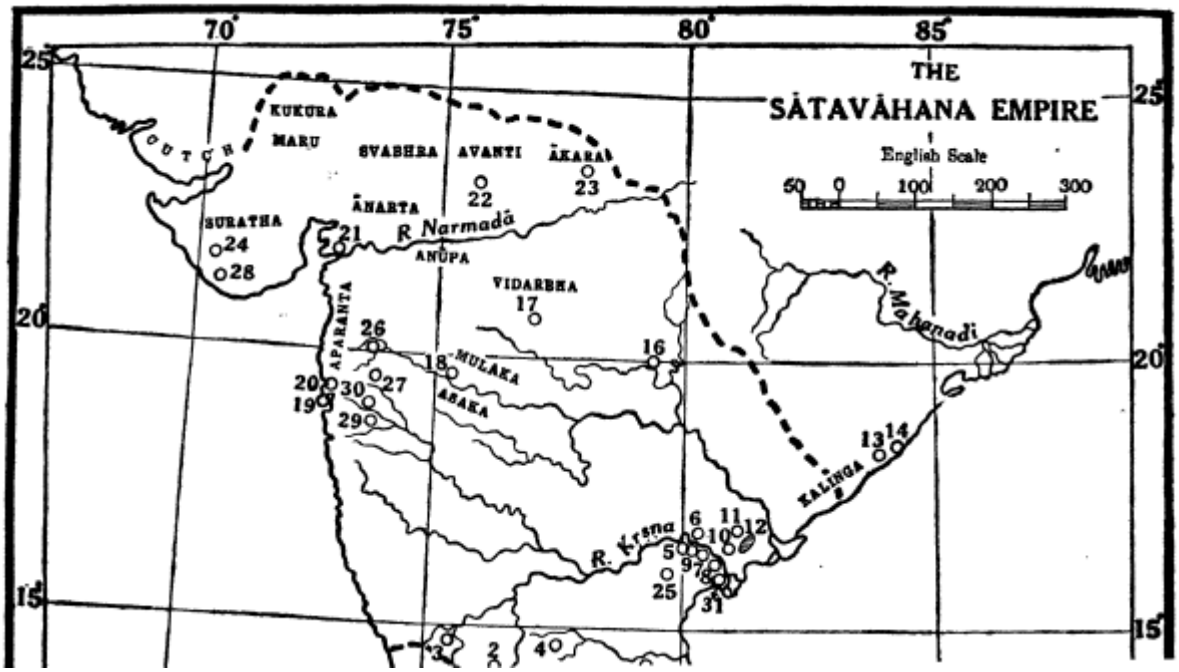
Twitter Thread by A■hwapati

A■hwapati
@kirron909

Satavahana dynasty ruled over peninsular India for around 460 yrs from 230 BCE to 236 CE and remained one of the most illustrious & powerful empires of ancient India. Puranas mention Simuka as the founder of Satavahana dynasty who rose to power soon after death of emperor Ashoka.



The origin of the name Satavahana has many interesting legends, one of this is from Kathasaritsagara which tells the story of a Yaksha who used to take the form of a lion and carry about the son of a sage on its back. From this that boy came to be know as Satavahana.

Satavahanas were Brahmanas by caste, this is evident from the Nashik cave inscription of King Pulumavi Vasitiputra, his father Gautamiputra is described as 'eka-bamhana' (unique Brahmana) and 'Khatiyadapa-mana-damana' (the subduer of arrogance & pride of Kshatriyas).

TRANSLATION

"Success! In the nineteenth — 19th — year of king Siri-Pulumâyi Vâsithiputa, in the second — 2nd — fortnight of summer, on the thirteenth — 13th — day, the great queen Gotami Balasiri, delighting in truth, charity, patience and respect for life, bent on penance, self-control, restraint and abstinence, fully working out the type of a royal *Rishi's* wife, the mother of the king of kings, Siri-Sâtakani Gotamiputa, who was in strength equal to mount Himavat, mount Meru, mount Mandara, king of Asika, Asaka, Mulaka, Suratha, Kukura, Aparanta, Anupa, Vidabha, Âkarâvanti, lord of the mountains Vindhya, Chhavata, Pârichâta, Sahya, Kanhagiri, Macha, Siritana, Malaya, Mahendra, Setagiri, Chakora, obeyed by the circle of all kings on earth, whose face was beautiful and pure like the lotus opened by the rays of the sun, whose chargers had drunk the water of three oceans, whose face was lovely and radiant like the orb of the full moon, whose gait was beautiful like the gait of a choice elephant, whose arms were as muscular and rounded, broad and long as the folds of the lord of serpents, whose fearless hand was wet by the water poured out to impart fearlessness, of unchecked obedience towards his mother, who properly devised time and place for the pursuit of the triple object (of human activity), who sympathised fully with the weal and woe of the citizens, who crushed down the pride and conceit of the Kshatriyas, who destroyed the Śakas, Yavanas and Palhavas; who never levied nor employed taxes but in conformity to justice, alien to hurting life even towards an offending enemy, the furtherer of the homesteads of the low as well as of the twice-born, who rooted out the Khakharâta race, who restored the glory of the Sâtavâhana family, whose feet were saluted by all provinces, who stopped the contamination of the four *varnas*, who conquered multitudes of enemies in many battles, whose victorious banner was unvanquished; whose capital was unassailable to his foes, who had inherited from a long line of ancestors the privilege of kingly music, the abode of traditional lore, the refuge of the virtuous, the asylum of Fortune, the fountain of good manners, the unique controller, the unique archer, the unique hero, the unique Brâhmana, in prowess equal to Râma, Keśava, Arjuna and Bhîmasena, liberal on festive days in unceasing festivities and assemblies, not inferior in lustre to Nâbhâga, Nahusha, Janamejaya, Sagara, Yayâti, Râma and Ambarîsha, who, vanquishing his enemies in a way as constant as inexhaustible, unthinkable and marvellous,

Though they were Aryas and belonged to the Brahmana caste they married Naga and even Saka women without inhibition and adhered strongly to the Vedic religion.

Ashoka's proclamation to ban slaughter/sacrifice of animals seems to have interfered in the Vedic sacrifices of Brahmanas. After Ashoka's death, the Brahmana founders of the new dynasties like Shungas and Satavahanas performed various Vedic sacifices soon after coming to power.

The third and fourth generation Satavahanas performed not only two Ashvamedhas & one Rajasuya sacrifices but also no less than fifteen other Vedic sacrifices and thereby brought back prestige to the Vedic religion.

Aśoka's *Dharmamahāmātra*, proclaims the order of his *Svāmi* (Aśoka) that whoever would capture and slaughter (any animals) would receive condign punishment.[2] As people in ancient times had faith in the Vedic sacrifices involving the killing of animals, this order must have been felt obnoxious. So it is not surprising that when the central power became weak after the death of Aśoka, the people rose in revolt and helped ambitious men to declare their independence and to establish small states in the different parts of the country. This inference is substantiated by the fact that these founders of new states performed Vedic sacrifices soon after their rise to power. Thus, Pushyamitra Śuṅga performed two Aśvamedha sacrifices as stated in a stone inscription of one of his successors.[3] Sātavāhana's

[1] *SI*, I (second ed.), pp. 1 ff.
[2] *Ibid.* I (second ed.) Some scholars think that this record was engraved a long time after Aśoka and, in support of their view, draw attention to the form of *cha* in line 1 of that epigraph. But a similar form of *cha* occurs in a relievo inscription (*viz.* No. 5) at Nāgārjunī. See Part II, Again, an earlier form of *cha* also occurs in that record. So this view is not valid.
[3] *EI*, XX. pp. 57 ff.

successor in the third or fourth generation performed not only two Aśvamedhas and one Rājasūya but also not less than fifteen other Vedic sacrifices,[1] and thereby brought prestige to the Vedic religion. This situation prevailed in the beginning of the second century B. C. when the Sātavāhanas established themselves. We have no evidence to date it about the middle of the first century B. C.

Satavahanas were called 'Andhras' in the Puranas, but it's very likely that they had originated in present day Maharashtra as majority of their early inscriptions and coins were found in that region. Even inscription of Kharavela mentions them to be located towards west.

More than 75 per cent of the inscriptions of the Sātavāhanas have been found in Western Mahārāshṭra including Koṅkaṇ. Again, these include all their early inscriptions. Their early coins also have been found mostly in that region. The earliest references to them point to this very home of the family. For instance, the Hāthigumphā inscription[1] states that Khāravela, the king of Kaliṅga (Orissa), not minding Sātakarṇi, sent his four-membered army consisting of elephants, horses, chariots and foot-soldiers westward in his second regnal year, and when it reached Kanha-beṇṇā (*i. e.* the Vaingaṅgā), it struck terror in the hearts of the people of Asikanagara (the capital of the Ṛishnika country

Jain literature and Greek references mentions Pratishthana (modern Paithan) as the early capital of the Satavahanas. In later period when the empire extended eastwards till the Krishna-Godavari deltas, their capital also shifted & hence started to be called Andhras.

or Khāndesh). Had Sātakarṇi been ruling over the Andhra country, Khāravela would have sent the invading army not westward but southward. This clearly indicates that his contemporary Sātakarṇi I was ruling in Mahārāshṭra, not in Andhra. His coins have been found at Paunī in the Bhaṇḍārā District in Vidarbha.[1]

Jain literature mentions Pratishṭhāna (modern Paiṭhaṇ in the Marāthvāḍā Division) as the capital of the early Sātavāhana king Śaktikumāra.[2] Ptolemy (*c.* A. D. 140) says that Puḷumāvi was ruling from the same city.[3] All this evidence goes to prove that **Western Mahārāshṭra was the home of the Sātavāhanas.**

But then the question arises, 'How are these kings called Andhra ?' This question is not difficult to answer. The dynastic lists in the Purāṇas appear to have been prepared in *circa* A. D. 320 for they do not contain any reference to later dynasties or kings. We have seen above that the Sātavāhanas fell in *circa* A. D. 230. At that time, the centre of Sātavāhana power was in Andhra. An inscrip-

Source:

1) The History and Inscriptions of The Satavahanas and The Western Kshatrapas by V.V. Mirashi.

2)Early History Of Andhra Country.

Inscription: https://t.co/CQFxdyH8OY

> Nasik cave inscription of King Pulumavi Vashistiputra proving the Satavahanas were Brahmanas by caste.
>
> Source: Epigraphia Indica Vol-08. https://t.co/IzOD1FBTKG https://t.co/TXaLbazZ58 pic.twitter.com/75wtgQtOdF
>
> — A\u015bhwapati (@kirron909) June 2, 2021