to the Vishnu Purana. This obviously points out to the
confusion created in the Puranas. Bhiharkatha of Gunadhaya is stated to have been
written at the court of a Satavahana king. It is not available as a whole and we have
only some fragments. Lilavati which purports to refer to the military experts of King Hala
has not much trustworthy material. All this creates a lot of difficulty for students of the
Satavahana period of Indian history.”

The new archeological sources are throwing new light on Satavahana history.
Beyond all these sources, the foreign accounts and local legends also contribute a great
deal to study the history of Satavahana period.

The study of these sources required to be conducted in new sociological,
anthropological as well as cultural angle. All these can contribute a great deal to look at
the issue. Basham has rightly observed that “The treatment of the love affairs given by
Hala in country folk reminds us of early Tamil poetry, and suggest that Hala may have
tapped a widely diffused source in South Indian Folk song. The following examples
can be illustrated to strengthen these arguments: In one of the stanzas Hala has
pointed that
“Last night with scorn the lady gave the wanderer
Straw for his bed.
This morning the gathers it together,
Weeping.”

“This morning, my friend, I heard a man singing,
And his song reminded me of my lover,
and opened all the wounds
    That the shafts of the Love-god had made in my heart.”  
“Waiting for you, the first half of the night
passed like a moment.
The rest was like a year,
    for I was sunk in grief.”  
“When the season of rains, with its high clouds,”
    has passed like youth,
the earliest single kasa flower
    comes, like a grey hair on the earth.”  
“Ungrateful lover, still I see the mud
    in the village street,
which, on a rainy night,
    I trod for your sake, shameless one!”  

All these stanzas amply illustrate beauty, glory as well as creative force of the folk artists. D.E. Gavali in his paper on “Beauty of Prakrit language” has pointed that the minute observations of the poet reveals the spontaneous over flow of ideas. In his arguments Gavli has further observed that the way in which poets have observed the beauty of life, seems very natural and elegant. Further by making a content analysis of these verses, he has observed that the Satavahana period was witnessing era of cultural efflorescence of the period. Thus above examples are sufficient to explain the artistic beauty of Prakrit literature of the time. All these verses have been studied both Indian and western scholars by making a critical understanding of the facts.

7.6. The survey of few literary works:
The study of four literary works can be conducted here. These works belong to the Satavahana period and they throw light on the historical facts. All these works are based on Prakrit language and not in Sanskrit language. The source material, which is in Prakrit language. The Prakrit sources are more authentic than Sanskrit language because of two things. One these sources are more close to people and they reveal historical facts in a realistic manner. Secondly these sources are more significant to throw light on hidden facts, which are reflected in these sources.

According to Srivastava S.L. “Description of Satavahanas sources it appears that the language Telgu was their mother tongue. They also knew and used Sanskrit and Prakrit. Some scholars accepted that Telgu is related to the background under the overwhelming influence and origins of Sanskrit and Prakrit.” However, this view is not totally accepted because Paithan being their epi center of their power, Prakrit Marathi can be noted as their original language and Telgu of Andhra Desha can be a secondary language. Further it has been noted that Prakrit was the dominant language both inscriptive and literary.” The use of Prakrit language is evident on the basis of many literary works. Further it has been noted that “Rajashekharas Kasvyamimansa that Kuntala Satakarni ordered for the use of Prakrit even by the ladies of his harem.” This is evident how Prakrit language largely used by rulers, aristocrat classes as well as masses.

He had borrowed some inspiration from Tamili literature and also influenced Telgu literature

The King Hala’s Gatha Saptashati was an outstanding contribution of the period; because king himself was a literary figure and he had close observation of social interactions. He had collected various folk tales in this Gatha. These 700 stories have been responsible for collection of mass history and they were collective intelligence reflected in this volume. By authenticating these stories King had compiled them with great care and caution.

King Hala has unfolded the life style of common man. His sense of humor, wit, beauty and aesthetic sense has been reflected through these stores. The messages
focused through these stories are meaningful. This has been brought to light here effectively.

S.L.Srivastava has rightly observed that “The most important Prakrit work Satta Sai, an anthology of 700 erratic verses in Arya meter was composed by Hala, the pack king in which dialectical Prakrit occurs quite frequently.” The stories were based on mostly aesthetic facts.

All of the material available requires both literary and archeological requires to be answered in a new angle.

The myth of Lord Krishna which was living continuously with masses has been reflected here. The myth and reality of these stories reveal mass aspirations and their feelings together. Krishna is the epi center of these stories. However, these stories reveal human relationship, social customs and traditions prevailing at the time together. There are some stories which also reveal the role and responsibility of king. The lesions of Indian polity are also reflected in the form of these folk tales. Pandit Gunadhya’s Brahat Katha Kosh was also a significant volume covering different folk tales in the form of a greater compilation of small stories. By collecting and putting them together Pandit Gunadhya had done yeoman service to the development of ancient history. This source material is a significant to throw light to mass participation in nation building. Gunadhya wrote two books Brihatkatha and Lilavati. Due to such process of mass participation, Satavahanas could rise to the global level. Their products, art, crafts were demanded on large scale and they had established their sale of products in the global market which was their unique achievement. Srivastava has rightly observed that “Sanskrit was the media for all classic literary expression and hence rarely found in the inscription of the Satavahana we find the use of Sanskrit (Amravati) in the epigraphs.” Satavahana used the language of Telugu, Prakrit and Sanskrit.

Hala was a king and in spite of his position, he was able to spare time for composing literature. The keen interest taken by him was responsible for the composition of these stories in the form of Gatha Saptashati, a manuscript of folk stories. According to Basham the significant character was economy of words and
masterly use of suggestions would indicate that these verses were written for aristocrat as well as for masses in simple language. The communication abilities of the great King poet must be appreciated. He was not only a poet but friend, philosopher and guide of the Satavahana people.

7.7. Folk tales and their relevance:

The relevance of folk tales is more significant in the process of subaltern history because the process of subaltern consciousness can be studied here. The dialogue between the poor and rich, the struggle between haves and have-nots can be examined in this work. According to Ranjeet Guha understanding this struggle is a key factor while observing subaltern consciousness. A new historical approach in the study of folk tales was significant because

- The folk tales reveal grass root social facts, realities, and objective socio economic life. According to Srivastava “This extraordinary duration of their rule is not however, the sole or even the main cause of their preeminence. They gave liberal patronage to religion and literature, encouraged art, architecture and sculpture, promoted trade and commerce and made their subjects happy and prosperous.”

- They are more close to people. According to Majumdar and Srivastava “literature reflects much about society. The popular work of the age by Hala and Gunadhaya, throw a piercing light on the literary life of the people during the Satavahana period.” The holistic content seems touching all aspects of material life.

- These folk tales throw light on social and economic history. Further it has been observed that “During that period people on the whole, led a joyous life advancing towards the path of literary activities. The composition of Hala is the height of imagination but in no instance the aspect of the realities of life is ignored.” It seems the literature was close to the real life reflecting social phenomenon in a truthful manner.
These folk tales were based on oral traditions. They were collection of public memory and they were a useful contribution of mass intelligence. The documentation of traditional knowledge was a challenge of the time and king Hala accepted it. Gunadhya was another scholar who was able to undertake the documentation of these folk tales in an interesting manner.

Thus the relevance of folk tales in the rebuilding of Satavahana history seems more significant to correlate historical facts to understand these realities. Srivastava has observed that “Satavahanas, who constituted the first imperial power of South India, exercised away over a major part of the Deccan and Central India from about the mid first century B.C. to circa A.D. 225. Such of their history is, however, still shrouded in obscurity and several problems appearing them to continue to baffle historians for want of necessary information.”  In order to fill in the gaps Puranas literary works and folk tales help each other for the reconstruction of history. There are some Satavahana kings Kumbha Satakarni, Karna Satakarni and Shat Satkarni whose coins are found at Tarhala in Akola district of Maharashtra. According to S.L.Srivastava “Since these rulers are not mentioned in literary sources and their epigraphs if any left ;by then, have yet to be recovered, it is difficult to determine the exact period of the rule of the above mentioned chiefs. It has been further observed that “V.V.Mirashi, who published the Hoard, refrained them expressing any definite opinion on this questions.” Thus some of the folk tales available in the Vidharbha region support peripheral influence of Satavahana rulers in the region.

The study of major folk tales reflected by Hala and Gunadhya are in Prakrit language and they are compilation of prevailing wisdom. They have roots of social understanding and they narrate facts and figures of the period. These folk tales provide a clue to strengthen political, social as well as economic history of the period. Folk tales also try to bridge gaps in the historical facts. Majumdar and Srivastava have rightly observed that the folk literature represents a floral picture of human life than delineating the Vedas, Yajna’s and Moksha. That was a time when the people of the lower classes also led a contented life wholly devoid of any type of oppression.” Thus the realistic social life has been projected in folk literature of the period.
The important characteristic of these folk tales can be noted below:

* These folk tales are based on public memory and they can be studied in the cultural context.
* The folk tales contained traditional wisdom, values and knowledge of people.
* These have been lead by one generation to other generation.
* The folk forms have been useful to build mass literacy.
* The folk forms have a clue to understand new social history.
* These folk forms reveal rich cultural tradition
* People's habits, crafts, traditions as well as blind faiths can be studied through these folk tales.

Thus all these important factors of folk forms have been studied in this work. The folk forms also provide various details to build the mass history of the period. Both positive and negative aspects of social life can be very well examined here in this chapter.

7.8. Highlights of cultural life:

Cultural life in the Satavahana period was well developed and systematically evolved. According to Pandit Nehru culture is a sum total of customs, traditional behavior, habits and art crafts of the people. There are two aspects of culture, one is related to material culture and the other is genially related to spiritual life. In the Satavahana period both material and spiritual culture was well developed.

The Satavahana period witnessed prosperity and glory in all the fields of life which can be observed on the basis of art, architecture, textile, terracotta’s, figures, coins and coinage as well as well developed literature of the period in the Prakrit language.

If the Satavahana period was great in administration, economy, social life, and religion, it was no less eminent in cultural activities. Their cultural activates manifested their height in every field they stepped in. There was a bold initiative taken by them and later on it was founded by them in a systematic manner. Every effort was made by them to mark excellence in each and every field. They were able to reach high water mark in every field. The most significant aspect of Satavahana cultural achievements was that they could reach zenith in each field and they were able to influence foreign countries
like Greek, Roman culture. In this period literature was produced mostly in Prakrit language.

Under the Satavahana ruler Hala, the poet-king, there was a literary exuberance. It was during his rule that the Marathi Prakrit was raised from a vulgar dialect to an elegant literary language. The Satavahana Court under him attracted poets and men of letters round it. The most important work of the time of Hala was the Gathasaptasati, an anthology of 700 verses of diverse nature, from light and profane to most thoughtful and philosophical. Hala himself was a poet and is credited with composition of verses. Hala caused the collection of all great poets and wise men. Gathasaptasati exercised a deep influence on the development of Prakrit as also Sanskrit languages and literature. Gunadhyya’s Brihatkhatha seems to have been composed during this period. A Prakrit work Lilavati, a romance, is said to have been the work of the period.

Gunadhyas’s Brahat Katha Kosh was also a significant contribution in the period. Every effort was made by Satavahana rulers to promote folk literature in a decent manner. Hopes, aspirations and feelings of common men were reflected rightly through these forms of literature effectively. The nine rasas such as Shringar, Love, Veer, valur, Hashya, Humar, Karuna etc. were reflected in a balanced manner through various forms of literature in an interesting manner. A very fine blending of social milieu and cultural ethos can be observed through various forms. The folk tales collected and compiled by King Hala manifest very rich creative tradition developed by common man in the period.

The researcher conducted content analysis of few hymns in Gatha Sapta Shati under supervision of Principal Gawain, revealed that each hymns was full of meaningful content relating life style of common man.

The images and symbols used by the creative works were ably developed in a systematic manner. The encoding and decoding of these symbols revealed that the social cohesion was a significant factor of the period.

All social segments were able to express their feelings for righteous material life in a systematic manner.

The art and architecture was well developed in every effort.
The Satavahana period is remarkable for the excavation of numerous caves and chaityas. The Nasik, Karle, Bhoja, caves and Stupas studded with inscriptions while furnishing us with a very important source of information also testify to the development of stone-cutting art.

From the information supplied by foreign sources we know that the merchant marine reached a high pitch of development. The find of a coin with the double mast ship inscribed on it leaves us in no doubt that the skill of ship making had highly developed under the Satavahanas.

The study of important cave temples at Junnar, Bhoje, Karle, Bedsa, Kanheri, Borivali as well as Nasik and Aurangabad revealed that Buddhist art flourished in the western India.

The study of sculptural glory of the period was remarkable. An interesting study of masterpieces like dancing panels was conducted and it has revealed that the Amravati school of South Indian sculptures was evolved in the period. A very well developed sculptural pattern in south Indian iconography was developed in the period which led towards the evolution of superb sculptural art. All these aspects of material and spiritual arts were finely tuned through the scriptural paintings and architecture. It has been claimed that few of the painted panels in Ajanta caves were also products of the Satavahana period. The religious tolerance, economic support by trade guilds and corporate led to the compilation of gigantic task of completion of architecture. The healthy and cohesive social relationship between various creative groups such as poets, artists and sculptors, and preachers can be observed in the creation of excellent art and architecture. Avery fine and excellent carving on the Sanchi Stupa revealed that high quality of ivory workmanship as reflected through these cave temples. The high level of well described Jewelry, ornaments was achieved by the Amravati school of sculptures. The Satavahana period revealed tremendous impetus in the field of sculptures and architecture because they were excellent in every field.
The exuberance of the life that spells out and sprouted up in the sculptural forms, painted panels could revealed the everyday life of the period. The socio cultural life of Satavahanas was rich and well developed.

Considered from the different aspects of life during the unusually long Satavahana rule we may conclude that the period of peace and prosperity that followed the conquests led to an all round development of the political, social, economic, religious and cultural life under the Satavahanas.

Thus all these aspects manifest the finest golden age in south India. The highlights of Satavahana period revealed that their glorious traditions crated a pathway for new rulers upcoming in the next phase.

In the Gupta period Vakatakas of Vatsyagulma, Vashim district in Vidarbha contributed the Satavahana tradition in the Deccan. Thus Satavahanas created a cultural bridge for further dynasties to come on the forefront effectively in the history of western Deccan.

7.9. Sociological perspective:

Sociological approach helps to understand the social processes deeply involved in the making of history. The social history can be examined on the basis of mass participation and mass awakening raised by people at large. The historical base lies in the spirit of sociology. It has been pointed that “Any intellectual activity derives excitement from the moment it becomes a trail of discovery. In some fields of learning this is the discovery of words previously unthought-of and unthinkable.” 42 The literature produced by Satavahana was truly an intellectual activity based on their original contribution. In The history of Satavahana’s literary sources were not examined properly by previous scholars. Hence this new social history is a new discovery of facts. It has been rightly pointed that “The sociologist moves in the common world of men, close to what most of them would call real. The categories he employs in his analysis are only refinements of the categories by which other men life, power, class, status, race, & ethnicity.” 43 The literary sources bespeak about social cohesion and exchange of ideas. Gatha Saptashati written by Hala is a best example of this process. . It has further been observed that “Anthropologists use the term culture shock to describe the impact of a totally new culture upon a newcomer.” 44 The Satavahana developed a new culture for
the invaders like Shakasatrapal who were merged by Satavahanas in wider Indian culture.

Historical sociology as a science has many more dimensions such as social, economic and cultural. In this work mass participation in the development of social culture in the Satavahana period has been described.

The sociological approach can provide a new insight to look at social history. The new facts can be brought to light and a new analysis about social life can be presented here. E.C.H.Car in his work “What is history” has also highlighted the importance of sociological perspective. He has pointed that sociology is an important area of exploration made by historian. 45 His opinion can be used testified and evolved in a new perspective. The sociological approach makes us to understand social responses of the period towards the polity. The Satavahana history can be studied in new angle to support social history.

According to Gisbert “A social relationship therefore, implies reciprocal awareness between two or more men, and the sense, more or less dim, of their having something in common. Reciprocal recognition, direct or indirect, and commonness are the characteristic features of every social relationship.” 46 Hala and Gundhayas works throw light on social relationship of the Satavahana period. There was cohesive relationship in various social groups. Hence all round progress was possible. History being a social science, it has immense relationship with sociology. Gisbert has further observed that “Social philosophy as the very name indicates, is the meeting point of sociology and philosophy, and may equally belong to both branches of knowledge. Its role in the social sciences is the study of the fundamental principles and concepts of social life in their epistemological and axiological aspects with a view to elaborate the higher syntheses of the social sciences and to define their place in the universe.”47 In the Satavahana period a philosophy of coexistence was developed by the rulers which stabilized social life and led to the growth of cultural efloresance. According to Gisbert “Sociology may be studied in relation with any other science, but as the social sciences are intrinsically related to it, a comparative study is made between it and the other social disciplines as ethics, anthropology and history.” 48 Here in this work literary
archeological and epigraphic sources have helped a great deal to develop social history.

The inscriptions were the written records of social relationship and they throw light on social history. Majumdar and Srivastava have observed that “During the Satavahana period the headman of the village was also the in charge of the village administration who used to run the administration with the support of many high officials. There were village assemblies forming relations between the king and particular village.” 49 Thus it throws light on peaceful social life of the contemporary village life.

The modern historical facts reveal that every process is the social process. The sociological aspects of history can reveal new facts by explaining different sources together. The sociology of history is a new discipline based on new facts and new interpretations of these sources. All these angles throw light on new facts. The sociological history can enrich Indian historiography. Hence such an effort has been made here.

All these aspects have been examined here in this chapter to explore the social, cultural aspects of life of the Satavahana period.

The modern sociologists believe that every literary work is a product of social conflict. The writer shows his experiences on the canvas of the period and he was to paint these experiences in positive manner. His efforts can be studied in a sociological angle. The involving, persuading and transforming facts can be synthesized in this process. The sociologist has to analyze these facts in a new angle to draw lessons from them. These facts can guide various generations to look at future in a optimistic manner.

Majumdar and Srivastava have observed that “The women were held in high esteem and this alone is a positive proof of good social environments and customs of the Satavahana period.” 50 Many Satavahana queens also participated in administration and they shared the administrative responsibilities effectively, the names of such Satavahana questions such as Goutamiputra, Vashastiputra, Mathriputra etc. are some of the titles adopted and they speak of the high status enjoyed by the women during those days.
The sociological analysis of all these facts revealed that social institutions were very well developed. There was freedom for social development. Women was respected and duly shared the process of socialization was accelerated which lead to the equal social development. Relationship between state, social institutions, economic systems were working in tune with each other. The forms of social control were rationale. Principles of morality and religion went hand in hand. The educational system was healthy and agencies of social change were effectively functioning. There was no problem of racial hatred. Due to all these factors culture and civilization, flourished equally and there was well built social stratification which was not imbalance. Hence the march of social change in the Satavahana period was very much balanced. The cultural dynamics of the Satavahana period was possible through social upheavals and cultural turmoil’s, which occurred in the period. In this explosion the Varna system was shaken. Many a times caste barriers were broken and there was exposure to new ideas and new equations, which have been developed in literature effectively. The study of Satavahanas literature was conducted in a sociological perspective, which has brought to light five new formulas:

* The social life in the Satavahana period was favorable for literary contributions and writers and scholars were able to evolve new formulas
* The progressive sociological line was followed by rulers and they promoted writers to compile stories as well as treasure of knowledge through encyclopedia or Kosh.
* The prose style was elegant, objective and the writers had flair for revealing facts. At times they were critical and some other times they were positive to describe certain optimistic ideas. They promoted such optimism positively by appealing general will of the society. The entire effort was to bring change in the outlook and vision of the society. Their textiles were worldwide demanded and their literature was also appreciated by society from east to west. The Prakrit literature at one side has influenced Marathi language in the upstairs of Paithan, Nasik region and it has influenced Telgu literature in the coastal Andhra districts. Some of the scholars argue that in the area like Ballary the old Kanada language which is known as hale Kanada has been influenced by Prakrit language. Thus three major south Indian languages such as Marathi, Telgu and Kannad, have been influenced by Satavahanas. The People in
Bhaganar at Hyderabad today have maintained this language culture of Satavahana tradition from last 2000 years, because in one city all the three language groups are residing together, maintaining the language culture of Satavahanas which was multi-linguistic and multi-cultural. This multiculturalism developed through literature can be described as cultural contribution of Satavahanas.

This new perspective has been developed in this work only on the basis of new frame of sociological analysis. Historical sociology is a new discipline and Car in his classic book “What is History” has appreciated emerging sociological approaches in the science of historical writings. Unless and until such progressive marriage of different disciplines is wedded together such a new perspective cannot be arrived at sharp focus. The study of Satavahana Prakrit literature can be described as embodiment of progressive ideas and experiments conducted by writers of the period. Hala’s Gatha Saptashati and Gunadhaya’s Brihat Katha could emerged as landmark volumes of ;the literary contribution due to currents and cross currents developed on the banks of Godavari through multi-lingual and multi-cultural reflections of those period which can be witnessed as genius traditions of the period.

7.10. The genesis of Prakrit development:

Prof. Madhav Deshpande of Michigan State University has contributed a great deal in Prakrit studies. His book on “Social attitudes in ancient India” has explained various neglected facts in linguistic studies. He has opined that the social attitude of these scholars can be very well manifested on the basis of their literary contributions in the period. The other book on Sanskrit and Prakrit languages has also explained some interesting exchanges between these languages. These cordial exchanges revealed good deal of socio-cultural harmony in the period. The Satavahana period manifested a unique fabric woven in a mosaic style. The way in which they had simplified complex ideas in Prakrit was unique and unparallel. The entire phenomenon can be very well illustrated on the basis of socio-cultural communication that was reflected through the literary works in Prakrit language like Hala’s Gatha Shaptashati and Gunadhaya’s Brahah Katha Kosh. The method of reflecting folk tales through these narrations was unique. They were collecting these tales, authenticating them and common similarities were unfolded. Huge encyclopedia work was possible only on the basis of collective
team work. Each and every space was engaged and the principle of division of labor and speculation was followed carefully. Due to such methodological work the collection of folk tales was possible and their classification was made systematically for the better future. The study of Hala’s Gatha Shaptashati conducted by researcher/scholar in the supervision and co-authorship of his senior colleague Prof. Gavali has brought to light following five aspects:

- The Satavahana’s aesthetic sense was of highest degree. They have tackled men women relationship on the background on humanity.
- The local socio cultural environment along with their geographical background has been presented in this work. The sound relationship between man and culture has been depicted through these works.
- The entire process can be very well manifested by making further explorations of the themes. These themes were both maternal as well as secular. They included social objective themes as well as economic and cultural theme. The religious themes were also tackled by them in a balanced manner.
- The Prakrit literature was more closer to the people. It was able to reveal problems of common people at grass root levels. They were touching problems of the son of the soil in nutshell effectively.
- The Prakrit literature was based on local process and ideas. The deeply rooted local relevance is very basic in unfolding these facts.
- The ethno cultural processes were very basic in the understanding of deeply rooted certain traditions and superstitions of the period. These have been unfolded here to reveal the social realities of the period.

Thus the genesis of Prakrit literature is a significant contribution made in this chapter to reveal socio cultural processes effectively. The entire process has been carefully studied and neatly explained in this chapter. All these facts are interdependent deeply woven and connected to each other. All these aspects have been carefully studied and properly highlighted in this work. The sociological exploration made here has brought to light some new facts.
The folk literature is rich in cultural traditions such as:

- The social milieu and cultural ethos is perfectly referred through them
- They have reflected minute and micro aspects of cultural life in nutshell.

### 7.11. Summary:

The Satavahana rulers were lovers of literature. Under their patronage, great progress was made in the field of literature. Most of the Satavahana rulers were themselves learned and had special interest in literature. In this period, the Prakrit language and literature developed significantly.

They extended patronage to the Prakrit language and wrote most of their inscriptions in that language. The Satavahana King Hala was a poet of high order. He composed ‘Gatha Saptasati in Prakrit.

It has 700 shloakas. He also patronized several scholars who lived in his court. Gunadhya, the great scholar who wrote ‘Brihat Katha’ lived in his court. Another scholar Sarva Varman wrote a treatise on the Sanskrit Grammar.

Thus, the progress in the field of literature was based on cohesion and harmony in the society. The writers, literary figures and creative persons of high talent were respected by the state. Every effort was made by the state to support their activities. The political peace was mainly responsible for creating favorable atmosphere for making their contributions in the calm and quite manner. Thus all these aspects clearly revealed that Prakrit language flourished and original genius works were prepared by scholars in the period.

Thus, in this chapter a new light was thrown on the major contribution of the period. There is a need to study the source material to look at these facts. The socio economic and cultural life of Satavahana period can be reviewed on the basis of new sources. The sociological interactions were studied here in a new angle. The Satavahanas golden age has been neatly highlighted here in this chapter.
An attempt has been made here in this chapter to examine, evaluate and synthesize the various literary sources together. There was need to explain Prakrit was gaining significance from the Satavahana period which was a turning point in the post Mauryan period.

Like art and architecture, literature can also be described as an example of this golden age. People’s language and people’s literature can be significant contribution of the period.

The rise of folk literature was a new cultural movement initiated by the royal dynasty. It is interesting that the King like Hala himself began a new age of awakening. His work provided a prestige to the folk tradition and Prakrit language after 1000 years of Hala King of Satavahana period. Dnyaneshwar was able to enrich literature by producing a classic work of Dnyaneshwari in 12th century AD. Thus this change was begun by King Hala in 1st century by writing Gatha Saptashati, which was a dawn of awakening.

The language of the new era can be marked here in the new age. The study of the major literary works rightly illustrated the cultural glory of the Satavahana period in the history of Deccan.

Thus, all the probing made in this chapter about development of folk literature amply testify the all round development of the period. The careful and critical study of folk forms of literature has brought to light some new facts. The folk literature can be described as a mirror of social evolution and progress. Shifting from Sanskrit to Prakrit language Satavahana made a paradigm shift in the cultural history of Deccan and they went more closers to the masses by developing quality literature effectively.

Thus in this chapter a new light was thrown on literature. The scholarly works like Gatha Sapta Shati and Gunadhaya’s Brahat Katha can be well appreciated. The creative remains of Satavahana period illustrates new outlook. The Satavahana’s golden age can be well appreciated in this context. The study of Prakrit literature and Sanskrit works revealed the glorious traditions of the period.

The Satavahana had thus developed a tremendous creative upheaval in the period. This led to the new creative reflection of the period. Thus all these aspects have
been studied and documented properly in this chapter. The mass approach of the creative faith was unique in nature for the bright future of the next generation. In the next chapter conclusions will be presented.