



## Socio-Economic Life Style of Kakatiyas

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### ABSTRACT:

The Andhra dynasty known as the Kakatiyas reached its height in the 12th century CE. From CE 1083 until 1323, the Kakatiya dynasty governed out of Warangal (Telangana). They were widely recognized for building an extensive system of water storage tanks for drinking and irrigation, which greatly aided the region's overall expansion. Telangana has started a large-scale restoration effort named "Mission Kakatiya," which entails reconstructing irrigation reservoirs, lakes, and other minor irrigation sources that were constructed by the Kakatiya empire. Numerous Hindu temples, such as the Thousand Pillar Temple or the RudreshwaraSwamy Temple in Telangana, have been erected with the help of Kakatiya kings Ganapati Deva, Rudrama Devi, and Prataparudra. A triple temple in the shape of a star devoted to Vishnu, Shiva, and Surya is called the Trikotalayam. The Ramappa Temple of Telangana is located in Warangal. The Kakatiya rulers also built Hyderabad, Telangana's Golconda Fort. Later, it became the seat of government for the QutbShahi dynasty, who ruled from CE 1518 until 1687.

The Western Chalukyas of Kalyana were the first to have a feudatory connection with the Kakatiya monarchs. Betaraja I established the Kakatiya dynasty, which later flourished under the guidance of a number of famous kings. When Alauddin Khilji conquered the Kakatiya region in 1303, the dynasty's influence was diminished.

The Kakatiya Dynasty's history: its origin, ascent, and descent Any empire's expansion is either on the demise of another or on its own frailty. According to mythology, the Kakatiya Dynasty started when things became worse after Chalukya ruler Ammaraja II left. As a consequence, Betaraja I was able to establish the Kakatiya Dynasty, which was ultimately successful under Prataparudra I, the son of Prola II, the Kakatiya ruler. He oversaw the dynasty's proclamation of sovereignty. Up to 1195, Prataparudra I, also known by the name KakatiyaRudradeva, presided over the nation. In the 1230s, Ganapati Deva, who ruled the kingdom from 1198 to 1262, made important advancements. Telugu-speaking lowland delta areas along the Godavari and Krishna rivers were subject to Kakatiya sovereignty under him. He was replaced by Rudrama Devi, a powerful leader who successfully withstood attempts by the Yadavas (Seuna) of Devagiri to conquer Kakatiyan country.

**Key Words:** Cultural advancements: The economical style of life of the Kakatiyas

### Introduction:

Famous Italian traveler Marco Polo also commended her for her leadership and character. When he attacked the Kakatiya region in 1303, Alauddin Khilji of the Delhi Sultanate weakened the dynasty's hold on power. The Turks besieged Warangal in 1310 and had Prataparudra II pay Delhi yearly tribute despite the failure of their mission. The Kakatiyan army bravely opposed Ulugh Khan's second onslaught in 1323, but they were ultimately vanquished.

The precise dates when the dynasty ended are still up for contention among historians. Buildings and artwork from the Kakatiya Dynasty The beautiful temples the Kakatiya Dynasty built, such the Ramappa Temple, the Thousand Pillars Temple, the Badhrakhali Temple, the Swayambhu Temple, and the Padhmakshamma, are evidence of their admiration for both art and architecture. The bulk of the temples were constructed in and around Warangal since it served as the capital of the Kakatiya Dynasty. The Ramalingeswara Temple, also known as the Ramappa Temple, is situated 77 kilometers from Warangal. Four kilometers away from Warangal lies the RudreshwaraSwamy Temple, often referred to as the Thousand Pillars Temple. Warangal is home to Badhrakhali as well, whereas Padmakshamma Temple is situated 6.5 kilometers away from Warangal on a little hilltop near Hanamkonda.

The Kakatiyas consolidated complete dominance over the Telugu-speaking areas of the Deccan with their conquering fervor, sense of nationalism, and patriotism. It was the first and only time that all Telugu speakers were united under a single government prior to the founding of Andhra Pradesh State. They successfully fought the Islamic invaders because to their feeling of nationalism and patriotism. However, the Vijayanagara rulers continued this practice and the Warangal kingdom's legacy. The Kakatiyas of Warangal have a distinctive position in the history of South India in general, and that of Deccan and Andhra in particular. They were the ones to grab control of the whole Telugu-speaking area after the Satavahanas were defeated and before the Vijayanagara state formed. They were in charge of deciding the destiny of Telugu-speaking people from the eleventh century till the beginning of the 14 century. The period might very well be known as "The Age of the Kakatiyas of Warangal" in the history of Andhra Pradesh during the Middle Ages.

The Kakatiya rulers placed a high priority on land management and development. They had constructed tanks and dug out several canals. Many of the tanks and lakes that today provide water to tens of thousands of acres in the Telangana region were originally constructed by the Kakatiyas. They attempted to increase the amount of arable land by clearing forests and plowing up large tracts of fresh land. The land was surveyed and measured. The two categories utilized were cultivable wetland and cultivable dryland. The tanks and canals received adequate upkeep from the government. They mostly performed yearly repairs on the bunds, cleaned up silt buildup on the bed, and repaired the canals and sluices. Thus, throughout the Kakatiya dynasty, agriculture and prosperity were expanding.

From around A.D. 1150 until 1323, the Kakatiyas ruled the Telugu country, with Orugallu (Warangal) serving as their capital. They played a significant role in the histories of South India in general and Deccan and Andhra in particular. They were the next to acquire control of the whole Telugu-speaking area after the Satavahanas fell and before the Vijayanagara kingdom rose. The Kakatiya period may very well be referred to as "The Age of the Kakatiyas of Warangal" in the medieval history of the Andhra country. The advancement of agriculture and environmental preservation were the Kakatiyas' main areas of energy investment. It is a well-known fact that the population was generally less dense during the ancient and medieval eras than it is now. The trait is more common in the Deccan. The bulk of the settlements back then were mainly made up of peasants who cultivated as much land as they could with the aid of the concerned leaders. The geography of the area provided many streams, both little and big, and they were utilized to fill irrigation tanks.

The kings and their dependents had a big task ahead of them to clear the forest for cultivation with the aid of the public. The demand for additional villages to be developed in the region at suitable places with water sources grew throughout the Kakatiya period. By recovering waste and wooded lands, the respective kings and queens of the Kakatiya dynasty built several villages in Andhra Desa with the titles Ganapavaram after Ganapatideva, Rudravaram after Rudradeva, and Muppavaram after Muppamamba. Building a town was a major achievement back then. Similar holiness surrounded the excavation of a tank.

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### **Economy in Kakatiya Ruling**

The Kakatiyas' epigraphic records show how the dynasty's monarchs' policies fueled the development of the Telangana region's economy. Thanks to the kings' wisdom in fostering agriculture, trade, and commerce with a concentration on trading with far-off places, the area grew economically prosperous in all facets. The region became economically stable as a result of actions like converting waste and unusable land into arable land; developing irrigational sources enhanced the crop productivity which in turn enhanced the overall rise in trade and commerce in which the temple as an institution was ultimately intertwined. This was correctly noted by a prolific writer. Despite the adverse climate and frequent rains in the area, the government took many measures to guarantee that farmers could provide for themselves in every manner. They also pushed cutting-edge strategies to increase agricultural production and output.

The Digambara sect of Jainism was practiced by the early Kakatiya monarchs. Their work on the Padmakshi temple at Hanumakonda is well known. Despite the many references to devotion in Buddhism, it had lost its vitality and Buddha had begun to be linked to Vishnu. Additionally, Buddhism has been incorporated into Brahmanical worship. Saivism predominated in Kakatiya Andhra; followers of this lineage, Beta II and Prola II, are said to follow the Kalamukha school of Saivism. Under Ganapati Deva's rule, the Pasupata Saivism sect gained popularity, and Visveswara Sivacharya was chosen to serve as Ganapati Deva's Rajaguru.

Thanks to Rudramadevi's inscription at Malakapuram, we now know more about the growth of the Pasupata sect and the Golaki Matha activities in Andhradesa. Around this period, the Aradhya Saivism sect of Saivism also emerged, with Mallikarjuna Pandita serving as one of its notable founders. Western scholars like Herman Kulke and Burton Stein have stressed the sponsorship of faiths by monarchies during the last three decades as a critical aspect of state formation. Other scholars like as Spencer, Brackenbridge, and Appadurai contend that kings were able to increase their royal authority via religious patronage.

There is a theory that Sudra rulers received their legitimacy and regal power from Brahmanical rituals. "We have shown that the religious patronage of the Kakatiyas was relatively restricted, in contrast to what one would assume given the secondary literature," claims Cynthia Talbot. Only 26 inscriptions detailing the religious gifts given by the five distinct Kakatiya monarchs during a 150-year period have been discovered (Rudradevas: six donations, Mahadeva: one, Ganapatideva separately: 14, Rudramadevi separately: 4, and Prataparudra separately: 4). Rudradeva, the first independent ruler, constructed the Hanumankonda temple with its 1,000 pillars and laid the foundation for Warangal, where he also erected a temple honoring Svayambhudeva's tutelary deity.

Ganapati Deva also built a temple at Motupalli since it was thought at the time that this area had grown into a secondary core territory of the Kakatiyas. It's probable that the Kakatiyas did not see organized religion and divine legitimacy as essential elements of good government, but rather as significant assets to royal authority. The Kakatiya reign does not fit the Dharmic kingship paradigm because they understood the difference between governmental and religious goals.

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## Culture and Literature:

In Andhra, the Kakatiyas greatly promoted literary creation. Sanskrit was revered as the language of the educated elite. Sanskrit written in the Kavya style is often utilized in epigraphs from this era. The epigraphs of this time period were written by three well-known poets: Nandi, Acchitendra Antantasuri, and Iswarasuri. The two top Sanskrit poets of their day were Vidyanadha and Jayaprasenani. Vidyanath was the author of Parataparudrayasobhushana. Jayaprasenani wrote the texts Gitaratnavali and Nriyaratnavali. Coming to Telugu literature, the most important are Tikkanna Somayaji who wrote Nirvachananottarammayatn, Mantri Bhaskara who wrote Bhaskara Ramayana, Gona Buddha Reddi who wrote Ranganatha Ramayanam, Nanne Choda, the author of Kumara Sambhavama, Baddena the author of Sumati Satakam and Palkuriki Somanadha, the author of Basavapuram, and Panditaradhyacharita. The aforementioned Ranganadha Ramayanam has a unique place as a Dvipadakairya.

The Kakatiyas continued the Chalukyan architectural tradition, but they set themselves apart by exhibiting more indigenous art than was authorized by the scriptures. The architects utilized locally available granite and sandstone for the fundamental framework of the Vimana and bricks and lime for the superstructure. Black granite was used for pillars, jambs, lintels, decorative motifs, and iconography.

The "Thousand-pillared temple" represents a turning point in the evolution of the Kakatiyan architectural style. They had incredibly complex temple construction. According to Y. Gopala Reddi, Recharla Rudra, the supreme commander of Ganapati Deva, built the enormous Rudresvara temple, which he claims is the apex of the Kakatiyan architecture. The Gomateswara temple in Manthani, the Erakeswara and Nameswara temples in Pillalamarri, and the temple in Naguladu are some of the finest examples of Kakatiyan architecture.

We have relatively little evidence to investigate the Kakatiya sculptures. Their main adornment was Kirtimukha or Krititorana. Nandis are a distinguishing characteristic of the Kakatiya sculpture. The Nandi statues at Kolanupalli, Ghanapur, Sambhuni Gudi, and the Thousand-Pillar Temple in Palampet are some of the best examples of bell-adorned Nandi sculptures. The sculptured Hamsa or swan figures on the friezes and gateways deserve recognition for their grace and beauty. The decorative sculptures are notable for their dancer and Kolata motifs.

Additionally, scholars have suggested that they represent Jayaprasenani's dance traditions. The Narasimha temple at Parivela, adjacent to Nalgonda, has finely carved jambs and lintels. Temples at Nandigonda have ornately adorned Mandapa pillars and ceilings.

The Kakatiyas also promoted painting as a fine art. The ceilings of the pillared halls of the temples at Ghanapur and Palampet show signs of artwork from that era. The ruined image of the "Churning of the Milk Ocean" that was found on the ceiling of the Sabha Mandapa of the Namevara temple at Pillalamarri is yet another outstanding illustration of their painting talent.

The Kakatiya era in Andhra was a period of transition and the beginning of an era in the 13th century. Through their support of the arts and integrative government, the Kakatiyas fostered internal commerce, agriculture, and the construction of temples throughout Telangana, Rayalaseema, and coastal Andhra.

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## Social Conditions of Artisans Community Under The Kakatiyas

The Warangal-based Kakatiya dynasty, which ruled from the 11th to the 14th century, was the most powerful in Andhra Desa, or the eastern Deccan. Warangal was referred to as Varankoi by General Cunningham, who connected it to Ptolemy's Vorunkula. Orugallu, Vorungallu, Varungallu, Ekotpala, Ekasilanagara, Akshalinagara, Omtikonda, andhranagari, and Urangai are some of the other names for Warangal. In many ways, the Kakatiya dynasty marked the beginning of a new chapter in the history of the Telugu people, particularly in terms of how the development of Kakatiya culture, religion, and the arts helped Telugu language acquire a distinctive character.<sup>1</sup> A specific sociocultural-religious development as well as political and administrative unification took place during the Kakatiya era. Built on the non-Brahmin Sudra nobles who are now known as Velamas and Reddies, the Kakatiya government, also known as the "Nayankara System," was established. They worked as generals, warriors, and regional lords for the Kakatiyas. The Indo-Gangetic Varna/Jati paradigm was not used in Telangana's regional social formation process. In contrast to the Dwijas, the Chaturdakuljas' main social groupings were those that significantly influenced how the state and society interacted. When tracing the origins of the Kakatiyas, the corpus of inscriptions makes no explicit mention of any connections to Varna about their social standing. However, when Varna loyalty is eventually asserted for them, kakatiyas are sometimes regarded to as having been born in the fourth class.<sup>2</sup> Varna society is said to have developed as a result of the four-faced Brahma, who issued from Vishnu's navel-lotus, creating the heavenly creatures. Then, in that sequence, he manifested the Brahman, the monarch, the Vaisya, and the Sudra from his lips, arms, thighs, and lotus feet.

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## Social Institutions of Kakatiyas

The Group Every civilization's essential unit is the family. The foreign visitors saw that South India's friends, relatives, and families had stronger familial ties. They were all seen as belonging to the same family. In both literary and epigraphic documents from the Kakatiya period, extended families were often mentioned. For instance, a plaque at Papayapalem and Inugurti lists the donor's name along with the names of all of his blood relations. The emotional bonds that existed between family members are attested to in almost all of the inscriptions from that era.<sup>23</sup> At the time, patriarchy was dominant in society. A beloved family head was the definition of the ideal parent. He was in charge of the family, and each member obeyed him in all respects. For instance, according to an inscription from 1219 AD, Ganapambika gave a Brahmin the hamlet of Mogulutal with the blessing of her father

Ganapatideva. "Kridabhiramam" refers to the fact that the father led the family and took on all responsibilities. Epigraphic and literary evidence show that the Kakatiya culture was used to the mixed family structure. An inscription at Duppalli in Ramannapettaluq of the Nalgonda District states that following their father's departure, the donors divided the hamlet in a 1:3 ratio. The Kakatiya era civilisation had a number of polygamous families where a person's sons and brothers shared property ownership. For instance, the two wives of the Karanam Rammayya, Mallasani and Ganga Sani, are mentioned in an inscription from 1280 AD.<sup>24</sup> The Pratapa Caritra, a late mythological story of the Kakatiya king Prataparudra, makes two mentions to Visalakshi. Inscriptions found in the hamlet of Yelagandu in the Karimnagar District include the name Lakshmidivi of this king's second queen.

The Institution of Marriage The fact that marriage is a committed connection in which a man and a woman are permitted to have children without losing their social standing is by far its most significant feature.<sup>29</sup> Both ancient Smritis and more current literature make reference to the traditional eight varieties of marriage: Brahma, Daiva, Arsal Prajapatya, Gandharva, Asura, Raksasa, and Paisaca.<sup>25</sup> The only families that had inter-varna/inter-caste partnerships were royal and aristocratic. For instance, the Kakatiya princess Ruyyama was married to the member of the Brahmin caste Induluri Annaya Mantri. <sup>31</sup> Kshatriya prince Virabhadra married Kakatiya princess Rudrama. These marriages involved Anulomas. However, unless a rape settlement was involved, Samaya Sabhas or other community groups did not approve of these intercaste relationships among the general public.

The Vaisays were so concerned about solving this societal issue that they were prepared to sacrifice their own lives rather than allow an intercaste marriage to take place. The Smriti's writers also placed other restrictions on marital ties. For example, the same laws still hold true today: a man cannot wed a woman from the same Gotra. The lawmakers all agreed that unions of Sapindas or Sagotras were improper. Alberuni also said that Sapinda and Sagotra marriages were forbidden by Hindu law.

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## Status of Women

Women seem to have had a place of respect and adoration in early and medieval Telangana society despite the male supremacy. Many inscriptions from this era show that women had a lot of freedom to give generously to religious institutions like temples in memory of both their husbands and parents. But many of them were talented in the fine arts, and some of the women, particularly those from royal families, were great diplomats and even fearless fighters, according to several inscriptions. The major significance that women have played in a range of roles is attested to by a large number of inscriptions from a large number of temples. The women of the Kakatiya period actively shared their obligations in social events with their husbands as well. Only a few times in Telangana's history throughout the middle ages has a female lineage been selected to govern. First, Ganapatideva's son Rudramadevi experienced it. He was chosen as Pattodhrti in AD 1259 and ascended to the throne in AD 1262 despite the fact that Ganapatideva had two other sons, Hariharadeva and Murarideva, by a different woman. Ganapatideva, who was renowned for his liberal views on administrative, socioreligious, and legal issues, picked Rudrama, the first of his kids and an adept administrator of the whole realm. He named her as his heir apparent to the throne and instructed her in military, diplomatic, and political affairs. Second, Rudrama, who was only granted three daughters, chose Pratapa Rudra, the son of her first daughter, to succeed her on the advice of Ganapatideva and during his lifetime. Despite her bravery, her abilities were overlooked since she was a woman and had to face both internal revolts and external foes. She was able to fend off attackers and protect the kingdom that Ganapatideva had given it to her until she passed away at the age of 86. The Dharmasastras' advice on father lineage inheritance is invalidated by the aforementioned circumstances. In addition, a number of well-known female ministers and feudatories rose to prominence. Palnati Viracaritra claims that Nayakurualu Nagamma, a minister under Nalagamaraju, was in charge of the Battle of Palnad. Several women have been seen to be capable managers under the Kakatiya kingdom. Ganapamba, the younger sister of Rudrama and the bride of Kota Betaraja, Changi chieftain Muppaladevi, Nagasani of the Viriyala lineage, Kota chieftain Bayyaladevi, etc., had held political authority by adopting the official royal titles and familial Prasastis. Additionally, there are several references to

During this period, the ladies of the Kakatiya chiefs constructed temples and reservoirs. The Bayyaram tank was created by Mailama, Ganapatideva's sister, as a tribute to their mother, Bayyaladevi. His sister Kundamamba constructed the Kundasamudram hamlet in the Adilabad district.

She actively contributed to the management of the realm during the twenty-seven years Rudrama ruled. Up until her death, she ruled the country as Rudradeva Maharaja, engaging in several wars to protect and advance the country. Women were acknowledged as equal participants in social life throughout the medieval Telangana period thanks to Chalukya Virabhadra, son of Indusekhara and Udaya Mahadevi of Nidadavolu and father of three daughters : Mammadamma, Rudrama, and Ruyyama, as shown by her effective control over Warangal. Pratapa Rudra took up the throne after Rudramamba, the son of her daughter Mummadamma. The 'Kakatiya Nayakas' are the forefathers of numerous important castes in Andhra and Telangana, including the Reddys, Kammas, and Velamas. They later became well-known in the region during the late 13th and early 14th century. Since a clear social structure did not emerge right once, it is clear that social mobility, a variety of social identities, and social rank were fluid throughout that period.

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## Conclusion:

To encourage more people to participate in the digging of tanks, wells, and canals, tank construction was developed. During Prataparudra II's rule, attempts were made to increase the area that could be used for agriculture by clearing forests, particularly in the Rayalasila region, and constructing irrigation infrastructure. New towns were cultivated as a result of the clearing of the woods. The agriculture tax and the levies on business and trade

were collected by regular government officials. The property was divided into three categories—dry, moist, and garden—for assessment reasons. You may pay your taxes in cash or in kind. There is no information available on tax incidence. For salt, the government had a monopoly. The government also sponsored business and industry in addition to agriculture. Marco Polo, Wassaf, and Amir Khusrau all hailed the prosperous kingdom of Andhradesa during the period. The Kakatiyas' dominance in Telangana signaled the start of an era in the 13th century. Through their support of the arts and integrative government, the Kakatiyas fostered internal commerce, agriculture, and the construction of temples throughout Telangana, Rayalaseema, and coastal Andhra.

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