CHAPTER I
INTRODUCTION
1. Purpose of the attempt

With their capital at Orugallu the Kakatiyas ruled over the Telugu country from about A.D. 1150 to A.D. 1323. Scientific researches on the history of this glorious period started with the masterly edition of the Anunakonda inscription of Kākati Rudradeva by J.F. Fleet in 1882. Subsequently several scholars have contributed considerably for the history of the Kākatiyas, the latest being the Chapter by Dr. N. Venkataramanayya and M. Somasekhar Sastry edited in the Early History of the Deccan by Dr. G. Yazdani in 1960. However, half of the Telugu country known as Telangāna where lies Warangal, the seat of the Kākatiyas, being under the rule of the Nizam remained hardly accessible for outside researchers, and as a result most of the epigraphs in that potential area of the Kākatiya kingdom remained unnoticed. The early writers on the subject were therefore, handicapped by the inadequate nature of the main source material, the epigraphs. Andhra Pradesh Government in the year 1964 set up a separate wing in the State Archaeological department for conducting epigraphical survey and publishing districtwise volumes of all the available epigraphs in the State. Under this scheme the districts of Warangal, Karimnagar and Nalgonda including some important places in the other districts have been surveyed and a good number of new inscriptions were discovered and published. The present writer, being in charge of the scheme had an opportunity to study and publish most of them. It is found in the light of the new discoveries that the history of the Kākatiyas, hitherto known to scholars needs some additions and alterations.
Thus the present study seeks to bring out an up to date account of the Kakatiyas. In this attempt, pointing out the errors of the early writers is not the intention of the present writer because, as already said, they wrote it with the source material available at that time. It is also not the purpose of this writer to inflate the volume of the thesis with the views and counter views of those writers, but it is an attempt to incorporate the points based on the latest discoveries, which contribute for the re-writing of some portions of the Kakatiya history.

2. **Scope of the Subject:**

As in the case of other dynasties, the Kakatiya period can be conveniently divided into two parts 1) The beginnings and 2) Growth as sovereign power.

Part 1 begins with the known history of the early members of the family. The Kakatiyas appear to have begun their early career as the military generals of the Rashtrakuta kings, the earliest reference being made in the Mangalka grant of the Eastern Chalukya prince Dänärnava datable to A.D. 956. Their emergence as an independent power is reckoned from A.D. 1163, the date of the Anualakonda inscription of Rudradēva. But their last known record as subordinate chiefs is the Senigaram epigraph of Prole II dated A.D. 1149. This period of roughly two centuries is their political career as subordinate chiefs under the Western Chalukya rulers. Their activities during this period are relative to their overlords on one hand and the neighbouring other subordinate chiefs on the other which form the main topic for discussion in this part. Thus
it has become necessary to deal in a separate chapter with the three subordinate families of this period, namely the rudra
Chalukyas, the Polsvaśa chiefs and the Chōga chiefs of Ṛamūry. This period in fact covers the history of the whole Telingāṇa
under the Imperial Chalukyas of Kalyāṇa with particular reference to the Kākatīyas.

Thus the scope of the first part is roughly confined to the period A.D. 956 to 1150 and to the region Telingāṇa with minor
adjustments.

Part 2 of the subject is stated to be the independent rule of the Kākatīyas. Although the Anurakonda Inscription of A.D.
1163 is treated as Rudra’s proclamation of independence he was in fact exercising such power even before that year. The last
date of the Kākatīya rule is fixed as A.D. 1323 by several authorities and there is no sufficient reason to deviate from that.
With regard to the sphere of their political activities, the whole of the present Andhra Pradesh and parts of Tēriliṇyū in
the south and Karnāṭaka in the west are concerned. While dealing with the economic and social conditions of the period such
deviations both in time and place will however occur for comparative study.

Thus the history of Telugu country between A.D. 1150 and 1323 forms this part. More stress is laid on such points where the
eyearly writers either totally left out or misinterpreted. The chapters on origin, other feudatory chiefs, early rulers of the
family and the emergence of the Kākatīyas as sovereign power are
dealt in detail. The political history of the sovereign rulers is dealt in brief as no fresh material in this regard has come to light. The chapters on the economic conditions and the people's role in the administration are again dealt with in detail, as these aspects of the Kakatiya history are not thoroughly discussed by the early writers.

3. Sources of study:

The sources of the present study can be divided into four kinds 1) Epigraphical, 2) Literary, 3) Numismatic and 4) Monuments.

1. Epigraphical Sources: As in the case of many early and medieval dynasties, the history of the Kakatiyas is largely based on epigraphical evidence. They are of two kinds copper plate grants and lithic records. Till now a dozen copper plate records which directly refer to these rulers have come to light. They are as follows:

<table>
<thead>
<tr>
<th>S.No.</th>
<th>Name of the plates</th>
<th>Date A.D.</th>
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<tr>
<td>1.</td>
<td>The Mangallu grant of Dānārṇava</td>
<td>956</td>
<td>Records the gift of the village Mangallu to a brāhmaṇa by the Eastern Chālukya Prince Dānārṇava at the request of Kākatiya Gundyana</td>
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<tr>
<td>2.</td>
<td>Mogalutla grant of Ganaḍatideva</td>
<td>1219</td>
<td>Issued by the king's daughter Kōta Gaṇapāṃbā and records (in the grant of the village Mogalutla to a brāhmaṇa</td>
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5
3. The Kōlavennu grant of Gaṇapatiḍēva 1250
Records the grant of the village Kōlavennu to some brāhmanas of Prathara-śākha by Gaṇapatiḍēva.

4. The Karinnaḍgar Plates of Gaṇapatiḍēva 1254
Records the king's decree over a dispute regarding the right of a canal.

5. Sarngapuram Grant of 1254-5 of Chakranārayana alias Sarngadhara
Records the grant of the village Sarngapura to brahmanas, by Sarngadeva, a subordinate of Kakati Gaṇapatiḍēva.

6. Gāravapādu plates of Gaṇapatiḍēva 1260
Records the grant of the village Gāravapādu to 50 brāhmanas.

7. The Alapādu grant of 1264 the time of Rudramadēvi
The Queen's son-in-law Eliṇādeva of the Yadava lineage issued the grant of the village Alapādu to brāhmanas.

8. Koṭagiri plates of 1273 Rudramadēvi's Sēmanta Viriyāla Sūra
The Queen's subordinate Viriyāla Sūra granted the village of Vināyakapura to several brāhmanas.
9. Uttareśvara grant of 1290 (Pratāparudra)  
The king's minister Chālukya Indusekbara granted the village Uttareśvara to a brahmana named Viddanāchārya.

10. Khandavalli plates 1)1289 (of Pratāparudra)  
consists of two parts  
1) King's minister Annaladeva makes a grant of some land to Viddanāchārya.

2)1292  
2) Records the grant of the village Unapalli to Viddanāchārya by Chālukya Indulekha.

11. The Gōravankapalli grant of (Pratāparudra's general) Rājarudra  
It records grant of the village Gōravankapalli by Rājarudra a subordinate of the Charaku family, to some brāhmaṇas.

12. A (spurious) grant of(S.855) Mentions Pratāparudra Vijaya as the son of Mahadeva of Kākatirajavāsa.  
A.D.933? Tumkur, 14  
It records the king's granted the village Anantapura to certain brāhmaṇa named Narasimha dīkṣita.
Some of these copper plate sets are of much value in the present attempt of reconstructing the history of the Kakatiyas. The Manallu grant is of immense value in tracing the origin of the Kakatiyas. The Karinnagar plates of Ganapatidēva is a legal decree awarded by the king, in connection with a dispute over the right of a canal.

The Alaapadu grant furnishes the information that Bhadrakāladevi had a third daughter, second in order, named again Bhadrakāladevi who is married to Yellamadeva, a Yadava prince in the line of Jaitugi. This information is otherwise unknown. These records also shed some valuable light on the social history of the period. Of all the copper plate grants, the Khendavalli plates of the time of Pratāparudra is unique in the fact that it contains a ring and a seal with the clear legend embossed on it which reads 'Pāya zajakēsari'. This furnishes as the conclusive clue in ascribing the coins bearing that legend to the king Pratāparudra. The last mentioned grant of Pratāparudra, though not trustworthy in other aspects, states that his father Mahadeva was born in the family of Kakatiyas which seems to be a fact. Otherwise Pratāparudra’s mother Munmadachā born to Viśabheda, a Chāluʾya prince, could not be a Kakatiya princess and much less her son Pratāparudra a Kakatiya Prince unless the latter’s father happens to be of Kakatiya origin.

Stone Inscriptions:

Much of the information regarding the political as well as social history of the Kakatiya period is contained in the stone epigraphs. Their number exceeds one thousand including
those copied recently in the Telengana districts of Karimnagar and Nalgonda, which form the nucleus of the Kakatiya kingdom. The scope of getting more new records is meagre. As such, the position of epigraphical source with regard to the present investigation is almost exhaustive.

Of all the numerous Kakatiya epigraphs, the Jayavarna tank inscription of the time of Ganapatideva, set up by his sister Maillamamba sheds new light on more than one aspect of the early history of the family. In fact, the discovery of this record by the present writer in 1966 enabled him to rewrite the following chapter on the origin and genealogy of the Kakatiyas. Equally important is the Anurakonda Thousand Pillar temple inscription of Rudradeva. Although it is known to scholars since long, all the events mentioned in it are not properly interpreted with chronological sequence till now, for want of proper evidence. As a result of the recent epigraphical survey in the Telengana region several useful records have been brought to light and basing on these, it is proved in chapter V, that the Kakatiyas emerged as an independent power not by revolting against their Chalukya overlords. But it is only by suppressing the revolts of the other subordinates in their neighbourhood, the Kakatiyas became unquestioned masters of Telengana by the time when the Chalukya power at Kalyana after A.D. 1157 became virtually extinct. The Bidar inscription of Rudramadevi proves her capture of that fort in the early years of her reign. The discovery of the Chandrapatla epigraph discloses the interesting point that she
died in A.D. 1289, probably along with her military general Mallikārjuna-nāyaka.

Coming to the next part of the thesis, that is the social history of the period the Motupally charter of Ganapati, the Warangal fort or Nātewada epigraph of the same king and the Malkapuru inscription of Rudranadēvi are the well known records which furnish valuable information regarding sea trade, taxation on several kinds of articles of merchandise and temple administration. The Terala epigraph of Pratāparudrā is of immense value in ascribing the coins bearing the legend Prayajakaśāri to that king. The Salakalavidu epigraph of the same king mentions a number of taxes of the period. Similarly an unpublished epigraph from Patarlapadu village in the Warangal district gives us the multiple and fractional units of a śānu, the basic unit for measuring capacity and areas. An interesting stone inscription of the period is that incised on a hill near Warangal called Ursugutta. It consists of 62 verses composed in mellifluous style by a hitherto unknown scholar-poet Narasimha. He was one of the court poets of Pratāparudrā. The poem is a small kāvya not known otherwise.

The South Indian Inscriptions Volumes IV, V, VI and X are of immense value in the present study as the texts of a large number of stone inscriptions of this period are published in them. All these records are copied in the coastal districts of Vindhya Pradesh. The inscriptions of Nellore district published by Butter Worth and Venugopala Chetty long back are also of much value in the present study. As Telengana is concerned, some
records numbering about two hundred are published in Archeological series of the Old Nizam's and Hyderabad Governments and they are in three volumes 'Corpus of Telengana Inscriptions', Parts 2, 3 and 4, the former two parts being edited by Dr. P. Srinivasachar in 1942 and 1958 respectively and the fourth part by Mallampalli Somasekhara Sarna in his last years, i.e. 1960-61. Very recently about 225 inscriptions of the districts of Warangal and Karimnagar are brought out in two separate volumes, one by Dr. Venkataramanayya and the other by the present writer in 1974. Another volume containing about 30 inscriptions is edited by this writer under the title "Select Epigraphs of Andhra Pradesh" in 1972. These are the publications of the department of Archaeology and Museums Andhra Pradesh. A private body called Lakshmanaraya Parisodhaka mandali has brought out, some inscriptions under the title 'Telangana Sasamamulu' in two parts, the first part being edited by Dr. M. Ramarao in 1935 and the second by Sri Gadiyaran Ramakrishna Sarna in 1960. Sri B.N. Sastri, a research student has published in 1974 a book called Sasanam sampati containing about thirty epigraphs of our period. The Annual Reports on South Indian Epigraphy, volumes of Epigraphia Indica and Journals like Andhra Historical Research Society and Bharati (Telugu) have been utilized in this connection.

Besides the above mentioned publications a number of unpublished epigraphs copied in the Telengana districts by the department of Archaeology and Museums Andhra Pradesh, under the supervision of the present author have been used in this connection.
studying the subject. The thesis is mainly based on epigraphical material.

2. Literary Sources:

1. Prataparudriya or Prataparudrayasubhasanac - This is a treatise in Sanskrit on rhetorics written by V. dyānātha, the celebrated court poet of Prataparudra the last Kākatiya monarch. The book as indicated by its title is dedicated to that King. Not only all the illustrative verses eulogize the King Prataparudra but also a separate nāṭaka-prakaraṇa is included in it to illustrate the glory of that King. Being a contemporary work, the historical points although very few, can be taken with authenticity from this work. A commentary on this work was written by Kolachala Kumārasvāmi-sūryapīthī, son of the renowned commentator Kolachala Mallinātha sūri. Apart from its literary aspects, the work helps us in deciding the royal emblems of the Kākatiyas, their race and the relationship of Rudramadevi to Gaṇapatidēva and Prataparudra. Above all, Rudramadevi's accession to the throne after Gaṇapatidēva as queen assuming the masculine name Rudradēva is stated in explicit terms. The edition of the Vavilla Press Madras 1954 is followed here.

2. Kridābhārana: This is a Telugu book in about 300 verses. The authorship of this small work is much disputed, some scholars assigning it to Vinukonda Vallaśēkharayya and some to the famous poet śrīnātha, both belonging to the same period, A.D. 14th-15th century. The subject matter of the book is the
discussion between two friends Manchena Sarm and Titti'ztasetti, about various topics which they come across in the capital Orugallu. Thus it gives us reliable information about the physical, social and economic conditions of the urban life of the Kākatiya period. Of course, some margin to the poetical humour and description is to be given. Various localities of the town, fort walls, bastions, the temples, various sects of people and their ways of living and religious customs are some of the topics described in this work. Its latest edition with an exhaustive introduction by Sri Veturi Prabhakara Nāstry appeared in 1960, Hyderabad.

3. Pānditarādhyāya charitramu: This is also a Telugu work written by the famous Śaiva poet Pālkuriki Sūnanātha, a contemporary of Pratāpārudre. It is a voluminous work in dyjāc style of composition. Although the book is a biography of the Śaiva preacher Pānditarādhyāya, by way of establishing the greatness of Śaivism the poet has criticized other religions of the period. On the contemporary religious conditions of the Andhra country this work and Basavapurana of the same author give us a good deal of information. It was edited with an exhaustive introduction by Dr. Čhilukuri Narayana Rao and published in the Andhrarāgranthamala series, Madras, in 1939.

4. Śivarājyasaṁgham: This is also a contemporary Telugu Śaiva work written by Kolani Gaṇapatideva. It gives us the otherwise unknown history of the Induluri Chie's who served the Kākatiyas from the time of Gaṇapatideva. A chief of this family named Amnaya married the third daughter of Rudranadrvi and served that queen and Pratāpārudra as a general and minister.
The work is not fully available. The extract portion furnishes the genealogy of those chiefs and their relationship with the Kakatiya royal family besides their military exploits.

5. *Nitisāra*: It is a Telugu work on polity, the authorship of which is attributed to Kakati Rudrādeva. It follows the Sanskrit work *Sukranītisāra* in some respects. But while dealing with taxes and trade some originality is noticed. Its edition is not completely available. Only some verses are found in Madikisingana's (17th century) *Sakalanītisāratanu*. The extract verses are much useful in dealing with the economic conditions of the period.

6. *Nitiśastraṇuktāvalī*: This is also a contemporary Telugu work on Polity written by Saddena. The king, ministers, forts and defence of the kingdom, anarchy, evils of unloyal servants and general ethics are some of the topics discussed in this small work. This is published in 1962 by *Veerendra Sahitya Samithi*, Tanuku, being edited by Mansvalli Sarakrishna Xavi with an introduction.

7. *Nṛttaratnāvalī*: This is a work in Sanskrit written by Jāya-senāpati the famous general and minister of Āṇapati. It is a *lakṣāna-granthā* on dance and dramaturgy. The principles of various styles of *nṛtta* and *nātya* are described in it. Being a contemporary work, it is helpful in understanding the art of dance of the period particularly in the region. This book is edited by Dr. V. Raghava and published by the Jorvār Oriental Manuscripts Library, Madras in 1865.

CHRONICLES:

8. *Pratāpacharitā*: This is a work in Telugu prose written
by Eknbranātha who is believed to have lived in the sixteenth century.

9. Siddhēsvaṛa charitra: This is in Telugu dvipada type of verse, written by Kāse Sārvappa of the seventeenth century.

10. Sūndadevarājeyavān: This is written by Kuchirānchi Jaggekavi, an eighteenth century poet.

All the above three works are almost identical in dealing with the subject matter. In several aspects they are mere traditional accounts of irrelevant and superstitious beliefs which do not stand for argument. At times they mislead the historian, for example, they say that Rudranadēvi was the wife of Guraṃvedavē contrary to the evidence of the inscriptions. With much caution they may however be used use of in taking the broad outline of the family history. Pratāpa-charitra is published in 1969 by Narendrasahitya mandali, Tanuku and Siddhēsvaṛa-charitra by Andhrarachayitala sanghanu Hyderabad in 1960, both being edited with introduction by Prof. X. Lakshminarana. Sūndadevarājeyavān is also published by the same Narendrasohitya-mandali, Tanuku.

11. Pālāṇṭivīracharitra: This is a Telugu poetical narration in dvipada metre, ascribed to the famous Telugu poet Srinātha (14th-15th century A.D.). It is a ballad which describes the family feud of the Haihaya chiefs of Pālāṇṭī, the subordinates of Chalukya Bhūlokānalla Somaśvara III and his successors. But the actual story contained in this poetical work belongs to Nalaṃsonaraja and his step brother Kallidevaraja who
were contemporary to Kākatiya Pradradeva. Thus it furnishes the political condition of the Andhra region during the early part of Rudra's reign. Further it gives us much information regarding the social condition of the period including the religious leanings of various sects in the Telugu country. It is edited with an exhaustive introduction by Pandit V. N. Vidyāsekhara in 1955.

12. Velugōtivārivāāvanavali These two works are in

13. Velugōtivārivāāvāscharitra Telugu, the former being restored from Mackenzi manuscripts by Dr. N. Venkatacharayya and published by the Madras University in 1939 and the latter a similar work in Telugu written by certain Vellala Sadasivo Sastry and published by the former Venkatagiriraja. Both the works narrate the family history of the Velava kings. While giving the account of the early chiefs of the family they furnish some valuable information about some of the wars of the Kākatiya kings. They entered in the service of Ganapatideva in the beginning and served his successors Prudra-nadevi and Prataparudra as military generals. Thus we can glean from these works into some of the military exploits of the Kākatiyas. Both the works are of late origin.

14. The Kannada work Kumāra Ramanacharita is also informative about Prataparudra's relation with the kingdom of Kampili in the last part of his reign.

Muslim chronicles.

Only some events of the time of the last Kākatiya king Prataparudra can be gathered from these sources.
15. Futuh-us-Salatin of Isami, a contemporary of Mahammad-bin-Tughluq, narrates the tale how Prataparudra was defeated by the Muslim armies.

16. Ferishta (English translation of Brig's) of seventeenth century also gives some accounts of these events. These are important in the present context. With regard to these Muslim sources this writer has made use of the interpretations given in Dr.Venkataramanayya's book "Early Muslim Expansion in South India" published by the Madras University in 1942. In most of the cases the author has given the Arabic texts also along with his English translations.

Other books and journals of the modern period on the subject are included in the bibliography and hence not given here.

Monuments

The Kākatīya period is noted for constructional activities of various types. Their fort at Orugallu is a surviving specimen of the medieval Hindu forts. Their temples at Palāmpet, Pillalamarri, Anumakonda, Nagulapadu, Ghanpur and other places are the best preserved examples for the study of art and architecture of the period. The friezes on the walls depicting human figures enable us to understand the mode of dressing, past-time recreations including the styles of nātya or dance and aesthetic taste of the society in those days.

The large number of坦克s of the Kākatīya period which are in good condition still stand testimony to the great endeavour of those kings and subordinates for the promotion of irrigation.
References and Notes

1. IA. XI, pp. 9 ff
2. EA.I, pp. 57 ff
3. IAP. Kn., No. 24

4. The editor of this grant states in the foot notes that the original of the inscription is not forthcoming and in the copy supplied the date given is 855 expired, the year Vijaya. This is manifestly too early. But possibly the editor remarks, 1155 expired which is Vijaya, might be right (EC, XII, Tumkur Tq. 14). But the latter date is also too early to ascribe the grant to Prataparudra.

5. EA. I, pp. 71 ff
6. P.V.P. Sastry: Select Epigraphs of A.P. No. 21
7. Studies in Indian Epigraphy No. 9
8. II. XII, pp. 188 ff
9. IAP. Ng. No. 63
10. III. IX, 395
11. Corpus IV, No. 35
12. EA. IV, (Press)