CHAPTER I
THE HISTORICAL BACKGROUND

1.1. Introduction
1.2. Satavahana administration
1.3. Early Satavahanas
1.4. Later Satavahanas
1.5. Cultural historiography
1.6. Sources of history
1.7. Political history
1.8. Objectives
1.9. Significance of study
1.10. Historical sociology perspective
1.11. Future line of study
1.12. Summary
CHAPTER I

THE HISTORICAL BACKGROUND

1.1. Introduction

With the fall of the Maurya Empire, most of the vassal states declared independence, and the great empire built by Ashoka and his predecessors lay in fragments. There was much feud and conflict among these small states. The rise of the Satavahana Empire in south-central India provided much-needed peace and stability to the land.

The Satavahana find mention in the Puranas, sacred Hindu texts, but their rise to prominence was led by Simuka, who declared his independence from Mauryan rule in about 230 BC. He then embarked on conquests of Malwa and Maharashtra, and annexed parts of western and central India. Simuka’s brother, Krishna, reigned next. He added Nasik to the kingdom. Krishna was succeeded by Malia Satakarni and Purnothsanga.

Satakarni I, the next king, was the greatest Satavahanan emperor. He ruled for fifty-six years and annexed Berar, Malwa, and many southern states. He performed the traditional Ashwamedha and Rajasuya sacrifices that declared his supremacy. Satakarni II, the next king, conquered Pataliputra and Kalinga. By this time, the Sakas and the Greeks had started to trouble the Satavahana Empire.

Satavahana’s or Shaliwahana’s dynasty has played an important role in the history of South India, when fortunes of Indian culture were flourished. Satavahana dynasty has contributed a great deal for enriching Indian culture. Arun Bhattacharjee has rightly observed that “It was the Satavahana who were the first to build up an empires and political unity in south India for three long centuries. They left behind a political and cultural legacy. It was they who having extirpated the foreign rules of the
Sakas, Pahlavas and Yavanas, saved the purity of Indian cultures from the hands of foreign tormentors."¹ The role, relevance and efficiency of Satavahanas dynasty lies in their cultural contribution. The cultural contribution of Satavahanas is the focal point of this study. Further it has been observed that “The capital Pratisthan was the focal point of Indian culture and civilization. In Ptolemy’s geography and Gunadhya’s Brihatkatha are recorded the contribution of Pratisthan to the culture, religion, art and literature of India.”² Pratisthan or Paithan has also revealed remains of Indian cultural heritage.

The rulers from Satavahana dynasty are also known as the Andhras on the basis of their reference in Puranas. It was a dynasty, which ruled in Southern and central India starting from around 230 BCE. Satavhanas were the first ancient dynasty of Maharasthra. The rulers from this dynasty had occupied a major part of southern India which included modern Maharashtra, Andhra Pradesh and part of Gujrath and Karnataka states. Satavahana empire noted for artisitic development and lasted for almost five centuries but eventually collapsed. Many other kingdoms arose in the reins of Satavhanas and they continued Satavahana’s tradition of art and architecture as well as sculptures. There exists a controversy about the ending time of the dynasty but these most liberal estimates suggest that it lasted about 450 years. The regime of Satavahans is praised for establishing peace in the country in general and South India in particular. There were onslaughts of foreigners on their regime after the decline of Mauryan Empire. They put a strong existence to the Sakashatrapa invaders and provided peace to the Deccan which led to the flourishing of cultural life which has been studied in this work.

Satvahana ³ or Andhra Empire, was a royal Indian dynasty based from Dharanikota and Amaravati in Andhra Pradesh as well as Junnar (Pune) and Pratisthan (Paithan) in Maharashtra. The territory of the empire covered much of India from 230 BCE onward. Although there is some controversy about when the dynasty came to an end, the most liberal estimates suggest that it lasted about 450 years, until around 220 CE. The Satavahanas are credited for establishing peace in the country, resisting the onslaught of foreigners after the decline of Mauryan Empire.
Sātavāhanas started out as feudatories to the Mauryan dynasty, but declared independence with its decline. They are known for their patronage of Hinduism and Buddhism which resulted in Buddhist monuments from Ellora (a UNESCO World Heritage Site) to Amaravati. The Sātavāhanas were one of the first Indian states to issue coins struck with their rulers embossed. They formed a cultural bridge and played a vital role in trade as well as the transfer of ideas and culture to and from the Indo-Gangetic Plain to the southern tip of India.

They had to compete with the Sungas and then the Kanvas of Magadha to establish their rule. Later, they played a crucial role to protect a huge part of India against foreign invaders like the Sakas, Yavanas and Pahlavas. In particular their struggles with the Western Kshatrapas went on for a long time. The great rulers of the Satavahana Dynasty Gautamiputra Satakarni and Sri Yajna Sātakarni were able to defeat the foreign invaders like the Western Kshatrapas and stop their expansion. In the 3rd century CE the empire was split into smaller states and later on it disintegrated.

Satavahana’s were the first solid and strong dynasty of south India. The Satavahanas ruled for more than four centuries and provided peace and glory towards the history of Deccan, while there were uncertainty and instability in south India. R.C. Majumdar and others have observed that “The southern potentate who put an end to the rule of the Sungas and the Kanvas is described in the Puranas as an Andhra a name applied to the people of the Telugu speaking tract at the mouth of the Godavari and the Krishna.”5 In Puranas this dynasty is referred as Andhrabhrati. Some scholars ascribe them to Andhras and the others to Kanadas. It has been observed that
“In contemporary epigraphic records, however, kings of this line are invariably referred to as Satavahana and a district of the Satavahanas has been proved to lie in the neighborhood of Bellary in the Kanarese area of the Madras Presidency.”  

However the historical records and archaeological remains prove that the origin home of Satavahanas was Pratisthan or Modern Paithan in Marathwada region of Maharashtra, which was earlier up to 1948 in Hyderabad state.

It has been further observed that “The memory of the dynasty lingers in the story of the king Salivahana famous in Indian folk lore. This legendary hero seems to have appropriated to himself the glorious deeds of several distinguished members of a long line of emperors of the Deccan.”

Among all the factors cultural contribution was mostly significant. Satavahanas contributed a great deal in the field of art, literature, and culture. They not only ruled south India but also they ruled entire sub continent and which was vast geographical and cultural expression. Pratisthan or Paithan was a capital of this dynasty and it was epi-centre of socio economic and cultural change, which continued for more than three hundred years. Hermann Kulke and Dietmar Rothermund have noted that the central Indian empires of the Satavahanas dynasty showed a much greater continuity and stability.

The Purana texts even maintain that the dynasty ruled for 460 years, but these texts do not always provide reliable historical evidence. Scholars feel difficult to search antecedents of this dynasty which belong to the great central India.

Among the many South Indian dynasties, the Satavahana dynasty stands unequal and unparallel. Due to their bravery, welfare and benevolent approach, Satavahanas have marked on the wheel of history. In spite of scholarly works by R.G.Bhndarkar, K.A.N.Sastri, V.V.Mirashi, R.S.Morwanchikar, there is still further scope for understanding of cultural communication of Satavahanas in the right perspective.

Hitherto unexplored new angles can be brought to light for throwing new light on cultural history of Deccan.

The way in which Satavahanas have contributed to the culture of Deccan was unique. In the beginning political unity was achieved which lead to peace and glory. This
had contributed to the development of art, architecture and literature. The remains of the cultural glory are testimony of their past gigantic works, which have shaped history.

Among South Indian dynasties Satavahana dynasty is prominent and it has played a vital role in the rebuilding of Indian society and culture in Deccan. The entire process of this research work is Satavahana’s cultural contribution to the history of Deccan, which has been examined here. This study is mainly based on the regional perspective. The Satavahanas ruled in Deccan on large scale. However, in this study their contributions to the region of Maharashtra has been carefully examined. A totally new approach based on sociology of culture has been developed in this research work.

The Satavahana dynasty has a glorious history of political as well as cultural achievements. The dynasty ruled from Paithan and protected successfully to the entire South India. This has led to the new impetus to development of Indian culture in the entire south.

All these facts are based on new sources. The puranas speak only of the Andhra rule and not of the Satavahana rule. On the other hand the name Andhra does not occur in the Satavahana inscriptions. There is a lot of controversy regarding the original home of the Satavahanas. The divergent views are there about their origin home from Andhra, Kerala and Maharashtra. Majority of scholars believe in the Pratisthan or Paithan as epicenter of their political power.

The kings represented in epigraphic records are mentioned in the Puranas as Andhras, Andhra-bhrityah and Andhrajatiyah. The Aitareya Brahman speaks of them as the degenerate sons of Visvamitra. Pliny the Elder refers to the Andhra as a powerful race which supplied the king with an army of 1 lakh infantry, 2 thousand cavalry and 1 thousand elephants.

The Satavahanas were also called the Andhra dynasty, which has led to the assumption that they originated in the Andhra region, the delta of the Krishna and Godavari rivers on the east coast from where they moved westwards up to the Godavari river, finally establishing their power in the west during the general political confusion on the breaking up of the Mauryan empire.
A contrary opinion has also been put forward that the family originated in the west and extended its control to the east coast, finally giving its name, Andhra to this region. Since the earliest inscriptions of the Satavahanas are found in the western Deccan, the later view may be correct.

The Andhras held a position of importance as early as the Mauryan period, since they are specifically mentioned by Asoka amongst the tribal people in his empire.

All these aspects can be very well illustrate with authentic endeavors.

1.2. Satavahana administration:

The Satavahana coins, inscriptions and literature are the rich source of our knowledge about their administrative system. In this period the South was ruled over by the monarchies. King was the highest official of the Government and his office was hereditary.

They did not assume high sounding titles. Similarly, the Satavahana rulers did not believe in divine rights of a king and they carried administration in accordance with the directives of the Dharma Shastras and the social customs. The king himself led his armies in the battle field and was commander-in-chief of his force.

There was also a council of ministers to aid and advise him for carrying out administration properly. The kind was the head of the Government as well as the protector to his people. The people were involved in decision making and their opinions were respectable at every level. Good governance was mainly possible due to the clear-cut vision of the states King and his ministers were responsible for providing new ideas and new values in the day to day administration. People’s interests were protected on large scale. Public grievances were well heard and there was an effective mechanism of redressal of their complaints. Thus all these aspects were worth appreciable.

The Satavahana kings regarded their subjects as their own children and always looked after their welfare.
The Satavahana Empire was very vast. Their administrative system was feudal. They had divided their empire among a number of feudal chiefs who managed the land revenue system and looked after the administration.

There were three grades of feudatories – the ‘Raja’, the ‘Mahabhoja’ and the ‘Maharathi or ‘Senapati”. The ‘Raja’ belonged to the highest grade. He had the right to impose taxes and to strike coins. The kingdom was divided into provinces and ‘Janapadas’ for administrative efficiency.

The highest official in a province was ‘Amatya’ or minister. His office was not hereditary. Men of proven ability were appointed to this official. Each unit had several villages. A village was administered by a ‘Gramika’. There were several officials to help the king. Out of them, the most important were ‘Senapati, ‘Mahabhoja’, ‘Koshadhyaksha’, ‘Rajadoof, ‘Amatya’ etc.

There was also a special official called ‘Uparakshita’ who was charged with the duty of building caves etc. for the monks. The ‘bhikshus’ (monks) and Brahmanas were held in high esteem and they too observed and preached high standards of conduct. They were beyond the ordinary laws of the Government.

In this period, the local administration had its own importance. There were separate organization to look after the administration of the towns and the villages. The towns were administered by a body called the ‘Nagarsabha’ while in villages there were ‘Gram Sabhas’. These organizations carried their functions independently without any interference.

The military administration of the Satavahanas was also quite efficient. Their army consisted of foot soldiers, cavalry and elephants. Foot soldiers or infantry was the backbone of the army and they formed the vanguard and were flanked on either side by horses and elephants. The soldiers used swords, spears, axes and armours as weapons of war.
It was by dint of efficient military administration that the Satavahana kings succeeded in expanding their empires. They kept a regiment posted in each village for maintaining peace and order. They were maintained at the expense of the rural inhabitants.

This village was an important unit in the Satavahana administration. Right from central administration to the rural administration, every care was taken to protect the interests of the people. The Satavahana kings truly followed the principles of Kautiliya’s good governance. Indian polity was modified and transformed by Satavahana rulers.

1.3. Early Satavahanas

The founder of the Satavahana dynasty was Simuka. He and his successors established their authority from the mouth of the Krishna to the entire Deccan plateau. According to the Puranas, the Satavahana king killed the last Kanva ruler of Magadha and presumably took possession of his kingdom.

The earliest of the Satavahana kings to receive wide recognition was Satakarni I, and this was due to his policy of military expansion in all directions. He is the Lord of the west who defied Kharavela of Kalinga and against whom the latter campaigned. His conquests took him north of the Narmada into eastern Malva, which at the time was being threatened by the Shakas and the Greeks.

Satakarni I gained control of the region of Sanchi, and an inscription there refers to him as Rajan Shri Satakarni. His next move was in the southerly direction and on conquering the Godavari valley he called himself Lord of the Southern Regions’ (Dashing – pathapati).

The description of Satakarni I as (‘Dakshina -pathapati) in the Nanaghat inscription of Nayanika proves that the Satavahana dominion was not confined to western Deccan alone, but included other areas of the Deccan and beyond Satakarni I performed two Asvamedha sacrifices and one Rajasuya sacrifice.

These Yajna sacrifices amply prove the glory of Satavahana rulers. The role, relevance and effectivity of these rulers can be very well illustrated on the basis of
inscriptions. The early Satavahana rulers had to face many problems in their efforts of political expansion. The early Satavahanas were the tributaries of Mauryan empire. After the fall of the imperial Mauryas the Satavahanas were able to rise like an independent political power and their ambitions were mostly increasing to gain sovereignty in the South India which made them responsible for consolidating political strength by keeping Paithan as a center and Godavari as a lifeline of their origin and expansion of political power.

1.4. Later Satavahanas:

After the reign of Satakarni I, the Satavahanas were driven out of the western Deccan by the Shakas of the Kshaharata clan. Coins and inscriptions of the Shaka Chief Nahapana have been found around Nasik, indicating the Shaka dominance in the area towards the close of the first century A.D. or the beginning of the second.

But it must have been soon after this that the Satavahanas regained their western possessions, for the coins of Nahapana are often found over-struck by the name Gautamiputra Satakarni, the king who was responsible for re-establishing Satavahana power in this region by driving out the Shakas.

Gautamiputra Satakarni (A.D. 106 -130) is said to have destroyed the power of the Shakas and the pride of the Khastriyas, promoted the interests of the twice-born and stopped the mixing of the four varnas. His achievements are recorded in glowing terms in the Nasik by his mother Gautami Balasri.

He ruled over a wide area extending from the Krishna in the south to Malwa and Saurashtra in the north and from Berar in the east to the Konkan in the west. To the Buddhists he made munificent donations. His patronage to Brahmanism is revealed by the epithet ‘Ekabrahmana’.

The later Satavahana rulers were weak and they were not able to overcome many difficulties. Thus after the Maurya rulers, later rules were not capable to continue their strong position.
1.5. Cultural Historiography:

In the “Pūrānas” and on their coins the dynasty is variously referred to as the Sātavāhanas or Sātavāhana, Sātakarnīs, Andhras and Andhrabhṛtyas. A reference to the Sātavāhanas by the Greek traveler Megasthenes indicates that they possessed 100,000 infantry, 1,000 elephants, and had more than 30 well built fortified towns:

Next come the Andarae, a still more powerful race, which possesses numerous villages, and thirty towns defended by walls and towers, and which supplies its king with an army of 100,000 infantry, 2,000 cavalry, and 1,000 elephants.

The Sātavāhanas ruled a large and powerful empire that withstood the onslaughts from Central Asia. Aside from their military power, their commercialism and naval activity is evidenced by establishment of Indian colonies in Southeast Asia.

In the realm of India history earlier political history was much focused and even in South Indian history the said phenomenon continued. Majumdar and others have described Satavahanas as southern potentate who had put an end to Sungas and the Kanvas. R.S. Tripathi has presented a cultural approach to the history of Satavahanas. He has pointed that “Pious donors excavated Chityagrihas (temples) or caused caves to be made for the residence (layanas) of the Bhiksus and also adequately provided for their maintenance by depositing money on interest with guilds.” The worship of Siva and Krishna was popular. The Nanaghat inscription refers to other gods like Dharma, Indra, and guardians of the four quarters Yama, Varuna, Kubera, and Vasava. The social harmony and cohesion was a great character of the period. The economic prosperity, cultural affluence and social peace were at its height at the prevalent time.

Allan points out that Sarvavarman produced the Katantra for the benefit of an Andhra king who was ashamed of his ignorance of Sanskrit and found Panini too difficult.
Brahman Satavahanas neglected Sanskrit in favor of Prakrit. There is a need to reexamine Satavahanas cultural contribution in a new angle.

The stereotyped political history must be reexamined and in new light on socio cultural contribution must be properly thrown. Here in this work a totally new comprehensive cultural perspective has accepted for highlighting cultural history of Satavahanas in the history of Deccan.

In the cultural historiography searching origin home is a challenging task. The origin of the Satavahanas is obscure. Some scholars connect them with the Satiyaputas of Asokan edicts, and the Setai mentioned by Pliny. Others give fanciful derivations of the name. This shows deeply rooted cultural tradition of this dynasty. The ethnographic study has further illustrated that Whatever the exact significance of the terms Satakarni or Satavahana, the inscriptions of the dynasty suggest a Brahmanical ancestry. For in the Nasik inscription Gautamiputra is described as "the unique Brahman (eka Bramhana) in prowess equal to Rama (Parasurama)" This epigraphic evidence amply testifies bravery and glory of Satavahana dynasty. These facts further confirmed from the fact that he is called "the destroyer of the pride and conceit of the Ksatriyas." The bravery of Satavahanas has been further authenticated by V.V.Mirashi and P.V.Ranade in their works. The author of the inscription thus regarded Gautamiputra as a great Brahman, a veritable Parasurama.

Dr. P.V.Ranade in his books “The Satavahana Raj Kul of Paithan has focused on this Naneghat inscription as record of Satavahanas’ achievements. The present scholar along with his Guide, Dr. V.L.Dharurkar has visited Naneghat caves and studied these inscriptions by making content analysis of these records. Further the only images and the names of Satavahana kings are found in this Naneghat caves.

In the cultural history of Deccan the Satavahanas inscriptions have been studied by Dr. Bhandarkar, Dr. Mirashi, and P.V.Ranade and they have described both political as well as socio cultural contribution of this dynasty, which not only provided stability but provided an impetus for the growth of trade and commerce as well as art and architecture. All Satavahanas cave temples are located on ancient caravan root which
starts from Sopara (Suprak) and through Junnar, Ellora, Bhogwardhan, reaches to Tagarpura. The trading emporiums as well as art centers have flourished around these cave temples.

The Edicts of Ashoka mention the Sātavāhanas as feudatories of Emperor Ashoka. Fragment of the 6th Pillar Edicts of Ashoka (238 BCE), in Telugu (Brahmi), sandstone. British Museum.

The Sātavāhanas began as feudatories to the Mauryan Empire. They seem to have been under the control of Emperor Ashoka, who claims they were in his domain, and that he introduced Buddhism among them:

Here in the king's domain among the Yavanas (Greeks), the Kambojas, the Nabhakas, the Nabhapamkits, the Bhojas, the Pitinikas, the Andhras and the Palidas, everywhere people are following Beloved-of-the-Gods' instructions in Dhamma. Rock Edict Nb13 (S. Dhammika)

The Satavahanas declared independence some time after the death of Ashoka (232 BCE), as the Maurya Empire began to weaken.

It is believed that they were originally practicing Hindu religion (as per Sthala Purana of Amravati).\(^{22}\)

Some rulers like Maharaja Satakarni are believed to have performed Vedic sacrifices as well. They were not only worshipers of Vishnu and Shiva but also respected Buddha, but also other incarnations of, Gauri, Indra, the sun and moon.\(^{23}\) They were mostly Buddhistic Vaishnavites. Under their reign, Buddha had been worshiped as a form of Vishnu in Amaravati.\(^{24}\)

We can understand different socio cultural changes in the cultural transition in Deccan during Satavahana period.
The study of etymology of different names appearing in the cultural history of Deccan show that Satavahana, Salivahana, Satakarni seem to be Sanskritised versions of the aboriginal name Satakani and appears as Salavahana in Prakrit vernacular then.

Satavahanas contributed a great deal for the development of local literature. Of the Sātavāhana kings, Hāla (r. 20–24 CE) is famous for compiling the collection of Maharashtri poems known as the Gaha Sattasai (Sanskrit: Gāthā Saptashatī), although from linguistic evidence it seems that the work now extant must have been re-edited in the succeeding century or two. The Lilavati describes his marriage with a Ceylonese Princess.

The Satavahanas influenced South-East Asia to a great extent, spreading Hindu culture, language and religion into that part of the world. Their coins had images of ships.

The Sātavāhana rulers are also remarkable for their contributions to Buddhist art and architecture. They built great stupas in the Krishna River Valley, including the stupa at Amaravati in Andhra Pradesh. The stupas were decorated in marble slabs and sculpted with scenes from the life of the Buddha, portrayed in a characteristic slim and elegant style. The Satavahana Empire colonized Southeast Asia and spread Indian culture to those parts. Mahayana Buddhism, which may have originated in Andhra (northwestern India being the alternative candidate), was carried to many parts of Asia by the rich maritime culture of the Satavahanas. The Amaravati style of sculpture spread to Southeast Asia at this time.

**Art of Sanchi**

The Satavahanas contributed greatly to the embellishment of the Buddhist stupa of Sanchi. The gateways and the balustrade were built after 70 BCE, and appear to have been commissioned by them. An inscription records the gift of one of the top architraves of the Southern Gateway by the artisans of the Satavahana Emperor Satakarni:
Gift of Ananda, the son of Vasithi, the foreman of the artisans of rajan Sri Satakarni. 25

Throughout, the Buddhist art of the Satavahanas remained anionic, denying any human representation of the Buddha, even in highly descriptive scenes. This remained true until the end of the Satavahana rule, in the 2nd century CE.

In the Satavahana period Buddhism was in high tide because these rulers were tolerant and catholic. Hinduism, Buddhism and Jainism spread side by side during this phase.

Thus the scholarly works completed by many intellectuals amply throw light on missing gaps. The analysis and interpretation made by these scholars support to bridge gaps in various fields such as literature and architecture.

Understanding culture is just like looking into a Lotus. As there are different petals of Lotus, the culture of a period has also many angles such as fine art, literature, paintings and sculptures, which can be unfolded in a systematic manner. All the aspects could be explored by earlier scholars which can be very will examined and newly interpreted to throw light on neglected aspects. Hence this study is significant enough to correlated various facts together.

The Satavahana rulers have enriched different aspects of material life at one hand and spiritual aspects of life on the other hand. The southern Deccan during the Satavahana period witnessed balance in both these areas. We can explore different dimensions of material and spiritual life in the period in a systematic manner.

There are different forms such as Mexican, sociological and nationalist to look at the problem. Hence the entire theme is explained in a sociological angle to examine different facts. The study of Satavahana period can be completed by examining different aspects in a right manner. The socio cultural phenomenon of Satavahana period reveals that this dynasty had rightly supported the creative genies in various fields for elevating standards of life, which reshaped in to a positive change. A new approach to
look at cultural history can help us in two ways. One way it can develop a new insight and other way it can further help to look at old sources in a new angle. The second approach has benefited here to look at the history of Satavahanas

1.6. Sources of history

The sources of Satavahana history loom large in many ways. There sources are varied in nature. What is required is a critical sense. Both Archeological sources and history sources are ample in nature and they require a new perspective to look at the cultural history. The epigraphic evidences are more largely available and to support the same, number of punch mark coins of varied nature are available in the Satavahana period. All these evidences can help to build the cultural history of Deccan on a large spectrum. The more better and rational understanding of cultural history can be possible by examining these sources in a balanced manner. A new outlook and new vision can be possible to look at all these aspects carefully.

- The sources of Satavahanas history are very scanty and they require proper correlation.
- V.D.Mahajan has observed that in the Eastern Deccan only seven inscriptions of Satavahana period are available.
- Puranas also throw a light on history of Satavahanas. Machaya Puran, Vau Puran, Bramhand Puran, are very important to understand the history of Satavahanas. Some Puranas have described 19 rulers and some other have described 30 rulers in the genealogy of Satavahana dynasty.
- Among the literary sources King Hala who was a poet has written a book in Prakrit language titled as “Gaha Saptashati” which is a collection of folk tells and throw light on social milieu and cultural ethos of the time. Hala’s book Lilavati also throws light on his military excavation.
- Gunadhya’s Brahakatha Kosh was also written in Prakrit language and it has embodied many social myths and cultural realities.
- Number of Satavahana coins found at Paithan, Bhokardhan and Ter throw light on economic aspects as well as esthetic sense of rulers.
The archeological excavations at Paithan conducted by M.G.Dixit and R.S.Morwanchikar and further Bhokardhan excavation conducted by R.S.Gupte and S.B.Deo, and Ter excavation by T.V.Pathey also throw light on Satavahanas cultural life. Very recently Sholapur University have conducted excavations at Shiur at Nanded district. This report is also useful.

1.7. Political history:

The political history of Satavahana period is full of ups and downs. Satavahanas ruled Deccan for more than 350 years continuously. Their political power was based on their military strength. The significant contribution of the services of rulers period that these rulers were of tremendous abilities both administrative and intellectual. Their clarity of good governance was very well developed by Satavahana rulers. They were able to involve people at large in the welfare mechanism. These rulers were perusing their policies effectively. They were able to transform the society around them. The political power was never misused by these rulers and they had tremendous control over their administrative system. Every care was taken by these rulers to stabilize education, health and social welfare. The art, architecture and literature was able to flourish due to patronage provided by these rulers in a systematic manner. The quality of life that was achieved and economic strength that was concentrated was based on their abilities of good governance and right knowledge evolved by them.

There are two divergent views about number of kings those ruled during his dynasty. Satavahanas have been referred as Andhrabhrati. The number of rulers also differs from each other. It has been rightly observed that “The Matsya Purana mentions 30 kings ruling over a period of 450 years. But the Vayu Purana states that although there were 30 kings only 19 of them actually ruled for only 300 years.” Thus it can be safely said that Satavahanas ruled for a longer period and provided stability to Deccan below Godavari region.
Simuka (c.230–207 BCE)

After becoming independent around 230 BCE, Simuka, the founder of the dynasty, conquered Maharashtra, Malwa and part of Madhya Pradesh. He was succeeded by his brother Kanha (or Krishna) (r. 207–189 BCE), who further extended his state to the west and the south.

Not much is known about Simuka, the founder of the line, except that he subverted the Kanvas and the remnants of the Sutiga power. L. Prasad has rightly pointed that “He founded his independent kingdom in the later period of the first century B.C. and ruled for 23 years.” 27 It has been rightly observed that “The first ruler of the Satavahana line was Simuka. According to Jaina tradition he became wicked after a time, was dethroned and killed at the end of a rule for twenty-three years.” 28

Kanva suzerainty (75–35 BCE)

Many small rulers succeeded Satakarni, such as Lambodara, Apilaka, Meghasvati and Kuntala Satakarni, who are thought to have been under the suzerainty of the Kanva dynasty. The Puranas (the Matsya Purana, the Vayu Purana, the Brahmanda Purana, the Vishnu Purana) all state that the first of the Andhra rulers rose to power in the 1st century BCE, by slaying Susarman, the last ruler of the Kanvas. 29 This feat is usually thought to have been accomplished by Pulomavi (c. 30–6 BCE), who then ruled over Pataliputra.

His brother Kanha (Krishna) succeeded him and extended the kingdom to west up to Nasik, if not beyond. 30 Thus he laid a solid foundation on Godavari River at Paithan and provided initial stability to the state. He was succeeded his brother Kanha (Krisna), and a Nasik inscription inform us that during his reign an inhabitant of the place had a cave made there. This clearly indicates Krisna's authority was recognized in the Nasik region. The epigraphic evidence of Krishna’s rule reveals that he had established his influence over the Asmaka and Mulaka region and the area from the origin of Godavari to the below of the region of Nanded.
The third king, Satakarni, (c. 180-124 BCE) son of Simuka, appears to have been a considerable figure, according to the Nanaghat inscriptions. Satakarni made extensive conquests and performed two Asvamedha sacrifices. If he is identical with Satakarni mentioned in an inscription on the gateway of the Sanchi Stupa, we have got epigraphic proof that Central India was an early possession of the Satavahanas.

His successor Sātakarnī I was the sixth ruler of the Satavahana. He is said to have ruled for 56 years.

Satakarni defeated the Sunga dynasty of North India by wresting Western Malwa from them, and performed several Vedic sacrifices at huge cost, including the horse sacrifice – Ashwamedha yajna. He also was in conflict with the Kalinga ruler Kharavela, who mentions him in the Hathigumpha inscription. According to the Yuga Purana he conquered Kalinga following the death of Kharavela. He extended Satavahana rule over Madhya Pradesh and pushed back the Sakas from Pataliputra (he is thought to be the Yuga Purana's "Shata", an abbreviation of the full name “Shri Sata” that occurs on coins from Ujjain), where he subsequently ruled for 10 years.

By this time the dynasty was well established, with its capital at Pratis̄thānapura (Paithan) in Maharashtra, and its power spreading into all of South India.

He provided them peace and stability at one hand and they were able to support the cause of art and architecture in a rigorous way. Further it has been noted that the artists who carved on the Sanchi Stupa were the ivory workers of Bhogwardhan. (Modern Bhokardhan, Jalna District) and were specially engaged by Satavahana rulers for these minute carvings. L. Prasad had observed that “This great empires was established primarily by Satakarni-l. However, after his death the empire lost its strength. The widow of Satkarni queen Nayanika ruled for some time as guardian of her sons Satkarni and Vedsri but could not be much successful. Besides the Satavahana rulers had to fight with the Greeks, the Sakas and the Parthians at that time. The Sakas conquered Malwa and Kathiawar and in the later part of the first century AD succeeded in snatching away from Satavahanas the North western part of the south including
Nasik. Thus, not only the greatness of the Satavahanas was lost it seemed that the entire south India would be lost to foreigners.” Next, the similarity in the scripts of the Nanaghat and Hathigumpha inscriptions” shows that it was perhaps this Satakarni, whom Kharavela of Kalinga defied in the second year of his reign. The former's wife was Nayanika or Naganika, daughter of the Maharathi Tranakayiro of the Arigiya family, and she acted as regent during the minority of the princes Sakti-Sri and Veda-Sri. Then followed a period of darkness, until the curtain is lifted by Gautamiputra Satakarni. No doubt, the Puranas give a string of names, but unfortunately no coins or inscriptions have been discovered to corroborate them. One of these rulers, Hala, is credited with having composed a Prakrit anthology called Sattasai (Saptasataka). Towards the end of the first century A. D. the fortunes of the Satavahanaas suffered an eclipse, as the Saka Ksartapas wrested Maharashtra from them.

The 1st century CE saw another incursion of the Sakas of Central Asia into India, where they formed the dynasty of the Western Kshatrapas. The four immediate successors of Hāla (r. 20–24 CE) had short reigns totaling about a dozen years. During the reign of the Western Satrap Nahapana, the Satavahanas lost a considerable territory to the satraps, including eastern Malwa, Southern Gujarat, and Northern Konkan, from Broach to Sopara and the Nasik and Pune.

Gautamiputra Satakarni

The conquerors did not, however, long enjoy the fruits of their victory, for the Deccan was soon recovered by Gautamiputra Satakarni whose exploits are detailed in a Nasik inscription of the queen-mother, Gautami Balasri. He is said to have crushed the pride and conceit of the Ksatriyas, and to have restored the observance of caste roles. He overthrew the Sakas, Yavanas, and the Pahlavas; destroyed the Ksaharatas; and re-established the glory of the Satavahana race. The above claims obtain some confirmation from the names of the various countries that were under his dominations they correspond roughly to modern Gujarat, Saurastra, Malwa, Berar, North Konkan, and the region around Poona and Nasik. That he deprived the Ksaharatas of their possessions is also apparent from the large Jogalthambi (Nasik) hoard containing silver.
coins of Nasapana and his other pieces restrict by Gautamiputra Satakarni. He dedicated a cave at Pandu-lena near Nasik, in the 18th year of his reign; and he issued another inscription in the 24th year, granting a field to certain ascetics. The latter record proves that he ruled for at least 24 years. K.N.Sastri has observed that “After half a century of great tribulation the Satavahana power made a sharp and total recovery in the reign of Gautamiputra Satakarni the greatest of the Satavahana.” It has been further observed that “He also assumed the pompous title of raja raja and maharaja and took over the Khaharata prefix ‘svami’. His brilliance as a soldier was supported by gifts of statesmanship and a resolute sense of public duty. These qualities amply testify his genius administration. Further it has been rightly observed that “His administration was based on the twin foundations of static injunctions and humanism. He paid a great deal of attention to the amelioration of the conditions of the poor, weak and suffering. Towards the close of his reign either illness or military preoccupations made Gautamiputra associate his mother with himself in the administration of the country.

**Gautamiputra Satakarni (78–102 CE)**

Eventually Gautamiputra (Sri Yagna) Sātakarni (also known as Shalivahan) defeated the Western Satrap ruler Nahapana, restoring the prestige of his dynasty by reconquering a large part of the former dominions of the Sātavāhanas.

According to the Nasik inscription made by his mother Gautami Balasri, he is the one... who crushed down the pride and conceit of the Kshatriyas (the native Indian princes, the Rajputs of Rajputana, Gujarat and Central India); who destroyed the Shakas (Western Kshatrapas), Yavanas (Indo-Greeks) and Pahlavas (Indo-Parthians),... who rooted the Khakharata family (The Kshaharata family of Nahapana); who restored the glory of the Satavahana race.

Gautamiputra Satakarni may also have defeated Sakas in 78 CE and started the calendar known as Shalivahana era or Shaka era, which is followed by the Gujarati,
Marathi, Kannadiga and Telugu people and is the Indian national calendar. Earlier in 56 BCE, Vikramaditya king of Ujjain defeated Sakas and started Vikram Samvat era.

Gautamiputra Sātakarni's son, Vashishtiputra Pulumāyi (r. 102–130 CE), succeeded him. Gautamiputra was the first Sātavāhana ruler to issue the portrait-type coinage, in a style derived from the Western Satraps.

Vasisthiputra Sri Pulumavi

Gautamiputra was succeeded by his son Vasisthiputra Sri Pulumavi in about A.D. 130. He extended the Satavahana sway over Andhradesa; and he has been rightly identified with Siropolemaioi, whom Ptolemy calls king of Baithan or Paithan (Pratisthna), which may have been the capital of the later Satavahanas. It is further believed that Pulumavi is the Satakarni lord of Daksinapatha, mentioned in the Junagadh Rock inscription as having been twice defeated by Rudradaman. We also learn that the rival's mutual relation was "not remote." Probably Pulumavi was the victor's son-in-law, if Rapson is correct in identifying him with Vasisthiputra Sri Satakarni, represented in a Kanheri (Thana district) inscription to have married the daughter of Mahaksatrapa Rudra (Rudradaman). But though the latter spared the Satavahana ruler, he annexed a good deal of his territories, as would appear from the list of countries, over which, according to the Junagadh inscription, the Saka Mahaksatrapa ruled. Sri Pularnavi died about 155 A. D.

Yajna Sri Satakarni

Yajna Sri Satakarni or Sri Yajna Satakarni was the last great monarch of the dynasty. He ruled from circa A. D. 165 t 195-an inscription discovered at Chinna in the Krisna district being dated in the 27th year of his reign. This record as well as those found in Kanheri and Pandu-lena (Nasik), and the provenance of his coins, prove that his dominions extended east to west from the Bay of Bengal to the Arabian Sea. Thus he regained much of the land, which the Sakas had conquered earlier; and presumably the pieces he issued in imitation of the Western Ksatrapa coinage were meant for circulation in these regions. Further, the maritime power and activity of Sri Yajna Satakarni are indicated by a coin having a two-masted ship with a fish and a conch and
the legend (Ra) na Samasa sar (i) Yana Satakana i.e., Rana Samisa Siri Yajna Satakana on the obverse and the Ujjaini symbol on the reverse.  

Yajna Sri’s successors were mere nonentities. During their time the Satavahana power rapidly declined, and it collapsed when the Abhiras seized Maharashtra, and the Iksvakus and the Pallavas appropriated the eastern provinces.

Gautamiputra’s brother, Vashishtiputra Satakarni, married the daughter of Rudradaman I of the Western Satraps dynasty. Around 150 CE, Rudradaman I, now his father-in-law, waged war against the Satavahanas, who were defeated twice in these conflicts. Vashishtiputra Satakarni was only spared his life because of his family links with Rudradaman:

"Rudradaman who obtained good report because he, in spite of having twice in fair fight completely defeated Satakarni, the lord of Dakshinapatha, on account of the nearness of their connection did not destroy him."

As a result of his victories, Rudradaman regained all the former territories previously held by Nahapana, except for the extreme south territories of Pune and Nasik. Satavahana dominions were limited to their original base in the Deccan and eastern central India around Amaravati. However, the last great king of this dynasty, Yajna Satakarni, defeated the Western Satraps and reconquered their southern regions in western and central India which led to the decline of the Western Satraps Dynasty. During the reign of Sri Yajna Satakarni (170–199 CE) the Sātavāhanas regained some prosperity, and some of his coins have been found in Saurashtra, but around the middle of the 3rd century, the dynasty came to an end.

Four or five kings of Yajna Satakarni’s line succeeded him, and continued to rule till about the mid 200s CE. However, the dynasty was soon extinguished following the rise of its feudatories, perhaps on account of a decline in central power.

Several dynasties divided the lands of the kingdom among themselves. Among them were:
• Western Satraps in the northwestern part of the kingdom.
• Andhra Ikshvakus (or Srīparvatiyas) in the Krishna-Guntur region. (r. 220–320 CE).
• Abhiras in the western part of the kingdom. They were ultimately to succeed the Sātavāhanas in their capital Pratishthānapura.
• Chutus of Banavasi in North Karnataka.
• Kadambas of Banavasi in North Karnataka.
• Pallavas of Kanchipuram, of whom the first ruler was Simhavarman I (r. 275–300 CE).

1.8. Objectives

Clear cut and well defined objectives help a great deal to explain the research problem. In this work the important objectives have been defined from the Satavahana's socio cultural aspects. These objectives can help us to arrive at a correct focus. The following objectives can be noted here for further understanding of facts:

Every research requires specific objectives. Following are the objectives of this research work.

• To study and document cultural life of Satavahanas period and to correlate socio economic, religious and cultural aspects in proper manner
• To study literature and folk tells which throw light on the cultural life of the period.
• To study art and architecture of Satavahana period, covering Buddhist, Brahmanical and Jain religion.
• To throw light on rock cut caves of Satavahana period, such as Nasik, Rajtadag, Naneghat, (Murbad Kalyan) etc.
• To throw light on all round development, this laid to the golden age in the history of Deccan.

1.9. Significance of study
• Satavahanas have contributed art, architecture and literature which requires a special attention
• Satavahanas had achieved excellence in the field of textile and their quality textile products were ruling over the markets of Rome and the Roman administration was worried about the domination of Indian products
• Trade and commerce was at the peak point and due to this the west coasts of Satavahanas were floating due to silver and gold resources
• The cave temples in Western India received a great Phillip in the Satavahana period, which reflect systematic cultural life.
• Material and spiritual culture of the period will be properly explored for the first time in this work
• Literary archaeological foreign accounts and local folk tales will be used to correlate this cultural history.

Thus these new aspects have been planned here to focus socio cultural life of the Deccan during Satavahana period. Their cultural communication can be studied here for providing new light to the entire theme, which can provide new angle to develop the theme in a scientific manner.

1.10. Historical sociology perspective

The political data that we gather from the inscriptions of the Satavahanas is full of ups and downs and there were political upheavals due to foreign invaders. However, Satavahanas bravely fought against these invaders. Further as pointed by Dr. D. R. Bhandarkar, they yield us valuable information regarding the social, religious, and economic conditions of the Deccan during their sway. This information has to be analyzed in sociological perspective. In this perspective we have to throw light on social economic conditions, trade and commerce, religion, as well as development of literature.

The sociological perspective can help to understand what forces played on social matrix of the period. In social system family is the base of social life. It has been observed that “The typical family, a group consisting of mother, father, and their
progeny is found in all communities, savage, barbarians and civilized everywhere it plays an important role and influences the whole extent of social organization and culture.“ 51 In this study also we are treating family and social life as a base of our analysis. The records available in the inscriptions will be studied in sociological perspective. The sociological analysis helps to understand the customs traditions, behavior, social milieu and cultural ethos of the period. Understanding sociological phenomenon is basic factor in Indian history, because “Indian society is very ancient and extremely complex. It has a very rich cultural tradition which is said to be at least 5000 years old.” 52 In the sociological perspective in Satavahana period thus began the process of assimilation. The Shakas became shaivitges, came to be called the Rajputs. “ 53 It has been further observed that “One finds the reflections of Indian unity in various fields such as religion, language, education. There are forces contributing to strengthen this unity and also to weaken it.” 54 The study of socio cultural life of Satavahana period can be conducted on these lines.ECH Carr in his book “What is history” has tried to analyze the significance of sociological perspective. He has observed that sociological perspective can help to crystallize different neglected aspects of cultural life. 55 Scholars like D.D.Kosambi have tried to study Indian History in Marxian viewpoint. He has noted that “It is true, and the proper study of history in a class society means analysis of the differences between the interests of the classes on top and of the rest of the people; it means consideration of the extent to which an emergent class had something new to contribute during its rise to power and of the stages where it turned to reaction in order to preserve its vested interests.” 56

The history and sociology are closely related disciplines. There is a need to look into the problem in an inter-disciplinary manner. The new dimension of sociology can help to understand social milieu and cultural ethos in a new angle. The sources can be examined in this approach.

The cordial social relationship among Hindu, Buddhists and Jains can be studied on the basis of available evidences such as exchange of symbols and images reflected through cave temples at Nasik, Kanheri, and Ragtadag. All these aspects can bring new facts to our notice. The ethnic cultural processes that accelerated social and cultural life
can be witnessed right from the beginning of the Satavahana period. The various clans, classes and communities stayed together peacefully and shared in the programs of the land. The facts reflected in the living sources amply reveal this truth and it can be further strengthened by classification of archeological sources. The excavation reports of Paithan, Bhokardhan and Ter reveal this social peace and progress in an interesting manner. The social dynamics of Satavahana period can be studied here in this new perspective. Sociologists like Gisbert, Max Webber and Durkham have rightly interpreted all these aspects minutely. P. Sorokum has observed that social and cultural aspects of any period are inseparable and they are closely related to each other. The facets of cultural life can be rightly studied by adopting sociological perspective. The social life of the period was harmonious and was mostly responsible for overall cultural development of the period. The entire canvas of Satavahana period can be studied in sociological perspective in a righteous manner to throw light on ancient history of Deccan.

The cultural contribution of Satavahana in the history of Deccan can be examined on these lines.

1.11. Future line of study

In this work, the entire study is divided in seven chapters. All these chapters are closely related to each other and they have been presented in an organic manner. The entire effort is to study the problem in an objective manner. The salient features of each chapter can be noted below as under:

In this work there are seven chapters which are correlated to each other in an organic manner. These chapters can be illustrated below:

Chapter-I: The historical background:

In this chapter brief political history of Satavahanas will be described as a background to the Cultural Revolution during the period. Sources of history, objectives, significance will also be highlighted and future line of study will be illustrated.

Chapter II: Research Methodology:
The historical background to the rise of Satavahana period is provided to analyze the background of the subject. This has been explained to shade light on the rise of Satavahana power in Deccan. In this chapter historical method and sociological approach will be briefly pinpointed. The archeological survey method will be explained. Further important excavation reports and their content will be judged carefully to support cultural life of the period.

**Chapter III: Review of literature:**

In this chapter available books, excavation reports, websites, etc. have been classified in four basic areas such as (a) International works (b) National works, (c) states level works and (d) local studies (e) websites have been presented systematically. After presentation of each category, limitations of previous studies will be illustrated and the possible exploration of the present research work will be pinpointed.

**Chapter IV Socio economic life**

The chapter mainly focuses on research design. The descriptive research design is rightly testified here in this chapter and both primary and secondary sources have been described here. This chapter will illustrate social dynamics and prosperity in the economic field which was based on trade and commerce. Free trade was able to establish quality of Indian products in the global market. Correlation between economic prosperity and cultural efflorescence will be reset properly.

**Chapter V Harmony in religious life.**

The social peace and economic prosperity of a period go hand in hand. By documenting and analyzing the basic source material both these aspects have been described here together in an interesting manner. The new dimensions of socio economic life have been explained properly and new facts have been brought to light here. New approach of economic history has been sharply focused here. The Satavahana rulers were followers of Vedic religion but they support Buddhism in a catholic manner. Their tolerance towards Buddhism and Jainism was of a high magnitude and it is testimony of Buddhist and Jain remains which are surviving still today.
Chapter VI: Contribution in the field of art and architecture:

The development of art and architecture can be examined on the basis of record achievements of the period. These have been approached and rightly described by scholars of repute. The sculptural beauty, artistic glory and record achievements in the field of dance and music can be amply studied in this perspective. Hence these facts have been brought to light here. The harmony in social life can be noted as typical and unique character of Satavahana period. The healthy interaction among various social groups can be witnessed through literary as well as archeological sources. The study of such harmony can help a great deal to throw light on neglected aspects of social history. In this chapter important outstanding Buddhist caves of Satavahana period prevailing at Nasik, Aurangabad, and Bombay Pune belt will be documented and studied properly. The study of sculptures, important master pieces, dress design, costumes and perfumes, ornamentation, dance and music will be some other aspects which can be highlighted here. The dancing panel in Aurangabad caves will be presented as a case study of such master piece.

Chapter VII: Flourishment in literature.

The Satavahana period was an age of the efflorescence of art as well as literature. In this phase only Sanskrit literature and language was reflected by Prakrit literature. King Hala’s “Gatha Saptashati” and Gunadhya’s “Brahat Katha” can be cited as best examples of the same. Some extracts in the Gatha Sapta Shati amply testify this fact.

The study of five important works written by Hala Gunadaya will be conducted in this chapter. Buddhist and Jain literature will also be summarized. The folk tells will also be documented. The progress in the field of literature received high water mark during Satavahana period. Hence this will be an important contribution in sociological perspective.

Chapter VIII Conclusion

The Satavahana period witnessed tremendous growth in the field of art, architecture and literature. The cultural development in the period reached to high watermark. This
work has brought to light the contribution of Satavahana period to Deccan in general and Maharashtra in particular.

In this chapter first brief summary will be presented, important findings as conclusion will be drawn and new theoretical interpretation will be highlighted.

1.12. Summary

Thus in this chapter historical background was explained, because there is a need to study the background of the dynasty to throw light on various neglected aspects of study. The significance of the study was highlighted, objectives and cultural historiography perspective was explained properly, sociological approach is the key factor in this chapter, further future line of study was also undertaken. The salient features of each chapter were also focused. The entire chapter has provided a new angle and new perspective to look at the problem. This research work is undertaken to throw light on cultural contribution of Satavahanas to the history of Deccan.

The major contribution of Satavahana period can be highlighted in the cultural aspect, which can be mainly highlighted by studying art, architecture and literature. This entire study is thus based on new sociological approach. The earlier data will be neatly examined, illustrated and evaluated to throw light on the cultural contribution of the Satavahana period. Thus entire study is revealed to new cultural historiography.

Thus in this chapter historical background about Satavahana dynasty was properly highlighted. It was interesting to observe that Satavahanas was the first dynasty in the history of Deccan, which provided a sound and efficient administration. The political stability laid to economic prosperity. Trade and commerce prospered and there was all-round cultural development in the period. This study has been planned in cultural angle. Hence cultural historiography perspective was properly highlighted as a background brief political history was highlighted and objectives, significance of study was also pinpointed. The sociological approach to the subject was specially presented in the context of society, religion art, architecture as well as literature that flourished during the period. Future line of study was also narrated.
In the next chapter research design has been explained.

*****************************************************************************