PART-II

PERIOD OF CULTURAL INTEGRATION
CHAPTER III

PRE-SATAVHANA PHASE

Introduction:

In Indian history what is regarded as historical period begins more or less from C. 6th Cent. B.C. The period was eventful. In the religious front two great religious sects viz., the Jainism and Buddhism, arose by denouncing the ritualistic aspects of the Vedic religion. Moreover, they were organised religions with missionary zeal. On the political scene, for the first time, practically whole of India, save the extreme south, was brought under one political umbrella. Incidentally speaking, South India was divided into a number of kingdoms such as Chōḷaś, Satiyaputas, Kōraḷas, Pāṇḍyas etc. However, what is noteworthy here is that both Karnataka and Andhra areas together formed a part of southern province of the Mauryan empire. This political situation was of great help in bettering the existing relationship between two areas. Another important event of significance is the urbanisation in the Gangetic valley. The main reasons for rapid urbanisation in the Gangetic valley during the period were: the political solidarity, extensive and well developed knowledge of iron mining, prospecting and smelting. On the other hand, there was no doubt that South India also witnessed
urbanisation but whether its pace and magnitude were similar to that in North India we are not in a position to say for want of evidence. However, what is important for us here is the cumulative effect of the above events taking place in North India on the development of relations.

The political expansion of the Nandas and the Mauryas resulted in further opening of South India to the impulses from the North. Similarly, highly organised religions like Buddhism, Jainism and their proselytizing zeal was also responsible for diffusion of religious impulses from the North to the South. In receiving such political impetuses and cultural impulses both Karnataka and Andhra areas were together as they formed a part of the mighty Mauryan empire. They together for the first time had a feeling of administration and a feeling of oneness which laid a common basis and made the diffusion of impulses easy.

The rule of the Mauryas brought large tracts of the region under one political and administrative control. As discussed already, the people of the two areas were familiar with each other even before C. 6th Cent. B.C. Yet it was during the period under review that the relations were put on a firm footing. The evidence available on the extent and nature of the relationship, however, is often fragmentary. The main factors responsible for improvement in the relationship are uniform administrative system in both
areas, activities, religious missionaries and enterprising traders. In the following pages an attempt has been made to give a somewhat detailed account of the circumstances and factors that were responsible for the development of political and cultural ties between what are now called Karnataka and Andhra regions.

Name of the Region:

At the outset, let us know whether the region during the period under study was called by present names viz., Karnataka and Andhra. The Andhras as a people are mentioned in the Aitareya Brāhmaṇa¹ ascribed generally to C.5th Cent. B.C., and were regarded as non-vedic tribe. Rock Edict XIII² of Aśoka mentions the Andhras as one of the many border people. It is thus clear that during the Aśokan period the Andhras were referred to as people only and not as a name of a country. There appears to be no name for the area. However, Andhakapura and the Andhra country are referred to in the Jātakas³. In all probability the references in the Jātakas may be post-Aśokan. If this surmise is correct then the term Andhra as name of a country came into vogue during the post-Aśokan period only. Many interesting details about the Andhras are given by Pliny⁴ wherein he describes the Andhras as ".... a more powerful tribe with great many villages and thirty towns fortified with walls and towers; they furnish their king with 1,00,000 infantry, 2,000 cavalry and 1,900 elephants".
Although Pliny's statement may sound little exaggerated, nevertheless, it conveys the power and influence of the Andhras.

It is clear from the above survey of evidences that from earliest times the Andhras were an entity, ethnical and cultural.

As regards Karnataka, it does not find mention either as a region or people in the Rāmāyaṇa. It is interesting to note that even the Asokan-edicts (as many as ten are located in the present day Karnataka) do not refer to the area by any name. Therefore, it appears no name was in vogue for the area. The earliest allusion to Karnaṭa as name of the region is found in the Mahābhārata, and it also refers to the tracts of Vanavāsaka and Kuntala. However, as we know, the compilation of the Mahābhārata went on for several centuries down to C. 4th Cent. A.D. Thus, probably the above references to Karnaṭa, Vanavāsaka and Kuntala may be of later date. Vanavasaka, however, is mentioned in the Mahāvamsa.

Observation:

The above survey of the evidence suggest that:

a) the term Andhra indicated only a tribe and there appears to be no name for the area; and

b) there was no specific name for the present day
Karnataka area too and only important centres like Vanavāsa were known.

The emergence of Karnataka and Andhra as two distinct areas seem to be a later event. Therefore, in our discussions here till we come to that period we will be using the term "region" for the Karnataka-Andhra together and the term "Area" will denote the Karnataka and Andhra as separate areas. Our main aim here is to know about the cultural movement and interactions in the region and find out when these cultural activities resulted in two distinct areas that subsequently came to be known as the Karnataka and Andhra. During the period under review they do not seem to have existed as two distinct regions.

Political unification of the region:

The Asokan Edicts are located at Maski, Koppal, Siddhapur, Brahmagiri, Jatinga Ramesvara, Nittur, and Udegolam— all in the present Karnataka area and Yerragudi and Rajulamangagiri— both in Andhra. It is thus clear that during the Asokan period both areas were under one political power i.e. the Mauryan. Whether it was Asoka who included both the areas under his kingdom for the first time or his predecessors, is the next question we have to examine. Asoka in one of his Edicts says that his only conquest was that of Kalinga thereby implying that the conquest of the region under study have been effected during the reign of one of his predecessors.
There are circumstantial evidences to indicate that the region probably came under the sway of the Nandas first. Following are the evidences:

a) The Hathigumpha inscription of king Kharavela suggest the Nanda's sway over Kalinga. Kalinga in those days may have included considerable parts of the northern-most part of the present day Andhra;

b) The Telugu version of the Markandeya Purana indicate that the Kshatriya clans of the Andhra country were the descendents of a king of the Nanda family;

c) Some inscriptions of C. 11th and 12th Cent. A.D. allude to the fact that the Kuntala region was under the Nandas; and

d) Jaina writers refer to the subjugation of the whole country down to the seas by the Nanda's minister.

Although, all these evidences cannot be regarded totally valid, yet, they preserve faint memories of association of the region with the Nandas. Whether the association was political in nature, we are not in a position to decide conclusively owing to meagre data. That there was contact between the north and the south is confirmed by the punch-marked coins found all over the
region. The earliest known coins of the region are the silver punch-marked coins. The North Indian punch-marked coins were in circulation in different parts of the region. But they are not as prolific in Karnataka as in the present areas of Andhra. Following is the list of hoards of punch-marked coins found in both the areas:

- The Amaravati hoard (7668 coins)
- The Karimnagar hoard (418 coins)
- The Nasthullapur hoard (8 coins)
- The Bhimalipatnam hoard (172 coins)
- The Gudivada hoard (53 coins)
- The Kommachi hoard (27 coins)
- The Rothulapalem hoard (21 coins)
- The Singavaram hoard (160 coins)
- The Viziagapatnam hoard (61 coins)
- The Bhimalipatnam hoard (172 coins)
- The Gudivada hoard (53 coins)
- The Kommachi hoard (27 coins)
- The Rothulapalem hoard (21 coins)
- The Singavaram hoard (160 coins)
- The Viziagapatnam hoard (61 coins)
- The Kondapur hoard (stray finds)
- The Guddapah hoard (stray finds)
- The Godavary hoard (stray finds)
- The Nellore hoard (stray finds) - All in Andhra.

- The Hebball hoard (225 coins)
- The Raichur hoard (86 coins)
- The Maski hoard (stray finds)
- The Chandravalli hoard (stray finds)
- The Dharwar hoard (11 coins)
- The Sindogi hoard (5000 coins)
- The Yadagaon-Madhavapur hoard (stray finds) - All in Karnataka.

Many of the hoards contain pre-Mauryan coins in considerable numbers. P.L. Gupta has analysed these coins and shown that the Karimnagar hoard contains 130
pre-Mauryan coins, the Raichur hoard,\(^4\) and the Gulbarga,\(^5\). As opined by him "....these were the coinage of an authority, which had control far and wide in the country ...."\(^3\)\(^4\). Since during the pre-Mauryan period only the Nandas were historically known imperial power, the above pre-Mauryan coins may be assigned to them. One more evidence in support of the contention that the south was in contact with the north is the occurrence of N.B.P. ware in large quantities at Amaravati\(^3\)\(^5\), Chebrolu;\(^3\)\(^6\) Kesarapalli\(^3\)\(^7\) in the coastal Andhra. The occurrence of N.B.P. ware is yet to be reported in Karnataka area. The evidence of coins when taken in conjunction with legendary, epigraphical, literary and archaeological evidences cited above leads to the inference that south was in contact with the north and the region came under some sort of political control of Nandas, the nature of which cannot be determined precisely for want of details.

It is likely that the Mauryas inherited the whole empire of the Nandas after dethroning them. Legends recorded in later works state that Chandragupta, the grand-father of Asoka, migrated to Sravanabelgola along with his preceptor Bhadrabahu.\(^3\)\(^8\) Though the historicity of such a statement is questioned, the reference does not in any way indicate whether Chandragupta's association with region was of political nature. The Divyavadana refers to revolt in
Taxila and Tibetan writer Taranath says that Chāṇakya, who continued during Bindusāra's rule, was instrumental in achieving the destruction of nobles and kings of 16 towns and helped the king to make himself the master of all the territory between the eastern and western seas. Whether such revolts took place in the southern region also we are not in a position to say owing to lack of evidence.

But it is only with the advent of Asoka's rule we have direct evidence of large part of the region coming under the Mauryas. Provenance of the Asokan edicts at no less than ten places in the region under study is the most clinching evidence that his dominions included this region also. The region formed an administrative unit in the Mauryan empire and its imperial officers were stationed in this region. Even earlier the empire was organised into provinces like Ujjaini and Taxila in the North, but there is no reference to such provinces in south India. It is likely that there was a province in the southern region of the empire also but there was no occasion to refer to it. The occurrence of the punch-marked coins of the Mauryan period in the region confirms this. There were both local issues and imperial coins. Local varieties occur in Andhra region. As noted above the punch-marked coins occurring in present Karnataka area are not as prolific as in present
Andhra area. The coin evidence thus indicates that the region was under the Mauryan hegemony. Incidentally speaking, Aihole, Prāśāsti of Pōlekēśi II of Vatāpi Chālukya dynasty mentions the Maurya principality among the territories conquered by the Vatāpi Chālukya king Kirtivarman-I (A.D. 566-596). Here the Mauryan line of chiefs are said to be ruling Konkan in the west. It is likely a line of early Mauryan chiefs were ruling over that region, thus testifying to the Mauryan rule in the region.

Observation:

From the above survey of evidence it is clear that for the first time considerable parts of both areas came to be politically united. The Nandas may have started this process of political unification of people of two areas. However, the so called political regime of 5th Cent. B.C. cannot be given much credence in the formation of an integrated culture. For, the concept of organised kingship in political administration thereon in the region is of a later origin i.e., of the Mauryan period. In view of this, the rule of the Nandas may not have contributed much to the development of an integrated culture between two areas. On the other hand, the Mauryan rule was of great significance to the region. The political unity of the region, under the Mauryas was enduring and lasted long. It help develop a
sense of oneness among the people of the region. During the period under review, the Raichur-doab, the confluence of major rivers the Krishna and Tungabhadra and its periphery assumed geo-political importance. In a way the Raichur-doab, located as it is in the heart of the region was continuing its role as the core area of the region. The political unity acted as a catalyst in the process of cultural integration of the region and paved the way for the spread of common cultural tradition.

Break up of political unity :

After the disintegration of the Mauryan empire the political bond that knit the region was broken. We find subordinates declaring independence and occupying small bits of territories. The recent numismatic discoveries have brought to light two chieftains Gōbhadra and Sāmagopa ruling the Karimnagar and Adilabad regions of Telengana. Other small rulers were Sadahaṇa at Polakonda (Warangal District). Raja Kuberaka ruling from Bhattiprolu is also known from an inscription. Since the coins were not found from stratified context, it is difficult to put the above mentioned rulers in a chronological order. From the palaeography of the inscriptions found on the coins it appears that these rulers belong to post-Asokan but pre-Satavahana period. Yet another king Sōmaka is known from Vaddamanu (Guntur District). Excavations at Veerapuram
have brought to light Maharathi coins in stratified context.
According to the excavators, the stratigraphic sequence of
Maharathi coins of Veerapuram over the Mauryan level
indicates independence of Maharathis for the first time
after Asoka. Some of the coins are dated to C.50 A.D. -
300 A.D. The names of some of these rulers are Maharathisa
Siva Mahā Hathasa, Maharathisa Khada Pori Halasa, Maharathisa
Siva Khadasa etc. Nothing is known about these rulers
except for the fact that they built some of the Siva temples
in brick and they ruled the area of Mahabubnagar-Kurnool.
Thus, the evidence suggests that many independent chieftains
came to power in different parts of the eastern area.

Coming to the western area (Karnataka) we have not
enough evidence but for the coins of the Maharathis. A
large number of coins of Maharathis in lead have been found
in Chitradurga, Karwar, and Banavasi. But it is to be
noted that unlike at Veerapuram, they are not found in
stratified context. On the palaeographic grounds they have
been dated to C. 2nd. B.C. Now the question arises what is
the relation between the Maharathis of the western and
eastern areas? The Maharathi coins have been found at
Veerapuram, Hyderabad, Kondapur, Brahmapuri, Vidarbha,
besides the above mentioned sites. Following are the
names of the kings of Maharathis as known from the coins:
Names of the Maharathi kings

Veerapuram
Mahāraṭhīsa Mahāhaṭhīs; Mahāraṭhīsa va sa hathī (sa)
Mahāraṭhīsa Siva Mahā Hathīs; Mahāraṭhīsa Khadapori
Hathīs; Mahāraṭhīsa Siva Khada ha(thīs); (Mahāraṭhīsa)
Sīrī Bahula Māsis;

Hyderabad
Mahāraṭhīsa; Mahāraṭhīsa Siva Khadasa; Mahāraṭhīsa
Sāmi dasa;

Kondapur
ta kani mahāraṭhi Sadakani; Mahāraṭhīsa;

Chandravalli
Sadakaṇa Kaḷalāya Mahāraṭhīs; Sadakaṇa Kaḷalāya;
Sadakaṇa Kaḷalāya;

An analysis of the names of the kings makes it clear that there were two different families of Mahāraṭhīs. The one ruling in the eastern area comprising Veerapuram, Hyderabad and Kondapuram have family name Mahāraṭhī first and then surnames like Hatisa, Samidasa etc. The Veerapuram rulers had Hathi as surname. On the contrary, the rulers in the western part comprising Chitradurga, Karwar, Vadagaon-Madhavapur have personal names like Sadakaṇa Kaḷalāya first and then family name Mahāraṭhī. Apart from the above
mentioned difference in the name styles, the symbols on the coins also differ. Most of the coins of the Veerapuraṇam, Hyderabad and Kondapur have elephant and legend of the king on the obverse and six arched hill with crescent over a wavy line on reverse\(^5\), whereas the coins from Chandravalli have shown preference for bull on obverse and tree and hill-tree on reverse\(^5\). Therefore, under the circumstances it appears that the Maharathis of eastern area (Andhra) and western area (Karnataka) belonged to different families. From the available evidence it is very difficult to assess the nature of relationship between them.

**Observations:**

With the disintegration of the Mauryan empire, the political unity that tied both eastern and western areas was broken. Many petty chieftains ruling small areas rose to prominence in the eastern area (Andhra). Similar evidence is not forthcoming from the western area (Karnataka). Except Maharathis, hardly any other rulers from western area are known. Although, the evidences like epigraphs bearing the name of the post-Mauryan rulers have not yet been found, especially in the core Raichur-doab, nevertheless, the excavations at Maski, Sanganakallu etc., have revealed a continuous, vigorous human settlements in the western area also right from neolithic-chalcolithic period to C.2nd A.D. Therefore, it is not unlikely that some parts
of the western areas were also ruled by some chieftains.

Political disunity, however did not seem to have any impact for it could not last long. Soon the Sātavāhanas emerged on the political scene of the region and put an end to the political disintegration of the region. Secondly, the status of the rulers and their sphere of influence was too small to bring any significant changes in the political unity already being experienced by the people of the region. Thirdly, rulers like Maharathis, who appear to belong to different families were ruling both eastern and western areas and they may have continued to maintain the thread of political unity between two areas.

Uniform administration:

Administrative system introduced by the Mauryas was greatly responsible for development of common cultural traditions. Suvarnagiri was the provincial head-quarters of the south and it was in charge of a Viceroy. As regards location of Suvarnagiri various views have been expressed. While some locate it near Maski, others at Jonnagiri in Kurnool district of Andhra Pradesh. Recently a view has been expressed that it is to be located in Ceylon. The distribution pattern of the major and minor rock edicts would show that:

a) Minor rock edicts are found all over; and
b) Major rock edicts are found only in important places of the border of the Asokan empire.

In the southern provinces of the Asokan empire the only place where both major and minor rock-edicts are found is Yerragudi. In other places like Brahmagiri, Koppal, Maski, Nittur, Udegolam, only minor rock-edicts are found. Therefore, it is in the fitness of things to surmise that because of the importance enjoyed by the Yerragudi both major and minor rock-edicts are located there. In view of these facts, we are of the opinion that Suvarṇagiri is to be located near Yerragudi. In fact, there is a village named Jonnagiri on the other side of the hillock on which the edicts are engraved. Jonnagiri might have been Prakritised as Sonnagiri and later Sanskritised as Suvarṇagiri. Even the geographical consideration will favour Yerragudi. It almost occupies a central position as far as the southern province of the Asokan empire is concerned. The nearby area is full of gold mining sites. The Brahmagiri edict refers to the instructions of the Aryaputra and the Mahāmatras to the Mahāmatras at Isila. Isila most probably appears to be Brahmagiri itself. As is well known the administrative system consisted of various officials such as Pradesikās, Rājukās, Mahāmatras and Dharma Mahāmatras. Their duties included intensive touring of the remote corners of the southern provinces. It is these classes of officials who were indirectly
responsible for introducing the common cultural, religious and social values in both areas.

Observations:

The immediate impact of the political unity achieved during the rule of the Mauryas is the emergence of a uniform administrative pattern over the entire region. The very location Yerragudi, the capital of the southern province of the Mauryas and the Veerapuram, the centre of the Maharathis, once again testifies to the important role played by the Raichur doab in the region. The uniform administrative pattern helped consolidate the political unity. The people of the region were brought under a common type of administration which was experienced for the first time by the people of the two areas. It is likely that important centres like Isila (Brahmagiri) and Yerragudi may have maintained contacts. Asoka's propagation of his concept of Dhamma, by various officials in the region under study may have resulted in the spread of common social values in both areas.

Economic factors (Development of trade routes):

Uniform administrative pattern encouraged the trade. Trade was one of the factors that carried the culture of one region to another. Trade was further facilitated by development of routes. Both the areas are rich in valuable
metals like gold, iron, diamond and other precious stones. For instance the Kurnool, Mahabubnagar and Anantapur districts of the present day Andhra Pradesh are especially rich in iron ore, precious stones and gold ores. In this area are located Yerragudi, Jonnagiri Asokan edicts. Bellary, Raichur and Chitradurga districts in present Karnataka are famous for iron ores, gold and copper respectively. In this zone are located the Asokan edicts at Nittur, Udegolam, Maski, Koppal, Brahmagiri, etc. The southern provinces of the Asokan empire assumed economic importance due to these metals. This is testified by Kautily's reference, in his Arthasastra, to the importance of the trade routes leading to the south. He says "of the routes leading to the south, either that trade route which traverses a large number of mines, which is frequented by the people and which is less expensive or troublesome, or that route by taking which plenty of merchandise of various kinds can be obtained is better." The Ramayana refers to some of the South Indian janapadas like Andhra, Pundra, Chōla, Pāṇḍya, Kērala etc., as rich in minerals. Earlier, during the Chalcolithic and Iron Age Megalithic period, as Allehin has shown, the present day borders of Karnataka-Andhra consisting of Raichur, Anantapur, Bellary, Kurnool bear the traces of the ancient gold working mines, thus suggesting the working of these mines even during those days. It is interesting to note that nearby the
Asokan Edict sites of Jatinga Ramesvaram and Udegolam, the neolithic-chalcolithic and megalithic sites have been discovered. There is some evidence of ancient mine working at these places. From the above evidence one can infer that trade in these precious metals may have been carried not only between the south and north India, but also within southern provinces. For facilitating trade the pre-existing routes since neolithic-chalcolithic times may have been developed into trade-routes connecting different parts of the southern province. As already observed, during the Iron age megalithic period when iron technology was acquired, some of the routes may have been laid. Further, Asoka in his edicts says that edicts are located at such places where a large number of people gather or at such places which are important. We may, therefore, visualise routes along which the Asokan inscriptions are located. The trade might have been carried through these routes.

Observations:

Political unity, uniform administrative pattern help develop the routes. The region, especially the core Raichur-doab and its periphery, assumed economic importance in the southern province of the Mauryan empire. Routes may have been developed for facilitating easy movement from one area to another within the region. Moreover, two
important cities of the southern province, as noted earlier are located in this region. Such routes connecting different parts of the regions provided easy facility for the movement of the people and thus help spread common tradition. The evidence of punch-marked coins indicate that the trade activities were going in between the eastern and western area.

The Urbanisation:

With such basic infrastructures such as well-knit administration, trade-routes, a stage was set for the onset of the urbanisation. Urbanisation proved to be one more factor contributing to common cultural tradition. Natural conditions were favourable. The eastern part of the region i.e., present day coastal Andhra, is dotted with serviceable ports and navigable rivers. Its hinterland watered by the Godavari and the Krishna has fertile soil. Moreover, the Krishna-Godavari delta maintained contacts with the Ganges valley where the urbanisation had already ushered in. The western part, i.e., present day Karnataka is rich in mineral resources and iron technology was developed right from the Iron age megalithic period. What was required was the political solidarity, entrepreneurship and concerted effort to tap the massive natural resources on a larger scale than before and to bring about the urbanisation. The onset of the imperial Mauryas in the
soutli provided the necessary fillip and no wonder urbanisation was ushered in both the areas, the details of which are however, not available.

**Common Cultural Foundation**

(Reigious factors):

The political unification, uniform administration, growth of trade, development of trade-routes, ushering of urbanisation - all paved the way for spread of common religious traditions. The area being under the Mauryas, Buddhism was naturally encouraged throughout the empire through Buddhist missionary activities.

**Role of Buddhism in unification of both areas**:

Among the different religions it is Buddhism which acted as strong binding force between two areas. From the available evidence it becomes clear that it is in the Krishna-Godavari delta, that Buddhism had an earlier beginning. Recent excavations at Amaravati have pushed back the antiquity of Buddhism to the pre-Asokan period. The Amaravati excavations have revealed that in Period-I A datable to C.4th Cent. B.C., the natural gravel levelled up neatly to a thick layer of clay filling which has yielded large quantities of Northern Black Polished Ware, Black-and-red ware, besides iron objects. The excavator recalls that clay filling is a characteristic feature of pre-Asokan Buddhist chaitya sites of eastern Uttar Pradesh.
wherefrom a large quantities of N.B.P. ware was also encountered. At Dhamnaka also a modest clay stupa with a small settlement of monks using N.B.P. ware bowls and dishes existed before the advent of the Asoka. That the small stupa at Amaravati was later on enlarged and embellished during the Asokan period is also attested by the Amaravati excavations. This period called I.B., dated to C. 3rd Cent. B.C., is characterised by the inscriptional and sculptural vestiges associated with structures. The inscribed granite uprights, the Asokan pillar edict etc., bearing the characteristic Mauryan polish formed a part of the Asokan embellishment to the Mahā-chaitya. Recently, it has been shown that the Mauryan craftsmanship is more explicit on the Bhattiprolu casket and reliquary thereby implying the coming into existence of the Bhattiprolu stupa during the Mauryan period. According to a restudy, the Bhattiprolu casket inscription is dated to the Asokan period. That Buddhism continued to flourish with more vigour along Krishna-Godavari valley is attested by the stupas at Jaggayyapeta, Kesapalli, Gudivada, Salihundam, Chandavaram, Garikapadu etc. which came into being in C. 2nd. Cent. B.C. The evidence, thus, suggests that Buddhism was quite well entrenched in the eastern part especially in the Krishna-Godavari delta.

On the other hand, available evidence does not suggest
pre-Aśokan antiquity to Buddhism in the western part (Karnataka) of the region. Till recently Vadagaon-Madhavapur pillar inscription of C. 1st Cent. B.C. was thought to contain earliest reference to Buddhism and basing on this the antiquity of Buddhism was traced definitely to C. 1st Cent. B.C. Panchamukhi read Bhiku Saṅghāya in the first line of the inscription. But very recently, on re-examination of the inscription, Sankaranarayanana is of the opinion that the reading Bhiku Saṅghāya is wrong and the inscription contained no references to Buddhism at all.

But literary sources suggest that Buddhism may have entered the western area atleast during the Aśokan period. According to Mahāvamsa, a Ceylonese Buddhist work of 5th Cent. A.D., after the close of the third Buddhist Council held in the seventeenth year of Aśoka's coronation, several monks were despatched to distant lands to propagate Buddhist teachings. Among several monks Mahādeva and Rakkita went to Mahisamandala (south-eastern Karnataka and adjoining region) and Vanavāsa (Banavasi in north Kanara district) respectively. Another text Gāmanta Pasādika gives further details. According to it, Mahādeva discoursed on Devadūta Suttāntaka in Mahisamandala converting 40,000 people and Rakkita discoursed on Mahānārada Kassapa jātaka in Vanavasa converting 84,000 people. Mahāvamsa, however furnishes slightly different version. According to it,
Rakkita preached Anamatagga Samyut and converted 60,000 people and founded 500 vihāras in Vanavasi.\textsuperscript{69} Thus, the literary evidences seem to take back the antiquity of Buddhism in the western part of the region to the Āśokan period. However, archaeological evidence does not seem to suggest such an antiquity. Whether Buddhism here is pre-Āśokan or was spread during the Āśokan period is yet to be investigated. Similarly, notwithstanding the references in Mahāvamsa, it is to be investigated if Buddhism was already prevalent in Banavasi even before the arrival of the Buddhist mission. That Buddhism in the western part can be traced back to at least C.2nd Cent. B.C. is known from Buddhist site of Sannati\textsuperscript{70} (Chitrapur taluk, Gulbarga District), which has yielded many Buddhist sculptures of Amāravati style. The palaeographic study of the 52 inscriptions\textsuperscript{71} found in Sannati indicates that the site may have been flourishing from about C.1st Cent. B.C. to 2nd Cent. A.D. Since by about C.1st Cent. B.C. we find Buddhism well established at Sannati, we may reasonably infer that it may have entered the area at least a century earlier i.e. C. 2nd Cent. B.C.

Vanavasi was another important Buddhist centre. But so far Buddhist monuments have not come to light. In recent excavations\textsuperscript{72} at Banavasi apsidal brick structures have been exposed. They belong to 1st-2nd Cent. A.D. But their Buddhist association is not clear. Literary tradition...
as noted above, maintained that it was a famous centre. In fact, the centre became so famous that 80,000 ascetics from Vanavasi under the leadership of Thera Chandagutta attended the laying of the foundation stone for the Mahāstūpa being constructed at Anuradhapura, Ceylon during the reign of the Ceylonese king Duṭṭagāmini (101-77 B.C.)\textsuperscript{73}

Now the question comes - Did the Buddhist communities of the western area maintain any contacts with Buddhist communities of the Krishna-Godavari delta? There are no epigraphical evidences to establish such a contact. On the other hand, sculptural evidence points to such contacts. During 1st Cent. A.D. to 3rd Cent. A.D. some of the sculptures found in the western area are in Amaravati style, e.g., those from Sannati. Therefore, we may visualise that at least a century earlier i.e., by 1st Cent. B.C., the influence of the Amaravati School of Art was felt in western which is suggestive of contacts. Recently, a Brahmi inscription\textsuperscript{74} datable to 1st-2nd Cent. A.D. has been discovered in Hampi. Besides, a number of limestone fragments of Palnad gneiss bearing the floral and other motifs comparable to similar ones from Buddhist centres of the lower Krishna valley like Amaravati are reported from Hampi, thus, suggesting that the sculptors may have been imported to Hampi to execute the work\textsuperscript{75}. The inscription with donative and other fragments are typical of the period.
Hence, they may be associated with Buddhism although the Buddhist structural remains are yet to be found.

Observations:

It was the activities of the Buddhists that brought different parts of the region into contact. It is clear that the efforts of Asoka were largely responsible for popularising and spread of Buddhism in both areas of the region.

Available evidence clearly indicates early prevalence of Buddhism in the eastern area. The Krishna-Godavari delta was emerging as focal area as far as the Buddhism was concerned. Amaravati was an important centre. In western area on the other hand, the emergence of Buddhism appears to be comparatively later. The extent of influence of Buddhism of Krishna-Godavari valley was felt even in western area also. However, the impact was not felt to a greater extent. Vanavasa in the western area was also emerging as an important centre. During the period under review Buddhism laid a ground for development of vigorous relations during the ensuing Satavahana period. Buddhism, more than any other religion played an important role in establishing a common cultural tradition in both areas.

Role of Jainism:

Now let us examine, how far Jainism helped in developing
common cultural traditions.

Legends, inscriptions, literary references indicate early beginning of Jainism in eastern part of the region (Andhra). Samprati, the grandson of Aśoka was a patron of Jainism and was known to have sent missionaries to the Andhra and Dramila to revive Jainism. Since Samprati was responsible for revival of Jainism in Andhra, it implies that Jainism was already prevalent there. The non-mention of the Karnataka region also implies that Jainism was already prevalent there and continued to be strong. That Jainism may have entered Andhra even earlier is alluded to in the tradition recorded in the Haribhadriya Vritti which states specifically that Mahāvīra during his sojourn to Kalinga set out for Tōsali wherefrom he journeyed to Māsali. Māsali is located by classical writers between the mouths of the rivers the Godavari and Krishna and it was also contiguous with Kalinga on the south-west. The legends and literary evidence seem to suggest that the beginning of Jainism in the eastern part goes back to pre-Mauryan period and it may have crept into it from Kalinga. The Hathigumpha inscription of the king Kharavela seems to confirm this surmise. Jayswal infers from the 14th line of the inscription that Mahāvīra actually preached from the Kumāra Hill in the Kalinga country. An indication that northern parts of the present Andhra came under the influence of Jainism is
known from an inscription of Guntupalli datable to 
C. 2nd Cent. B.C. It records\textsuperscript{30} that \textit{Sanāda}, the (female) 
pupil, who obeyed the orders of the monk \textit{Sujayana\-\text{ā}tha} 
made these steps. Sankalia suggests that the suffix 
\textit{nā\-\text{ā}tha} in the early period was always associated with the 
Jainas and hence, monk \textit{Sujayana\-\text{ā}tha} is a Jaina and the 
monastic establishment at Guntupalli was probably first 
Jaina and later enlarged and appropriated by the Buddhists\textsuperscript{31}. 
He also infers, from the life-size standing male figure 
and seated figure with a nā\-\text{ā}ga-head over it in a two 
storeyed rock-cut cave in the eastern hill at Guntupalli, 
that whole complex may have been originally Jaina and then 
converted to Buddhism\textsuperscript{32}. This finds confirmation from 
R.Subramaniam who along with N.Venkataramanayya in 1966 
discovered near the brick-stūpa at Guntupalli, a six line 
inscription which registers the grant of a maṇḍapa by one 
\textit{Chūla Gaṇa}, the recorder of royal messages of Mahāra\-\text{ja} 
Kaliṅgāhipati Mahāmeḵavāhana\textsuperscript{33} etc. While editing the 
inscription, D.C.Sircar pointed out that Guntupalli 
inscription really belongs to a chief named \textit{Sāda} belonging 
to Mahāmeḵavāhana family and he must have been a staunch 
Jaina follower and may have got maṇḍapa excavated there. 
Recently, Parabrahma Sastry\textsuperscript{34} reported 6 coins of Simuka 
Sātavāhana in a Jaina cave called Munulagutta on the 
right bank of the river Godavari near the village Kapparaopet 
in the Peddapalli taluq of Karimnagar district. Jaina
literature and tradition inform us that the early Sātavāhanas patronized Jainism. All these evidences when examined together with the legends and traditions would lead to a surmise that Jainism had an early beginning. But we have no archaeological evidence to corroborate its pre-Asokan antiquity. When compared to vigorous Buddhist activities, Jainism was not so popular. It is likely that owing to lack of enough support of the people and royalty it could not take deep roots. Buddhism may have offered stiff resistance. That such a conflict took place in Vengi is preserved faintly in a Kannada work of later date, Nayasena's Dharmāmritra. Nayasena's version finds confirmation in the earlier Jaina work viz., Brihatkathākōśa by Āchārya Harishepa.

Although Jainism had a strong hold in the western part of the region (Karnataka) in later times, to trace its early beginning, we have no clinching evidence. Legends, traditions etc., however, take it back to pre-Mauryan days. There is a strong tradition that Chandragupta in his old age abdicated the throne and followed the Jaina saint Bhadrabāhu to the south and settled at a place now called Sravanabelagola. The tradition is recorded with minor variations in a number of literary and epigraphical documents.

a) Brihatkathākōśa of Harishepa (931 A.D.) refers to it.
b) Bhadrabāhu charita of Ratnanandi⁸⁸ (1450 A.D.) refers to it;
c) The Kannada work Munivamsābhyaudaya⁸⁹ (1680 A.D.) by Chidananda kavi alludes to it;
d) Another Kannada work Rājavalī Katha⁹⁰ of Devachandra (1840 A.D.) explicitly states that king of the Pataliputra abdicated the throne in favour of his son and followed Bhadrabāhu as his disciple;
e) The earliest inscription⁹¹ from Sravanabelgola of C. 600-700 A.D. while referring to the death of a Jaina ascetic Prabhāchandra by Samadhi gives the details of the tradition. It is agreed by most of the scholars that Prabhāchandra referred to was in all probability Chandragupta Maurya.
Recently, a view contrary to it has been expressed.
f) Two inscriptions of C. 900 A.D.⁹² and an inscription of C. 1129 A.D.⁹³ both from Sravanabelgola refer to the Chandragupta and Bhadrabāhu;
g) An ancient temple called Chandragupta basti is situated on a hill called Chandragiri at Sravanabelgola and
h) The facade of the basti contains 90 sculptured scenes depicting events in the lives of Bhadrabāhu and Chandragupta.

There is, thus, a strong tradition and it was current right from C. 6th A.D. down to the medieval period. However, the
silence of pre-6th Cent. A.D. inscriptions about the tradition is intriguing. We are of the opinion that the Chandragupta is the same as the Mauryan ruler. Many sources would not have given wide currency to the tradition had it not been an event of great significance and associated with persons of such exalted royal status as Chandragupta Maurya. Moreover, Sravanabelgola was almost within his dominion. What impact this migration had on neighbouring Andhra? Whether they came through the Andhra? These questions are difficult to answer as there are no clues or details available. Apart from the above evidences, there is yet another evidence which on inference lead us to the conclusion that atleast before Christian era Jainism was prevalent in Karnataka region. According to the statement of Haribhadra, the region of Malkhed (Gulbarga district) was inhabited by the followers of the Śvetāmbara doctrine when Pādaliptāchārya an eminent divine of North India visited place in C. 1st Cent. A.D. We may therefore reasonably assume that even before 1st Cent. A.D. Jainism may have been prevalent in this area.

Observations:

As compared to Buddhism, the Jainism was not so popular in the region. As regards the spread of Jainism in the eastern area in this early period, it is only of a sporadic nature and cannot be taken in a general way. It
was not so vigorous as Buddhism. On the other hand, although tradition suggests a strong prevalence of Jainism in western area it is not corroborated by other evidences. This difference in religious aspect in the two areas did not cause any hindrance in the growth of common culture. But how far Jainism promoted cultural interaction and contacts between the eastern area and western area cannot be assessed in the absence of appropriate evidence.

**Saivism:**

The earliest evidence of the prevalence of Saivism in the eastern part of the region comes from Gudimallam in Chittoor District. It is the unique Śiva on the linga at Gudimallam. The linga was dated by various scholars. Gopinatha Rao to C.1st Cent. A.D., Coomarswamy to C.1-2 Cent. B.C., Sivaramamurthy to 2nd Cent. B.C. Recently, the excavations at the site by I.K.Sarma has helped to fix the date. The excavations at Gudimallam has revealed 3 phases :

1) Phase-I (Third to end of the 1st A.D.)
2) Phase-II (Early 1st to 3rd Cent. A.D.)
3) Phase-III (Middle of 9th to 18th Cent. A.D.)

We are here concerned with Phase-I. During this phase the rail and the two circular pīṭhas along with lingas were raised on a platform. Here, the linga was open with low square barricade all around. Thus, it was a
hypaethral shrine. During Phase-II it was housed in an apsidal brick temple. Besides, the fragments of bones of man, goat, Bos indicus and pig bearing cut marks were also found indicating some sort of sacrifice. In recent excavations at Veerapuram (Mahabubnagar district) brick built Śaiva temples have been exposed. The earliest of them are dated to C.50 B.C. and they were built by the Mahārājñas. Thus, the evidence suggests at least by about C.2nd Cent. B.C., Śaivism was prevalent and as Veerapuram evidence suggests, the concept of thirtha-kshetra had come into vogue at least by about C. 50 B.C.

One may expect the prevalence of Śaivism in the adjacent areas of Gudimallam i.e. present eastern part of Karnataka at least. How and wherefrom it originated and spread in both the areas is yet to be investigated. In the western part of the region (i.e. Karnataka) the earliest evidences to indicate the prevalence of Śaivism go back to C. 1st A.D.

a) In Vadagaon-Madhavapur excavations, a seal depicting the Markandeya episode has been recovered from phase datable to C.1st-2nd Cent. A.D.

b) A linga from Bole in coastal district of North Kanara is dated to C. 1st Cent. A.D.

c) Worship of Śiva by Śatakarni is mentioned in the Talagunda inscription of Kadamba Kākusthavarman.
When Śaivism was already spread in such a vast area by C. 1st Cent. A.D., it is reasonable to assume that at least by C. 2nd B.C., it may have been prevalent in western area too, but the evidence regarding its existence is not forthcoming. As in the case of Jainism, here too, there is no evidence to assess the contribution of Śaivism in evolving common cultural pattern in both areas.

**Vaishnavism:**

Āśoka in his inscriptions, appealed to the people to respect the Brāhmaṇas, Śramanās and Ājivikās. It is obvious that Brahmanism was one of the religions prevalent. But the exact nature of it in the Karnataka-Andhra regions cannot be decided for want of evidences. Recent excavations from Peddabankur (Karimnagar District, Andhra Pradesh) have brought to light a terracotta seal of Gajalakshmi datable to C. 1st Cent. B.C. ¹⁰²

**Observations:**

Both Śaivism and Vaishnavism did not exert much influence. There is not much evidence to assess their role in development of common culture in the region.

**Beginnings in Art:**

The available evidences suggest that by about C. 4th Cent. B.C. art activities began at Amaravati.
Excavations at Amaravati revealed that the stupa was originally of mud, dating back to 4th Cent. B.C. and during the Asokan period it included a granite railing with two gateways and an inscribed Asokan edict. During the post-Asokan period the granite railing was replaced by limestone. Similarly early phase of the stupas at Bhattiprolu, Jaggayapeta, Kesapalli, Gudivada, Chandavaram, Salihundam and Dhulikatta are datable to 2nd B.C. The stupas at Garikapadu and Peddaganjam, belong to 1st Cent. B.C. Some important architectural features were developed during the period. The wheel-shaped plan and the śyāka platforms came into use during the period under review. This was to become typical feature of the region. These features were common in the Krishna valley. However, it was not adopted in northern region beyond Godavari. Besides stupas, rock-cut chaityagrihas are also found. The earliest one comes from Guntupalli datable to 2nd B.C. Another circular chaityagriha comes from Salihundam datable to 2nd-1st Cent. B.C.

The sculptural art has also its beginning during the period under review. A stele from Amaravati, a tri-ratna on granite up-right, an outline of stupa and vriksa-chaitya on an inscribed cross-bar datable to 3rd Cent. B.C. indicate the beginning of sculptural art. The sculptures belonging to 1st Cent. B.C. include rail coping slabs having carvings of galloping animals, bulls,
winged lions, etc. A pillar in Madras Museum depicts the scenes of great departure and a scene on the bank of Niranjana river at Bodhgaya. Similarly, the Chakravarti relief, Yaksha and worship of Buddha represented symbolically in a barrel-vaulted shrine from Jaggayapeta datable to 2nd Cent. B.C., Śrīvatsa symbol from Kesanapalli, datable to C. 1st Cent. B.C., carvings of Bōdi tree, Rāmagrāma stūpa from Chandavaram, datable to 2nd-1st Cent. B.C., Muchilinda-nāga, worship of the stūpa, Mahābhinishkramana, friezes of lions and elephants from Dhulikatta datable to C.2nd Cent. B.C., are some of the examples representing the style of the period.107

The sculptural art is characterised by an extremely low and flattened relief and they almost appear like linear sketches. There is preference for slimness and elongation of limbs, especially at Jaggayapeta. At Amaravati during 1st Cent. B.C. the reliefs show slightly deeper cut. The bodies are tall and slim, yet looking tough. Modelling is more forceful.

Thus, we find the initial phase of art and architecture was localised in the Krishna valley around Amaravati. It also represents an indigenous artistic movement. In this period were laid foundations of art that were to send its influence far and wide in the succeeding centuries.

On the other hand in the western part (Karnataka) we
have no evidence of such an early beginning. Although sites like Banavasi have yielded brick mounds they are yet to be identified as stupas. The only Buddhist site of Sannati (Gulbarga District) shares the architectural and sculptural tradition of Amaravati. It will be dealt with in the next chapter. It is likely that an excavation at Mahāchaitya site here may take back its antiquity to at least C. 2nd Cent. B.C. The sculptures at Sannati and limestone fragments from Hampi suggests that a considerable part of the western area i.e. Karnataka also shared the same architectural and sculptural tradition and both the areas formed one architectural zone. The beginning of sharing of such tradition may have started during the period.

Observations:

The above survey of evidence suggest that the Amaravati in the Krishna-Godavari delta was emerging as major art centre. The art as developed here was essentially Buddhist in nature. Art was one of the power vehicle used by the Buddhists to spread their message to the people. The developments taking place here were to have considerable influence on the western area in subsequent period. The developments in the field of Buddhist religion and art as noticed at Amaravati, made deep impact on the art of the western area during the ensuing Sātavāhana period.
Concluding Observations:

To sum up, all these evidences - religious, political and economical - critically reviewed above point out that the entire region continued to have a common cultural pattern. During the period under review it was further strengthened by the long spells of political unity. Buddhism, among all religions played a major role in promoting a common cultural pattern and interaction between two areas which was not hindered by any agency, political or otherwise. There are no indications, during the period under review that the region was split into two distinct parts going by present day names Karnataka and Andhra. The common cultural foundation was becoming strong enough to withstand any break up in political unity. Basing on this strong cultural foundations the relation between two areas in subsequent periods were able to grow from strength to strength.
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