
CHAPTER FOUR: PROVINCIAL AND DISTRICT ADMINISTRATION

The Yadavas inherited both the kingdom and the administrative traditions of the Rashtrakutas of Malkhed and the Chalukyas of Kalyan. Formerly they were their feudatories and had opportunities to observe the administrative machinery of both these dynasties. When they became independent they followed the same old traditions but with necessary changes and innovations to suit their local needs.

When the Yadavas gained independence under the energetic and ambitious Bhillama-V the kingdom comprised a much bigger territory extending from the Narmada in the north to the Krishna in the south. Under Singhana, the Yadava empire reached the zenith of its glory; for those very provinces which once formed the empire of the later Chalukyas of Kalyan were inherited by the Yadavas. In terms of territory it meant southern Gujarat, Vidarbha, Maharashtra, the Western half of the former Hyderabad State, and the northern districts of Mysore.* A large part of this extensive empire was no doubt governed by a host of feudatories loyal to the imperial authority of Devagiri. During the reign of Singhana for instance Khandesh and Berar were administered by his general and feudatory Kholesvara, who had under him a number of chieftains belonging to the Abhira, Nikumba and other families. In the Karnataka also the Rattas, the Guttas and

* B.G.I. (ii) p. 244.

the Kadambas were ruling as vassals of the Yadavas, while actually enjoying a great deal of freedom to act as they pleased. Some indeed like the Silaharas of Konkan, who had shown signs of insubordination were promptly punished by annexation of their principalities to the Yadava empire.

The Yadava empire was divided for the sake of administrative convenience into units such as *desa*, *vishaya*, *mandala*, *kampana*, and *grama*. The largest administrative unit of the Yadava empire seems to be *desa*. Under the Rashtrakutas, *rashtra* was the largest unit of their administration. The Yadava records mention the following *desas* viz., *Seunadesa*,¹ *Kuntaladesa*,² *Amradesa*,³ *Beluvoladesa*,⁴ *Karahada desa*,⁵ *Kundidesa*,⁶ *Pandyadesa*,⁷ and *Manadesa*.⁸ In one of the Ambe records besides *Amaradesa*, four more *desas*, viz., *Chahanda desa*, *Keja desa*, *Ausa desa* and *Udagiridesa* are mentioned.⁹

There are several interesting aspects of the above territorial divisions. In the first place sometimes in inscriptions the words *desa*, *mandala*, and *visaya* are used in a wider sense. Thus the kingdom of the western Chalukayas is called *vengi-desa* in some records and *vengimandala* in others, while certain *vishayas* are stated to have formed parts of it. The chola kingdom is often referred to as *Desa*, *Mandala*, *Nadu* and *Vishaya*.¹⁰ Similarly, *Bharata-Khanda* or *Bharata-Ksetra* is called both a *Desa* and a *Vishaya*, as the

subdivision of a Desa.

Inscription from Bellary district refers that Murari Kesava the minister of the Yadava king Jaitugi or Jaitrapala as the lord of the desa probably the Sindhuvadi-Vishaya.¹¹ It also records that Anantapriya disciple of Ananta, who was a disciple of Jnanapriya set up the god Yoga-Narasimhadeva to north of the tank made by Joyya and situated to the west of the village Tumbula which was at a distance of a Yojana from the river Tungbhadra and which was located in the Sinduvadi-Vishaya.

The records of Yadava King Ramachandra dated in 1282 refer that, the grant of a plot of land at Haluvagalu to the Sthanika Joggrasi for the service of the god Kalinatha in the village made by Vasudeva the chief of the village, Nacharasa Harideva, the Adhikari of Pandya Nadu,¹² and a subordinate of the Sainadhipati Mahapradhana Kannaradeva, who was governing all the desas including H^uligare.
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Dharwar plates of Yadava Singhana state that Malli sreshthin secured 180 Nivrtanas of land in the village of Herutu situated on the western bank of the Venna in Beluvaladesa.¹³ The Ambe inscription mentions a King named Bhoja who was defeated by Singhana's general Kholesvara. But as he is said there to have belonged to the Paramara dynasty and to have been the lord of Chahanda,¹⁴ he must be different

from the homonymous Silahara king. Chahanda where he ruled may be Chanda, the chief town of the Chanda district of the central provinces. And it may be noted in this connection that a stone inscription of a Paramara chief dated Saka 1308 is only 16 miles north-west of Chanda.

The description of Kuntaldesa in the Muttage inscription¹⁵ of Bhillama V is interesting as it displays a luxurious array of a poetic imagination. The description begins from the central region of this Jambudvipa, the great golden mountain, massive with caverns charming with the clear notes of the overture issuing from sweet lutes of excellent Vidyadharis, which is brilliant with the radiance of peak-tips kissing the sky and resplendant with manifold kinds of gems, and on which companies of gods roam about over regions fragrant with the scent of masses of oozing Mandara, flowers, attain beauty so as to be pleasing to the eye. Kuntala desa was an ornament of Bharata-kshetra. The land is delightful with fortunate folk, charming with troops of sages, adorned with splendour of multitudes of noble objects, the land of Kuntala is indeed equal to a tress (on the brow) of the lady earth.

Two records belonging to the reign of the Yadava King Singhana,¹⁶ tell us that Malli-setti was ruling the Karnata-Vishaya under the orders of the king and he was administering

Kundi and other provinces as a subordinate of Krishna, the successor of Singhana seems that sometimes vishaya was a larger administrative unit than desa. In another record desa was treated as equivalent to Vishaya.

In the south the Kingdom of Eastern Chalukyas is called Vengidesa in some records and Vengi mandala in other.¹⁷ Pushpagiri Inscription of the time Singhana Lakshmidēva Dandanayaka is stated the right arm of the Singhana and also called dandanayaka of the dakshinamahi the southern part of the Kingdom. He was ruling as a anekadesadhipati.¹⁸

The Yadava records mention desa was the largest unit; under the Rashtrakutas rashtra was the largest unit of their administration. In the Gupta inscriptions desa is occasionally used for the district.¹⁹ However, desa under the Yadava administration corresponded generally to a province or dominion.

The next administrative unit was mandala. It denoted that part of the dominion which was governed by a feudatory known as mandalika. Only one Kanarese record dated the 15th year of the reign of the Yadava king Vira-Ramachandraraya mentions a Mandalika instead of Mahamandalesvara.²⁰

In Vagali inscription dated in Saka 991 of a chief Govindaraja²¹ of the Maurya, a feudatory of the Devagiri

Yadava King Seunachandra II is described as the best of the Mandalas (Mandanum, Mandalanam). Similarly, Konkan mandala was under Krishnadeva a feudatory of Ramchandra. In Venugrama²² (Belgaum) the great city beautiful on account of its resort to the sport of Lakshmi of important kingdom; and beautifying the central part of Kundi mandala 3000 comprising villages, big villages, towns and cities, was crowded with people of different nationalities and full of all objects.

The epigraph refers itself to the reign of the Devagiri Yadava King Bhillama and introduces his feudatory Mahamandalesvara Bajjarasa,²³ of the Kadamba family who was administering his chiefdom comprising the tract of Karadikal 400 in the ediore Nadu from his capital at Mudugal. Bajjarasa had an able minister named Aneya Malayya Nayaka.

The Vishaya formed a part of a province under Yadava administration and can be considered as equivalent to a district. But here again the nomenclature is very flexible. A Kanarese record dated Saka 1168 issued in the regime of Singhana describes Karhadadesa as a part of Kumtala vishaya. The records belonging to the reign of the Yadava King Singhana tells us that Malli-setti was ruling the Karnata vishaya under the orders of the King. Vishaya was also designated as nadu or nada.

The theory of exaggeration of numbers is, however, based on unproved assumption, and it is quite likely that the figures occurring after these divisions may mean something else. It may be pointed out that the figures associated with the divisions in southern Karnataka and Tamil country are all in thousands.²⁴ In this respect they pointedly differ from those associated with small territorial divisions in the Deccan.

Lice has observed that Nads were often called thousands in Karnataka.²⁵ It is, therefore, not unlikely that Banavali 1200, Gangawadi 9600, Nolambawadi 3200 etc. were so designated not because they contained so many villages but because they consisted of 12, 96 and 32 divisions or Nads. This seems to be the most likely explanation of these figures that can be thought of at present. Why a Nad should have been properly called a thousand is a question that remains to be answered. Perhaps in theory a Nad was popularly supposed to consist of thousand villages though in actuality may have had less. It is also not unlikely that the term Nad was first applicable only to bigger divisions actually containing about a thousand villages. But that later on it came to denote much smaller divisions.

Generally, Kampana had a group of many villages in it, but also comprised towns. In the Mamdapur record of Krishna

immemorial Bananju town of Kurumbetta the first town of the country of Kurumbetta Kampana in the Kundi 3000 headed by the Givundus is mentioned. The record adds that the campana had three towns in it.

Bukti under the Rashtrakuta administration, which was sometimes a taluq or tahsil and sometimes a sub-division of a district. It may be noted that Khampana or Kampana was entirely a new nomenclature which came into vogue in the Yadava period.

Purshothampuri inscription refers itself to the reign of the King Ramachandra of the Yadava dynasty. The object of it is to record the grant by Ramachandra of some villages to his minister Purushottama alias Purushari Nayaka, for the formation of an agrahara and the donation by Purushottama of the agrahara which he named Purushottampuri after himself to certain Brahamanas. The agrahara consisted of the four villages, Pokhari, Adagu, Vaghaure and Kurunapragall which were situated in the Kanhairi Khampanaka sub-division of the Kanhairi desa²⁶ (identified with Kanhere 8 miles south-west of Chalisgaon in Khandesh).

A Kanarese record dated Saka 1179 Kundi-mandala 300 states that it comprised villages big and small towns and cities crowded with people of different nationalities²⁷ and

full of objects. The officer in charge of village administration was called a gavunda. Inscription from north Arcot district mentions the grant of a certain piece of land by the citizens of Melpadi, the eastern boundary of which is stated to be Pulikkuran, which is described as one among the villages that were acquired and belonged to the granter city as hamlets (Pidagai) and which was not divided into houses sites. These three hamlets can certainly be described as estates of fields rather than villages,* and they would support the theory of Dr. Pran Nath that grama meant an estate and not a village. It must, however, be pointed out that these are the only instances where we have a clear case of the term grama being used in that unusual sense. In all other cases which are almost innumerable, we have the word used in the ordinary sense. To conclude in the extreme south of India the average village in our period was very much smaller than the present typical village. It is therefore not possible that the numbers associated with Gangawadi, Nolambawadi etc. may represent the villages and hamlets included in them, if we assume that the numbers were exaggerated to a certain degree.

Such divisions or provinces were governed by the officers appointed by the king. There used to be other

* INKK No. 22, p. 163
 Dr. Pran Nath - A Study of Economic Conditions of Ancient India

territorial units in the kingdom which were governed by the feudatory chiefs of different families who were the hereditary rulers of their own territories, owing allegiance to the king. A noteworthy point in the medieval polity was that when a king conquered a particular territory, he did not always replace its ruler by his own men. On the other hand, he allowed the conquered, to continue to exercise his authority over the area, remaining loyal to the conqueror. For instance, the Belagutti chiefs who were defeated by Singhana continued to rule over their principality. The Haihaya chiefs of Morata likewise, remained in their hereditary territory while they recognised the overlordship of Singhana.*

A notable feature of the administration by such feudatories was that, though they owed allegiance to the ruling king, they were, for practical purposes, independent of the central authority. They had their own ministers and other civil and military officials and they carried on the administration independent of the king, who also did not interfere except in grave situations. Thus considerable independence was allowed to the feudatories. But in certain cases at least, general supervision was entrusted to the ministers of the king. For instance, though the Karadikal

* Ritti Shrinivas - The Seunas, p. 216.

division was under Kadamba Bijjarasa, a record of 1207 A.D. mentions Lakshmidēva as the officer in charge of that territory.²⁸ Similarly, another Kadamba branch was exercising authority over Nurumbada, a small district in the province of Banavasi, but Singhana's minister Honnabommisetti had authority over that district also.²⁹

Provinces and the district were administered by the officers appointed by the king. In certain cases the succession to the governorship of such provinces tended to become hereditary, though not as a rule. There are instances to show that such officers were also transferred from one region to another. For example, the division of Tardavadi was governed by Soyideva in 1192 A.D.³⁰ and in 1199 A.D. Sankarasa became its governor.³¹ In 1200 A.D., this office was held by Sahadeva.³² In 1244 A.D., Bhagubayi was governing this division.³³

Persons appointed to administer the provinces, but not all the governors, were fighters on the battlefield. Some showed their skill in other fields. For instance, Vankuvaravuta, the high minister, was general controller, great favourite administrator of seventy-two offices, administrator of many territories, holding the office of master of the whole treasury, a Vaugandharayana in offices of his lord, a Chanakya in polity, a man of might to traitors against

his master, to seekers of his protection.³⁴ He was governing the Belvala 300, the Huligere 300, and the Banavasi 12000 with enjoyment of pleasant conversation. Viceroys of the kingdom had powers to appoint governors under them without obtaining their emperor's approval. Mallisreshthi is introduced as the husband of Chikkamba as the son-in-law of Bichi-roya, and famous among the traders. It is also said that this Mallisreshthi got from Bichi sreshthi the adhipatya (probably meaning governorship) of Beluvala-rajya. It is interesting to note that he got the governorship not from the king but from his father-in-law,³⁵ who was apparently the governor of several districts including Beluvala rajya. In the record³⁶ dated 1248 A.D. the same Mallisreshthi represented as making a grant at the instance of his father-in-law. Bichana figures as Sarvadhikari. In another record dated 1251 A.D. however, Mahapradhana Chaudisetti figures as the governor of the two Beluvala and such other districts as Banavasi, Pandyanadu, Tardavadi.

The inscription from Bellary district dated 26th December 1202 A.D. refers itself to the reign of the Yadava king Singhana. It records that the king's Minister Basavarasa,³⁷ who was ruling over Sindavadi 1000 made a gift of some plots of land for the service of the god Amritesvara-Gopinatha and Chenna Somanathadeva and also to several

Brahmanas. Malla's son and Krishna's governor Chaunda,³⁸ governing the country of the south is glorious being decorated with a staff which is his mighty arm. The king Chaunda who is like Trivikrama is resplendent on the plain of the earth. The inscription of Yadava king Ramachandra dated on 1239 A.D. records that the Mahamandalesvara Navakhandaya Chakravarti Kheyideva-Raneyya,³⁹ also called Kandharadeva together with Jagaddala Nachidevarasa who was the manneya of Huluvagilu, Malliya, the Urodeya of the village Komchuru and other manyakaras and people made a grant of a srotra land for the service of the god svayambhu-kalinatha.

The provincial governors enjoyed wide powers of administration. They appointed their own prime ministers and other officials of administration. For instance, a gift of some plots of land to Viayachandradeva disciple of Nemichandra Karuta of the Postakagachchha, Desigana and mula-sangha by the mahamandalesvara Bhairavadevarasa a vaishnava in faith, with the Gaudas and others for the Jina temple at Mosalevada, which was repaired by Kesava-Pandita,⁴⁰ son of Savantapandita, the prime minister of the mahamandalesvara saliveya tikamadeva-Raneyya is mentioned.

The Yadava king Ramachandra record registers the grant of a plot of land at Haluvagalu to the Sthaaika Jogarasi for

the service of the god Kalinatha in the village made by Vasudeva the chief of the village, Nacharasa the eight Hittu and other people. The gift was made under the orders of Parasariya Harideva,⁴¹ the Adhikari of Pandya-nadu and a subordinate of the sainyaadhipati mahapradhana Kannaradeva who was governing all the desas including Huligere. It also records gifts made by the Nakharas and mummuridandas for the same god.

Vira Ramachandra's inscription records that under the orders of Lingadeva Raneya, son of Mandalika Jajjigideva, Sarvadhikari Jakkarasa⁴² made over the sotra (land) of the god Mallikarajunadeva of the village Mattavura to the chief priest Kalleyajiya-Haripajiya, in the presence of Jagadala Nacharaja mallanna, the eight Hittus and other people.

The inscription of Yadava dated 1300 A.D. is of Jaideva,⁴³ a governor appointed by Ramadeva to rule over Konkan. Ramadeva himself was a commander-in-chief, and lord of the western coast under Ramachandradeva Praudhapratapachak-ravartin who bore the biruda. It records the gift of the toll revenue of moladakallu by Bhilluva-Nayaka,⁴⁴ who was in charge of the tolls of Sindavadi 1000 in the manner of Jagadala Somaya-Nayaka for the service of the god Mallikarjuna. Mahamandalesvara Gonarasa governed Tarddavadi-nadu along with his Sarvadhikari Malleya Sahani.⁴⁵

Generally, the governorship was not hereditary. However, there are some instances when certain families did receive special treatment from the king. After the death of Kholesvara, Singhana appointed his son Rama as his general and also as the governor of Amerdesa. In the south, the family of Chikka seems to have been a great favourite of Yadava rulers. Chikka's two sons Bichana and Malla were both appointed as governors of southern kingdom during the regime of Singhana and Krishna respectively. Malla's son Chaunda succeeded his father as governor of Krishna over the southern districts. Again, according to the Munoli record,⁴⁶ Jagadala Purushottama and his younger brother Jagadeva Dandadhisa were governors of Singhana.

The Yadava governors were strict and efficient in their administration. They were also merciful, and showed due respect to the Brahmanas and the learned. For instance Venkura Ravuta, the prime minister of Singhana decorated with a series of many virtues (denoted by the titles of) sun to the lotuses of the Brahman race, a love god to the souls and eyes of amorous women, an adamant chamber to the seekers of his protection,⁴⁷ an elephant of the sky-quarters in battle, a Revanta of magnificent type among those who ride most forward horses, a Hanuman among those who are devoted to his lord, practising truth and purity of conduct, purifying the Bharadvaja-gotra, versed in all literature.

The epigraph refers itself to the reign of the Devagiri Yadava king Singhana and introduces his general Damodara as the governor of Karadikal and other tracts, Parasurama was the latter's subordinate. This is followed by the description of the territory of Ededore, the region of Karadikal 400 forming in part and the town of Mudugal which was the capital of this region. The area of Karadikal was under the rule of Bajja a feudatory chief of the Kadamba family. Parasurama governed the people like his own sons.⁴⁸

Krishna's viceroy Bichana the younger brother of Malla refers that having acquired with ease the territories of various kings, commencing with the Rattas, the Kadambas, who are glorious in the Konkana, Pandya who shine at Gutti, and the turbulent Hoyasana, excellently treating all guests with gifts of learning, food, water and damsels, and assurances of safety.⁴⁹ Malla's son Chaunda treating as gods the Brahamanas, who abound in the expedients of government being a man just as Trivikrama is Nara binding the mighty lord who was his enemy, just as Trivikrama bound the lord Bali who was his foe, stepping over in sport the earth; lifting up his foot for the preservation of the multitude of Brahmanas.⁵⁰ They did their duties without fear and greed.

When the provincial governors were on military expeditions they used to gift away lands to the Brahmanas for the

prosperity of the reign of their kings. There is a very interesting incident in a record of Krishna's time throwing light on the manner in which such grants were made. During one of his military adventures Mallisetti, the elder brother of Bicha and the great minister of the great king the glorious Kanharadeva, during a warlike expedition, gave at Paundarikakshetra⁵¹ on the Bhimarathi, in the presence of the god the holy Vishna, a village named Tambrapuri situated in the district of Venugrama, and divided into a hundred and ten allotments, together with the eight enjoyments and with the well known four boundaries marked out, as a Sarvanamasya grant to the Brahmanas of various gotras; with libations of water and daksina, for the prosperity of the reign of the king, the glorious kanharadeva.

After the death of Malla, his son, the great minister Chaundisetti went to the king, received at his hands all the powers of his father, and said "Tambrapuri, in the district of Venugrama, has been given to Brahmanas by my father". Having obtained the king's sanction to the gift Chaundisetti caused a copper charter, conferring the eight enjoyments to be given as a Sarvanamasya grant to those Brahmanas and made his father's grant permanent as long as the sun and the moon might endure.⁵²

On another occasion he who for the time being possesses

land, enjoys the fruits of it, and having been addressed at the very commencement by the king Srikrishna, who had been touched by his request, in a royal assembly at Devagiri,⁵³ in the words "The agrahara village of Kukkanura in the best of all holy places and is the birthplace of all the gods," and having had permission given to him by the king in the words "Do thou that which may tend to the exaltation of our rule."

What was true of the imperial governors also seems to be true of the feudatory chiefs of the Yadava rulers. The only difference was that the feudatory governors did not take out any military expeditions independently. They only helped their paramount lord when he had any military programme. For other administrative purposes, they were free to govern their territories as they liked. We get a glimpse of the feudatory rule of Khandesh by the Nikumba family. Sondeva and Hemadideva, two members of this family, were governing the country of 1600 villages, with its forts and towns, in the time of Singhana. The Patan inscription⁵⁴ contains a full genealogy of their family as follows.

The main object of the metrical portion of the inscription is to record that the chief astrologer of Yadava king Singhana, Changadeva, a grandson of the well-known astronomer Bhaskaracharya, founded a college for the study of the Siddhantasiromani and other works of his grandfather

and relatives, a college which was endowed with land and other sources of income by the brothers Sondeva and Hemadideva two members of the Nikumba family, who, as feudatories of the Yadavas, ruled over the country of 1600 villages. And by way of introduction, after invoking the divine blessing and doing honour to Bhaskaracharya the author furnishes a short account of the paramount lords of the country, the Yadavas of Devagiri of their feudatories of the Nikumba family and of Changadeva's own ancestors.

The material part of this inscription is followed by a prose passage which records a grant made by Sondeva in favour of Changadeva's college in Saka 1128. Sondeva is succeeded by his younger brother Hemadideva. Hemadideva rules the country of 1600 villages with its forts and towns.

In this race was the illustrious prince, named Krishnaraja who defeated the rulers of the earth meditated solely on the lord of Lakshmi (and) bent his thoughts on revering gods and Brahmanas. Since in the qualities and bravery, generosity, discrimination and prowess none else was his equal, he obtained that title which had been gained by the foremost of the Pandavas (the title of) Dharamaraja⁵⁵ Sorideva himself, as the record states, a cage of adamant to shelter those who sought his protection always a brother to others' wives, in keeping the vow of truth, a very

Yudhishtira and even a fever of terror to the enemies' wives.⁵⁶

The provincial governors enjoyed wide powers of administration. They seem to have maintained a large bureaucracy under their control. Ruling from their provincial capitals. Ritti Shrinivas in his book "The Yadavas of Devagiri," has mentioned some offices. Mahapasayita or Pasaytita, Hemmeyanayaka was holding this office in addition to that of Sarvadhikari under Majideva.⁵⁷ The office is supposed to denote a 'robe master'. Lakkhananayaka held this post together with that of Karana.⁵⁸ Perhaps this office pertained to the keeping of the records. Rayabhari.⁵⁹ This office was probably a personal representative of the king or the officers. Karana, or Srikarana denoted the office in charge of the records. Hemadri, the minister of Mahadeva and Ramachandra is stated to have held this post. Mudradhikari was an officer in charge of the royal seal.⁶⁰ The term Oleya in the name Oleya Chiliseti occurring in an inscription is interesting. It seems to mean that he was entrusted with the work of carrying official messages from one place to another.

The district officer appointed by king was called dandanayaka. The functions of the dandanayaka in the Gupta period were that he was a leader of the forces.⁶¹ K.A. Nilakanthasastr⁶² suggests that the term dandnayaka has

little to do with military duties, but it is more appropriately taken to apply to civil administration, particularly the judiciary function. In fact it would be much nearer truth to render dandanayaka as judge than as general. A dandanayaka was one who looked into the application of danda to the particular issues at hand, thus a judge primarily; conceivably also a politician and statesman, rather than a general at the head of an army, though the term is indeed elastic enough to include this meaning also. The Yadava records refer to a number of dandanayakas governing the districts. The administration of the district of Tarddavadi 1000 was dandnatha Mallideva.⁶³ Later, the same district was administered by Sahadeva dandanatha.⁶⁴ During the time of Yadava administration a number of districts were grouped together and put in charge of a single governor. For example Tikkarasa, a Sarvadhikari of Singhana, was administering the three district of Taddavadi, Heda and Kanabade.⁶⁵

It is very interesting to note that the Yadava rulers also appointed women governors to govern districts. The Yadava king Singhan's Bijapur record refers that Bhagubayi⁶⁶ who is described as the paramavivasini of the king ruled as governor of Taddavadi, Heda and Kanambade districts. Another instance that the same king appointed Lakshmi,⁶⁷ Kholesvara's daughter, to look after the principality as

Rama's son was a minor.

The district administrators were assisted by subordinate officers. Tikkarasa, who was the sarvadhikari of the three districts of Taddavadi, Heda, and Kanambade had under him a sunkadhikari who was responsible for collection of customs. Another official who assisted him was a Karna who seems to have been an accountant.⁶⁸ Another district official mentioned in the Yadava records is Manneya. The Yadava emperors borrowed this feature of administration from the Chalukyas and Manneya had sufficient freedom to assign lands on their own authority.⁶⁹

The administrative duties the dandanayakas of the districts were doing were coupled with social works. In a certain record⁷⁰ dandanayaka Mayideva is stated to have planted several trees and inaugurated the charity fair at Bevinur in Tarddavadi 1000 in the presence of Gaundas, Settiguttas, Mumuridandas and other trade guilds of the 36 village division. When the royal officer visited the villages for inspection, they were sumptuously entertained,⁷¹ although the burden of the entertainment fell upon the village population who were taxed for the arrival, stay and departure of the royal officers.

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