CHAPTER - IV

SĀTAVĀHANA PHASE

With the advent of the Sātavāhanas on the political scene of the Deccan, we enter into a new phase in the political and cultural relations between the two areas. This chapter deals with the growth of common cultural pattern and development of the relations between the two areas under the aegis of the Sātavāhanas.

Relations in the political sphere :
(The early Sātavāhana period)

... The historicity of the Sātavāhanas is well established from the purānic and other literary accounts, discoveries of their numerous coins, a limited number of inscriptions and numerous habitational sites associated with their age. Yet, their genealogy, territorial extent and chronology have remained a thorny problem even today. Since we have only a few inscriptions of the Sātavāhanas in the region under study, we have to rely mainly on the numismatic evidence. As a result, we have only a scrappy picture of the political relations between the eastern and western areas of the region.

... The Sātavāhanas ruled over the central India and the Deccan for about four and half centuries. The names of the earliest kings in the purānic lists figure also in
inscriptions and on coins. A list of all Sātāvāhana rulers with their inscriptions and coins is appended to this chapter. Till recently it was believed that there is no trace of these early rulers in the entire region under study. Also, it was the commonly held opinion that the Sātāvāhanas rose to power in the western Deccan in the region round about Paithan and then spread their empire. But thanks to the new discoveries, these views are to be discarded now. P.V.P. Sastry reported 8 coins of Chimukha Sātāvāhana at Kotilingala on the banks of river Godāvari in the Karimnagar district of Andhra Pradesh. Other coins include 16 coins belonging to Sātakarṇi and 8 to king Sātāvāhana. P.V.P. Sastry, who assigns C.1st Cent. B.C. to these coins on palaeographic grounds, postulates that "provenance of these coins of Chimukha in the Andhra country establishes beyond doubt the Andhra origin of the early Sātāvāhanas." But the stratigraphic sequence of the coins is not known. I.K. Sarma, on the other hand, does not assign these coins to the first ruler of the Sātāvāhanas at all, but to a distant successor of his. Till some more coins of the Simuka are found in stratigraphic context and are backed by some more epigraphic evidences, we will not be on surer grounds to say about the origin of the Sātāvāhanas in the Andhra. Under the circumstances what we can say is that the rule of the early Sātāvāhanas extended upto the Karimnagar
region i.e. upper Telengana also. We do not have evidences for such an early beginning of the Sātavāhana rule in the present coastal Andhra and the western part of the region i.e., Karnataka. Probably, they continued to be ruled by the local chieftains. Some of them as noted already were Mahāraṭhis. That the present Telengana region continued to be under the sway of early Sātavāhanas is indicated by the discovery of the coins of Sātakarpi (C. 189-179 B.C.) from Medak (Kondapur) and Hyderabad, Sīrī Sātavāhana's coins (179-161 B.C.) from Hyderabad-Karimnagar-Warangal area and Sātakarpi II's (C. 161-105 B.C.) coins from Kondapur, Hyderabad, Kotilingala. The early Sātavāhana monarchs thus had their sway over the Telengana region of the Andhra and rest of the region i.e. coastal Andhra and the Karnataka continued to be out of the Sātavāhana power. An important feature of the early Sātavāhana rule in Telengana is the prominence attained by Kondapur in Medak district. Kondapur was close to the western area (Karnataka) of the region with no physical barriers between the two. This in due course of time may have helped the Sātavāhanas to spread their sphere of influence to the western area of the region (Karnataka) also.

When did the western area (Karnataka) of the region came under the sway of the Sātavāhanas? According to
epigraphical sources it is only from the period of Gautamiputra Sātakarṇi the western area also came under the sway of the Sātavāhanas. On the other hand, the literary sources suggest that even earlier during the rule of Kuntala Sātakarṇi 13th king of the line, the area may have been included in the Sātavāhana dominion. Kuntala Sātakarṇi is mentioned in Vātsyāyana's *Kāmasūtra*, Rājaśekhara's *Kavyamīmāṃsa*. His very name suggests that he may have ruled over the Kuntala country. In the Vātsyāyana's *Kāmasūtra* the name Kuntala Sātakarṇi is explained as Sātakarṇi born in the province of Kuntala. It appears unlikely that he was called so just because he was born in the Kuntala country. It is more likely that since he was also associated with governing the Kuntala country he came to be called Kuntala Sātakarṇi. In this connection, it is worthwhile to recall that Sātakarṇi referred to in the Talagunda inscription of Kadamba Kākusthavarma of C. 4th Cent. A.D. probably is same as Kuntala Sātakarṇi, as Talagunda is located in the Kuntala country. The geographical extent of the Kuntala country according to the Prof. Kane is "the country from the Bhīma and the Kṛishṇa to some distance beyond the Tungabhadrā, which also included Kolhapur and other southern Maratha states, such as Miraj, besides Belgaum and Dharwad districts, a portion of the Nizam's dominions and of the Mysore state and North Kanara." The
appellation Kuntala was known in still earlier times, as we find references to it in the Jambukhandā of the Mahābhārata and the Bhuvankosā of the purāṇas. But, they do not offer any clue to the geographical extent of Kuntala. Under the circumstances, Kuntala, during the Satavahana period appears to be synonymous with the North Karnataka country. Recent explorations have brought to light Satavahana sites and epigraphs in the North Karnataka region. But to confirm the literary evidences of Kuṭṭala Satakarni's rule over the Kuntala, we do not have definite evidence in the form of inscriptions or coins.

Same is the case with yet another early Satavahana ruler Hāla. The king Hāla is mentioned in the purāṇas, the Gāthā-Saptasati, Līlāvatī, Abhidhāna chintāmaṇi and Deśināma māla. The later work, Līlāvatī throws some light on the events of Hāla's reign wherein he is connected with an expedition to the eastern part of his realm, Saptagodavari, identified with modern Drāksharāma in the Godavari district. Hemachandra gives Kuntala and Chaurichinda as synonyms of Hāla. These evidences cannot be taken at face value as they are later works. There is neither an epigraph nor a coin to corroborate the literary evidences.

Observations:

The above evidences suggest that the break of political
unity that tied the two areas together immediately after the decline of the Mauryas continued even during the period of the early Sātavāhanas. Although there are evidences to show that substantial portion of the Telengana came under the sway of the early Sātavāhanas, the entire Karnataka-Andhra region could not be brought under their control simultaneously. Kondapur was emerging as major Sātavāhana centre in what is now called Telengana area. The western area was geographically close to it. This geographical contiguity in course of time may have facilitated the extension of Sātavāhana sphere of influence to western area also.

Restoration of the political unity:

However, the picture changes with the advent of the rule of Gautamiputra Satakarni. From his reign we have definite evidence of both areas together coming under one political power i.e. the Sātavāhanas once again after the Mauryan rule. The Nasik cave inscription dated to 18th regnal year of Gautamiputra Satakarni clearly mentions "..... order of Gotamiputa Śrī Śadakarṇī lord of Benakaṭaka of Gōvardhana from the camp of victory of the Vējayanti army to Viphupālīta ....". This is the first epigraphical evidence of the western area (Karnataka) of the region coming under the Sātavāhanas. His small lead coins with big Ujjain symbol are found in the excavations
Gautamiputra Satakarni's coins have been found in the eastern area (Andhra) of the region as at Peddabankur, Kondapur, Hyderabad, Amaravati, Gudivada, Chebrolu, Rentala, Nagarjunakonda, Macherla, Goli etc., thus testifying to the fact that for the first time the coastal Andhra was also included in the Satavahana empire. The evidence thus, suggests, that it is Gautamiputra Satakarni who restored the political unity in the region by bringing under his sway the present Telengana and coastal Andhra and considerable parts of present Karnataka.

After Gautamiputra Satakarni, we find Vasishthiputra Pulumavi-II (88-116 A.D.), Vasishthiputra Satakarni (116-140 A.D.), Vasishthiputra Siva Sri Pulumavi (145-152 A.D.), Gautamiputra Yajna Satakarni (165-194 A.D.), Vasishthiputra Siva Sri Pulumavi-IV (213-225 A.D.) holding their sway over both the areas. Vasishthiputra Pulumavi-II's epigraphs come from Amaravati and Myakadoni and coins from Nagarjunakonda, Kondapur, Khammpet, Hyderabad, Peddabankur, Ghatagala, Gudivada, Dharanikota, Amaravati (all in Andhra) and Channavalli and Dharwad (in Karnataka). Vasishthiputra Satakarni's epigraph come from Sannati (Karnataka) and coins from Nagarjunakonda, Kondapur, Chebrolu, Peddabankur, Hyderabad, Bhattiprolu, Gudivada, Amaravati, Dharanikota, Allur (all in Andhra), Bidar, Channavalli and Dharwad (all in Karnataka). Vasishthiputra Siva Sri Pulumavi's
epigraphs comes from Banavasi\textsuperscript{28}(Karnataka) and his coins\textsuperscript{29} from Kondapur, Hyderabad, Peddabankur, Gudivada, Krishna and Amaravati and Dhulikatta\textsuperscript{30}(Andhra).

Gautamiputra Yajna Sri Satakarni's epigraph comes from Chinnaganjam\textsuperscript{31}(Andhra) and coins\textsuperscript{32} from Nagarjunakonda Palavoy, Kondapur, Amaravati, Gudivada, Peddabankur, Hyderabad (all in Andhra) and Banavasi\textsuperscript{33}(Karnataka).

Vāsisṭhīputra Siri Puḷumāvi-IV's epigraph comes from Vasan\textsuperscript{34}(Karnataka).

Observations :

One may question the importance to be given to the numismatic data to discuss the extent of the political sway of particular dynasty. For the Roman coins have been found in different parts of South India. But this does not mean that the Romans had extended their sway or suzerainty over South India. But in case of the Sātavāhanas, we are taking evidences of those kings whose coin data is confirmed by the epigraphs also. Therefore, it may be said after the Mauryas, it is the later Sātavāhana who were responsible for maintaining political unity over the entire region. Among many Sātavāhana rulers it is Gautamiputra Satakarni, Vāsisṭhīputra Puḷumāvi-II, Vāsisṭhīputra Satakarni, Vāsisṭhīputra Śīva Śrī Puḷumāvi, Gautamiputra Yajna Satakarni and Vāsisṭhīputra Siri Puḷumāvi-IV who were mainly responsible for bringing the people of two areas
together for a long time. The activities of the Satavahanas were concentrated in the eastern coastal area. As a result the eastern coastal belt especially, the Krishna-Godavari delta attained prominence. The Raichur-doab too continued to play its important role. In fact, both the eastern coastal plain and Raichur doab were closely connected to each other. Dhānyakaṭaka in the coastal plain was the second capital of the Satavahanas. Sannati, in the Raichur-doab was yet another Satavahana centre of considerable importance. Outside this zone, Vanavasa as in the early period continued to be politically and culturally an important centre.

The impact of political unity over the entire region produced healthy results in cultural sphere. It gave necessary impetus to cultural interaction between the eastern and western area. It further reinforced the distinct sense of unity that had already been borne in the minds of the people of the region.

**Name of the region:**

There were no two distinct political divisions yet. Entire region formed one unit. There were no two distinct areas as yet in terms of language and literature confined to distinct areas so as to get their names as Andhra and Karnataka. Although the Satavahanas were
referred to by the term Andhras in the purāpas, inscriptions do not refer to them by that name. Therefore, it is not known whether purāpic references meant Andhra as the name of the region or simply they were continuing the earlier tradition of using the name Jāndhra as the name of the race. An illustrative extract ascribed to Arraiyar of the C.2nd Cent. A.D. and quoted in a commentary on Tolkāppiām, the earliest extant work in Tamil, makes references to Vaḍugara (Telugu people) and Karunāṭar (Kannada people). These two terms seem to indicate the names of the people in these regions. It is likely the present western area may have been called Kuntala, but we have no epigraphical evidence to confirm it. Therefore, it appears the names Andhra and Karnataka as the names of the region were not in vogue in this period also. These terms came into use probably slightly at a later period.

Relations in economic sphere:

During the regime of the Sātavāhana kings the cultural bond between two areas was further strengthened. Intense agricultural activities and brisk maritime trade witnessed during their rule were main factors responsible for creating a common agricultural and economic base in both areas. Therefore, let us now examine the role of these factors in further developing common economic basis and consequent strengthening of the relations between two areas.
Laying of common agricultural basis:

Archaeological and epigraphical evidences clearly show that the period of the Sātavāhanas mark a significant change in the economy, in that, village economy based on extensive rural agriculture had replaced the earlier limited agricultural economy based on limited cultivation. Even before the Sātavāhanas annexed the territories which are presently known as Andhra and Karnataka they were instrumental in intensifying the agricultural activities in the western Deccan. Analysis of the records shows that in so far as the western Deccan was concerned, vigorous expansion of the agricultural activities over a wide area are indicated by the epigraphical references to the reclamation of new lands, establishment of new agricultural settlements and bringing of the waste land under the plough for which the donees were granted a number of concessions. The records also speak of systematised organisation of land, land measurements, land transactions, irrigation, methods of cultivation etc. The well-known Gāthā Saptasatī, a book of Prakrit lyrics attributed to King Ḥāla, speaks of various kinds of paddy, of Śōli, Vrihi and Śyāmaka; of various kinds of pulses, sugar cane; of agricultural labour; of cultivation of mango, palmyra-palm and betel-leaf plantations, etc. The above mentioned references suggest that during the rule of the Sātavāhanas agriculture
was well developed in the western Deccan. Naturally, when they conquered the areas now called Andhra and Karnataka, similar agricultural practices were introduced in newly acquired areas also. Although the epigraphical evidences are not as profuse as in the western Deccan, nevertheless they give glimpses of vigorous agricultural activities. Large number of epigraphic records recovered from the Amaravati make reference to the gahapatis and their contributions to the monastic establishments. The gahapatis were relatively rich agricultural house-holders owning considerable landed property. The very name Dhanyakaṭaka (dhanya meaning grain) perhaps symbolises importance of grain cultivation in the Krishna-Godavari delta. Salihundam in Srikakulam district had ancient name of Sālipetaka which means emporium of rice. Probably because of this, Dhanyakaṭaka was made a second capital of the Sātavāhana empire. The terms like askṣhayāṇī, hāla-measurement, khōṭas (plots of land) and gō-vṛatas (pasture grounds) etc. referred to in the inscriptions are variously connected with the land, land system, land measurement etc.

Archaeological explorations and excavations conducted in different parts of the region also confirm the intense agricultural activity in the region. For instance, the excavations at Dhulikatta (Karimnagar District, Andhra Pradesh) have brought to light a palace complex which
includes several granaries and one of the granaries measured 1.30 x 1.35 m. with a depth of 4 meters. \(^1\)

Similarly excavations at Vadagaon-Madhavapur, a suburb of Belgaum city, in Karnataka, yielded many granaries and in fact one of them yielded one kilogram of paddy. \(^1\)

Besides, many agricultural implements have been recovered from the excavations.

Observations:

The above survey of the evidences, thus suggests that a vigorous agricultural economy was developed during the Sātavāhana period in both areas. The agricultural growth was more in the eastern area especially in the Krishna-Godavari with its fertile land available in large quantity. The wide expanse of the plains between the Eastern ghats and sea, its fertile soil, good climate provided an ideal setting for vigorous agricultural activities in the eastern area. On the other hand, the western ghats in most places are close to sea and thus, the plains between the western ghats and the sea in the western coast rarely reach a width of 100 kms. and in most places it is only 50 kms. wide. Because of these reasons the tempo and magnitude of agricultural activities in western area was not same as in the eastern area. Nevertheless, there emerged a common agrarian base throughout the region. That the wheeled transport gave
mobility to the agrarian economy is further upheld by a large number of representations of cows, bullocks, bullock-carts in the sculptural reliefs from Amaravati, Goli, Ghantasala (Andhra), Sannati, Belavadi (Karnataka). Wheeled transport implies movements of traders to distant places. What was now required for vigorous urban growth was economic boom that was brought about by the growing trade. Thus, the agricultural growth that was witnessed under aegis of the Sātavāhanas brought a significant change in the economy of the region by ushering in uniform agrarian economy in both areas which in turn boosted the trade.

**Trade Factor**

The agrarian economy was supplemented by trade. Trade was of two types - flourishing Indo-Roman trade and inland trade. Both were complementary to each other. During their reign we find numerous port-towns both on the west and east coasts of the region and many inland trade centres were coming into prominence. The *Periplus of Erythrean* and Pliny's *Natural History* and Ptolemy's *Geography* mention some of the trade towns. Honnavar, Udayavara, Mangalore on the west-coast and Banavasi, Badami etc. in the up-ghat region are some of the important centres. However, a new dimension was given to the Indo-Roman trade when the Sātavāhanas conquered the coastal Andhra and Karnataka.
The maritime trade appears to have received great encouragement during the reign of Śrī Yajña Śrī Satakarnī who issued the ship type of coins symbolising the overseas trade. Most of the ship type coins are found in coastal Andhra. These coins come from Banavasi, also, thus suggesting that even far away Karnataka was involved in this Indo-Roman trade. The evidence also shows how the Indo-Roman trade activated the inland trade. That the trade was going on between the eastern part and the western part (Karnataka) is evidenced by the finds of many Roman coins in both areas. It may be noted here that the Roman coins were not used as units of transaction but were accepted by the merchants for their metal value. Following is the list of the sites where the Roman coins have been found in both areas.

**Eastern Part (Andhra):**
- Nellore (Nellore Dist.);
- Attirala (Cuddapah Dist.);
- Vidiyadirapuram (Krishna Dist.);
- Vidyakonda (Krishna Dist.);
- Salihundam (Srikakulam Dist.);
- Ongole (Prakasam Dist.);
- Kotpad (Visakhapatnam Dist.);
- Gunda (Visakhapatnam Dist.);
- Nandyal (Kurnool Dist.);
- Nagarjunakonda (Krishna Dist.);
- Gootiparti (Nalgonda Dist.);
- Akkanapalle (Nalgonda Dist.);
- Nasthapalle (Karimnagar Dist.);
- Yelleshwaram (Nalgonda Dist.).

**Western Part (Karnataka):**
- Yeswantapur;
- Chandrayalli;
- Bangalore H.A.L.  
- Akki Alur;
- Sannati;
- Vadagaon-Madhavapur.
The distribution pattern of the Roman coins suggests that the entire region was in the forefront of Indo-Roman trade. Evidences known from the eastern area, however, are far more numerous than the western area. The present coastal Andhra was more directly exposed through its ports to the trade as a result we find numerous coins from the coastal Andhra region. But that even inland trade centres of Karnataka maintained contacts with these coastal centres of trade is proved by finds of the Roman coins in the interior part of the western area. There are epigraphical references to the *Yavana* settlements. Even at Sannati there might have been Roman settlement as indicated by the epigraphical references. According to Ptolemy the ports controlled by the Sātavāhanas were *Maisolia* (Masulipatnam), *Kontakossyla* (Ghaṇṭasala), *Alosygne* (Kalinga) and *Koddura* (Guduru) etc. Even in the western coast the limited explorations by S.R.Rao along the west coast led to the discovery of the early historic settlements at Udayavara in South Kanara district. Udayavara was probably *'Odura*’, seaport of the *Oxyrhyncus papyri*, a Greek farce.

Such vigorous trade contacts presuppose well laid routes through which trade was carried out. Not only the coastal areas, even the inland centres were involved in the trade. Therefore, one may expect a route connecting inland
towns to the coastal ports. Several routes have been suggested.

1) A route originating from Pune passing through Sirwal-Karad-Kolhapur-Vadgaon Madhavapur - Chandravalli-Bangalore-Madurai-Kaveripatnam-Arikamedu. A feeder route from Banavasi joined it;

2) Another route starts from Tagara (Ter) and passes through Kondapur-Dharanikota-Amaravati-Nagarjunakonda. A feeder route leading from Chandravalli upto Maski and Sannati appears to have continued further to touch this route at Ter;

3) One route started from Masulipatnam and second one from Vinukonda. Both these routes met in the south-east of Hyderabad and then this route passing through Ter, Paithan and Daulatabad reached Markind (Ajanta hills); and

4) A route originating from Poona following the Ahmednagar range of the Sahyadri turns to the south and proceeds to the plateau of the Golconda. Following the Bhima river this route proceeds to the confluence of the rivers Bhima and Krishna. After this it proceeds to the eastern point of
the doab of the Kṛṣṇa and Tungabhadrā and comes out of the Nallamalai. After that following the Vadapennar it crosses the eastern ghat and reaches the sea.

Among the routes mentioned above, route No. 2 and 4 are of great importance. For they connect the substantial part of the western area (Karnataka) with the eastern area (Andhra). Very near to these routes leading to the east coast lay important Sātavāhana sites. Besides the famed Sannāṭi (Gulbarga District) at least dozen sites of Sātavāhana period have been reported from the Gulbarga district. The more important ones are Tarkashpet, Jevargi, Ranjol, Gonāhal, Ambi, Mahagaon, Hire Nandur, Bodevad, Hanganahallihal, Devapur etc. Even the famous inland market towns referred to by the Greek geographer Ptolemy such as Hippokoura (Hipparagi, Bijapur District), Inde (Indi, Bijapur District), Petirgal (Pattadakal, Bijapur District) and Badamiid (Badami, Bijapur District) are not far away from these routes. Recent discovery of a Sātavāhana inscription on the banks of river the Malaprabhā at Vasan, not far from Badami attests to the importance of the area.

Observations:

These routes thus played a major role in communication between what are now called North Karnataka, Telengana and
coastal Andhra. It is likely that these very routes were used in the spread of art and religious tradition. The evidence suggests that the routes provided vigorous movement of traders and craftsman all over the region from one part to another and help develop cultural interaction.

A distinguishing feature of the above mentioned routes was that most of them lead to the eastern coast which is dotted with navigable ports and through which vigorous Indo-Roman trade was carried out. Another reason for these routes leading to the eastern coast was that the second capital of the Satavahanas, Dhanyakataka, was situated here. Moreover, the Krishna-Godavari delta was the hub of Buddhist activities. On account of these factors - religious, political and economic - all routes in the region were connected to the eastern coast. The coin evidence suggests that these routes traversing through the western and eastern areas were used for commerce and cultural exchanges. The provenance of Roman coins even in interior parts of the western area far removed from eastern coast indicate the volume of internal trade. To facilitate the internal trade many minor branches or feeder routes came up in the western area, thus connecting even the farthest corners of the western area with eastern coastal plains. The same network of routes were used even in medieval period and there was very little change in their orientation.
Trade and trade activities indicate the pivotal role played by the eastern coast, which became economically prominent than the western area. Trade and trade routes thus played a distinct role in strengthening the commercial and cultural relations between the eastern (Andhra) and western area.

Religious Factors:

The surplus agricultural produce stabilised a booming economy and sustained large religious communities. As in the previous period Buddhism continued to be strong and it exercised great influence in strengthening the cultural interaction between the two areas.

The Role of Buddhism:

As discussed elsewhere Buddhism had taken deep root in the Krishna-Godavari delta. The phenomenal rise of Buddhism in the delta is attested by the remains of the Buddhist stupas and viharas at Amaravati, Bhattiprolu, Kesanapalli, Garikapadu, Jaggayapeṭa, Gummaddiduru, Ghantasala etc. Even in Telengana area we have Buddhist sites as at Kondapur, Dullikatta, Yelleswaram, Panigiri, Gajulabanda and Nelakondapalli. The Mahā Sāṅghikas were strong and popular since the beginning. The chaityakas an off-shoot of Mahā Sāṅghikas centred their activities at Amaravati. Later, on the basis of geographical locations...
various schools among the chaityakas such Maha-vana-sāliyas, Pūrva-sāliyas, Bahusrutiyas etc. emerged.

As for the eastern area (Karnataka), its location was such that it lies between two Buddhist focal areas — one Amaravati in the east and the Kanheri and Ajanta etc., area in the west as a result of which influences from both the regions penetrated in the western area. Naturally, the area maintained contacts with Buddhism of the western Deccan as well as coastal Andhra. It exhibits the influence of both. But the range and volume of the influence of each area is difficult to decide in the absence of substantial evidence from Karnataka area.

We have very few evidences, mostly sculptural, to suggest that the Buddhist communities from the western area maintained contacts with those of Krishna-Godavari delta in the coastal Andhra. Sannati (Gulbarga District) is replete with a number of Sātavāhana antiquities like sculptured slabs, terracotta figurines etc. The sculptures in limestone from Sannati exhibit the features of Amaravati school of art. Not only Sannati, the sites around it like Gonalhal and Ambi also have yielded sculptures in the late Amaravati style. Thus, the region of Gulbarga maintained direct contacts with the Krishna-Godavari delta. Similarly, at Hampi, apart from a Brāhmī inscription of donative character, small architectural pieces in limestone with lotus motifs are reminiscent of similar motifs from
Amaravati and other centres nearby. Thus, it is clear that contact with Amaravati and other centres was maintained by the Buddhists of western area also.

Observations:

It is evident from the above account that Buddhism continue to act as binding force between the eastern and western areas. The entire eastern area and the Raichur doab area formed a single cultural zone where the impact of the Buddhism of eastern area was felt to a considerable extent. It made a deep impact on the areas even outside this core. The eastern coast especially Krishna-Godavari delta now becomes a nuclear area as far as the Buddhist activities were concerned. The Buddhist communities from the western area, as our foregoing discussion suggests, maintained close contact with it. Buddhism, thus, not only closely knit the people of two areas together by spreading common traditions and in the process contributed to the enrichment of relations between the eastern and western areas.

Jainism:

Many legends and traditions, speaks of Satavahanas as the patrons of Jaina faith. During this period flourished Kundakunda a celebrated name in the history of Jaina monachism. He hailed from Kundakunda or modern Konakondla village (Gooty taluq, Anantapur District). In the inscription of later period, he has been regarded as the foremost leader.
of the Mulasangha and his own lineage i.e. Kunda Kundänvaya. During the medieval period Mulasangha and Kunda Kundänvaya lineage split into branches and sub-branches and spread far and wide in Andhra and Karnataka. In fact, the Jainas of Digambara section from Karnataka, during the medieval and late medieval period, proudly trace their spiritual lineage from Kundakunda. Apart from this, there are literally no other evidences which can throw light on the role of the Jainism in strengthening the relations.

The evidence of Kunda Kunda although mainly gleaned from the sources of later period indicate that he must have been a great force and his teachings had great impact on the people of both areas. Kunda Kunda's teachings thus help spread the common religious traditions and bind the people of both areas together.

Vaishnavism:

Though many inscriptions of Satavahanas have come light in the region, yet they furnish little information regarding the Vaishnavism. We have to take the help of the epigraphs occurring outside the geographical limits of our region under study. Following are the important evidences:

a) Nanaghat cave inscription of Naganika, queen of Satakarni I, assigned to middle of 2nd Cent. B.C.
mentions many sacrifices performed by her husband indicating that Vedic rituals were popular. Saṅkarṣaṇa and Vāsudeva are among the gods adored;

b) An inscription of C. 1st Cent. B.C. from Vadagaon-Madhavapur (Belgaum, Karnataka) records the performance of several Vedic sacrifices by a Brahmaṇa.

c) The only direct reference to Viśṇu worship in the Deccan comes from an epigraph from China (Andhra), belonging to the Satavahana king Yajña Śrī Śātakarṇī and is dated to C. 199 A.D. At the commencement it contains an invocation to Bhagavat Vāsudeva.

Observations:

The evidence thus suggests that Vedic sacrificial cult was held in high esteem in the entire region. However, the information is very scanty to assess the impact of Viṣṇavism on the cultural interaction between two areas. Unlike Buddhism, Vaisnavism did not enjoy wide patronage during the period under review. Although it helped spread a common vedic traditions and rituals in both areas, its influence was not strong enough to strengthen the relations between two areas.
Saivism:

The available evidence indicates that Saivism was no less popular in the entire region. More evidence comes from the eastern area (Andhra) than the western area (Karnataka).

We have already referred to the Gudimallam linga and the excavations conducted there. The Phase-II here is characterised by the appearance of the burnt bricks, assignable to the Satavahana period, tile fragments and diagnostic pottery known as the Andhra Ware (russet-coated painted ware) from layer-2. It is pertinent to note that this pottery was associated in a similar context with the apsidal brick temples at Banavasi assignable to late Satavahana period. During the Phase-II at Gudimallam a brick apsidal temple was built around the extant railed open linga. Basing on the Gudimallam evidence, I.K. Sarma is of the opinion that "an early wave of Pasupata Saivism spread to the south". The evidence regarding the personal worship of Sadasiva comes from Amaravati. It is a tiny sculpture of Chaturmukha linga in greenish Palnad limestone, bearing the stamp of Satavahana workmanship. Some scholars are of the opinion that the Chaturmukha linga is not at all a Siva-linga because the concept of Chaturmukha linga is a late one. According to them it seems to be a Lokapāla image, for there are frequent references to the Lokapālas in the Satavahana and later Pallava records. For example,
the Nanaghat inscription of Nāganikā refers to Yama-Varūna Kubēra-Vāsavānām as four Lōkpalas. Yet another sculpture, a life sized one, is a highly decorated Nandi from the Amarēśvara temple area from Amaravati and is assignable to the Sātavāhana period. Besides, the recent excavations at Virapuram, Siddhesvaram and Kudavelli Sangamesvaram etc. in the submersible areas of Mahbubnagar district attest to the existence of an early wave of temple building in brick and stucco. The evidence from Virapuram is more informative. Here, in all 14 Śaiva temple units were found enclosed within a 2 meter wide dry stone prākāra wall.

As far as the western area (Karnataka) is concerned there is not sufficient information as compared to the eastern area where considerable work has been done. Very few structural remains have come to light from the western area. Though many brick structures were exposed at Chandravalli, Banavasi and Vadagaon-Madhavapur, none of them is definitely known to be religious in function. Śivalinga in a Sātavāhana brick temple from Bole near Ankola (North Kanara), and Kārtikēya from Hodke-Sirur (North Kanara District) indicate the prevalence of Śaivism. A terracotta circular flat medallion depicting the Ṣaṁkarpēya episode, finely modelled terracotta Nandi and an indistinct bas-relief of two handed Gāpēsa - all from Vadagaon-Madhavapur throw light on the developed purānic Śaivism and its popularity in the western area also. The archaeological
evidences have been supported by the epigraphical data which also confirm the popularity of Śaivism. The famous Talagunda inscription of the Kadamba king Kākusthavarman says that Sātakarpi worshipped in the Śiva temple at Sthānakundūru. As we have already pointed out this Sātakarpi may have been Kuntala Sātakarpi. More recently a newly discovered Sātavāhana inscription from Vasan (Dharwad District) throws light on Śaivism. The inscription records "making of the pillar by a carpenter for the temple of the great-lord (Mahādeva) Chamḍāśiva ... during the time of the [Sātavā...] king Vāsisṭhīputa Siri Puḷumāvi." It is opined that reference to Chamḍāśiva indicates that the temple may have been built in honour of the Sātavāhana king Chamḍāśri.

The above survey indicates that Śaivism was flourishing in both areas and it helped develop common religious traditions.

Architecture:

During the Sātavāhana period the people of both the areas were knit together and there developed a common culture as the foregoing discussion suggests. It is in the field of art and architecture that we see the more abiding and permanent results of the growing relationship between two areas. In the previous chapter we have already discussed the beginning of the art traditions at Amaravati and other
places of eastern area. From C. 3rd Cent. B.C. to C. 4th Cent. A.D. the eastern area witnessed a glorious epoch in Buddhist art and architecture. In course of time it emerged as major centre of art where the plastic art of the Sātavāhanas reached its climax. Art historians designate it as the Amaravati School of art. It was so powerful that not only neighbouring areas but even distant lands beyond seas were deeply influenced by it. The western area (Karnataka) forming a part of the Sātavāhana empire also experienced the influence of the art impulses of the eastern area. In fact, art played a decisive role in binding the people of two areas together and thereby strengthening the relations.

Herein, we shall examine those evidences from western area which suggest common tradition with art of eastern area. Among all the sites it is at Sannati (Chitapur taluq, Gulbarga District) the influence of Amaravati School of art is felt more. But just because the sculptures are in Amaravati style, we cannot say that Amaravati School of art spread to western area also. For, from the available literature on art one gets an impression that the Amaravati School of art originated at Amaravati itself. Whether this school of art originated actually at Amaravati just like the Gāndhara School of art at Gāndhara is a matter to be investigated. For, the so called Amaravati School of art, unlike Gāndhara School of art, was first identified at a
place called Amaravati. However, it does not mean that this School of art did originate at Amaravati and developed there itself. It can be proved that this School of art originated in this area then we can definitely say that the art tradition of Amaravati was spread to Karnataka area also. Under the circumstances what we can say is that a common school of art was prevalent in both areas but it was more vigorously represented in the Krishna-Godavari delta than in the western area.

Due to its close proximity to the Buddhist centres of eastern area (Andhra) on the one hand and its location in more or less the same environment of the sedimentary rocks consisting of limestones, the art traditions as exemplified at Amaravati are stronger here than any other place in the western area (Karnataka). In fact Sannati forms the western extension of the Amaravati School of art.

... The site of Sannati has yielded more than a hundred sculptural pieces in limestone, and they are in Amaravati style. Inscriptions at the site inform that there existed a Mahāstūpa at the site and it had a prākāra. Now nothing exists except the base of the stūpa. There are two huge mounds near the village, which are dome-like and hemi-spherical and they may be stūpas. The presence of the āyaka pillars and beautifully sculptured slabs used for decorating the exterior of the stūpa would indicate that the Mahāstūpa here was built on the same pattern as at Amaravati.
Stylistically speaking, most of the sculptures belong to one phase which is coeval with late Amaravati phase. The late character of the art is also confirmed by the inscriptions. The art of Sannati may be dated to C. 1st B.C. to 3rd Cent. A.D.\(^2\) Important sculptures revealing Amaravati style are - Siddhārtha's departure from Palace, Buddhapāda with vajrāsana, yakṣas, casing slabs with representations of donors etc.\(^3\)

As in Amaravati (C. 2nd A.D.), the reliefs are slightly deeply cut and modelling is rounder and fuller. The figures exhibit heavy bodies and heaving shoulders - all on a pair of slender legs. The headdress of man, the coiffure of women, with heavy girdles at the waist, ornaments on the ear, wristlets, anklets are comparable to similar features from Amaravati.

One panel (Plate I) represents Siddhārtha with his consort Yasodhāra seated on the āsana.\(^4\) We are reminded of similar panel at Amaravati.\(^5\) A sculpture representing footed Vajrāsana under Bōdhi tree (Plate II) is squarish and the seat is made of round reeds.\(^6\) At Amaravati we have almost similar Vajrāsana in a scene depicting the First Sermon in Deer Park and the adoration of the Buddha by dēvas on a upright belonging to IIIrd period.\(^7\) The same type of Vajrāsana can be seen at Amaravati in a scene depicting the arrival of the Buddha at Kapilavastu and
being adored by the Śākyas in the Nigrodha grove in a scene depicting the temptation of Buddha and his enlightenment and another in which a woman adoring Buddha. Thus, the common motifs were prevalent at both Sannati and Amaravati. Another theme that was popular with Sannati artist was the worship of the Boddhivriksha with Buddhapādas and Vajrāsana symbolism, Buddha's enlightenment and preaching, a theme quite popular at Amaravati and it is depicted there:

a) in a casing slab belonging to second period; and
b) in a cross bar of the third period depicting the conversion of the Bhadālavaggiya youths.

Yet, another sculpture (Plate III) shows the Siddhartha's departure from palace. Another category of sculptures throwing considerable light on the influence of the Amaravati school of art are casing slabs, āyaka slabs (Plate IV) and pillars of the Mahāstūpa. The āyaka pillars are of two types - a simple plain rectangular slabs with semi-circular top having plain chaitya motif and another an evolved type with sculptural panel representing donor couples having short label inscriptions of 1st-2nd Cent. A.D. It is well-known that the āyaka pillars were characteristic features of the stūpas built in the Krishna-Godāvari valley. Besides Sannati, many other sites in Chitapur taluq of Gulbarga district have yielded the sculptures in Amaravati style. These sculptures made on light yellow limestone slabs are noticed from Ambi, Ranjol, Jevargi, Gonhal etc.
Besides, Sannati and other sites in Gulbarga District, some stray sculptures in the interior areas also are in Amaravati style. A sculpture from Banavasi depicting a pot - a bellied figure with a kalasa in hand has been identified as Maitreya and is datable to C. 2nd-3rd Cent. A.D. It is in the Amaravati style. Recent excavations at Hampi (Bellary district) have brought to light a railing carved with lotus motif which are in the Amaravati style. A terracotta figure of the head of Buddha unearthed during the excavations at Vadagaon-Madhavapur is in Amaravati style.

The above survey of the evidences suggest that the western area (Karnataka) shared the art tradition of the eastern area. Its influence is felt more in the North Karnataka, especially, the Gulbarga district as it is close to the eastern Buddhist art centres.

Not only Buddhist art, that even Brāhmaṇical architecture also was developing side by side is known by various evidences brought forth by the excavations. We have already referred to excavations at Virapuram (Mahboobnagar District). Here two phases of building activities are noticed. The earliest group of temples belong to the Phase-I and are dated to C. 1st Cent. A.D. In this phase, the temple units (ten) are of brick with manchaka type of adhisthāna, and square on plan and approached by a step. The liṅga, a rolled river pebble of quartzite
was fixed into the floor of the cella. Around the linga the floor was demarcated and varimarga does not correspond to a single direction. Thus, by about 1st Cent. A.D. Brâhmapical temples were built and a standard pattern for building them was being evolved. From western area such structures are yet to be exposed. The region may also have simultaneously witnessed the building of brick temples. We have explicit epigraphic evidence in this regard. The recently discovered Vasan inscription\(^{100}\) (Dharwad district) of Vâsishtãputra Siri Pułumāvi records the making of the pillar by a carpenter for the temple of great lord (Mahâdeva) Chandaśiva, thus explicitly proving that temples for Śiva were built in the western area also. My explorations\(^{101}\) in the area revealed bricks of the Sâtavâhana period and tile fragments, thus indicating a possibility of finding a brick structure there. Thus, the entire region witnessed the building of brick temples.

There are sculptural evidences to show that the proto-types of structures which later came to be called Vimâna were existing. The Ghantasala plaque of 2nd Cent. A.D. depicts a storeyed structure\(^{102}\). An ivory seal from Dharanikota\(^{103}\) datable to 1st Cent. B.C. has a double storeyed structure of receding type, resembling the superstructure of a Drâvida temple. Apart from these, the Buddhist sculptures of both areas represent such motifs as kūṭâs, śâlās, gavâksâs, pâñjâras etc. which find widespread
use in temple architecture of the early and late medieval period in both areas. The epigraphs even refer to the temple nomenclature. For instance, the Velpuru inscription dated to 2nd Cent. A.D. refers to the erection of maṇḍapa-prāsāda to Śvāmī Bhūtagrāhaka. The maṇḍapa according to Vāstu texts, which are of later date, is a structure without superstructure and its walls are characterised by pillars at regular intervals. Thus, the beginning of Brāhmaṇical architecture was noticed all over the region and its foundation was being laid. Basing on this foundation the Chālukyas of Vatāpi started constructing the structural temples in stone.

Observations:

It is evident from the above survey that Buddhist art was a major force binding the two areas. The close contacts between the centres of Buddhist art viz., Sānati and Amaravati resulted in the relations becoming more enduring. The extent of the impact of the Buddhism of eastern area and its main vehicle art on the western area is visible in the spread of Buddhist art even in interior parts of western area. In fact, the growth of Buddhist art in western area should be viewed as a consequence of the progress of Buddhism of the eastern area. Art was essentially a functional part of Buddhism, for through it the Buddhist thought is expressed. Therefore, Buddhist art
of Amaravati area was instrumental in spreading the Buddhist practices and institutions in the western area. The common art tradition greatly contributed to the growth of healthy relations between the eastern and western areas.

**Common Life-style:**

From the foregoing discussion, it is clear that during Sātavāhana period there developed a uniform cultural pattern throughout the region under study. The agricultural economy, the booming trade, the vibrant religious activities and political unity contributed to the evolution of a common cultural pattern. There, thus came into existence, a homogenous life-style called the urban style, or Nakara life. The excavations at different sites have revealed that during the Sātavāhana period there persisted a similar material life.

The excavations at Amaravati, Dharanikota, Dhulikatta, Kesarapalli, Nagarjunakonda, Peddabankur, Kondapur, Salihundam, Satanikota, Yeleswaram, all in Andhra and Brahmagiri, Chandravalli, Hemmige, Maski, Piklihal, T. Narasipur, Vadagaon-Madhavapur, all in Karnataka give the picture of the material life of the period.

Excavations have revealed that the cities were planned. At Vadagaon-Madhavapur, well-laid streets, houses with hall, courtyard, attached wells, soakage-pits,
circular storage granaries, wells built of wedge-shaped bricks etc. were exposed. Brick-built houses and rooms with lime plastered floors have come to light from Chandravalli.\textsuperscript{123}. 

At Dhuūlikaṭṭa and Peddabankur, brick houses and walls were built over rubble foundations. Besides, excavations at Peddabankur have brought to light an elliptical shrine and rectangular cisterns of bricks few wells with drains closed by brick structures leading the sewage outside\textsuperscript{124}. At Dhuūlikaṭṭa the settlement was within fortification with two brick built gateways, a guard room and inside the settlement area are to be found, spacious rooms with brick floor, granaries, wells, sewages and a brick built stūpa\textsuperscript{125}. Excavations at Satanikota\textsuperscript{126} revealed a township encircled by a fort, moat, gateway, a series of rectangular rooms built in brick platforms with post-holes etc. The excavations have thus revealed the planned fortified settlements all over the region. The soak wells lined with pottery rings or soak-wells lined with bricks were provided in houses indicating particular attention given to civic hygiene.

A wide range of clay vessels was recovered from the excavations. The typical pottery of the period is russet-coated painted ware. This pottery was so widely found in Sātavāhana levels that it came to be designated as Andhra ware. The other common pottery, the rouletted ware was a
foreign ware. The rouletted decoration included concentric circles, minute triangles, diamonds etc. Typical shape is a beaked dish. It occurs at Brahmagiri, Chandravalli, Dharanikota, Maski, Piklihal, Salihundam and Kesarapalli etc.

Ornaments like bangles of gold (Brahmagiri), of copper and bronze (Maski, Brahmagiri), Monochrome glass bangles (Maski, Dharanikota, Nagarjunakonda, Brahmagiri), bichrome bangles (Brahmagiri, Maski), shell beads (Kondapur, Maski), pendants (Kondapur, Chandravalli, Yeleswaram, Brahmagiri, Salihundam), amulets (Maski, Kondapur, Nagarjunakonda) were recovered from the excavations thus suggesting a common life-style.

Observations:

The foregoing survey reveals that there emerged a uniform urbanised way of life over the entire region. The main factors that help develop the uniform cultural growth throughout the region are the trade and religious activities and spread of common art tradition. The evidence suggest that major part of the region formed homogenous cultural unit.

Language and script:

All the inscriptions of the Sātavāhanas that have come to light so far are in the Prakrit language which seems to have been the official language besides being the spoken
language of the majority of the people. Their inscriptions do not show any word or place name or personal name which can be definitely demonstrated to be Kannada or Telugu. However, recently an attempt has been made to trace early Telugu in Prakrit inscriptions of Andhra. Similar attempts were made to trace Kannada words in the Greek farce Oxyrhyncus Papyri, doubtfully ascribed to C. 2nd Cent. A.D. But these attempts are not satisfactory. Similarly, the evidences pointing to the existence of Kannada and Telugu language as literary media during the period under review are scarcely known.

**Concluding Observations**

The foregoing survey of the archaeological, epigraphical, numismatic, architectural evidences indicate that the entire region was experiencing a generally uniform cultural pattern. Restoration of the political unity under the aegies of the Satavahana resulted in close interaction in the economic, and cultural spheres. Brisk trade, internal and maritime net work of routes brought the eastern and western areas of the region together. Buddhist religion and art acted as great binding force in uniting the people of the two areas culturally. The period saw the dominance of and great prominence by the coast belt of Andhra. It is from this geo-political and cultural base a strong political, economic and cultural cohesion was brought within the entire region.
Mainly on account of these developments during the period the common cultural foundation became very strong. There are yet no clear indications to suggest the emergence of two distinct regions called Andhra and Karnataka at this stage.
**LIST OF SāTAVĀHANA KINGS: PURANIC, EPIGRAPHICAL REFERENCES AND PROVENANCE OF THEIR COINS**

*(AFTER SARMA, I.K., COINAGE OF THE SĀTAVĀHANA EMPIRE)*

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<td>Sātakarni-II</td>
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<td>Lambodara</td>
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<td>15.</td>
<td>Nemikrishna or Aritaṇha Karna.</td>
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<td>Purindrasūna</td>
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<td>Sundara Satakarni</td>
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<td>Navasa, Ujjaini, Bhokandan, Paddabankur, Kondapur, Kathiauwad, Hyderabad, Aurangabad, Karvan, Kamrej, Pauni, Brahmapuri, Ter, Amaravati, coastal Andhra, Gudivada, western India, Peddamaddu, Chebrolu, Rentala, Nagarjunakonda, Macherla, Satrasala, Goli.</td>
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<td>20.</td>
<td>Chakora Svatikarna</td>
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<td>22.</td>
<td>Gautamiputra Satakarni</td>
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<td>i) Nasik, year 18, issued from victorious camp at Vaijayanti.</td>
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<td>ii) Nasik, year 24.</td>
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<td>Śirī Puḷumāvi</td>
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<td>Puranic references</td>
<td>Epigraphical references</td>
<td>Provenance of coins</td>
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