

Exploring the Socio-Economic Landscape of the Kakatiya Dynasty: A Historical Analysis

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Abstract: From 1083 to 1323 CE, the Kakatiya Dynasty ruled much of what is now Andhra Pradesh and Telangana, which was during the golden age of the Telangana area. Rudrama Devi and Prataparudra II, two well-known kings, served as the head of the Kakatiya dynasty. The kingdom was overthrown when Malik Kafur invaded in 1309 and Mohammed Bin Tughlaq's army defeated Prataparudra in 1323. The Kakatiyas placed a high value on the three "T"s: Tank Temple, Town Policy, and Town Law. Even though they had a monarchical form of government, they gave particular attention to decentralizing power rather than keeping everything under their control, which led to the persecution of both their people and their subjects. The socioeconomic and religious situations of persons living under Kakatiya rule are attempted to be explained in this article.

Keywords: Hinduism, Sanskrit, artwork, sculpture, military hardware, governmental structures, expansion of the economy, and decentralization.

I. INTRODUCTION

Statement of the Problem

The Kakatiyas unified the Telugu-speaking areas of the Deccan under their total control 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 occupied a position of extreme relevance and interest in South India's history generally, and in the histories of 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. They were in charge of deciding the destiny of Telugu-speaking people from the eleventh century till the first part 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. It was divided into two categories: cultivable wet and dry terrain. 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 had a position of great importance and showed a keen interest in the history of South India, including the Deccan and Andhra. They were the next to acquire control of the whole Telugu-speaking area after the Satavahanas fell and before the Vijayanagara kingdom rose. In the medieval history of Andhra Pradesh, the Kakatiya period may very well be referred to as "The Age of the Kakatiyas of Warangal." 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 characteristic 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. Therefore, it was inevitably a tough task for the kings and their dependents to clear the bush for cultivation with the aid of the public. Building new villages in the region at advantageous sites with water sources became increasingly crucial throughout the Kakatiya period. The many kings and queens of the Kakatiya dynasty built a number of villages in Andhra Desa and gave them names like Ganapavaram after Ganapatideva, Rudravaram after Rudradeva, and Muppavaram after Muppamamba. Building a community was seen favorably back then. Similar holiness surrounded the excavation of a tank.

Promotion of Irrigation for Economic Development

The preceptor of Ganapatideva, Visvesvara Sivacharya, reportedly paid 850 gadyanas for some forest property in the Prakasam area, cleared it, and then created Visvanathapura, a village with a pond for the god's devotion and offerings. This information comes from one of the Tripurantakam inscriptions 1. The founding of the same-named agrahara is described in an inscription from the year A.D. 1144 that was found in the village of Parada in the Nalgonda District. Shares of the land were given to different brahmanas, setti, boyas, and the temple, with the express condition that the donees should neither leave the location nor sell their shares, but rather they themselves should remain there and observe the village prosper. Similar to Siddhaya, Ari, and Koru, these communities were exempt from paying taxes on their lands. At the time, these incentives were provided to promote the growth of new settlements, land reclamation, and agriculture.

During the Kakatiya dynasty, the Deccan received the necessary attention in terms of creating irrigational infrastructure. Tank construction is often associated with heavenly achievement in Hindu ethics, and it is one of the sapta santanas, or seven deeds of perpetual qualities, according to numerous rules. The Kakatiya administration does not seem to have had an irrigation works department or official. The bulk of these initiatives, including constructing temples, tanks, and other structures, were often supervised by ministers and other subordinate figures. The Kakatiya Kings personally constructed several of the tanks.

According to the inscriptions found at Motupalli and Bayyaram, Prola I built a tank known as Kesari-tataka in honor of his own title, ari-gaja-kesari, which translates as "lion to the elephant like enemies." According to the Telugu book Pratapa charitra, Ganapatideva constructed a number of ponds in places like Ganapuram in Krishna District and Nellore, the seat of the Telugu Choda. The inscriptions from this time period often make reference of the tanks known as Ganapa samudra. It is believed that these tanks were constructed, and they are still used to irrigate thousands of acres of land.

The most important phase in the construction of a tank has historically been the construction of an embankment strong enough to withstand the pressure of the water imprisoned in it. It was a relatively straightforward process that naturally took less time and money to complete in steep terrain than it did in level territory. Unfortunately, none of the records that we are aware of describe the techniques that the tank builders used to achieve their mission. There is evidence to imply that they sometimes, if not always, directly employed workers and paid them. According to an inscription from Tipurantakam in the Prakasam district, the creation of a tank known as Kumara samudramu cost 241 madas, whilst the expenses of two more tanks, both known as Tripura samudram, were 7 madas and 156 madas, respectively.

The tanks and canals received adequate upkeep from the government. Annual bund repairs, silt deposit removal from the bed, and repairs to the canals and sluices are the key maintenance chores. There are several documents that list particular individuals as doing this duty. The farmers normally give these individuals a wage known as dasavandha at a rate of one kuncha for every putti of the overall production.⁶ It goes under the names putti kuncha and cheruvu kuncha. Dasavandha manya is a different kind of recompense. A portion of the territory that is watered underneath the tank is granted manya status to the tank keeper.

The two primary categories were cultivable wetland and cultivable dryland. The fields that are watered by rivers, rivulets, tanks, canals, and wells are referred to as nadi-matrikas. Garden land and paddy growing land, also known as nir nela and nir nela, respectively, are once again divided into wet land. Deva matrikas, or "nature fed" lands, are those that are wholly reliant on rain. Deva matrikas, or dry fields, were utilized to grow crops including millet, sesame, indigo, mustard, and castor, all of which depended on little quantities of rainfall. In comparison to the woodlands and

pastures, the two types of arable fields (Bidu) were less uniformly distributed in size. The areas that are plowed are those known as achukattu lands, which include both dry and wet lands. The term "achchukattu" denotes that the land was subject to the general ari tax levied by the government.⁸ According to an inscription dated S 1225 discovered in Katakuru, every marturu included in the achchukattu region was granted a pecuniary gift at the rate of one visa or 1/16 of a ruka. Regardless of whether it occurs during the Kartika or Vaisakha seasons, each kaaru's levy is stated below.⁹ Inferred from the statement is that achchukattu lands are those that have been carefully plotted and plowed for taxes. It is a well-known fact that up until recently, prior to the arrival of automated farming, agricultural techniques remained mostly constant. The native tools and bullocks were used. According to the harvest seasons, the fields are referred to as Karttika and Vaisakha lands. While some fields are cultivated throughout the winter to produce crops for Vaisakha or summer, other places are farmed during the first season of the South-West monsoon. They are also known as tru garu lands or iruupu lands. Auspicious dates for sowing the seeds, beginning the new agricultural year, or beginning the new harvest have been celebrated ceremoniously in both wet and dry locations since antiquity. The two occurrences often take place in June on Eruvaka Punnama, or the full moon day of Jyeshta, when the South-West monsoon approaches and the weather becomes ideal for seed sowing. This is the main occasion for farmers to begin the new year.

Reclamation of Land

By removing trees and placing large tracts of fresh land under cultivation, the Kakatiya rulers attempted to increase the area that could be used for agriculture. They wanted to set up irrigation systems to support agriculture. Prataparudra is said to have ordered the clearing of a significant chunk of the area, and new towns were created on ground they reclaimed from the forest and untamable jungle, according to the Kaifiyats, who have preserved regional tradition from several villages. Prataparudradeva ordered Irugappa Ketu Nayaka, one of his soldiers, to remove the forests at Kochcherlakota in the Prakasam region and build the contemporary village of Dupadu there after Prataparudradeva fought the kayasta chieftain Ambadeva on foot. A court official called Srinatha-raju of Anumakonda was entrusted with the maintenance of this settlement. In the wide areas left behind when the monarch ordered the destruction of thick woods in the region west of the Srisaila mountain, which corresponds to a sizeable chunk of the present-day Nandikotkur in the Kunool district, a number of new settlements were founded. Officers in his service were assigned responsibility for the development of agriculture and the provision of security. The Kaifiyats recount similar tales about the formation of various villages in the districts of Kadapa, Kurnool, Prakasam, and Nellore. All of these tales demonstrate to the sincere and strong interest Kakatiya kings, especially Prataparudradeva, had in increasing the land that could be farmed, which prepared the way for the growth of his kingdom's economic resources. However, it was not always easy to locate people to go to the newly constructed villages and live there. The government encouraged people and innovative farmers to relocate to newly developed towns by providing emigrants with special privileges. They were initially permitted to cultivate the land for three years without having to pay any rent or other fiscal fees, but starting in the fourth year, taxes were imposed at low rates that were gradually raised year after year until they reached the level of those in use in the older established villages. The construction of a tank and the inclusion of further amenities like a temple and road connections bring about the completion of the creation of a fully functional hamlet.

Main Crops in Kakatiya Dynasty

Paddy was the primary crop farmed across the kingdom as it is now. The many tanks and little canals that acted as irrigation facilities along the streams back then were by no means insignificant. In terms of food grains, including millet, ragi, sajja jonna, and other grains, every village was essentially self-sufficient. An incomplete kavya written by an unknown author and found on a hilltop near Hanmakonda describes the areas of Andhra as having a golden hue and having ripe rice fields that resemble the Mount Meru of gold. All types of millets were grown in the veli, or dry fields. Wheat, green gram, black gram, horse gram, and various other husked grains were also sown and grew in the fields. The Kakatiya era witnessed land reclamation, the founding of new settlements, the promotion of irrigational infrastructure, and the introduction of systematic land surveying as means of promoting the development of agriculture. As a consequence, the state's economy was reinforced.

When the Kakatiyas came to power, the Chalukyas of Kalyani were in charge. Concerns previously voiced by certain researchers about the ancestry of this dynasty back to Kakartya Gundyana, a servant of the Eastern Chalukyan emperor Amma II (945 AD-970 AD), were allayed in light of the recently discovered Bayyaram Tank inscription. There is a shared derivation for the names Kakaliya, Kakatya, and Kakartya. The dynasty's name derives either from their adoration of the goddess Kakati or from its affiliation with the settlement of Kakatipura (since the rulers had the title "Kakatipuravallabha"). In Ekasilanagara (Warangal), the capital of the Kakatiyas, there is a shrine dedicated to Kakitamma. As a result, there is evidence to back up the idea that Warangal's original name was Kakatipura. According to inscriptional evidence, the Kakatiyas were Sudras and members of the Durjaya dynasty, whose distant ancestor Karkkalahola founded or initially resided in Kakatipura.

Economy in Kakatiya Ruling

The epigraphic records of the Kakatiyas show how the dynasty monarchs' policies contributed to the Telangana region's economic development. 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. According to a well-known author, activities like converting trash and useless land into agricultural land helped the area achieve financial stability. Crop production improved as a result of the development of irrigational sources, which in turn contributed to an overall growth in trade and commerce that, in the end, was intertwined with the temple as an institution. Despite the adverse weather and heavy rains in the area, the government took a variety of measures to make sure that farmers could maintain themselves in every manner. They also promoted innovative strategies to increase agricultural production and productivity.

Summing Up

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 Rayalasima region, and constructing irrigation infrastructure. For new settlements, the woods clearings were made inviting. 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 appraisal. 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, Amir Khusrau, and Wassaf were among those who praised the prosperous kingdom of Andhradesa at this 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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