



# A study on history of Kakatiya Socio, economical and religion conditions and culture

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## Abstract:

The founder of the Kakatiya Empire was Kakartya Gundyana. The founder of the Kakatiya clan was the first Betaraja. The founder of the independent state of the Kakatiya Empire was Rudradeva. The capital of Kakatiya was initially in Hanumakonda. Later, the capital was shifted to Orugallu. The royal language of the Kakatiyas was Sanskrit. Initially they belonged to the Jain religion. Later he converted to Shaivism. During this period, a foreign traveler named Marco Polo visited the Kakatiya Empire. During their time there was a dance called Machaldevi. According to the scriptures, the caste deity of the Kakatiyas is 'Kakati', and there is historical information that first they became Kakatiyas because they were worshipers of Kakatiya, and then they became worshipers of Swayambhudev. According to the Kazipet inscription, it seems that they belonged to the tradition of Gummadamma. Another name of the Jain goddess Gummadamma is Kakati. She is the Jain goddess of health who protects living beings from illness. The Kakatiyas call themselves 'Durjayula'. It means they belong to the Haihaya clan. As heroes dressed in crows, they measured Kakatini as the god of war. 'Kakatiki Saidodu Ekaveera' was popular in those days. Ekaveera Devi Temple is located in Mogilich near Orugallu. In some inscriptions 'Kakati' is said to be their hometown. However, it is now difficult to locate that village or town.

Kakatiyas in AD Sh. 750 to AD. Sh. A dynasty that ruled today's Telangana and Andhra Pradesh until 1323. A.D. Sh. The Kakatiyas, who started their political life as Rashtrakuta soldiers in the 8th century, provided a solid administration. After the Satavahanas, the Hindava dynasties who united the Telugu race and brought down the monopoly were the Kakatiyas.

**Keywords:** Kakatiya , empire.

## Introduction:

The first Betaraja Kakartya, the founder of the Kakatiya Empire, was the son of Gundyana. He is also known as Garuda Betaraja. The Shanigaram inscription made by Minister Naranayya informs about him.

The son of the first Betaraja was the first Prolaraja. Children's Marri Sansamsa, Kazipet inscription and Pelam Peta inscription tell about him. The son of the first Prolaraja was the second Betaraja. After him the second Prolaraja ruled. Then Rudradeva, God Ganapati, Rudrama Devi and the second Prataparudra ruled. During their time Kakatiya Empire was very developed. This development was explained by the foreign travelers Marcopolo and Amir Khusro through his writings. In their time, there were officials such as judges, tax collector, Nagari Srikavali, Nagari Adhikari, Mandaleswar, Rajadhyakshudu, Legislator, Sandhi Vigrahaka, Bhattarakah Neogadhipati. Administration, development, culture of Kakatiyas The books Neetisaram, Sakala Neeti Sammatham and Vignaneswariyam tell about it. Historians have different opinions about the caste of the Kakatiyas. In some inscriptions Suryavamsa is said to be Kshatriyas and in some books they are said to be "Durjaya Vamsa" modeled after Telugu Nayaka clans. The Haihaya clan is described as the Durjays in the inscriptions of the Kakatiya kings, and the Kommajans. An inscription carved on a statue of Nandi near a collapsed temple in Malkapuram, Guntur taluka states that the Kakatiyas were Kshatriyas of Surya dynasty. According to the inscriptions carved in the Tripurantakeswara temple in Tripurantakam, Kurnool district, Lord Ganapati is a Suryavamsa Kshatriya. Historians believe that since Rudrama Devi's husband Veerbhadra was a Kasyapa tribe, the Kakatiyas claimed to be Kshatriyas of the Kasyapa tribe in later times. Chilukuri Veerabhadra Rao in his history of Andhra concluded that they were Kakatiyas based on Vaddamani inscription, Budavur inscription and Tripurantaka inscription. According to Chebrolu inscription, Ganapatidev married Kamma Naramma and Peramma, sisters of Jayapa Naidu from Durjaya tribe in Munnuru Seema region. Their daughters were Rudramadevi and Gnanamba. Ganapatidev married his eldest daughter Rudramadevi to Virabhadra, a Chalukya. The second daughter, Gyanamba, was married to Betaraja Kicchi, who belonged to the Kota empire. Let us know the economic, social and religious conditions of the Kakatiyas.

### **Socio conditions:**

During the Kakatiya era there were four main castes namely Brahmin, Kshatriya, Vaishya and Shudra. Castes were based on professions. During the Kakatiya period there were two types of Brahmins namely Niyoga Brahmins and Vedic Brahmins. The main feature of social life during the Kakatiya period was the caste societies. During their period the caste societies were called "Samayas". The Brahmin caste was called "Mahajanas" at the time. The time of Vaishyas was known as "Vaysya Narakam". Every time there were caste obligations. There were child marriages, dowry, virginity, forced medicine in the society. People became addicted to bad habits like gambling, drinking and cockfighting. Prostitutes had an honorable place in the society.

### **Economical conditions:**

Agriculture was the main occupation of the people during the Kakatiya period. The economic conditions of Kakatiyas were reported by foreign travelers Amir Khusro and Marcopolo through their writings. Kakatiya kings dug big ponds for agriculture. For example, Setti Samudram, Kere Samudram, Jagat Kesari Samudram. Lord Ganapati's army, Rudra deva dug the Pakala pond. Ramappa pond was dug by Racherla Rudra. He excavated it and brought it into cultivation. During their time, rice, wheat, sorghum, sorghum, pesal,

sugarcane, oilseeds were mainly cultivated. It seems from Marcopolo's writings that fragrant rice was cultivated in Orugallu. In the Kakatiya Empire, the Andhra region was famous for fine cloths and kalankari sarees. Ratnakambals and mukhmal cloths were important in Orugallu. There were iron industries in Guthikonda and Palnatiseema. Marcopolo informed that there were diamond mines in Golkonda. During the Kakatiya period, sandalwood, palm oil, camphor oil, ivory, pearls, corals, Punugu, pepper and harati camphor were mostly exported. Silk cloths, Chinese camphor, rose attar and Arabian horses were also imported during his period. The Abhaya inscription of Lord Ganapati at Motupalli informs about the exports and imports during the Kakatiya period. During the period of Kakatiyas, the duty on exports and imports was 1/30th. Foreign and domestic trade was managed by Vaishyas and Balijas. During their time, gold coins called Gadyana or Nishka were sold.

### **Religious conditions:**

By the time of the Kakatiyas, Buddhism declined. But Jainism is strong. Hinduism has two branches namely Vaishnavism and Shaivism. During this period, Jainism, Shaivism and Vaishnavism competed for dominance over society. Hero Shaivism destroyed Jainism in Andhra region. By 1200 AD only Shaiva and Vaishnava religions remained. Swayambhu Temple, Padmakshi Temple, Thousand Pillar Temple, Ramappa Temple, Prasanna Keshwalayam, Bhimeswara Temple, Srishaila Temple, Chaya Someswara Temple, Pachala Someswara Temple built during their time are very famous.

### **Culture of architecture and sculpture:**

Hanumakonda had only a fort during the time of Prolaraja I, the son of Betaraja I, the king of the Kakatiyas. It is not like he built the buildings.. His queen enshrined her favorite deity Panchala Raya and built a temple in the village. The second Betaraja son of Eprolu built a temple called Betheswaram. , gave permission to the Padmakshi temple. Notable sculptures were found in the Shiva temples of that time. But the Jainisthava sculpture got a good boost in Padmakshi Guttam. There Parsvanadhu Myilamma Betana sculptures were carved during this period. Inugurthi Jalandhara Bhairava's Annapurna idols of Kaleswara are from this period. A temple sits atop a monolith in the Orugallu fort - this time.

By the time Rudradeva, the son of the second Prolaraja, came to the kingdom, the kingdom of Kakati was established. He built Kasibugga, Ainanolu and Mogalichar temples. The peaks of the first two are similar to the peaks of Shambhu temple in the fort. The entire temple of Trikotalayam Doddagaddavalli Lakshmi Devi, where Rudradeva saw the invasion of Vardhamana, was modeled. After his victory pilgrimage, he built a thousand pillar temple in Hanumakonda. With the construction of this temple, the legs of the Kakatiya sculpture came. The Hoysala Somanadhalayam is formed by stacking three small temples-Poiyagaddas. The Hoysala temples look like boxes, the mandapalas are dark. The Kakatiya temples are light. Their decorations are not heavy. There are more thickets of creepers, not here. There is less katha sculpture, here more.

After Rudradeva, his younger brother Mahadev ruled the kingdom of Kakati for a while. If he died in battle with the Yadavas, his son Ganapati was imprisoned and left for some time. The Pralaya dance was performed in Ganapati's capital and on his invasion routes. It was then that the heads of the idols of the Jain Tirthankuras were burnt.

After Ganapatidev, his daughter Rudramadevi came to the kingdom in 1260 AD. She had a religious teacher, Shiva Devaya. With his encouragement, she established the Pushpagiri Math and other Saiva Mathas. The sculptures there show not only Mylar heroes and curses, but also Jain battles. Along with these, Sri Chakras and sculptures of Shiva yogis came during this period. These are public sculpture floral arrangements. Kakatamma idols are particularly popular during the Rudramma period. This is Yamuni Shakti Chamundi, who wears a sword and a trident with all four hands, and is in Saptamatrikala. The fox is her symbol.

Prataparudra came to the kingdom after Rudramma. Itadu built thousands of pillared stones built by stacking pillars in Kolanupaka, Manthani and other places. Trikutas were built by the soldiers of Itani. Manthani Gautameshwara temple is from his time. There are figures of Jain Tirthankuras on it. Pratadhara respected Shaiva Jain Vaishnavas equally. The Jain temples standing in Orugallu fort came during his time.

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