

## PREFACE

The Yadavas who appeared on the political scene in the 9th century A.D. in the Deccan as feudatories, succeeded ultimately in establishing an independent kingdom against their paramount powers Rashtrakutas and Chalukyas in the last quarter of the 12th century. Under Bhillama-V they became independent rulers and their power reached the height of its glory when Singhana carried the banner of his victory against Gurjaras, Lattas and Paramaras in the north and against Silaharas of Konkan, Hoysalas of Dorsamudra and Kakatiyas of Warangal in the south. Thus, Yadava kingdom became an empire with vast territory under their governance.

Yadavas' rule must be regarded as an epoch making in many respects as it stood on the midway between the Hindu rule of ancient pattern and the beginning of Muslim rule in the south. The Hindu administrative system that started with the administrative machinery of the Mauryas in the south and further evolved by the Satavahanas, Vakatakas, Rashtrakutas and Chalukyas was all found synthetically combined and further added to it by the Yadavas. The Hindu religious practices and customs both Vedic and Puranic and even local seem to have attained full form, with Brahminical predominance in society. It is also remarkable to note that some kind of reformation against Brahminical rigidity was also set in during the period of the Yadavas. Dnyaneshwara for the first time translated the

Geeta into Marathi with his own commentary with a view that this can be read by many. Chakradhara, who founded Mahanubhav sect, preached against caste barriers and advocated equality for all.

Such a rule which gave birth to different socio-religious phenomena remains a watermark in the history of literature and art also. Some historical works have been produced by the trained scholars who have tried to cover all aspects of Yadava rule in Deccan but they did not perhaps find it necessary to probe deeper into the administrative system of the Yadavas in the context of historical background of the administration that began evolving from Mauryas and Satavahanas in the Deccan. Therefore an humble attempt has been made here in this M.Phil. dissertation to study the Yadava administrative system as it was obtained from centre to village with the help of contemporary and near-contemporary sources occasionally utilising the scholarly works produced by the recent researchers in the field.

Among the sources the most important were the epigraphical records of Yadava days and of their preceding period. Thanks to the efforts made by modern epigraphists who laborously collected the scattered inscriptions and made them available in book form both editing them and translating them into English. The volumes of Epigraphia Karnatika and Epigraphia Indica are most remarkable

works in which one can find a fund of information needed for various purposes. I extensively used various volumes that were found useful for my work and these are mentioned in bibliography attached to this work at the end. The scholars have also published the collection of inscriptions from different areas in single volumes such as Mysore inscriptions, select inscriptions, South-Indian inscriptions, Gupta inscriptions in single works. The annual reports of epigraphy and South-Indian epigraphical reports and South-Indian inscriptions by archaeological survey of India were found very much useful for our purpose and these have been extensively used.

Among the literary sources Hemadri's work especially Vratakhanda, Suktimuktavali of Jalhana, Kirtikaumudi by Kathvate are worth mentioning as sources. These were contemporary sources throwing valuable light on the various aspects of the administration of the Yadavas. The works of the ancient law givers did help in understanding the theoretical aspect of Yadava administration. Some of the Muslim writers such as Barani and Firishta also gave information which helps sometimes for filling in the gaps. But it should be mentioned here that in spite of all these inscriptional and literary sources it becomes difficult at times to reconstruct the system of the Yadava administration without missing links every time and especially in case of revenue and military administration.

Notwithstanding these difficulties the efforts have been made to reconstruct the system of the Yadava administration in great details in the work.

While preparing this work I received help from many institutions and encouragement and guidance from many persons. Two libraries which I found quite rich in epigraphic and other sources are Rajaram College Library, Kolhapur and Deccan College Library, Pune. I gratefully thank the Librarians of the said two libraries for their kind cooperation in placing before me the necessary literature needed by me. I also thank my Guide Dr. B.R. Kamble who encouraged me and guided me at every stage of this work.

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