

# Agriculture As An Occupation During The Kakatiya Period: Social And Economic Conditions

**Dr. D. Khajavali**

Lecturer in History, Govt.Degree College, Punganur, Chittoor (Dist.), A.P

## **Abstract:**

Many of the tanks and lakes at present supplying water to some thousand of acres in the Telangana region were originally the works of the Kakatiyas. They attempted to increase the extent of the cultivable land by clearing forests and bringing large tracts of fresh land under the plough.

The acchukattu lands during the Kakatiya period referred to the farming lands. In other words, these lands were used for cultivation purposes and were brought under the plough. They consisted of both dry lands and wet lands. Achukattu lands were subject to levy of tax by the Government.

Rulers of Kakatiya dynasty inspired the present generation for rainwater harvesting and using it for irrigation needs, said agriculture minister S. Niranjan Reddy, adding that Warangal always set examples of the best agriculture practices in the world.

Kakatiya rulers gave more importance to construction of lakes, tanks and temples during their reign. They built a chain of lakes (Golusu Kattu Cheruvulu) in such a way that rainwater which was collected during the rainy season could be used throughout the year.

For developing the agriculture sector, there must be a perfect and prolonged action plan. Required infrastructure must be built which would provide continuous water supply for irrigation needs and permanent water resources for future generations, he observed.

The 12th and the 13th centuries saw the emergence of the Kakatiyas. They were at first the feudatories of the Western Chalukyas of Kalyana, ruling over a small territory near Warangal. A ruler of this dynasty, Prola II, who ruled from 1110 AD to 1158 AD, extended his sway to the south and declared his independence. His successor Rudra (1158 - 1195 AD) pushed the kingdom to the north up to the Godavari delta. He built a fort at Warangal to serve as a second capital and faced the invasions of the Yadavas of Devagiri. The next ruler Mahadeva extended the kingdom to the coastal area. In 1199 AD, Ganapati succeeded him. He was the greatest of the Kakatiyas and the first after the Satavahanas to bring the entire Telugu area under one rule. He put an end to the rule of the Velanati Cholas in 1210 AD. He forced the

Telugu Cholas of Vikramasimhapura to accept his suzerainty. He established order in his vast dominion and encouraged trade.

**Key words:** Agriculture as an occupation during the Kakatiya Period-Irrigation developments

### **Introduction:**

As Ganapati Deva had no sons, his daughter Rudramba succeeded him in 1262 AD and carried on the administration. Some generals, who did not like to be ruled by her, rebelled. She could, however, suppress the internal rebellions and external invasions with the help of loyal subordinates. The Cholas and the Yadavas suffered such set backs at her hands that they did not think of troubling her for the rest of her rule.

Prataparudra succeeded his grandmother Rudramba in 1295 AD and ruled till 1323 AD. He pushed the western border of his kingdom up to Raichur. He introduced many administrative reforms. He divided the kingdom into 75 Nayakships, which was later adopted and developed by the Rayas of Vijayanagara. In his time the territory constituting Andhra Pradesh had the first experience of a Muslim invasion. In 1303 AD, the Delhi Sultan Ala-ud-din Khilji sent an army to plunder the kingdom, but Prataparudra defeated them at Upparapalli in Karimnagar district. In 1310 AD, when another army under Malik Kafur invaded Warangal, Prataparudra yielded and agreed to pay a large tribute. In 1318 AD when Ala-ud-din Khilji died, Prataparudra withheld the tribute. It provoked another invasion of the Muslims. In 1321 AD Ghiyaz-ud-din Tughlaq sent a large army under Ulugh Khan to conquer the Telugu country then called Tilling. He laid siege to Warangal, but owing to internal dissensions he called off the siege and returned to Delhi. Within a short period, he came back with a much bigger army. In spite of unpreparedness, Prataparudra fought bravely. For want of supplies, he surrendered to the enemy who sent him to Delhi as a prisoner, and he died on the way. Thus ended the Kakatiya rule, opening the gates of the Telugu land to anarchy and confusion yielding place to an alien ruler.

### **Agriculture under Kakatiya Dynasty**

The Kakatiyas of Warangal occupied a place of paramount importance and interest in the history of South India in general and that of Deccan and Andhra in particular. They were the next to establish their way over the entire Telugu speaking area after the fall of the Satavahanas and before the rise of the Vijayanagara empire. They presided over the destinies of Telugu speaking people from the tenth century A.D. to the first quarter of the fourteenth century A.D. The period can very well be bestly led in the medieval history of Andhra country as the “The Age of the Kakatiyas of Warangal”.

The Kakatiya rulers paid much attention to land management and development of agriculture. They had excavated a large number of canals and constructed tanks. Many of the tanks and lakes at present supplying water to some thousand of acres in the Telangana region were originally the works of the Kakatiyas. They 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.

With Orugallu (Warangal) as capital, the Kakatiyas ruled over the Telugu country from about A.D. 1150 to 1323 A.D. They occupied a place of paramount importance and interest in the history of South India in general and that of Deccan and Andhra in particular. They were the next to establish their way over the entire Telugu speaking area after the fall of the Satavahanas and before the rise of the Vijayanagara empire. The period of Kakatiyas can very well besty led in the medieval history of Andhra country as “The Age of the Kakatiyas of Warangal”. The Kakatiyas devoted much of their energies in promoting agriculture and safeguarding the land.

It is an admitted fact that population in general was not so dense in ancient and medieval times as at present. The feature is more predominant in the Deccan. Most of the villages in those days were primarily the settlements of peasants who under the benefaction of the concerned chiefs brought as much land as possible under the plough. The topography of the region provided innumerable streams, small and big, which were harnessed to fill the tanks for irrigation purpose. Therefore, the kings and their dependents had necessarily a tough task before them, in clearing the jungle for cultivation with the co-operation of the people. Founding of new villages in the region at suitable places with water resources became more necessary during the Kakatiya period. Several villages in Andhra desa named Ganapavaram , after Ganapatideva, Rudravaram after Rudradeva and Muppavaram after Muppamamba have come into being by reclamation of the waste and forest lands by the respective kings and queens of the Kakatiya family. To construct a village in those days was apious deed. Similar was the sanctity attached to the digging of a tank.

Kakatiya rulers paid much attention to land management and the development of agriculture and attempted to increase the extent of the cultivable land by clearing forests and bringing large tracts of fresh land under the plough. Prior to that the lands were surveyed and measured. Cultivable land was classified into two types namely wet and dry. Administration under Kakatiya Dynasty The administration of the Kakatiya Dynasty was organised on a military basis, and the territories were divided among a number of military chiefs known as Nayankara.

The Nayankara were assigned to maintain a stipulated number of troops for the services of the king. The village administrative divisions were divided into two main classes, the Sthala and the Nadu. The Sthala consisted of a group of villages ranging perhaps from 10 to 60 in number, while the Nadu was formed out of a combination of several Sthalas. The village was the basic unit of administration and was looked after by village officials called Ayagars. Under the governance of Ganapathideva, the governors of different areas of the empire, known as Nayaks, were appointed from among the members of different castes. This was known as the Nayamkara system.

### Water management system in Kakatiya Dynasty:

Initially, they ruled over an upland dry region on the Deccan Plateau of South India, traditionally known as Telangana, where the monsoon was the only source of water. Normally, rainwater would flow down to the lowlands, causing people to run out of water for the rest of the year, teaching them the importance of water conservation. Following this, the rulers constructed small reservoirs to store rainwater and make it available to people and their farms during the remaining part of the year. They constructed thousands of such small reservoirs or tanks across Telangana and interconnected them for efficient water management.

### Promotion of Irrigation

Ganapatideva's preceptor Visvesvara Sivacharya according to one of the Tripurantakam inscriptions <sup>1</sup>from Prakasam district, purchased some forest land for 850 gadyanas and after clearing the forest constructed a village named Visvanathapura with a tank for the worship and offering to the god. An inscription found in the village Parada in Nalgonda District, dated A.D. 1144 records the creation of an agrahara of the same name where shares of land were assigned to several Brahmanas, setti, boya and some to the temple with the specific condition that the donees should neither leave the place nor sell away their shares, but they themselves should remain there and see the village prosper. The lands in these village were exempted from paying taxes such as Siddhaya, ari and koru. Such incentives were granted in those days for the promotion of new settlements, reclamation of land and agriculture.

It was in the Kakatiya rule that the Deccan received proper attention in creating irrigational facilities. Divine prosperity is always there in Hindu ethics attached to the construction of tanks which in several codes is mentioned as one of the saptasantas or seven deeds of everlasting virtues. The Kakatiya administration there seems to have been no special department or an officer to look after the works of irrigation. Most of these works like construction of temples, tanks and buildings were generally looked after by the ministers and subordinate chiefs. The Kakatiya kings themselves constructed some tanks. Prola I, according to the Motupalli<sup>3</sup> and Bayyaram inscriptions excavated a tank named Kesari-tataka after his famous title *ari-gaja-kesari* (lion to the elephant like enemies)<sup>4</sup> Ganapatideva according to the Telugu work *Pratapa Charitram* built several tanks at places like Nellore, the Telugu Choda capital, and at Ganapuram in Krishna District. Reference to the tanks named Ganapasamudra are of frequent occurrence in the inscriptions of this period and such tanks are believed to have been constructed and they irrigate some thousands of acres even today.

The most important piece of work in the construction of a tank was always the erection of an embankment strong enough to withstand the pressure of the water impounded in it. This was a comparatively easy task and naturally involved less trouble and expense in the hilly tracts than in level country. Unfortunately no details of the means adopted by the tank builders in the accomplishment of their task are described in any records of which we have knowledge.

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. We find numerous re-cords which appoint certain persons for this purpose. Those persons are granted an income called dasavandha levied on the cultivators generally at there of one kuncha per each putti of the gross yield.

It is generally called putti kuncha or cheruvukuncha. There is another kind of remuneration called dasavandha manya. Some land irrigated under the tank is assigned to the tank keeper as manya.

Cultivable land was classified into two types, namely wet and dry. The lands which are irrigated by rivers, rivulets, tanks, canals and wells are called nadi-matrikas. Wet land is again sub-divided into paddy growing land or nirnela and gardenland or tomta nela. And the lands which purely depend on rains are called nature fed or deva matrikas. Dry lands or devamatrikas are those where crops like millet, sesame, indigo, mustard and castor were grown which depended only on scanty rain fall. Forests and pastures (Bidu) were rather more proportionate in extent than the two types of arable lands. Lands brought under the plough are called acchukattu lands which included both wet and dry lands. The term acchukattu denotes that the land was liable for levy of tax generally called ari by the government. An inscription at Katakuru dated S1225 records a monetary gift at the rate of one visa or 1/160 faruka on every marturu included in the acchukattu landas god's share. Here the levy is specified for each kaaru either it be in Karrtika or Vaisakha season. Indirectly the specification furnishes the information that acchukattu lands are those which are brought under the plough and surveyed systematically for the purpose or taxation.

### **Age of the Kakatiyas: Society, Economy, Polity and Culture**

he Kakatiyas, a known indigenous Andhra power, presided over the destiny of Andhradesa from the 10<sup>th</sup> century AD to the first quarter of the 14th century AD.

Even today the memory of the Kakatiya rule is green in the minds and hearts of the Andhrajati as the Kakatiyas shaped and moulded the identity of the Andhras by establishing a unified political and cultural hegemony over the entire Telugu-speaking region.

Like the rest of the political power structures, there is no unanimity among historians regarding the origin and caste of the Kakatiyas.

The literary text Prataparudrayasobhushana of Vidyanatha records that this family of rulers was called Kakatiyas as they were known to have worshipped the goddess Kakati.

The Kakatiyas are also known as worshippers of Svayambhudeva, i.e., Siva. The Bayyaram tank epigraph now definitely proves that Venna was the earliest member of the family and he ruled from a town called Kakati and as such his descendants are styled as Kakatiyas.

The epigraphs of the Kakatiyas refer to them as the lords of Kakatipura. On the basis of these literary and epigraphical evidences, it can be suggested that Kakati was a Pura or town and the family name Kakatiya might have been based on the original connection of the family with that town. The epigraphs further state that the Kakatiyas were originally of some Ratta or Rashtrakuta family and hence Chaturdhakulajas or Sudras. The Kakatiyas claim that they belonged to the Durjaya family whose very remote ancestor Karikalachola founded Kakatipura.

The first known historical personage among the Kakatiyas was Gundaya Rashtrakuta. Gundaya is known from the Mangallu record of Danarnava. Gundaya, the commander of Rashtrakuta Krishna II died in the battlefield fighting with the Eastern Chalukyas. The Rastrakuta Krishna II rewarded Ereyya, the son of Gundaya with the governorship of the Korivi region for the loyal service rendered by Gundaya and his family.

### **Polity:**

The Kakatiya polity was based on monarchical system. The Kakatiya ruler was the pivot of the entire administrative structure, yet he was not an absolute autocrat. Generally, in the process of succession, they followed the law of primogeniture and as already referred; a woman coming to the throne was a remarkable exception.

The power appears to be decentralized between the ruler and the subordinates who owed allegiance to the ruler. P.V. Prabhama Sastry rightly observes, "The peculiar type of political relationship between the Kakatiya rulers and their subordinates during the reign of nearly two centuries makes us believe that they tried to introduce a new type of polity other than imperialism. The subordinates were allowed to have their freedom in all respects except military matters. The only concern for the king was to check their overgrowth in power".

This made some scholars characterize Kakatiya polity as a feudal polity of personalized rule by a warrior elite and a socio-economic formation marked by oppression of the peasantry, economic stagnation and de-urbanization. But a critical examination proves that this image was inappropriate in the case of Kakatiya Andhradesa.

Another alternative model of segmentary state suggested by Burton Stein does not appear to be applicable to the Kakatiya state. Cynthia Talbot maintains, "Stein himself excluded internal Andhra from the South Indian macro region characterized by the segmentary state and ritual sovereignty, calling Telengana, a shatter region on the borders of South India proper".



Cynthia Talbot, after a thorough discussion of the suitability of the models – feudal, segmentary and integrative, declares the Kakatiya state as best understood as a fluctuating political network composed in large part of a multitude of personalities between lords and underlings. Some of the fibres in the fabric of Kakatiya polity united the rulers directly to their primary subordinates, others led from these subordinates to different tiers of associates in a densely ramified pattern.

Connections extended horizontally, integrating localities spread over a wide territory, as well as vertically reaching down into villages and towns”. Cynthia Talbot is of the view that the Kakatiya polity is closely approximating to Weber’s patrimonial model of the State, i.e., personalized authority of a ruler through a class of dependent officials. R. Champakalakshmi is of the view that Cynthia Talbot has no specific model to offer for Andhra polity.

Talbot views the Kakatiya polity as a regional variant of a pan-Indian complex, a dynamic and an expansionist world. There is also a view that Kakatiya polity is an integrative polity. The Kakatiya rulers were assisted by a council of ministers and a host of officers at the centre as well as the provincial and local level. They took care to see that the territorial segments were properly divided and ruled effectively by loyal officials. Mandala, Nadu, Sthala, Seema and Bhumi were the names of the territorial divisions.

The Kakatiya state was a military-state ready to face the threat of internal and external enemies. The military organization of the Kakatiyas was based on Nayamkara system. In this system the ruler assigned fiefs to the Nayaks in lieu of their salaries and the Nayaks were to maintain some army for the ruler’s use.

The number of soldiers, horses, and elephants that are to be maintained by the Nayak were fixed by the king as per the fiefs enjoyed by the Nayak. Apart from the army that was supplied by the Nayaks, the Kakatiyas also maintained a standing army under the control of the commanders, who were directly responsible to the ruler.

In the military organization, forts played crucial role and the epigraphs refer to Giridurgas, like Anumakonda, Raichur, Gandikota and the Vanadurgas, like Kandur and Narayanavanam, the Jaladurgas, like Divi and Kolanu and the Sthaladurgas, like Warangal and Dharanikota. Nitisara of Prataparudra refers to the above mentioned four types of Durgas.

The military organization enabled the Kakatiyas to be aggressive and rapidly expand as an Andhra power from the core region or nuclear zone of Telangana to the coastal districts and hence to Rayalaseema or South-West Andhra and to penetrate to the Tamil region also. Talbot gives importance to the strategy adopted by the Kakatiyas in patronizing warrior chiefs, and promoting martial ethos and assumption of martial epithets by the rulers. The relationships between Nayaks and rulers are marked by layers of lord-subordinate relationships loosely bound through personal loyalties of allegiance and service.

**Society:**

Relying on the evidence furnished by the Dharmasastric literature, traditional historians perceive the society as based on the Varnasramadharma model and divided into fourfold Varnas; Brahman, Kshatriya, Vaisya and Sudra. We also notice the emergence of sub-castes and Brahmins being divided on the basis of sub-regions as Velanatis, Veginatis and Mulakanatis, besides Srotriyas and Niyogis. Interestingly, the community of Brahmins besides being scholars and teachers also acted as Dandanayakas or commanders and Amatyas or ministers.

Rulership was not the monopoly of the Kshatriyas alone and the prominence of the Kshatriya community as rulers appears to have diminished to a large extent. Anyone could become a ruler, provided he had the necessary qualities and abilities. One of the prominent features of medieval Andhra was the emergence of Sudras as the new political elite and the other social groups accepted the superiority of the Sudras as rulers. Further, it is believed that kings made it their duty to uphold the Brahmanical Dharma and took measures to see that each caste followed the duties assigned to it.

There is a strong belief that in medieval Andhra, the Brahmins occupied superior place in social order and the social order itself depended on their dictates. Cynthia Talbot rejects the image of a static village and a caste based organization during this period as Varna and Jati are less visible in the Kakatiya lithic records and hence she argues that the idealized paradigm of Varna and Jati are not relevant. Identities on the basis of local, familial and occupational associations are highlighted and very interestingly neither the ruling family nor the warrior elite claimed the superior Varna status, to prove their high ancestry.

Instead, clan and lineage were taken as the greater signifiers of social status with considerable divergence of status within the larger clan-Varna affiliation. Such claim was made by the Brahmins in the epigraphs by referring to their Gotras or Sakhas and Vama status only in situations of contention about power and resources. Kakatiya lithic records hail the Sudras as the bravest of the four Varnas and also the best. Cynthia Talbot is of the view that the individual eminence, military service and administrative ranking were the main basis for identities, and claim to social importance. Mobility in turn indicates social typologies.

Considerable social fluidity among all non-Brahmins and the existence of occupational groups like merchants makes it too complex a situation for applying any standard model for Kakatiya Andhra society. Temple epigraphs testify to the practice of Saani being added to the women of the royal family and those attached to the temple. Women made donations referring themselves as somebody's wife or daughter. That women had right to Stridhana and other forms of property is evident as women comprise 11 per cent of all individual donors.



Epigraphs also record donation of livestock, temple buildings and metal items used in ritual worship, along with irrigational facilities and cash. Interestingly, most of the temple women or Gudisanis were daughters of respectable men like Nayakas and Settis and temple women were not barred from marriage.

Cynthia Talbot is of the view that the condition of women in Kakatiya age was by no means deplorable as was presumed by traditionalist observers basing their conclusions on legal and epic literature. It can be concluded that multiplicity of social foci existed in Kakatiya phase, wherein both kingship ties and territorial proximity created linkages among people based on factors like military service, a common sectarian membership or similar occupation.

Social rigidity was less noticeable due to dynamism and fluidity witnessed in social relations. For example, the literary text Palanativirulakatha refers to the war and the friends Balachandra from diverse backgrounds: a Brahmin, a blacksmith, a goldsmith, a washer man, a potter, and a barber and all of them call themselves 'brothers' and dine together before going to battle. Merchants and artisan association appear to be the largest category of collective donors known from the epigraphs of the Kakatiyas. Social relationships appear to be based on common interest and occupations rather than Varna and Jati as social identities were not expressed in terms of Varna or Jati.

### **Economy:**

Kakatiya epigraphs bear testimony to the economic development witnessed by Andhradesa due to the cumulative effect of the steps taken by rulers and feudatories and officials from AD 1158 to 1324. Both agriculture and trade and commerce, particularly long distance trade acted as a catalyst in carrying the Kakatiya state and making it economically sound.

Cynthia Talbot writes "During the Kakatiya era, inland Andhra economy underwent considerable growth due to the extension of agriculture into uncultivated territories, the boosting of agricultural productivity through the construction of irrigational facilities and an overall rise in trade and commerce in which the temple as an institution was ultimately intertwined".

Though the core area of the Kakatiyas was ecologically in dry zone with scanty rainfall, with soil not very fertile, the Kakatiyas paid much attention to agriculture, the main occupation of majority of its population. They employed tank irrigation as a necessary technique to provide water for cultivation.

In order to encourage more people to undertake the digging of tanks, wells and canals, tank construction was made one of the Saptasantanas which confers merit. Kakatiya epigraphs refer to more than 38 tanks of considerable size which provided water through artificial channels to thousands of acres. Of all the tanks, the Ramappa and the Pakala lakes are of large size and require special mention. Ramappa Lake adjoins the well-known Ramappa temple at Palampet in Mulug taluk of Warangal district. Gopal Reddy and P.V.P.

Sastry state that this lake had a colossal bund only one side that extends over 200 feet and rises up to 56 feet.

The lake has a ring of hills on three sides. Kakati Ganapati Deva's Senapati, Recharla Rudra constructed this lake in AD 1213. Pakala Lake in Narasampet taluk of Warangal district is larger than Ramappa Lake, with a dam composed of laterite pebbles and earth that is one mile long from which 40 artificial channels have been extended. This lake was also constructed in the time of Ganapati Deva by a subordinate, Jagadala Mummadi, the son of a minister or Mantri.

The multitude of historical traces confirms that a boom in the building of tanks occurred in inland Andhra while the Kakatiyas were ruling. The tank foundation inscriptions are distributed throughout Telengana, the southern coastal districts, and in Cuddapah of Rayalaseema. They are more concentrated in the districts of Khammam and Warangal. Along with tank construction, we also notice the construction of temples with a tank in the interior as well as addition of a tank to the existing temples.

Cynthia Talbot observes the frequency of new temples is notably higher in the Telangana than in coastal Andhra. The temple construction also led to the growth of new settlements of people who brought uncultivated virgin land into cultivation. By these processes of tank construction and temple construction, the Kakatiyas achieved the twin objective of improving productivity by bringing new areas under cultivation and also the formation of Andhra as a regional society, noted by Talbot.

**Cultivable land was classified as wet and dry land.** Wet land is further divided as paddy growing land and garden land. Dry lands are those where crops like millet, sesame, indigo, mustard, castor, etc., were grown which needed less water. Forests and pastures were kept exclusively for grazing cattle. Land was surveyed and measured, where the ruler collected one-fourth to one-half of the produce as revenue. The revenue was collected either in cash or in kind. The Kakatiyas levied different taxes like tax on grazing, property tax, income tax, profession tax, marriage tax, tax on herds of sheep and tax on salt. Heavy taxation by the state appears to be the feature of Kakatiya polity.

In the Kakatiya Andhra, trade was carried on by well-organized Srenis or guilds. Both the merchants and artisans had their own guilds. Epigraphs refer to guild of weavers, agriculturists, oil pressers, mat makers, smiths, potters and jewelers. The guilds obtained a license to conduct business in a particular town or fair. Fairs or weekly markets were held regularly at specified places. The merchandise was transported by means of carts, oxen, horses, etc., and to a great extent by boats and barges through the rivers Govadari and Krishna.

Kakatiyas recognized the importance of long distance trade. One indication that they wanted to encourage maritime trade, comes from the famous Mompalli epigraph which runs as follows: “This inscribed guarantee has been granted by his majesty the king Ganapati Deva which assures and welcomes the traders from other areas going back and forth through selected area to all countries and towns. In the past, kings forcibly seized all the cargo such as gold, elephants, horses, jewels, etc., when sea-going vessels journeying from one region to another were caught in storms, wrecked and cast on shore. But we for the sake of our reputation and religious merit and out of pity for those who have incurred the grave risk of a sea voyage thinking that wealth is more valuable than life give up all but the customary tariff” Motupalli must have been the chief port of the Kakatiyas and this port was visited by the Venitian traveller, Marco Polo.

The Motupalli epigraph specifies the rates assessed on a variety of items, including scents such as sandal, camphor, rose-water, ivory, pearls, corals, a range of metals like copper, zinc and lead, silk, pepper, and areca nuts. This above list gives an idea of exports and imports from Motupalli port to other Indian regions along the coast as well to foreign territories.

One Warangal epigraph issued by merchant groups, who traded in the main markets of Warangal, refers to the same commodities mentioned above. Another epigraph notes that a number of agricultural products offered for sale in Warangal market included rice, wheat, and other grains and assorted vegetables, coconuts, mangoes, tamarind and other fruits, sesame seeds, green lentils, mustard, honey, ghee, oil, turmeric and ginger.

We have epigraphic reference to the activities of Pekkandru, a guild which was carrying on long distance trade. Besides, Motupalli, Krishnapattanam, Chinaganajam, Nellore, and Divi also played a very crucial role in fostering sea-borne trade. Thus, flourishing agriculture and surplus produce and long distance trade carried on by guilds like Pekkandru was the base for the sound economic position of Kakatiya Andhra.

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