

Balance and Decline of Trade in Early Andhra: (With special reference to Roman contacts)

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Abstract- The history of early Indian trade also shows a distinct preference for the study of long-distance trade—both over land and overseas—the study of exports and imports, especially their possible identifications on a modern map. The other common feature in this historiography is to present urban centers almost invariably as thriving commercial centers and to hold commercial exchanges as the principal causative factor towards urbanization. Without belittling the importance of this conventional narrative approach to the history of trade; it must be emphasized that an understanding of trade and urban centers can hardly be delinked from the agrarian sector. Significantly enough, the expansion “agro-cities” has been used to characterize early Indian urban centers. The trade between Andhra and Roman Empire, Andhra was the much beneficiary compare with Rome. Because of this trade Buddhism, urban centers were flourished in that period.

Index Terms- Exports, Imports, Port towns, Monsoons, Sea winds, Balance of trade

I. INTRODUCTION

Andhradesa as one of the regional hubs of the vast network of international commerce must have experienced a great amount of material prosperity, herself having accomplished production of merchandise so as to actively participate in it. As such, the Roman connection is increasingly seen as a powerful factor in the urbanization of ports of Peninsular India in the early historic period (S.J. Keay, 1996-97). In spite of the subject having been studied by so many eminent scholars and distinguished archaeologists, whose works will be briefly reviewed in the following section as to have set the model for the present study, the subject promises opportunities for studies afresh.

Andhra Pradesh is one such state in the Indian Union, with its own individuality in matters of language, civilization and culture, worthy of historical study with useful purpose, and hence the study has been taken up, keeping in mind the need for a balanced study in accordance with the principles of historiography, explained above. However, the fact that no part of the country is so much individual as to flourish absolutely independent of others, and no region could remain aloof from others to the extent of without influencing, or getting influenced by others, is never to be ignored. Hence, the present study is not strictly limited to the region of Andhra Pradesh as a water-tight compartment and adequate importance has been accorded to corresponding developments in the regions around, of the same time.

A few words may be said here with regard to the influence of the ocean upon the life of the Andhra people close association with the sea made the inhabitants of the coastal regions fearless and adventurous sailors. The idea conquering the sea always haunted them and the result was the discovery of a number of places hitherto unknown to them. Going there both as colonists and traders they also widened the geographical horizon of Indian civilization. Levi (pre-Aryan and pre-Dravidian) has pointed out that the sea-routes to the East from the ports of South India had come in to common use many centuries before the Christian era. Trade relations with the West also opened well before said era. This maritime trade was regulated by the wind currents, better known as monsoonal wind currents, which are specially important and are perhaps unique in their effects. (Vincent-commerce of ancient India) The monsoon whose regular action was known to Indian sailors from very early times, was discovered for the west some time about the middle of the first century A.D. and since then it dominated the navigation of the Arabian sea and the Bay of the Bengal till the invention of steamship of the 19th century. The monsoonal wind current, likewise, governed sailing over the Bay of Bengal. For a period of well over five months, the direction and route of sailing were determined by these winds and navigators of the Indian Ocean who had closely studied the action of these phenomena were able to make full use of them.

Objectives of the paper

- 1) To identify the trade evidences of Early Andhra.
- 2) To identify the sea winds of early times.
- 3) To identify the ports and Harbors of Early Andhra
- 4) to identify the Exports and Imports of Early Andhra
- 5) How Andhra was benefited with Roman contacts

Trade relations between India and Roman Empire

Political upheavals in the country did not affect the trade between India and other countries. It was carried on as before on international routes and there was great improvement in the sea trade and as we shall see later on, On account of his profitable trade India was the recipient of large amount of Roman gold. When the political changes were taking place in Northern India, the Satavahana dynasty was increasing its strength in the Deccan. In the period of Simuka and his younger brother Krishna, the Satavahana empire was extended up to Nasik, and in this way as they profess in their later inscriptions, they had in reality become the rulers of the Deccan. The Satavahana king Vasishta Putra Pulumavi (circa 137-155 A.D.) was the son-in-law of Rudradaman. Even then by defeating his son-in-law Rudradaman annexed some parts of his empire. Another great king of Satavahana dynasty was Sri Yajna Satakarni. Who according

Rapson issued the ship type coins found in the cholamandala between Madras and Cuddalore. (E.J.Rapson 1908) professor V.V.Mirashi (1941) on the strength of a complete coin of this type has, however, proved that these coins were issued by SriYajnaSatakarni. On the reverse of this coin appears a double masted ship below which a fish and a conch shell symbolize the sea. The ship raked at both ends is equipped with mats, ropes and sails. There is no doubt that this ship symbolizes the Indian overseas trade which was in full swing in the Satavahana period. But as professor Mirashi's coin was found in the Guntur district of Andhra Pradesh it informs us that ship type coins were in currency in that region as well. The ship type and Roman coins from the Cholamandala inform us that there was a very intimate commercial relation between India and Roman Empire.

One inscription, mention has been made of the Mahachaitya at Kantakasala. There is no doubt that this Kantakasala of Ptolemy which he places just after the mouth of the Krishna of the same. Discovery of the inscriptions from a village named Ghantasala in the Krishna district on the Eastern coast datable to circa 300 A.D. makes the identification of Kantakasala easy. The first inscription mentions the great sea captain Sivaka which supports the view that in the early centuries of the Christian era. Ghantasala was an important port. In the second inscription the ancient name of Ghantasala is given as Kantakasala (Ancient India 1949) these references leave no doubt that in the early centuries of Christian era Kantakasala was a big port situated on river bank of the Krishna River which carried on trade with the ports of Srilanka and other countries.

The first two centuries after Christ; we have indicated that close relations reached between Roman subjects and Indian races. And have watched the activities of Syrians and Egyptian, Greeks backed private capital. We have indicated the collapse of this direct trade a sign of the economic and political disintegration of the Western empire and reversion of control in to the hands of Persians, Arabians.

It may be noted that Roman influence on the India had generally made its marks on South India, particularly the places and areas that were accessible by sea. Therefore if the invaders influenced it was in the North India and the peaceful influence took place largely in South India.

From the very start the Roman Empire was unable to counter-balance the inflow of Indian products, with the result that the Roman sent out coined money which never returned to them not even in the form of Indian money. Roman Emperors down to Nero (31BC-68AD) have left very large numbers of gold coins and silver coins which have been found in the Tamil states and of these a phenomenally large number has stamps of Augustus (31BC) ,Tiberius (14-37AD) those of Augustus occur in all three Tamil kingdoms some time in large numbers and of those at least some must have come in reign.

Augustus (27BC-14AD) ,Tiberius (14-37AD),Trajan (37-41AD), Claudius (41-54AD), Nero (54-68AD), Trojan (98-117AD), Hadrian (117-138AD),Antiochus Pius (138-161AD), Hallogabalus (218-222AD),Constantine (223- 255AD),Aurelian (270-275AD),Plinian (361 363AD).

Important Roman Emperors including those who received Indian embassies. The Indian trade, in spite of sums paid for obtaining and carrying the goods, brought a good profit, for Pliny says that Indian wares cost a hundred times more in Roman

markets, the Chinese records also give the profit as tenfold or a hundred-fold. Many people have brought this traffic was economically harmful to the Roman Empire in the long run. The Roman products failed to balance the Indian imports, and exportation of money, discouraged even from Italy in first century B.C. was freely allowed to altogether foreign lands under Augustus and his successors. We must consider the use of wealth by the Romans and estimate whether the exportation of money, silver and gold was detrimental to the Empire. It is a fact that as early as 62A.D. the ruinous system of depreciation had begun; silver alloy from 5% to 20% added before the death of Nero increased to 30% under Trojan 50%; and more under Severus, until finally after 218 A.D. the denarius ceased to be a silver coin and there was a return to the system of payment in kind. The aureus too was depreciated but gold which played a different part in the international economics from silver did not become so scarce.

Before the Roman Empire began, was rather than commerce distributed wealth gained by slave-labour, and though war Republican Rome became rich by the plunder of the East with its hoarded wealth and possession of the mines of Spain and other regions. Roman capitalist's speculators and Money-lenders came to regard money as the only riches and valuable only in exchange; hence the new wealth was spent not upon productive enterprises. There was no economic reserve-that was fault we must not accuse the Romans of blindly meeting their economic collapse as thought it were caused only or primarily because of their Indian trade.

Chowstow rightly points out that history has shown examples of preponderance of import over export without disastrous consequences, though he appears to think that the serious part of Roman-Indian trade was flow of gold to the East; this certainly was continuous as finds of coins in India show, but the drain of silver, though apparently checked in time, was more serious.

The ultimate conclusion of Chowstow is that no harm appears noticeable as a direct result of this passive Trade of Rome and that if the flow of coin to the East was undesirable; on the other hand, the trade with the East stimulated barter and tended to develop industries. The drain perhaps did no more than hasten a little financial collapse which would have come to Rome sooner or later in any case. In our survey of the Indian commerce of the Roman Empire during two centuries we have in reality watched that splendor of a great power as reflected in one branch of its commerce; we have seen that Empire feeling its way towards a direct commerce with the Far East we have seen the complete attainment of that aim during.

II. MONSOON AND SEA WINDS

The discovery of monsoon by Hippalus of Alexandria in the late Ptolemaic or early Augustan period brought a revolution in the Indo-Roman trade relation. Both Pliny and the author of the Periplus describe how, as a result of this discovery, the Graeco-Roman merchants were able to abandon Coastal voyage along the perilous and inhospitable Arabian Coast and could steer from the ports near the mouth of Red Sea a tolerably straight course across the approaches to the Persian Gulf, 'quite away from the land' to the Indus and Baryhara Merchants for Damirica, however, sailed directly a little south of east across the Arabian

Sea, throwing the ships head considerably off the wind and in favourable circumstances reached Muzuris in 40 days pliny (Natural History, 1951) Travellers sail back from India in the beginning of the Egyptian month Tybins-our December- or at all events before the 6th day Egyptian month Mechir, that 8 before the ideas of January. In this way they can go out return the same year. They sail from India with a South-East wind, and on entering the Red Sea Catch the South-West or South (Mc. Crindle, 1961).

Moreover, the technical difference between Sewn boats and nailed boats was not great. If the Arabs and Indians found their conventional boats unsuitable for heavy seas they could have changed their method of construction. The use of proper types of sails is also essential for smooth navigation. And it seems that like their Mediterranean counter-parts the ancient vessels playing on the Arabian Sea had square sails which were used in this region even up to the last century (G.L. Adhya, 1966-121p). Boats with such sails could go before the wind though they could not beat into the wind, and this made them quite suitable for voyages with the south-west monsoon (JAOS, LXXX, p.139).

When the Mediterraneans began sailing with the fast-blowing south-west wind to reach India quicker, they certainly look some risk, but it was not an exceptional feat as has been suggested (op.cit, p. 136). The south-west monsoon which blows over the Arabian Sea for six months starting from May is really dangerous along the coast, especially from June to August (Govt. Pub. 1931). According to the Periplus (39, 49, 56) and Pliny (VI.104) Mediterranean sailors for India left Egypt in mid-July and it took them about a couple of months to arrive there (JAOS, LXXX, p. 139). In September, when they reached the Indian ports, the peak period of stormy weather is almost over along the coast, therefore, we may hold that the sailors of Arabia and India utilized the South-West monsoon without much risk before the Greeks and the Romans arrived on this region.

In the western world the south-west monsoon came to be known as Hippalus after the name of the sea-pilot, who, according to the periplus (57) made the maiden voyage to India right across the Arabian Sea "by observing the location of the ports and condition of the seas". Pliny (VI.100, 104) also called this monsoon Hippalus but he seen to suggest that the name was significant name of a headland in north-eastern Africa (VI, 172) and the geographer Ptolemy (IV. 7.12) gives the same name to a sea. The use of the south-west trade wind by the Mediterranean sailors to reach India through the high seas did not occur all at once but by stages, as suggested by Pliny (VI, 96-107). The statement in the periplus that a sailor called Hippalus discovered how to use the south-west monsoon on the outward voyage to India may or may not have any historical basis, (Tarn, W.W. 1951, p.369), but the significance point here is that by the time of the periplus and Pliny the Mediterranean Sailors had begun utilizing the monsoon. We should try to determine the probable time when the westerners started doing this, in other words, the date of the discovery of Hippalus, as it has some important bearing on the history of the Indian trade.

The return journey was no problems; departure in December-January meant that it took place during the begin north-east monsoon. And since this lasted from November to April. One could show off even earlier or later (Casson, 1980, p.33-34).

It is now necessary to look for Indian Sources for the knowledge on types of winds, particularly the monsoons. According to Jainliterature (Avasyaka churni). The successful termination of a sea voyage depended much on favourable wind. Pilots were expected to have an expert knowledge of sea. The sea wind is divided into sixteen categories, namely:

1. Prachina vata (easterly wind)
2. Udichina vata (northerly wind)
3. Dakshinatya vata (southerly wind)
4. Uttarapaurastya (northerly wind moving against forward movement)
5. Sattvasuka (wind blowing in all directions)
6. Dakshina-purva-tungara (a stormy win roaring in south-eastward direction)
7. Aparadakshina-bijapa (the wind blowing from south-west)
8. Aparadakshina-bijapa (westerly wind)
9. Aparottara-garjabha (north-westerly storm)
10. Uttara Sattvasuka
11. Dakshina Sattvasuka
12. Purvatungara
13. Dakshina bijapa
14. Paschima bijapa
15. Paschima garjabha
16. Uttariya garjabha

In the categories of the sea winds described above sattvasuka, tungara and bijapa are nautical terms and it is difficult to describe them, but there is hardly any doubt that they are related to favourable and unfavourable sea-winds. This is supported further on. After describing the sixteen kinds of winds, the commentator observes that in the absence of cyclones in the sea and in the favourable garjabha wind, the ship which has no leaks, piloted by a clever pilot reaches the desired ports safely. The cyclone which is called Kalikavata caused many ship wrecks (Moti Chandra, 1972).

III. EXPORTS – IMPORTS OF EARLY ANDHRA

Exports

Exports from early Andhra to Rome. Masalia Modern Machilipatnam famous for it's a great quantity of Muslims (Periplus, p. 47). Other exports from this region are grain, salt, spices, pepper, bangles, cooking vessels, coarse cloth (H.P.Ray, 1986, p.113). Ivory, wool, woolen products, hide, fur, silk, lac, pearl, onyx-shell, conch shell, tortoise shell, ghi and musti (Warmington, 1974, pp. 157.F).

IMPORTS:

Wine, Italian preferred also Laodicean and Arabian, Copper, Tin and lead; Coral and topaz; thin clothing and inferior sorts of all kinds, bright-coloured girdles a cubit wide, storax, sweet clover, flint glass, realgar, antimony, gold and silver coin, on which there is a profit when exchanged for the money of the country; (Periplus, p.42).

A question that needs to be answered is; what was the nature of the imports? Did these fall under the category of essential or Luxury items? For this evidence we would again have to rely on the periplus. Above commodities wine, dates, glass, tin, lead,

copper or antimony, realgar coral, gold and silver coins. Further proof of this comes from Archaeological excavations.

Certain varieties of blue glass beads, e.g. long cylinder, circular, collared and conveu barrel- shaped lenticular with colours have adopting value between AD 100 to 350 and have been found at Satavahana site in A.P – Kondapur (Dikshit 1955, p.90).

Ivory at Kondapur (Desh Pande 1961, p.55) and Dharani Kota (Mukharjee 1970, p.1418). The cult was that of the nude goddess locally known as Lajja-Gowri and Indicated by the occurrence of terracotta or stone plaques depicting the often headless goddess with a lotus in place of the hea. These plaques have been found from the first century A.D. at sites in Kondapur, Yeleswaram and Nagarjunakonda. The stone plaque from Nagarjunakonda depicts the torso of the goddess in the shape of a “Ghata” and bears an inscription of the third century A.D. which records that the plaque was offered by a queen whose husband and sons were alive (Desai, 1981).

Terracotta bullae have been reported from Kondapur and Dharanikota in A.P. (Deo and Gupte, 1974, p.76). The bullae seem to have been used as ornaments as metallic imitations of Roman coins are also known from NagarjunakKonda (Wheeler 1955, p. 181-2).

The pillar of a ruined place at Nagarjunakonda represents a male figure nude down to the waist and holding a drinking horn (rhyton) in his left hand. Standing on the ground near his left foot is a wine Jar covered with an inverted drinking cup. The figure seems to be meant for a crude representation of Dionysius. The very active sea-borne trade between the Roman empire and Andhra in Early Christian era, may account for the presence of this figure which was obviously copied from some classical examples (MASI, 1938, No. 54, p.11). The discovery, from the territory of the Andhras, of actual specimens of Roman coins and their imitations, made locally as ornaments and mostly pierced or looped for suspension is further evidence of such contact (Wheeler, 1955). Lastly, we may refer to the Alluru inscription which includes in a list of gifts made by a certain Mahatalavara, Vadalabhi Karo Karodiyo Ya (na) Kadivikayo, i.e., lamps of the shape of the mouth of Vadala fish, manufactured by the Yavanas (D.C.Sircar 1939, p.330). Coins jewels, pottery were also analysed in this study in 3rd Chapter.

IV. BALANCE OF TRADE

The Indo-Roman Trade has been discussed in detail by scholars mostly depending on the western sources. Many of the important conclusions in these studies are based on the assumption that the western sailors learnt the use of the south-west monsoon (Hippalus). Sometime in the middle of the first century A.D. and from that time the commercial connection between India and the Roman Empire became closer.

We have stated above the reasons why we believe that the discovery of the Hippalus was much earlier. Unfortunately the Roman coins found in India are not always very helpful in determining the respective dates of different phases of Indo-Roman transactions. However, only after the establishment of peace and order in the Mediterranean region by Augustus did full scale trade between India and the west become possible. With the development of her economic condition Rome’s demand for

oriental goods, consisting mostly or luxuries gradually increased to the point of extravagance. From the lamentations of some classical writers such as, Pliny in his natural history (xii.xli) states that “by the lowest reckoning India, China and the Arabian Peninsula take from our empire 100 million sesterces a year. This has been taken to indicate a gradual drainage of the empire is gold resources which threw the Roman Monetary system in to a crisis. The figure quoted by Pliny has been questioned on a account of several factors. The use of imported spices was widespread in the Roman Empire; they found their way to relatively minor places and were extensively used in drugs perfumes, cooking and religious services, as antidotes for poisons and as ingredients in ointments (Miller 1969:2). Even if Pliny’s price list is accepted, it is unlikely that the original some paid to the producer’s was high. Prices in Rome may have been exorbitant because of the high important duties, cost of transportation and the risks involved. The much better documented medieval spice trade suggests that tremendous price fluctuation could occur because of destruction of a convoy, warfare, piracy, failure of a convoy to arrive in time to catch the last ship of the season, etc and there is no reason to suppose that prices remained is stable in antiquity and were not affected by these variables (Rasche, 1978, p.670).

The figures quoted by Pliny have been attributed considerable credibility on account of his position as “Financial Advisor” to Vespasian and it is often assumed that they refer to the export of coins to China and India. Both these views are, however, erroneous. A friend of Vespasian, Pliny died as commander of the fleet at Misenum- an important post but military rather than financial. Another serious objection is that both Roman bureaucratic practice and the surviving from Egypt itself indicate that it would have been impossible for Pliny to obtain any accurate figures for the annual quantity of the balance-of-payments deficit in Rome’s trade with the East (Rasche, 1978, p.636).

Though tax records were more carefully kept in Egypt than in other provinces and a good deal of evidence is available about transit tolls, accounting practices and customs regulations, yet now here it is indicated that any one kept a record of the coinage (ibid).

Rome found a market for her manufactured goods, Roman economy did not derive much benefit from trading with them (Adhya.G.L. 1966).

Her oriental trade, as is revealed by its adverse balance (Warmington 1928) was undoubtedly a great liability, but the Roman emperors were keen on maintaining regular and smooth traffic with India and other Eastern countries. Some of them took positive measures to keep the route to India unobstructed. Thus Tarjan’s improvement of the canal connection between the Nile and the Red sea and his maintenance of a Roman fleet in the latter area, and the peaceful polices followed by Hadrian even at the cost of surrendering certain political rights in Western Asia, are all connected with the purpose of maintaining an uninterrupted trade with the East. As a result of these and similar measures, Rome’s Commerce with China and India was quite intense from the time of Tarjan almost up to the Death of Marcus Aurelius (Ibid, p. 96).

But was there any larger motive behind these imperial policies, or were they adopted merely to maintain an open

passage for importing Indian precious stones and spices so that the Roman citizens could continue their luxurious living? We know from western authors that imperial Rome nurtured the wish to occupy Arabia, Babylon, Bactria, India and China (Stadius, *Silvae*, IV.1, p. 40-42). That a rich country like India which lured foreign invaders from very early times would also rouse the ambition of powerful Roman emperors is no wonder. We know of Tarjan's strong desire to repeat the achievement of Alexander in India and to do it with more lasting success (Dio's Roman History, LX VIII, p. 29).

But circumstances beyond their control never allowed the entry into India of the 70,000 Roman troops with which, according to a classical estimate, a commander like Pompey or Caesar could easily have occupied the land (Plu tarch, Pompey, LXX, 1917).

We have seen above that up till the reign of Marcus Aurelius (AD 161-180) trade between Rome and oriental countries was at a high level. But from the last decade of the second century, Rome became involved in long drawn-out political trouble, in which the army got the upper hand. This unstable situation lasted throughout the third century and brought in its wake serious social and economic crisis (Rostov Zeff 1957). Naturally the oriental traders lost a considerable part of their lucrative market in the west. The massacre of the Alexandrians by Caracalla probably dealt a great blow to the direct sea trade between the India and the empire (Warmington 1928, p.136). Possibly this trade passed into the hands of the Arabs, especially those of them who had settled in Axum (Hitti 1956, p. 56-57). But as Palmyra remained flourishing almost until end of the third century it seems that the oriental trade with the west through the Persian Gulf and by the land route survived to some extent (Warmington 1928, p.137).

V. PORTS AND MARTS OF EARLY ANDHRA

The inscriptions of Amaravati, Nagarjunakonda and the nearby Buddhist Centres mention several centres of Industry Trade carried on by nigamas. Some of them are Vaddamanu (T.V.G. Sastri B.I.A) which was originally a Jaina Ksetra, Kavurura, Narasala, and (James Burgers Ganjikula (T.N. Rama Chandra Jou. Andha His. Soc) very little is known about nigamas of these places. The following are the most important centres of Industry and trade including maritime trade.

Antiquity:

The earliest mention of forts or fortified towns in Andhra occurs in the accounts of Megasthenes followed by Pliny. The later stated that they. The Andrae (Andhras) had possessed thirty walled towns, numerous villages and an army of 100,000 infantry 2,000 cavalry, and 1,000 elephants (Mc. Crindle, Megasthenes, Arrian p.140). From this we learn that the Andhras i.e., Satavahanas, the earliest rulers of the Andhra country, were already a political and military force to reckon with. Originally, being the local chieftains in mid Godavari valley, they slowly expanded their power and authority and rose to imperial position in the Deccan when Kanha or Krishna the second member of the Puranic genealogy, declared independence. Their empire at its zenith comprised the whole of the Deccan and hence they were

known as Dakshina Pathapatis Inscription of Balasri (Burges J.N.SI. Nasik have No; 18, p. 108-09).

Several attempts have been made by the scholars to locate and identify the 30 walled towns mentioned by pliny. But it must be noted that they were spread over the entire Deccan and not confined to the limits of the present day Andhra Pradesh alone. Apart from their capital cities i.e., Amaravati in Guntur district, Andhra Pradesh and Paithan in Aurangabad District, Maharashtra, numerous other sites of the same period have come to light, as a result of extensive archaeological explorations. To mention a few are Tagara in Kolhapur District, Junnar and other sites in the valley of river Ghod in Pune District, Nevasa on the river pravara, Bahal on Girnar, also in Maharashtra.

Khandesh and Maheshwar in central India (Sankalia H.D.) In Andhra Pradesh also a few sites of the same period have been discovered by the state department of Archaeology and museums and some literary evidences. Notable among them; are Dhanyakataka or Dharanikota, Bhattiprolu, Vijayapuri, Ghantasala, Kodduru, Kalingapatnam, Dantapura.

Dhanyakataka:

As already noted Dhanyakataka was the place of embarkment for merchants bound for foreigners. Dhanyakataka had a very rich hinter-land producing large quantities of grain, cotton and forest products hence it developed in to a centre of Industry and trade. The word 'Dhanyakataka means a heard of grain. It was a converging point of different Indeed trade routes and it proved a convenient hoarding point on the river Krishna. Early Inscriptions of the place mention Nigama which means a merchant guild (C. Sivarama Murthy p.43). Most of Donations for the construction and maintenance of the stupa and Vihara were made by artisans, merchants and their women folk. A huge hoard of punch-marked coins has been discovered in the stupa site. (P.L. Gupta p.43, 1963).

Though it is away from the sea, big ships could travel up to Dhanyakataka and even beyond recently. A navigable canal dated 4th Cen.B.C. connecting the town with the river has been unearthed (H. Sarcar p.11, 1971), All these, reflect the importance of Dhanyakataka as a trade centre and A.K. Coomaraswamy (A.K. Coomaraswamy, 1971, p.156) and Reginald le may (reginald Le may p.122) were of the view that traders and Buddhist missionaries sailed off from Dhanyakataka.

Bhattiprolu:

Bhattiprolu was another great centre of trade and industry in this region. This is generally identified with Prithunda Nagara of the Hathigumpha inscription (170 BC) (DC. Sircar, p. 206 of Kharavela and Pytindra of Ptolemy (130 AD) (Mc. Crindle p. 67)

Prithunda Nagara appears to be a very Ancient town. The above inscription describes it as (Purva Raja Nirmita) that is built by Ancient kings. Ptolemy mentions it as a centre of textile Industry a great mart in the region of maisalia. Even to-day Bhattiprolu is known for its textiles. The relic coskets (E.I. vol II p 329) discovered in the stupa of Bhattiprolu clearly reveals that it was built on the genuine relic of the Buddha by Raja Kuberaka with the help of local nigama. The town is just four kms west of the right banks of the Krishna and about 15 kms from the coast. Even very big ships could sail up to the point. At Bhattiprolu we thus find the three institutions.

PoliticalRaja, Commercial Nigama and religious Gosti. The existence of these institutions certainly indicates that the sputa-site was close to a township having in its population several trading communities conducting their business.

VIJAYAPURI:

Vijayapuri at the foot of Sriparvata, the most extensive Buddhist site in Andhra was also a great centre of trade and Industry. The inscriptions of the place mention several craft guilds (DC. Sircar Vol. 35, p.5). The later excavations in the Nagarjunakonda valley brought to light an excellent wharf (B.V. Krishna Rao, p.323). This only Indicates that ships moved up and down the Krishna upto Vijayapuri.

GHANTASALA:

Ghantasala is identified with Kantakossyla of Ptolemy (J.W.M.C. Crindle p.66-68)

Or Kantakassyla (James Burgers 1887, p.85-93) of the Inscriptions. It might have been named after Kantaka the favourite horse of prince Siddhartha, the future Buddha.

Ghantasala also had very rich hinter land producing rice and Textiles which helped it to develop in to an international mart. Though it is six miles away from the coast it is connected with the sea by a big dain called upputeru. The tidal waves helped the ships to move into and out of the port. An inscription of about 270 A.D. Mentions a mahanavika (EP. Andhrca Vol.II p.12) leader of a fleet. The discovery of a large number of Roman gold coins (H. Sarcar Op Cit. p. 14-16) is a proof of the Profitable trade which the port carries on. There is a temple of Jaladhisvara in Ghantasala. (S.I. Vol. V. p.52-53). Jaladhisvara means Lord of the sea. It is probable that the sailory worshipped the god before embarking upon distant voyages.

Kodduru:

Ptolemy mentions kodduru as a prominent port (Mc. Crindle op. cit. 668) it is mentioned even in an inscription from Amaravati. (James Bugess op. cit p.93). There are many kodus around modern Machilipatnam. However koduru in divi Taluq divisima kodurus agrees with the description of Ptolemy. It is considered as the chief port of embarkation in Andhradesa for the land of gold.

The importance of the place continued upto about the 17th C.A.D. as indicated by the name of a neighbouring village Vallandapalem (C.P. Brown 1952, p.172) Vallandu is the Telugu name for Hollender or the Dutch. The Dutch or hollenders who came to India during the 17th C.A.D. had many settlements on the east coast and vallandu pattana is one of them. Koduru and its neighbourhood thus served as an important centre of foreign trade from Ancient to modern times.

Kalingapattanam :

Out side the Maisolia region several ports flourished on the Andhra coast, especially in the North. One of such is Kalingapattanam (Cunningham, 1924, p.592). It is in the Srikakulam district, twenty four kms away from the district headquarters of the same name. Some scholars identify it with the capital of Ancient Kalinga. Recently a huge Buddhist stupa has been exposed at this place. The famous Buddhist centre of salihundam is about eight miles to the west of Kalingapattanam.

It is likely that merchants and Buddhist monks who went to Malay peninsula sailed from Kalingapattanam.

Dantapura :

Dantapura in Kalinga figures prominently in Buddhist literature (S. Paranavitana 1959, p. 18-27). The tradition is that it came to be known as Dantapura (Danta-tooth) of the ship which carried the tooth relic of Buddha to Ceylon halted at the port. Sylvain Levi identified it with Palura (pallu=teeth in Telugu) (Sylvain Levi part 1. p. 66-69 Indo-Chine). Ptolemy refers to the opheterian immediately to the south of Palura where the vessels found for the Malay Peninsula or Dantapura was due to its importance as the point of departure for the Far East.

Yavanas in the early Andhra Country nothing was heard it is however certain that Graeco-Roman influences played a great part in the fashioning of the Amaravati tope, and as will be shown below the inscription from Alluru. (IA.Vol. XL) is another piece of evidence for Greek influence. Of the Sakas something was heard. An Amaravati inscription of the second century A.D. mentions a Saka-guri not as akagiri as read by Chanda, or pi (si?) giri as read by F.W. Thomas) (E.I. Vol. XV) another mentions a Ratika Nekhavama' and Nekhavana curiously reminds us of the person's name Nahapana (Ibid)

More Sakas would seem to have entered early Andhra in the wake of the marriage of Virupurushadata with the daughter of a Western Ksatrapa. A Nagarjunakonda epigraph (E.I. Vol.XX) mentioned a saka 'Joy' and his Buddhist sister Budhi. Among the Sculptures excavated by Mr. Longhurst at Nagarjunakonda there are two showing a warrior in Scythian dress.

Scholars Opinions:

Stein argues that forma social point of view 'Yavanas' whoever they might have been were absorbed by Indian society and it is unlikely that Greek colonies existed around the beginning of the Christian era (Stein 1934). Kosambi has, however, opposed this view and suggested that Deogadh on the opposite curve of hills from Karle be identified as Dhenukataka and that a Greek settlement may have been situated at the site (Kosambi-1955). He has also read one donar's name as Milinda the Physician instead of Mitidasa and suggests that he may also have been a Yavana (ibid) Sircar (Sircar 1942) has pointed out that Dhenukataka should not be confused with Dhanyakataka, the ancient name of Amaravati.

The view, repeatedly expressed by many scholars, that trade ceased in the third century AD and was slightly revived during or soon after the reign of Constantine 1 (fourth century AD), (K.V. Raman. 1992) is erroneous. It may be noted that coins of almost all Roman rulers right from Augustus to Justinus 1 (AD 518-27) has been unearthed in India in varying numbers and there is no reason to believe that trade activities ceased in the third century AD. Instead, the process of Delcine beginning in the late 1st century AD, continued slowly but steadily till the sixth-eight centuries AD.

When contacts finally ceased. It is difficult to determine the precise date of the end of trade activities.

VI. CONCLUSION

Andhradesa entered the System of money economy during the Pre-Mauryan period that is 4th century B.C. This is attested by the large quantities of silver punch-marked coins that were discovered at a number of places. Archaeological sources clearly revealed that the Amaravati Mahachaitya has an established trade communication from the north through Vidarbha in the pre-Mauryan period. The existence of punch marked coins at Amaravati, Singavaram, Gudivada and some places in Telangana, which are proved to be pre-Mauryan witnessed some trade activities. Early inscriptions and some of the names of the villages also attest the existence of industrial activities for commercial purpose. These factors clearly indicate that Andhradesa had trade contacts with the North even before the early historical period. The rise of Satavahanas coinciding with a proliferation of settlements in Modern Andhra Pradesh can in part be attributed to an expansion of internal, long distance trade as well as increased overseas demand supported by the development of an agricultural base. The reasons for this expansion may be ascribed to both geographical and historical factors.

That the Indo-Roman contacts were not confined to mere commercial ties. They extended to the exchange of diplomatic embassies and cultural interaction. The focus here, however, has been on an intensive study of Roman contacts with Andhra Pradesh and their significance in trade, especially maritime trade.

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