ACCOUNT OF EARLIER EFFORTS
Chapter Two
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The Yadavas are no new subject in Indian History. It is a field exploited by a number of scholars from one point of view or other, though no adequate standard work on it has been published so far. Apart from dynastic history, the period has claimed the attention of research workers from various fields like Epigraphy, Linguistics, Literature, Architecture, Religion, Philosophy, Hindu Law, Medicine, Music, Astronomy and so on. All such works would be referred to in the course of this study but a broad survey of them would be helpful to start with. It would facilitate adequate use of all earlier researches for the final reconstruction of the period.

History:

The political history of the Yadavas was for the first time attempted in 1896 A.D. by the veteran R.G. Bhandarkar as a part of the Early History of the Deccan for the Bombay Gazetteer Vol.I, part II. The same work includes J.F. Fleet's article on Dynasties of Canarese Districts which also deals with the Yadavas. Then the brilliant article of Dr. P. Sreenivasachar (JOR-XII, 1938) made valuable addition to the research in this line. He critically examined the dates of the Yadava kings.

Chapters on the Yadavas occur in certain compiled volumes on history. A.D. Pusalkar, (1943), D.C. Ganguly (1957) and A.S. Altekar (1960) must be noted in this respect. Dr. Altekar's article marks an advancement over earlier works, in spite of its short-comings, and deals with aspects other than political also. Yet it is too short to be called a cultural history of the times.
One Marathi book 'Hemadri urfa Hemadpant' by K.A. Padhye (1931) may be noted. It is a collection of useful information on Hemadri, Yadavas and allied topics, though not a dependable work on the subject as such. Lastly comes the latest contribution in Marathi by M.G. Panse, 'Yadavakalin Maharashtra' (1963), which is a relatively comprehensive cultural history. Its contribution to political history is almost nil, and it is based only on 134 inscriptions or so. Yet it can be cited as the only direct work so far published on the subject.

**Epigraphy:**

The active epigraphists ceaselessly produce new material and the historian has to keep pace with them. All inscriptions concerning our subject published anywhere constitute an indispensable preparatory work on the subject. Various lists of inscriptions have been attempted by epigraphists as an aid to the historian. From our point of view Kielhorn's list (EI-VIII) is useful. It includes 65 Yadava inscriptions (his nos. 328 to 382). Then must be noted the work of Dr. A.V. Naik. He has enlisted 113 Yadava inscriptions (his nos. 256 to 368). Dr. Panse made only a few additions to this list. All these lists are too imperfect to be depended upon.

A number of Yadava inscriptions are noted in the Annual Reports on Epigraphy and are also published in various Journals and works on inscriptions. The Annual Reports on South Indian Epigraphy were started from 1886 and later incorporated into the Annual Reports on Indian Epigraphy since 1945. The latest report in the series is of 1958-59 published in 1963. Then the number of independent works on inscriptions are also a repository of source material for us.
In the field of Marathi Epigraphy, the service rendered by S.G. Tulpule and M.G. Dixit must be noted. The former has given a thorough external criticism of all Marathi inscriptions and the latter has revised the readings of a number of epigraphs. Thus after taking all such work done, into consideration, a fresh bibliography of Yadava inscriptions was undertaken. It revealed 528 Yadava records as enlisted in the Appendix A.

Historical Geography & Cultural Ethnography:

This field also prepares a good deal of background for the cultural history. Dr. Mrs. Mulve in her thesis 'Studies in the Historical Geography & Cultural Ethnography of the Deccan' (Poona University, 1954) (unpublished) has studied the place-names and personal names from the inscriptions of the Deccan. Her study throws considerable light on our period. But so far as Yadava inscriptions are concerned she has dealt with only 120 records. Her work is supplemented in another line by Dr. Kapre in his thesis 'Archaeology of the place-names of the Deccan' (Poona University; unpublished). He has attempted the study of the actual sites whose place-names are mentioned in the inscriptions. Though not a thorough study, his work throws some light on our period. He has visited and described 51 places out of 70 noted from the Yadava inscriptions.

Literature and Linguistics:

The scholars of literature have rendered valuable help to us by the critical editing of a number of works from our period. Some of these works serve as sources and others are productions of the period. Critical editing is indispensable pre-requisite for
the historian because it alone turns the literature into authentic sources. The literaturists have also helped us by writing histories of literature. Standard histories of Sanskrit and Marathi literature are referred to in the Bibliography.

Marathi linguistics is throwing new light on the cultural history as the evolution of Marathi has been a vital cultural phenomenon of our period. S.G.Tulpule's 'Yadavakalin Marathi' (1942) has brought out all the essentials of Marathi during the Yadava period but his recent work An Old Marathi Reader (1960) is of a new kind in our country. It gives the linguistic introduction of the language based on historical principles.

In Marathi, the Mahanubhava literature constitutes a class by itself. The discovery of this literature which was kept secret by its followers, is a fascinating story. But the present stage of study in this literature is a result of ceaseless and devoted efforts of a number of scholars like, V.L.Bhave, Mahanta Dattaraja, R.G.Bhandarkar, Mahanta Balkrishna Shastri, H.N.Nene, Y.K.Deshpande, V.B.Kolte, V.N.Deshpande and so on. Thus the cult and its literature became a subject of study for many. Stimulating articles have been written on them by scholars like G.B.Sardar, S.D.Pendse, M.M. Javadekar. S.G.Tulpule's attempt to use the literature as a source for the study of society during the Yadava period may be noted as a valuable aid to the historian, though not a finished product in itself.

Like the Mahanubhava literature, Jnanesvari has been a subject of study by itself and a lot of work has been produced on it. We must note at least two. The classical study of R.N.Velingkar in the words of Jnanesvari (Jnanesvarice Sabda-bhandar, 1959) is an
invaluable aid to the historian. It has facilitated the use of
Jnanesvari as a source of cultural history to the best possible
advantage. Secondly the compiled volumes Jnanesvara-darsana edited
by N.B.Deshmukh constitute an all-sided study of the work. Volume
One (1934) is especially useful to us.

Religion and Philosophy:

The works done on the various cults like Varakari, Lingayat,
Natha and Mahanubhava throw light on our period. S.V.Dandekar's
History of the Varakri Cult (1957) and Deleury's work on the Cult
of Vithoba (1960) are a must for us. Then R.D.Ranade's Mysticism
in Maharashtra a classical exposition, and G.H.Khare's work on
the four deities of Maharashtra (1958) also are indispensable, for
the reconstruction of our period.

Architecture:

The temples constitute an important aspect of our study. Here,
Henry Cousen's monumental work Medieval temples of the Deccan
supplemented by A.V.Naik's 'Structural Architecture of the Deccan'
(NIA-IX) have prepared the back-ground of our study. M.S.Mate has
brought out the impact of Yadava style on the Maratha Architecture
(1959). The work done in the fields of Numismatics and excavations
would be dealt with in the next chapter under the sources.

Thus our survey shows that a stage has reached in the allied
branches of study, which is necessary for writing a comprehensive
cultural history. The survey indicates where we stand and over
which we have to build.
References

1. Munshi K.M. Ed., Glory that was Gurjar Desa, (Pre-historic West Coast) B.V. Bhavan, Bombay, 1943.


