CHAPTER - X

CONCLUSION

The reign of Kākati Gaṇapati deva (A.D. 1199-1261) thus forsees a significant epoch in the history of the Telugu speaking people. Having ascended the throne in unfavourable circumstances and surrounded by the aggressive hostile powers like the Seunas of Devagiri and the Hoyasalas of Dvārasamudra, Gaṇapati deva, with the help of the loyal subordinates like the Recerla chiefs and trusted allies like the Nātavādis, consolidated his authority in his home province and launched on a career of conquest. The economic compulsions of their home province in Telingāṇa turned the attention of the Kākatiyas, since the time of Prola II, the grandfather of Gaṇapati deva, to the rich rice producing deltaic regions of rivers Krishna and Godavari with their dimond mines and textile industry and to gain access to the east coast which was commanding profitable maritime trade. The decline of the Kingdom of Velanādu after the fratricidal war of Palanāḍ offered splendid opportunities to Gaṇapati deva who could easily occupy it by about A.D. 1210. He strengthened his authority over the region and stabilised his relations with the erstwhile Velanāti subordinates, the Nātavādis of Madapalli.
the Kotas of Dharanikota and the Ayyas of Divi by contracting matrimonial alliances. Ganapatideva followed wise policy of retaining them as his mandalikas in their respective regions. Ganapatideva organised two successful expeditions into Kalinga which yielded no permanent territorial gains. However between A.D. 1203-1250 Ganapatideva could bring most of Andhradeśa under his authority.

Inter state relations during the time of Ganapatideva were largely influenced by changing political conditions in the Deccan and the South. The struggle for power had shifted to the South-eastern region, especially Kanchi region which became the bone of contention between the Pandyas and the Cōlas in which the Telugu Cōdas the Kādavas, the Hoyasalas and the Kākatīyas fought to check the rise of Pandyan aggression. In this, the Telugu Cōdas, the māchīyama, lesser in power than the Cōlas, played an important role. Thus from the beginning, Ganapatideva through diplomacy was able to maintain cordial relations with the Telugu Cōdas and in the process was able to annex the Vaidumbā region to the empire. His victories over the Velaṅati Cōdas, the Kolamu chiefs and the Vaidumbas, the alliance with the Telugu Cōdas and friendly relations with the Seunas formed the main stay of Ganapatideva's diplomacy
by which he could maintain his supremacy in the interstate relations of the period.

The political exigencies of Andhra mandala gave rise to the mandalika set up of administration. The inscriptions of this period describe the rulers of the different regions in the Kakatiya empire by the terms mandalika, mahamandalesvara, mahasamanta and samanta. Of all these terms, mandalika appears to denote higher status and it was used with reference to the Recerla family that was ruling over Sabbinadu, the mother province of the Kakatiyas. The mahamandalesvaras are noticed mostly out side the home province. The Kanduru Codas were mahamandalesvaras and after their disappearance Permadideva of the Seuna family became the mahamandalesvara of Kanduru nadu. The Cegis of Gudimetta, the Kotas of Dharanikota and Yanamadala, Opplisiddhi of Konidena, Kolanu Kesavadeva, Mangayadeva maharaja, Gaṅgaya sāhini who were ruling over parts of Velanadu, Kammanadu, Veṅginaḍu and Mārjavadi regions, emerged as the most powerful mahamandalesvaras. The Viriyālas, the Vāvilālas the Cērakus and the Recerlas of Pillalamarri ruling over other parts of Telīngāṇa were Mahasamantas.

In the power structure of the Kakatiya kingdom, the rise of the nayakas as local potentates controlling
villages or groups of villages is a remarkable feature. Epigraphs indicate difference in the status of these nayakas. There were nayakas among the brahmanas also who held military positions. The locality based authority of the nayakas proved an important factor in the power structure of the Kakatiya state. This system evolved into the navamkara system during the time of Rudramba and Pratāparudra, the successors of Gaṇapatideva when the entire kingdom came to be divided into navamkaras.

On the traditional lines, Gaṇapatideva was assisted by council of ministers and learned judiciary. The council of ministers consisted of purohita, mahāpradhana mantri, prādvivaka, samastāsenāchhipati and bāhattara- niyogāchhipati. The last mentioned posts were created by Gaṇapatideva and he supervised the 72 commissions. The post was held by Gangayāśhini, Jannigadeva, and Indulūri Gannaya.

The agrahāras had their own system of administration. The assembly of brahmanas known as mahājanulu headed by grāmapedda. In each village the administration was carried on by urināyukulu/grāmasvāmulu who constituted an assembly. The assembly was assisted by the traditional village servants known as āyagārs who were generally 12 in number. But the Kakatiya records such as the Mogalulṭla grant dated A.D. 1219 refers to only 7 village servants.
taksa- carpenter, āvakāra- blacksmith, kumbhākāra- potter, suvārṇakāra- goldsmith, rajaka- washerman, napita- barber, candaḷa- sweeper and archasiri- cultivator who shared produce with the land owner and vrittis granted to them in the villages.

Gaṇapatideva undertook land survey and strengthened the system of revenue administration. He reorganised the Pānagal- Mārjavāḍi region into a single unit and appointed Gaṅgaya Sāhīṇi as its Governor. The region of Kolanu was entrusted Kolanu Soma. New weights and measures, prefixed by Kesari such as kesari visa, kesari putti, kesari tumu etc.

During the period under study the state has taken active interest in the promotion of agriculture. Several new villages were formed by Gaṇapatideva and his subordinates. Besides these, granting of lands and villages to officials and temples had contributed to land reclamation and growth of agriculture. The forests around Tripurāṅtakam, Manthani etc., were reclaimed for cultivation. Private ownership with the rights of sale and purchase was in evidence as attested by inscriptions from Velpur, Umāmaheśvaram and Adavirāvulapalle. Irrigational facilities were improved by the excavation of tanks and canals. Inscriptional evidence shows nearly 90 tanks and 31 canals were excavated.
during Ganapatideva's regnal period. Though tanks were maintained by the village assemblies there were instances of management by the guilds. An inscription from Zuzzur, Nandigama taluk, Krishna district dated A.D. 1202 refers to the construction of a tank by Teliki-1000 community and gift of some lands to certain persons for proper maintenance of tank. The Government also took intensive care for the upkeep of tanks and canals.

The period witnessed the growth of several industries among which jewelry, masonry, carpentry, metal work deserve mention. Fine workmanship was found in jewelry and ivory works. Oil pressing, sugar cane and salt manufacture received momentum. Textile industry along with printing and dyeing was in flourishing state.

The growth of economy resulted in the development of several centres of trade. The kings themselves played prominent role in the organisation of trade maintenance of commercial relations in the state. During this period, the kings like Cagi Doraya were entitled as Prithviṣeṭṭi. Some of the merchant families like Mindaguddali of Nellore Alampur and Vadgamānu and Paruvāla of Penugonda nakara were frequently referred in the records as the prominent merchant families. The guilds played an effective role in the promotion of industry and trade. The trade guilds
like the pekkandru, the nakaram and the professional guilds like the paṅcāhaṇamvāru the Teliki vevuru, the Kāmpulu and the sālevāru are significant. The guilds of the merchants were local, native, foreign, international and itinerent who carried trade at different levels linking small villages at the lower level and foreign trade at higher level.

Gañapatideva had encouraged foreign trade. His Abhayāśāsana at Moṭupalli dated A.D. 1244-45 bears testimony to liberal attitude towards the sea borne traders. It was intended for the protection of maritime traders against the natural calamities like cyclone, threat of pyrates and oppressive officialdom. The sea-ports Visākhapatnam, Divi, Ghaṇṭasāla, Moṭupalli, Nangegadda, Oddapandgula, Krishnapatnam etc., were notable centres of maritime trade.

Taxation covered almost all spheres of life. The taxes were agricultural, industrial, property, commercial and professional taxes. In addition, the local chiefs played the taxes like kānika, dariśanamu, kappamu etc., to their overlords. Professional taxes were collected from subordinates to that of the forced labourers. No commodity was left from taxation and even the petty street vendors were expected to pay their share of taxes. Land revenue
was 1/20 of the gross produce and it was collected as the king's share.

This period witnessed a change in the attitude of the royalty and patronage towards the existing Śaivite sects that were prevalent in Andhradeśa. Golakimātha based on Śuddha Śaivism won royal favour. Viśveśvara Śiva of Golakimātha had initiated Gaṇapaticēva into the fold of this faith. Malkāpuram was the main sect of Golakī system. The Golakī mathas were in flourishing state at 14 centres like Tecīkalapūdi, Peddakallepalli, Bhaṭṭiprolu, Tripurāḥtakam, Pondalur, Gaṅgavaram, Itugullāpādu, Śrīśailam, Drāksārāmam, Koṭagaḍḍa, Kāleśvaram, Khammampalle, Kambhampādu and Malkāpuram. The growing opposition to vedism spearheaded by the several forms of Śaivite and heterodox faiths in Āndhra and a strong section among them called Ārāḍhyas upholding vedism and yet remaining in the fold of Śaivism, probably led to the change in attitude side by side Vīra-Vaiṣṇavism with its reforming zeal made considerable progress. The attempts of the extreme form of Śaivism and Vaiṣṇavism at changing casteism in the society might have caused a threat to the brahminical culture and interests. This led Gaṇapaticēva to adopt a moderate form of Śaivism which upheld the vedic traditions. In the same way, poet Tikkana propagated through his Āndhramaḥabhārata the
Harihara cult basing it on the *smārtha* system, as a compromise between Śaivism and Vaisnavism.

Growth in the economy and new religious movements like Vīra-Śaivism and Śrīvaiśnavism made a deep impact on society.

The political power had passed into the hands of sūdra varṇa. The sūdra families like the Cāgis have claimed Kṣatriyāhood and adopted high sounding pedegrees. Inspite of the rulers tendency towards orthodoxy, the society retained considerable mobility. Even the aboriginal tribes like the Pulindas and the Boyas by virtue of their economic prosperity and military talents achieved social status and rose to the positions of mahāmandaleśvaras and generals. It is interesting to note that the gift of agrahāras to brāhmaṇas is on decline. On the otherhand we find the increasing gifts of villages to the members of the sūdra varṇa are on the increase. Thus the importance of brāhmaṇas in the political sphere was on decline. Where as the rise of Reddis and Velama communities among the sūdras was on the increase. However, the brāhmaṇas continued to be as karanams, preggadas, mantris, senapatis, dandanāyakas and the nāyakas in the polity of the Kākatiyas. The brāhmaṇas were originally referred to as mahājanaś. The rest of the
community was formed into professional cum caste guilds or organizations each with its own samaya dharma.

The growth of Telugu literature is another important factor in fostering cultural unity of the region. Famous poets like Tikkana, Bhāskara and Ketana flourished during this period. Tikkana and Bhāskara rendered into Telugu the epics, Mahābhārata and Rāmāyaṇa whereas Ketana translated Vijñānesvaramu into Telugu. It is significant that even in matters of Telugu literary style there was a compromise between the Mārga and Deśī schools.

The most significant feature of this period is the growth of consciousness of Andhra as a territorial and racial unit and its cultural identity which in all probability was the result of the unprecedented political unit and administrative stability, achieved by Gaṇapatideva. Inscriptions and literature of this period describe Gaṇapatideva's empire as Andhradeśa and Trillingadeśa which were almost synonyms and its capital city Warangal as Andhranagara.

Thus the period of Gaṇapatideva is significant in building up of an empire uniting all the Telugu speaking regions and fostering among the people a sense of regional and cultural oneness.