CHAPTER I
CHAPTER I

Historical and Religious Background

of

MARATHWADA

The term "Marathwada", denotes the Aurangabad division of Maharashtra State. The Division consists of seven districts and comprises the land inhabited by Marathi speaking people and once included in the Nizams State of Hyderabad. With the linguistic re-reorganisation of Indian States in the year 1956, this area was merged with the rest of the Marathi speaking area and became a part of Maharashtra.

The seven districts included in this region are Aurangabad, Parbhani, Shir, Nanded, Jalna and Latur and Osmanabad. This part of Maharashtra lies between 15-40 and 20-40 North latitude and 74-40 and 81-50 East longitude. The total area occupied by the seven districts is 25,000 Sq. miles.

Dakshina Ganga Godavari is the main river that flows through the region, Purna, Dudshta and Manjara are other prominent river streams.

This region had been a part of the Dakshina dēsh and hence its ancient history is closely linked up with the history of Dakshina dēsh. The term "Dakshina" is
used in different ancient text to suggest number of variations in the extent of its territory. It appears to have been used to designate the land of the Deccani plateau or a part thereof. In the nearest sense of the term the land known as Dakshinapath includes a major part of Southern Maharashtra. In other words "Dakshina" connotes the country watered by the upper Godavari and that lying between that river and Krishna.¹ In this connotation of word a major part of Marathwada definitely corresponds with Dakshinapath. With the dawn of the second century, the history of the Dakshindesh centered around the Janpadas. Bhogvardhan occupies a very prominent place. The inhabitant of this territory are said to have earned great fame, as pious donners and scholars well versed in Sultāntas, a taluka head-quarter Bhogvardhan has been identified with a town ship named Bhokardan, a taluka headquarter in Aurangabad District.² Vinaytext refer this land as Dakshinapath and mentions that it is located on the banks of Godavari.³ Pliny refer "Asmaqi" tribes living on the banks of Godavari immediately to the South of "Pratisthāna", with their capital at "POTANA". Potana has rightly been identified

with modern "Bodhan" in Nizamabad district adjacent
to Nanded. As this identification has largely been
accepted, it goes beyond doubt that "Asmakas" had
definitely occupied a part of Marathwada. Dr. D.C.
Sarkar suggests, Bhir area may have been included in
Asmaka Country.

"Mulak" is another Jampada which was definitely
situated in Marathwada. It had its capital city at
Pratisthana. The city finds a reference in the writings
of Ptolomy, where it is mentioned as "BAITHAN" and is
said to have situated in the western Ghat on the
Godavari river.

The city finds a reference in Periplus where it
is mentioned as "PAETHAN" and is said to have situated
at a distance of twenty days journey South from BARYGAZA.

Another important metropolis mart mentioned by
Ptolomy is Tagar which he places to North East of "BAITHAN"
The sikhara records mention Tagar as their original
seat. Periplus describe it as one of the two important

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<th>Dr. Sarkar D.C.</th>
<th>Studies in the Geography of Ancient and Medieval India, 1960, Page No. 158.</th>
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<td>Ancient India described by Ptolomy, Calcutta, 1927, Page No. 79.</td>
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market town of the Dakshinādī-desa and places it beyond Paithan, at a distance of ten days journey in the East.\textsuperscript{1} Epigraphic records mentions this township as Tagarpura.

The first important dynasty which rules over this region is the dynasty of Sātvahānas, which ruled over the whole Deccan between 2nd century B.C. to 2nd century A.D. There western seat was at Pratisthāna, which account for the location for the several monuments in Western India, like Bhaje, Karle, Nasik, Pitalkhora etc. Simuka was the founder of this dynasty, Krishna, Satkarni, Gautamiputra, Vasishthiputra, Sri-Pulmai, were the prominent rulers who held their sway over the region.

Many of the Sātvahānas were themselves followers of the Brahmanical religion. In view of this, it is strange that our region, alongwith the other regions, over which they ruled, remained devoid of the structural temples.\textsuperscript{3} The Gāthāsaptasati of Hala, however, mentions the temple of Gauri.\textsuperscript{4}

\begin{itemize}
\item[1.] Schoff. W.H. \hspace{1cm} Op-cit, Page No. 43.
\item[2.] Fleet. J.F. \hspace{1cm} J.R.A.S. Vol. IV, 1901, Page No. 537.
\item[3.] Dr. Deglurkar G.B. \hspace{1cm} Op-cit, Page No. 3.
\item[4.] Joglekar. S.A. \hspace{1cm} Gāthā No. 172, Page No. 125, A.S.W.I. Vol. IV, Page No. 10.
\end{itemize}
After the downfall of the Sātvāhanas in the third Quarter of the third century A.D., the region came under the sway of Vākatakas.

Vākataka inscription from the cave Number 16 of Ajanta refers Vindhyashakti with his epithets as DNIRJ and Vakatakavāṃketu. The powerful monarch of this dynasty was Praversēna. He celebrated Asvamedhā sacrifice and conquered Deccan. He established matrimonial alliances with Bhārashivāṃrāpati of Bhaṭānāge. Sarvasēna, the second son of Pravarsēna ruled from Vatsāṅgulma, identified with Wasim a taluka headquarter in Akola District. This new Vākataka headquarter was very close to the vicinity of the region under study. Sarvasēna ruled over the territory from Vindyachalā to Godavari. After Sarvasēna Vindyasēna became the ruler. It is observed from Wasim Tamrapata that he donated a village from Nandikata visaya. Nandikata is identified with modern Nanded.2

Hastibhojas' name is recorded in Ajanta inscription as efficient Minister. Harisana, the son of Devasana, was the last monarch of this dynasty. Varhadeva was the son of Hastibhoja and the Minister of Harisana.

1. Dr. Mirashi. V.V. Op-cit Vakataka nripati and Thyanchaya'Kala in Marathi, Page No. 28.
2. Dr. Mirashi. V.V. Ibid. Page No. 57.
Varahadeo as inscription has been found at Ajanta in cave No. 16.

The cave temples No. 16, 17, 19 of Ajanta were excavated at the time of Vakatakas, 1. Another cave temple complex belonging to the Vakatakas has recently been reported from Siur. The cave temples, of Siur in Hadgaon taluka of Nanded District were also excavated at the time of Vakatakas 2. Thus, the epigraphical and architectural sources reveal that the region was ruled over by the Vakatakas of Vatsagulma.

After the downfall of Vakatakas, the area came to be ruled by Calukayas. The Calukayas family belonged to Manavya Gotra and claimed descent from Hariti 3. With the accession of Mangalesha to the throne in 597-598 A.D., the History of Calukaya became more significant. The military exploits of Mangalesha as recorded in Nerur grants and Mankuta pillar inscription proves the extension of the Calukayan's way into the Northern part of the Deccan 4. Another important record that refers to this region is the Aihole Prasasti of Pulkesin II dated 634 A.D. 5.

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1. Dr. Mirashi.V.V. Op-cit 1957, Page No. 149.
3. Dr. Vaidya.C.V. Medieval India (Marathi), Part-II, Page No. 179.
This inscription refers to the Sovereignty of Cālykyan king Pulkesin II over three maharashtrikas, with their ninety nine thousand villages.

Marathwada region came under the influence of Calukyas who came into prominence towards the belonging of 6th century A.D. and continued to dominate the Deccan upto 753 A.D. Pulkesin I who performed the Asvamedha sacrifice removed the capital from Pratishthana to Watapipur.

Kirtivarman II a Cālukya ruler was defeated at the hands of Dantidurga, and this brought the later Rashtrakutas to the forefront in the region. The Rashtrakut hegemony and their political affinities with the region are more clearly indicated. Political and religious history of Marathwada under the Rashtrakutas is revealed through number of epigraphs and architectural sources. Rashtrakuta rulers have adopted titles refering to some Townships, which have rightly been identified with the Rashtrakuta sites in Marathwada. Lattalur is one such town which has been referred to in an epithet, Lattalurpurvarvadisha¹. The town Lattalur was identified with modern Latur by Khare G.S.².

1. Sirur and Nirkund inscription of Amoghavarsha I IA XII Page No. 218 and E P I India VI ,Page No. 102.

The inscription from Latur confirms this further. The epithet "Lattalurapurvardisha" is changed into "Lattalurpura-Vinirgata" in some of the records of the Rattas of saudanti. "Lattalurpurvadhisvara" points to their original home at Latur in Latur district.

Another name of the town, used in the Rashtrakuta epithet is Kandhar. Krishna III is described as Kandhar-puravardhisvara in the records of Rattas of Saudantti. Kandhar Inscription has been ascribed to the reign of Krishna III and has disclosed another Rashtrakuta headquarter from the region. Kandhar referred to in the Rashtrakuta epithet has rightly been identified with modern town of the same name in the present Nanded district. Another place connected with Rashtakutas as headquarters was Bödhan, in the Nizamabad district, adjacent to Nanded district. It is described as the capital of Indra III. It thus follows that the Rashtrakutas were closely connected with the present Marathwada region.

2. Dr. Ritti and Shelke,G.C. - Op-cit Page No.XVIII.
Cousin has suggested that the Rashtrakuta capital might have been located earlier, somewhere in the vicinity of Elūra caves\(^1\). Mayurakhindi referred to in the Rashtrakuta records has been identified with Morkhandi village in Bidar District and was pre-malkhed capital of Rashtrakuta\(^2\). Rashtrakuta solidarity was soon broken and one of the Fendatory kings Taila II gave a final blow to the Rashtrakuta power. This brought the later Cālukya's to prominence. Taila II left an extension empire to his successor, it included the whole of the former Hyderabad State and was bounded by Godavari river\(^3\). Apparently, the region under study was definitely, a part of the said Kingdom. Cālukyan hegemony over the Marathwada is confirmed by few more epigraphic records\(^4\). It mentions that Jaisimha II, also called Trailokyamalla Vikramasimha, Mallikamoda. Jagadekamalla II was residing at Hottalkere A.D. 1033 and at Tagerilla in A.D. 1032\(^5\).

1. Dr. Pathey. T.V. - Op-cit, Page No.11
2. Dr. Pathey. T.V. - Op-cit, Page No.13
3. Maharashtra State Gazetteer History, Part-I,P.No.302
4. South Indian Inscription - XI, Part-I,No.68
5. Indian Antiquerry Volume-XII, Page-119.
Cousin has changed
Thus, the association of Cālukyas with Hottalkare, identified with Hottal, a prominent Temple site is substantiated with epigraphic record. Similarly their association with Tagarille identified with Tagar also gets confirmed.

Jaisimbha II was succeeded by his son Somesvara I (A.D. 1043 to 1068). The records are available to substantiate the association of Somesvara I with the region of Marathwada. Thirty six Inscriptions belonging to the Cālukyan king of Kalyani from Someshwar I to Jagdekaamalla II have been discovered in Nanded district alone.¹

Somesvara I, succeeded by Somesvara II (1068-1176) A.D. and then Vikramaditya VI in (1076-1126) A.D. During his regime, Hoyasala rose to prominence and revolted against him but the revolt was crushed and they were compelled to recognise Vikramaditya VI overlordship.

Somesvara III (1126-1138 A.D.) Jagdekaamalla (1138-1151) Talla III (1151-1156) A.D. are other rulers of Cālukyan dynasty, Hoyasala - Cālukyan conflict

¹ Dr. Ritti and Shelke - Op-cit Page-XXII.
Continued during these rulers and it weakened the Cālukyan supremacy. To make things worse, many more Cālukyan feudatories, like Yādavas and Kadambas attempted to make themselves independent, and thus, began the decline of the Cālukyan.

When there was a great political upheaval in the Deccan, Bhillama V Yadava ascended the throne in A.D. 1185. Bhillama founded the city of Deogiri and presumably transferred his capital there. Yādav power mostly developed in Marathwada and appears to have been later extended to Seundesa.

Inscription from Ardhapur, Unkeshwar, and Ambajogai, clearly reveal that Nanded, Bhir, Osmanabad, Aurangabad and the area was under the sway of Yādava, Bhillam V, Jaitugi, Singhan, Krishna, Mahadeo and Ramchandra were the important rulers.

2. Dr. Ritti and Shelke — Op-cit, (Inscription 40 and 41).
3. Dr. Ritti and Shelke — Ibid.
4. Dr. Shastri, Ajaymitra — Yadavas Inscription from Ambajogai, Hosharpur, 1972 — Page No. 4
Besides these prominent ruling dynasties, Kalachris and Hoyasalas also had extended their sway over the region. Kalachuri epigraph has been discovered at Junni. Hoyalsa influence is clearly visible on the sculptural movement of the region with the advent of the Muslim rulers in the Deccan, the political scene has greatly changed. The region has lost its political stability and with the disappearance of the Cālukya - Yadava rulers benevolent patronage to Art and architectural activities has been totally lost. The temple building activity patronised by the Deccani rulers of the region came to an end with the decline of these powers.

1. Dr. Ritti and Shelke - Op-cit Page-76.
RELIGIOUS HISTORY

The outstanding fact in the Religious History of the period under review is the triumphant revival of Brahmanical religion. The epithets EKABHAMANA i.e. EKA-BṛAHMAṆA and kshatriya-darpa-māna,-mardana applied to the later Sātavāhana king Gautamīputra Sātkarani in a Nasik inscription, suggest that the Sātavāhanas followed Brahmanical faith and performed several vedic sacrifice. Nayanika, the widow of the third Sātavāhana king is known to have celebrated a number of sacrifice like Asvamedha, etc. The worship of Siva and Krishna was popular.

The Satvahana record at Naneghat clearly shows the influence of Brahmanical deities. It refers the deities Indra,Yama Varuna, Kubera and Vasva alongwith Siva and Krishna. A reference to Kesavē (Vasudeva-Krishna) is also noteworthy. The famous image of Siva on the Linga at Gudimallam is a unique piece of Sātavahana art, probably one of the most remarkable figures of the deity combining the vedic concepts of Agni and Rudra in a figure that closely follows the yaksha model in early Indian sculpture.

The vedic Pantheon and the sacrificial form of worship gradually recede into the background. The ceremonial worship of the images of Visnu Siva and other gods seems to be popular.

The Bālāgāt record of vakataka describes Prithivishena II as A PARAM BHAGVATA i.e. devotees of Visnu.

Bhagavata influence is revealed through the cave complexes at Ajanta and Ellora, mainly the caves that are assigned to Vakataka Age. Saiva influence is also being felt in the sculpture complex. Structural temple dedicated either Visnu or Siva belonging to this period under review however, have not observed so far. The activities of Bhakti concept of Hinduism develop through the media like the caves and structural temples dedicated to the various cult deities like Visnu, and Siva.

The Bhakti-cult once popularised, moulded the life and thought of the Society.

It is no exaggeration to say that, apart from a variety of religious ceremonies laid down in the smritis and the purāṇās, even the procedure of temple structuring and the placement of the Patheons, is governed by the Puranic specifications. Besides
the chief deities of Saivism and Vaisnavism, the amazing variety of cult gods in the Hindu Pantheon are an outcome of the amount of influence welded by the puranic lore over the religious preceptors of our times.¹

VAISNAVISM

The religion which was widely known as Vaisnavism in the medieval period had a long history of evolution, before it attained its final stage various petty cults and thought process had contributed to it and their synthesis finally brought into existence a religion known as Vaisnavism.²

The earliest archaeological evidence of this region shows vaisnsvite influence at cave temple Siur, which is carved during the regime of Vakataka-Gupta period. The panels representing the Viscus, Visisna, VaraSha, Rama, Trivikrama, and several other themes from the early caves at Siur, are great carving that adorn vakataka monuments scooped in the rock².

1. Dr. Pathey, T.V. Op-cit, Page No.

2. Dr. Deo, P.R. M.U.J. 1972, Page No.
Stray Icons of Trivikrama from Teer, and the vārāhā panel from Kharusa cave temples shows the visnuvite influence, and reveal high mark of perfection.

The early chālukyas of Badami had the Boar as their family emblem which they had said to have obtained through the grace of Nārāyana. The influence of Vishnava mythology is also noticed in the bas relief of Badami, which belongs to the age of early Cālukya. Early Calukya rulers were parambhāgavatas. Cave temple of Elura also depicts various manifestation of visnu Icons.

Icons of Kēhavā, Narayana, Mādhavā, Trīvikrama, Vāmana, Sridhara, Hrīshkesa, Vasudeo, Anirudha, Janardhana, Upendra and the manifestation like Vārāhā, Nṛsimha Vāmana Trīvikrama Ram, Krishna, Anantsayin, Laksānārayana and various other Icons of Visnu are to be met from the structural temples of Marathwada. Thus the art and architectural sources reveal the Vaishnav influence and shows that the Bhagvat religions was fairly popular in the region during the Vakataka Age. Vaishnava religion continues to dominate the scene throughout early medieval period. However, Saivism also became equally popular and became a more predominant force in the late medieval period.
SAIVISM

The origin of Saivism may be traced too much earlier times than that of Vaisnavism. The Vedic Rudra is supposed to be the precursor of Siva. Saivism was referred to by Megasthenes in the fourth century B.C. Patanjali also refers to the Siva — Bhagvatas. Mahābhārata refers Saivism as being prominent and wide spread among the people.

The anthropomorphic as well as the phallic figures of Siva are found in Art. The earliest figure of Siva is the famous Ėdu Gudimallam linga, near Renigunta Madras.

The Eastern Cālukya kings were devotees of Siva. They described themselves as Param-mahesvāra, and encouraged the worship of the Lord Siva.

The opening verse in the Rāshtrakuta copper plates pays homage to both Siva and Viṣṇu. Their seals bear sometime Garuda, the vehicle of Viṣṇu and sometimes Siva in the posture of a seated yogin.

Famous Kailasa temple at Elura one of the greatest Rashtrakuta monument is dedicated to Lord Siva. Saivism started gaining strength slowly through Chalukya Yadava Era. It became a strong religious force influence the life and art. Number of temples were constructed during this period and the entire sculpture complex of the region reveal Saiva influence. Most of the temple remains in the region are known to have been Saiva Temples. Epigraphic records of Kholeshwar temple gives an account of the various grant given by Kholesvar for the temple Sakalesvara. Yadava epigraph dated 1236 A.D. refers to a number of temples constructed and dedicated to Lord Siva.

Kalamakha Sect of Saivism seems to have been very popular in the region from the Ramanujas' account the Kalamukha appears to be the most extreme sect, and they are called Mahavratadhars. In the Siva Puranas, Mahavrata means the great vow, and the greatness of the vow consists in the extra ordinary nature, such, as eating of food placed in human skull.

2. Dr. Ritti and Shelke. Op-cit (Inscription 41) Page No. LXIV.
3. Dr. Ritti and Shelke. Ibid, Page No. LX.
besmeared with the ashes of the human
carcasses and others which are attributed to the
Kālamukhas by Ramanuja. Kalbhairava and Virabhadra
created by Siva, represented an extra-ordinary power
and energy. 1

Bhavbhuti in his "Maltimadhava" gives information
on Srisala as the principle seat of Kapalikas 2.
Pasupatas were also called Kalamukhas, played an
important role in the religious life of the medieval
Deccan and Karnataka.

Marathwada a region under study was also under
the influence of the sect. Temple building activities
were encouraged by them. Many Inscription from Nanded
district describe the ascetics of this sect.

The Tadcal Inscription for instance mentions
vagesvara pandita who was in charge of many temples
built by Nagvarma in 1047 A.D. Karadkhed Inscriptions
speaks highly of the abilities of another ascetic of
the school Chandrasekhar Pandit, Jnanesvara Pandit,
mentioned in numbers appears to have been his successors
in that time of teacher 4.

1. Dr. Bhandarker.R.G. Vaishnavism, Saivism and minor
Religious system, Varanasi, 1961,Page No. 128.
3. Dr. Retti and Shelke Op.cit (Ins.No. 10, 13, 24) -
Page No. LX.
24,28,29
Sagrolí was also a seat of Kalamukha sect two
inscription from this place mentions Bannarāsi or
Brahmarāsi - Pandita, as the recipient of the gravits
made for the temple of sarvesvara of that place.¹

Ardhapur Inscription gives the line of these
teachers. The inscription describes the Kalesvara
as the leader of a group of seven Mathas and states
that Brahmarāsi was placed in charge of the mathas of
Malikarajuna and Siddhesvara temple Ardhapur.²

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39.
1. Dr. Ritti and Shelke  Ibid (Inscription No. 14,16
                           24,28,29) -
                           Page No. LX.

2. Dr. Ritti. and Shelke  Ibid (Inscription No.14,18) -
                           Page No. LXI.
THE CULT OF MOTHER GODDESS

The cult of Mother Goddess may be traced from pre-vedic times. In the primitive society the clan centered on women. The woman was not the symbol of generation but the actual producer of life. Her organs and attributes were thought to be endowed with generative power. This cult is more closely connected with Saivism and the cult deity is known by various names like Ambā, Dūrga, Gaūrī, Pārvati, etc.

The saptamatrikas, namely, Brahmī, Mahesvari, Kaumari, Vaishnavi, Varahi, Nṛsiṁhi and Aindri represents the power or spirits of the Gods from whom their names are derived.

The excavation of Nevasa, Ter and Bhokardan reveal that the cult of Mother Goddesses had existed in the region right since the pre-historic. The figures finds from above excavation indicate the continuity of the cult worship in Ancient times.

The Cālukyas are said to have been nourished by the seven mothers "Saptamatrikas" and acquired prosperity through the favour and protection of the God Kartikeya.¹

¹ Dr. Mujumdar, R.C., Classical Age, Vol. III, Page No. 228.
The structural temple of the goddess Durga at Aihole was erected by the Cālukya kings who reigned between 550 - 642. The Aihole relief shows the eight armed goddess piercing the upturned neck of the buffalow demon. ¹

The monumental relief of Mahīṣasuramardini in the Ramesvar cave at Elūra, and the Sculptures of Gauri, Parvati, Chamunda and saptmatrikas that predominate the Ellora sculptures complex shows the popularity of the cult mother goddesses in the region under study, cult of mother goddess was popular in the Kingdoms of Cālukyas and Rashtrakutas. It seem to have lost the ground in favour of Saivism during the reign of Yādavas. The influence cult of Mother goddess declined gradually however, the deities were continued to be worshiped in the form of Bhavani, Ambē and Devi. The Shakti Pithas continued to be the centres of worship. Tuljapur, Mahur and Ambejogai became the prominent Centres of worship in the late Medieval period.

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¹ Bhattacharya, N.N. The Indian Mother Goddess New-Delhi, 1970. - Page No. 161.
WORSHIP OF MINOR DEITIES

1. **Ganapati** :- Associated with Saivism were a number of Ganas whose leader was Ganapati, also called Ganesh, Vinayaka, Vignesvara. The Ganapati cult is said to have come into existence in the sixth century A.D. Dr. R.G. Bhandarkar is of opinion that as there is no mention of Ganapati and his worshipers in any of the Gupta inscription.¹ Ganapati cult is a post-gupta development. However, a reference to the said deity in Gathasaptashati indicate that Ganapati worship was invogue during the Satavahana Era in the region. The influence of Ganapati cult can very well be substantiated with reference to the Yadavas. It became more popular deity and has assumed a greater importance. The Yadava inscriptions commence with the salutation to the God Vighnesvara in-voking his blessing. The Icons of Ganapatis in various forms and attitudes were being carved though Ganesh occupied a prominent place in the sculpture complex and also in temple architecture, it has not yet become a presiding deity in the temple. There are no examples to substantiate the argument that Ganesh Temples were definitely constructed during the Calukya Yadava Era.

However, Ganesh occupied a prominent place on the door frame of the Curbhagriha. Most of the Saivite temples have Ganesh on the Ganeshpatti. Ganesh Icons are found in the exterior walls of the medieval temples in the region.
With the evolution of Saivism and Vaisnavism as different sects and the development of Sakti or Mother goddess cult, the worship of other deities who once occupied a prominent place in Hindu Pantheon, had lost its influence. Gods like Surya and Brahma were never treated as presiding deities in the region. However, memory of the worship lingers around in the sculpture complex of the structural temples. There is only one temple in the region, which tradition believes was a Brahma Temple.\(^1\) It has totally been dilapidated and Brahma Icon broken to pieces is found laying in the vicinity. Surya was worshipped in North India in the medieval period but the worship was not in vogue in the South and the Deccan in particular. However, Surya Icons found in some of the structural temples in the region indicate the continuity of tradition of worship of the Surya in the region.

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1. Dr. Deo, P.R. Appendix—Brahma Temple as Adas in Bhir District.
3. BUDHISM AND JAINISM

Along with the various religions sects, referred to above, Jainism and Buddhism had also some following in the region. Buddhism appears to have been predominant in the ancient times. However, with the advent of Medieval age Jainism secured more following in the region. There are number of Jain temples sites and sculptural remains scattered in the region.¹

With the advent of Yadavas the religious conditions of the Deccan had greatly changed. Hinduism was greatly strengthened and patronised. Yadavas were the great devotees of Siva. Large number of Siva temples were built and Siva Icons or Siva Lingas were installed in the temple already built. Decline of Yadavas hegemony and advent of Hinduism power changes the entire course of events in the Religions - Cultural life of the people.

¹ Dr. Des. P.R. Op-cit
Page No. 54.