

CHANDRAVALLI – AN EARLY HISTORIC SETTLEMENT IN KARNATAKA, INDIA

Abstract: The settlements of Chandravalli and Brahmagiri come under the Krishna basin. Chandravalli and Brahmagiri are close to Chinnahagari, a tributary of Tungabhadra. Both the settlements are located in district Chitradurga which is a part of South Maidan. The area of South Maidan is marked by boulders and hills and is rich in mineral deposits and building material, notably iron, gold, copper, manganese, garnet, diamonds, granite, limestone, soapstone, etc. It is a possibility that the Mauryas, who were based in North ventured into Karnataka to gain access to these minerals, particularly gold and diamonds. Chandravalli has given evidence for typical early historic material assemblage comprising of brick structures, pottery, ornaments, terracottas, coins, Roman antiquities, inscriptions, etc. In this paper the author has attempted to have an understanding of the sources which would have supported the human habitation at Chandravalli. The discussion on sources has been done with respect to the local geographical and environmental conditions.

Keywords: Chandravalli, sources, minerals, coins, traders.

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Daksinapatha included among other countries, the Pandya, Kerala, Cola, Maharashtra, Mahisaka, Kalinga, Paunika, Maunika, Aamaka and Kuntala or Karnata. The name Karnata occurs in Jambukhanda of *Mahabharata* and the *Brihatsamhita* of Varahamihira (sixth century A.D.). The word Karnata has been identified with the word Kuntala. Karnata is frequently found mentioned in the Puranas. It also occurs in the Sanskrit play *Mricchakatika*. King Pulikesi is said to have been proud of his Karnataka armies. According to a tradition, a Daitya, named Karnata, is said to have founded Karnata in his own name, on the shores of the (western ?) ocean (Skanda, 3 Adh. 18-19)¹.

Kuntala in a wider sense signified the whole of the Kannada speaking area comprising the present Mysore or Karnataka state and the adjoining parts of Maharashtra state. Kuntala and Karnataka are used as synonymous in the *Vikramankadevacharita* of Bilhana. Kuntala finds frequent mention in the inscriptions. In a record from Shimoga district dated 1077 A.D. Banavasi is described as an ornament of the Kuntala country². The country called Kuntala appears in an Ajanta cave inscription of fifth century A.D. and in Baiaghat plates of Prithvisena II, as well as in Pãµæura gapalli grant of the Rastrakuta king Avidheya. The Kuntala people mentioned in the last of these records were no doubt the Kadambas of Vanavasi (Banavasi) who ruled over the North Kanar district and parts of the Mysore, Belgaum and Dharwar

¹ KARMARKAR 1938.

² GAI 1981.

districts. Vaijayanti or Banavasi was the early capital (*tilaka*) of the Karnata country. Gautamiputra Satakarni issued one of his Nasik inscriptions from Vaijayanti. The country known as Vanavasa or Vanavasi is mentioned in some of the Nagarjunikonda inscriptions of the fourth century A.D. The country corresponded to the area around modern Banavasi in North Kanara district. Mykadoni inscription of Pulumavi refers to the district called Satavahani-hara. It has been identified with the territory comprising the Bellary and Adoni taluqs of the Bellary district, Mysore³.

That the northern limit of Karnataka extended to the Godavari is shown by the statement in *Udayasundari katha* of Sodahala that Pratishtana i.e. modern Paithan on the Godavari was the capital of Kuntala. A Sanskrit work known as *Kuntesvaradautya* which is ascribed to the famous poet Kalidasa contains certain passages which suggest that Kalidasa was sent by the Gupta king Chandragupta II as an ambassador to the court of the lord of Kuntala. Some records of the Vakataka kings contain occasional references to Kuntala. Rajasekhara, the author of *Balaramayana*, seems to identify Kuntala with a part of Maharashtra, including Vidarbha. The *Vayu* and the *Markandeya* Puranas mention Kuntala along with Maharashtra, Vidarbha and Asmaka and place them in the south⁴. Fleet after an analysis of many epigraphic records, shows that Kuntala included on the south Banavasi in North Kanara, Balagamve and Harihar (the Shimoga district of) Mysore, and Hampe or Vijayanagara in the Bellary district; to the north of these places, Hangal, Lakshmeshwar, Lakkundi and Gadag in the Dharwar district; further to the north, Belgaum, Saundatti, Manoli and Konnur in the Belgaum district and Pattadakal and Aihole in the Bijapur district; and still more to the north Terdal in the Sangli state, Bijapur itself and doubtless Kalyani. Kuntala had thus by the twelfth century come to denote the whole of the Karnata country.

It is not easy to say with certainty when exactly the word Karnataka came into common use. Karnataka is derived from the word "Karnad". "Kar" in Kannada means black and "Nadu" means country or region i.e. "the land of black soil". In ancient times, the whole of southern Deccan, including a considerable part of the present Tamil Nadu was called Karnataka or Karnad and the language and the people were called Kannada and Kannadigas respectively⁵. On the basis of a study of find spots of the Kannada inscriptions known to exist and from the evidence of literary statements, it is found that Kannada language was current in the area at least in and from the ninth century A.D., bounded on the north by the Godavari, on the east by the Vengi-*Vishaya* (approximately Guntur and Krishna districts) of the eastern Chalukyas, on the south by the Cauvery river and on the west by the Arabian sea, adjoining the strip of Konkan. The northern and eastern limits have over centuries been pulled down to the Bhima on the north and to the Karnul and Anantpur districts on the east. The southern boundary has also been pushed up⁶.

Karnataka was also known as Mysore. The name

"Mysore" is that of the capital, Maisur, for Mahishur (from *mahisha*, Sanskrit for *buffalo* reduced in Kanarese to *mais* and *uru*, Kanarese for *town* or *country*) which commemorates the destruction of Mahishasura, a buffalo headed monster, by Chamundi or Mahishasura Mardini, the form under which the consort of Siva is worshipped. L. Rice had established that Mahisha-*Manadala* may be applied to south of Mysore. The name Maysre-*nad* occurs in a grant of the third century A.D. From Buddhist literature we come to know different similar names such as Mahsha-*rattha*, Mahisa-*Mandala* or Mahisaka-*Mandala*. Mahisa-*Mandala* is said to have comprised a borderland of Buddhist Middle country. Mahisa-*visaya* of the Kadamba grant is certainly applicable to some parts of the state of Mysore⁷.

The state of Mysore occupies a position physically well defined, in the south of India; and has been termed a rocky triangle, a not inapt description. It is a table-land, situated in the angle where the Eastern and Western Ghat ranges converge into the group of the Nilgiri hills. West, south and east, therefore it is enclosed by chains of mountains, on whose shoulders the plateau which constitutes the country rests. The general elevation rises from about 2,000 feet above the sea level along the northern and southern frontiers to about 3000 feet along the central water-parting, which separates the basin of the Krishna from that of the Kaveri and divides the country into two nearly equal parts. The face of the country is everywhere undulating, much broken up by lines of rocky hills or lofty mountains and scored in all parts by deep ravines. The region of Karnataka extends from the Deccan lavas on the north to the Moyar in the south, the western limit is the Ghats crests and to the south-east the border hills and scraps of the Mysore plateau provide a fairly sharp boundary between the Moyar and the Palar. In general, the region corresponds with the area in which Kannada speech is dominant. However, the lower levels of the Raichur Doab and Anantapur district go more naturally with Telengana. There is a belt of cultural conflict with Maharashtra. Karnataka covers 74,210 sq. miles (1,92,204 sq. Kms) and is nearly two and a half times as large as the old princely state, incorporating Coorg; South Kanara and Bellary from Madras; North Kanara, Belgaum, Bijapur and Dharwar districts from old Bombay; Raichur, Gulbarga and Bidar from Hyderabad⁸.

RIVER KRISHNA

One of the three major rivers which flow in Karnataka is the Krishna, the other two being the Cauvery and the Godavari. All the three take their birth in the west and flow across the peninsula. Of the three, Krishna with its tributaries commands largest drainage area and it is closely associated with the prosperity of three states-namely Karnataka, Maharashtra and Andhra Pradesh. Krishna finds extensive mention in the literature of the early period. The Puranas mention it as Krishnavenya or Krishnavena. Jatakas refer to it as Kanhapenna and in the Hathigumpha inscription of Kharvela it is mentioned by the name of Kanhapemna. The Skanda, Padma and Brahma Puranas mention benefits which accrue to those who live in the vicinity of the banks of

³ GUPTA 1973.

⁴ GAI 1981.

⁵ SINGH 1971.

⁶ PANCHMUKHI 1970.

⁷ GUPTA 1973.

⁸ SPATE/LEARMONTH 1984.

this river and speak of it as the mother of rivers and as the fountain-head of the holy places⁹. The Skand Purana has a section called Krishna Mahatmya devoted to the glorification of the Krishna¹⁰.

In the opinion of Dr. Pandurangarao Desai, Ptolemy referred to this river, at least in its lower course, as Maisolos, a name which has survived in the modern Masulipatam. The Krishna is also called Hire-hole (big or great river) in the region, and old Kannada inscriptions mention it as Perddore which has the same meaning¹¹. Krishna rises among the Mahabaleshwar section of the Sahyadri hills. Flowing through the Maharashtra state, it enters Karnataka near Ainapur village in Belgaum district. From Karnataka, it enters Andhra Pradesh, near Deosugur village in Raichur district. It has a fall of about two hundred feet, about one and a half to two miles downstream of Narayanapur village in Shorapur taluk. The fall is known as Jaldurga falls. Krishna is a perennial river with a rough and stony bed and has few islands in it. During rainy season when it overflows its banks, its waters enrich the soil with a deposit of natural manure which results in a good crop. River Bhima joins this river to the north of Kadlur in Raichur taluk. The Krishna further meets Ghataprabha near Chimalgi and the Malaprabha at Dhannur. Nearly fifteen major and twenty one minor streams and nalas flow into the river - important are the Hutti, Chiksugur, Ramdurg, Mandargi, Hirebudur, Timmapur, etc.

One of the major tributaries of the river Krishna is the Bhima. Bhima finds mention in the *Matsya*, *Brahma* and *Vamana* Puranas. It is also referred to in the *Mahabharata*. It is looked upon as a sacred river and spoken of as a *Mahanadi* which means a great river. Near the source of this river in the Western Ghats, there is the jyotirlinga of Bhimshankar, one of the twelve jyotirlingas highly venerated by the Hindus. Many religious shrines such as Dhulkhed, Agarkhed and Pandharapur are situated on the banks of this river¹².

The Bhima rises in the Western Ghats near Bhimshankar. It flows south-east through Maharashtra and Karnataka and ultimately joins the river Krishna near Sangam village¹³. Before joining the river Krishna it receives the waters of many rivers and small streams such as Amerja, Kagna, Bori, Bhutnal, etc. An important river to join Krishna is the Dhoni/Dhona/Dhone/Don which rises in the upland region of Sangli district, about four miles to the south of the town of Jath. South of Talikot, it passes through a rocky tract and joins the Krishna. The outer portions of the basin have a deep black soil cover which is very fertile and gives the Dhone basin its name as a rich food producing area during the years of good rain. The Dhone is famous for Rabi crops, especially wheat and safflower. Dhone valley was once regarded as the granary of Bijapur. Other important rivers to join the Krishna include the Malaprabha and the Ghataprabha. Malaprabha rises near a village called Kulakumbi. Bennihalla, a major tributary meanders to join the Malaprabha, a little to the east of the Hole-Alur. It is historically important as pre-historic sites have been discovered along its banks between

⁹ GAZETTEER OF INDIA, Mysore State, Bijapur District.

¹⁰ GAZETTEER OF INDIA, Mysore State, Gulbarga District.

¹¹ GAZETTEER OF INDIA, Mysore State, Raichur District.

¹² GAZETTEER OF INDIA, Mysore State, Bijapur District.

¹³ GAZETTEER OF INDIA, Mysore State, Gulbarga District.

Hole-Alur and Khyad¹⁴. Ghataprabha rises near the edge of the Sahyadris in a place called Ramaghat, about twenty-five miles west of Belgaum. It develops a beautiful grove near Herkal and joins the Krishna near Chimalgi¹⁵.

An important river which drains Karnataka in the north-east is the Tungabhadra. Tungabhadra comes under the Krishna basin as it finally joins the river Krishna. Tungabhadra is frequently referred to in the *Puranas*. It is popularly known, especially in the Ramayana, by the name "Pampa". The river is referred to in the *Tungabhadra Mahatmya* of the *Brahmanda Purana* which throws light on its origin. It is also mentioned in the *Maheshvara khanda* of the *Skanda Purana* and as per the *Matsya Purana* it is one of the sacred rivers issuing from the Sahya mountain. The *Mahabharata* mentions the Tunga along with Jahnavi (Ganga) and the Krishnaveni (Krishna) as a sacred river¹⁶.

The Tungabhadra is formed by the union of two rivers - Tunga and Bhadra. Tunga rises in the Western Ghats at Gangamula in the Varahaparvata in Chikmagalur district. It is joined by the Begarhalla from Sringeri. Nearly seventy-five minor streams run into the Tunga. Bhadra rises in Western Ghats at Gangamula in the Varaha-Parvata in Chickmagalur district. Tunga and Bhadra meet each other at Kudali. Tungabhadra is a perennial river and has large number of rivulets and streams which serve as tributaries. Many nalas such as Hirehalla, Alawandi, Sindhanur, Siddapur, Marli, Kappol, Nandihal, Kanakgiri flow in Tungabhadra. It also receives the waters of the Choradi or Kumudvati, the Varada and the Haridra. Flowing towards Andhra Pradesh, it receives the Hagari and joins the Krishna, a few miles beyond Kurnool at Kudalasangama. It is never dry and during the rainy season, it swells and many rapids occur in the river, the most important being at Mallapuram. The Hagari or the Vedavati is formed by the confluence of two streams - the Veda and the Avati which spring from the eastern side of the Bababudan hills. The Vedavati receives the Janagahalla or Chikka Hagari from Molkalmuru. It finally flows into the Tungabhadra to the south of Hicha-halli in Bellary district. Janagahalla or Chikka Hagari is a major stream having its source in Holalkere taluk. Two important hill streams which rise in the range of hills in the north-west of the Molkalmuru taluk, flow into the Janagahalla. Many minor streams find their way into Janagahalla. It finally joins the Vedavati. Among the streams the Kushavati rises in the Agastya-Parvata and runs into the Tunga. Certain minor streams which flow into the Tungabhadra are no bigger than "nalas". Some of the important minor streams include the Haggaranuru, the Hampasagara, the Gauriputra, etc. Streams such as Madihalla, Teligihalla, Ittigihalla, Urahalla, Hirehalla are used for irrigation purposes.

The Godavari is one of the major perennial rivers of Peninsular India and is aptly called the Dakshina Ganga. It collects the waters of the Manjra, Penganga, Wardha, Pranhita, Indravati, etc. Manjra is a tributary of the Godavari and the Karanja is a tributary of the Manjra. Manjra rises in the Balaghat range of hills, in the Bhir district of Maharashtra state. Total length of the river is 700 kms. Manjra river is

¹⁴ GAZETTEER OF INDIA, Mysore State, Bijapur District.

¹⁵ GAZETTEER OF INDIA, Mysore State, Bijapur District.

¹⁶ GAZETTEER OF INDIA, Mysore State, Raichur District.

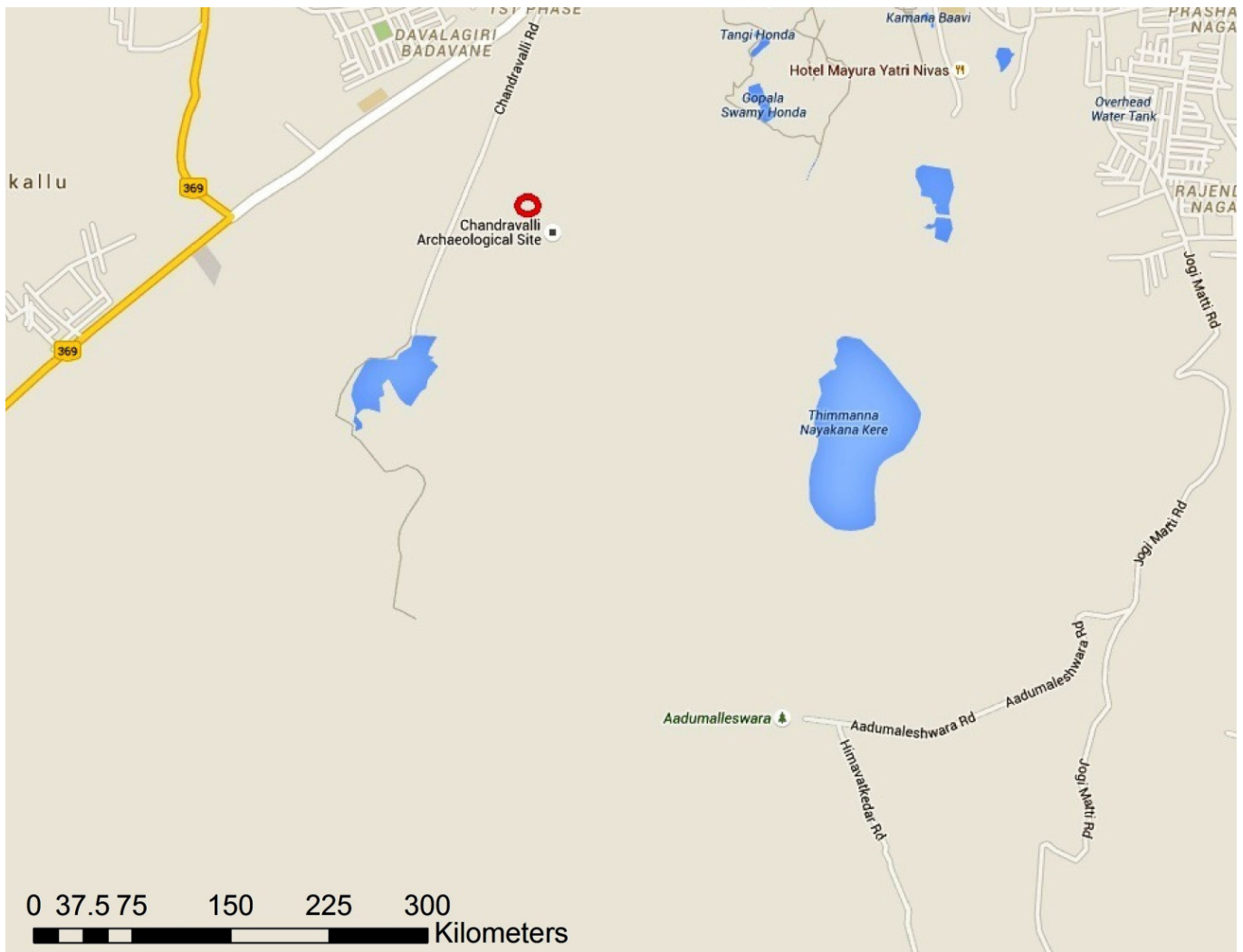


Fig. 1. Map, courtesy – author

of vital importance for the arid region of Bidar. Karanja, a tributary of Manjra, rises in Kohir village of Zahirabad taluk of Sangareddy district of Andhra Pradesh. It joins Manjra near Nardasangam village in Bhalki taluk. Along with these rivers there are certain rivulets such as Mullamari, Manik Nagar-nala, Chulki - nala, Madhura - nala, etc. There are certain natural springs in the north such as Nanak-Jhira, Narasimha-Jhira and Papanash.

North Pennar is also known as Uttara Pennar or Uttara Pinakini. (The name “Pinakini” is derived from the word “Pinaka”, the bow of Shiva and it is possible that the two rivers-North Pinakini and South Pinakini have received their name because of the curve resembling a bow formed by the two rivers, near the hill of Nandi, sacred to Shiva)¹⁷.

It rises on the Chennakeshava-betta, north-west of Nandi hills. After passing through the Cuddapah and Nellore districts of Andhra Pradesh, it falls into the Bay of Bengal near Nellore. Jayamangali is an affluent of the North Pinakini or North Pennar. It receives the Garudachala stream. It flows into North Pinakini or North Pennar near Parigi in Anantapur district. Papaghni (in Sanskrit it means “destroyer of sin” - the name therefore implies a belief in the purifying efficacy of the waters of the river) is a major tributary of the North Pinakini river. It rises in the Gundalaguski hills

¹⁷ GAZETTEER OF INDIA, Mysore State, Kolar District.

in Chikballapur taluk, ten miles north-east of Nandi Hills. It joins the North Pinakini near Gaudalur in the Cuddapah district. The South Pinakini rises in the Chennakeshava hills, just north-west of Nandi hills in Chikballapur taluk of Kolar district. After flowing through Bangalore it passes the Dharmapuri and South Arcot districts of Madras and falls into Bay of Bengal, a few miles north of Cuddalore. Vrishbhavati is a tributary of South Pinakini. It rises east of the Vokkaleri hills in Kolar district. Markandeya descending the Eastern Ghats towards the east of Ankushgiri joins the Vrishbhavati.

Palar means “milk river” and in the Puranas, it is mentioned as “kshira-nadi”. It rises in a well near the summit of Nandi Hills or it springs from the neighbourhood of Kaivara to the west of Ambajidurga and Rehmanghar peaks. It leaves Karnataka and enters North Arcot district. After passing through North Arcot and Kanchipuram in Chingleput district, it joins the Bay of Bengal, south of Chingleput. Nangli Hole is a tributary of Koundinya river, an affluent of the Palar.

CHANDRAVALLI ARCHAEOLOGICAL-ASSEMBLAGE

One of the earliest excavations which identified early historic phase in Karnataka was conducted by M.H. Krishna

at Chandravalli, district Chitradurga (Figure 1). Chandravalli or Moon-village lies in triangular valley of the same name formed by three hills, the Chitradurga, the Kirakanakallu and the Chologudda. Two water courses old and new run through the site in a north-south direction. In the course of his excavations he recorded a large number of lead and potin coins of the Satavahanas, coins of the Anandas and Maharathis along with a Roman silver piece of Augustus Caesar. He also came across ruins of foundations and flooring of large bricks¹⁸. A brick structure was discovered which according to the excavator was a house. The walls were 18" thick and the bricks were placed one over the other in the English bond system. Red earth was used as the cementing material to hold the bricks together. The house was rectangular and contained many living rooms. The bricks were big and measured 18" x 9" x 3 1/2". The size of the bricks is almost similar to the ones found at the apsidal chaitya at Brahmagiri. On the floor of the house antiquities were found among which the coins of Maharathi Sadakana Kalalaya are very important. The structure can be dated to second century A.D. on the basis of the Maharathi coin. One more house with rooms came to light. In one of the rooms was seen a fire place. The bricks were slightly smaller in size measuring 16" x 8" x 3". The structures had no foundations of gravel but of made up earth. No objects or coins were found here. A part of the house was found. The walls had six courses of bricks, each brick measuring 18" x 9" x 4" and the walls were 19" thick. A mixture of red earth and sand appears to have been used as mortar. Many brick walls were noticed. They had bricks measuring 16" x 7 1/2" x 3". Many coins of the Maharathis were found associated with these brick walls. Near a L shaped wall was discovered a Roman coin of Augustus and a lead coin of Maharathi Sadakana Kalalaya¹⁹.

The excavator recognised the white painted red pottery as a pottery of the Satavahana period. An inscription in Brahmi characters and Prakrit language belonging to the Kadamba ruler Mayurasarman has been discovered²⁰. M.H. Krishna concluded that the cultural assemblage belonged to the Satavahana period for he had discovered a large number of lead coins of this dynasty at many places. He even postulated two sub-divisions in the Satavahana period, namely early Satavahana and late Satavahana. This classification was done on the basis of coins of the early and late rulers²¹.

Chandravalli was excavated again in 1947 by R.E.M. Wheeler. An underground drain flanked on either side by bricks set on edge and traced to a length of two feet, a brick wall traced to a maximum length of 6 ft., a collapsed brick wall and a rubble foundation were recorded. These structures can be dated to the Satavahana period. Wheeler noted pottery (both painted and unpainted) and many coins. The yellow painted ochre colored ware included designs in white or yellow executed in lime or kaolin paste under a thin ocherous wash, often with apparent evidence of salt glazing. The main fabrics found at Chandravalli were black-and-red ware, red ware, black ware, brownish black polished ware,

grey ware, buff ware and brown ware. The predominant shapes included bowl, bluntly beaked dish, dish, deep beaker, carinated dish, carinated basin, vase, vessel, carinated vessel, carinated vase, lamp, etc. Sherds with Rouletted pattern were found. The other major find of the excavation was a large number of coins of the Satavahanas, local chiefs such as Maharathis, Anandas and Romans. These coins belong to Vasisthiputra Pulamavi, Sri Yagna Satakarni, Sadakana Kalalaya Maharathi, Sadakana Chutukanha Maharathi, Maharathiputa and Chutukulananda. These coins were made of lead or potin. According to Wheeler the main phase of occupation coincided with the first-second centuries A.D.²².

The latest excavation at Chandravalli was undertaken by V. Mishra. A huge structure (4.20 x 2.50 mt.) consisting of many rooms and a number of floors was found. The pottery recorded included the Russet coated Painted Ware, reddish buff ware and a jar comparable to amphora in red ware. A large number of lead, copper and potin coins were found. Excavation brought to light ornaments such as beads made of agate, carnelian, rock-crystal, jasper, faience, lapis lazuli, paste, glass, shell, terracotta, bangles, copper and terracotta ear and nose ornaments and needle shaped rod. An interesting find is that of ivory dice. Terracottas found included both human and animal figurines such as *Vamanaka*, mother-goddess, nagas and standing nude male²³.

Chronology

The early historic culture at Chandravalli came into existence by first century A.D. with the main phase of occupation coinciding with the first-second centuries A.D.

The date when early historic period ceased at Chandravalli is not very clear but coins of the Anandas and Maharathis suggest that habitation continued under the successors of the Satavahanas till the fourth century A.D. or so²⁴.

DISCUSSION

It is important to understand the sources which supported human settlement at Chandravalli. Along with mineral exploitation commercial activity seems to have provided sustenance to the region. At Chandravalli Roman coins which include two denarii of Augustus (23 B.C.-14 A.D.) and three of Tiberius (14 A.D.-37 A.D.) have been found along with Rouletted Ware, Mediterranean amphora and a jar comparable to amphora in red ware. Similarly at Brahmagiri Rouletted Ware has come to light. This evidence taken collectively points towards contacts, possibly commercial, with the Roman world. Trade with the Roman world was at its peak in the early centuries of the Christian era. Furthermore, coins of Maharathis, Anandas and Satavahanas might have facilitated internal exchange to an extent.

That these settlements were thriving in the early centuries of Christian era is manifested by the structures found, specially at Chandravalli. Permanent structures made of bricks such as houses, walls, floors and drain have been recorded. These structures were perhaps the abode of the rich and the affluent. Fine pottery such as the Rouletted

¹⁸ KRISHNA 1931.

¹⁹ NARASIMHA MURTHY 1991.

²⁰ KRISHNA 1931.

²¹ NARASIMHA MURTHY 1991.

²² WHEELER 1948.

²³ IA1977-1978.

²⁴ SHARMA 1987.

Ware and the imported Mediterranean amphora might have been for the exclusive use of the rich. At Chandravalli large number of Maharathi, Ananda, Satavahana and Roman coins have been found along with Mediterranean amphora and a jar comparable to amphora in red ware, thereby indicating that Chandravalli was perhaps involved in trading activity and the trading class might have been a significant and affluent section of the society. The trade could have been in minerals in which the region was notably rich. Perhaps the permanent structures found here were occupied by the members of the trading community. Incidentally some of the coins of the period such as a Roman coin of Augustus and coins of Maharathi Sadakana kalalaya have been recovered from these structures. However, the possibility can not be denied that Chandravalli was also an important administrative centre specially in the post-Mauryan period as coins belonging to successive dynasties of the post-Mauryan era, such as those of Maharathis, Anandas and Satavahanas have come to light. In other words, Chandravalli seems to be a prominent settlement of the period where occupation continued under the Satavahanas and their successors till the fourth century A.D. or so.

CONCLUSION

It would be appropriate to maintain that there was considerable development in the early historic period at Chandravalli as manifested by the tangible remains that include structures, pottery, fine quality terracottas, ornaments particularly beads, inscription, coins as well as Roman artifacts. The area of South Maidan where Chandravalli is located, is well endowed with minerals and economically viable rocks. It is a possibility that exploitation of these minerals provided sustenance to the settlement and the permanent brick structures may have belonged to the members of the trading community. The local geographical and environmental conditions seemed to have been conducive for human habitation and perhaps this was reason for a long spell of occupation beginning from first century AD and continuing till fourth century AD.

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