CHAPTER II

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CHAPTER II

RESEARCH METHODOLOGY

2.1. Introduction

Specific and well designed research work can lead to understanding of the research problem in a new age. History being a science based on field work and archeological sources, this work has been mainly based on documentation and inspection of source material. A critical approach of verification of sources was undertaken. Network of archeological sources and literary sources and analysis of folk media can help to throw new light on cultural history of Satavahana dynasty.

In this chapter well designed research method has been explained and new approach has been illustrated in a systematic manner.

The study of cultural history is based on scientific understanding of the past. The study of history cannot be complete without documentation and analysis of historical sources. Sources are just like sun and moon of history. About cultural history, R.C. Majumdar has observed that “Rudiments of history are indeed preserved in the Puranas and the Epics. We find lists of kings and sometimes, though very rarely their achievements but it is impossible to arrange them in chronological order without extraneous help.” ¹ Thus histories of Satavahanas is also scattered through such sources, which can be rearranged in a systematic manner. Indians have been criticized for lacking of historical sense. But this view cannot be accepted. Indians had sense of history. They have reflected facts to different sources. It has been pointed that “It is difficult to accept the view, too often maintained that the Indians totally lacked the historical sense.” ²
It has been rightly stated that literary works both in Sanskrit and Indian languages are of great help in forming an estimate of ancient culture and civilization of India.”

3. Literary sources of the Satavahana period in Prakrit language help a great deal to build their history.

About history of Satavahanas M.Arjunan Pillai has observed that “Our information about the Satavahanas is largely derived from the Puranas, inscriptions and coins. The early history of the dynasty is enveloped in a thick fog of legends.”

4. However we have to come out from these difficulties to arrive at a sharp focus. It is true that “The Mauryan territories in the Deccan gradually slipped out imperial control, and passed under the rule of a new power, the Satavahanas.”

5. According to Vayu Purana there were 19 Satavahana kings who ruled for over 300 years, whereas the Matsya Purana says there were thirty kings who ruled for 460 years. It has been further stated that “Accounts about them as given in the Matsya, Vayu and Vishnu Puranas are conflicting and often lead us to erroneous conclusions.”

6. The literary sources can help a great deal to understand history of Satavahanas. K.A.N.Sastri has pointed that “the Satavahana Empire covered the whole of Deccan and spread far into the Northern India, perhaps even as far as Magadha.”

7. In order to support literary sources, archaeological sources also play a key role. Majumdar has observed that archaeological sources consist of coins, inscriptions, and other monuments of antiquity.

8. K.Gopalachari has observed that “The earliest known coins of the dynasty are two pieces, one of copper and the other of lead, bearing the legend Sri-Satasa.”

9. Pillai has rightly observed that “A large part of the Satavahana dominions is still untouched by the spades archaeologists. A large number of coins have been unearthed, mostly from western Deccan, which throws light on the extent and prosperity of the Satavahana Empire.”

10. The study of cultural contribution made by Satavahanas can be conducted on the basis of historical research performance. To look at Satavahana period it seems the sources are large, but they have not been properly correlated or examined to throw light on the subject. The entire theme can be explained by adopting tools and techniques of data collection.
The historical research in the ancient period becomes more difficult due to lack of clear perspective and critical approach. Mere collection of sources cannot help to focus on cultural history, what is required is correlation, contribution and documentation of authentic sources to reset and retune cultural history of Satavahanas. The research design evolved and developed here is mostly suitable to the theme. Both literary and archeological sources can be described and designed properly to look at the problem. The methodological approach adopted here is based on proper vision and perspective. The descriptive design used here is apt, suitable and perfect. All the relevant sources have been gathered, documented and analyzed properly to throw light on the research problem. The entire effort was made to pinpoint about cultural contribution of Satavahanas as a first well set, well evolved and well established dynasty in the Deccan.

Thus cultural history of Satavahana can be systematically webbed on the basis of sources literary, archeological, as well as folk legends and foreign accounts. In this work regional approach is also undertaken because much research has been conducted on Andhra side, but less explorations have been made on the side of Maharashtra. In this part the region of Godavari, Ashmak and Mulak from Nasik to Paithan and later on up to Nanded. The Satavahanas core region of their rule has not been thoroughly studied. In this Godavari belt Satavahana cultures rapidly spread and their remains in the form of monuments, structures, and cave temples are largely available. The regional history if it is redesigned properly can help to provide a new light to the established theories. Here it can be stated that Satavahana culture in its earlier phase stabilized and developed only in the Nasik, Nagar and Paithan belt, which was prosperous in the agrarian patterns as well as in the form of trade and commerce, which led to economic growth as well as cultural development.

2.2. Current trends in historical research

In the current historical research new areas of research have been coming up. These trends reveal sociological m==as well as neo-historical research. According to Romila Thaper, in the history of early India the following points are very important:
• Understanding of social behavior patterns
• Economic life and institutional changes
• Bhakt on religious devotion
• Regional shades based on particular area.
• The present research work is related to regional studies.

The current trends in understanding history are based on study of place names and names of dynasties. About the name Satavahanas scholars have observed that the term Satavahana itself is variously interpreted. Jinaprabhasuri, a Jain monk of the fourteenth century A.D., derives the word Satavahana: Sanoterpanarthatvat tokaih Satavahana iti vyapadesam lambitah i.e. people called him Satavahana because Sanoti signifies to give and hence, one by whom were given (satani) conveyance (vahanani) was called Satavahana.” 11 Thus, the cultural meanings of Satavahana are quite varied and interesting. Along with Jain sources Prakrit source also throw some light on their roots of cultural history. It has been rightly observed that “The meaning of the word Satavahana as given in the Katyhasaritsagara is that he who rode a Yaksha is Satavahana. M. Przyluski has given the most fanciful explanation. According to him the word Satavahana means son of the horse. He traces the origin of this dynasty to a price born of the union between a queen and a sacrificial horse. This is of course, foolish interpretation. It is possible to consider Sata as the past participle of San to obtain, to gain, Satavahana would then mean one who obtained a vahana, perhaps one who by his deeds secured a high position in Mauryan military service.” 12 Divergent views were expresses for analyzing cultural roots of Satavahanas.

The reference of Satavahanas that appears in Puranas has raised several questions, and it requires logical answer. The literary sources can help a great deal to resolve the crisis. It has been truly observed that “The Satavahanas are variously referred to in the Puranas as Andhras, Andhrajatya and Andhrabhritya. There is an opinion that the Satavahana is a family name while Andhra is a tribal name. The expression Satavhanakulum means Satavahana family. The term Andhrabhritya has
been interpreted in two ways viz., (a) the servants of the Andhras or (b) the Andhras who were servants. If the second meaning is taken into account, it is logical to assume that the Andhras were either feudatories or high officers in the service of some great powers, possibly, the imperial Mauryas.”

Satavahanas were ancient people and in the pre-Buddhist text, Aittareya Brahmana states that they were the exiled sons of Vishwamithra, Scholars like R. G. Bhandarkar, E.J. Rapson and V.A. Smith are of the opinion that Satavahanas were the natives of Andhra desa. As against his view Dr. Sukthankar suggests that their original home was in Bellary district.

According to the Vikramadiya legend, Salivahana was the son of a Brahmana girl by Sesha, the king of serpents. The boy born of this strange union was brought up by a potter. Salivahana later defeated and killed Vikramadiya. This legendary explanation has been slightly modified by Dr. H.C. Raychoudhari as follows: There is reason to believe that the so called Andhara or Satavahana kings were Brahmanas with a little admixture of Naga blood. The Naga connection is suggested by names like Naga-nika and Skanda-naga-Sataka, while the claim to the rank of Brahmana is actually put forward in an inscription. In the Nasik Prasasti of Gautamiputra Satakarni the king is called Eka Brahmana i.e. the unique Brahmana. Some scholars however are inclined to take Brahmana to mean merely a Brahmanical Hindu, but this interpretation cannot be accepted in view of the fact that Gautamiputra is also called Khatiya-dapa-mana-madana i.e. the destroyer of the pride and conceit of the Kshatriyas. The expression Eka Brahmana when read along with the passage Khatiya-dapa-mana-madana leaves no room for doubt that Gautamiputra of the Satavahana family not only claimed himself a Brahman, but a Barahman like Parasurama who humbled the pride of the Kshatriyas. The Mauryan emperors might have employed them as higher officers. They were called Bhrityas because they were originally Vaisyas. Again the fact that under the Satavahana Empire the mercantile community enjoyed many privileges points to their Vaisya relation. However, once established in power, and the wake of Aryanization, they may have claimed themselves to be Brahmanas.

According to Arun Bhattacharya “It was the Satavahanas who crushed and hammered away the Sakas, Pahlavas and Yavanas.”
2.3.: Origin home of Satavahanas:

Divergent views have been expressed about the origin home of Satavahanas. The meaning of the term “Satavahana” is not definitely known. It is interesting to take survey of various viewpoints expressed by scholars. It is also difficult to tell the meaning of Satakarni which was the name of a king of this dynasty. It is beyond our comprehension to know why the Satavahanas were called Andhra-bhrityas in the Puranas. According to Dr. Gopalachari, Andhra is a tribal name, Satavahana is the dynastic name and Satakarni is the surname. There is no better evidence to refute this observation. Asoka and control over the Andhra country in eastern Deccan and some of the Andhras served under the Mauryas. They went to the western Deccan and came to be known as Andhra-bhrityas or the Andhra servants of the Mauryas. When the Maurya Empire became weak, the Andhra bhrityas of the Mauryas in the west Deccan assumed independence. The scene of their political activities was not their homeland, but western Deccan. Dr. Gopalachari thinks that the term Satavahana is a corrupt form of the Sanskrit Saptavahana which means the sun. 17

Dr. H.C. Raychaudhuri suggests that the Satavahanas were Brahmanas by caste with a little mixture of Naga blood. The Satavahana kings are called Andhras, Andhra-jatiyas and Andhra-bhrityas by the Puranas. This has been differently interpreted by four schools of scholars. 18 According to Dr. V.A. Smith, Rapson and Dr. Bhandarkar D.R. the Satavahanas were identifiable with the Andhras who had their original habitat in the Krishna Godavari districts. 19 This origin ranges from origin to the end of Godavari river. Some scholars treat Paithan as the epicenter and the others treat their origin in Andhra Pradesh.

The other opinion is that the term Andhra-bhrityas means the servants of the Andhras who were originally servants of the Mauryas or the Sungas. It is possible that the Satavahanas were of Kannada origin and owned allegiance to some Andhra rulers.

Dr. D.C. Sircar thinks that Andhra-bhrityas stand for the dynasties that were servants of the Andhras or the Satavahanas and later became an independent political
power. According to him the term Andhra-bhrityas does not refer to the Satavahanas or the Andhras but indicates their being vassal tribes. This view cannot be totally accepted, because their political center went on shifting as per their movements.

There is another opinion held by Dr. Gopalachari and Dr. Raychaudhuri according to whom the Satavahanas originally belonged to western Deccan with their capital at Pratisthana or modern Paithan in the Aurangabad district. They moved later to the eastern Deccan or Andhra country. They determine the western origin of the Satavahanas on the following lines of argument:

Epigraphic evidences unmistakably connect the early Satavahana with Nasik and Nagaghat in western Deccan. The paintings of the early Satavahana kings and the inscriptions of Nayanika, queen of Satakarni I were found only at Nagaghat. Again there is a striking absence of any early inscriptions of the Satavahana in eastern Deccan which proves the western origin of the Satavahana. Moreover, Gautamiputra Satakarni’s Inscription does not mention the Andhra country being a part of his dominion. This view is mostly accepted and now scholars agree that Paithan was the capital of the Satavahana dynasty.

The numismatic evidence proves that earlier coins have been found in the western Deccan and later coins in the eastern Deccan or Andhra country. Thus all these views support that Paithan was capital of Satavahana dynasty.

The literary evidence also goes to prove the western Deccan as the earlier home of the Satavahana. The Jaina literature mentions Pratisthana in western Deccan as the capital of the Satavahana from the beginning.

There was a controversy over origin of Satavahana dynasty, but most of the scholars have agreed that Paithan or Pratisthan is the origin base of Satavahana dynasty. The following particulars can be studied on this ground:

- The archeological remains at Paithan have been found in the periphery of the Paithan.
• The pillar victory pillar is found at Paithan, which is a symbol of Satavahana’s victory.
• M.G. Dixit’s first Paithan excavation has brought to light many facts.
• The living evidences describe the glory of Paithan
• The collection of Balasaheb Patil of Paithan amply testifies the glory of the Satavahana period.

Thus all these aspects clearly explain how Paithan was the origin base of the Satavahana dynasty.

The study of remains at Paithan especially in the Pahlthi Nagari revealed that there might be some earthquake in the past and the ancient remains of Satavahana period might have been dumped.

In the present state of our knowledge we may consider the original home of Satavahanas in western Deccan. It was probably Maharashtra with Paithan or Pratisthana as the capital. 21

2.4. The Chronology of Satavahanas

The Chalukaya of Satavahana dynasty has a long historical tradition. Their period is extended up to 450 years and more than 35 kings might have ruled. The Nanaghat Inscriptions of Satavahana describe their glory and bravery. The following three aspects can be noted:

• Satavahanas ruled for four centuries
• They had control over western India
• Their political power was at the epi-center of central administration.

These facts revealed some of the new aspects regarding Chalukya of the Satavahana period.

There is a great controversy that centers round the chronology of the Satavahanas. To begin with, we find the chronological account of the Satavahanas told differently in the various Puranas. 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. This difference has to be reconciled by taking the total number of kings from one Purana and the total duration of their reign from another Purana. Strangely the difference between 450 and 300 i.e. 150 corresponds roughly to the total duration of the rule of the Sungas and the Kanvas, i.e. 112+45=157 years. Considering the contemporariness of the Sungas, the Kanvas and the Satavahanas, it may be right that 150 has to be omitted from 450 years and only 300 years has to be taken as the total reigning period. Reckoning from 188 B.C. the period of 300 years ends in 112 A.D. If the Satavahanas started their reign in 188 B.C. they must have ended it by 112 A.D. and as it is an established fact that the Satavahanas since Gautamiputra Satakarni ruled for more than 100 years, that sovereign is to be placed at 12 A.D. But this being too early a period for Gautamiputra Satakarni demolished the truth of this conclusion.

There is another approach to this problem. In the Puranas it is stated that the first Andhra destroyed the Sungas and on that basis some scholars calculate the Satavahanas chronology from 188 B.C. – 112 years (total reign of the Sungas) = 76 B.C. and then 300 years -76 B.C. = 224 A.D. Although this later chronology is acceptable, the starting point of 76 B.C. is not satisfactory, because the Nasik and Nanaghat Inscription of early Satavahanas belonged to the third century B.C. The researcher has visited the Nanaghat caves and studied the inscriptions there. The defaced images of Satavahana kings is the only record of its kind in the ancient Indian history.

This problem can be solved by synchronizing Gautamiputra Satakarni with the Saka Satrap Nahapana over whom Satakarni made a decisive victory in his 18th regal year. Nehapana’s date of victory is known as 124 A.D. and so the starting point of his reign would be 124 A.D. – 18 years = 106 A.D. According to the Mastya Purana the interval between the first and the twenty third king i.e. Gautamiputra Satakarni was 341 years and so the starting point of the first Satavahana must be 341-106 B.C.=235 B.C. which with a margin of 3 years synchronizes with the death of Asoka. So we can state with some amount of certainty that the Satavahanas ruled from 335 B.C. to 224 A.D.
This chronology can be well accepted Tripathi R.S. has observed that “Simuka who is said to have ruled for 23 years, ascended the throne earlier – say some time about the middle of the first century B.C. \(^{26}\)

Thus there is still scope to study beginning and end of Satavahana dynasty in Deccan. It is sufficient to state that Satavahanas were ruling Deccan during 400 years.

2.5. Historical approach

The present research work has been conducted in historical perspective. The science of history is based on an objectivity, transparency and authenticity. The entire study of cultural contribution of the Satavahana can be conducted on the basis of evidences and factual sources.

- Collection of data
- Analysis of facts
- Critical survey of literary sources
- Evolution of new facts.

Thus through all these four stages the study will be conducted in a systematic manner for highlighting the cultural contribution of Satavahana dynasty in the history of Deccan.

Historical method is an important method used in all social science research for documentation of facts in a chronological order. Authenticity of sources has been judged in this method in a systematic manner. In a field like ancient Indian history availability of data is a challenging task on one side and authenticating the data is a problem on the other side. In the ancient history sources are scanty, but what is required is clear and objective understanding of these sources. All these sources can be very well developed, documented and interpreted in a systematic manner.

Sadhu and Singh have observed that “When research is conducted on the basis of historical data, the researcher is said to have followed historical approach. At times it would appear that all research is historical in its nature because to a very large extent research depends upon the observations recorded in the past. Historical research as
such depends on observations which are non repetitive.” 27 In the cultural history of India objectivity can be brought by avoiding repetition. It has been further observed that “Historical research involves very intensive use of library material and scholarly patience is required on the part of the researcher to look into the historical records.” 28 Such patience has been kept and followed by the researcher here while conducting research on cultural history of Satavahanas. It has been rightly observed that “The interpretation of research data entirely depends upon the researcher himself and shall depend upon how objectively he carries out his job of interpreting the historical evidence.” 29 Researcher will interpret available facts in a balanced manner to touch the core of the subject in a systematic manner. It is true that “Historians, philosophers, literary men, as well as social scientists, use the historical approach as an aid in visualizing society as a dynamic organism, and its structures and functions as steadily growing and undergoing change and transformation. Social scientists in particular are concerned with social change, as all groups, social institutions, and personalities undergo changes to a lesser or greater degree.” 30 In the cultural history of Satavahanas progress achieved in the field of art, literature and culture brought significant socio economic changes in the period, which have been studied here. There are many advantages of historical method. Three of them which benefits here can be listed below:

- It has been pointed that “Historical approach fills in a big gap of making the research possible and also meaningful on the problems that would otherwise have remained unexplored.” 31 The cultural History of Satavahanas being an unexplored has been tackled here.
- It is true that “Historical approach therefore has an advantage to offer the past data under the then prevailing conditions and afford an opportunity to the researcher to view these observations in the past setting.” 32 Cultural History of Satavahanas can be reconstructed on these settings.
- It is rightly observed that “Historical records provide very useful information that goes a long way towards the solution of a research problem. As already said the researcher is compelled to fall back upon past data since he cannot create these afresh and hence it is highly advantageous to follow historical approach where the use of time series data is unavoidable in any case.” 33 All the sources of
Satavahana period will be classified and reexamined for reconstructing cultural history of Satavahana period.

According to Dr. Arun Bhattachartya the sources of Satavahana may be divided into the following heads:

- Seven inscriptions from eastern Deccan and nineteen from western Deccan contain valuable information on the Satavahanas.
- In the Deccan have been found large inscriptions of the Satavahana period which are immense help in illuminating many obscure aspects of the Satavahana period.
- Of the literary sources, the most important are the Puranas which despite their inherent defect supplement of the numismatic and epigraphic evidences. The Brihatkatha of Gunadhaya also throws some light on the Satavahana history.

Thus historical method will be used in the following manner:

- **Historical research method**: In this work historical research method will be profusely used and all the places related to Satavahanas cultural life will be visited, documented and interpreted properly.
- **Historical sociology**: The archeological excavations as well as museum collections of Balasaheb Patil, Ramlingappa Lamture and Dr. Shantinath Purwar will be comparatively studied and all the remains of Satavahana period will be interpreted properly. The excavation reports will be studied to endorse the richness of cultural life of the period.
- **Brief archeological survey of the Deccan by visiting 20 sites of Satavahana periods will be conducted.**

The cultural history can be studied by describing various traits of culture, which were latent for a long time.

Thus historical method has been used here to study cultural history of Satavahanas.

### 2.6. Descriptive design
In the subject like history in general and ancient period in particular description of facts is vitally required. The entire subject can be described on the following grounds:

- The historical data is large and well studied.
- The documentation of facts can be authenticated by collecting sources.
- New sources can be examined on the basis of new sources
- The literary and archeological sources can be correlated to draw new findings.
- The folk tradition can be authenticated on the basis of epigraphic evidences.

The present work is related to descriptive design. It has been rightly stated that “Descriptive studies are the ones that aim at describing accurately the characteristics of a group, community or a group of people.” 35 In order to study cultural history of Satavahanas can be possible by adopting tools and techniques of descriptive design. The descriptive studies require authentic and valuable sources which can describe facts about the time, space and period of the bygone days. Cultural History of Satavahanas cannot be exception to this and it can be complied by collection of basic sources in a systematic manner.

It has been stated that “It is understandable that when one does not know anything at all about a problem, he must attempt to explain it in a general ways before beginning to make specific analysis of the various aspects of the subject. Explorers and missionaries write such descriptions of many exotic lands. They chose to describe what they thought to be important and interesting unconcerned with any rigid rules of scientific proof. Even such reports had their importance, for writing history of subject like cultural history of the ancient dynasties like Satavahana, whose history is shrouded with mysteries. . Historians have to rush to rebuild history of specific period by using authentic sources.” 36 The cultural History of Satavahanas can be complied by adopting descriptive design.

Descriptive studies often provide a jumping pad for the study of new and neglected areas in social sciences. It is worthy of mention that cultural history of Satavahanas can be treated as one of such unexplored areas. Freud’s compilation of various facts scattered through primary and secondary sources can be useful for documentation of
the cultural history of Satavahanas. It has been pointed that “the true beginning of scientific activity consists in describing phenomenon and then in proceeding ahead to understand social ideas and institutes about cultural history of Satavahanas to clarify and correlate them.” 37 By adopting this method cultural history of Satavahanas in Deccan can be explained.

Continuity and change is an important character of cultural history of ancient India. It is true that “It may not be very useful to conceive of descriptive research only a phase on the evolutionary continuum of researches. This is so, firstly because a piece of descriptive research may be of important scientific value in itself, although it cannot be generalized to apply to other situations. It can provide information which is of value in policy formulation and secondly, because the notion of stage assumes that we have knowledge about the various stages in the supposed continuum.” 38 The cultural history of Satavahanas can be well illustrated on the basis of these sources effectively.

There is a need to avoid bias. It is true that “The procedure to be used in descriptive study must be carefully planned since here the aim is to obtain complete and accurate information. The research design for these studies must make a much greater provision for protection against bias. Because of the amount of work involved in descriptive studies concerned with economy in the course of research is extremely important. Consideration of economy and protection against bias permeate every stage of the research process.” 39

The bias can be avoided by making serious efforts. It has been observed that history and society are related to each other. Sociological thinking of Max Weber and Durkham help to examine the conventional historiography. 40 The cultural history of Satavahanas in the ancient period can be studied here by adopting sociological perspective.

It has been further observed that “The first step in descriptive study is to define the question that is to be answered. Unless the questions are formulated with sufficient precision to ensure relevance of the data collected to the questions raised, the study will be fruitless. It is necessary to formally define the concepts entering into the question and also to indicate how the concept is to be measured. Considerations of economy
would need to be entertained at the stage of specifying the research questions. This restricts the area of the study of bounds of manageability. "  41

Here the following questions have been set:

- Whether the cultural history of Satavahanas was rightly explored by earlier historians?
- Whether earlier evaluation was justifiable?
- Is it objective and balanced?

It is true that “After the problem has been formulated specifically enough to indicate what data would be required, the methods by which data can be obtained must be selected. Tools for collecting the information must be devised if no suitable ones already exist. Each of the various methods of data collection has its peculiar advantages and limitations. The researcher would have to consider the nature of the problem, the scope of the study, type of information needed, the degree of accuracy needed etc. and in view of these balancing the gains and losses should select one or more methods of data collection.”  42

2.7. Sources of data collection

In this work both primary and secondary sources will be used to highlight cultural history of Satavahanas. It has been observed that “In many descriptive studies, the researcher wants to make statements about some specific subjects. However, it is rarely necessary to study all the people.”  43 In this work objective based study has been conducted to re-examine cultural history of Satavahanas It is true that “Checks must be set up to ensure the authentic data unbiased.”  44 Consistency, competence and comprehensibility, reliability is the four major characters of data required in this problem.

The history is a source of past events and earlier episodes which need to be described on the basis of authentic sources. The sources are just like torch bearers and they can help to come out from darkness to light.
In this work literary sources, archeological sources, foreign accounts and local legends will be used as source material and they will be correlated properly. The socio economic and cultural life can be recorded by using the neglected sources of mass history. A total review of earlier sources can help to describe old facts in new angle. In the process of description these facts are very basic i.e. accuracy, briefness and correctness. The analytical approach to the narration can bring history more closer to facts, while recasting sources history there are many problems like non availability of sources, overlapping of facts and exaggeration of events. We can be more balanced and objective by examining these facts properly. These problems can be overridden and new light can be thrown on events by judging the facts together while describing them. The continuity and change are two important facts which can be highlighted here properly. Thus cultural history of Satavahanas can be reconstructed in the new angle here.

Hermann Kulke and Dietmar Rothermund have noted that “The central Indian empire of the Satavahana dynasty showed a much greater continuity and stability than Kharavela’s short lived realm.” 46 It has been observed further that “The Satavahanas inscriptions contained some information about their administrative system, but details are missing.” 47 Attempt will be made here to fill missing gaps about society, culture and administration of the period. Western scholars have criticized that Satavahanas system was not based on a centralized bureaucracy but on a feudal network of noblemen who had such grandiloquent tilts.” 48 However, we have to analyze all these ideas in the ancient context. A.C.Choudhari has observed that “If the Satavahana period was great in administration, economy, social life and religion, it was no less eminent in cultural activities.” 49

It has been stated that “The Satavahana period is remarkable for the excavation of numerous caves and chaityas. The Nasik, Karle, Bhaja, caves and stupas studded with inscriptions while furnishing us with a very important source of information also testify to development of stone cutting art.” 50 Thus 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 Satavahanas.
Thus the sources of historical records about Satavahana period are available on large scale. These can be further described and explained critically:

- The sources have a large and widespread variety
- There is a need to examine these facts
- A new light on neglected areas can be thrown to highlight new facts

Thus history is a science based on authentic sources. The internal and external sources can be collected to check and cross check these sources on solid foundations of fact finding.

Thus in his work cultural history will be studied by using primary and secondary sources. Inscriptions, coins are the primary sources and reports written by historians will be examined as secondary sources.

2.8. Archeological explorations

As stated earlier Pratisthan or Paithan on the bank of river Godavari was capital of Satavahana dynasty. It contained rich cultural heritage. The city Paithan has been excavated by archeologist three times, and these reports are available for careful examination of facts. The archeological sources can be narrated below:

(a) Excavations at Paithan: The first excavation at Paithan was conducted by Dr. M.G. Dixit in 1950s. This report throws light on Satavahana pottery, cylindrical seals, terracotta figures and beads. The Roman remains were also found in these excavations. Further Paithan was also excavated by Havell and Morwanchikar. The antiquities in the collection of Balasaheb Patil now in the state Government Museum at Jaykwadi are evident of rich cultural heritage of the Satavahana period. This collection includes Satavahana pottery, terracotta figures and punch mark coins. The researcher visited Paithan city for more than three times and the archeological ruins were carefully studied.

(b) Excavation at Bhokardhan: This excavation was conducted jointly by Marathwada University and Nagpur University in 1973. The report of the same has been published by Dr. Gupte and Deo. In this report the important pottery,
beads as well as significant finds were recorded which justified that Bhokardhan was ancient Bhogwardhan, was a trading emporium of Satavahana period. The actual site of Bhokardhan was visited and new light was thrown on these remains.

(c) Ter Excavation. Excavation at Ter was also conducted by Marathwada University in 1974. The remains of Ter throw light on ivory figures. Further the excavation at Ter and its remains are also evident to correlate collection of Ramlingappa Lamture at Ter. Ter in Osmanabad district was visited and these remains were properly documented by researcher.

(d) Fresh explorations: The scholar will visit Paithan, Bhokardhan, Ter, Newasa, Nasik as well as Karveel, Karad, important Satavahana sites to study archeology of Satavahanas.

(e) Visit to museums: The researcher will visit Balasaheb Patil’s collection at Paithan. Marathwada History Museum and Lamture’s collection at Ter and Dr. Purwar collection in Aurangabad to support his arguments.

All these explorations made by researcher clearly show that they have to play an important role in the reconstruction of cultural history of Satavahana. Hence these explorations have benefited on large scale for throwing new light on earlier evidences. Due to field visits clarity to the subject matter was evolved in this area which has led to unearthing of new ideas and new facts.

2.9. Correlation among sources

There is a need to correlate various sources such as archeological, literary, foreign accounts and local legends as well. We have to recast and reconstruct Satavahana history on the basis of these sources. About such correlation it has been noted that authenticity of source material is more important than the ample availability of sources. In the Satavahana archeology the excavation reports are available at many of these places like Paithan, Bhokardhan and Ter. All these reports are published and they contained various information regarding rich and well developed material cultural. All the
facets can be very well unfolded on the basis of literary evidences. There are many coins which can be described and analyzed in a systematic manner. The source material of the Satavahana period is available on large scale. These selected sources must be very well described for better understanding of Satavahana history in a systematic manner. All these critical angles can be very well illustrated here in a systematic manner.

- The fact finding based on proper correlation of sources
- Correlation of facts and publications of new ideas.
- A new light on old sources

All these aspects can be very well illustrated in this work.

In the Satavahana history there are literary sources, archeological sources and local legends as well as foreign accounts. The Satavahanas source material is available in the entire western Deccan scattered at various places. About literary sources of the period Tripathi has observed that “Vayu purana and Matchya purana throw considerable light on the history of Satavahanas.” 54 The Satavahanas were called Andhras in the Puranas. Tripathi has further observed that The Satavahana kings were great patrons of Prakrit, which is used in all their documents. One of them, Hala was even the author of a Prakrit anthology called the Sattasai (Satasataka) 55

About the coins Tripathi has observed that Satavahana coins give unique indications as to their chronology, language, and even facial features (curly hair, long ears and strong lips). They issued mainly lead and copper coins, their portrait-style silver coins were usually struck over coins of the Western Kshatrapa kings. 56

R.C. Chaudhari has observed that “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.” 57

Thus by correlating literary, archeological, and foreign sources we can very well examine the cultural history of Satavahanas.
2.10. Cultural dynamics in ancient India

There was peace and stability in Deccan during the period of Satavahanas. It was a period of effloresce of art and architecture. The temples, caves etc. constructed during this period bear testimony to the fact that architecture developed during this period. For the Bhikshus residential houses called Lyana were constructed. Some of the beautiful caves of this period found in Orissa and Maharashtra still bear a testimony about the architecture of those days. Prakrit was in common use in those days. In the field of literature mention may be made about Hala’s Gatha Saptashati and Gunadhaya’s Brihatkatha. Many monasteries were also built during this period.

Indian culture when its fortunes were fluctuating in North India, South has protected Indian culture. This process began in the Satavahana period. We have to organize and illustrate the cultural history of Deccan on following grounds:

Indian culture had been protected by South Indian dynasties and Satavahana began this process.

* The art, architecture and literature was very well protected by Southern by providing protective measures.
* The study of culture can be very well illustrated by the study of literary sources such as Hala’s Gatha Shaptashati and Gunadhaya’s Brahat Katha.
* The remains of culture were scattered through oral tradition
* The cultural history of Satavahana’s can be studied in new sociological dimension, which believes that social and cultural aspects are inseparable.

Thus all these aspects are significant enough to examine the cultural dynamics in ancient India. K.A.N. Sastri was able to highlight the history of South India for the first time. His entire focus is on the social and cultural contribution of Satavahana ruler.

In this work totally new approach has been adopted and new light has been thrown on cultural dynamics of South Indian history.

2.11. Summary
Thus in this chapter well developed research design was used. Descriptive research design being suitable for this work was mainly focused here. In the beginning current trends in the historical research were illustrated and new light was thrown on origin home of Satavahanas. The archeology of Satavahanas was described. Further historical aspects were focused. The major sources of data collected were described and correlation among the various sources was studied. The cultural dynamics of ancient Indian history was pinpointed and further a new approach to the Satavahana history was highlighted.

In this chapter historical method has been explained. The archeological reports have been presented and sources have been classified their correlation has been testified primary and secondary sources were explained. The entire approach throws new light on cultural history of Satavahana and it can be observed that “Society was divided into classes in which Brahmains enjoyed respect. The women were also much respected. They believed in the policy of religious toleration. Economically the people were quite well off. Politically the ruler was an absolute monarchy. The empire was divided into administrative units. Prakrit was in common use and fine arts got encouragement.” (58) Further important excavation reports and their contents were judged carefully to support cultural life of the period. Thus in this chapter well developed research design was developed. Descriptive Research design being suitable for this work was mainly followed here. In the beginning current trends in the historical research were illustrated and new light was thrown on origin home of Satavahanas. The chronology of Satavahanas was discussed further historic aspects were focused. The major sources of data collected were discussed and correlations among the varied sources were studied. The cultural dynamics of ancient Indian history was pinpointed and further a new approach to the Satavahana history was highlighted.

In the next chapter socio economic life of the Satavahana’s period has been illustrated.