



## **Courses towards Trade in Early Andhra**

**(With reference to the Krishna and Godavari valleys)**

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### **I. Introduction:**

As far as the economic potentiality of the Krishna Valley consisting of a large number of sites presenting a well progress agriculture serves as a clear background of the corresponding progress of arts and crafts, leading to overseas trade and commerce. It is somewhat clear that the archaeology of the Andhra Pradesh and the rest of the South India falls roughly into two main stages. The first one which closed about 1000 B.C. was Neolithic-Chalcolithic which witnessed the building up of an effective rural-agricultural base. During the second phase, beginning from about 1000 B.C. this rural agricultural base was strengthened and further activated by the use of iron, without however suffering any break in continuity in so far as rural agriculture was concerned. But the very extensive use of iron may have brought about certain socio-economic changes as well which ante-dated the growth of urban centres. We do not have much evidence in this regard, but the transformation from hoe to regular plough cultivation in the fertile valleys of the Godavari and the Krishna may be regarded as one of the main important items in this change. One may, therefore assume that when the iron-using megalithic people were well on their way toward stabilization.

### **II. Objectives of the paper:**

1. To identify the Neolithic sites;
2. To identify the Chalcolithic and Megalithic sites;
3. How to Chalcolithic cultures developed as Agricultural sites;
4. How the Agriculture developed towards as commercial phenomena;

#### **A. Krishna Valley:**

An analysis of the archaeological Data. The Raichur Doab, the stretch between the Krishna and the Tungabhadra along with the adjacent area of Karnatak, was the homeland of a group of neolithic pastorals. The excavated sites of Brahmagiri (wheeler R.E.M. 1947) Maski (Thapar, B.K. 1957), Piklihal (Allchin F.R. 1960) Uthnur (Allchin F.R.1961) Kupgal (Majundar G.G. 1966) Narasipur (IAR 1961-62, 64-650, Hallur Nagaraja Rao, M.S. 1971) Payampalli (IAR 1964-65, Ibid, 1964-65, cyclo styled), Hemigge (Ibid, 1963-64, cyclostyled) Sangana Kullu (Subba Rao. R. IAR 1964-65) and Nagarjunakonda (Subrahmanyam R. 1975) seem to Indicate that the Neolithic sites were mostly concentrated around the upper courses the Krishna and its tributaries. What has been laid bare in these excavation or exploration indicates that their mainstay of economy was rudimentary agriculture and tending of cattle including goats. Cattle was the most widely occurring species at prehistoric sites. At, Hallur, Sanganakallu and Utnur the changes found in the bones, such as the ankylosis of the hook joint and bony growth of certain parts of the skelton suggest compression of the joints produced by heavy work. Besides, at Utnur some of these are found charred, indicating that Animals were roasted for food. Bones of the domestic goat and sheep are found in profuse number at Hallur in iron age. This is significant because it implies that either the people had developed a special method of goat breeding or the animal seems to have assumed special importance in the economy. Finds of accumulated debris of ashes, presumably of burnt-out cow-dung, seem to indicate that these were seasonal camp sites which were associated with religious festivals as the modern 'Pongal' (Allchin F.R. 1963). If the result of an analysis of the components of an ash-mound is any indication of the local climate in neolithic times, it seems to have been wet and consequently the area was perhaps better wooded and covered by large area of grass-land (Majundar G.G. 1966). This neolithic cultural complex is assumed to have lasted upto about the beginning of the first millennium B.C., with gradually mounting emphasis on agriculture (Subramanyam.R. 1954-60). The Nagarjunakonda region marks perhaps. The North Eastern limit of this complex, while Payampalli in north Arcot may mark the limit of extension towards the west. The evidence of agricultural stabilization in pre-historic Krishna Valley comes from the Kurnool and Cuddapah districts. Away from the hills have been located a cluster of settlements more or less of a permanent nature, yielding black on red pottery, black and red, grey and cream slipped wares of chalcolithic affinity. One or two workshops of disc beads of steatite have been discovered in this region. Of the explored village sites the

excavated one at Singanapalli happened to be the most important one. A small scale excavation carried out at this site (IAR 67-68) situated on the bank of a nullah has brought out a large number of painted pottery stone blades, fluted cores, besides micro-beads of steatite. In the occupational deposit a lime plastered floor have come to light dated around 2<sup>nd</sup> millennium B.C. Another site of this complex which deserve our attention in this context is Kesarapalle in Krishna District. (Sarkar H., 1961, Ancient India 22). Of the Chalcolithic deposits the site has yielded two small painted sherds. One depicting design in black on grayish surface and the other white on black. Besides the large number of black and red wares found from this site have close affinity with similar ceramics found in Central India.

Neolithic-Chalcolithic human settlements at Nagarjunakonda are characterised by pit-dwellings, circular, oval, ablong and irregular in shape. Other types of dwellings, such as circular, square or rectangular-have also been found. Remnants of lean-to type shelters also are not infrequent. The walls seem to have been matted with clay and supported by 'earth-fast posts'.

This Neolithic-Chalcolithic peasant culture of the Krishna Valley region seems to have maintained inter-regional contacts since, there is clear evidence that the Neolithic communities of southern India received their painted pottery and the blade tradition from the North. Besides, petrological analysis of the granite axes from Sonegaon in Maharashtra shows that these originated almost certainly in the neighboring Karnataka region (Allchin B.R. Birth of civilization). Such inter-regional contacts seem to imply the growth of trade routes, an implication which is supported by the location of the village-sites themselves. Nagarjunakonda which has yielded traces of pre-historic occupation, was an important cross station on the routes from the North and the west and then to the Deep South. Excavations at these sites have already indicated that the significance of this position was realised even before the historic period (Sankalia H.D 1963). That the Raichur doab lay on the age-old crossing and the region was important as a corridor for migration to the south as early as the pre-historic period has been indicated by the discovery of a large number of pre-historic village sites in the area, which can easily be explained by the large openings along the Krishna Valley. There is hardly any doubt that these openings were the main avenues of communication between the Hyderabad region and the coastal areas. The other lines of communication have already been referred to, but what is interesting to note in this connection is that almost all the modern systems of communication connecting the south with the north seem to follow the same older routes which were used by the pre-historic peasant communities. In the next phase of civilization datable to, the beginning of the first millennium B.C., there is a most impressive range of Megalithic sites in Andhra. The picture of the cultural set up of this region succeeding the Neolithic-Chalcolithic and the advent of the Megalithic period is not very distinct. The same seems to be true in regard to historical period prior to the Satavahanas. All that we know is that the use of iron must have been widespread, with a corresponding increase in agricultural productivity and hence in village settlements. The beginning of this iron phase in this area is perhaps not later than 900 B.C. which is mean date of the beginning of iron at Hallur (IAR 1964-65). At Kesarapalle, Krishna District, Megaliths are found, in proximity of the habitation site, but their mutual link could be established neither here nor any where very distinctly in Andhradesa. But the Megalith builders have generally been associated by Modern archaeologists with the method of tank irrigation in the south, which is even now the most important irrigation device in the interior of the Andhra Pradesh. The people of the Krishna Valley region provided a good social base for shedding their tribal character and preparing themselves to be organized in to political units. It may be worth while to mention in this connection that the extensive use of iron tools and implements and decorative objects in gold, silver and brass from the Megaliths at Nagarjunakonda (Subramanyam 1975) and Yeleswaram suggest an advanced technique and evolved traits, not very different from the historical period that followed.

#### **B. Godavari Valley:**

Ancient literary texts this region has been described as Asmaka or Assaka located on the Godavari. In turn, this was supposed to be contiguous to the regions of Mulaka identified as the present districts of Aurangabad, Nanded and Asika that is, the region between the Godavari and the Krishna (H.C.Raychaudhari 1982). That Asmaka had its own geo-cultural identity and important to note in the present context as it was the interlink between three geographical regions or played a crucial role during or after the rise of Satavahana Power in these parts.

To place the Godavari valley in archaeological perspective one has to highlight the fact that this area reveals sites that range from lower Paleolithic to Mesolithic ones on the one hand, and Neolithic and Megalithic ones on the other (Thakur Raja Ram Singh 1979). Most of the Lower and Middle Paleolithic sites are found on the red Sandey or clayey soils. Mesolithic sites occur both on the red and black soils". (Ibid p.3) What is significant regarding the sequence of cultures is notable absence of Chalcolithic sites. Secondly as we shall dwell upon a little later, Microliths are associated not only with hunting and gathering cultures but also found associated with the historical layers. These are of course commonly found in other parts of the Deccan and South India also associated with Chalcolithic levels and Allchin finds an explanation for a great demand for Microliths by these communities in that there was probably a short supply of copper and bronze (Allchin 1968).

However, both in Western Deccan and deltaic region of the Krishna-Godavari the Neolithic–Chalcolithic phase can be identified with craft specialization and rudimentary trade (Ibid). The origin and growth of the internal distribution and communication system, particularly with regard to the exchange of articles, commonly used in daily activities, is crucial to our understanding of the pre-state situation as a whole and more so, the relationship between nomadic and sedentary groups. Writing in their context of a different region, Clarence Maloney has rightly pointed out that the appearance of microliths just below evidence of food-production “heralds a rather abrupt cultural change and may present intrusive influence” (C. Maloney, 1975).

In a micro-level analysis of the region under consideration we may describe the culture sequence at some of the important sites that reveal a relationship of the historic phase with the pre-historic and then floweries during the former into flourishing economic centres (B.R. Allchin Op. Cit. 1968). One is being selective in choosing these sites though, as has been clearly pointed out, the frequency of historical mounds with Satavahana remains in almost-every alternate village in the taluks of the Warangal and Karim Nagar districts cannot be missed and indicates that the area was densely populated. (V.V.K. Sastry 1981) of the major sites Peddabankur and Kotilingala are both in the Peddapalli Taluk of Karim Nagar district so also is Dhulikatta situated about 10 km from Peddabankur. On the other hand, Kondapur is situated in Medak district about 70 km from Hyderabad, but it has similar features. Polakonda in Warangal district and Kadambpur in Karim Nagar district (very near the first three sites mentioned) are important in that their Neolithic stages are significant but they are relatively less impressive in the historical period. Finally Pochampad lying to the west of all these on the river Godavari, on the border of Nizamabad and Adilabad districts is an important Megalithic site.

Of all these, Kondapur is the only one where evidence can be traced back to the Middle stone age and it has been postulated that it was a factory site for blades and Flakes. (B.R. Allchin, Op. Cit. 1968). Microliths of the late stone age are also evidenced here and in archaeological terms becomes important again with the introduction of iron (Amita Ray Op. Cit. 1983) Peddabankur another important iron age site along with Megalithic burials has interesting antecedents. It was a Neolithic site because of the scores of ground stone tools found here (V.V.K. Sastry Op. Cit. 1983) but more importantly, the early historical site also shows Neolithic axes and Microlith implements (Ibid).

This is a clear indication of the overlap of cultures and in a region which even today borders the tribal areas, it is not unusual to see an interdependence between different kinds of Subsistence Patterns. The Neolithic stage in these parts can be exemplified with the excavated material from Polakonda which reveals two phases, one of them is Neolithic (Ibid). The late Neolithic has been radio-carbon dated to 1300 B.C. (Ibid). This site also has an important Megalith area in the proximity of large irrigation tanks (Ibid).

Interestingly, the historical levels of occupation at these sites were pre-satavahana to Medieval (Ibid). The location of Kadambapur in the midst of important historical sites such as Dhulikatta, Kotilingala and Peddabankur gives an added significance, first as a Neolithic settlement (Ibid) as well as megalithic burial site accompanied by tank irrigation (Ibid).

Dhulikatta, Peddabankur, Kondapur and Kotilingala are all important Satavahana sites particularly because of coins and other associated remains found here. The first three all have iron objects present and the first two have along with it, Megaliths and Blackware respectively. (Ibid) But it is at Kotilingala, is the biggest mound of about 50 hectares in extent and encompassed by a mud fort. Iron is found here too but most significant are the coins of king Chimukha (Ibid). Literally, Dhulikatta is supposed to mean a mud fort, being a corrupt form of Dhulikota (IAR 1974-75, p.3). To the north of this mound was also discovered a Buddhist Stupa (Sastry, Op. cit, 1983) A common feature at all the sites is the discovery of coins both of the Satavahana and Roman ones as well. At Peddabankur a big collection of punch marked silver coins was also found. (Ibid p.124). It has been suggested by scholars that this site at Kotilingala (I.K. Sharma, Op. Cit. 1980) as well as Kondapur must have been mint centres. (Ray Op.Cit; 1983) At Peddabankur, I.K. Sharma deduces this on the basis of a large number of terracotta coin moulds found in stratified deposits and the existence of hundreds of small die-struct pieces in pots. The most starting and valuable discovery has however, been that of about 160 coins actually found by a farmer during tilling operations (Sharma Op. Cit; 1980). Thousand of Satavahana Coins have been discovered all over the Deccan but till the Kotilingala find, none yield the coins of Simukha (P.V. Parabrahma Sastry 1980). Apart from this, several non satavahana coins were also discovered and on analysis by several scholars reveal a new vista of the history this region. These coins of Kings Gobhada and Samagopa, are very important Parabrahma Sastry suggests that these kings most likely belonged to the Sunga Dynasty of Vidisa who had their authority in these parts and to whom the early Satavahanas were sub-ordinates (P.V. Parabrahma Sastry Op. Cit 1980). On a border plane. Ajaymitra Sastry further points out that the coins of these two kings, as some others, have also been found in the Vidarbha region of Maharashtra and thus concludes to the contrary that Palaeographical, typological and other considerations, lead us to attribute these coins to some Pre-Satavahana chieftains that could have yielded power over the region though we cannot be quite sure about their family affiliations and exact date (A.M. Sastry 1982).

Leaving the discussion on political conditions, the economic significance of the coins seems to be that even after the collapse of the Mauryan network of trade in these parts, the regional economy of trade continued and coins

were process into service, sometimes legendless and sometimes ascribed coins in cheap metals of copper, lead and potin. In some other case as in Peddabankur the silver punch-Marked coins found in substantial quantity continued to hold sway. Secondly, on the political plane rather than postulating a gap between the Mouryan and Satavahana periods. This region witnesses the rule of indigenous ruling chieftains, who no doubt held limited control, but was nevertheless political elite after the Decline of Mauryan hegemony. It has been convincingly argued that the distribution. Asokan Inscriptions particularly in the deltaic region, reveals the economic exploitation of the mineral rich areas of the Decan (H.P. Ray, Op.Cit 1984) and once their power collapsed the local elites took it up. (Sudarshan Seneviratne 1980-81). Thus both political and economic forces led to the growth of power at the regional and sub-regional levels.

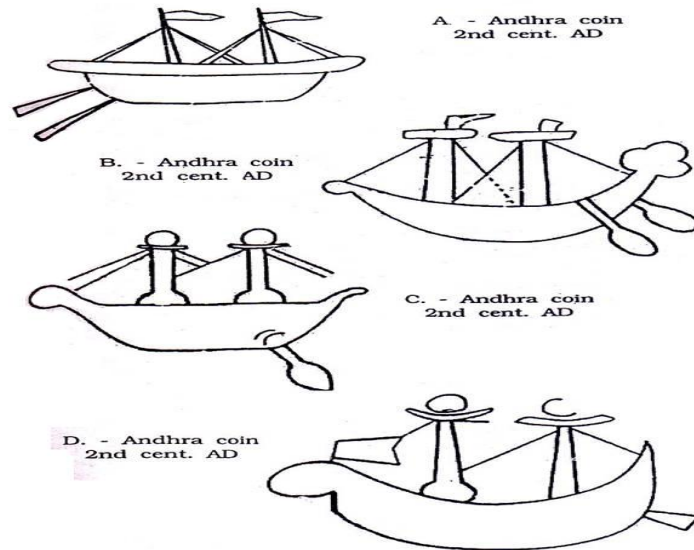
However what is often ignored or underestimated is the fact that the Godavari Valley, the Karim Nagar and adjoining districts, was crucial in providing a link between these two. Routes need not necessarily have passed through the area as there is no direct evidence to prove, but the material remains from many of these sites even the small ones implies the existence of significant social groups involved in craft production particularly objects of iron. It has been stated that this region was famous from very early times for smelting and forging iron (VVK sastry Op. Cit. 1983). The numismatic evidence confirms that if many of these towns were mint centres there were organizations of commercial groups. Circulation of money, organized craft production and a well-established or affluent local merchant class must naturally be related to the existence of an expanded agrarian economy which is clearly visible in the proliferation of megalithic settlements and also the frequency of historical settlements in these parts. The survival of these prosperity depended upon productivity in agriculture and commerce which in turn fortified the local power structure. Finally, on the basis of the widespread existence of Microliths we must conclude that tribal nomadic populations were also integrated into the economic system to some extent. Their role has been hitherto neglected in understanding the mechanisms of trade but even in recent times pastoral / nomadic communities are known to have supplemented the agriculturists, "their movements being guided by the needs of trade" (H.P. Ray, Op. Cit; 1985, p.26).

### III. Agriculture towards Trade:

The Satavahana and Saka- Kshatrapa Inscriptions of the Western Deccan (which was the original home land of the Satavaha dynasty) contain clear glimpses of an intense agricultural activity, which was based on a somewhat systematised organisation of land, land measurement, land transactions, irrigation methods, of cultivation of more than one variety of rice connected with agriculture. from the well-known Gatha-Saptasati, a compilation of prakrit lyrics by Hala. (R.G. Basak, 1971). It speaks of various kinds of paddy, of Sali Vrihi and Syamaka; of various kinds of pulses, of priyangu, presumably a kind of Millet, Sugar cane, Haridra (Turmeric) and karpasa, of the various agricultural seasons, of agricultural labour (Pamara) and of more than one method of irrigation, a fact which is upheld by the epigraphic records as well. (E.I., Vol. XVI, p.p. 153 FF xxiii p.106, XXXIV, p.106). References are also found, to the cultivation of Mango, Palmyra-Palm and betel-Leaf Plantations, both in the Inscriptions and in the Gatha-Saptasati (Luder's List No. 1133, 1163). Countless epigraphic records recovered from Amaravati, make reference to the gahapatis and their wives and relatives (C. Sivarama Murthy 1956), who figure as donors of one or other item of the great monastic establishments of Dhanyakataka. If the original toponym of the Satavahana metropolis in the lower eastern Deccan, namely, Dhanyakataka, is any indication, it can then be inferred that the city was so-called because of its importance as a centre of paddy cultivation and paddy trade. Be that as it may, whatever little one knows of Buddhist social organisation at the gross-root rural agricultural level, one can easily conclude that the gahapatis were relatively richer agricultural house-holders, owning considerable landed property which was agriculturally productive and employing a considerable number of agriculture labourers; in other words, they were big peasant proprietors who were the leaders of the rural agricultural communities. That quite a few of them were substantial enough, economically speaking, is more than proved by the fact that they could make gifts and endowments to the local Buddhist communities and for their establishments. That quite a good many of these landed agricultural interests were also owners of large flocks of cattle is also proved by more than one Amaravati and Nagarjunakonda Inscriptions (J., Burgess 1887). The latter, namely, the epigraphic records recovered from the ruins of Nagarjunakonda, refer to a number of significant words askhyanivi, (EI, Vol. XXXIV) hala measurement, (Ibid) for instance) which are connected with land, land-system, land measurement and agriculture. The records also speaks of Khetas (Ibid XXI, p.62) or plots of agricultural land, govratas (Pasture ground (Ibid), Tadagas (tanks) (Ibid), tala-vana (Pulmyra Plantation (Ibid) etc. Ehuvala Santamula's description in the inscriptions as the giver of lakhs of cows and lakhs of hala measures (sircar D.C. 1942) of land is as significant as Gautamiputra's description in Nanaghat Inscription. (Ibid, pp. 192-195). This seem to indicate that the social change which had been taking place in the Western Deccan during the 1<sup>st</sup> Century A.D., was being re-enacted in the lower eastern Deccan under the aegis of the Satavahanas and the Ikshvakus. Despite evident exaggeration in such descriptions, the fact, remains that cows and land, both symbol of agriculture. They were considered the most important items in the contemporary regional social and economic situation. But when one considers the countless number of references to the Gahapatis, to such technical land-tenure and land-measruement terms as Akshaya-nivi, to agricultural labour, to



corn dealers, to large herds of agricultural cattle, to hala-measurement of land and to irrigation tanks, one can perhaps visualize that here was a socio-economic base in the lower Eastern Deccan at any rate, which was primarily fed and sustained by rural agriculture (Ray Amita).

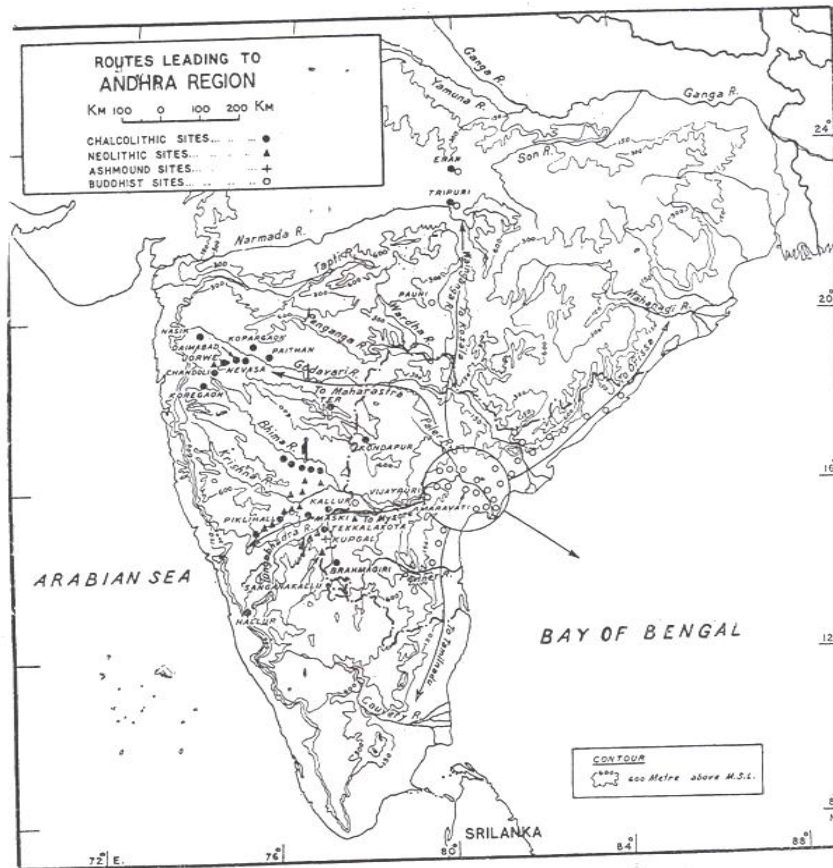


From whatever little evidence we have, of settled agricultural operations in the lower eastern Deccan, one can perhaps assume that the process of the settlement of agricultural villages had already started from at least the time when the Satavahanas came to exercise their political and economic authority in these regions, if not from the time of the Mauryas. We have enough evidence in the Amaravati inscriptions themselves, of villages and gahapatis to enable us to visualize the landscape of the Krishna-Godavari Valley dotted with villages with agriculture as the main source of their sustenance.

Besides, there is at least one Nagarjunakonda inscription which speaks of five villages clustered in permanent endowment in favour of a Buddhist Sect (E.I. XX, p.19, 23) There thus seem to be no reason to doubt that the process of formation of villages, even of their being clustered together for certain purpose, must have started at least from the beginning of the Satavahana regime and their political organisation in this region. (Ray Chaudhari 1971). The sketch just outlined, of agricultural and rural settlements in the lower eastern Deccan is further upheld by a large number of representations of cows, bullocks and bullock-carts in sculptured reliefs of Amaravati, Nagarjunakonda, Goli, Ghantasala and Sannati. There is no doubt that cows and bullocks were extensively used for purposes of agriculture as well as an important means of local transport. One may incidentally point out that whereas in the reliefs of Sanchi, for instance, it is the buffalo that catches ones eyes, in those of the Godavari-Krishna Valley the most important domesticated animal seems undoubtedly to have been the cow and the bullock.

The agricultural economy of the Andhra region during the regime of the later Satavahanas and the Ikshvakus seem to have been richly supplemented and activated by the contemporary Indo-Roman coastal trade, which in its turn, must have given considerable impetus to the inland trade and commerce of the time. The story of this Indo-Roman Coastal is too well-known to be referred to in detail. That there was an Indo-Roman trade along the coast-line even before Hippalus who is said to have discovered the direction of the monsoon currents which helped the mariners of those days to cross the Arabian sea diagonally from the ports of Egypt, Ethiopia and the Arab promontory, has long been recognized by Scholars. Warmington has shown, more or less conclusively that the diagonal crossing of the Arabian sea and the Bay of Bengal was achieved in at least three stages, the last of the which could be dated in about 50 A.D. (Warmington. E.H. 1928) By about this date the western coastal parts of India, which we catch a glimpse in the periplus of the Erythrean sea and in pliny's Natural History, were already experiencing the effects of an increasingly flourishing coastal trade, the Indians benefiting more than the Romans. It is well-known that the Early Satavahanas were located in the Western Deccan of which Paithan was the capital city and at the same time, a market town too, of Dachinabades (Dakshinapatha), which was of special importance (Schoff, Op. Cit. 1912) Besides, Paithana, there were other market towns in this region, namely, Sopara (Surparaka) (Ibid), Calliena (Kalyan) (Ibid), Semylla (Modern Chaul) (Ibid), and Tagara (Modern Ter) (Ibid), A few of the market towns namely Sopara (Ptolemy.1927) Dounga (Calliena) (Ibid) and Simylla (Semylla) (Ibid) are also mentioned by Ptolemy as important emporiums of trade. There can hardly be any doubt that all these ports and market towns were within the dominions of the early Satavahanas of the Western Decan, but for the dents into these territories made by the Western Kshatrapas, which presumably were responsible for eventual dislodging of the Satavahanas from this region. Nevertheless the fact remains that the periplus mentions an Elder Saraganus and Sandares (Ray Chaudhari H.C. Op. Cit) as having been in control of Considerable parts of this region. That the Elder Sarganus and Sandares, whatever their respective

identifications, were Satavahana kings, would hardly be doubted. What is being sought to be argued is that even before the Satavahanas had found themselves in the eastern Deccan, they had already acquired the knowledge and experience of what this Indo-Roman trade could mean to the Peninsular India. It will not, therefore, be an idle presumption that the Satavahanas, hailed from in the Eastern Deccan with their centre of power in the Andhra Valley and the delta. But it is rather other way around. They tried to take the fullest advantage of this coastal trade of the entire peninsula including Krishna-Godavari Valley only at a later stage, loosing hold on Western Deccan.



#### IV. Conclusion

- 1). There is no doubt these recent that excavations reveal in material terms that this region was throbbing with economic activity. The existence of a varied coinage itself indicates the magnitude and nature of commercial transactions and prosperity of the region. Though the beginnings of long distance trade in the peninsula is in many ways related to the flowering of urban centres in the Ganga Valley during the first millennium B.C. under the Mauryan hegemony, which initiated processes of considerable dimension, only in the post-Mauryan period. The process was accelerated by internal dynamics of social change and as it is well known the Western Deccan and the Krishna-Godavari Delta region nurtured settlements which ultimately rose to prominence as centres of commercial importance.
- 2). An analysis of records of land transactions during the reign of the Early Satavahanas in this region shows very clearly that insofar as the Western Deccan was concerned the main consideration was the reclamation of new lands, establishment of new agricultural settlements and bringing of waste land under the plough for which the donees were granted a number of concessions (Sircar D.C. 1965). There are records which includes the threat that if a piece of land already donated, has not been cultivated and proper agricultural made use for agriculture, the village would not be allowed to be settled. (Luder's List No. 1124) or (E.I Vol. VIII, pp. 73FF) Indeed, epigraphic evidence relating to the Satavahanas in the Western Deccan leave no room for doubt that the most important source of production was agriculture. It is significant that the very puranic name salivahana of a Satavahana Monarch is associated with a method of cultivation of a particular variety of paddy, called Salidhanyam. Besides, the evidence of inscriptions is fully substantiated by what one gathers about agriculture and agricultural operation in the Western Deccan during the Early Satavahanas.
- 3). There is every reason to assume that when the Satavahanas came to settle down in the Andhra valley and the delta, they seem to have introduced in to the new region the heritage of traditional agricultural practices and produces which they had known and put into operation in the Western Deccan. Evidence of their having done so

in the eastern Deccan with special reference to Andhra Valley and delta which were potentially much richer in agricultural fertility, is not as profuse as in the Western Deccan. Nevertheless whatever glimpses we have in this regard in the Satavahana and the Ikshvaku Inscriptions as much as in the sculptured reliefs, is indicative enough of their active attention which was bestowed on agriculture and all activities connected with it during the regime of the things of these two dynasties.

4). The period dominated by the Later Satavahanas beginning from Gautamiputra Satakarni and the Ikshvakus may perhaps be taken as marking a significant change in the social economy of the Andhra region. Archaeological records including the epigraphic make it perfectly clear that the age of the megaliths was already a thing of past and that a village economy based on extensive rural agriculture, had replaced the tribal economy. The anonymous author of the periplus of the Erythrean sea says that large quantities of paddy along with cotton, raw and manufactured used to be exported from contemporary.

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