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Abstract
The Telangana area experienced its golden age during the reign of the Kakatiya Dynasty, which ruled most parts of the present-day Andhra Pradesh and Telangana from 1083 to 1323 CE. Rudrama Devi and Prataparudra II were prominent rulers from the Kakatiya dynasty. The dynasty weakened with the attack of Malik Kafur in 1309 and was dissolved after the defeat of Prataparudra by the forces of Mohammed Bin Tughlaq in 1323. The Kakatiyas gave importance to three "T"s i.e. Tank Temple and Town policy. Though they have adopted monarchial form of government particularly emphasis had given to decentralization of power instead of keeping all the administration under their control amounting to suppression of the subordinates as well as their subjects. In this paper an attempt is made to discuss socio-economic and religious conditions of people under the Kakatiya rule.

Keywords: Painting, sculpture, Hindu, Sanskrit, tanks

Introduction
The Kakatiyas with their conquering zeal and spirit of nationalism and patriotism united the all the Telugu-speaking parts of the Deccan under their paramount power. It was for the first and the last time also (before the formation of Andhra Pradesh State) that the Telugu-speaking people were united under one government. Their spirit of nationalism and patriotism stood them in good stead in their offering gallant resistance to the Islamic invaders. This tradition and legacy of the Warangal kingdom however continued by the Vijayanagara rulers.

The Kakatiyas had their ascendency during the dominion of the Chalukyas of Kalyani. The earlier doubts expressed by certain scholars in tracing the descent of this dynasty from Kakartya Gundyana, a subordinate of the Eastern Chalukyan monarch, Amma II (945 AD.-970 A-D) were set at rest in view of the recently discovered Bayyaram Tank inscription The names Kakartya, Kakatya and Kakaliya are etymologically connected. The dynasty derived its name either because of its association with a town known as Kakatipuravallabha' or because of their worship of a goddess called Kakati. At Ekasilanagara (Warangal), the capital of the Kakatiyas a temple was dedicated to Kakitamma. Hence there is reason to believe that Kakatipura was another name for Warangal itself. The inscriptive evidence points out that the Kakatiyas were Sudras and that they were members of the Durjaya family whose remote ancestor Karkkalahola founded or first settled in Kakatipura.

Review of Literature
Nasimali S.K. (2014) in a research note observes that the Kakartiya rulers paid much attention to land management and development of agriculture. According to author the rulers of Kakatiya dynasty attempted to increase the extent of the cultivable land by clearing forests and bringing large tracts of fresh land under the plough. Land was surveyed and measured. Cultivable land was classified into two types namely wet and dry. The government took sufficient care for the proper upkeep of the tanks and canals. Annual repairs of the bunds, removal of silt deposits on the bed and repairs of the canals and sluices are the main items of maintenance they undertook. Thus, the Kakatiya age witnessed the development of agriculture and prosperity. The author concludes that Kakatiya age witnessed the reclamation of land, foundation of new villages, promotion of irrigational infrastructure and adoption of

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Socio-economic development of Telangana region under Kakatiya
systematic land survey paved the way for the development of agriculture. It helped in turn to strengthen the state economy. Sobhanbabu E. (2017) in his article opines that the ultimate basis in the belief structure for the legitimacy of the Kakatiya state stemmed from the monarch’s descent from lunar (Chandra Vamsa) or solar (Suryavamsa Kshatriya ancestry). Thus one of the ways for legitimization of power was to incorporate a fabricate genealogy, linking the ruler solar and lunar ancestry, in the gift deeds of the villages or lands presented to Brahmanas and temples. The growth of understanding between the saivite sects and the feudal administration is suggested by the formed terminology of the land charters. According to authors the high or low status power or slavery is not the consequence of current behavior and labour, these are consequences of previous action and there is nothing one can do to alter one’s situation.

Milind R. Kothavade (2017) in his paper discusses the legacy of Kakatiya dynasty in South India. This dynasty set an example of people centric governance by establishing a water management system comprising of well-built reservoirs or tanks which were interconnected and used to quench the thirst of many people and were the sources of irrigation to many farms in medieval times. Water in these small tanks was completely controlled by local people. This paper also deals about, how Kakatiya rulers developed this system, how this small scale decentralized system of irrigation was ignored by subsequent rulers, and how the big dams replaced it as we moved to modern times. As control over water was lost, the region not only remained thirsty but also was relegated to backward area in the process of development. The author also discusses how people fought for their rights over their resources and were successful in doing so. A new state was formed and the tide is again turned back to small scale irrigation systems with Mission Kakatiya, a mission undertaken by the newest state of India, Telangana.

Culture and Literature
Under the rule of Kakatiyas Telangana there is a considerable progress in art, literature and letters. During their rule Sanskrit language has given patronage by the rulers. The epigraphic evidence reveals that Sanskrit was widely used in Kavya style. Under the rule of Kakatiyas epigraphs were composed by the renowned poets like Nandi, Acchitendra Antantasuri and Iswarasuri. Besides, the
distinguished poets of this period were Vidyanadha and Jayapasaenani. Vidyanatha wrote ParataparudrayaBabhushana. Jayapasaenani was the author of Nrityaratnaualu and Gitaratnaualu. Along the lines of Sanskrit, Telugu was also received royal attention. The prominent Telugu writers of this period includes Tikkana Somayaji (Nirvachananottaramayam), Mantri Bhaskara (Bhaskara Ramayana), Gona Budha Reddu (Ranganatha Ramayanam), Nanne Choda, (Kumara Sambhavama), Badena (Sumati Satakam) and Palkuriki Somanadha (Basavapuramam and Panditaradhyacharita). Among these literary works Ranganatha Ramayanam of Gona Budha Reddy is identified as a Dvipadakavya.

In spite of inheriting the architecture style of Chalukyas, the architecture monuments of Kakatiyas have some distinguishing characteristics of local nature. Besides, the architects used the locally available granite and sandstone in the main structure of the Vimana and used bricks and lime in constructing superstructure. They used black granite for pillars, jambs, lintels, decorative motifs and icons. The temple architecture of Kakatiyas replicates high superiority and the ‘Thousand-pillared temple’ is an attraction in the fruition of the Kakatiyan architectural style. The splendid temple Rudreswara, which was built by Recharla Rudra, the commander in chief of Ganapati Deva is a great sign of the culmination of the Kakatiyan style. The Gomateswara temple at Manthani, the Erakesvara and the Namesvara temples at Pillalamarri and the temple at Naguladu are the masterpieces of the Kakatiyan style of architecture.

There is a little evidence with regard to Kakatiyan sculpture. Among the sculpture of Kakatiyas the significant one is the Kirtimukha or Krititorana. The unique features of Kakatiya sculpture is the Nandis. The Nandi images at Palampet, Thousand-pillared temple, Sambhuni Gudi, Ghanapur, Kolanupalli are some of the unsurpassed examples with plentiful bell embellishment. The sculptural presence of Hansa or swan motifs, on the gateways and friezes is to be noticed for their grace and beauty. Of the decorative sculptures, the motifs of dancers and Kolata are worth recording.

The dance styles patronaged by Kakatiyas resemble the dance styles of Jayapasaenani. The Narasimha temple at Parivela near Nalgonda consists of profusely carved lintels and jambs. The temples at Nandigonda contain splendidly furnished Mandapa pillars and ceilings.

The art of painting is also received the royal patronage. The traces of painting that are found on ceilings of the pillared halls of the temples at Ghanapur and Palampet bear witness to the painting expertise of that period. The defaced painting of the ‘Churning of the Milk Ocean’ found on the ceiling of the Sabha Mandepa of the Namevara temple at Pillalamarri is also a good example of their painting skill.

Conclusion
The rule of Kakatiyas in Telangana is an era of transition and accompanied the starting of an epoch in the 13th century. The Kakatiyas by their support of art and their integrative polity improved agriculture, commerce and trade in the interior and construction of temples in Telangana, Rayalaseema and coastal Andhra.

References