CHAPTER III

REVIEW OF LITERATURE

3.1. Introduction

3.2. Significance of review

3.3. Classification

3.4. International works

3.5. National works

3.6. Local works

3.7. Web resources

3.8. Limitations of earlier scholars

3.9. New Areas.

3.10. Critical approach

3.11. Content analysis

3.12. Summary
3.1. Introduction

Satavahana dynasty formed a golden age in history of Deccan and it requires a special research treatment. In the science of historical writings, review of literature is more significant than any other discipline because history is a science which operates at mostly of sources and here sources are largely scattered through different books and reports which can be correlated together, analyzed and presented for further study. In this chapter a new outlook for historical review has been adopted. The data collected is classified and provided for further necessary studies. Especially for the research topic like cultural contribution of Satavahanas, the sources are limited and they have an archeological and literary relevance, which requires proper correlation and coordination for proper study.

Review of literature plays a key role in the historical research. In the studies of ancient Indian history, culture and archeology, review of literature has twofold significance, on one side it helps to understand the location of the problem and on the other side it can help to avoid repetition and exaggeration as well as limitations of earlier studies. Review of literature saves time, saves energy and it helps to plan available knowledge resources with accuracy, briefness and correctness. Review of literature in the science of History is very basic because without such review it becomes difficult to understand the current status of research work. In the historical science rational understanding of literature is significant because it can help to accumulate truth and it can also help to analyze facts based on evidences. In the historical writings, critical enquiry based on evidence and logic is highly significant, without which, one cannot arrive at a sharp focus. The review literature not only enlarges the vision of historian but also it enriches his language, style, diction and presentation. It is very much skillful to draw attention of scholars by highlighting knowledge resources in
minimum space and time. Hence in this chapter review of literature has been undertaken in a crystal cut manner. A scientific sample of reviewed literature has been systematically presented in this chapter.

Review of literature in History has been of manifold significance, because sources are just like sun and moon of history. They are two eyes of historian which can provide authenticity of evidences. The review of literature in history at one hand provides knowledge about available resources, and on the other hand it can also ignite about approaches of historian to look at resources which are described as theories of history. Hence knowledge about historiography is very much benefitting for the writing of history.

A literature review surveys scholarly articles, books and other sources relevant to a particular issue, area of research, or theory, and by so doing, providing a description, summary, and critical evaluation of these works. Literature reviews are designed to provide an overview of sources you have explored while researching a particular topic and to demonstrate to your readers how your research fits into the larger field of study.

About survey of literature Wilkinson and Bhandarkar have observed that in social and historical research “the researcher’s task is to review the available material with an eye on the possibilities of developing hypotheses from it. “¹ In the history of Satavahanas there is a need to focus cultural contribution in a new perspective.

It has been further observed that “The researcher has to take stock of these various hypotheses with a view to evaluating their usefulness for further research and to consider whether they suggest any new hypotheses. “² Here new light on cultural history of Satavahanas has been planned.

It has further been observed that “A researcher working in the field of historical sociology will find that such publications as the sociological journals, economic review, the bulletin of abstracts of current social science research, Directory of doctoral dissertations accepted by Universities etc. afford a rich store of valuable clues. “³ Such details have been procured and new ideas have been drawn here.
This chapter is based on documentation and classification of review literature. The cultural history of Satavahana being a challenging exploration, it has been justified on the basis of available literature in a systematic manner. Research on Satavahanas began from Dr. Bhandarkar, who first wrote a book titled as “Satavahanas or Andhras”. Recently local scholars like Dr. P.V.Ranade, R.S.Morwanchikar and S.B.Deo have contributed about cultural history of Satavahanas. Art, architecture, literature, archeology are different aspects which have been brought to like by these scholars. P.V.Ranade in his small monogram has highlighted co relation of epigraphic and archeological evidences. R.S.Morwanchikar has described Paithan as Dakshin Kashi and he has documented different archeological antiques locally available. S.B.Deo has written an article on Satavahana archeology in Deccan College PG research journal by highlighting important features of Satavahana art. The local collection of antiquities made by Balasaheb Patil of Paithan, and Ramlingappa Lamture’s collection at Ter in Osmanabad district also highlighted different antiquirum remains. About the cultural history of Satavahana Dr.Ms. Murlidhar in her work “Historical Ter” has highlighted different achievements of Satavahanas’ in the trading emporium of Tagarpur or Ter. The Bhokardhan excavation report published by S.B.Deo and R.S.Gupte has also highlighted number of neglected areas in the cultural history of Satavahanas.

When we study ancient dynasties like Satavahanas much we have to depend on mercy of sources, which are complex in nature, difficult to understand its language and also difficult to correlate its facts with archeological sources. What literary sources speak that must be endorsed by archeological sources. The Satavahana archeology has just began from the middle of 1950s and this school of historical archeology has yet to develop. S.B.Deo in one of his articles on Satavahana archeology, has expressed many difficulties in relation and evolution of historical events in the Satavahana period. The evidences are large and many of the Satavahana sites on the bank of river Godavari, starting from Paithan and even ending at Amaravati, Nagarjunkonda and at Rajmendri, all these places requires special attention. The chronology of Satavahana evidences, their pottery seals, cylindrical seals, Terracotta figures, and bids are available on large scale. However they required to be classified, documented and
compared properly to arrive at focus. In spite of few excavations like Ter and Bhokardhan, there is a wide scope for explorations and excavations in the Satavahana period. There is a need to review, re-understand and re-examine Satavahana sources with proper insight and accuracy. Very recently Prof. Maya Patil of Solapur University has also excavated an interesting site in Solapur district, along with Deccan College, Pune. The study of Satavahana remains is a complex phenomenon which requires a proper correlation of archeological, literary as well as traditional folk arts and local legends, which are wide spread around cities like Paithan and its periphery. The traditional folk literature was first collected by King Hala in the form of book Gatha Shaptashati. The present researcher along with Principal Bhausaheb Gavali has made a content analysis of 100 episodes in Gatha Shaptashati, which is a folk narration based on collection of stories made by King Hala. In the national conference on Satavahanas organized in November, 2013. A comprehensive paper was presented on Hala’s Gatha Shaptashati, which is a fine form of golden mixture of history, mythology, aesthetics and local language. Many a times there is beauty, elegance as well as bit of slang and vulgarity, but it has a beautiful narration reflecting local customs and traditions. The sociological importance of Hala’s Gatha Shaptashati was for the first time accepted and studied by A.L.Basham in his classical book “The wonder that was India”. Further Dr. Romila Thaper in her book “Early History of India” has also underlined the importance of Hala’s Gatha Shaptashati as an important document of cultural life of ancient India. It has not only provided a base to understand Satavahana or Andhras but it also provided clue to evaluate cadilioscopic variety of cultural life in the entire Deccan. This book became a landscape model to develop and evolve local languages and their beauty as well as their richness in the language like Prakrit Marathi, Hale Kannad, older Telgu, Tamil and Malayalam languages in their crude form. The Sanskrit as a oriental language was digested and assimilated by these scholars and they were able to generate and develop local forms as a simple vehicles of public expressions.

Thus in this review of literature a very distinct and unique sociological approach has been developed to classify and analyze source material in to a new angle. The available sources have been classified, documented and analyzed properly in this chapter.
On this background it would be interesting to understand significance of review of literature.

3.2. Significance of review

The present type of review adopted here is historical review, which is often aptly used in the science of historical writings.

Few things rest in isolation from historical precedent. Historical reviews are focused on examining research throughout a period of time. Here the review literature has been undertaken in cultural viewpoint beginning from Bhandarkar it ends with recent work by Morwanchikar, which has tried to fill many gaps in a systematic manner for the first time an issue, concept, theory, phenomena emerged in the literature, then tracing its evolution within the scholarship of a discipline It bridges gaps which are created due to lack of information often starting. Thus historical reviews provided a clue for further understanding of the subject. They take a stock of earlier studies and they try to peep beyond the window. The purpose is to place research in a historical context to show familiarity with state-of-the-art developments and to identify the likely directions for future research. In this study historical review method has been adopted by making classification of available literature.

P.R. Rathod has observed that there are manifold benefits of review of literature.

A literature review may consist of simple a summary of key sources, but it usually has an organizational pattern and combines both summary and synthesis, often within specific conceptual categories. About significance of review following aspects can be noted:

- It gives a new interpretation of old material or combine new with old interpretations,
- It traces the intellectual progression of the field, including major debates,
- It helps to bridge gaps in the available material due to lack of insight and lack of interpretation.
• It provides new dimensions to look at the old problem.
• It helps to build new theory by rejecting previous theoretical frames.
• It helps to bring facts in new light of theoretical understanding.
• It also helps to develop new insight to look at the problem.

Thus review of literature in the science of history has been immensely significant because of two sides: On one side review of literature benefits to researcher to examine the current trends in history. It also stimulates about level of understanding to throw new light on old facts. Further in order to develop historical sociology perspective, review of literature can help to compare modern approaches and old approaches in a critical angle. It can make us to understand new horizons of historical research such as subaltern history. In this work for the first time in ancient Indian history, historical sociology perspective has been testified because in earlier works much focus was on political history and not on socio economic and cultural history. As in the present work unfolding cultural contribution to the history of Deccan is a basic phenomenon of this research task. Hence books related to art, architecture and literature have been surveyed here, without which new understanding of Satavahana dynasty would never have been possible.

The study of review of literature should establish via media from international to local level. Along with the global research, local aspects are also significant equally, which were not explored earlier in a systematic manner. All these dimensions matter a great deal to look at the cultural history of Deccan.

The significance of review of literature for the present study can be focused in the following five aspects:

* The review of literature in a classified manner will save energy, time and resources and it will also avoid duplication of research work. This will also enlighten to understand significant contributions made by earlier scholars.

* The review of literature can help to understand current status of the research problem, which can enable to put a bold step ahead in the new perspective. Not only
regional, but national trends can help to signalize the cultural contribution made by Satavahanas.

* Along with literary and archeological sources, traditional folk literature can amply bridge various gaps in the documentation of history. Hala’s Gatha Shaptashati has been fully exploited as a source material and important discourse analysis of the content was made by using random samples.

* Foreign geographers like P.T. Tolemy have presented ancient cartographic maps of the world which can make to understand the locus of Satavahana cities, trade centers and important naval ports of the period. These foreign documents available in Greek and Roman cultures also support these foreign accounts.

* The various reports of excavation which are available to throw light on excavations at Paithan, Bhokardhan and Ter also manifest rich traditions of trade and commerce. Personal museums developed by late Balasaheb Patil, Shanthinath Purwar and Ramlingappa Lamture also help to support these arguments. The antiquities put in the Jayakwadi museum and Marathwada University museum established by eminent archeologist late Dr. R.S.Gupte, founder professor of Department of archeology museum and Ancient Indian Culture has a rich collection of Satavahana antiquities. The ivory figures of Ter and Bhokardhan are also available in these museums, which amply prove the glory of Satavahana period.

All these benefits of review of literature are manifold. The longitude and latitude of sources is very high and expensive. There is a need to transform these quantitative information into qualitative data. Now a day’s along with manuscripts and published books and reports, the web data is also largely available. There more than five web sites which provide varied and extensive information on Satavahanas history. The researcher has fully utilized these web resources in a systematic manner. Now there is need to classify these sources.

3.3. Classification
The available literature can be classified and further presented in a systematic manner to focus on benefits of the available material. Classification on one side reduces the pressure and shape of literature and on the other side it helps to actualize the knowledge. While understanding the cultural contribution of Satavahana in the history of Deccan the following four broad categories have been set forth and major works have been presented below:

3.4. International works

In this category encyclopedia, as well as reputed volumes of historical studies published by scholars of high repute have been included. Few of them can be described below:

- Encyclopedia Britannica has given details about: Satavahana dynasty, in which it has been pointed that Indian family that, according to some interpretations based on the Puranas (ancient religious and legendary writings), belonged to the Andhra jati (“tribe”) and was the first Deccanese dynasty to build an empire in daksinapatha—i.e., the southern region. At the height of their power, the Satavahanas held distant areas of western and central India. Further more details have been given in this work, which are useful for this research work.

- John F. Cady of California University has written a book on Ancient Indian History in which details regarding Satavahana dynasty have appeared. He has pointed that Satavahana was first dynasty of Deccan, which had build up empire on Dakshinpath. This dynasty made a rich contribution in the art, architecture and literature.

- Woolner Alfred has written a book on the entitled as “Introduction to Prakrit”. This book is useful for the study of Prakrit literature developed in the Satavahana period, which can be treated as land mark contribution of the period. He has pointed that “Pratishthan or Paithan has also revealed remains of Indian cultural heritage. Sālavāhaṇa or Andhra Empire, was a royal Indian dynasty based from Dharanikota and Amaravati in Andhra Pradesh as well as Junnar (Pune) and Prathisthan (Paithan) in Maharashtra. The territory of the empire covered much
of India from 230 BCE onward.”

Thus these details are useful for rebuilding cultural history of Satavahanas.

- Hermann Kulke and Dietmar Rothermund have written a books “History of India”, which presents a new perspective to look at ancient period. In this book there is a special mention of Satavahana period. About Satavahanas history the scholars have noted that the central Indian empires of the Satavahanas dynasty showed a much greater continuity and stability.”

These two scholars have thrown sufficient light on various aspects of Satavahana period. The book is useful for the present research work.

- Rapson E.J. has published a book titled as “A Catalogue of Indian coins in the British Museum, Coins of Andhra Dynasty the Western Ksatrapas etc. LXIV” and in this book there is a special chapter on Satavahana in which Rapson has pointed that XXXVII, Original Prakrit, line 5 and 6 of the inscription: "Khatiya-dapa-mana-madanasa Saka-Yavana-Palhava-nisudanasa — Khakharatavamsaniravasesa-karasa Satavahana-kula-yasa patithapana-karasa" Rapson has further stated that ‘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 Brahmana 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. All these ideas have been useful for understanding cultural history of Satavahanas.

- Carr ECH has written a book “What is history”. This book is classic book and it throws light on philosophy of history. In this book Carr has pointed that “The study of socio cultural life of Satavahana period can be conducted on sociological perspective lines.” ECH Carr in his book 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.” This will help to understand cultural history of Satavahanas.

- Smith V.A. in his book “The Early History of India” has pointed that unity in diversity in India that India beyond all doubt possesses a deep underlying
fundamental unity far more profound than that produced either by geographical isolation or political suzerainty. That unity transcends the innumerable diversities of blood, color, language, dress, manners and sect.”  

The period of Satavahana in Deccan cannot be exception to this. Hence these views have been useful for understanding social and cultural life of Satavahana period.

- Matson Ron in his book “The Spirit of Sociology”, has explained sociological perspective. It has been pointed that “Any intellectual activity derives excitement from the moment it becomes a trail of discovery. In some fields of learning this is the discovery of words previously unthought-of of and unthinkable.” While interpreting Satavahanas social history, this approach is benefitting.  

- Gisbert, has written a book “Fundamentals of Sociology.” According to Gisbert “A social relationship therefore, implies reciprocal awareness between two or more men, and the sense, more or less dim, of their having something in common. Reciprocal recognition, direct or indirect, and commonness are the characteristic features of every social relationship.” Hence this approach will benefit to understand social life of Satavahana period.

All these international books provide a global vision to understand the international relevance of the present study. Satavahana being a dynasty of India, which ruled for 450 years has been included in Encyclopedia Britannica, because the historical role played by this dynasty is not only significant but also it is unavoidable because of its milestone contribution after the fall of Maury as, till to the rise of Guptas and Vakataka in the Deccan. The international material provides new insight and new vision to look at the history of Satavahanas. Prof. Jhon F. Cady of California University has rightly capsuled the history of Satavahanas in his recent book “History of Ancient India.” He has rightly pointed that the Satavahanas were epoch making rulers of South India who opened new vista in the history of India and heralded history of South India in the form of glorious golden traditions.

Thus the international review of source material has helped to provide global dimensions to the Satavahana history. The socio cultural dynamics of a dynasty of an ancient period cannot be examined in isolation without comparing it with the
foreign powers. The climax of Satavahana’s period made them to withstand at par with Greek and Roman cultures and they set forth naval relationship and trade relationship with these eminent western powers and changed the fortune of the nation.

3.5. National works:

In this category highly reputed national scholars and their works based on research have been covered, which can be noted below:

* Romila Thaper’s book “The Penguin History of Early India up to 1300 AD” has included 13 chapters. There is a chapter on Polity and Trade, which include Sungas and Satavahana dynasties. About Satavahanas, Thaper has noted that after fall of Mauryas Satavahanas emerged in Krishna Godavari delta. About Satavahanas the author observed that “In the first century BC the Satavahana dynasty was established in the western Deccan. The Satavahanas were also sometimes called the Andhra dynasty. This led to the assumption that they originated in the Andhra region, the deltas of the Krishna and Godavari Rivers on the east coast, from where they moved westwards on the Godavari River.” These details are useful for understanding history of Satavahanas. This book has been useful for building cultural history.

* Hemchandra Raychoudhari has written a book on “Political History of India” In this book there are 13 chapters and there is a separate chapter on South Indian dynasties. About Satavahana Raychoudhari has pointed that their empire was divided in two Ahar and Janapath. There were responsible officers to administer the state. They use to suffix names ending to word “Kur” and they were having status of king. These details are useful for this study.

* M.K.Dhawalikar has written a book on “Ancient Indian Nusomatic (in Marathi). In this book there are 13 chapters. There is a special chapter on South Indian coins. In this chapter he has pointed that coins were minted in the Satavahana period for the first time. In the later period Ikshuyku, Kadamba and Chalukya, Ratrakuta and Yadawas were later rulers who followed their tradition. This book is useful for cultural history of Satavahanas.
* Majumdar R.C. H.C. Raychaudhari and Kalikinkar Datta have written a book “An advanced history of India.” This book has contained 3 sections, ancient, medieval and modern India. About this research work ancient section is most useful. In the ancient section there is a chapter on the topic the “Deccan from the fall of Satavahanas to the end of Rastrakutas. In this chapter about Satavahana dynasty the authors have pointed that “Gautamiputra Sri Yajna Satkarni who probably ruled towards the close of the second century AD was the last great king of the house.” 18 This book is useful for understanding ups and downs in the political history of Satavahanas, without which there cultural contribution cannot be explained.

* Bhattacharjee Arun has written a book “History of Ancient India” and in this book there is a separate chapter on Satavahanas or Andhras. In this book the author has interpreted political, social economic as well as art and literature of the period.. Arun Bhattacharjee has rightly observed that “It was the Satavahanas 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.” 19 Thus such information is useful for present research work.

* Durga Prasad has written a book on “History of Andhras up to 1565 AD”. In this book he has thrown light on Satavahana or Andhras as epoch making rulers of the Andhra country. In this book he has rightly pointed that In the Pūrānas and on their coins the dynasty is variously referred to as the Sātavāhanas or Sālavāhanas, Sātakarnīs, Andhras and Andhrabhṛityas.” 20 Thus this book is useful for understanding political and social history of Satavahanas

* R.S. Tripathi has written a very useful book on “history of Ancient India”. This book is based on original sources and there is a special chapter on History of Satavahanas which illustrates different aspects of cultural life. In this book 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.” 21 Thus these views have been useful for the study of the cultural life of Satavahanas.
Shastri Nilkanta K.A. and G.Sriniwaschari have written a book “Advanced History of India” which has also covered history of Satavahanas. In this book they have pointed that “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.” All these details help us to understand political history of Satavahanas.

Rao Shankar has written a book on entitled “Sociology of Indian Society”. Understanding sociological phenomenon is basic factor in Indian history, because the author has rightly observed that “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.” Thus this approach has been useful for present work.

D.D.Kosambi has written a book titled as “Indian History” in which he tried to study Indian History in Marxian view point. 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 stage where it turned to reaction in order to preserve its vested interests.” This is a useful opinion presented by Kosambi.

A.L.Basham has written a book “Wonder that was India”. This is a classic book which throws light on Indian history. About Satavahana period he has pointed that “The treatment of the love affairs of country folk reminds us of early Tamil poetry, which suggest that Hala may have tapped a widely diffused source in South Indian folksong.” This approach can help to understand the importance of Prakrit literature in the Satavahana period.

Chaurasia R.S. has written a book “History of Ancient India” which has thrown light on Satavahanas achievements. He has pointed that “The Andhra kings were also great patrons of art and literature. Under this the Prakrit language made a great progress.” These observations are very useful for the present work.
* Jayapalan N. has written a book “History of India up to 1206 AD” in which there is a special chapter on Satavahanas. He has observed that “Hala Satavahana’s court consisted of two great scholars namely Gunadhya and Sarvavarma. Hala himself is the reputed author of a Prakrit work on erotic’s. Gunadhya wrote Brihatkatha in the Paisachi language. The Satavahana rulers patronized Prakrit language.” 27 This has been very much useful for this study.

* A.C.Banerjee has written a book “History of India” in which he has thrown light on History of Satavahanas. He has observed that “The power of the Satavahana dynasty was revived by Gautamiputra Satakarni who defeated the powerful Saka Satrap Nahapana and overthrew the Sakas.” 28 These observations are useful for understanding political and social history of Satavahanas.

* Raychoudhary S.C. has written a book “Social cultural and economic History of India”. The said book is very useful for the instant study as it has dealt with historical aspects like social, cultural and economic of the Satavahana period. The author has rightly pointed that “The greatest contribution of Satavahanas was that during the first two centuries of the Christian era they stood as the bulwark of defense for the Deccan and were mainly instrumental in saving it from subjugation by foreign invaders.” 29 Such aspects are most useful for the present study.

* Majumdar R.K. and N.A.Srivastva have written a book “History of Ancient India.” In Chapter 12, the author has illustrated full details in respect of Satavahana dynasty. The author has rightly pointed that “The Sungas were replaced by the Kanvas who remained on the throne only for about 45 years. The Andhras or Satavahanas were the next to come on the throne of India. This dynasty had many rulers. Under them social and religious conditions of the people were quite satisfactory. Economically the people were happy and prosperous and administration was powerful, effective and strong.” 30 All these details are most relevant for understanding the contribution of Satavahanas.

* Mahajan V.D. has written a book “Ancient India” In the said book there is separate chapter on “Social conditions in Post Mauryan Times, which gives details of contribution of Satavahanas. The author in the said book stated that “The Satavahanas started the
practice of donating land with fiscal and administrative immunities to Brahmanas and Buddhist monks.”  

* Pillai M. Arjunan has written a book on the topic “Ancient Indian 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.” 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.” This book is useful for the present research work.

* Dr. Gopalachari K. in his book “Early History of the Andhra Country” has thrown ample light on history of Satavahanas. 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.” This information is significant to throw light on the social and economic life of Satavahana period.

* Sircar D.C. has written a book “The Early Pallavas” see ch on Satavahanas. 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. Thus this book is useful for present research work.

* Choudhari K.C. has written a book “History of Ancient India”. The author has observed that “If the Satavahana period was great in administration, economy, social life and religion, it was no less eminent in cultural activities.” This view can be useful for understanding of cultural life of the period.

* Srivastava S.L. in his book titled as “An Introduction to the Satavahana Coinage”. According to Srivastava “Description of Satavahanas sources it appears that the
language Telgu was their mother tongue. They also knew and used Sanskrit and Prakrit. Some scholars accepted that Telgu is related to the background under the overwhelming influence and origins of Sanskrit and Prakrit. However, this view is not totally accepted because Paithan being their epicenter of their power, Prakrit Marathi can be noted as their original language and Telgu of Andhra Desha can be a secondary language. Thus this information is benefitting for understanding their literary contribution.

* Seshan K.S.S. has edited report titled “Revenue Department (Gazetteers), Government of Andhra Pradesh” in which he has pointed that “Ranging from Paithan as its epicenter to Amravati in Andhra Pradesh there were continuous experiments of artistic works in the form of sculptural art as well as remains of architecture revealing both spiritual and secular arts. Thus Satavahana’s rule was prosperous both in literature as well as arts.” This book will be useful for understanding rich contribution made by Satavahanas.

* A.C. Banerjee has written a book “History of India” which includes 27 chapters, in which there is a chapter on Kingdoms of Deccan. About Satavahana he has pointed that “The power of the Satavahana dynasty was revived by Gautamiputra Satkarni, who defeated the powerful Saka Satrap Nahapna and overthrew the Sakas, Yavanas and Palavas. His dominations extended not only over Maharashtra and the districts around Paithan, but also over North Konkan, Saurashtra, Berar and Malwaa.” Such and other details are useful for the present study.

* R. Sharan has written a book on “Ancient Indian History Culture and Archeology” (in Hindi). He has written a separate chapter on Sungas and Satavahana period. About Satavahana period he has noted that initially Satavahanas were Brahmmins, but later on they received the status of Kshatriyas which rose from sun or solar. According to Gopalachari, Satavahana were closely related to sun and they had achieved status of Suryawanshi Kshetriyas. Thus all these details have been useful for present research work.
J.P. Banerjee has written a book “Education in India”. This book has covered 18 chapters. There is a chapter on ancient Indian education in which he has pointed that “Education develop according to the genius of the people. The genius of India, like that of many ancient civilizations had a strong component of religious fervor although it was undogmatic.”

Nadim Hassain has written a book “Indian Society and Culture”. In this book there are 16 chapters. About socio cultural aspects, he has pointed that “Any society and every society is a continuation of the past, but a range of continuity is maintained even in the midst of change coming into the same society from time to time.” This approach is useful to understand the social change in the Satavahana period.

All the above books written by national scholars are based on national sociological, Marxian as well as subaltern approaches. In the post independence period, it was R.C. Mujumdar, who provided nationalist approach as an edge against the colonial historiography. In this process manifestation of national historiography was possible to understand landscape achievements of Satavahanas. The study of national history and its ups and downs helps to understand to learn lessons from the course of history. The Satavahana power when it was based on strong standing army as well as naval force was unchallenged. It could bit Chatrapas invasion and ousted them when they were penetrating in India. On the contrary when they became weak and suffered due to internal differences had to fail a pray to the superior South Indian power, leading to the decline their dynasty’s power and they shattered to pieces at the end. The graph of ups and downs of their political rule can be drawn on the basis of sources. However, but it is more difficult to draw graph of their socio cultural achievements which are shrouded with mystery and darkness. The torch light of sources alone can help to come out of darkness to the full light, from ignorance to the truthful understanding of historical process, hidden in the sociological viewpoint has been brought to light for the first time. Hence along with national sources regional and local works have also been covered to bridge gaps whenever national sources are silent, local sources speak a great deal when national and international sources are not vocal.
3.6. Regional and local works:

In this category regional and local works have been covered. Few of them can be noted below:

* Deo S.B. and Gupte R.S. have documented an excavation report entitled “Excavations at Bhokardan.” In their report it has been pointed that “The urban revolution in South India was first witnessed in the Satavahana period. The number of cities was developed as urban centers and they were trading emporium. Excavations at Bhogvardhan or Bhokardhan speak a great deal about trade and commerce during the period. The ivory figure found in Bhokardhan amply testifies the same.” This report will benefit to understand socio cultural contribution of Satavahanas.

* Pathey T.V. has documented a report titled “Ter Excavation.” In the said report he has pointed that excavations at Ter also exemplify the urban revolution/development of trade and commerce etc. The said report further throws sufficient light on new facts of these trade centers. This report will be useful for present research work.

* Deshpande M.N. has written an article on “Pitalkhora Caves of Ancient India.” In this article he has presented exhaustive report on Pitalkhora caves. He has described art, culture, and music as well as material life of the period Satavahana. This article will benefit a great deal for understanding Satavahanas history in a right perspective.

* Morwanchikar R.S. has written a book “Dakshin Kashi Paithan.” This book includes five chapters and useful plates. This book also includes various aspects regarding Satavahana’s political, social and cultural life in which he has pointed that Paithan has a continuous tradition of art and culture. Many artistes have contributed for the glory of Satavahanas. This book will be significant to throw new light on cultural aspects of Satavahanas.

* Dr. P.V.Ranade has written a book (Paithanche Satavahana Rajkul” M.U.1971, p-34) on history of Satavahanas in Marathi. This book has covered many aspects of Satavahanas success. In this book Dr. Ranade has observed that The Naneghat
inscriptions of Gautami Balshree have focused on achievements of Satavahanas as brave rulers. 

Their prosperity can be examined on the basis of these epigraphic evidences.

* P.V.Ranade has written an article in Marathwada Diwali Issue titled as “The Royal Dancer of Rajtadag. In this article he has noted that the royal dancer of Satavahanas depicted in the caves of Aurangabad, is the testimony of their glory. The fine tuning in the panel is rightly reflected with minute details, ornamentation and jewelry.

* Bhide and Patil have written a book on “Ancient Indian History” It included 10 chapters and there is a separate chapter on Satavahanas, in which the authors have pointed that Satavahanas promoted art, literature as well as textile. Some scholars believed that in Ajanta, cave number 8 to 13 might have been carved in the Satavahana period. They provide detailed information about art, music as well as dance. This book is useful for the present research work.

* S.G. Kolarkar has written a book History of India, which includes 30 chapters in which he has pointed that after the fall of Maurayas in South India, many dynasties came to power, and Satavahanas were among them. Prakrit literature flourished in this period. This information is useful for the present work.

* N.C.Dixit has written a book on Ancient and Medieval India. In this book there are 23 chapters, among which there is a chapter on South Indian dynasty, which cover Satavahana, Vakataka and Chola dynasties. This book is useful to compare South Indian dynasties.

* Dr. Ganthani and Rahurkar have written a book titled as “Cultural History of Ancient India”. This book contained 25 chapters. There is a special chapter on South Indian dynasty in which about Satavahana period scholars have pointed that Satavahana dynasty was established by Srimukh by taking help from Bhoja and Rathik. He had respected Rathikas by providing them a special title as Maharathi and he had established matrimonial relations with them. This information is useful for present research work.
V.M. Sirshikar has written a book “History of world ancient period” This book includes 8 chapters. There is a separate chapter on Maurya period and post Maurya period. He has pointed that the Maurya period was responsible for promotion of art and literature. In the post Maurya period Satavahanas continued this tradition and they also supported promotion of Buddhism effectively. This book is useful for understanding pre Satavahana Maurya period.

The local scholars from Maharashtra have contributed a great deal in Marathi language. These scholars were initially from elite Pune School. However, the center of gravity has shifted from Pune to Kolhapur and Aurangabad as well as Solapur and Nagpur. Numbers of books in Marathi language have been written by regional and local scholars ranging from Gaidhane Rahurnikar to Vasant Dinanathrao, G.B.Degloorkar and Ram Gaikwad and V.M. Sirshikar and A.R.Kulkarni, P.V. Ranade, B.S.Deshpande, and R.S. Morwanchikar, Gajanan Bhide, have also contributed a great deal. All these local books have highlighted many neglected aspects covering traditional folk information. P.V.Ranade’s book “Satavahana Rajkul of Paithan” is a fluent and fine narrative history of Satavahanas written in elegant and lucid language. However, there are many more works which illustrate Satavahanas religious and spiritual power. R.S.Morwanchikar describes Paithan as “South Kashi” and unfolds many local traditions, when he was working in a college as Lecturer. The rich documentation of oral information has been strongly presented in this book. One of the poets and dramatist S.D.Inamdar has written a book “Satyam Vad Godavari” and he has rebrushed oral history about the rise of Satavahanas by presenting many more details available in public memory. He has dramatized the history and raised several questions about origin of Satavahana, which is full of darkness and mysteries. Finally he ends the play by asking a question to Godavari River and appeals her to tell about the truth regarding the origin of this glorious dynasty. Thus, many more pieces of literature are available on regional and local level, which can be used in a better manner by developing selective perception of sources. In nutshell regional and local sources are widely available what is required is critical examination of these sources to develop new insight to look at the cultural history of Satavahanas.
3.7. Web resources:

There are some websites which throw light on Satavahanas. Satavahana Maratha clan:

Dinesh Kannambadi has opined that “It is gross misrepresentation of history to call the Shatavahanas as "a Maratha clan". The concept of Maratha is a recent one arising with the popularity of Marathi language after 14th century AD. Calling Shatavahanas as "a Maratha clan" is an ignorant misrepresentation of history. I have heard some unsubstantiated theories that even lord Krishna was a Maratha which I think is "frivolous" at best. Please provide historical evidence from a "non Marathi Historians" of repute to justify this claim or rest is peace. Decedents of the Shatavahanas probably became Kadambas of North Karnataka, Chutus of Maharashtra, Ikshavakus of A.P. Their decedents went on to be called Chalukyas of Deccan, Rashtrakutas of Deccan etc. Eventually we see the rise of Marathas after 17th century.”

(Dinesh Kannambadi website visited on 4th Nov. 2014) His view is not rational because he has not quoted which scholar have attached the Satavahanas to Marathas clan. Merely present day people speak Marathi language, cannot be argument in favor of this. However, we cannot neglect and set aside that in the Satavahana period Prakrit language was promoted. King Hala himself wrote Gatha Shapta Shati, which can be described as first Prakrit Marathi book and certainly Satavahana period can be described as a period favorable for the beginning of Prakrit or Marathi language. According to Devi Singh Chavan, this language was also known as “Paisahchi Language”. Dinesh Kannambadi’s argument seems bias and polluted.

Expansion of Satavahana: On the websites many more details are available about expansion of Satavahana dynasty. About their expansion and extension, it has been noted that “The Śātavāhana Empire was a royal Indian dynasty based from Kotilingala,Telangana as well as Junnar (Pune) and Prathisthan (Paithan) in Maharashtra. The territory of the empire covered much of India from 230 BCE onward.” This chronology has set forth 350 years rule by Satavahana rulers in western Deccan.
Their political power originated from Maharashtra and expanded up to Godavari district in Andhra Pradesh. The strategic location of Satavahanas in Western Deccan made them popular on all India level. Their political power was almost spread on the banks of Godavari River originated from Nasik and merging the same in the ocean in Andhra Pradesh. All these details have benefited for the present research work.

On the website of Indiannetzone basic information about Satavahanas sculptures, stupas is provided. On this website details about Amaravati Stupa are available. About Amravati’s sculptures on this website it has been pointed that “The Amravati Sculptures show some of the traces of the influence of the Gandhara and the Mathura schools to some extent.” (http://arts.indianetzone.com/sculpture/1/satavahana_empire.htm site visited on 25-12-2014) Thus this site is useful for understanding Satavahana art and architecture.

On the website of World Map/World Ancient History/ Satavahana Empires: details of Satavahana empire have been provided. In order to understand cultural impact of Satavahana dynasty, this website has helped a great deal while heading towards understanding of cultural contribution. In this site it has been pointed that “The Satavahana were the earliest Indian monarchs to issue coins with their images.” (World Map/World Ancient History/ Satavahana Empire, site visited on 25-12-2014) All these details have benefited the scholar to update present details systematically. On this website it has been observed that “The kings of the Satavahana dynasty were excellent administrators. They divided their kingdom into many smaller regions called Aharas. Each was administered by a minister, or Amatya. Vaijayanti and Amaravati were the two most important cities in the Satavahana Empire. The beautiful sculptures of the galleries at Ajanta are attributed to the Satavahana artisans.”

Thus these details are very much useful to study cultural contribution of Satavahanas. This site has further provided many details about their cultural perspective. It has been noted that
Buddhist and Brahminical literature found much encouragement from the Satavahana kings. While Buddhist architecture was not new to India, the Satavahana kings commissioned some extraordinary stupas (temples), including the renowned one at Amaravati in Andhra Pradesh. Thus these insights have provided new approach to document cultural history of Satavahanas. The study of Satavahanas dynastic rule was based on documentation of political history. But now what is required is landscape understanding of cultural history by making correct understanding of local cultural literary and archeological sources. To look at cultural history we have to focus more on local folk and oral traditions, which has been attempted in this work by providing new focus to the entire theme.

The Glorious India has presented various aspects about cultural history of India. On this site about Satavahanas it has been pointed that

Indian family that, according to some interpretations based on the Puranas belonged to the Andhra and was the first Deccanese dynasty to build an empire in daksinapatha (southern region). The Satavahanas (also called Andhra and Shalivahan) rose to power in Maharashtra around 200 B.C. They remained in power, for about 400 years. Almost the whole of present day Maharashtra, Madhya Pradesh and South India were under Satavahana rule. Paithan in Maharashtra, formerly called Pratishthan, was the capital of the Satavahanas. The founder of the Satavahanas was Simuka. But the man who raised it to eminence was Satakarni I. Sri Yajna Satakarni was the last great king in this dynasty. After him, the empire began to decline.

These details are useful for understanding of Satavahana history. On this website many more details are provided and further it has been observed that Paithan was their flourishing capital. Two other cities, Vaijayanti (in North Kanara) and Amravati (in the Guntur district), attained eminence during the Satavahana period. Kings succeeding Gautamiputra lost many of their territories.

The site is extremely useful for documentation and interpretation of facts. It has been pointed that “The Satavahanas inaugurated the Shalivahana Shaka. Satavahanas were very able rulers. Their empire was divided into provinces called Aharas, each
under an Amatya (minister). They had a large army. They were lovers of literature and architecture. Prakrit was the court language. Women took part in assemblies. The Karle caves in Maharashtra were built during this period. Some caves of Ajanta were also built during this period. The construction of 29 galleries of Ajantha Caves continued until 650 AD. “ (site-----visited on 25-12-2014)

Thus this website has proved useful to examine various facts in a significant manner.

All these websites provide various details about Satavahana dynasty but the details on website need to be authenticated critically examined and reviewed properly. While using website information mainly there are following three difficulties:

* The information presented is vague and not concrete enough to substantiate.

* The information provided is not recorded with chronology and time or period. Hence it must be supported by other archeological sources.

* No solid references are given when the details are presented. Hence documentation of details based on books is vitally significant.

Looking into these difficulties the scholar has cross checked all websites and the information available have been used as a clue to ignite facts. All these details can further bridge gaps to throw light on the subject being undertaken for research. Thus about web resources one positive aspect is that it provides up to date current information. Recently available information on the subject is available. The future trends can be sorted out properly and new ideas can be floated. Cultural landscape of Satavahana is wide ranging and full of diverse information. The researcher has to rearrange and rebuild cultural history of Satavahanas on the basis of new sources. Organizing and presenting cultural history is a challenging task and one has to look ahead and aspire with hopes to unlock many complicated issues. Researcher has to deny faulty and bias information and change of attitude is vitally significant, then only heading towards truth can be possible.
Thus bridging information gaps, and providing a new perspective is possible to focus on truthful historiography. Thus web resources are ample what is required is discrimination of information based on accuracy and truth. The success depends on how researcher tackles these details to develop a new theory.

### 3.8. Limitations of earlier scholars

Bird’s eye view of classified resources was presented earlier. This has benefited to understand important milestones of cultural contribution made by Satavahana dynasty to the history Deccan. However, all these earlier works are not perfect and all comprehensive. They have certain limitations which have been brought to light by present scholar in a systematic manner.

Now-a-days interdisciplinary research has become a new phenomenon. It has been observed that “It could be too narrow an outlook, however, to restrict one’s bibliographical survey of studies that are directed relevant to one’s area of interest.” (Wilkinson and Bhandarkar, p-105) Looking ahead beyond these restrictions a new approach has been accepted here, which can enlighten to understand future current trends in historical research. Now a days sociological, anthropological, as well as ethnographic approaches are coming ahead to update the perspectives. The Maxist have also developed subaltern approach which is mainly based on exploitation, social, economic, religious and cultural etc. Hence in this work cultural approach has been rightly focused. Satavahanas approach towards changing the flow of history was ethnographic and cultural. They were developed out of a clan and they could protect cultural of people by developing a new insight.

In survey of literature the limitations of earlier scholars can be rightly focused. Bhandarkar and Wilkinson have observed that by understanding limitations, one can attain fruitful means for further development of hypotheses.

The following limitations can be observed here:

* The earlier scholars both Indian and western have much focused on political history and they have not cared about cultural history.
In the dynastic history social participation has been neglected.

* The study of literature art, architecture has not been seriously examined.

* The regional and local art, cave temples have not been carefully studied.

* Being a south Indian dynasty ample space is not given to cultural contribution of Satavahanas.

Most of the local research works are written in Marathi language and they are based on translations made by local scholars. The prominent English books on ancient India written by R.C.Majumdar, V.D.Mahajan are preferably used for the purpose of translation. The translations are very scanty and they does not throw any additional light on local history. Hence their works require a critical angle. A new critical approach can help to look at the problem in a systematic manner. The local works have following three limitations:

- They lack in documentation of local cultural contribution
- They have not undertaken any field work
- They provide very narrow details about the art, architecture and literature.

Hence all these aspects have been highlighted in this work.

Hence, looking into all these limitations a special treatment to the subject was required and has been very well focused here.

3.9. New Areas

In the present research work, new areas based on historical sociology have been designed. The areas such as literature, art, architecture, socio-economic and cultural aspects of the period have been focused properly. The sources of history of the period of Satavahanas in the ancient period are very limited and scanty. Purana provide many details such as Kandha and Yayou Pruran also provide various details about Maharashtra. Satavahanas King Hala wrote Gatha Shapthashati and Gundhiya had compiled Brahata Katha Kosh. All these Prikrit sources enlighten us about the cultural history of Satavahanas. Many more inscriptions as well as temples have been recently
discovered. The excavation conducted in Solapur district by Dr. Maya Patil has also brought to light some more archeological sources. All these sources have been focused properly. All these dimensions required a new treatment and new approach. The entire research work will focus on all these new areas in a systematic manner. All these aspects have been explained in this work. The proper planning, orientation and new outlook will certainly help to look at the problem in a new angle. The entire focus was on new dimensions of understanding the cultural life.

Historical sociology is a new area of research which is based on understanding history in a sociological viewpoint. The cultural approach towards historical events can help to bridge many missing links in the human history.

Ron Matson observed that “Society, in all of its complexity, has multiple layers. Much like an onion, what we see on the surface tells us little about what lies beneath.”

Hence there is a need to understand ancient society by unfolding currents beneath. Further Matson has noted that “Having a sociological imagination will truly be a gift that comes from the discipline of sociology, but a gift we give ourselves through increasing awareness about society and personal lives.” By critical examination of various sources, the sociological analysis will help to understand the Satavahana society.

Thus in this work old sources will be newly interpreted and new light will be thrown on them.

3.10. Critical approach

There is a need to examine various sources and there is a further necessity to evaluate the available literature. The critical approach adopted in this work has been based on the following five aspects of this study:

- Evaluation of source material can help to understand its value in an original manner.
- Internal and external criticism of source material will be conducted to examine its authenticity.
• The available literature will be examined to evaluate its sociological relevance.
• New light will be thrown on different aspects to focus facts.
• The entire process will be reexamined to highlight the cultural contribution of Satavahanas in the history of Deccan.

This critical approach adopted in this work will help to explain fully all the literature available on international, national and local level together in a critical angle.

A comparative critical aspect will help to compare Satavahan’s contribution in the Deccan for their approach to look at the history. All these aspects have a totally new sociological approach. This will explore to look at the source material for arriving at a sharp focus at the end.

Cultural history requires a new critical approach. About India’s cultural contribution it has been pointed that “India’s cultural heritage is one of the most ancient, extensive, and varied among all those which make up the cultural heritage of mankind.” Satavahanas have also contributed to the growth of Indian culture. Further it has been observed that “In these early phases of India’s two ideals took shape which were to be the foundations of the whole structure of Indian culture, the spiritual nature of man, and the acceptance of all cultures as valid expressions of eternal values.” In the Satavahana period the spiritual power enhanced and secondly it digested many foreign invaders, like Shatrapas. The Indian culture flourished in the Satavahana period as a continuous trend. It is true that “The civilization which is inspired by the spiritual insight of our sages is marked by a certain moral integrity, a fundamental loyalty, a fine balance of individual desires and social demands, and it is these that are responsible for its vitality and continuity.” The Satavahanas handed over the Indian heritage to further dynasties of Deccan like Chalukyas and the trend continued.

Satavahanas were able to consolidate Indian culture by facing many difficulties According to Jadunath Sarkar “The common Indian type has stood the test of time, it has outlined the shock of dynastic revolutions, foreign invasions, religious conflicts, and widespread natural disasters.” Satavahana put a strong resistance to foreign invaders
and they also faced many calamities bravely. Rao has further observed that “One feature that is most often noticed about India is its unity in diversity. This stereotyped phase has become a part of India’s self identity. In the past, foreign travelers like Megasthenes observed and recorded this. After the partition of India this aspect has been passionately articulated both as a reality of the past and as the hope for the future.”  

Rao further observed that “M.N.Srinivas is of the opinion that the unity of India is essentially a religious one. People may worship different deities but the religious scriptures Purans, Brahmanas, Epics and the Vedas, knit the numerous heterogeneous groups together into the religious society and give them the sense that their country is sacred.”  

In the Satavahana period Vedic philosophy was translated in Prakrit language and society was unified by assimilating different cults into one religion.

Rao has rightly observed that “Spiritual life is the true genius of India. Those who make the greatest appeal to the Indian mind are not the military conquerors, not the rich merchants or the great diplomats, but the holy sages, the “rsis” who embody spirituality of its finest and purest.”  

In the Satavahana period kings were also philosophers and poets. Grammar and literature flourished for reflecting peoples hopes and aspirations.

Science and technology was also well developed in ancient India. Ayurveda as a science of health was well developed. Thus in the Satavahana period also along with culture technology also flourished.

About flexibility of Indian culture it has been observed that “Monier Williams in his notable work Brahminism and Hinduism dwelt on this aspect about a hundred years ago. The strength of Hinduism he emphasized lies in its infinite adaptability to the infinite diversity of an abstract side suited to the philosopher, its practical and concrete side attuned to the man of the poetic feeling and imagination, and man of peace and the lover of seclusion.”  

Thus Indian culture was flexible enough to accommodate many currents in the Satavahana period.

Satavahana period was period of social integration and assimilation Jadunath Sarkar has pointed that “ The moral transformation of savage foreigners is the greatest glory of India and a proof of the death defying vitality of Hinduism, considered not as a
dogmatic creed which it never was, but as a social force and civilizing agency. The spirit of India has triumphed over time and change and kept the composite Indian people’s mind as active and keen as in the best days of pure Aryan ascendance. The blending of races here has not led to the intellectual and moral deterioration which is found among the present day mixed population of what was once Spanish America.” 65 Thus all these forces can be visible in the Satavahana period.

In the current historical research interdisciplinary studies are very important. Especially when we explore cultural history it requires study of philosophy, sociology, anthropology and archeology. The different dimensions of cultural studies can be very well unfolded by digging out neglected areas in a systematic manner. The entire problem is complex and it is woven with material culture as well as spiritual culture by exploring all these dimensions, we can very well establish that all round development in the Satavahana period was possible due to proper coition and harmony in the state. All these dimensions have a significant value for understanding of Satavahanas’ cultural history in a new sociological angle. Thus critical approach has not only enriched the perspective, but it has also helped to look at the problem in a multi disciplinary manner, because the Satavahana’s culture can be described as a part of Indian mosaic culture which was a cross section of ancient Indian composite culture. Hence in this chapter while undertaking review of literature new approach has been streamlined and cultural perspective has been developed.

Hence while making study of cultural contribution of Satavahana in the history of Deccan, sociological approach has benefited to highlight following three facts:

- Indian culture spread in the Deccan in the Satavahana period which can be observed as process of continuity.
- Spiritual base was strengthened in the period. The remains of cave temples, sculptural arts, is evidence of the same.
- Hindu religion became more broad and flexible and it accommodated numerous cults in the period. The growth of Prakrit language is testimony of the spreading of progressive culture at the beneath.
Satvahanas cultural contribution can be studied by reviewing literature as well as by exploring new sources by exploring old sources in the new angle. The study of Satavahanas reveals that it was a period which can be described as Wonder that was South India. 20 metro cities in Maharashtra were flourishing and the growth rate of the state was more than 30%, because the gold and silver was flourishing in Western India. Manifold progress was achieved in this period in the art, architecture and literature and also in technology. We have to debate and discuss all these areas in this work. Review of literature has benefited to explore new ideas and new areas. Satavahanas ruled Deccan for more than 450 years. They provided political safety, and security to the state, which was responsible for all round cultural development. The entire Souther Deccan was uniformly brought under their power. Peace was established and patronage of art and literature was possible, which led to unique contributions made in Prakrit literature in the form of Hala’s Gatha Shaptashati and architecture in the form of Amaravati School of sculptures. All this has been manifested through literary, archeological and epigraphic evidences. The Satavahana coins and their quality has been appreciated by Dr. Ajay Mitra Shastri and Dr. Shobhana Gokhale. Satavahana coins in the collection of Balasaheb Patil at Paithan and Dr. Purwar’s collection in Aurangabad is evident of the same. In the Purwar collection, coins bearing the faces of Satvahana kings have been available. These throw ample light on the prosperity of the dynasty.

3.11. Content analysis:

According to Berger “Content analysis is a research technique that involves measuring something in a random sampling of some form of communication.” (Berger Author Asa “Media Analysis Techniques” San Francisco State University, Sage Publictions, New Delhi, 2012, p-135) Berger has further observed that “The basic assumption implicit in content analysis is that an investigation of messages and communication will allow some insight into some aspects of the people who received these messages.” (Berger, p-135) It has been rightly observed that “Content analysis can often be used to conduct interesting and useful experiments.” (9) (Berger, p-136) Looking into these aspects here the content analysis of few hymens in the Gatha
Shapatashati has been conducted and has been provided here in the s... of library works.

In the historical studies quantitative content analysis is not sufficient. What is required is qualitative content analysis. The stories depicted in Gatha Shapatashati are unique and competitive. They believed to be very basic and genius to reveal the cultural facts rooted in them. After such a content analysis new facets can be brought to light and new areas can be highlighted properly. A.A. Berger’s work “Media Analysis Techniques” has also manifested some interesting tools and techniques of data collection. These concepts can be studied on the basis of unit setting and reflecting the major themes in the core content. While understanding review of literature we require a positive approach to look at the problem. The totally all the literary works and epigraphic evidences can also be studied by using qualitative content analysis methods which have been used in this work. A grass root analysis of all these sources has been made carefully to highlight different dimensions of cultural life. Both types purpose as well as effect of the content can be carefully studied in this work. The entire process can help to understand the micro aspects of cultural life depicted in this literary works. These forms of narrations are varied and they are having rich content. By explaining these facts a new and specific approach has been evolved here in a systematic manner on the following grounds:

- A new sociological approach adopted here is basic and it can help to look at the research problem in a scientific manner.
- The socio cultural process can be carefully studied on the basis of new facts and new features evolved through these processes.
- The cultural studies based on content analysis revealed the rich and varied aspects of social life.
- The thesis, anti thesis and synthesis in the socio cultural life can be studied here by adopting new modes and means of content analysis.

A grass root analysis of the folk literature by following discourse analysis methods can benefit a great deal to ....these works in a systematic manner. A unique and significant aspect of cultural life was its wide and comprehensive liberal approach. The cultural
exchanges of liberal ideas can help to understand the comprehensive approach of Satavahana people. The entire process can be very well studied here together

- by analyzing facts
- by focusing details
- by evaluating the content

The review of literature can be thus critically manifested by use and adoption of content analysis as a method of scientific research. Thus the use and application of this method has benefited the researcher for the study of Gatha Shaptashati and Brahat Katha Kosh. The selected random sample method will be used for completing the work.

3.12. Summary

The study of review of literature has thus benefitted to look at Satavahanas cultural history in a much broader angle. The wide, all comprehensive and harmonious social relationship was achieved by Satavahanas during a period of three and half centuries. Satavahanas cultural life was full of kaleidoscopic variety. The elite, higher middle class and the lower class was coinciding together in every work of art, literature and culture. The high quality textile and Terracotta’s as well as bids of excellent quality were produced as a symbol of cultural richness. This has been evident on the basis of inscriptions as well as archeological evidences. The ivory figures found at Bhokardhan and Ter were of excellent nature and they could demonstrate a superb quality because the ivory workmanship exiled in the period, the epigraphic evidences show that the ivory workers of Bhokardhan were invited to Sanchi for decoration of gateway of the pillar. It is evident that micro art work was carried out by Satavahana artists with great rigor and confidence. In the Satavahana’s cultural life has been depicted in Hala’s Gatha Sapashati as well as Gundhya’s Braihat Katha. The description in these Prakrit work is neatly reflected even in archeological evidences. The study of published review has been thus useful on large scale to build the cultural history of Satavahanas in a systematic manner.

Thus in this chapter review of literature was undertaken. In the beginning significance of review was stated, classification of sources was made into three broad
areas international, national and regional and few important works in each category were presented. By understanding limitations, of earlier works, future line of study was presented. New sociological approach was highlighted and critical perspective was presented to look at the cultural history of Satavahanas Thus, this chapter has tried to broaden researcher’s vision to look at the cultural contribution of Satavahanas in the history of Deccan. It has presented all together new perspective to look at the research problem.