Chapter III

POLITICAL, SOCIAL AND ECONOMIC HISTORY OF ANDHRADESA
POLITICAL, SOCIAL AND ECONOMIC HISTORY OF ANDHRADESA

(From early times to Kakatiyas)

In this chapter a brief survey of the political, social and economic conditions prevailed during pre-Satavahana, Satavahana and post-Satavahana periods in Andhradesa are discussed to evaluate the affects of land grants and land management methods during the period under study and the effects they created in the region.

During the Nanda and Mauryan period that preceded the Satavahana rule, applied a single unified administrative system and provided congenial atmosphere for a systematic social structure in the region. Of course, the Satavahanas who succeeded the Mauryas, though followed the same polity what was followed by Mauryas, but deviated from the main system as and when the social, economic and religious needs warranted. However Ikshavakus who were the successors of Satavahanas followed the system that was prevalent in the region and they did not disturb it. A noticeable change in the economic front and religious outlook in the region took place during the period followed after the Ikshavakus disappeared from the political scene of Andhra desa. The successors of Ikshavakus, the early Pallavas, Salankayanas, and Vishnukundins, followed the policy of expansion and patronization of Vedic religion. The Eastern Chalukyas, a branch of Chalukyas of Badami adapted new systems not only in administration but also in the matters related to land grants and land management. Chalukya-Chola rule which immediately followed the Chalukyan rule introduced the methods and systems that were followed in far south. The Kakatiyas who were at the helm of affairs for more than four decades though followed the same policy that was in prevalence in the region in relation to land grants and management has revolutionized the system by introducing amara system. This system changed the face of land management in the region. To evaluate the influence of these changes on social and economic conditions of the region, it is necessary to discuss the political, social and economic history of the region during the period under review.

The bulk of Andhra desa or the Telugu speaking country of to-day has been a separate linguistic race from very early times. Racially, Andhras appear to be of non-Aryan affinities. Andhras as a people are mentioned as early as the 5th century
B.C. The *Aitareya Brahmana* speaks of them as the exiled sons of Visvamitra, as non-Aryans evidently.\(^1\) The *Jatakas* speak of an *Andhakapura* and Andhra country.\(^2\) The inscriptions of Asoka mention Andhras along with Pulindas, Mutibas and Sabaras.\(^3\) This shows that the Andhras were originally tribals, for the others who are referred to along with the Andhras were the tribes of the Deccan. The *Saptasatakam* speaks of Pulindas.\(^4\) The *Puranas* speak of the Andhrajatiyas.\(^5\) They enjoyed the same political status as Kambojas, Yavanas, and Gandharas in the country north of Vindhyas. The Epic and *Sutra* literatures are united in castigating them as *Mlechchasambhavas* whereas the *Mahabharata* declares that the rulers of the Andhras, Khasas, Pulindas and Yavanas had false laws and held false views.\(^6\) The *Bhagavatapurana* talks about them even in worse terms.\(^7\) We learn from the *Baudhayana smriti* that the land outside Aryavartha where the people are ignorant of the four-fold division of society is *Mlechchadesa*.\(^8\) The *Manusmriti* associates the Andhras with Nisadas and declares that they should live outside the villages.\(^10\)

It is an agreed fact of Indian history that the Aryans expanded southwards subduing the local peoples. The Aryan literature refers to the latter as Nishada, Rakshasas and Vanaras.\(^11\) The Nishadas are generally believed to be of Proto-Austroloid stock and lived in India from the Palaeolithic age.\(^12\) As noted above the *Manusmriti* finds some relationship between the Andhras and the Nisahadas. The Austroloids were overpowered by the more advanced Dravidians and under them was started the process of mingling of races and cultures on the soil of India.

The Dravidians were fairly widespread in India at the time of Aryan advent and they appear to have resisted the Aryan advance under the leadership of local tribes. We come across in the epics, especially in the *Ramayana* certain tribes with names, Yakshas, Nagas, Rakshasas, Guhas and Vanaras and they were neither subhuman nor demonical but were only tribes of non-Aryan stock is accepted.\(^13\) In fact, there would not have been such a bitter conflict if one party did not possess a civilization and culture of its own and so much advanced intellectually to desire to preserve it against all possible threats. K.A. Nilakanta Sastri doubts the historical value of *Ramayana* by saying that "One may sooner get oil by pressing sea sand than derive light on the Aryanisation of the south from the central incidents of the poem."\(^14\) The *Ramayana* localizes the adventures of Rama in places such as
Panchavati, Kishkindha, and Janasthana which are only parts of the forest of Dandaka that extended over Deccan and South India.

The *Mahabharata* states that Andhra is a generic term and Andhras included many tribes. The *Vayu* and *Brahmanda Puranas* mention the Andhras with other tribes such as Pallavas, Abhiras, Dardas and Mulakas. The historicity of some of these tribes and their gradual coalescence with the Andhras is proved by the existence in Andhra desa of certain territorial divisions with names like Palanadu (Pallavabogga of Mahavamsa) and Mulakanadu. Assaka or Asmaka is always mentioned in literature in association with Mulka and it was the settlement of the Assakas or Asvakas or Asmakas.

Of all such epic tribes that made up the Andhra race the Nagas and Yakshas appear to be very prominent. The *Khandavadahana* and *Sarpayaga* of the *Mahabharata* symbolize the two stages in the Naga-Arya conflict. It appears that some time later the Nagas to have migrated to the South and settled in different parts. According to Ferguson the “Nagas were serpent worshippers, an aboriginal race of Turanian stock.” Rhys Davis remarks that the “Nagas are represented on the ancient bas-reliefs as men or women either with cobra hoods rising from behind their heads or with serpent forms from the waist below.” There are plenty of such reliefs among the Amaravati sculptures, indicating that the land was populated by the Nagas. This is further proved by the ancient literature, both indigenous and foreign. The *Sankhapala Jataka* describes the mouths of Kannabenna, identical with Krsihnaveni as Nagaloka.

The *Gandavyuha*, a Buddhist work of the 3rd century A.D. states that Manjusri lived at Dhanyakara in Dakshinapatha evidently Dhanyakataka and converted into Buddhism a large number of Nagas that were living in the forests nearby. The Ceylonese chronicle, *Mahavamsa* mentions a certain Nagaraja named Nala as residing in Mahjerika whereas the Pali literature calls the subterranean mansion of the Naga king Kala as Mahjerika. The kingdom of Mahjerika was located at the mouth of the river Krishna. The ancient Siamese literature also knows the Krishna delta as the land of Nagas. Hence it is rightly observed by Rao Bahadur V. Venkayya “confirm the accepted belief that the Nagas
Panchavati, Kishkindha, and Janasthana which are only parts of the forest of Dandaka that extended over Deccan and South India.

The *Mahabharata* states that Andhra is a generic term and Andhras included many tribes. The *Vayu* and *Brahmanda Puranas* mention the Andhras with other tribes such as Pallavas, Abhiras, Dardas and Mulakas. The historicity of some of these tribes and their gradual coalescence with the Andhras is proved by the existence in Andhra desa of certain territorial divisions with names like Palanadu (Pallavabogga of *Mahavamsa*) and Mulakanadu. Assaka or Asmaka is always mentioned in literature in association with Mulka and it was the settlement of the Assakas or Asvakas or Asmakas.

Of all such epic tribes that made up the Andhra race the Nagas and Yakshas appear to be very prominent. The *Khandavadahana* and *Sarpayaga* of the *Mahabharata* symbolize the two stages in the Naga-Arya conflict. It appears that some time later the Nagas to have migrated to the South and settled in different parts. According to Ferguson the “Nagas were serpent worshippers, an aboriginal race of Turaninan stock.” Rhys Davis remarks that the “Nagas are represented on the ancient bas-reliefs as men or women either with cobra hoods rising from behind their heads or with serpent forms from the waist below.” There are plenty of such reliefs among the Amaravati sculptures, indicating that the land was populated by the Nagas. This is further proved by the ancient literature, both indigenous and foreign. The *Sankhapala Jataka* describes the mouths of *Kannabenna*, identical with Krishna as Nagaloka.

The *Gandavyuha*, a Buddhist work of the 3rd century A.D. states that Manjusri lived at *Dhanyakara* in Dakshinapatha evidently Dhanyakataka and converted into Buddhism a large number of Nagas that were living in the forests nearby. The Ceylonese chronicle, *Mahavamsa* mentions a certain Nagaraja named Nala as residing in Mahjerika whereas the Pali literature calls the subterranean mansion of the Naga king Kala as Mahjerika. The kingdom of Mahjerika was located at the mouth of the river Krishna. The ancient Siamese literature also knows the Krishna delta as the land of Nagas. Hence it is rightly observed by Rao Bahadur V.Venkayya “confirm the accepted belief that the Nagas
were the indigenous rulers of South India". It is therefore clear that the Nagas formed a very important section of the Andhra race.

The Yakshas are always associated with the Nagas and appear to have been more ferocious and cruel than the latter. Scholars believe that the Yakshas might be the ancestors of the Jakkus, one of the present communities among the Andhras. The Yakshas too, like the Nagas figure prominently in sculptures and inscriptions of Amaravati. At ancient sites such as Kondapur, many terracotta figurines of Yakshas and their king Kubera are found. During the post epic times, the tribes in Andhra coalesced under the leadership probably of the Aryan priests and princes and accepted their religion and social organization. The more freedom loving sections of them retreated into the inaccessible homes of mountain fastness, and present today as remnants of that primitive life. During the historical times the little differences that persisted among the Andhra tribes were removed by the cosmopolitan spirit created by Buddhism which became popular among then very early. The country came to be known by the generic term Andhra, which was the name of the most powerful tribe among themselves and who united them into a mighty empire by the end of the 2nd century B.C.

Thus it can be surmised that the earliest references to the Andhra are to people or tribe and not to their country. The reference to their country occurs first in the Maidavolu inscription of Sivaskandavarma in which Dhamanakataka is spoken of as the headquarters of the Pallava province Andhapatha. It is therefore clear that the country derived its name from the people, an instance with many parallels in Indian History. The name Andhra desa found in literature is also evidence in the same direction.

Today Andhra desa is a linguistic and cultural unity. It may be noted that from the earliest times the Andhras were an entity, ethnical and cultural. Megasthenes says the Andhras were a separate race. However the extent of the Andhra desa of our period is not easy for determination. As Asoka's inscriptions speak of the Andhras and the Kalinga country, the Andhra desa of our study was in the north limited by Kalinga.

Since Ptolemy's Maisolia and Periplus' Masalia refer to the Andhra country, the remark that Masalia extended far into the interior, shows that not only the
seaboard between the Godavari and the Krishna but also a considerable area in the interior was included in the Andhra desa. It appears in the south, Andhra desa did not extend far beyond the northern part of the modern Nellore district. The extent of Andhra desa under our study is certainly reminiscent of the old empire of the Satavahanas. No doubt under the Satavahanas the Andhra empire extended from sea to sea, and from the central part of India in the north to Cuddalore in the south and Mysore in the south-west.

The Early Political History of Andhra desa

Nanda dynasty

The origin and early political history of Andhras is shrouded in mystery. No substantial evidences are available to authenticate the early history of telugu speaking people until 4th century B.C. The dynamic dynasty of Nandas brought a political revolution in North India by establishing the Magadhan empire by suppressing the other kingdoms in the 4th century B.C. It is evident from the Puranas that the Nandas in general and Mahapadmananda in particular conquered all the rival monarchs and Janapadas and became the emperor of India. The inclusion of Kalinga in the Nanda empire appears to be confirmed by the famous Hathigumpha inscription of Kharavela. Nandas, on the upper reaches of Godavari, was sometimes identified with ‘Nava Nanda Dhera’ indicating the extension of Nanda power over the Deccan i.e. Dakshinapatha. Punch marked Purna coins, which are found all over the Deccan, South India, and Ceylon as well as in North India, are clear witnesses of ancient contacts between the North and South whose details are now lost, but while they enable us to infer the existence of trade connections. However they are of no avail in fixing the southern limit of the Nanda empire. Kannada inscriptions from Mysore of the 10th and 11th centuries A.D., preserve faint memories of the rule of the Nandas in the Kuntala country; but there is little confirmation of this tradition. Thus it is probable that the Andhras might have experienced the rule of the Nandas.
Mauryas

The Nandas were succeeded by the mighty Mauryas. Chandragupta Maurya, Bindusara and Asoka were the celebrated rulers of this dynasty. It is evident from a Jain work, *Parisishtaparvan*, Chandragupta after abdicating the throne to his son migrated to the south along with a Jain saint, Bhadrabahu, and his pupils. The emperor is said to have lived for many years as a Jain ascetic in *Sravanabelgola* in Mysore. It is evident from this that Deccan came under the control of the Mauryas during the time of Chandragupta. This is further supported by Plutarch who states that Chandragupta overran and subdued the whole of India with an army of six lakh men. Jaina references in literature and epigraphs associating his name with *Sravanabelgola* in Mysore may be accepted as proof of his acquisition of this part of the peninsula as well. According to the Tamil poet Mamulnar of the Sangama age, the Vadugar, evidently the Andhra army constituted the vanguard of the South Indian expedition led by Vomba Moriyar (Mauryan upstart), identified with Chandragupta Maurya, who is said to have penetrated as far south as the Podiyioll Hill in Tirunalvelly district of Tamilnadu.

The policy of expansion initiated by Chandragupta was followed by his son and successor, Bindusara. According to Taranath, Bindusara destroyed the kings of sixteen towns and made himself the master of all the territories between the eastern and western seas. Tamil literature contains vague allusions to Mauryan invasions of South India which occurred most likely in the time of this monarch. Thus it is certain that the Andhras came under the active control of the early Mauryan emperors.

Asoka, the greatest representative of the Mauryan dynasty and one of the greatest rulers of the world, conquered Kalinga in his 13th regnal year. The Andhras appear to have submitted to the Mauryas. In the Raichur doab his Minor Rock Edicts have been found at Maski and Koppal, at the latter place, on the Gavimath and Palkigunda hills. His Rock Edicts were brought to light at Yerragudi in Kurnool district of Andhra Pradesh. They clearly states that the Andhras were within the imperial domain. It appears that a considerable portion of the Deccan was indeed ruled by the vice-regal princes of Suvarnagiri and Tosali. The Mauryan supremacy, during his time, extended up to Siddapura, Jatinagaramesvaram and
Brahmagiri in the south. The discovery of Asokan inscriptions at Yerragudi and Gajulamandagiri in Andhra prove beyond doubt that the Andhras were the subordinates of Asoka, the Mauryan emperor.

Some scholars opine that the vast empire of Asoka disintegrated soon after the death of Asoka. The Mauryan empire which reached its territorial climax during the energetic and enlightened reign of Asoka started showing of decay and disintegration during the time of his successors. It lost its political unity and economic stability. This provided an opportunity to the feudatories to defy the central authority, and the foreigners to invade the country. Pushyamitra Sunga, the commander-in-chief of the Mauryan forces, by murdering Brihadratha, the last Mauryan emperor, usurped the throne of Magadha. This event marked the end of the Mauryas and the emergence of Sungas as a potential political power. Recent researches brought to light Sunga rule over Andhra desa. P.V.P.Sastry discovered the coins of Bhagabhadra (5th Sunga king) and Samabhaga or Bhagavata (9th Sunga king) in the Karimnagar district of Andhra Pradesh. By taking this numismatic evidence into consideration he argued that the Vidisha branch of Sungas might have wielded authority over the Andhra desa. It is thus evident the early Satavahanas were subordinates of the Sungas. Except this numismatic evidence we do not have at present any other evidence to prove that the Sungas ruled beyond Vidarbha region. The Sungas ruled from 187 B.C., to 75 B.C., The last Sunga ruler Devabhuti was murdered by Vasudeva through a slave girl. The dynasty founded by Vasudeva is known Kanva dynasty. The rule of Kanvas was passive and prosaic. The Matsya and Vayu Puarnas state that the last Kanva king Susarman was slain by the Andhra king Simukha who succeeded the Kanvas in Magadha. This statement does not carry much water in it. In the first instance, the Satavahanas never ruled over the Magadha region. Further, the Satavahanas started ruling some parts of the Deccan and more so the Andhra region independently from the 2nd century B.C. Thus it is reasonable to state that after the fall of the Mauryas, the Satavahanas became the subordinates of the Sungas for some time and ultimately they became independent. Thus the Andhras became independent under the leadership of the Satavahana and his successors came to be known as Satavahanas.
Satavahana Dynasty

The rule of Satavahanas is a glorious chapter in the history of Andhras and Andhra desa. But unfortunately there is no unanimity of opinion amongst scholars regarding the origin and original home of the Satavahanas. It has been held by some historians that they were Aryans, but migrated to the Deccan and mixed with the local inhabitants and imbibed their culture. Others thought that they were of the Dravidian stock and inhabited originally in the Deccan and the other adjacent regions. Whatever be the controversy regarding the origin it is accepted that Satavahanas ruled the Deccan for four and a half centuries from about 230 B.C. According to Puranas, thirty of them ruled for about 450 years.49

The Satavahana dynasty’s history is divided into two parts, the early rulers and the later rulers. The break in their rule is Western Maharashtra, Gujarat and Malwa explains this division. Thus the rulers of this dynasty from Simukha to Gautamiputra Satakarni are treated as early Satavahana rulers and the rest later Satavahanas.

The Satavahanas came to power after the extermination of the Sunga, Kanva rule over Vidisha and Andhra. P.V.P.Sastry states that the Kanva kings who overthrew the Sungas in Magadha might have made an attempt to subdue the Sungas at Vidisha by sending an expedition to the Vindhayan region. Simuka and his younger brother Kanha who were nominally in their service took advantage of their rivalry and succeeded in driving both the powers from the Deccan. These exploits of the early Satavahana rulers are referred to in the Puranas.

Thus Simuka or Srimukha, the first king in the Puranic lists, is the real founder of Andhra Satavahana imperialism. He provided a solid base for his successors to exploit. Simuka was succeeded by his younger brother Kanha. He followed the footsteps of his brother in extensive conquest and his empire seems to have extended as far as Nasik in the west. This is clear from an inscription found on the upper sill of the right window in a cave No 19 at Nasik50 which refers to his reign with words “Sadvadhan kule Kanhe rajini.” Satakarni, the third ruler of the dynasty, ascended the throne after Kanha, was a great conqueror and his titles Apratihata-chakra and Dakshinapathapati 51 clearly indicate that he established his
undisputed mastery over *Dakshinapatha* or Deccan after capturing several kingdoms, founded the greatness of the Satavahana power. The Hatigumpha inscription of Kharavela indicates that Satakarni-I extended his eastern boundaries of his dominion up to the western frontier of the kingdom of Kharavela in Kalinga. He probably extended his influence over a large area of the upper Deccan as well as some portions of central and western India. Khatiawar and northern Konkan too came under his control. H.C. Rayachaudhuri observes thus, "Satakarni seems to have been the first prince to raise the Satavahanas to the position of paramount sovereigns of Trans-Vindhyan India. Thus are the first great empire in the Godavari valley which rivaled in extent and power the Sunga empire in the Ganges valley and the Greek empire in the Land of the Five Rivers."

The brilliant reign of the *Dakshinapathapati* Satakarni was short. After his death his wife Nayanika or Naganika governed the kingdom as regent during the minority of his two surviving sons Vedasri (also called Khandasiri) and Saktisri (Satisiri). The *Puranas* give the lists of the names of kings, who ruled afterwards between Satakarni-I (i.e. end of the 1st century B.C.) and Gautamiputra Satakarni (i.e. beginning of the 2nd century A.D.). But little is known of the kings who succeeded Satakarni-I. One of his successors, Satakarni-II, appears to have conquered Malwa. During his reign might have started the protracted Saka–Satavahana conflict which continued with varying fortunes, till the overthrow of the Satavahana dynasty. It is evident in the inscriptions and the later date literary works that Satakarni-II, after the death of Kharavela, attacked and occupied Kalinga. The discovery of his inscription at Sanchi shows that he was the master of the Vidisha region.

After Satakarni-II, the fortunes of the Satavahanas sank to low ebb till they were restored by Kuntala Satakarni around whose personality a large literary tradition has been developed. His successor was Hala Satavahana, the celebrated compiler of the *Gathasaptasati*. He was a great poet, but incompetent ruler. The passive reign of Hala gave an ample opportunity to the enemies of Satavahanas to exploit the situation. After Hala, the Satavahana power received a serious setback owing to the offensive taken by the Sakas.

Gautamiputra Satakarni, the 28th king in the dynasty, who restored the fallen fortunes of the dynasty, is regarded as the greatest of all the Satavahana kings. His achievements and accomplishments are vividly described in the Nasik inscription of
his mother Balasri. His reign made a great impression upon his kingdom. He was a
great conqueror whose horses quenched their thirst from the waters of the three seas.
He is reputed to have been the destroyer of the Scythians, Indo-Greeks and
Parthians. \( \text{(Saka-Yavana-Pahlavanisudana)} \) and the saviour of the Satavahana
dynasty which, in absence of its strong ruler, fell into evil days. He recovered his
family prestige and restored in the glory of the family of the Satavahanas. He
extirpated the Kshaharata dynasty and overthrew its ruler Nahapana. The Nasik
cave inscription refer to him as one, "who conquered multitude of enemies in many
battles; whose victorious banner unvanquished; whose capital was unassailable to
his foes; who was in prowess equal to Rama, Kesava, Arjuna and Bhimasena and
who was not inferior in luster to Nabhaga, Nahusha, Janamenjya, Sagara, Yayati and
Ambrisha." Thus the Saka-Satavahana conflict was revived and this ended in the
first instance in favour of the Satavahanas. This epigraphic evidence is attested by
numismatic evidence. A large hoard of coins, all bearing the name of Nahapana, has
been discovered at Jogalthambí. Most of these coins are restruck by Gautamiputra. If
this does not definitely mean that Nahapana himself was supplanted and lost his
throne, it is at least quite certain that his successors were replaced by Gautamiputra.
Thus Gautamiputra's authority extended over the whole land from the Krishna in the
south to Malwa and Kathiawar in the north and from Berar in the east to Konkan in the
west. In the inscription he has been described as one "who crushed down the
pride and conceit of the Kshatiyras, furthered the interest of the twice-born i.e.
Brahmanas as well as the lowest orders and stopped the contamination of the four
varnas" i.e. \( \text{varnadharma} \) The inscription also describes Gautamiputra Satakarni
as 'Ekabrahmana' thus the conventional phrases and the epithets applied to him
clearly indicate that he was true follower of Brahmanism.

Gautamiputra, before his death, appears to have lost most of the territories he
had conquered from the Sakas. Once again the Saka-Satavahana conflict gave a rude
shock to the strength and solidarity of the Satavahana kingdom. It is evident from
the Junagadh rock inscription of Rudradaman that Gautamiputra lost the northern
provinces to the Sakas. The loss of the northern provinces of the Satavahana
kingdom cannot be dated with certainty. It is probable that Rudradaman might have
defeated Gautamiputra and occupied Malwa and Gujarat regions. But Gautamiputra,
to save his face, entered into matrimonial alliance with the Saka chief according to
which the daughter of Rudradaman was given in marriage to the son of Gautamiputra, Vasishtiputra Satakarni. This diplomatic matrimonial alliance restored peace between the Sakas and Satavahanas for sometime.  

Of the eight successors of Gautamiputra Satakarni before Pulumavi the Vayu Purna notices only one, Apilaka by name. He was the son of Lombodara and ruled for twelve years. A copper coin of this king was found in Madhya Pradesh. The legend on it shows that king Apilaka bore both Siva and Sri as prefixes to his name. With his reign began the dwindling of the Satavahana dominions which reduced them eventually once again to the status of a mere Deccan power. From the close of Apilaka’s reign to the accession of Pulumavi in 43 B.C. there were six Satavahana rulers. Within that period of fifty-five years they did noting worthy of record or even anything to make their names worthy of mention by the compiler of the Vayu Purana. Yet their empire in the Deccan appears to have remained intact till the reign of Kuntala Satakarni, the 13th king of the line. He is mentioned in Vatsayana’s Kamasutra, and if name has any significance at all he must have ruled over Bhima and the Krishna to some distance beyond the Tungabhadra, which also included Kolhapur and other Southern Maharshtra state such as Miraj. Belgaum and the Dharwar districts of northern Karmataka and adjacent places of Andhra Pradesh. If this be accepted and in view also of Pulumavi-I’s great success in arms in the third quarter of the first century B.C. we may assume that the inherent strength of the Satavahana power was well preserved during those difficult years by the successors of Satakarni-II.

Vasishtiputra Pulumavi was the real successor of Gautamiputra. Although he was not in possession of the northern provinces of the kingdom, he was responsible for the extension of the Satavahana power into the region located round the mouths of Krishna river. This suggest by the discovery of not only his inscription at Amaravati but also of large number of his coins in the same area as well as in the adjoining regions. The Bellary region in Karnataka seems to have been annexed to the Satavahana kingdom during this time. His capital was Baithan or Paithan or Prathisthanapura on the banks of Godavari river. Pulumavi was succeeded by Vasishtaputra Satakarni. He is referred to in the Kanheri inscription as the son-in-law of Rudradaman. His coins are found in the Krishna and Godavari
districts of Andhra Pradesh. He established his control over Aparanta, the northern Konkan region. He maintained cardial relations with the Sakas.

Gautamiputra Yajnasri Satakarni was the last great Satavahana king of Satavahana dynasty. From his inscriptions found at Nasik in Maharashtra, Kanheri in Aparanta (Northern Konkan) and Chinna-Ganjam in the Krishna district of Andhra Pradesh and from his coins discovered in Gujarat, Khathiawar, Aparanta, the Chanda district in Maharashtra and the Krishna district of Andhra Pradesh, we may conclude that not only Maharashtra, Andhra desa, Gujarat and some parts of the Narmada valley were under his control, but he was able to recover Aparanta from the Saka successors of Rudradaman. His coins marked with the figure of a ship give us an indication that his power even extended over the sea. The ship marked coins indicates flourishing international trade during the Satavahana period in Andhra desa. He is identified by some scholars with the Satavahana king as mentioned by the famous writer Bana. Bana, refers to him as ‘trisamudradhipati’ and as a close friend of Buddhist monk Acharya Nagarjuna. It is evident from this that the Satavahana power extended over a very wide regions embracing the northern Maharashtra, Deccan and Andhradesa. Yajnasri Satakarni’s death heralded the downfall of the Satavahanas. The Satavahana kingdom was Balkanized and as a consequence a number of independent principalities emerged in the Deccan and Andhra. The Abhiras declared independence in North-western Maharashatra. The later Satavahana kings ruled in Berar. But gradually the Satavahana empire was supplanted by other ruling powers in the Deccan like the Vakatakas, the Ikshavakus, the Salankayanas, the Pallavas, and the Kadambas.

The Successors of the Satavahanas

The Ikshavakus

The disappearance of the Satavahana power paved the way for disintegration of political unity in Andhra desa. The feudal chiefs who were under the control of the Satavahanas asserted independence and carved out independent principalities. Among them the Ikshavakus, Brihatpalayanas, Anandagortins, Salankayanas, Pallavas, Vishnukundins were some of them.
The Ikshavakus, who were the feudatories of the Satavahana kings, captured the regions round the mouths of the rivers Krishna and Godavari from the latter at the end of the first quarter of the third century A.D. They are known from inscriptions of the second half of the third century A.D. found on the ruins of the Jaggayyapeta stupa in the Nandigam taluk of the Krishna district and also at Nagarjunakonda and Gurzala in the Guntur district. The Ikshavakus ruled the Krishna valley with Vijayapuri as their capital. These Ikshavakus of the Andhra desa had probably some connection with the celebrated Ikshavaku family of Ayodhya, the capital of the Kosala Janapada in the north who migrated to the Deccan, settled down there and mixed with the local people. Living near Sri Parvata in Nagarjunakonda valley they became the Mahatalvaras under the Satavahanas. After the fall of Satavahanas Siri Chamtamula founded his dynasty, who ruled in the second quarter of the third century A.D. The Puranas refer to Ikshavakus as Sri Parvatiya Andhras.

Chamtamula-I is said to have performed the Asvamedha, Agnistoma and Vajapaya and his Asvamedha vedika was discovered at Nagarjunakonda within a few yards from the Mahachaitya. This Asvamedha sacrifice might have performed probably to celebrate the overthrow of the Satavahana suzerainty. He was a great diplomat. He contracted diplomatic matrimonial alliances with the Pugiyanas who were ruling some parts of Nellore, Guntur and Kurnool districts, Dhanakas whose home land might have situated near the Sriparvata region and Sakas of Ujjain with the intention of consolidating his power.

King Chamtamula-I was succeeded by his son Mathariputra Virapurushadatta in the third quarter of the third century A.D. His reign formed a glorious epoch in the history of Buddhism and in diplomatic relations. He took a queen from the Saka family of Ujjain and gave his daughter Kodabalasiri in marriage to a Chuta prince of Vanavasi. This alliance might have affected as a measure for checking the southern and south-eastern expansion of the Abhiras. Several inscriptions belonging to his reign have been discovered at Jaggayapeta in the Krishna district and Nagarjunakonda in the Guntur district.

Virapurushadatta was succeeded by his son Vasishtiputa Bahubala Chamtamula or Ehuvara Chamtamula-II, who seems to have ascended the throne in the last quarter of the third century A.D. He ruled at least for eleven years. From the
time of Ehuvula Chamtamula, Nagarjunakonda became a strong centre of Hinduism and many temples of Siva. He was succeeded by his son Virapurushadata II who ruled from 284 A.D. to 295 A.D. The most important event that occurred during the reign of Virapurushadata-II was the Pallava invasion. It was Pallava Simhavarman who defeated Purushadata and conquered the Ikshavaku dominions. Thus the Ikshavakus who started ruling independently from the first quarter of the third century A.D. disappeared in the last quarter of the third century or in the beginning of the fourth century A.D.

The Pallavas

The Pallavas started their career as feudatories of the Satavahanas. They became independent after the fall of the Satavahanas. Great controversy centres round the problem of the original home of the Pallavas. If the identification of Pallavabogga (bogga means province) with Pallavanadu or Palnadu is accepted, the original home of the Pallavas can easily be located in the region of the Sriparvata i.e. Nagarjunakonda, itself. The Manchikallu and Mayidavolu inscriptions which are the earliest known of the Pallavas are found in the same region. Most of the earliest inscriptions of the Pallavas were found in the districts of Guntur, Prakasam and Nellore. Thus it can be safely concluded that they were first a Telugu and not a Tamil power. Simhavarma, Sivaskandavarma, Buddhavarma, Kumaravishnu and Vishnugopa were the early Pallava kings that had sway over Andhra, South of the Krishna river. It is established on inscriptive testimony that the Telugu country south of the Krishna river formed the bulk of the Pallava kingdom till the last quarter of the sixth century A.D. After subduing Ikshavaku power in the region Simhavarman constituted the conquered territory into a separate province called Andhrapatha with Dhanyakataka as its capital and entrusted its government to Yuvaraja Sivaskandavarma, believed to have been the son of Simhavarman.

The Pallavas were remained in undisturbed position of the lower Krishna valley until Samudragupta’s invasion about the middle of the fourth century A.D. The triumphant advance of the Gupta emperor on Kanchi and the defeat of Vishnugopa in his hands caused much confusion in the Pallava dominions and let loose the forces of disintegration.
The Brihatpalayanas\(^{94}\) ruled for a short time. They ruled the region located to the north of Krishna river. i.e. the modern Repalle, Machilipatnam, Tenali and Gudivada taluks of Krishna and Guntur districts and were overpowered by the Salankayanas.

**The Salankayanas**

The Salankayanas ruled the Vengi region in the 4\(^{th}\) century A.D. The first reference to the dynasty of Salankayanas is found in the Allahabad inscription of Samudragupta\(^ {95}\). It is stated in the inscription that Samudragupta defeated twelve kings in his famous Dakshinapatha campaigns. Of the vanquished twelve South Indian kings Hastivarma of Vengi was one. It is probable that the Salankayanas, after the fall of the Ikshavakus, established themselves in the Vengi region, making Vengi as their capital. The Salankayanas are identified with Salakenoi referred to by Ptolemy in the ‘Geography’ composed at about 140 A.D. He also refers to Benagouron\(^ {96}\) which is identified with Vengi. They were responsible for the downfall of the Brihatpalayanas. The decline of the Salankayanas is shrouded in mystery. It is known from the inscriptions that the Pallavas and Vishnukundins were responsible for their downfall.

**The Kandaras or Anandagotras**

Kings of this dynasty of whom three are known are said to have belonged to the Ananda gotra.\(^ {97}\) The Anandagotras ruled the Guntur region. It appears that Kandara and his feudatories drove away the Pallavas from the Dhanyakataka region about the middle of the fourth century A.D. The decline of the Anandagotras or Kandaras was probably by their constant struggle with the Pallavas. Kalinga which experienced the rule of the Nandas, Mauryas and Satavahanas, immediately after the political upheaval caused by the expedition of Samudragupta, came under the control of a new dynasty known as Matharas. This dynasty ruled the Kalinga region in the 4\(^{th}\) and 5\(^{th}\) centuries A.D. with Pishtapura (modern Pithapuram) as capital. The rise of the Vishnukundins saw the end of this dynasty.
The Vishnukundins

The Vishnukundins rose to power in the early decades of the 5th century and ruled up to the beginning of the 7th century of the Christian era over the Coastal Andhradesa. Of all the dynasties that ruled over Andhra during the post-Satavahana period, the Vishnukundins were the most powerful. They rose to prominence in the Sriparvata region probably with Velpur as their early capital. They put an end to the Pallava rule in the region and expanded into Telangana across the river Krishna. Madhavavarman was the greatest of the Vishnukundins, and his authority appears to have extended over the entire Deccan north of the Krishna and up to the Narmada. He married a Vakataka princess and performed numerous Vedic sacrifices including eleven Asvamedha, Rajasuya, Pususamedha and Savamedha. They built a large number of temples and Viharas. The performance of Vedic sacrifices appear to have been popular, for most of the ruling kings of this age. The worship of gods of puranic pantheon was very much in vogue during this period. Thus it appears that under the Vishnukundins, Buddhism continued to loose ground steadily till it became practically extinct by the end of the Vishnukundin period.

The Chalukyas of Vengi

The disappearance of the Vishnukundins by about the beginning of the 7th century A.D., was followed by the conquest of Andhra by the Badami Chalukyan emperor Pulakesin-II. The signal victories of the emperor over Vishnukundins and the region lying between Godavari and Tungabhadra. He also made administrative arrangements by constituting the coastal Andhra, excluding Nellore region, into the kingdom of Vengi and conferred it upon his brother Kubja Vishnuvardhana who founded the independent line of the Eastern Chalukyas or Chalukyas of Vengi by 624 A.D. thus a new Chalukyan kingdom by name the Eastern Chalukyas came into existence. The establishment of the Eastern Chalukyan kingdom marked the beginning of a new epoch in the history of the Andhras. The Chalukyas identified themselves with Vengi and contributed much to the development of the region. However their kingdom was confined to the east coast almost corresponding to the modern Circar districts of Andhra Pradesh, while the Western and South Western Andhra, corresponding respectively to the present Telangana and Rayalaseem were divided between the imperial powers that ruled over Deccan and
South India i.e. Western Chalukyas, Rashtrakutas, later Chalukyas, Pallavas and Cholas.

During the reign of Vishnunvardhana-IV (773-808 A.D.,) a long drawn feud between the Eastern Chalukyas and the Rastrakutas started. N. Venkataramanaiah states that the prestige of the Eastern Chalukya arms reached its highest watermark during the region of Gunaga Vijayaditya. During this period Andhra desa was practically reduced to a mere cock-pit of conflicting imperialist ambitions and were frequently overrun by invading armies, her cities being sacked and her subjects harassed. It was during this period that many subordinate ruling families sprang up in different parts of Andhra desa. This period saw the Eastern Chalukyas of Vengi came into close contact with the imperial Cholas after the defeat and death of Danarnava, sought political asylum in the Chola country which was at that time under the control of Rajaraja the Great. Realizing the economic importance of the Vengi region and to have a safe frontier on the eastern side, Rajaraja supported the cause of the Eastern Chalukyan princes. The Chola emperor extended military assistance to the Eastern Chalukyan princes to rout Jatachoda Bhima. Rajaraja, to further cement his relations with the Eastern Chalukyas, offered his daughter Kundavai, in marriage to Saktivarman-I. However gradually the autonomous position of the Vengi was reduced to a dependent one. The change in the political status of the eastern chalukyan kingdom had a great impact on the economy, polity, commerce and toponomy of the Andhra region. The continuous diplomatic matrimonial alliance between the imperial Cholas and the Eastern Chalukyas ultimately paved the way for the unification of these two dynasties, viz; the Cholas and Chalukyas, during the 13th century. This change occurred during the time of Kulottunga I. During his reign coastal Andhra desa became a part and parcel of the Chola kingdom.

During the 13th century Vengi-mandala and the adjoining region became a bone of contention between the Cholas and the Eastern Gangas. The latter conquered the territory to the east of the Godavari river from the Velandu chiefs who were the subordinates of the Cholas. By the middle of the 13th century the hegemony of the coastal Andhra desa was weakened partly due to the rise of the Telugu Chodas of Nellore, the Hoyasalas of Dvarasamudra, the Kakatiyas of Warngal and the Pandyas of Madhurai. The Pandyan king Jatavarma Sundara Pandya tilted the scales of royal
powers in the south be executing a grand military march in which western Chalukyan king Somesvara was defeated and killed. The Cholas were wiped out. Thus, Pandyas became a paramount political power in the South.

The Kakatiyas

As the later Chalukyas declined, taking advantage of the political confusion, the Kakatiyas rose to prominence at Anmakonda,\(^\text{109}\) who were known as Kakatiyas of Warangal. The Kakatiyas occupied a place of paramount importance and interest in the history of South India in general and that of Deccan and Andhra desa in particular. They were the next to establish their sway over the entire Telugu speaking area after the fall of the Satavahanas and before the rise of the Vijayanagara empire. They presided over the destinies of Andhra from the 10\(^{th}\) century A.D., to first quarter of the 14\(^{th}\) century A.D.. This period can very well be styled in the medieval history of Andhra desa as "The Age of Kakatiyas of Warangal". Orugallu became their capital. The political unity of Telugu people roused a sort of regional consciousness among the Andhras. The Kakatiya empire reached its zenith under Ganapatideva.

Ganapatideva, Rudramadevi and Prataparudradeva were the greatest members of this dynasty. The coastal Andhra region came under the control of the Kakatiyas during the time of Rudradeva who ruled from 1159 A.D. to 1196 A.D. The coastal Andhra desa was under their hegemony until the first quarter of the 14\(^{th}\) century A.D. The Kakatiya kingdom became the target of attack during this period by the Sultans of Delhi. In the time of the last ruler Prataparudradeva, started the Muslim attacks on Warangal. The Muslim attacks were repelled by Prataparudradeva in the beginning. But the repeated thrusts of the Muslims deep into the Kakatiya kingdom made the Kakatiya ruler weak. When kingdom after kingdom, province after province and fort after fort fell into the hands of the Mahammadan marauders, the Kakatiya Prataparudradeva stood like a Gibraltar rock and fought with the ferocity of a wounded tigress to preserve the honour and independence of the Andhras but in vain. Finally in 1323 A.D. Prataparudradeva was defeated and taken captive by price Juna khan, the future Mahammud Bin Tughluk.\(^\text{110}\) The country was overrun by the Muslims and Muslim authority was established at Warangal. But the patriotic spirit, engendered by the Kakatiyas inspired the Andhras
to rise in revolt against the Muslim tyranny. It is known from the Vilasa grant of Prolayanayaka that Prataparudradeva died on the banks of the river Somodbhava (i.e. river Narmada) while proceeding to Delhi the capital of the Tugluqs. In a short time the Muslim authority was ended and Warangal was recaptured by Kapayanayaka of the Musunuru family.

**The Early Social History of Andhradesa**

From the political history discussed above, it is clear that the early inhabitants of the Deccan had developed a distinct form of civilization long before they came into contact with the Aryans. It is evident that the people of Andhra desa, at least from the epic times they were not mere savages. They had their own religious beliefs, practices, social structure and tried their best to preserve them. At first the advent of the Aryans into the Deccan and into Andhra desa was perhaps peaceful. It was the work of the *Vedic Rishis* who in quest of peace and solitude ventured to enter the Dandakaranaya to establish hermitages on the banks of rivers in the thick of the forests. The local inhabitants, called ‘*Asuras* and *Rakshasa*’ by the Aryans, may have committed forays against their settlements, destroyed their sacrifices, and interrupted their penance. The memory of these episodes is preserved in the tradition regarding the advent of Agastya or namesake of his into the South. From this reference it may be inferred that the Aryans had during the Brahmana period pushed their conquests into the Deccan as far as Berar. Panini who flourished about the 7th century B.C. mentioned Asmaka which was in the interior of the Deccan watered by the Godavari, which is identified with modern Nizamabad district of Andhra Pradesh. Katyayana’s explanations of the terms Pandya, Chola and Kerala show that the Aryans had made contact with these peoples of Southern India during the period subsequent to Panini. Tradition refers Katyayana to the time of the Nandas.

The caste system accompanied the spread of Brahmanism from its strong hold in the Gangetic belt into the Deccan and South India. Those who were opposed to the Aryan system retreated to mountain caves and forests, where they have kept up their primitive customs, habits and languages to the present day. “There is hardly any definite information regarding the early history of the Aryan states which arose in the Deccan, but there is sufficient evidence to show that two forces hastened the...
pace of the Aryanisation of the lands south of the Vindhys: the imperialism of the Nandas and the Mauryas, and the missionary activities of the followers of the protestant creeds of Jainism and Buddhism.\textsuperscript{113}

The process of Aryanisation progressed not like a whirlwind, destroying the local races and uprooting their religious and social systems. It was a slow but sure process, characterized by conciliation, compromise and synthesis which laid the foundations of the cultural pluralism.\textsuperscript{114} Already the process of adjustment and conciliation was in progress in the Northern India. In Dakshinapatha too a similar policy was adapted. Since the time of the Brahmanas, the Aryans made every effort to spread their culture and authority in Daskhinapatha. Rama of Ayodhya is made to play a very important part in the expansion of Aryan culture in the south. This expansion of Aryan culture in the south was the result of the hearty co-operation of the Brahmana and the Kshatriya in carrying the banner of Aryanisation. The Brahmana missionaries who accompanied the Kshatriya conquerors, introduced the essentials of Aryan culture and tradition to the masses, converted the principal figures and paved the way for social and cultural contact by allowing high-born Aryans to marry with non-Aryans.\textsuperscript{115} Agastya reveals the important part played by the Brahmanas in the spread of Aryan civilization over southern India.

In the footsteps of Agastya and Rama many an Aryan missionary migrated to the South and all over Deccan and South India, they sprang Asramas or hermitages which began to radiate Aryan culture. Rama, for his signal service of saving the Brahmanas that had migrated to the south from the harassment at the hands of the local non-Aryan tribes, was raised to the status of an incarnation of Vishnu.\textsuperscript{116}

The non-Aryan religious beliefs and practices were rationalized and accepted. Prof. Grierson remarks “We have the process before our eyes. Animism is discovered to be orthodoxy. Local aboriginal deities are discovered to be identical with Siva or some other member of the Brahmanical pantheon and the distinction of caste is conferred upon the converts. In other respects, the aboriginal customs and beliefs are at first left untouched and are allowed to develop themselves into one or the many branches of modern Hinduism.”\textsuperscript{117} It is probable that the local priest was raised to the dignified position of Brahmana and the prince to that of Kshatriya. They might have received the gotras of their own initiators as in the case of
Satyakama Jabala. It is natural that new converts into a new socio-religious order would be more punctilious in observing its rules and rituals and more zealous and in fact more effective in spreading it among their own kith and kin. The ancient literature i.e. Brahmanical, Jain and Buddhist contains references to the progress of Brahmanism in Andhra by about the 5th century B.C.

As Brahmanism progressed, the great law-givers, Baudhayana and Apastambha lived in the Deccan and wrote their Sutras, regulating religion and society. Of the above two Sutrakaras, Apastambha appears to be an Andhra. He framed rules regulating social relations and Vedic rituals. Apastambha clearly declared that he framed the rules according to the prevalent conventions and practices. This proves that by the time of Apastambha, the Vedic studies and sacrifices were popular in the Andhra region and therefore he had to frame rules to clear doubts and systematize the Brahmanical order. At this time the varna system i.e. caste system, and Asrama i.e. the four orders or stages of life, are the dominant features of society. They gradually become rigid and fixed. The most significant development in the caste system is the large increase in the number of mixed castes. The institution of caste acquired a permanent character and coloured all organizations, law, custom and social philosophy. Every caste or sub-caste enjoyed a very large measure of autonomy in their social code, cultural tradition and even in judicial matters. However, women enjoyed equal status in the society. From Sutras of Apastambha, we learn that the caste system was prevalent in Andhra.

It cannot be assumed that the progress of Brahmanism had universal appeal in Andhra desa. In Andhra desa there were people who could not fully subscribe to Brahmanism with its costly rituals and caste discriminations. Especially the erstwhile prominent tribes, the Nagas and Yakshas appear to have been seething with discontent and sized every opportunity to inflict insult and humiliation on the Brahmanists. The Kathasaritsagara records the story of Dipakarni according which a certain Yaksha by name Sada eloped with a Brahmana girl and the eponymous Satavahana was born of the union. Again Gunadhya the minister of one of the Satavahana kings, was the son of a Naga prince, Kirtisena, by a Brahmana girl. The two accounts makes it clear that there was growing discontent in Dakshinapatha towards Brahmanism.
The discontent against the Brahmanical system formed the background for the rise and spread of Buddhism in Andhra. The gospel of the Buddha reached Andhra desa during his life time. The people in the region were already the followers of the Law in the time of the emperor Asoka. Early Buddhist stories speak of the relic stupas of Majerika which may be identified with the lower valley of the Krishna. Early Buddhist literature refers to the schools of Andhaka monks which were special to Andhra and is confirmed on the point by the early inscriptions found in the country. Hence it can be said that the heterodox religion which played an important role in the region i.e. Andhra desa revolutionized the basic characters of social structure and religious practices. It injected a new thought and approach in the minds of the people.

The four-fold division of the society based on varna continued to flourish during the Nanda, Maurya, Satavahana and Ikshavaku period in Andhra desa in spite of the presence of the new religious influence. The Brahmanas formed the priestly class, the Kshatriyas were the fighting men, the Vaisyas pursued the avocations of trade and commerce and agriculture and the Sudras were the menial labourers whose duty was to serve the twice born. The Brahmanas occupied a place of prominence in the society. The kings assisted them by performing Vedic sacrifices. The kings also granted tax free villages and plots of land to them and the latter in turn perpetuated varna-dharma. The Satavahana kings tried to protect, preserve and promote varna dharma. Gautamiputra Satakarni had the epithet, 'Eka brahmana' i.e. the unique Brahmana. If he was originally a Brahmin he need not mention it with emphasis. It appears the Gautamiputra wanted to gloze over the non-Aryan origin by assuming the epithet of 'Eka brahmana' Gautamiputra Satakarni even tried to stop the contamination of varna-dharma. Yet he entered into a matrimonial alliance with the Saka chief Rudradaman. The political pull from the Sakas of Western India forced Gautamiputra to change his attitude towards varna-dharma. Another interesting factor which acted as a check against the kings of this period to follow varna-dharma was the advent of the Buddhist monks, the followers of Buddhism, and the inroads of the Sakas. Thus flexibility crept into the social structure. The joint family system was the normal feature of the society during this period. This is merely the reflection of the Aryan patriarchal system and it does not indicate that women were relegated to an inferior position. Women enjoyed very high status in the society. The
Satavahanas who rose to power on the ruins of the Mauryan empire dominated the destinies of Andhra for more than three centuries by achieving the political, social, cultural and economic unification of Deccan and Andhra. The credit of transmission of Aryan ideals and institutions from the north to south, linking south India closely with north India, invariably goes to the Satavahanas.

The Early Economic History of Andhradesa

A careful examination of the stone tools that are found distributed in the Andhra region lead the archaeologists to conclude that round about 300000 B.C., man appeared for the first time in the Krishna Godavari valley. During the phase of the Palaeolithic culture found distributed throughout the Andhra region, man used implements of stone and bone and led a nomadic life. Hunting was his vocation and avocation. The age represents food hunting stage, in the evolution of man. He lived on raw meat, fist, roots and wild fruits. Palaeolithic man lived in natural caves near the hills, rivers and forests. The Palaeolithic age was followed by Mesolithic age and its cultural remains show distinctive characters and continued from the preceding cultures. The tools used by the Megalithic folk are called “Pigmy tools”, since the size of the tools are greatly diminished. They are found in a number of sites in Andhra indicating more special distribution than the preceding cultures. The distinctive size of the tools is generally interpreted as result of changed economy. The use of “Pigmy” and geometrical tools sufficiently indicate that Megalithic folk were more advanced than their predecessors technologically. This also indicates their economic advancements. They might have even used advanced techniques in hunting. This age also marked the transition from the nomadic to semi-nomadic life. The food hunter of the preceding age became food gatherer in this age. Hand-made pottery might have been used for the storage of the surplus food gathered. This age was succeeded by Neolithic age.

Robert Bruce Foote was the first to discover the cultural traits of the Neolithic age. The important Neolithic sites in the Andhra desa are Nagarjunakonda, Utnur, Palavoy, Jami, Madhuravada and Peddabankur. It is very interesting to note here that Nagarjunakonda is only the site in Andhra which yielded artifacts and antiquities ranging from the Pre-historic time to the Historic period in an unbroken sequence. Most of the Neolithic sites or settlements are found on the top of the
hills or adjacent to the hills. The Neolithic sites are concentrated more in the Rayalaseema and Telangana regions. This indicates that the Neolithic folk concentrated more in these regions. It is evident from the excavations that Neolithic folk used stone implements, but they were highly polished and marks the further advancement of man’s skill in the preparation of implements. Bone implements are also found in these sites. It should be noted here that the Neolithic folk, apart from stone and bone, used a metal, a combination of copper and tin, i.e. bronze. The most important evidence regarding the disposal of dead comes from Nagarjunakonda. The physiographical and geological features have greatly influenced the establishment of the Neolithic settlements in Andhra desa. The earliest settlements were unusually made on the top of the granite hills or on the leveled terrace on the hill side or on the saddles or the plateau between two or three such hills. It appears that the Neolithic people also selected open terraces at the foothills, where the natural rock shelters were available. During the second phase mud floors are in evidence and so are the circular hutments of wattle and daub on wooden frame. The habitation of the people on the terraces must have served the primary need of self-protection and to some extent the cultivation. The evidence of querns, grinders and grains suggest the practice of agriculture. Cattle served the purpose of cultivation and the food needs of the people.

The Neolithic culture is succeeded by the Megalithic phase. In archaeology the term ‘megalith’ denotes a very large stone used in ancient cultures as a monument or part of a building. A large stone that forms a prehistoric monument or part of one. So it denotes a tomb, built of huge stones either dressed or undressed. The available evidence indicates wide distribution of Megalithic monuments in the Andhra desa. The repertoire of iron objects found in the Megaliths display a wide variety pertaining to the house, agriculture and war. They include daggers, lances, axes, hatchets, sickles, vessels, beans of weighing scales, etc. It appears that agriculture to a lesser extent, hunting formed the main basis for their economy. This is very well attested by the discovery of sickles, plough shares, lances, javelins and spear heads in the tombs. It has been suggested by some that the Megalithic folk were responsible for the introduction of advanced agriculture, based on irrigation and iron technology. Most of the Megalithic sites are noticed in the proximity of large irrigation tanks. The tanks must have supplied drinking water.
to their house-hold and as well of sustaining their crops. They domesticated a variety of animals. Many contemporary paintings depict the bulls and their skeletal remains in habitational sites indicate that is occupied a prominent place in their life. The economic value might have increased its status.

The Andhras and the Andhra region were as old as any in India. The Palaeolithic age saw the emergence of nomadic food hunting society. Crude stone implements were used by the people of this age. The Mesolithic age which succeeded the Palaeolithic age was some marked changes in the life style of the people. The use of 'Pigmy' tools i.e. the diminutive size was the hallmark of this age. This may be due to the changes that occurred in the economic patterns of their life. The Mesolithic age saw the rise of semi-nomadic food gathering society and semi permanent settlements. The Neolithic age brought a revolutionary change in the history of Andhra region. This age saw the emergence of food producing society. Domestication of animals, community living and emergence of rudimentary villages. The Megalithic age was further evolution of human societies in the region. The use of iron technology brought a revolutionary change in the society, economy and religion of this age. The use of iron implements and habitations near irrigational works like tanks enabled the people develop agriculture. This materialistic prosperity has its impact on their non-materialistic aspect of life, i.e. religion, polytheism, sacrifices and even complex worship slowly crept into the realm of religion. They became sentimental and superstitious. The process of aryanisation of South India gained momentum during the 5th and 4th Century B.C. Thus the ground was prepared for the eventual progress of the region under study.

The period (370 B.C.- 320 B.C.) saw the rise and fall of the Nanda dynasty and the Imperial Mauryas and Sungas in the Northern India and the Satavahanas in the upper Deccan. Again it was in this age that the bands of foreigners such as the Greeks, Parthians, Sakas, and the Kushananas turned their attention towards the rich and fertile plains of India and established their rule in different parts of the country. Thus North India was in a highly chaotic state in the 3rd century A.D. In the Deccan, however, peace and tranquility was prevailed because of long and stable administration provided by the Satavahana dynasty. On the ruins of Satavahanas the Ikshavaku dynasty followed by Brihatpalayanas, Salankayanas, Vishnukundins and Chalukyas of Vengi rose to power in the Godavari-Krishna valley.
The Mauryan empire not only gave the political unity to the country, but also left a rich economic legacy behind it. Both literary and epigraphic sources under survey provide us with the economic structure, which, though at times, affected by the foreigners, was more or less a continuous process, even after the downfall of the Mauryas. The period under review witnessed an all-round development of agriculture, industry, and trade. The political unification of the country by the Mauryas and the successful completion of economic revolution for peasant farming society were accompanied by profound changes in ancient Indian agriculture in general and that of Andhra desa in particular. Kautilya’s Arthasastra provides a mine of information in this aspect. Agriculture was mainstay of both the people and the government. The kings took keen interest in the extension of agriculture and also in improving the irrigational facilities. The water bodies namely tanks, lakes, wells and water springs were exploited to the maximum for the promotion of agriculture. The significance of agriculture arises from the fact that, besides constituting the chief source of national income, and the means of subsistence to the people. In addition the produce of land serves as the raw materials for a large number of manufacturing industries. Gifts of cows, lands, and villages recorded in the epigraphs of those days demonstrate their importance in the economic life of the country. The king had his own royal demesne. From the cultivators he appears to have collected the traditional one-sixth of the produce as the share of the state. With a view to safeguard the interests of the land owners against frequent anomalies arising out of land disputes as well as to maintain the royal treasury by accurate land assessment and collection, the land survey was considered an essential unit of the state policy. The minute and careful and detailed survey and measurement of all types of land such as cultivated, uncultivated, wet, fruit gardens, forests, pasture lands, roads etc which Kautilya introduces to us for the first time, was probably not made prior to our period. This proves that during the period under review the land was surveyed, measured and classified in Andhra region. Thus it appears that the land system was well managed.

Industry and commerce occupied the next place in the economic life of the land. Various classes of workers figure prominently in the contemporary records. Inscriptions at Nasik and Junnar mention Kularikas (potters), Odayantrikas (makers of hydraulic engines), Kolikas (weavers), Vasakaras (bamboo workers), Kasakaras
(braziers). Each of them had a guild of its own and these were technically called 'srenis'. They were corporate bodies, wielding great influence in the state. These guilds were in charge of production and distribution of various types of commodities. A special feature of these associations was the banking facilities provided by them. They received cash deposits and endowments of property, and undertook to spend the income from them a specified manner. These deposits served as capital for the traders and encouraged them to engage in commercial enterprises. The *Periplus of the Erythrean Sea*, records Roman coins discovered in the Deccan, Ptolemy's guide to Geography, and the local epigraphic and numismatic records all throw considerable light on the developed and well organized commercial activities of the period in the Andhra. Sopra and Broach were the flourishing ports of Western India at this time. The exports consisted of ivory, agate, muslin, silk cloth, yarn, spices, aromatics, and jewels. Pliny observes that the Indian commodities were sold in the Roman markets at hundred times their original prices. The Roman coins discovered in places namely Vinukonda, Nellore, and Cuddapah in Andhra show that from the time of Augustus (30 B.C.) the Deccan had close commercial relations with the Roman empire and that this traffic brought immense wealth to the Saka and the Satavahana dominions. It is interesting to note here that the trade revolved round luxury goods and that too on barter system. The balance of trade was left in favour of India. Thus the Roman gold freely flowed into India. This is responsible for the prosperity of this age and Andhra desa.

The Nanda and Maurya imperialism which provided political and geographical unification exerted enormous influence on the lives of the people of the Deccan. They have given them a uniform system of administration based upon Aryan polity which served as a model for the future indigenous governments in the Deccan. More than this the ideas of the Cis-Vindhyan peoples were gradually molded in the cast of Vedic, Jaina, and Buddhist creeds. As the vast empire of Mauryas disintegrated soon after the death of emperor Asoka. The failure of Asoka's successors to maintain their hold on the Deccan paved the way for the rise of local dynasties. The Satavahanas who rose to power on the ruins of the Mauryan empire dominated the destinies of Andhra for more than three centuries and disappeared from the political map of the Deccan by the 3rd century A.D. But the credit of achieving the political unification of the Deccan and Andhra, transmission of Aryan

56
ideals and institutions from the north to south, linking south India closely with north India, development of trade routes and commercial activities of both internal and external and above all opening new vistas in the fields of architecture, art, painting, numismatics and literature invariably goes to the Satavahanas.

The Ikshavakus, Brihatpalayanas, Salankayanas, Pallavas and Vishnukundins, who succeeded the Satavahanas in the Krishna valley did yeomen service for the cause of agriculture, economy, trade and commerce. Revival of Hinduism or Brahmanical culture (religious practices) was the chief feature of their regime. This revival paved the way for revival of Sanskrit. Prakrit was replaced by Sanskrit. Thus the successors of the Satavahanas, became pioneers of Brahminical culture and economic fabric of the region under our survey.
REFERENCES

1. Aitareya Brahmana, VII, 8.


3. Encyclopaedia of Religion and Ethics, Hastings-XIII.


8. Chaturvarnaya vyavasthanam yasmindese navidyate Tam mlechghavishhayam prahu daryavatadanataram-Baudhayana Smriti, X. 43.


17. B.C. Law, Tribes in Ancient India, p. 175.
22. Vogel, op.cit.
27. S.V. Viswanatha, op.cit, p. 77 ff.
28. Pre-Buddhist India, p. 324.
32. Mc Crindle, J.W., Ancient India as described by Magasthenes and Arrian, p.140-141.
35. Coins of Pulumavi II bearing the device of ship with masts are found on the Coromandal Coast as far as Cuddalore.
37. K.A.N. Sastry, *History of South India*, p.82.
38. Ibid, p.83.
39. Plutarch’s *Alexander XII*.
40. Lewis Rice, Sravana Belagola, Mysore and Coorg.
41. R.K. Mookerji, *The History and Culture of Indian People II*, p.61.
42. Jayaswal, *The Empire of Bindusara* in the *JBORS* II- 82.
43. S.K. Aiyangar, *Begginings of South Indian History*, pp. 81-103.
45. Suvarnagiri= Kanakagiri in Nizamabad district of Andhra Pradesh.
52. Ibid.
54. Ibid.


60. EI. Vol. VIII, p. 60.

61. op.cit.


63. JBORS, XVI, 1930, p. 248 (The Girnar Inscription also known as the Junagadh Inscription)

64. EI. Vol. I, pp. 95-96.


66. Chowkhamba Sanskrit series, p. 149.

67. Ancient Geography of Maharashtra, p. 38.

68. The Age of Imperial Unity, pp. 204-205.

69. Political History of Ancient India, p. 496.

70. Ibid.

71. Luders list, 1024.

72. Political History of Ancient India, p. 497.

73. EI. Vol. VIII, pp. 93 ff.

74. Political History of Ancient India, p. 498.

75. K.A.N. Sastry, A Comprehensive History of India, p. 323.

76. Political History of Ancient India, p. 498.

77. Ibid. p. 499.

78. K.A.N. Sastry, op.cit. p. 333 and The Imperial Unity, op.cit. p. 224.


86. Ibid.


88. *EI*. XXXIV, pp. 197-204.


104. Copper Plate Inscriptions of the Andhra Pradesh Govt. Museum, Chapter II.


113. Yazdani, op.cit. p. 68.

114. K.A. Nilakantasastry, Development of Religion in South India, p. 17.


118. Visvanatha, op.cit.

120. Kane, P.V., History of Dharma Sastras, Part I, p. 56.

121. Ibid.

122. Kathasaritsagara, Taranga 6, p.16.


125. V.A. Smith, Asoka, p. 166.

126. Cunningham, Ancient Geography of India, pp. 611, and JA. Vol. VI, p. 4.

127. Majer and Patha Majer are two ancient places in Divi taluk of Krishna district. The country round seems to have been called Majeradesa.


129. op.cit.

130. The Vedic Age, p. 132.

131. Ibid.


133. Raja Ramsingh, Thakur, "The Man and Environment During the Pre-historic period of A.P."


138. Nasik, No. 5 *EI*. Vol. VIII.

139. *Arthasastra*, II. 35.


142. Translation by W.H. Schoff, Sec. 51.