CHAPTER VIII

URBANISATION

The Deccan and south India experienced urbanisation during the 11th to 14th centuries. In the region, it is the second urbanisation, the first being during the Maurya-Sātavāhana age, as evidenced by Megasthenes. The Greek ambassador mentions that the Āndhras had thirty walled towns. These towns declined with the decline of trade which the Deccan carried on with the Roman world. Again as the Cālukyas succeeded in bringing large part of Deccan under their rule, the second urbanisation may be considered to have started in the 10th and 11th C.A.D.

There are several points of view as to the factors leading to urbanisation. Scholars such as Burton Stein, Kenneth Hall, Champakalakshmi and Amita Ray have written about the factors of urbanisation in early medieval south India. Stein's ideas are summarised as 'temple urbanisation'. But it is too simplistic a description. In fact, Stein's theory consists of two important factors which have led to urbanisation in Tāmilsa during the 12th and 13th centuries. They are (1) consolidation of large units of governance and economic cooperation and (2) construction of temples. The first factor appears to imply the unification of a large area under a single rule and establishment of an efficient system of administration, thus putting an end to internecine
warfare which was a serious hindrance to economic growth. The first factor provided congenial conditions for the second factor i.e., building of huge temple complexes which acted as the centres for urban growth. Hall expressed the view that trade centres were the nodal points for urbanisation. In his opinion, the nagaram network and the emergence of merchant organisations to look after long distance trade were major factors of urbanisation. Champakalakshmi has taken a comprehensive view and says "that no single autonomous causative factor can be identified in the nexus of social, economic and political transformations which resulted in the emergence of urban forms". Still, she lays emphasis on two important factors. In the first place, in her view, that Bhakti or devotionalism which was the chief characteristic of the religious life of the Pallava-Colā age provided the ideological basis for building huge temples that became the nodal points of urbanisation. Secondly, during the Vijayanagara period, militarisation of administration and the consequent establishment of feudal capitals around forts provided the nucleus for urban development.

Writing about the urbanisation in ancient and medieval Bengal, Amita Ray lays emphasis on two of its important aspects. The necessary pre-condition for urban growth, according to her, is strong agricultural base producing surpluses. The second one is the growth of urban culture or "urbanism" reflected in works of art.
The statement of Champakalakshmi that urbanisation is a complex movement is true in the case of Telangāṇa. From the 11th century, all the factors such as political unity, administrative consolidation and strong agricultural base, Bhakti centred religions, temple building and expansion of trade progressively manifested in Telangāṇa which naturally led to the development of urban centres.

The Čālukyas of Kalyāṇ (A.D. 973-1163) united the Deccan and organised the administration of Telangāṇa. Their mahāsāmantas and sāmantas such as the Coḍas of Kandūr, chiefs of Polavāsa and Kākatīyas of Anmakōṇḍa strove hard to develop wetland agriculture by excavating numerous tanks all over Telangāṇa. After they became sovereigns, the Kākatīyas (A.D. 1158-1323) continued the policy with greater vigour. Large tracts of land were brought under irrigation, providing a strong agricultural base for all social and religious movements in Telangāṇa.

Increased agricultural production led to the development of industry and growth of artisan and merchant communities. The growth of agro and non-agricultural industries has been discussed in Chapter III.

Agricultural and industrial development boosted up both inland and maritime trade. The local trade guilds known as the nakaram network became very active and prosperous during the 12th, 13th and 14th centuries. The
itinerant trade guilds such as the Ayyāvali-500, carried on brisk trade. In course of time, Ayyāvali-500 became a federal organisation incorporating in itself a number of itinerant trade guilds. Both the local and itinerant merchants formed joint corporations like the Ubhayanānādesi pekkandru, which functioned at the points of intersection of local and supralocal trade. The increase in external trade gave scope for imports and exports. The Moṭupalli charter by Gaṇapatideva issued in the year A.D. 1244 indicates the interest taken by the state in overseas trade.

In the interests of public welfare and state income, the state encouraged and regulated trade and exercised its authority on trade in several ways. The state officers with revenue and military powers supervised trade centres and collected taxes due to the state. The Jaḍcherla inscription (A.D. 1162) refers to the officers of Kandūrī Udayana Choḍa Mahārāja, as Sunkādhikārulu and dandanāyakulu. The title, dandanāyaka, suggests that the officers had under their command a small force and it was necessitated by the fact that the itinerent merchant guilds had their own armed men accompanying them to trade centres, as indicated by the mummūridandas.

With the presence of the revenue and military personnel, the trade centres gained political and administrative importance. The territories surrounding the trade
centres were brought under administrative control either by appointing a मांदालिका or by granting it as a military fief to an officer in recognition of his services. Several inscriptions even from early times furnish information on such developments. The Gûḍur epigraph records the granting of Mogadupalli-12 to Viriyāla Ṣrīra by Boṭṭu Beta, the Mudigonda Cālukya chief and Mūḍa-30 to Viriyāla Sūrana by Kusumāyuḍha.14 In the same way Recherla Rudra Reḍḍi obtained the Palampet region from Gaṇapatideva. Rudra Reḍḍi built a town near Ātukuru as his capital which was a flourishing trade centre.15

In medieval times, generally centres of administration were provided with fortifications and guarded by a small army unit. Many such forts came up in Telangāṇa. Munnalūr,16 Vardhamānapuram,17 Paṭāncheru,18 Pāngallu,19 Ujjili,20 Magatala,21 Nelakondapalli,22 and Amarābāḍ23 are some such fortified towns. These fortified towns must have served as the headquarters of the 75 nāyamkaras created by Pratāpa Rudra. Where such towns were not available the nāyamkaras should have built new towns to serve their military requirements. As already noted these nāyamkaras combined in themselves civil, revenue and military powers and held sway over their respective regions as feudal lords. Even before the nāyamkara system fully developed in all its aspects, the Kākaṭiya empire collapsed in Turkish invasions.
The foregoing account outlines the political and economic developments which provided respectively peaceful atmosphere and financial wherewithal for the rise of religious institutions. It was the period when Puranic theism became popular in the Deccan. This religion laid emphasis on devotion and worship of image leading to building of temples. Even sudras supported the new religion as it admitted them into temples and gave them a place in temple ritual, thus overthrowing the monopoly of religion by the Brāhmaṇa. The Western Cālukyas and their subordinates built temples in Telangāna at Patānceruvu, Perūr, Gāṇḍāpuram, Vemulavāḍa, Kollipāka and probably Pānagāl. The Kākatīyas followed their example and built temples at Pillalaṁmarri, Palampēṭa, Koṇḍiparti, Upparapalli and others. Radha Krishna Sarma, remarks that "the Telingāna region of Andhra Pradesh is studded with Cālukya and Kākatīya temples, rich in variety and splendour." In his work, Sarma studied nearly forty five sites, most of them containing temple complexes. The temple thus became a huge institution with a considerable population centering around it. The picturesque temple rituals and occasional festivities on auspicious days attracted pilgrims from far and near. To satisfy the requirements of service in the temple, the daily requirements of its servants and the needs of pilgrims, temple attracted trade. While describing the Cola temple, Nilakanta Sastri observes that the temple was a land lord, an employer, a consumer of different articles, a patron of arts and letters,
thus the centre of the fabric of socio-economic life in the land.

The inscriptions of 11th to 14th centuries reveal that most of the temples were richly endowed. Because the religion of the age was dominated by Bhakti, not only the builders of temples but also commoners used to make gifts to temples. Generally temple-building was accompanied by tank-digging and gifts to temples included wetland, dryland and garden land. Tanks were useful for ritual ceremonials and irrigational purposes. Land was distributed among the temple servants right from the high priest to the tomtamāli (gardener) downward.36

The above study makes it clear that the following factors helped the growth of urban centres generally known as puras and nagaras:

a) an agricultural hinterland from which marketable surplus is available;

b) political or administrative headquarters of a territorial division such as a Sthala;

c) local guild of merchants;

d) artisan communities working to satisfy the requirements of the place;

e) a temple complex attracting pilgrims;

f) trade connections, which Kenneth Hall calls vertical connections, with the neighbouring villages.
g) facility for horizontal movement of merchandise from one town to others;

h) perennial source of water;

i) fortifications and an army for purposes of protection.

IMPORTANT URBAN CENTRES

From the beginning of the rule of the Cālukyas of Kālyān, the administration of the western districts of Telangāna was entrusted to officers whereas the eastern and south-eastern parts were kept under Mahāsāmantas and Āṁantas. They lavished patronage on both Jaina and Hindu religious centres. Hence several important and active urban centres such as Alampūr, Kollipāka, Potḷakere, Gangāpuram, Perūru, Vemulavāda, Pānugal, and Anmakonḍa developed between A.D. 973-1126. The process continued till about the fall of the Kākatīyas in A.D. 1323. Some of the important urban centres and the factors for their rise are discussed in the following pages. (Table XVII)

Alampūr

Alampūr started to develop into an urban centre under the early Cālukyas. It is situated at the confluence of the rivers Krishṇa and Tungabhadra. The history of this town can be traced from the times of the early Cālukyas of Bādāmi. During the Cālukya period, it emerged as the headquarters of the district Yāje-300, in the doab. It is adjacent to
districts of Kanne-300 and Naravādi-500. With numerous temples, Alampūr was a major tīrtha during the medieval period. The Brahmeśvara matha, with a ghatika was a premier temple institution which administered the endowments of land and money. The administration of the place was under a mahāsthānādhīpathi, who enjoyed the powers of a māndalika chief. Alampūr is known as the western gateway of Śrīśailam and pilgrims from Karpāṭaka and coastal Anāhtra, proceeding to that hill gathered here.

The region commanded by the town was noted for textile manufacture as seen from the epigraphical references to cotton textiles. Several merchant guilds such as Ayyāvalī, Settikarasamaya, and nānādeśi carried on brisk trade. Alampūr became a point of intersection for the exchange of local goods including several luxury items. Thus, Alampūr was not only a temple-town and a pilgrim centre but also a politically and commercially prominent centre during A.D. 10th-14th centuries. It continued to be a prominent town until the Vijayanagara period.

Kollipāka

Kollipāka was an administrative centre and a Jaina tīrtha from the Rastrakūṭa times. In an inscription of the 9th century A.D. found at Warangal, reference is made to the large province, Kollipāka-20,000. The town continued to be a prominent political and military headquarters during
the period of Calukyas of Kalyän. It occupied a position of strategic importance in the Cola-Calukya conflicts.\textsuperscript{48} In view of the importance of the Kollipāka province, Someśvara I reorganised Kollipāka nādu-20,000 into smaller districts and Kollipāka-7000 was kept under the Eruva Codas.\textsuperscript{49} Vikramāditya VI appointed his eldest son Someśvara as the governor of Kollipāka around A.D. 1110.\textsuperscript{50}

Kollipāka is a prominent Jaina tīrtha even at the present time. It may be said that the town emerged as a Jaina centre during the Rāṣṭramuṇḍa period. K.A.N. Sastri records that the Jain temples at Kollipāka were destroyed by Rajendra Cola and again by Rājādhirāja I.\textsuperscript{51} Apart from being a very big Jain centre, Kollipāka has several brahmānical temples for gods Viranārāyaṇa, Brahmeśvara, Mallikārjuna and goddess Lākṣmī and several śaivite Mathas.\textsuperscript{52}

The successive governors that ruled the Kollipāka nādu and their officers excavated numerous tanks in the region around Kollipāka which resulted in large scale wetland irrigation. An inscription dated A.D. 1077\textsuperscript{53} records the order given by Mahāmāndaleśvara Śankaraṇaḍāraśa to the various merchant guilds at Kollipāka to pay one gadyāna from each shop for the enjoyment of preggada kāvanayya and other karanams of Kollipāka.

Thus, it may be said that Kollipāka was a major urban centre in the early medieval period. The town continued to enjoy a high political status during the Muslim
period during which it was called Kulpāk.

Potlacheruvu

Potlacheruvu or Potlakere is another city of political, religious and commercial importance during the Cālukyan phase. Before the city of Kalyān was built by Someśvara I, Potlacheruvu appears to be the capital of the early kings of this dynasty.54 An inscription dated A.D. 112755 issued by Bhūlokamalla Someśvara III from this town refers to the temple of Bhogēśvaradeva, five Śaiva mathas and settikara samayas. The fact that the newly coronated emperor was in Potlakere making extensive grants suggests that the town occupied an important position in the Cālukya administration. The inscription suggests that the emperor held his court at Potlakere as it mentions several high officers such as Pattasāhini Mahāmandalesvara Mahiyanna, Mahāpradhāni, Hēggade dandanāyaka Patchammanyya, Sarvādhayakṣa Mallinātha-bhaṭṭa and śīkaraṇa dandanāyaka and Adapa Bannamanayya, the antahpura preggade.

Potlakere had a rich nakaram organisation headed by a nakaramukhya. The nakaram had its own temple for Nakaresvara.

Gangāpuram

Vikramāditya VI followed a policy of appointing his sons as governors to supervise the sāmantas in Telangāna. Kumāra
Someśvara was appointed at Kollipāka. Kumāra Tailapa was appointed over southern and south-eastern regions. Gaṅgāpuram was the headquarters of Kumāra Tailapa. Gaṅgāpuram appears to be a temple town and trade centre from the beginning of the 11th century A.D. Koḍūr, the early capital of the Eruva Codas, is situated near Gaṅgāpuram. Temples for Sāgareśvara, Keśavadeva and other gods are located at this town. Several itinerant merchant guilds and samaya organisations carried on trade activity. Several agrahāras including Koḍūra brahmapuri were established here during Tailapa's rule. The town therefore attracted both pilgrims and students from far and near. Ālavānipalli, a village close to Gaṅgāpuram, had among its population an artisan community called pattāsāllilu. This community is supposed to have been engaged in the production of silk cloth.

It appears that Kumāra Tailapa defied the authority of his elder brother Bhulokamalla Someśvara and coronated himself as a sovereign king in A.D. 1137 at Gaṅgāpuram. However, Tailapa was defeated by Prola II soon after and had to accept the overlordship of his brother.

Perūr

At present a small and insignificant village situated on the banks of Ahalya, a tributary of river Krishṇa, Perūr was one of the biggest trade centres in medieval Telangāna.
Being the headquarters of a sthalam, the Perurikampana, the town rose to prominence as a provincial capital, a market place and a temple town and an educational centre under the Coḍas of Kandur.

A Kannada inscription of Tribhuvanamalla's time mentions nine itinerant trade guilds at Perur. Another inscription (A.D. 1119) records several gifts made by Perūri nakaram, Telugu nakaram, Aruva nakaram and Telivaru to a local temple. The same inscription refers to a samayamu pēṃṭa. This might be a market place where Kannada merchants carried on trade. Inscriptions refer to several agricultural and industrial products that entered the markets of Perur. The merchant households were classified into three categories and taxes levied accordingly.

The above mentioned Kannada epigraph refers to two officers, Mudrānada and Vadderāvula dandanayaka. Somasekhara Sarma has expressed the view that Mudrānada was the master of the mint. Vadderāvula dandanayaka was, as it has already been said, a tax officer with police powers.

Temples for Swayambhu Somanātha, Mallikārjuna, Keśavadeva were built at Perur apart from two Nakaresvara temples. Several tanks irrigated the lands in the Perurī kampanam. Tāḍimaṭṭa, a village near Perur was converted into an agrahāra settlement by Mallināyaka, the governor of Perur. Several villages were granted for the maintenance of the temples.
An important aspect about the Perūr town was the educational institution at the place. The Ghatika at Perūr was a big college with thirty one teachers headed by a Ghadiyaśasi. The administration of the property of the ghatika was entrusted to a pāyaka, apart from the Ghadiyaśasi. It appears that the college was a large residential institution. An inscription at Perūr records the imposition of a levy on every child of the town (Herjunka) at the time of the naming ceremony. The levy was payable to an Upādhyāya. It may be understood that elementary education and higher learning were actively pursued at Perūr.

**Vemulavāda**

The chief town of Vennisale-70 in Sabbi-1000 was an ancient town. It was the seat of a subordinate dynasty, the Cālukyas of Vemulavāda (Lembula vātika), who ruled a large territory as feudatories of the Pāstrakūtas. It was a big Jaina kṣetra and a centre of literary activity. Though this dynasty disappeared soon after the rise of the Cālukyas of Kalyān, Vemulavāda continued to be an important town. Mahā-mandaleśvara Rājaśekhara was ruling from Vemulavāda as a vassal of Vikramāditya VI.

**Polavāsa**

Polavāsa, the modern Polasa near Jagtial in Karimnagar district, was the capital of the chiefs known to historians.
as the chiefs of Polavása, a feudatory dynasty. The town was the chief town of the territory known as Ugravādī. A number of Jain and Śaiva temples were built at Polavása. A large number of tanks were excavated in the region resulting in the production of agricultural surpluses. Itinerant merchant guilds such as Ayyāvalī 500 and Mummuridandas carried on trade activity at the town.

Mudigonda

Another provincial town was Mudigonda situated near the present town of Khammam. It was the capital town of the feudatory dynasty of the Cālukyas of Mudigonda. Mudigonda was the chief town of the territories, Visurunādū and Manchikōṇḍanādū.

Sanigaram

A number of inscriptions throwing considerable light on the early history of the Kākatīyas have been discovered at Sanigaram in the present Karimnagar district. These inscriptions mention several land grants made by Bēta II and Prola I and their subordinates, and refer to Sanigaram as the provincial headquarters of the territory, Pulgunūru.

In addition to the above-mentioned cities, Anmakonda, Pānugal, Meḍapalli, Govindāpuram, Sirikonda, Ujjvalakoṭa, Inugurti and Ávanka were some other towns that
were fast growing into big political and commercial centres. These towns were gradually getting connected by roads facilitating the movement of itinerant guilds, armies and pilgrims belonging especially of the Jaina and 'Hindu' faiths. With the rise of the Kakatīyas several other places developed into urban centres.

Nagurūr

Gaṅgādharamantri, a loyal and trusted general of Rudra was appointed as the māndalika of Sabbī-1000. He made Nagurūr (modern Karimnagar) as his headquarters and it soon developed into an important township as its hinterland was dominated by weaving industry.

Ākunūrū

Ākunūru which was an important village in Warangal district from early times became a trade centre, and a military contonment with large population.

Jalālpuram

The Čeraku chiefs who were initially feudatories of Coḍas of Kandūr were subordinated by Rudra and a military fief was created with Jalālpuram as its chief town and was placed under Čeraku Bollaya.
Pillalamarri

Nāmi Reḍḍi, of the Recherla family, was stationed at Pillalamarri by Rudradeva to check the forays of the Coḍas of Kandūr. Thus Pillalamarri became the headquarters of Recherla Nāmi Reḍḍy who rose as a noted general and feudatory during the regnal periods of Rudradeva and Gaṇapatideva. Between A.D. 1195 and 1208 the construction of a fort and temples of Nāmeśvara, Kāmeśvara, Erakeśvara and Aiteśvara and a tank called Nāmasamudram was completed. Establishment of matha and ghatika was also referred to in the records. As a result, Pillalamarri grew into a prosperous town.

Kondaparti

Kondaparti, in the vicinity of Warangal, during the 13th century became the headquarters of Caunda of the Malyāla family who was the commander in-chief of Gaṇapatideva. An inscription dated A.D. 1203 records the construction of Caunda samudra tank, an agrahāra named after Caunda called Caundapura and the temple Caundēśvara. In the inscriptions Kondaparti is mentioned as the chief town of Sankīsa desa.

Pālampet

Recherla Rudri Reḍḍi and his son Kāṭaya Reḍḍi were appointed as māṇḍalikas in the Pālampet and Māchāpuram regions. Rudra built a new town near the present Pālampet called in the inscription as Ātukūru which became a trade centre.
famous temple called Rudresvara and the huge tank at Palampet are marvels of the Kakatiya age.

Among other places that came to develop into towns as a result of feudal lords, mention may be made of Vardhamanapuram, Magatalanagaram, Amaravati (Amarabad), Munnalur, Umamahesvaram, Katukur, Garla, Kucimanchi etc.

**Anumakonda/Warangal, the capital of the Kakatiyas**

Early Kakatiya rulers had their capital at Anumakonda. Its antiquity can be traced to 9th century A.D. With the establishment of Kakatiya rule by Prola I, Anumakonda became the capital. The fort has an area of 5 square miles, protected by hillocks on the east and west. On the north and south, two big tanks Balasamudram and Bhadrakali Ceruvu were located. The mud fortification walls cover the entire area connecting the hillocks and the tanks. Within the fort the temples of Padmaksi, Siddhesvara and Rudresvara are important. Among these, the Rudresvara temple, known popularly as the Thousand Pillar-Temple marks the imperial grandeur of the independent Kakatiya dynasty. Weaving and manufacture of textiles formed the economic base of the town.

**Warangal**

Warangal, known by various names such as Orugallu, Ekaśilānagari, Āndhranagari and later named as Sultanpur by Muhammad bin Tughluq was the most prominent city in Telangāna.
Rudradeva made it his capital. Gaṇapatidedevā and his successors reinforced the fortifications. The muslim historians refer to three almost concentric fortifications of hedge, mud and stone, one inside the other, each protected by a deep moat and ramparts.

Warangal was a populous city inhabited by the people converging to the royal capital. Royal patronage to artisans and merchants encouraged these communities from various parts of the empire to settle down at the capital. The names of the various wards (vādās) of the city such as Sanigarapuvāda, Pāṅugantivāda, Medaravāda, desī paradeśī behārulavādalu, Māṭṭevāda, etc., reveal that people from towns such as Sanigaram and Pāṅugal, artisans and merchants from various parts of the kingdom were living in the city. The Siddhesvara Caritra mentions that there were twenty seven communities living in the city, each having a population of several thousands. Mention should also be made of Turakalu (Muslims) living in the city where they had a Masjid.

Warangal was a centre for textile manufacture, wool products and metal industries. An inscription from Warangal refers to taxes called vrittipannulu remitted by several artisan communities. The industries not only catered to the needs of the palace, the various colonies and to the resident army but also produced surplus as evidenced from the items of trade at the markets at Orugallu, Māṭṭevāda and Anumakonda which constituted a triple city.
During the 13th and 14th centuries, Warangal emerged as the biggest trade centre. Inscriptions from Warangal fort, Girmājīpet, Mattevāda, Anumakonda and Kāzīpet refer to a large number and variety of trade guilds, functioning at the capital. The Pañchalohāla nakaram, Mattenakaram, Anumakonda nakaram, Ponkanakaram, Samtanakaram, Gandhanakaram, baccu matte nakaram, etc., and the apex bodies like the aśesha nakaram, and ubhaya nāmādesi are mentioned in the inscriptions. Separate markets for commodities such as nuvvuḷapēṁta (oil seeds market) māṭtīya sthāla (silver market) busibhāndālu (unhusked grains and oil seeds) and manibhāndālu (Precious stones and the like) are noted in the Warangal fort inscription.

The urban character of the city is evidenced by the provision of several clocks in the city. The maintenance of the clock (Ghadiyāramu) according to the Warangal fort inscription was entrusted to the aśesha nakaram at the market centres where the bells were sounded at intervals of 24 minutes (ghadiya). Lodging and boarding houses were popular places in the city which are described at length in the literary work Kridabhirāma. The urban character is also noted in the epigraphs and literature, containing descriptions of the courtesans, gambling houses, drama performances etc. Amir Khusru describes Warangal as a 'paradise of idol worshippers' which "on all sides of it for the distance of two miles, there were fountains and
gardens calculated to gratify those who are in search of pleasure".¹⁰⁵

Warangal emerged as a major temple centre. The epigraphs found in the fort and suburbs refer to the temples of Rudresvara, Sālesvara, Somanātha, Vīrabhadra, Venkatesa, Pānchālarāya, Kākati, Mallesvaradeva, Betesvara, Ekavīra and Mailāradeva.¹⁰⁶ Reference is made to paintings depicting the stories of the heroes of Palnad. In an inscription, the priests in charge of śaivaite temples in Sangarapuvāda, Brāhmaḷakumṭa, uppasaravāda and Pānumgantivāda are mentioned.¹⁰⁷ The numerous shrines that dot each ward of the city, by and large, belong to the respective communities.

The magnificent temple, believed to be that of Svayambhūdeva, the tutelary deity of the Kākatīyas stood, in the midst of the city and enclosed by four torana gateways, as a symbol of the imperial dignity of the dynasty and the splendour of the city. The entire temple, except the toranas, is in ruins.

**URBANISM**

The steady growth of prosperous towns as administrative and commercial centres all over Telangana led to the development of urban culture which some scholars prefer to describe as bourgeois culture and others simply as urbanism.¹⁰⁸ It is natural that urbanism reflects in the day to day social life of people and in their achievements in art. However, the urbanism of the age was not limited to towns. As Amita
Ray says it is a "historical process in which the rural, the urban, the commercial and religious form an inseparable web......" and pervades the entire life of a people or nation giving rise to "social and cultural aflorescence" which is best revealed in perceptual vision in which art plays a dominant role.  

During the Kākatiya period which witnessed the culmination of the process of urbanisation, life both in rural and urban areas became sumptuous and luxuriant. People became fond of ornaments and cosmetics and the later were sold in caskets made of ivory. Not only courtesans, even brāhmaṇa teachers had pet birds like parrots in their houses. The fine taste the people had cultivated is best reflected in the visual arts of the period. People loved to witness dance and drama and invited drama troupes even from such distant places as Dorasamudra, the capital of the Hōyasalas. 

Jāyapa, the Gajasāhini of Ganaḍapideva composed a classic on dance in Sanskrit called Nrittaratnāvalī in which he discussed the two major types of dance, deśi and mārga. Each important temple complex contained a rangamandapa where dance was performed on occasions. In palaces and even in pleasure parks dances were performed on festive days on specially arranged stages. Dance is generally accompanied by music. Sāraṅgadeva who is believed to have lived during the period mentions a number of rāgas and tālas whereas Pākulikī Somanātha describes different types of vīna and
lists out other musical instruments that were in use. In the sculptures of the temples of the age one comes across dance troupes and numerous musical instruments. No festival in temple and no domestic ceremony could be conducted without music and in aristocratic families without dance. Besides, there were street singers and street dancers who with all their histrionic talents displayed the episodes in the lives of the heroes of Palnad. The dancing girls who were mostly courtesans enjoyed considerable respect in society.

Painting was another art which received patronage both from rulers and commoners alike. The walls of the houses of common people were plastered and were decorated with the paintings, depicting the stories from Rāmāyana, Bhāgavata and Palnātivīracaritra. Macaldevi, the courtesan of Pratāpa Rudra built a hall of paintings (citrasāla) and it is 'truly said' that the fame of Mācaldevi, probably for her patronage of arts and letters, excelled that of the Sultan of Delhi.

The religion of the period with its emphasis on devotion and image-worship led to vigorous temple building activity. In the village, the temple, though a humble shrine, was the result mostly of the cooperative efforts of the astādasamahāpraja. The kings, their feudatories, officers, merchants and nakarams built huge temple complexes in urban centres. The temples of this period reveal in its architectural style the Northern influence which was the result of
close political and cultural relations. The Kakatiya buildings reveal the influence of Yadava, and later Calukya structures. The Bhūmija and Nāgara temple forms were current in Malwa and upper Deccan. The occurrence of those temple forms at Pillalamarri, Nandikanda, Raikal etc., and depiction of a variety of building forms on the walls of the temples amply illustrate the mutual cultural influences. The presence of artists and architects and religious preceptors from Karnāṭaka, Bengal and Madhya Pradesh in the Telangāna region must have provided stimulus to the cosmopolitan and urban culture in all its manifestations.

The walls and pillars of most of the temples are decorated with sculptures. The themes of the sculpture were mostly religious—taken from the epics and purāṇas. At times, the decorative sculptures depict floral designs, beaded garlands, animals, martial arts, hunting scenes and scenes from social life. The beauty and aesthetic grandeur of Telangāna sculpture are best reflected in the temples of Pānagal, Anmakoṇḍa, Nāgulapāḍu and Pālampeṭ. Especially, the sālabhanjkas (bracket figures) of the Pālampeṭ temple, which is the brightest jewel of Kakatiya art, reveal the fine conception of feminine grace which the artist had and his skill to delineate it in granite. Yazdani rightly observes that almost every village in Telangāna "possesses a temple decorated with sculpture of exceptional beauty and elegance", which are the general characteristics of urbanism in any land.
References

5. Burton Stein, op.cit.
7. R. Champakalakshmi, op.cit. p. 78.
8. Ibid., p.80.
10. Amita Ray. op.cit.
11. Ibid.
15. I.A.P. Wl.50.
17. C.I.T.D. III, Mm.46.
18. Ibid. IV, pp.36-39.
22. Ibid., I, pp.155-156.
23. K.C.S.C.S. p.44.
27. Ibid., p.58.
28. Ibid., p.66.
29. Ibid., p.84.
30. Ibid., p.100.
31. Ibid., p.115.
32. Ibid., p.135.
33. Ibid., p.141.
34. Ibid.
35. K.A.N. Sastri.
38. Ibid., I, pp. 112-113.
39. Ibid., II, pp. 45-46.
41. I.A.P. Kn.75.
42. C.I.T.D. IV, No.21, pp.36-39.
43. Tel.Ins. I, p.128.
44. M.Radhakrishna Sarma, op.cit., p. 45.
45. Tel.Ins., I, p.123, Ibid., pp.147-152.
47. I.A.P. Wl. 3.
49. Tel.Ins. I, p.123.
several Kannada and Sanskrit poets flourished. The first poet in Kannada, Pampa composed *Vikramārjuna Vijaya*
and Ādipurāṇa. His brother Jinavallabha was also a poet. Somadeva Sūri, a Jain writer of great merit composed his Nītivākyāmrita and Yaśastilakacampu and other works. The Kurkyāla inscription (I.A.P. Kn. 3) records the installation of the images of the first and last Jaina Tīrthankaras and a construction of a Basadi called Tribhuvana Tilaka.

73. I.A.P. Kn. 13.
74. Ibid., 75.
75. I.A.P. Wl. 22.
76. I.A.P. Kn. 75.
77. P.V.P. Sastry, op.cit., pp.50-57.
78. Ibid.
80. Ibid., 19.
81. I.A.P. Wl. 36.
82. Tel.Ins. I, pp. 169-172.
83. I.A.P. Wl. 21.
84. Ibid., 26.
87. I.A.P. Wl. 49
88. Tel.Ins. II, pp. 60-62.
89. I.A.P. Kn. 25.
90. Tel.Ins. II, pp.103-107.
92. I.A.P. Wl. 48, I.A.F. Kn. 29.
93. Ibid., 50.
95. Kase Sarvappa, Siddhesvaracaritra, p. 113.
97. I.A.P. Wl. 63; Ibid., 89.
98. Kase Sarvappa. op.cit., Introduction by K.Lakshmiranjanam, pp. XXVI - XXVII.
100. I.A.P. Wl. 61.
101. Ibid., Nos. 15, 61, 62, 63, 68.
102. Ibid., 62, 63.
103. Ibid.
107. I.A.P. Wl. 89.
108. Niharranjan Ray, Maurya and Post Maurya Art, New Delhi, 1974. pp. 94-95, 97. Prof. Ray describes the medieval urban culture as bourgeois culture whereas Amita Ray (Presidential Address, Section I, Indian History Congress, Panaji, Goa, 1987) calls it urbanism.
110. Vallabhamatiya, op.cit.,v. 77.
111. Ibid., v. 293.
112. Jāyapa, Nṛttaratnāvali, (ed) Ananta Krishna Sarma, R.

113. Palkuriki Somanatha, Pandītārādhya Caritra, Parvata-
prakaraṇam.


115. Ibid., vv. 126 and 191.

116. Ibid., v. 185.

117. B.Rajendra Prasad, Art of South India, Āndhra Pradesh,

118. G.Yazdani in The Early History of Deccan (London, 1960),
p. 759.
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<th>Name (District)</th>
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<th>Tanks</th>
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<th>Temples</th>
<th>Trade guilds</th>
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| 4. Gangāpuram  
(Mahaboob-nagar) | Kandūr | Kottakere | -- | Capital of  
1) Subhadhāma  
Kumāra  
Tailapa | 1) Sagaresāvara  
2) Kesāva  
Hāleśvara  
3) Somanātha  
Nānādesi | Tel.Ins.II,  
pp. 66-73  
A.D. 1097 | Tel.Ins.II,  
pp. 57-63  
A.D. 1116 |
| 5. Ujjili  
(Mahaboob-nagar) | Kallake-lagu-500 | Sandheres (governors) | Hirikere  
Munḍanā-keṣe  
Prolakere | 1) Chenna  
Pārśvanātha | 2) Mummurin- 
dan  
3) Keśava | Tel.Ins.II,  
pp. 66-73  
A.D. 1097 |
| 6. Peddaka-dumūr  
(Mahaboob-nagar) | -- | Saudheres  
Bollenayaka  
Prolakere | Hirikere  
Munḍanā-keṣe  
Prolakere | 1) Brahmaśvara  
2) Mallikāra- 
juna  
Mummurin- 
dan  
3) Keśava | 2) Ayyāvali  
500  
Mummurin- 
dan 30  
Kannāda- 
4000  
4) Ubhayana- 
ṇādesi | Tel.Ins.II,  
pp. 67-73  
A.D. 1116 |
| 7. Vemulavāḍa  
(Karim-nagar) | Vennisale  
Rājāditya  
Sabbi 1000 | Capital of  
the Čālukyas  
Jinālaya  
of Vemula-  
2) Harikeśvara 
vāda and  
3) Rājarājesva- 
tās of Čālukyas  
of Kalyān | A ghatika is  
located here | Tel.Ins.II,  
pp. 66-73  
A.D. 1097 | Tel.Ins.II,  
pp. 66-73  
A.D. 1097 |
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<td>Perūr (Nalgonda)</td>
<td>Perūr</td>
<td>Setṭiceruvu</td>
<td>Perūr was a māṇḍalika capital under the codes of Kandūr and Kakatīyas</td>
<td>Vindhyavāsi Somesvara</td>
<td>Nine itinerant guilds and three nakarams are mentioned</td>
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<td>Muccasamudram</td>
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<td>Polavāsa was the capital of the family of sāmantas called polavāsa chiefs</td>
<td>Pulastyeśvara Ayyāvali 500 Mummuridāṇḍa 36 Ubhayānā- deśi</td>
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<td>14. Kondaparti (Warangal)</td>
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<td>Caunda samudram Capital of Malyāla chiefs</td>
<td>Caundēśvara Rudrēśvara Keśava Proleśvara</td>
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<td>Caundapura I.A.P. Wl. 48 &amp; 64. agrahara is located near this town.</td>
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<td>Capital of Nidigonda chiefs in addition to Nidigonda</td>
<td>Buddēśvara, Muppeśvara Rudrēśvara Śiva Gopālakrishna Jalandharā Bhairava</td>
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