CHAPTER - II

HISTORICAL SKETCHES
As archaeological excavations have not been undertaken anywhere in Solāpur district so far, we have no definite knowledge of its prehistoric and protohistoric period. However, some explorations have been done around the banks of the Bhima river. Besides this, an excavation was carried out by Deccan College, Pune at Panḍharpūr behind the temple of Viṭṭhal¹. But the evidence found is historical. Therefore, we are not sure about the early history and culture of the district.

Solāpur has never shone out as a metropolitan city or a capital of any dynasty because of its unsuitable climatic conditions. However, the dynastic capitals were established around Solāpur at places such as Gūlbarga, Bijāpur, Ahmēdnagar, Kalyāna (modern Basavakalyāna in Bidar district of Karnātaka state), Dēvgiri (modern Daulatābād in Aurangābād district of Mahārāṣṭra state) etc. But due to dry weather, lack of minerals, scarcity of water, absence of defensive mountain ranges very few dynasties were lured to conquer and rule over Solāpur district.

Solāpur figures in the history from 1st century A.D. But very few evidences are available of the rule of the dynasties over Solāpur district upto 10th century. Also we have a very little idea about social, economical, cultural, political and religious conditions during that period.

EXPLORATIONS:

For lack of excavations in Solāpur district, we have to depend upon the information based on the explorations that have been
carried out around the banks of the river Bhimā near Panḍharpūr. The place was inhabited by early stone age man. Stone tools of this period have been discovered by (late) Prof. H.D.Sankalia. These might date back to 10,000 years or so.

Further, in the region now known as "Panchagangā bēta" near Panḍharpūr, extremely rolled stone tools (known to archaeologists as series II and datable to around 50,000 years back) and few microlithic blades were discovered. The latter are assigned to a period of 25,000 yrs.

From the remote past, one comes to the "Chalcolithic period" dated around 1200 B.C. About 24 kms. south-east of Panḍharpūr, along the river, a mound has been discovered at Its. It has yielded the typical black-on-red ware of the Deccan. This shows that the bank of the river Bhimā in the vicinity of Panḍharpūr was the abode of man for at least 10,000 years.²

Dr.(Mrs.) Shobhanā Gokhalē of Deccan College, Pūnē, found a stone macehead, one neolithic axe with black and red pottery at Nārāyan-Chincholi, 9 kms. to the south of Panḍharpūr.³

In the course of his exploration in the Bhimā valley to find out the possible diffusion of the late Harappan elements, Shri. S.N.Raghunāth of the south-western circle of the survey, discovered the middle paleolithic sites at Chichakūyal, Kokrēj, Shēgāon and Kānhāpur, also yielded microliths including blades and scrapers made on chalcedony. Besides, a site yielding microliths, was noticed at Siddhatēk and an ash mound yielding burnished grey ware at Dattabūdi.⁴

A large number of microlith yielding sites were discovered
on the plantation surfaces ranging in elevation from 800 to 500 ms. above the sea level, particularly at Bārshi in the district. He also noticed middle stone age tools including scraper and points on yellow and green jasper at Kūrkūdi, open air site, yielding flake, blades and scrapers made on chalcedony.

**HISTORICAL PERIOD:**

Solāpur and its surrounding region was called Kūntala dēśā till medieval times. But it is very difficult to trace the exact boundaries of Kūntala dēśā.

The name Kūntala occurs in the Jambūkhanda of Mahābhārata, the Vāyu Purāṇa and the Brihatsamhitā of Varāhamihira. However, these works do not offer a definite clue as to its location. They simply include it in the list of the southern Janapadas.

In the Birur grant of the Kadamba King Vīṣṇūvarman I, which is of about the same age as the Brihatsamhitā, or a little earlier, mention is made of "Vaijayanti-tilaka-samagra-karnāta-bhūvarga." These words clearly suggest that Karnata or Kuntala included a group (varga) of territories (bhū) and the Vaijayanti or Banavasi in North Kanara district was its ornament (tilaka), i.e. its metropolis or capital. It has to be remembered that in that period the capital of the said empire was at Mālkhād in Gūlbarṇa district.

Kūntala and Karnāta used as synonyms in the Vikramāndakāvacharita of Bilhana and Kalyāna was regarded as capital of Kūntala while the Chālūkyan army was called, the Karnāta bala.

In Chola records like the Kanyākūmari inscription, the Chālūkya enemy Rājendra I is mentioned as a lord of the Kūntala, while
the inscription of Veerarājendra mentions him as king of the Karnāta family. He has been called both Kuntalāṇḍu (or Kūntalāṇḍra) and Karnāṭeṇḍu, thus signifying the same territory as Kūntala or the country of which Kūntala formed a part.

An inscription of Harihara II, dated in Saka 1307, says that Vijayanagara (modern Humpi in Bellāry district of Karnātaka state) belongs to the Kūntala Visya of Karnāta country.

The probable mention of the boundaries of Kūntala has been given by Wilks from the above references. Following the course of Kanarese language to the south east, it is found to be limited by a waving line which nearby touches Adoni, winds to the west of Ghootty, skirts the town of Anantapūr and passing through Nandīrūg, touches the range of the eastern Ghāts then pursues the southern course to the mountaneous pass of Gazzalhati, it continues to follow the abrupt turn caused by the great chasm of the western hills between the towns of Coimbatore, Pollachi and Pālghat, and sweeping to the north-west; skirts the edges of the precipitous western Ghats, nearly as far north, as the sources of the kiṣṭṇa (kṛṣṇa?), when following first an eastern course, it terminates in rather an acute angle near Bidar as its northern limit.

However, according to V. V. Mirāshi boundaries of Kūntala dēśā stretched much further to the north and it included what is now known as southern Marāthā country.

In an inscriptive passage, the upper valley of the Kṛṣṇa is said to be included in the Kūntala dēśa. It includes the districts of southern Mahārāṣṭra surrounding Kṛṣṇa valley, thus Kolhāpūr, Solāpūr, Sātārā, Sāngli might be included in Kūntala dēśa.
The Udayasundarikathā of Sodhāla (11th century) refers to Pratishtāna, (modern Paithan in Aurangābād district) on the bank of Godāvari, as the capital of the Kūntala dēśa. This shows the northern boundary of Kūntala extended till Godāvari river. It indicates that the districts surrounding Godāvari river such as Ahmēdnagar, Aurangābād, Bid were included in Kūntala dēśa.

The above discussion clearly shows that once the southern part of the country, i.e., present districts in Karnātaka and Āndhra Pradeś were included in the Kūntala dēśa. Later, the boundaries of this Kūntala dēśa gradually extended further north till Mahārāṣṭra. Hence, it is clear that once Solapur district must have been a part of Kūntala dēśa. This region was conquered by many dynasties from time to time. Naturally, Kūntala dēśa including Solāpur district was ruled by those dynasties.

SĀTAVĀHANAS AND SOLĀPUR DISTRICT

Sātavāhanas (230 B.C. to 230 A.D.) might have ruled Solāpur district and its surrounding region, once known as Kūntala dēśa. This is the first Mahārāṣṭrian dynasty to rule over this area in ancient period. ‘Periplus of the Erythrean Sea’ (1st century) refers Tagara (modern Tēr) and Pratishtāha (modern Paithan) as important economic centres in the Deccan during this period. Solāpur, Āmānābād, Bid, Ahmēdnagar were also well advanced and prosperous regions.

One of the rulers of the Sātavāhana dynasty was Hala. He was the reputed author of Prakrit anthology, Gahasattasai (Gāthāsaptashati). The work refers to Kūntala dēśa and further calls Hala as Kavi Kūntala, Kūntalakūh. It indicates that Kūntala dēśa
including Solapur district was under Sātavāhana rule during the region of King Hala.

Gautamiputra Satakarni (106–132 A.D.) was another brave and renowned ruler of this dynasty. His mother Gautami Balasri carved an inscription in the Nasik caves about his valour. According to the inscription he expanded his empire from Arabian sea in the west to Bay of Bengal in the east. This extent includes the surrounding region of the bank of the river Krishna. It indicates that his empire included Kuntala desa which included Solapur district.

Vasishthiputra Pulumavi (132–160 A.D.) was Gautamiputra's successor. Kuntala desa including Solapur district was supposed to be under the rule of Vasishthiputra Pulumavi.

Thus, it is clear that Kuntala desa including Solapur district was under the rule of Sātavāhana dynasty.

Rāstrakūtas of Māṇḍūra and Solapur District

After the downfall of the Sātavāhanas, though Vakataka conquered Vidarbha, the contemporaries of Vakataka in Kuntala desa were not known till recently. According to V. V. Mirashi, the Rāstrakūta dynasty ruled over Kuntala desa around 4th century. They were called early Rāstrakūtas. Their capital was at Māṇḍūra (modern Māṇ taluka, Sātārā district) and Mānānka was the founder of the dynasty who ruled Kuntala desa around 350 A.D.

The first grant of this family was discovered and published by Bhagwanlal Indraji. Its find-spot is not known, but as it was from the collection of Dr. Bhāu Dāji Lād, it was probably found somewhere in Maharāṣṭra. The plates were issued by the Rāstrakūta king Abhimanyū
when he was at Māṇḍūra. He issued the grant of the village Undikavāṭikā in honour of God Dakshina Śiva. Fleet identified Undikavāṭikā with Oontia, about 480 to 500 kms. from the Mahādeva, hills in Madhya Pradeś and Dakshina Śiva with the shrine Mahādeva in the same hills. He thought that Māṇḍūra, the kings capital, was the place of the same name in Mālavā about 20 kms. south-east of Mhow. Later Dubreuil identified Dēvarāja with Sudēvarāja and Mānānka with Mānamatra, both belonging to the so called dynasty of Sarabhapurā, which ruled over Chattisgarh. Jayarāja, mentioned in Sarabhapura grants was according to Dubreuil, one of the sons of Dēvarāja not named in the Undikavāṭikā plates. But the whole geneology of Rāṣṭrakūtras was not identified by Undikavāṭikā plates.

After some years, another set of plates called Pāndarangpalli plates was discovered in the village near Kolhāpūr. These plates brought to light another son of Dēvarāja, named Avidhēya. The plates were issued in the year 516 A.D. While editing these plates, Dr. Krishnā, who accepted the aforementioned identification proposal by Dubreuil, put forward the theory that Dēvarāja, the son of Mānānka, had three sons, viz. Avidhēya, Jayarāja and Bhavisya amongst whom was divided the extensive Rāṣṭrakūta empire of the Deccan which extended from the Mahānadi and the Tāpi to the Bhimā, comprising the three Mahārāṣṭras. From among the three princes, Avidhēya was ruling over southern Mahārāṣṭra. This area extended upto the banks of the Bhima and was included in Kūntala dēśa. As Solāpur district was a part of Kūntala dēśa, king Avidhēya might have ruled over the district.

Another grant of this dynasty which was found in Daund tālūkā of Pūne district, has brought into focus the third son of Dēvarāja, viz., Māna alias Vibhurāja.
Hence, from the find-spots of these plates, in the Kolhāpur and Pūnē districts, it is clear that this Rāṣṭrakuta family was ruling over southern Mahārāṣṭra, i.e., Kūntala dēśā. Mānanka, the founder of the dynasty, is described as the ruler of the prosperous Kūntala desa in which Solāpur district was included. The places mentioned above in the Pāṇḍarangpalli plates can be identified in Solāpur and Sātārā districts.

**VĀKĀTAKAS AND SOLĀPŪR DISTRICT**

Vākātakas occupied an important position in the history of Deccan. They ruled over Mahārāṣṭra from 250 to 550 A.D. They were the contemporaries of the imperial Guptas of North India. They extended their empire from Mālvā in the north to the Tūṅgabhadrā river in the south and from the Arabian sea in the west to the Bay of Bengal in the east.

Vindhyasakti I (250-270 A.D.) was supposed to be the founder of the Vākātaka dynasty. Pravaraśēna I (270-330 A. D.) was his successor. Further, the extensive empire of the Vākātakas was divided among his four sons. His son Prithvisena I might have ruled over the upper Krishnā valley, i.e., Kūntala dēśā around 390 A.D., comprising the districts of Solapur, Kolhāpur, Sātārā and Sāngli. This Vākātaka branch seems to have been overthrown by Mananka, the founder of the early Rāṣṭrakūta dynasty.

Harisēna (475-500 A.D.) was the last brave and ambitious ruler of the Vatsagulma branch of the Vākātaka dynasty. The inscription in the cave No. XVI at Ajantā, which is carved by his minister Varāhadēva and which is unfortunately very much mutilated, mentions in lines 14-15, several countries which Harisena had either
conquered or made to pay a tribute. Those regions lay in all the four directions of Vidarbha viz., Avanti (Mālvā) in the north Kosala, Kalinga and Andhra in the east, Lāṭa and Trikūṭa in the west and Kūntala in the South. At that time, the area which is now known as Dhārāshiva caves, and Kūntalagiri was included in Kūntala dēśā. Harisēna, thus, became the undisputed suzerain of the vast empire extending from Mālvā in the north to Kūntala in the South and from the Arabian sea in the west to the Bay of Bengal in the east. The same inscription further states that Vindhyasakti II of Vatsagulma branch who ruled from 355 to 400 A.D., defeated Kūntalesa. The defeated Kūntalesa was none but the king of the early Rāṣṭrakūṭa dynasty of Māṇpūra.

This proves that, during the reign of Vindhyasakti II and Harisesa, Vākātaka was ruling over Solāpūr district which was a part of Kūntala dēśā.

CHĀLŪKYAS OF BADĀMI AND SOLĀPŪR DISTRICT

The Chālukyas of Badāmi emerged as a powerful dynasty in the Deccan around 500 to 757 A.D., with Badāmi (Bijāpūr district of Karnataka state) as their capital. Though Pulakesin I was the paramount ruler of this dynasty, it was actually Kirtivarman I (566-596 A.D.) who established his sway over Mahārāṣtra. He was succeeded by his younger brother Mangalēsa who ruled from 596 to 610 A.D. The Kalachuris of Mahishmati (in Madhya Pradesh) were the contemporaries of Chālukyas of Badāmi. Krishnāja (550-575 A.D.) was the founder of this dynasty. One of the kings Buddhāja came on the thrown around 600 A.D. In his reign, his contemporary Chālukya king Mangalēsa invaded
the southern part of the Kalachūri kingdom and defeated him. This southern part of the Kalachūri kingdom was Kūntala dēśa which included Solāpūr district.

Mangalēśa was succeeded by his nephew Pulakēśin II. He ruled over the Deccan from 610 to 642 A.D. He was the powerful and renowned ruler of this dynasty and also was a great warrior of his times. The inscription of Aiholē (Bijāpūr district) written by the poet Ravikirti in 634 A.D., throws light on Pulakēśin II's conquests. He was a contemporary of Harshavardhana of Kanauj, the great ruler of North India. He was also called the lord of Uttarāpatha. Pulakesin II defeated Harshavardhana. The conflict between them resulted in determining the boundary of their empire as Narmadā river. Pulakēśin II acquired the title of Paramēśvara and also called himself as the lord of the Dakṣiṇāpatha, i.e., south India.

The inscription further tells us that Pulakēśin II acquired sovereignty over the three Mahārāṣtras including 99000 villages. According to V.V.Mirāshi, the names of these three Mahārāṣtras were Vidarbha, Aparānta and Kūntala. As Kūntala dēśa included Solāpūr district, he might have ruled over this region. He also defeated Appayikā and Govinda who ruled in the northern part of the river Bhimarathi which corresponds to modern Bhimā.

Kirtivarman II (745-757 A.D.) was the last ruler of this dynasty. His Vakkalēri (in North Karṇātaka) copper plate which was issued in 757 A.D., records a grant made by him when he was staying in the victorious camp of Bhāndāragavuṭṭage on the northern bank of the river Bhimarathi (modern Bhimā). The place has been identified with
Bhāndārakavathē in South Solāpūr tālūkā of Solāpūr district, according to J.F. Fleet. This means Kirtivarman II might have ruled over Kūntala dēśa which included Solāpūr district.

Therefore, it proves that Kūntala dēśa including Solāpūr district was under the rule of the Chālukyas of Badāmi.

RASTRAKUTAS OF MANYAKHETA AND SOLAPUR DISTRICT

Rāṣṭrakūṭas of Mānyakhēṭa ruled over the Deccan after the downfall of the Chālukyas of Badāmi. They ruled over the Deccan from 754 to 973 A.D. It was in Kirtivarman II’s reign that the Chālukyan sovereignty was overthrown by the Rāṣṭrakūṭa prince Dantidurga and he became the founder of the dynasty. Originally, they were supposed to be from Lattalura (modern Lātur district). Then they shifted their capital to Mānyakhēṭa (modern Mālkhēḍ near Gūlbargā). However, there is no direct evidence of their rule over Solāpūr district.

CHĀLŪKYAS OF KALYĀṆA AND SOLĀPŪR DISTRICT

Very feeble evidence of various dynasties ruling over Solāpūr district are available before the rise of the dynasty of Chālūkyas of Kalyāṇa. However, from 10th century onwards, we have concrete evidence of the rule of any dynasty over Solāpūr district. Chālūkyas of Kalyāṇa (973-1118 A.D.) was the first dynasty which was ruling over the Deccan in medieval period, directly ruled over Solāpūr district.

This was the period of intense political and cultural activities in the whole of the Deccan, which covered the present day states of Mahārāṣṭra, Karpātaka and Andhra Pradesh, which, for the most part of the period was under one rule and functioned as one
political unit. So, the predominant ruling dynasty which held sway over Solapur district during this period was the dynasty of Chalukyas of Kalyana. Their capital was at Kalyana (modern Basavakalyana in Bidar district of Karpathaka state). Their empire spread from Narmada to the north to Kaveri to the south. They dominated the political scene and made a lasting impact on the social, religious, economic and cultural life of the people.

The Chalukyas were the feudatories of Rashtra Kutas before their sovereignty. According to Karjol inscription (Bijapur district) of period 956 A.D., "Taila II, the son of Vikramaditya IV and his wife Bonthadevi, daughter of Kalachuri Lakshmanaja of Tripuri, started his career as a feudatory of Rashtra Kutas, when the Rashtra Kuta Kanharadeva (Krishna III) was ruling at Melpati and Taila II (Tailappayya) was governing the Nadu". The Narasalagi inscription (Bagewadi taluk of Bijapur district) dated 965 A.D., refers to the Calukyarama, Mahasamantadhipati, Ahavamalla, Tailaparasa of the Satyasaraya family governing Taradavadi 1000 as anugajivita, when the Rashtra Kuta Akalavarsa Krishna III was ruling. Narasalagi was included in Murttage 30. Taradavadi is modern Taddavadi, on the southern bank of river Bhima in Indi taluka of Bijapur district. If Vikramaditya IV of the inscription dated 970 A.D., referred to above is Taila II’s father, this would show that the father and the son were governing Taradavadi 1000 divisions of feudatories of Rashtra Kutas.

The marriage of Vikramaditya IV with the Kalachuri princess Bonthadevi shows that he had gained some prestige and in view of the growing hostility between the once friendly Kalachuris and Rashtra Kutas. Taila II was helped by the former in his struggle against the latter. In 973 A.D., Taila II suddenly emerged out from the
insignificance of a Mahāsāmanta to establish an independent sovereign dominion with its capital as Mānyakhēta itself. Mānyakhēta, the Rāṣṭrakūta capital, was wrested from them by Taila II by defeating the last Rāṣṭrakūta king Karkka II, who was also killed in the battle. Taila II (973-997 A.D.) was the first independent authority of the Chālukyas of Kalyāṇa. He assumed the paramount titles of Mahārājādhirāja, Paramēśvara, Paramabhatṭaraka, Samastabhūvanāśraya, Ahavamalla and Bhūvanaikamalla. He extended his empire by defeating his contemporaries Lāta, Ganga, Shilāhāra, Cōla. His empire included Lāta in the north, Bēllāry, Anantapur, Shimogā and Chitradūrga districts in the south, Dhārwād, Belgaum and Bijāpūr districts in the north west.

Taila II's remote successor was Jayasimha II. The Chālukya capital was shifted from Mānyakhēta to Kalyāṇa during the reign of Jayasimha II. But it was probably Somēśvara I (1044 - 1068 A.D.), successor of Jayasimha II, who made Kalyāṇa a permanent seat of the government. He was responsible for expanding the kingdom and establishing the political stability.

Vikramāditya VI (1076-1127 A.D.) of this dynasty was very powerful and ambitious king. The Chālukya empire reached its zenith during his reign. He extended his empire up to Nāgpūr to the north and reached the river Tāpi. On the east, it covered the regions between the rivers Kṛṣṇa and Godāvari and included the Godāvari, Kṛṣṇa, Karnool, Guntur, Cadapāh, Anantapur and Bēllāry districts. On the south, it stretched upto Kolāvand the Mysore districts. On the west, it was bounded by the Konkan and the western Ghāts and included Dhārwād, Bijāpūr, Belgaum, Ahmednagar, Punē, Sātārā and Kolhāpur.
districts. He assumed the titles Tribhūvanamalla. His reign was comparatively peaceful. He founded the city of Vikramāra and also started Chālūkya Vikrama era after his name. The great Kaśmirian poet Bilhana, lived in his court and wrote 'Vikramāṅkadēvavacharita' in appreciation of his patron. Another author who flourished in his court was Vijñānēśvara who wrote the celebrated commentary, the Mūlākṣara on Yājñāvalkya Smriti.

It is clear from the Chālūkyan inscriptions found in Solāpur district that Chālūkyas ruled over the district. Fifteen inscriptions connected with this dynasty are so far found in this area. These inscriptions are found at Akkalkot, Mārdi, Tirtha, Karajgi, Nimargi, Aurād and Bhāndarakavathē in the district. Vikramāditya VI, though ascended the throne in 1076 A.D., his earliest inscription obtained in the district, at Tirtha17 in South Solāpur tālūkā dated 1082 A.D., is engraved on one side of a pillar kept near the garbhagṛha of the shrine of Lakṣmaṇa in the temple of Rām-Lakṣmaṇa-Sitā. The inscription refers itself to the reign of Chālūkya Tribhūvanamalla, i.e. Vikramāditya VI. It also mentions the king's subordinate, the Kalachūri chief Jogamrasa and records the grant of the village Tirtha Ekkarūka to the temple of Śri Rāmeśvara. The grant was entrusted to, the saint Vimalśaktipanditadēva of the Lākūla Śaiva sect. The granted village was situated in the small administrative division in the Kampana of Kūmbarigāvē which formed a part of Anāmdūrū 300. The record is dated in the Chālūkya Vīra Vikrama year 7, Dūṃdūbhī, Puṣya, Su.5, Sunday, Uttarāyana Sāmkramaṇa. The details correspond to 1082 A.D. December 5, which was a Tuesday. The Sāmkramaṇa occurred on Sunday when the tithi was triteyā.
The second inscription is found engraved in continuation of the above. It refers to Mahāsāmanta Vijayāditya, the son (anūga) of Padmaśādī and records a grant of the samya of Ekkaruka for the temple of Rāmēśvara. The grant appears to have been entrusted to the saint Anantaśaktipanditadēva, the disciple of the priest (name lost) of the matha attached to the temple of mūlasthānadēva. The details of the date given is Chālūkya Vira Vikrama year 30, Vyaya, Kartika Pūṇāmi, Sunday, Lunar eclipse. This corresponds to 1106 A.D., October 14. However, there was no lunar eclipse on that day.

This inscription introduces a hitherto unknown chief Vijayādityārasa as the donor of a grant. It is interesting to note that Vijayādityarasa is described as ‘anūga’ of Padmaśādī who was obviously one of the queens of Vikramādītya VI. Anūga is normally taken to mean a son. It is possible that Vijayādityarasa was a son of Vikramādītya VI from Padmaśādī. He is not known from any other source so far. But the fact is that he is described as Vipranvayaprāśūta, i.e., born in the Brāhmaṇa family, comes in the way of such an identification. Further, anuga can also mean a favourite and not necessarily a son.

Therefore, it is clear that the above mentioned two inscriptions were engraved on stone on the occasion of making the second grant, though the first grant was made nearly 23 years earlier. At least, the first record might have been re-engraved on the occasion, the original probably having been lost. Such instances are not uncommon.

The third inscription dated 1092 A.D., is found leaning against the compound wall in the Old Palace at Akkalkot. It mentions
Mahāmandalēśvara Kavilasarasa of the Shilāhāra family and Jimūtavāhana lineage was the latter’s subordinate and that Chandrāditya, the Prabhū of Hande-Kkadi and his son Mallarasa made a grant of 200 matter of wet-land, 4 matter of garden-land and 2 oil presses for the temple of Chandrēśvaradēva of the place, Hande-Kkadi, when Jogamarasa and Kalikarasa had presented themselves on the occasion, apparently of the ratify the gift.

The chief interest of the inscription lies in its reference to Jogamarasa of the Kalachūrya or Kalachūri family before Bijjala, as the ruler of a province (presumably Taddēvādi Nadū) from Mangalivāda (modern Mangalvēdhā) showing thereby that this place was an earlier capital of the family before it was shifted to Kalyāna (modern Basavakalyāna) after the overthrow of Chālūkyas.

The fourth inscription is engraved on a slab built in the compound wall of Mandir-Masjid at Mārdi21 (North Solāpūr tālūka.) It refers itself to the reign of Chālūkya Tribhūvanamalla, i.e., Vikramāditya VI. It mentions his son Yūvarāja Mallikārjunadēva and the latter’s queen Siriyādēvi. It records several grants of land and house sites for a chhatra and for individual learned scholars. The grant lands were situated in Marūdigē in Anamḍūru 300 division. The inscription is dated in Chālūkya Vikrama year 31, Vyaya, Magha, Paurnamesha, Thursday, lunar eclipse. The details correspond to 1107 A.D., December 10.

The fifth inscription is engraved on another face of the pillar on which the first two inscriptions are engraved at Tirtha22 (South Solāpūr tālūkā). The inscription refers itself to the reign of Chālūkya Tribhūvanamalla, i.e., Vikramāditya VI. It also refers
Yūvarāja Mallikārjūna and his heroic deeds. It further states that at the request of an officer (name lost) of Vikramāditya VI, Mallikārjūna made a grant of the village Dinḍavūra situated in Kūmbhārigāvē 60 division which form a part of Anāmdūrū 300. The recipient of the grant was Vimalākṣiptipanditadeva who was incharge of the Rāmēśvara temple at the holy place Mahatirtha Vekaruka. The inscription further states that an officer (name lost) of Mallikārjūna also made a grant of land and house site from his land situated at Hōṭṭigē. The details of the date given are Chālūkya Vira Vikrama year 33, Sarvādhikāri, Puşya, Su. Bidigē, Sunday, Uttarāyana, Sankramana corresponding to 1108 A.D., December 6. However, saṁkramana did not occur that day.

The sixth inscription engraved on a slab lying near the high school at Bhāndārakavathē (South Solāpūr tālūkā), also mentions his son Mallikārjunadēva. It states that this prince revived an earlier grant and gave it to the Saint Sōvarasijiya of Bhāndāragavutṭagē situated in Mandūrvā 30. The grant was made for the benefit of the god Mūjaśasthāna Kalidēva and it consisted of land and house-sites. The inscription is damaged in several places. The details of the date given are Chālūkya Vira Vikrama year 34, Sarvādhikāri Phālgūna ba., Saptami, Tuesday. The details correspond to 1109 A.D., February 23.

The above three inscriptions refer to Vikramāditya VI’s son Mallikārjūna. He was the eldest son of the king and he started his career almost along with his father who came to the throne about 1076 A.D. He was appointed Yūvarāja in about 1082 A.D. Earlier the king’s brother Jayasimha IV was holding this office but due to his revolt, he appears to have been removed from this position and Mallikārjūna was appointed in his place. However, it is to be noted that Jayasimha IV
was not removed from office altogether. He is seen holding charge of an administrative division even in 1096 A.D.

The expedition of Mallikārjuna against Padmalagiri, i.e., the fort of Panhāla near Kolhapur which was governed by the Shilāhāra chiefs, is mentioned in his inscriptions. This fact is also known through other inscriptions already published. But the inscription found at Mārdi contains the earliest reference to this event, via, 1107 A.D. One other exploit of his was against Visālarya. It has been suggested that this Visālarya is identical with Visāla of the Jalor branch of the Paramāra dynasty. Mallikārjuna continued in his position as Yūvārāja till at least 1123 A.D. It appears that he predeceased his father. Thus, the succession devolved on his brother Somēśvara III.

Mallikārjuna is known to have had a daughter called Mahādēvi. But the name of his queen was revealed for the first time by the inscription found at Mārdi dated, 1107 A.D. She was Siriyādēvi and is described as Piriyarasi or the senior queen. She is said to have made a grant, a chhatra or a free feeding house.

The seventh inscription of Vikramāditya VI dated 1114 A.D., was found in the Old Palace at Akkalkot.25 The inscription mentions the king's feudatory Mahāmaṇḍalēśvara Indarasa of the Sēlāra (Shilāhāra) family and the Jīmātavāhana lineage, who in conjunction with Bhoglyabbarasi foster mother (Dai) of Kūmāra Tailapadeva and Daṇḍanāyaka-prabhū, Kēsāri-Nāyaka and his son Numbarasa, is stated to have made a gift of 100 mattar of land in Chittayana Karajigē included in Ankūlagē 50, a subdivision of Anāmdūrū 300 for a perpetual lamp, repairs and offerings in the temple of Siddhagajēśvaradeva at Karajigē. The inscription also records gifts of 10 mattar of land made
for the same temple by Prabhū Kesarināyaka at the time of the consecration ceremony of the image and 50 mattar by Mahāpasayita Katiyānna.

The eighth inscription dated 1122 A.D., was also found in Old Palace at Akkalkoṭ. This slab of the inscription is found standing in the old palace, facing east. The inscription belongs to the reign of Chālukya king Tribhuvanamalladēva, i.e., Vikramāditya VI, ruling from his nēlēvidū at Jayantipūra and introduces his subordinate Mahāmaṇḍalēśvara Indarasa as the Mannēya of Amkūlagēnadū in Anāmdūrū 300. The latter bears a number of descriptive epithets of which the following deserves notice: "The lord of Vijayapūra", i.e. modern Bijāpūr, "autumnal moon, to the sky of the family of Jimutavāhana," a sun to the lotus of the Sēlāra, (i.e. Shilāhāra) family and who had obtained the best favour from the goddess Chāmundikādēvi." The inscription further records that this Mahāmaṇḍalēśvara Indarasa granted as an endowment (dharmarāgi), all the land at Sinnikhēda excepting the area previously donated to the temple of Mallēśvara at Chabbanavati by Tribhūvanamalladēva, for the benefit of the Brāhmaṇas and the temples of Kandarpēśvara and Kēsavadēva constructed by Hadapavala Dandanāyaka Madhavabhatta also called Mādirāja, at Daithana. The land, thus, granted appears to have been purchased by the donor from the several chiefs of the Shilāhāra family, when held the proprietary right of (prabhūtva) the village Sinnikhēda.

The ninth inscription comes from Mārdī (North Solāpur tālūka). It is engraved on a slab lying near the well. It is damaged and the details are lost. It records a grant of money from the pannaya tax probably on betel leaves, by some officers for arranging the worship and offerings to God Gātriśvara. The grant was entrusted to
the saint Anandajiya. The inscription is dated in Chālukya Vira Vikrama year 50, Plava Kartika, Su. Ekadasi Monday, corresponding to 1127 A.D., October 27.

The tenth inscription is found on the floor of the corridor of the Mandir-Masjid at Mārdi (North Solāpur talukā). The inscription is quite lengthy but most of it is edifaced. In the extant portion, there is a mention of Chālukya Tribhūvanamalla, i.e., Vikramāditya VI. The inscription records a grant to a deity but all the details are lost. Names of some donors like the Prabhūs of Davani, Singana Saudare, Nakisëtti and Mailarasëtti are found mentioned. The two letters 'me' and 'so' in the 9th line appear to stand for [puṇṇa] me and So [mavara] which are too scanty to find out the English equivalent.

The eleventh inscription is found in the compound of the Tahasildārs office Mangalvēdhā. The period is 1113 A.D. and the language is Kannada. This record registers a gift of 13 mattars of land made to Nāgadēva and Sayekabbe, for usravana of Kaliyanna, by Pandarasa and perggade Sivarimayya.

Somēśvara III:

Vikramāditya VI was succeeded by his son Somesvara III (1127-1137 A.D.). He adopted the biruda of Bhūlokamalla, 'wrestter of the terrestrial world'— and the usual titles of Prithivivallabha, Mahārajadhirāja, Parambhaṭṭaraka, Cālūkyakūlabhūsana. Like his father Vikramāditya VI he also started an era known after his name and called the Calukya Bhulokamalla varsa. He was more of a scholar than a soldier. The inscription of his time speaks highly of his knowledge and wisdom. He was called 'sarvajna-chakravartin'.
Two inscriptions of Somēśvara III are found so far in Solāpur district. One of the inscriptions is found near the village gate in Aurād (South Solāpur tālūkā). It refers itself to the reign of Chālukya Sarvajna-Chakravartin Bhūlokamalladēva, i.e., Somēśvara III who is stated to have been ruling from Kalyāṇa. This inscription mentions Mahāmandalēsvara Bijjadalēva of the Kalachūrī family. It further refers to a subordinate officer Talatantra (name lost) of Bijjala who is credited with the Viceroy over several contemporary rulers. There is a specific mention of the chiefs of the western Ghāts, i.e., the Silāhāras of Konkan and particularly of Gandarāditya. Then follows an elaborate description of Mahāpradhāna Vaijarasa who was an officer under the Talatantra mentioned above. The inscription states that Vaijarasa constructed a trikuta temple at Avaravādi (modern Aurād) and it also records grant of land for the benefit of the temple. Grants of land were also made to the officiating priests at the time of the installation of the deity.

There is a serious chronological discrepancy in the record. It is stated that the temple was constructed on the occasion of the solar eclipse on Phālguna Su. 10, Sunday in the cyclic year Ananda corresponding to 9th regnal year of Somēśvara III, i.e., 1135 A.D., February 25. Obviously, the eclipse could not occur on Su. 10; but it can be construed that the temple was consecrated on the occasion of the solar eclipse, which occurred on the previous Amāvāsyā. Further, Su.10 was not a Sunday. Greater difficulty is in explaining the next date mentioned in line 31, which states that grants were made to this temple in Chālukya Vikrama year 50, Visvavasu, corresponding to 1125 A.D. which is 10 years earlier than the date given for the contribution of the temple. This incongruity
cannot be explained. It is not unlikely that the record is spurious but the characters do confirm to the period to which they are supposed to belong.

The other inscription is discovered in Budhwārpēth, in the Solāpur city.32 It mentions the important event about Kalachūri Bijjala II. attacking the fort of Hangal, much before he became an independent ruler. It is said that he laid siege of the fort, subdued the chief Māsaneya and levied tributes from him. It is further stated that on that occasion, at the request of his officer Mahāpradhāna, Srikarna Kannapayya-nāyaka, Bijjala made a grant of land to the trikūṭa Sivālaya consisting of the shrines of Kanesvvara, Chattesvvara and Mallikārjūna. This temple was built by Kannapayya-nāyaka. The inscription is dated in the 10th regnal year of Bhulokamalla Somesvara III, Rāksasa, Māgha, Punname, Monday lunar eclipse. The details correspond to 1135 A.D. December 22 which however, was a Sunday. The lunar eclipse did occur on that day.

Jagadēkamalla II33:

Jagadēkamalla II ascended the throne after Somesvara III (1137-51 A.D.). The name Jagadēkamalla appears more like a biruda. He adopted the usual Chāḷukya titles in addition to ‘Pratapa Chakravartin’ i.e., the valourous emperor. He extended his empire by defeating Gurjaras, Kalingas, Hōyasalas and Chāḷukyas of Vengi. However, the date of accession of this king has become a problem. The last date of Somēśvara III is 1137 A.D. In some inscriptions his last date is given as 1140 A.D. One of the inscriptions dated 1139 A.D., makes no mention of a king Somēśvara III and gives the year in the 13th year of the reign of Bhūlokamalla era. This suggests that from
1137 A.D., Jagadēkamalla II was associated with the administration and discharged some of the duties of the king. Therefore, the last date of Somēśvara III may be 1140 A.D., January 4, shortly after which his son Jagadēkamalla II ascended the throne.

Three inscriptions of Jagadēkamalla II are found so far in the district. All are from Karajgi in Akkalkoṭ tālūka. The first inscription is found in front of the Basavannā temple to the west of the village,34 the period of which is 11th -12th century. The inscription mentions itself the reign of Chālukya king Jagadēkamalla II who was ruling from Kalyāṇapura (modern Basavakalyāṇa). The inscriptions is badly damaged. So the details are lost. It seems to record a gift of land. It also refers to two ministers whose names cannot be made out.

The second inscription is found on the front wall of the Sankarlinga temple35. The inscription is badly damaged and the details are lost. It states that the temple was built by Virabhadrapā of Bāgalkoṭe while the third inscription is located at the door-jamb of the Sankaralinga temple36. This inscription is also badly damaged and the details are lost. It mentions some Jadera Sankaralingaswāmi and Sri Sankaradāsa whose details cannot be pointed out. Though the dates on three inscriptions are not clear, the inscriptions fall in between the reign of Jagadēkamalla II.

Taila III:

Jagadēkamalla was followed by this brother Taila III (1152-1163 A.D.). He assumed the titles of Trailokyamalla, Pratāpa Cakravartin. Though Somēśvara IV succeeded him, he was the last ruler
in the list of imperial Chälükyas. During his reign, Chälükya suffered a revolt internally from one of his feudatories. He was the Kalachüri Bijjala II, Mahâmandalêsëvara of Chälükyas ruling from Mangâlivâda (modern Mangalvēdhā). He defeated the king Taila III and captured the Chälükyas capital Kalyâña and became independent ruler.

Only one inscription of Taila III is so far found in the district. It is found in the Mahâdëva temple at Nimbargi37 (South Solâpûr talûkâ). It is badly damaged and fragmentory. It refers itself to the reign of Ahavamalla, i.e., Chälükya king Taila III. It mentions a Kalachüri chief, probably Bijjala II. It is stated that he was ruling from Mangâlivâda. The other details are lost.

Hence, the existence of the inscriptions of the kings of Chälükya dynasty clearly shows that Chälükyas were ruling over Solâpûr district.

**KALACHÜRIS AND SOLÄPÜR DISTRICT38**

The Kalachürya or Kalachüri usurpation of Chälükya sovereignty had a precarious existence for nearly three decades. The Kalachüris trace their decent from the Haihayas. Haihaya, the progenitor of the Haihayas, was a grandson of Sahaşrajit, who himself was a descendent of Yadû. The Haihayas had their seat of power at Mahîśmati (modern Mândhâta) in the Nimâr district of Madhya Pradesh. From Mahîśmati, they expanded their hold to Kasi. Krishnarâja was the founder of this dynasty. One of their kings Arjuna, recovered Mahîśmati which had been in the meantime lost to the Karkoṭa king. The Haihayas later known as Kalachüris, suffered a set back at the hands of Sagara, but retained Kâsi. In more recent times, the Kalachüris established their hold over Mâlvâ and the surrounding regions of the
present Madhya Pradesh. Sankargaṇa’s son Buddharaṇa had his capital at Vidisa. Other branches of the family established their dominion in the regions of the present U.P., Sarayuparar, Dahala and Ratnapur.

Some members of the family who claim to have belonged to Kalanjara in M.P., migrated to the south and took up service under the Chāḷukyas of Kalyana. They were their feudatories or Mahāmanḍalēśvara. The Solāpur area was the home region of the Kalachūris. Mangalvedha, the present tālūka, in Solapur district, was the headquarter of the family. They were ruling as feudatories, but afterwards, the ambitious ruler Bījjala II defeated the last Chāḷukya king Taila III and captured their capital and became independent ruler in 1162 A.D. The Kalachūris were sovereign upto 1193 A.D.

Nothing is known of the early kings Uchita and Raja I and Asaga, Kannama, his unknown son and his sons Bījjala and Raja II. Among the members of the family, the earliest one whose definite date is known is Bījjala I. He was a feudatory of Chāḷukya Somēśvara I in 1057 A.D. Kannama II, son of Bījjala I, was also a Chāḷukya feudatory in 1067 A.D. It was suggested by Dr. P.B. Desai that Kannama’s son Jōgama came to power in about 1080 A.D., though the earliest known date for him so far is 1087-88 A.D. which is the date of an inscription from Koḷagiri in Jath tālūka of Sāngli district. But the inscriptions recently found in Solapur district, fill in the gap between the rule of Kannama II and Jōgama. It is clear from these inscriptions that after Kannama II, Ammūgi, the son of Bījjala I’s brother Rajala II, was in power. Ammūgi’s name is found in the genealogical accounts of the Kalachūri family, but no dated inscription was found so far. Thus, it was believed that Kannama II was succeeded by Jōgama. But the inscriptions found in Solapur
district which belong to Ammūgi add new information to our knowledge of early Kalachūri family. The only known date for Kannama II is 1067 A.D. The two inscriptions which are dated in 1069 A.D., refer to Ammūgi. One of them states that he was governing from Mangalivāda (modern Mangalvēdhā). It is clear from these inscriptions that Ammūgi succeeded Kannama II, soon after 1067 A.D. The exact reason for this departure from hereditary rule is not known, but it is possible that Kannama’s son Jōgama was too young to shoulder the responsibility at the time of the death of his father and Ammūgi wielded authority at such a juncture.

The first inscription of Ammūgi was found near Dēshmūkhwādā at Mandrūp⁴¹ (South Solāpur tālūkā.) It is fragmentory. It refers itself to the reign of the Kalachūri chief Ammarasa, who is stated to be ruling from Mangalivāda, as Mahāmaṇḍalēśvara of Chālūkyās of Kalyāṇa. He refers with his all usual Kalachūri titles. The inscription mentions the administrative division Anāmdūrū 300 and another smaller division of 30. It is dated in Saka 990, Saumya, Vaiśākha, Su.5, Sunday, corresponding to 1069 A.D., May 28, The inscription seems to record certain grants, probably to the temple of Rāmēśvara. It is interesting to note that the record does not mention the name of the overload who was Somēśvara II. The latter half of the inscription is broken and lost. There is no difficulty in identifying this Ammarasa with Ammūgi of the known geneology of the Kalachūris.

The second inscription was found behind the Mārūti temple at Bhāndārakavathē⁴² in South Solāpur tālūkā. The inscription mentions the Kalachūri chief Ammūgievarasa with all the usual Kalachūri titles and states that Nagara Müddagāvunḍa and other officers and the
merchants and others of Sammanabala made certain grants for various services in the temple of Nāgēśvaradēva. The grant was entrusted to the holy priest Brahmaraśi-pandita. The grants included land, house sites, oil mill and money accrued through certain taxes. The chief donor, Nagara Mūddagavūnda, the devotee of the God Nāgēśvaradēva was a muliga of the southern street at Bhāndāragavūttage (modern Bhāndārakavathē), situated in the division of Mandūrvā 30, which was a part of Anamdūrū 300. The inscription is dated in Saka 990, Saumya, Vaisakha Su. Punname, Sunday, corresponding to 1089 A.D., April 9. The weekday was Thursday. The ruling Chalukya king is not mentioned here also. Obviously this Ammūgidēva is the same as Ammarasa of the inscription found at Mandrūp. The inscription mentions of an officer of Ammūgidēva. He was Nagara Mūddagavūnda, the muliga of the southern quarter of Bhāndārakavathē, situated in Mandūrvā 30 which was a part of Anamdūrū 300.

The third inscription related to Ammūgidēva was found in the Mahādēva temple at Nimbargi⁴³ (South Solāpur tālukā.) The inscription is lengthy. Considerable portion in the beginning is lost and the remaining portion is also damaged in several places. It mentions Ammarasa, obviously the same as Ammūgidēva of the Kalachūri family. Mention is made of Nāgagavūnda, the muliga of Ellanimbarage. It is followed by a prasasti of Bhogagavūnda who was probably the father of Nāgagavūnda. This Bhogagavūnda is stated to have constructed a Jaina Basadi, called Nōminātha Basadi, obviously at Nimbargē. Then follows a description of the line of Jaina teachers belonging to Kondakūndanvya Mūlasamgha, Desiyagana and Pūstakanvya. The last in the line, probably Srūtakirtimūni appears to have received these grants made to Basadi by Ammarasa, Nimbargē was situated in the
division of Mandūrvā 30. The date is given in chronogram as Khara-Karmamaka-Mitam, corresponding to Saka 1002, Raudri Kartika ba. [Ama] vase, Friday. The details can be equated with 1080 A.D., November 14, which was Saturday. Interestingly the muliga of Ellanimbaragē, i.e., Nimbargi, the findsop of the record, named Nagagavūnda, is highly praised in the record.

These inscriptions established that after Kannama II, Ammūgi came to power. They also give useful details about this early member of the family about whom nothing was known till now. Prominent mention of his officers and the non-mention of the overlord in the inscriptions indicate the amount of freedom and power enjoyed by the Kalachuri chiefs during the period.

Jogama was a successor of Ammūgi. He was a Mahāmandalēśvara of Chālūkyas. He was governing Karahada 4000 division in 1087-88 and 1093 A.D. as a feudatory of the Chālūkya king Vikramādiṭya VI. He had a daughter named Savaldevi from his wife Tārādevi. He established matrimonial relationship with the ruling king Chālūkya Vikramādiṭya VI by offering his daughter to him in marriage.

Dr. Dēsāi has placed the commencement of Jogama's rule in about 1080 A.D.44 though the earliest known date so far for him is 1087 A.D. He is also stated to have continued upto 1118 A.D. While commenting about his long period of rule, Dr. Dēsāi suggested that if the period is felt to be too long, the commencement can be place in 1085 A.D. Now we have a date for Ammūgi in 1080 A.D. and an earlier date of Jogama, the commencement of the latter's rule has to be fixed accordingly. The earliest known date till now for Jogama was 1087 A.D. which is known from an inscription from Kolagiri in Jath tālūkā of
Sangli district. Here he is described as a Mahāmandalēśvara of Chālukya king Vikramāditya VI. But one of the inscriptions found in Solāpur District, supplies an earlier date for him. It comes from Tirtha (South Solāpur tālūkā). It belongs to the rule of the Chālukya Tribhūvanamalla Vikramāditya VI. It is a composite record in Kannada script and language containing two records. One of them dated in 1082 A.D. refers to the kings subordinate Kalachūri Jogama. The other inscription, also belongs to the rule of Vikramāditya VI, dated 1092 A.D., refers to Jogama, which was found in Old Palace of Akkalkot. Since we know now that the latest known date for Jogama’s predecessor Ammūgi is 1080 A.D., it is reasonable to surmise that Jogama began to reign in about early 1082 A.D.

Fērmādi:

Jogama was succeeded by his son Fērmādi. He also had the title of Mahāmandalēśvara and the biruda of Tarikada. He was governing Tarddāvādi 1000 division. Two inscriptions of Fērmādi are so far found in Solāpur district. These inscriptions are found at Mangalvēdhā, a tālūkā place of the district. One of the inscriptions the period of which is roughly 11th century, was located in the compound of the Tahsildar’s office. The inscription refers itself to the Kalachūri chief Fērmādidēvarasa. This record registers the confirmation of a grant of land made earlier by Mahāmandalēśvara Jogamarasa, to god Narāyanadēva by Fērmadidēvarasa on the occasion, do not agree but the given tithi corresponds to 1113 A.D., June 8. The other inscription is also located in the compound of the Tahsildar’s office, the period of which is roughly 11th century. The inscription refers itself to the Kalachūri chief Fērmādirasa. This record registers the confirmation of a grant of land made earlier by
Mahāmandalēśvara Jogamarasa, to God Nārāyanadēva by Pērmādīdēvarasa on the occasion of Lāksahoma. The land grant of 50 mattars was measured by the Kanyēśvarada Kolū. Pērmādirasa herein is mentioned as king Pērmādi of Kalachūri family.

Bijjala II:

Bijjala II followed his father Pērmādi. He was a feudatory of the Chālūkya Jagadēkamalla II and Taila III. He had commenced his career as a Mahāmandalēśvara or provincial governor around 1130 A.D. Inscriptions of this period make it abundantly clear that Bijjala’s centre of activities for over two decades during his subordinate position as a feudatory ruler was Mangalīvāda (modern Mangalīvedhā in Solāpur district). It is quite possible that he had been now and then visiting the Chālūkya capital Kalyāna (modern Basavakalyāna in Bidar district) on account of his family ties and political interest. Thus, roughly from 1130 A.D. to 1156 A.D., when Bijjala almost succeeded in usurping the Chālūkya sovereignty and declare his independence, he might have transferred his seat of power and residence from Mangalīvāda to Kalyāna. Placed under this menacing situation, the Chālūkya King Taila III was preparing to abandon Kalyāna and seeking protection in a safer place. In 1162 A.D., Bijjala ousted his Chālūkya overlord once for all and forcibly occupied his throne.

Bijjala II’s reign is marked by a serious religious upheaval. A reformist movement led by Sri Basavesvara rose into prominence in the kingdom as the Veerasaivas or the Lingayats. Basava held a high office (Mahāpradhāna) under the Kalachūri Bijjala II. Evidently there seems to have been a great conflict between the conservative and the reformist religious forces in the kingdom. One
result of this conflict would appear to be the assassination of the king Bijjala. An account of this revolution is given in the Basava Purāṇa and Bijjala Charita.

Nine inscriptions of Bijjala II are so far found in the district. Among them, he is referred as a feudatory in the two inscriptions of Chālukya king Somēśvara III found at Aūrad (South Solāpur tālukā) and Solāpur (North Solāpur tālukā). The third one is found at Nimbargi (South Solāpur tālukā) which is of the Chālukya king Tāila III. As an independent ruler, he figures in the remaining six inscriptions found in Mohol and South Solāpur tālukā. The script and the language of all these inscriptions is Kannada.

Out of these six inscriptions, one is found at Vāngi (South Solāpur tālukā). It refers itself to the reign of Kalachūri king Bijjala II. It records a grant of land and house sites for the benefit of the temple of Mūlasthāna Sri Bhimēśvaradēva, by Mahāpradāna Rēyimayyā-dandanāyaka, the chief of Vangige situated in the Kampana of Mandūr on 30 in Anamduṛ 300, in the presence of Nāda adhikāri Soverasa and other officers. Record is also made of grants of income obtained by the sale of several commodities like paddy, turmeric, betel leaves, betel nuts, salt ghee, oil, etc. by the merchant guild of 500 svamis of Ayyavoḷē. The inscription is dated in the 6th regnal year of Bijjala, Chitrabhanu, Margasira, Amavasya, Monday, Samkranti, Solar eclipse. The details are irregular. The tithi corresponded to 1162 A.D., December 8. The weekday was Saturday. There was neither Samkrānti nor the eclipse on that day.

The second inscription was found at Kāmati [Khūrd], (Mohol tālukā). It was found near the wall in front of the school. It states
that while Kalachūri king Bijjaladeva, [II] was ruling from the capital of Mangalivādā Goyiyasavanta of Kammatiṣe made a grant of land, garden, a house and an oil mill for the benefit of the temple of Simgēśvara. The inscription is dated in the year Sūbhanū, obviously during the period of Bijjala, Phalguna Su. 3, Sunday samkramana. The details are irregular. The tithi corresponds to 1164 A.D. January 25, which was Tuesday. There was no samkramana on that day.

The inscription throws light on Bijjala who was ruling from Mangalivādā, though it is dated in 1164 A.D. By this time, he was already independent having occupied Kalyāna. The reference to Mangalivādā is obviously only conventional.

The third inscription was reported from the Bālēśvara temple at Kūmbhāri (South Solāpur tālūkā). The lower portion of the stone is broken and lost. It refers itself to the reign of Kalachūri king Bhūjabalamalladeva, i.e., Bijjala II, who is stated to be ruling from Kalyāna. This is a composite record, registering grants made to the temple of Bālēśvara situated in the fort of Kūmbhārigāvē. This place was the headquarters of the Kampana of 60 villages in Anamdūrū 300. One land grant was made by Mannēya Vijayāditya. The second grant of land was made by Dandanāyaka Nakarasa and other officers. The third grant was made by Dandanāyaka Vennaparasa and other officers. The fourth grant was of money, one gadyana from every village in the Arūvattumbuda, i.e., Kūmbhārigāvē 60, by the Mahāprabhū and Gavūndas (of the division). The fifth grant was made by Goydarasa, the tax-officer (Sūmkavārgadē) of Anamdūrū 300. The grant consisted of money accumulated from the Pērjūmka, i.e., some major tax from the division of Anamdūrū.
It is stated that the second grant was made in the 9th year of the king, Tarana, Māgha, Amāvasya. The weekday is not given. The tithi corresponded to 1165 A.D., February 12, which was Friday. The third grant was made on the occasion of the lunar eclipse in the 12th year of the king Sarvajit. Asvina, Punnami, Monday. The details correspond to 1167 A.D., September 30. The lunar eclipse occurred on that day. But it was a Saturday and not Monday as stated in the record. The first grant appears to have been made along with the second grant in the 9th year of the king or earlier; and the fourth and fifth grants were obviously made on the occasion on the third grant. All of them were put on record in the 12th year, on the occasion of making the third grant.

This composite record from Kūmbhāri refers to the reign of Kalachūri Bhūjabalamalladēva who was Bījjala II. It records grants made on two different occasions, first in the 9th year of the king and the second in the 12th year of the king. The first date corresponded with 1165 A.D. and the second corresponded with 1167 A.D. On these occasions the officers of Bījjala, Nakarasa and Vennaparasa respectively made certain grants to the temple of Bēllāsvara in the fort of Kūmbhārigāvē, i.e., Kūmbhāri, the find spot of the record. Obviously, the record was put on stone, on the second date. It is also interesting to note that in addition to these grants, an earlier grant made formerly by Manṇēya Vijayāditya to the same deity was renewed at this time. We have seen above that Vijayāditya figures as a favorite of Padmāladēvi, a queen of Vikramāditya VI in the inscription of Tīrtha. It is not unlikely that Vijayāditya is the same as the one mentioned in this inscription.
The fourth inscription was found on the Mandrüp-Lavagi road, to the west of the village Mālkavatha\textsuperscript{52} (South Solāpur talukā). It refers itself to the reign of the Kalachūrī king Bijjaladēvarasa, who is stated to be ruling from Mangalivādā. There are some verses in the beginning, composed in different metres. Two of the metres mentioned are Mattebhā and Mahāsrāghdhare. This portion seems to describe him as an individual who was the follower of the Jain faith, but it is badly damaged and the details are lost.

In this inscription, it is stated that a grant of land was made in the presence of several individuals and the Entu Hittu for a Basadi. It is also stated that an oil mill was granted for the maintenance of a perpetual lamp in the Basadi. These grants were made by Rambhādēvi, the queen of Bijjala. Grants of several articles like jawar, salt, betel nut etc. were also made in the presence of the guild of Ayyavolē 500. Swamis, Mummundandas and Ubhayananadesis. Again, grants of some commodities were made by Govindarasa who was the Dandanāyaka and Sünkavergade of Anamdūrū 300. Mention is also made of some grants by the Sēttiguttas of Manadubbe. The inscription is dated in Saka 1069, Vyaya, Asvaya Punnami, Monday, Lunar eclipse corresponding to 1166 A.D., October 10. There was no eclipse on that day.

This is a lengthy inscription running into about 44 lines. But unfortunately it is very badly damaged. However, it is of considerable importance since it inscribes the name of the queen of Bijjala, i.e., Rambhādēvi.\textsuperscript{53} This information is known to us for the first time from this inscription only.
The fifth inscription was found near the old well in a field outside the village Kandalgōṅ in South Solāpūr tālūkā. It refers itself to the reign of a Kalachūri king, (name lost), obviously Bijjala II. The extant portion contains the prasasti of the guild of Ayyavolē 500 Swamis in whose presence some grants of land appear to have been made on the occasion of solar eclipse.

The sixth inscription is found at Kāmati (Khūrd) in Mohol taluka. It refers itself to the reign of Bijjala II. It mentions some grants of land. The inscription is badly damaged and the details are lost.

Somēśvara Sovidēva:

Rayamūrāri Somēśvara Sovidēva whom Bijjala had nominated, succeeded him. According to the inscriptions, Mallūgidēva and Karna, Bijjala’s brother and grandson respectively, who succeeded him one after the other. There is nothing definite to show that Mallūgi or Mailūgi ruled after Bijjala II. But since Kandara, Kalideva or Karna is mentioned immediately before Sovidēva, he appeared to have ruled for a short while. Mallūgidēva did rule later as an inscription is dated in the second year of his reign which corresponds to 1178 A.D. Karna was placed on the throne by some of his supporters, but was overthrown and killed by Sovideva. The earliest known date for Somēśvara Sovidēva is 1168 A.D. He was ruling from his nelevidu Mangalīvēdā in 1168 A.D. and from Kalyāṇī in 1172 A.D. Besides, the paramount titles he adopted the birūdas of Bhumjabalamalla and Rayamūrāri. no historical event of any importance is mentioned in the records of his time. The last known date for him, according to one
inscription, is 1177 A.D., January 31. Another record has the date January 17.

Three inscriptions of Somēśvara Sovideva are so far found in the district. The script and the language is kannada. The first inscription is found in front of the school near the wall at Kāmati (Khūrd)⁵⁷ (Mohol tālūkā). The inscription states that while the Kalachūrī king Somēśvara Sovideva was ruling from Mangalīvade, the Gavūnda (name lost) of Kāmmati (modern Kāmati Khūrd) made a grant of land to a temple (name lost). The details of the date available are Kartika Su. Ekadasi, Vishuva Saṃkramana, Monday. In the absence of the Saka or cyclic year, it is difficult to find out the modern equivalent. But as the reign of Somēśvara Sovideva is between 1167 and 1176 A.D., the inscription must have been carved between these dates.

The second inscription was discovered near the Hanūman temple at Shivāni⁵⁸ (North Solāpur tālūkā). It refers itself to the Kalachūrī king Somēśvara Sovideva. It records a grant of the village Sivanigē (modern Shivani) for the offerings to the God Svayambhū Mallikārjūna of Srisaila by the queen (of Sovideva) Haralādēvi and Mahāpradhāna, Mandalika Soyidēvarasa. The grant village was situated in the division Telara 40 in Anamdūrū 300. The details of the date given are, 5ᵗʰ year of the king, Khara kartika Su. Punnami Vaddavara which can be equated with 1171 A.D., October 15, which was Friday. The interesting feature of this record is that it mentions the queen of Sovideva as Pattamahādēvi Haralādēvi. This is the only inscription known so far to disclose the name of the queen of Somēśvara Sovideva.
The third inscription was discovered near the Mārūti temple at Lavangi (South Solāpur tālūkā). It is badly damaged. The inscription mentions Rājamūrāri So(vidēva) and it seems to record a grant of money by Adityarasa, the chief of Agraḥāra Lampage to the Mahājans of that place. The inscription does not contain the details of the date.

*Sankamadēva* :

Somēśvara Sōvidēva was succeeded by his brother Sankamadēva in 1176-77 A.D. He had the birūda of Nihsankamalla — the wrestler without apprehensions. He had his capitals at Mangalīvādā and Kalyāna. No event of any historical importance during his region is known. The claim of conquest of various countries are made in the traditional style with no truth whatsoever.

Three inscriptions of Sankamadeva are so far found in the district. All the inscriptions are carved in Kannada language. The first inscription is found carved on the fragment of a stone in the Sangamēśvara temple at Kūdal (South Solāpur tālūkā). The period is probably around 11th-12th century A.D. It states that land donation is given to a temple built by one Harishchandra.

The second inscription is found carved on a slab standing leaning against the compound wall of the Old Palace of Akkalkoṭ. The period is 1179 A.D. It records a gift of land made to the Mahājans of Jevūrageagrahāra for a feeding house (chhatra) by Bichayyā, son of Sovarasa and Gojyyakka of (chattalaka) Kavūsika Gotra, after purchasing it from them. The Jevūrageagrahara is called Brahmāpūri of Chālūkya Chakravartin Tribhūvanamalladeva.
The third inscription is found at Māḍiśā (North Solāpur tālūka). The period of this inscription bears two different years. One is 1180 A.D. of the Kalachūri king Sankama and another is 1212 A.D. of the Yādava king Singhana II. The language of this inscription is Sanskrit and the script is Nāgari. It mentions the genealogies of two dynasties, i.e., Kalachūri and Yādava. It further mentions the erection of Yogēśvaradēva in Saka 1102. It also bears the donation in Saka 1134 to God Yogēśvaradēva. Because in old days, God was given the person's own name. The name Bhoyipayyanaka Kulkarni is also inscribed in it.

Ahavamalladēva:

The next Kalachūri king was Ahavamalladēva. This name sounds more like a birūda. Only one inscription of this king is so far found in the district. It was found near the house of Sri Garūḍ at Māḍiśā (North Solāpur tālūkā). It records the renewal of a gift of land for the maintenance of the temple of Siddhēśvara. The land grant which belonged to the temple was earlier held under mortgage by Gandhiga Ballisētti and it was regranted to the temple. The details of the date are 3rd year of the Kalachūri king Ahavamalladēva Subhakrit Vaisakha Su. Purnamaṣṭi, Monday, corresponding to 1182 A.D., April 19.

Thus, the existence of the inscriptions of Kalachūri kings in Solāpur district clearly shows that the district was included in Kalachūri kingdom in medieval period.

Shilāhāras of Akkalkot and Solāpur District:

There is a reference of three distinct families of Shilāhāra who were ruling during the medieval period in Northern Konkan,
Southern Konkan and areas under former princely states of Kolhāpūr, Sātārā and Sāngli. Dr. Mirāshi has given the history of these three branches of Shilāhāra rulers and also provided their geneologies. But the inscription of Chālukyas of Kalyāna found at Akkalkot in Solāpūr district mentions Shilāhāra Mahāmandalēśvāra Indarasa and the inscription found at Kūdal in the same district mentions Mahāmandalēśvāra Dakarasa, both of Shilāhāra family of Akkalkot branch. These two kings are found in the geneology of Shilāhāra kings given by Dr. P.B. Dēsāi. But they are not found in the geneology given by Dr. Mirashi. Thus we find that the geneologies given by these two scholars differ. While editing the inscription of Vikramaditya VI found in the Old Palace of Akkalkot, dated 1114 A.D., Dr. Dēsāi opines that the Shilāhāras of Akkalkot are entirely new and unknown branch. He has given the geneology of this family and tells the history of this family. The geneology is as follows:
Starting with Indarasa III, whose initial date may be roughly fixed at 1110 A.D. on the evidence of this record and counting fifteen generations backward at the average of twenty-five years per generation, the date available for Pittama I, the first forebearer of the family, will be about 735 A.D. This, therefore, entitles it to be considered as one of the oldest units of the Shilahāras.

However, not much information could be gathered regarding the early or late history of this family from the record. Pittama I, it is stated, ruled over the country bounded by Asitadri and Kalanjara. This statement occurs again with a slight verbal change of
substituting Kṛṣṇadri for Asitādri, while describing the kingdom of Dhanasangraha, who, it is further told, was resourceful and maintained a vast army of eighteen thousand cavalry, eighty thousand efficient warriors and innumerable foot-soldiers. This description bears the ring of exaggeration and sounds more conventional than real, since no specific exploit of his, is recorded. Kavilasa IV’s wife was Chandalādevī, daughter of Rājarāja of Morambā. Indarasa III, as can be gleaned from the present record and according to the explicit statement in another inscription from the same place, was a feudatory chief having administrative authority over the small tract of Ankūlagā containing 50 villages, which must have been his hereditary fief.

Little is known about Rājarāja, the maternal grandfather of Indarasa III. As there are more places than one named Morambā in Bombay-Karnātaka area, it is not possible to identify this Morambā, which was ruled by this chief.

With regard Kavilasa IV, the father of Indarasa III, a contemporary record is available at Akkalkoṭ itself. It refers to the reign of Tribhūvanamalladēva (Vikramāditya VI) and is dated in Chślūkya-Vikrama year 17, Angirasa (1092-93 A.D.). This chief is introduced in this epigraph as a feudatory (Mahāmandalāśvara) bearing all the significant epithets of his line and figures as the donor in conjunction with another feudatory chief Jogamarasa, the grandfather of the well-known Bijjala II of the Kalachūri family. Of the time of Indarasa III, two more records are available from Akkalkoṭ. One of the records furnishes the information regarding this family and carried their geneology two generations ahead. Indarasa III’s younger brother was named Rājarasa, who had two sons, Kuppādeva and Indarasa IV.
Indarasa III had four sons, viz., Dakarasa II, Kavilasa IV, Mallidēva and Ajja III. Dakarasa again had a son named Indarasa V.

An attempt may be made to identify the territory said to have been ruled over by the two ancestors of the family viz., Pittama I and Dhanasangraha. Although there appears to be definiteness regarding the location of one limit of this kingdom, i.e., Kalanjara which is the same as modern Kalinjar in Būndēlkhand, the other limit, Asitādri or Krṣhnādri, is elusive of identification in the face of too many possibilities.

If the identification either with the Kārākorum mountain or the Haridwār hills is accepted, these chiefs ruled over a vast empire comprising almost the whole of North India. But such an assumption runs counter to the known facts of history. So, it would be reasonable to treat this statement as only another amplified version of the legendary origin set forth by all the Shilāhāra families who trace their descent from the mythical ancestor Jīmūtavāhana, the king of the Vidyadharas residing in the region of the Himālayas. The truth underlying these legends seems to be that the Shilāhāras, like many a ruling family of South India, tried to show their connection with the hallowed land of the North.

No more historical details are known about the members of this Akkalkoṭ branch of Shilāhāras. Still their great antiquity and well-preserved genealogical traditions furnish a suitable occasion for reviewing in brief the early history of the Shilāhāras and their later expansion into several family groups in the light of the epigraphical discoveries during the past decades.

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Frequent allusions to their formal rule over the famous town of Tagara (modern Tēr in Osmānābād district) contained in the titles of the principal Shilāhāra families indicates the first settlement in the tract of the earliest members who might have migrated to the south during the early centuries of the Christian era. The next important stage in the ramification of Shilāhāra stock appears to have come about during the time of the 8th - 10th centuries, as the origin and the foundation of the three hither to known Shilāhāra families, viz., Northern Konkan, Southern Konkan and Kolhāpur could be referred to this period from geneological calculation.

Some members of this family seem to have migrated towards the south and east of Tagara (modern Tēr in Osmānābād district) and settled all over the region of Tardavādi 1000 roughly corresponding to the modern district of Bijāpur, Gūlbargā and the neighboring parts. This piece of information is furnished by a record from Mūttagi. From the mention of the title Vijayapūravaradhiśvara in place of Tagarapūravaradhiśvara in some records of the Akkalkoṭ branch, it may be inferred that the early settlers of this tract had Vijayapūra as their headquarter.

Traces of one other branch of Shilāhāra chiefs that had settled in the Bijāpur district are available from the records of the 11th - 13th century discovered in the Indi tālūkā. Kavilaśa and his son Dhanasangraha figuring in an inscription from Tadavalage Mahāśāmanta Dhanasangrahayyarasa of the Rūgi epigraph Piniya Govanarasa, Bandarasa and his father Chavūndarasa, mentioned in the Salotgi record appear to have been a few members of this family. Their names further suggest their possible connection with the Akkalkoṭ branch.
Hence, altogether a different branch of Shilāhāras, neither belonging to North and South Konkan nor Kolhāpūr might have ruled over some parts of Solāpūr district during the medieval period.

YĀDAVAS OF DEVGIRI AND SOLĀPŪR DISTRICTS:

Yādavas of Devgiri played an important role in the political history of the Deccan in medieval period. However, their early history is shrouded in darkness. Still their existence is marked from 835 A.D. There is a difference of opinion about their original place. But this much is certain that they were the feudatories first of the Rāṣṭrakūtas of Mānyakhēta and later on of the Chālūkyas of Kalyāna until the regime of Bhillama V.

The Yādavas were first known as Sēuṇas and their dominion was called Sēuṇadēsa. Sangamnēr copper plate inscription belonging to Yādava Bhillama II, of 1000 A.D., states that Sēuṇacandra, son of Dṛḍhaprahāra, called his dominion as Sēuṇadēsa. Hēmādri, the minister of Yādava Mahādēva and Rāmacandrādēva also testifies that Sēuṇadēsa was known after the name of Sēuṇacandra. In the Gadag inscription, the expression of Sēuṇa Bhūpāl has been used for Bhillama V, the first imperial ruler of the dynasty. Thus, it seems that the region extending from Nāsik to Devgiri was under his control. Further, the Kalēgaon inscription of Yādava Mahādēva confirms this. It mentions that the kingdom founded by Dṛḍhaprahāra originally around Chandradityapūr (modern Chaindor in Nāsik district) was extended by Sēuṇacandra on the banks of the Godāvari river; so as to include modern districts of Aurangābād, East and West Khāndēsh together with parts of Ahmād nagar district. A remote successor of Sēuṇacandra was Kama whose son Bhillama V was the first independent ruler of this
dynasty. Yādava empire was gradually extended by Bhilāma V and his successors from Mālavā to Mysore and Western coast to Vidarbha.

A total of forty-eight inscriptions related to Yādava dynasty are so far found in this area. Out of these, forty-two inscriptions are found in the district. These are found in Akkalkot, North Solapur, South Solapur, Mālsiraj, Mangalvādhā, Mohol and Pandharpur talukās. Remaining inscriptions, related to Solapur are found outside the district such as adjoining Osmānābād district and also the places from Northern part of Karnātaka state. Of these, large number of inscriptions are in Kannada script and language while few are in Sanskrit language and Devnāgari script. The remaining are in Marāthi language and Devnāgari script.

Bhilāma V:

Bhilāma V (1173-1192) was the first Yādava king to declare independence. He founded the Dēvgiri city (modern Daulatābād) and made it his capital. He was very ambitious and brave king. He extended his empire from Nāsik and Ahmednagar districts to parts of Khāndēsh and Marāthwāda, as well as North Konkan and Central Mahārāstra along with some parts of Bijāpūr and Dharwād districts.

In about 1187 A.D., Bhilāma V began his conquest on the remaining parts of the Deccan and soon the Solapur area came under his sway. Three inscriptions of Bhilāma V are so far found in the district. His first inscription is found in front of the Mārūti temple at Mandrūpē (South Solapur talukā). This is a lengthy inscription in more than 46 lines. The language of the inscription is Sanskrit and the script is Devnāgari. It refers itself to the reign of Sēupa Bhilāma V, who is stated to be ruling from Elamēla (modern Almēl in
Sindgi tālukā of Bijāpūr district). Then follows a description of the king’s subordinate Khēyidēva and his wife Haṃsālādēvi and their four heroic sons Laṃṣmidēva, Vijjaṇa, Sangama and probably Khēyidēva. The last one is credited with victory over the Hōyasālas and the subduing of the chief Chāvūnda. The other sons Laṃṣmidēva and Vijjana are also praised for their valour and generosity. The inscription records the gift of the village Ankūlagā on the bank of the river Sinnē (modern Sinā) for the temple of Siddhāśvara of Mandūbbē, the headquarters of Mandubba 30. The donor was Vijjana. Khēyidēva made permanent arrangement for offering regular services of music and dance in the temple by appointing musicians, drummers, dancers etc. and giving them grants for their maintenance. The inscription is dated in the 2nd regnal year of Bhillama, Plavanga Bhadrapada, Amāvāsyā, Sunday, Solar eclipse, corresponding to 1187 A.D., September 4, which was Friday. The eclipse occurred on that day.

Fixing the first regnal year of Bhillama V has been a problem because of the conflicting dates given in the inscriptions. However, it has been concluded after a careful study of different evidences that 1187 A.D. is the first regnal year of this king. The present inscription confirms this conclusion. Among the titles of the king mentioned in the record, most of which are conventional, one viz., Viṃjūlēuda – Kūnjara – mṛgēndra attracts our attention. It is difficult to fix identity of the Viṃjū family to which Bhillama claims to have been a terror. He is stated to have been camping at Elamēla. The inscription introduces an officer of a king, viz., Khēyidēva, his wife Haṃsālādēvi and his four sons Laṃṣmidēva, Vijjana, Sangama and Khēyidēva. All the sons are highly praised and are credited with numerous victories. Among them, Laṃṣmidēva is credited with the
achievements worthy of notes. One of his confrontation with the Hōyasāla king as indicated by his title Hōyasāla-beneṭekāra, i.e., the hunter of Hōyasāla. Bhilla V had series of encounters with the Hōyasālas is known from many records. It is, thus, not unlikely that Laṅkādēva fought in one such battle on behalf of his master. Another title of this chief Chāvunda sīrapraghatta-kulisā, make a pointed reference to his putting down Chāvunda. This Chāvunda appears to be the Sinda chief of Yālbūrgi who was a trusted feudatory of Chālūkyas. It is quite likely that he did not easily submit to the new ruler, Bhilla V. This situation might have forced the latter to put him down.

Remaining two inscriptions are related to the land grant to Kapilasiddha Mallikārjūna of Sonnaligē (modern Solāpur). One is from Chūrgi in Indi tālūkā of Bijāpūr district and the other is from Nilegaon in Tūljāpūr tālūkā of Osmānābād district. The inscription from Chūrgi which is of 1190 A.D. states that during the reign of Bhilla V, Mahāmandalēśvara Vira Bandugidēva Aras and Mahāpradhāna Māyidēva Dandanāyaka of Tardavādi 1000, gave the donation of Churgiharigē (modern Chūrgi) to the Kapilasiddha Mallikārjūna temple of Sonnaligē for angabhōga, rangabhōga and house sites for chhatra. Sonnaligē was called 'Dakshin Vārānasi' and also 'Abhinava Srisaila' in medieval period. The inscription starts by the vacāna of Sri Siddharāma.

The inscription from Nilegaon is of 1192 A.D. states that during the reign of Bhilla V, his two officers, Dakarasa and Mallidēvarasa gave the donation of Nilegaon in the area Ankulagē 80, to the temple of Kapilasiddha Mallikārjūna of Sonnaligē. Sonnaligē was popularly known as 'Dakshin Vārānasi' and also 'Abhinava Srisaila' in the medieval period.
Jaitūgi I:

Jaitūgi I (1192 - 1200 A.D.) was the successor of Ehillama V. His reign was a short one. It was comparatively less eventful also. He maintained the boundaries of the empire which Ehillama V had captured. At this time, the Krishnā-Malaprabhā line of boundary was accepted between the Yādavas and Hōyasalas. Six inscriptions during the reign of Jaitūgi I are found so far in the district and around.

The first inscription is found at Sankha70 in Indi tālūkā of Bijāpūr district. This inscription is related to Solāpūr. The date is 1194 A.D. It mentions that the officer of Jaitūgi I, Mayidēva, gave a grant to the temple of Kapilasiddha Mallikārjūna of Sonnalīge. Sonnalige was famous as Abhinava Srisaila. The inscription is badly damaged and the details are lost.

The second inscription is found at Jāmgāon71 in Mohol tālūkā. The date is 1196 A.D. It mentions that during the reign of Jaitūgidēva, his officer Honoj Dandanāyaka was in power in the area of Ankūlagēya Nāda (modern Akkalkot). He gave the donation of Jāmbugāon (modern Jamgāon) to the Kapilasiddha Mallikārjūna of Sonnalīge for angabhōga, rangabhōga and house sites for chhatra. The names of the donors mentioned in the inscription are Lakkiśētti and Narandēva.

The third inscription is found at Kāsēgāon 72 in Tuljāpūr tālūkā of Osmānābād district. The date is 1197 A.D. It mentions Khēyidēva and Sangamadēva as the officers of Yādava king Jaitūgidēva. during this period, Mahāmandalēśvara Dakarasa gave the town Kāseyagāon (modern Kāsēgāon in the area of Ankūlagē 80) to the Kapilasiddha Mallikārjūna of Sonnalīge.
The fourth inscription is discovered at Haṇamgāṇon in South Solāpur tālūkā. It is carved around 12th century. The language of the inscription is Sanskrit and the script is Devagari. It is partly damaged. It seems to refer to the Sāuṇa king Jaitūgi I. Only the letter 'gi' is visible on the record. It seems to register a gift of land situated in different villages like Sonnaligē (modern Solāpur), Kūmbhārigāvē (modern Kūmbhāri) and Mandaḷagāvē (?) for the maintenance of a Basadi. As for the date, only Monday, Uttarāyana, Saṃkrānti are preserved in the record. They are too insufficient to find out the modern equivalent. But the line 7 contains 'gidēva' which appears to stand for Jaitūgidēva. So, the inscription falls in the reign of Jaitūgidēva, i.e. between 1192-1200 A.D.

The fifth inscription is discovered at Kūrūdagī in Indi tālūkā of Bijāpur district. The date is 1201 A.D. Some of the portion of the inscription is lost. The inscription states that the officers of Jaitūgidēva, Somadēva Dandanāyaka, Māyidēvanāyaka, gave a grant of land to the Kapilasiddha Mallikāṛjūṇa temple of Sonnaligē.

The sixth inscription is found on the Nandistambha of the temple at Haṇamgāṇon in South Solāpur tālūkā. The period is not clear. But because of the mention of Yādava king Jaitūgidēva, the inscription must have been carved between 1192-1200 A.D. The inscription is in very bad state of preservation and the details are lost. It states that the Mahāpradhāṇa (name lost) of Jaitūgidēva gave a land grant to Bōvarasa of Kūmbhārigāvē. The feature of this inscription is that it is carved on Nandistambha. This type of carving an inscription is connected with Siddharāma and Kapilasiddha Mallikāṛjūṇa.
Singhaṇa II’s son Singhaṇa II (1200-1247 A.D.) was by far the most prominent member of the family who succeeded after him. He had received long and valuable training in administration under his father. For more than ten years, he had acted as crown prince and had taken active part in shaping and carrying out the policy of the state. His creditable share in the successful operations against the Kākatiyas had aroused his military ambitions. He was determined to curb the power of the turbulent feudatories and to avenge the defeat inflicted on his house by the Hōyasālas. He turned out to be the ablest emperor and the most powerful general of his dynasty. Under his stewardship, the Yādava empire reached the zenith of its prestige and became as extensive as the old Chālukya empire. He fully deserved the title praudhapratāpacakravartin, which is given to him in his records. He fought with almost all of his contemporary rulers and brought stability to his kingdom. The regions such as Konkan, Lāta Māhārāṣṭra, Vidarbha, North Kannātaka and Western Āndhra were included in his empire upto Tūṅgabhadrā and thus checked the movements of Hōyasāla Ballāla II to the north of that river.

A total of twenty-four inscriptions, during the reign of Singhaṇa II, are so far found in the district and around. The earliest inscription is found at Pūḷunj in Pandharpūr tālūkā. The language of the inscription is Sanskrit and Kannada. It mentions the Siddhārtha cyclic year corresponding to Saka 1121 (1119 A.D.) and records Singhaṇa’s grant of the village Iṭṭhe to Ammūgidēvara, a devotee of the god Siddhasomanātha at the town of Pūrnajāpūra (modern Pūḷunj). The inscription mentions several other places in the neighbourhood of Pūḷunj such as Soijana (Sowdane), Kūrūvalage (Kūrūl),
Dēgāvē (Dēgāon), Pattharīgē (Pāthari), Koravalli (Kurolī), Chinchavalli (Chincholi), Aśūtīgē (Ashti), Rēvalapala (Ropalē), Tūṅgatiḥa (Tūṅgat), Evēntīgē (Yēvati), Pargavē (Poharagāon). Many of these names are Kanares. This inscription shows that Singhaṇa had begun to look after the administration of the state in Saka 1121, though usually his accession is placed in Saka 1122 (1200 A.D.)

The second inscription is found at Gūnjiṇgāon⁷⁸ in South Solāpūr tālūkā. The period is probably 12ᵗʰ - 13ᵗʰ century. Most of the portion is badly damaged. The extant portion contains the prasasti of the Sēuṇa king Singhaṇa II.

The third inscription is discovered also at Gūnjiṇgāon⁷⁹ in South Solāpūr tālūkā. It is found built in the wall of the Mārūti temple. The period is probably 12ᵗʰ - 13ᵗʰ century. It is carved in Sanskrit language and Dēvṇagari script. This is a small portion of a big inscription which is broken and lost. The extant portion, which is also not preserved in full, records a grant by an officer (sarvādhikāri) for the worship and offering of the God Kapilasiddha Mallikārjūṇa of Sōnaliṅgē. This place is described as Dakṣiṇa Vārāṇasi.

The fourth inscription is found at Gūndakarajīgī⁸⁰ in Mūḍḍēbihāl tālūkā of Bījāpūr district. It is related to Solāpūr. The period is not clear. It mentions that during the reign of Yādava king Singhaṇapādēva a person Sōma (nāth) has given some donation. But the inscription is badly damaged and so the details are lost.

The fifth inscription is found on a slab which is lying in the Old Palace at Akkalkoṭ.⁸¹ The period is 1204 A.D. It is badly damaged. It states that during the reign of Singhaṇa II,
Sōyidēva-nāyaka, brother of Māyidēvi, wife of Mahāpradhāna Magara-Murāri Sangamadēva-nāyaka, in concert with Hinya-kupparasa and others made gifts of land and a garden for the benefit of God Mūlasthāna Mallikārjūnadhēva of Sāmantana Dūdhūrigē.

The sixth inscription is found built into the wall of the Hūṭgiswāmi Matha at Hūṭgi in South Solāpur tālūkā. The earlier portion of the inscription is badly damaged. It seems to mention the Sēuṇa king Singhaṇa II and his subordinate Sangamadēva. It records a grant of a flower garden, a house site and agricultural lands for arranging the worship and offerings to the God Bhogilingadēva at Hoṭigē (modern Hūṭgi) by an officer called Khēyisahāni. The last few verses contain an eulogy of this officer. The record is dated in the 8th year of the king Singhaṇa, Prabhava Jyēshtha ba. Amāvāsyā, Monday, corresponding to 1207 A.D., May 28.

This record is important from the chronological point of view. Fixing the first year of Singhaṇa is a very difficult problem because of the bewilderingly conflicting dates given for this event by a large number of inscriptions belonging to him. These dates range from 1198 to 1212 A.D. The inscriptions found in the northern region beyond the present Dhārwwad district, give an earlier date for the accession of the king and those in Dhārwwad district and south, give a later date for this event. The reason is that the Sēuṇas had already established themselves as independent rulers in the northern region and as such, the commencement of Singhaṇa's rule was counted from an earlier date, as soon as he succeeded his father, in that area. In the region below, he could establish his sway only after ousting Ballala II which he could achieve at a later date, around 1210 A.D. Thus, Singhaṇa's inscriptions in the northern region count his regnal
year roughly from 1199 - 1200 A.D. while those in the south from about 1210 A.D. This inscription confirms this surmise. It is found in the northern region of the Sēuṇa kingdom and it gives the first year as 1210 A.D.

Unfortunately, the inscription is badly damaged. It contains eulogy of God Bhōgilingadēva of Hoṭīqe. It speaks of Khēyisahani, the Mahāpradhāna of the king, as the donor of the land to the temple of Bhōgilingadēva. The Khēyisahani is obviously the same as the son of Senior Khēyidēva, both of whom are mentioned in the Mandrūp inscription of Bhillama V.

The seventh inscription is found at Ingalgi in Chiṭṭapūr tālūkā of Gūlbergā district. The period is 1209 A.D. It mentions Laṅkāmādēva dānḍanāyaka, Mahāpradhāna of Yadava king Singhaṇa.

The eighth inscription is found at Akkalkot. It is engraved on a slab lying in the Old Palace which is now broken. The period is 1211 A.D. It records a gift of land made for the benefit of the temple of Sangamēśvara by Mahāmandalēśvara Mānēya Kūpparasa in conjunction with Mallagāvūnda Chandagāvūnda and the eight Hiṭṭūs of kavūtqē.

The ninth inscription is found at Kūdal in South Solāpur tālūkā. The period is 1216 A.D. The language is Marāṭhi and the script is Nāgari. It mentions the land grants given by Mahāpasayata Jaisataya Sahāni.

The tenth inscription is found at Byāgēhalli in Akkalkot tālūkā. It is inscribed on a slab near the Hanumān temple. The period is 1217 A.D. The inscription is badly damaged. It seems to register a
grant made by Singēya-Sāhāni Bādāvi for the benefit of the temple of Manikēśvaradēva of the village Bavūgēya-halli (modern Byēgēhalli) attached to Ankūlagē fort. Mahāmandalēśvara Küppādēvarasā, Mallidēvarasa and the people (Prajā) are mentioned as being a party during the donation of the grant.

The eleventh inscription is found at Itkal in Tūlāpūr tālūkā of Osmanābād district. It is related to Solāpur. The period is 1218 A.D. It mentions the Mahāpradhāna of Singhanadēva, Magar Mūrāri Sangamadēvanāyaka has given Ittagē-halli (modern Itkal) as a grant for Kapilasiddha Mallikārjūna of Sonnalīgē. The village is included in Ankūlagē 80 of Anamdūrū 300.

The twelfth inscription is found near the temple at Dārphal in North Solāpur tālūkā. This lengthy inscription is of 80 lines. The earlier portion of the inscription is damaged. It is stated that Paitalladevi of the Chālūkya family who was the wife of an officer called Gopanadēva governing Marūdīgē, constructed a temple at Dārphala (modern BB Dārphal) and installed three lingas under the names of Gopannēśvara, Vijāpalēśvara and Kanchapalēśvara in this temple. An officer Vikkramapālārahhūta and some other officers whose names are enumerated, made a grant of several lands, a mango grove, a flower garden, etc. An oil mill situated at Marūdīgē was also granted for the maintenance of a perpetual lamp and for the maintenance of the temple. Further grants of several commodities like betel leaves, betel nuts, paddy, oil etc. were made for the chhatra of Gollanēśvara by the merchants in the presence of Ubbhayānānādēsīs. Grant of land situated at Karanjīgē in Mārūdīgē 80 was also made for the temple of Gollānēśvara. The date of the inscription is given as year 20 of Singhana Bahūdhānya Ashādha Su. Punnāmi, Monday, corresponding to 1218
A.D., July 9. A lunar eclipse occurred on that day. It is likely that this eclipse was mentioned in the record but it must have been lost due to the damaged condition of the record.

This inscription is fairly lengthy, running into about 60 lines of engraving but much of it is damaged and the details are lost. Yet the extant portion gives some new and important information. It introduces a hitherto unknown chief of the king by name Gopanadēva90 and his wife Paitallādēvi. It is interesting to note that this lady belonged to the Chālukya family.91 (Chālukya-kūla-prasūtē). This is one of the very rare references to Chālukyas in this period. It indicates that some scions of the family survived here and there and maintained relationship with those in power. The inscription further seems to state that this lady was associated with administration. She is stated to have been ruling from Piriya Marūdīga, i.e., present Mardi in North Solāpūr tālūkā. She constructed a trikūṭa temple and installed the lingas, Gopanēśvara, Vijapalēśvara and Kanchapalēśvara at Dārphala, i.e. BB Dārphala. The first linga was obviously named after her husband Gopanadēva. It is not unlikely that the latter was deceased by that time. The other lingas also were perhaps named after some other persons about whom however, there is no indication in the record.

Another interesting information this inscription gives is about an officer Somanāthadēva who is highly praised. He is described as the son of Sūhasadēvi who is said to have belonged to Jadavakūla; i.e. Yādava family. The name of this family also appears to have been given in the record but that portion is lost. This Somanatha might be the same as his name-sake figuring in the Mandrūp inscription as a minister of Bijjana, a subordinate officer under Bhīllama V.
Probably, he was a junior officer during Bhillama's rule and rose to higher position during the reign of Singhaṇa. This explains the prominence given to him in this inscription.

The inscription further introduces other officers of lower ranks of whom noteworthy is Haripāladēva. Two Haripalādēvas are already known in Yādava history. One is the general of the king Rāmacandrādēva figuring in an inscription of 1276 A.D. He fought against the Hōyaśālas on behalf of the king. The second is the son-in-law of Rāmacandrādēva who is known from Mūslim sources. The present inscription introduces the third one. For chronological reasons, it is not possible to identify this Haripāla with either of the two. This Haripāla is said to be a trusted servant of Kēdāradēva who was probably an ascetic. He is also described as Kūmāra-kaṇṭhirava, i.e., the son of the officer Somanātha.

The thirteenth inscription is found in the corridor of the mosque at Mangrūl in Akkalkoṭ tālūkā. This inscription is badly damaged and most of the details are lost. It refers itself to the rule of a Śeṇa king whose name is lost in the damaged portion of the record. There is a description of the king’s subordinate, but his name also is lost. This officer is stated to be the son of Sāhini Bhāgaldēvi.

It records a grant of land to a deity whose name also is lost. It is recorded that grants were made to several people among whom is mentioned Rāmayyā who wrote the inscription. The details of the date available are the cyclic year Srimukha ba. Akṣhatadīgē Samkramana Sūryagrahana. Since Akṣhatadīgē is mentioned, the month can be identified as Vaisākha. But Akṣhatadīgē or Akṣhayatriteya occurs in
Suddha-paksha and not Bahula. Eclipse also cannot occur on the tithi. The year Srimukha can be equated with 1218 A.D. and the tithi with April 25, Thursday. The eclipse occurred in the previous month, i.e., Chaitra Amāvāsyā on April 22.

In this inscription, the name of the king is lost, but the prasasti clearly pertains to Singhaṇa only. On the basis of the date of the inscription, it can be assigned to the reign of Singhaṇa II.

There is one more evidence in the inscription to corroborate the assignment of the inscription to Singhaṇa’s rule. The inscription mentions a lady named Bhāgaldēvi as a Sāhani or an officer, probably under another senior officer ṇāgamādēva. The already known inscriptions of Singhaṇa mentions a lady Bhāgūbāyī as a Sarvādhikārī under Singhaṇa. Bhāgaldevi of the present record can be identified with this Bhagubayi. Thus, for this reason also, the inscription can be assigned to the reign of Singhaṇa II. This Bhāgūbāyī or Bhāgaldēvi, was a prominent personality in the Sūpa kingdom. She held the high office of Sarvādhikārī under Singhaṇa and she was governing the divisions of Hēda, Kanambade and Tardēvadi covering considerable portions of modern Bijāpūr district. The earliest date so far known for her is 1239 A.D. But the present inscription gives a much earlier date viz., 1218 A.D. by which time she was already in the service of the king. Obviously, she rose to the position of Sarvādhikārī in the later years. According to some other sources that her husband was Devagananāyaka and that she had a son called Vesūgi. The present inscription also mentions a son of hers, but the name is lost because of the damaged condition of the record. Further, the inscription also mentions a Kēyisahāni, who is obviously identical with the officer of the same name mentioned in Singhaṇa II’s Huṭgi inscription.
The fourteenth inscription is found at Akkalkot. It is engraved on the slab standing against the compound wall of the Old Palace facing east. The date is probably 1223 A.D. After obeisance to Gūrūs, Saraswati, Ganapati, Śiva and the usual tribute to Sambhū, this damaged inscription refers itself to the reign of Yādava Nārāyana Pratāpa Cakravartin Singhapādēva and introduces the Mahāpradhāna Magara Mūrāri (Sangamādēva-nāyaka with number of epithets of which the adjective-Yādava rājya-samūdhāraṇam) i.e., 'restorer of the Yādava kingdom' is noteworthy. This officer conferring with the Mahāmandalēśvara Kapparas, the two 'gāvunās' and the eight representatives of hiṭṭu made a grant of the village Chikka Kavutagi belonging to the circle of Ankūlagē 80, for the benefit of the temple of Pīṣāchamochana. Kūdala Śri Svayambhu Sangamāśvaradēva of hilli, known as the southern Vārānasi. The grant of the village is said to have been made over to the Brāhmīns of Dēvar Brahmapūri along with the Mūliga-Pancha-Kanike and the hōlē-honnū.

The fifteenth inscription is found at Pūlūnj (Panḍharpūr tālūkā). The date is 1225-26 A.D. This inscription is much abraded. It mentions the cyclic year Vyaya (Saka 1148 = 1225 A.D.) as the 27th regnal year of Singhaṇa. This would place his accession in Saka 1122 (1200 A.D.). It mentions the donations given to the devotee Ammūgideva. It also gives the information of Veeraśaiva vacānakara Ammūgidevayya.

The sixteenth inscription is found at Gūnjēgāon (South Solāpur tālūkā). It is found on the Nandistambha of the Mārūti temple. The period is probably 13th century. The inscription contains well-known vacāna of Śri Siddharmāśvara of Sonnalīgē. It is followed by the mention of Singhanadēva. But the continuation is lost. It can be
made out that a grant was made for the worship of God Kapilasiddha Mallikārjūnādēva and for an Avarisattra.

The seventeenth inscription is found also at Gūnjēgāon. This inscription is engraved in continuation of the above inscription. It refers itself to the reign of Singhaṇa and mentions his sons (kūmāra). It states that the grants were made for the Lingas in the Keśetra of Kapilasiddha Mallikārjūna of Sonnalīgē. The inscription is dated in Saka 1154 Nandana, Margasira ba Amāvāse, Monday, corresponding to 1232 A.D., December 13.

This inscription is one of the rare inscriptions of Singhaṇa to be dated in the Saka year, whereas most of the inscriptions are dated in his regnal year. It contains the well-known vacāna of Śri Siddharāma of Sonnalīgē, which frequently occurs in the inscriptions of the Sēṇas. It refers to the king as camping at a place (name lost) with all the Kūmāras, i.e., the princes indicating that the king had more sons than one, whereas the only son of his known so far is Jaitūgi II. An inscription from Itkal in Tuljāpūr talukā of Osmanābād district also refers to the sons of Singhaṇa as Lingadēva, Gaṇeśvaradēva, Parigidēva and Sambhūdēva. On these basis it was surmised that Singhana had many sons. The present inscription confirms this surmise.

The eighteenth inscription is found also at Gūnjēgāon. It states that during the reign of Yādava King Singhaṇa II, he stayed somewhere (name lost) with his sons (Rājakūmaras) whose names also are lost with Srikarna and his army. He has given the village Gūnjayagāon (modern Gūnjēgāon) as a grant for Kapilasiddha Mallikarjūna of Sonnalīgē which was famous as Dakshina Vārānasi and also as Jaṁbūdvipa
Shikhāmani. The inscription starts with Sri Siddharama’s vacāna No.1. The period is Saka 1154 Nandana Samvatsara, Margasira Bahuta Amāvāśya, Monday vitipata samkramana i.e., 1233 A.D.

The nineteenth inscription is found at Mantrabādi in Bankāpūr tālūkā of Dhārwad district. This inscription is related to Solāpūr. The period is 1234 A.D. The inscription is carved during the reign of Singhaṇa II. His officer Honnibomiśēṭṭi has given Mantravid (modern Mantrabādi) as a grant to the Kapilasiddha Mallikārjūna of Sonnaligē.

The twentieth inscription is found at Mangalvēdhā. The period is 1235 A.D. It registers a grant of land, oil mill, income from taxes, etc. to God Tripurāntakadēva of Bāgivāda. The details of the grant can not be made out, because of the damaged condition of the inscription. The extant portion of the record refers to God Bhūgiśvara.

The twenty first inscription is found at Madrē (South Solāpūr tālūkā). The carved slab is built in a platform near the mosque. It is badly damaged and broken. It refers to the reign of the Sēuṇa king Singhaṇa and states that one of his officers, probably Māyīdēva, made certain grants to a deity. The details are lost. The date of the record is given as sarvari, Su.Punnāmi, Monday. The name of the month is lost. During the reign of Singhaṇa, the cyclic year sarvari coincided with 1240 A.D. This inscription mentions a Mahāpradhāna and Sarvādhikāri Māyīdēva. He began his career under Bhillama V and rose to higher position during the days of Singhaṇa II.

The twenty second inscription is found at Kappanimbargi in Indi tālūkā of Bijāpūr district. The period is 1243 A.D. The
inscription is related to Solapur. The officer of the Yadava King Singhaṇḍeva, Mahadeva – nayaka and his son Kesavadeva – nayaka has given a village (name lost) as a grant to the Kapilasiddha Mallikarjuna of Sonnaligē.

The twenty third inscription is found at Akluj104 (Malāiras talūkā). The period is probably 13th century. The language of the inscription is Marathi and the script is Nāgari. It refers itself to the reign of Yadava King Singhaṇa II. It states that the name of the father of Bhayisāhāni may be ‘Kridanta Somaiya Sahani’. Probably he awarded his Vatana (vrittī) to his friend. The general meaning is people should accept this charge and abide accordingly.

The twenty fourth inscription is found at Waphalē105 (Mohol talūkā). The language of the inscription is Sanskrit and the script is Nāgari. It informs us that certain Nārana, servant of the Yadava king, donated some land, houses, gardens, oil mill etc. situated in Upalagrāma (modern Upḷai) in Karakaṁba dēsa for the maintenance of the temple of Tējēvara.

**Kṣṇadēva or Kanharadēva:**

Kanharadeva (1247-1261 A.D.) was the successor of Singhaṇa II. He ruled on the same territory of Singhaṇa II and added some parts of the Deccan, i.e., Karnātaka. Among the inscriptions of Kanharadēva found in his territory, four inscriptions are found in Solāpur district and surrounding region.

The first inscription is found at Tākli106 in Indi talūkā of Bijāpur district. The language of the inscription is Sanskrit and the script is Nāgari. It refers itself to the reign of Kanharadēva. It
starts with the vacâna of Sri Siddharâma. The inscription is badly damaged, so the details of the donation are lost. The period is also uncertain. But as the inscription refers to the reign of Kanharadêva, the period of the inscription may be between 1247 to 1261 A.D.

The second inscription is found at Akkalkotâ. A broken slab of inscription is lying in the Old Palace. The period is 1255 A.D. The inscription is badly damaged and mutilated. The record begins with one of the famous vacânas of Sri. Siddharâma. It also mentions Kapilasiddha Mallikârjûna as a deity.

The third inscription is found at Phadkânûr in Muddâbihâl tâlûkâ of Bijâpûr district. It is related to Solâpûr. It is carved during the reign of Yâdava King Kanharadêva and the period is 1257-58 A.D. It mentions that Mahâprabhû of Basariyakada (name lost) has given the village Padiyakanûr (modern Phadkenur) as donation to Sri. Ramanâthadêva. He had a title as Laukaikyanâth Venippa Siddendra Cakravartin. The record begins with Siddharâma’s vacâna No. 1. After that the record describes his character. In the end the record states that the donation is given to Ramanâth of Sonnalîgê.

The fourth inscription is found at Jattagi in Muddâbihâl tâlûkâ of Bijâpûr district. It is related to Solâpûr. It is carved during the reign of Yâdava King Kanharadêva in the period 1257-58 A.D. The Sâmanta of Kanharadêva, Mûdvigadêva has given the village Daṭțûgi (modern Jaṭṭagi) as a donation to Sonnalapuravarâdhisvâra Kapilasiddha Mallikârjûna.

Mahâdêva:

Mahâdêva (1261 - 1271) was the successor of Kanharadêva. His empire included the territories such as Vidarbha, Khândesh, North
Konkan region of Mahārāṣṭra as well as Dhārwād, Bēlgaum, Bēllāry and Shimogā districts of Karnaṭaka. Many inscriptions of Mahādēva are found in these territories. Among them, three inscriptions are so far found in the district and around.

The first inscription is found at Kūṭṣabāgi in Dhārwād district. The period is supposed to be around 1265 A.D. The record states that during the reign of Mahādēvarāya, the donor Būdarsingā has given a village (name is not given) in Halasiya Nāda as a donation to Kapilasiddha Mallikārjūna of Sonnaligē.

The second inscription is found fixed in the wall of the police station at Pandharpūr. The period is 1270 A.D. The language of the inscription is Sanskrit and the script is Nāgari. The inscription refers to Vithobā and Bhimarathi (Bhimā river) and records the, performance of Āptoryāma Mahēśhtīka by Srisāramā.

The third inscription is found at Sangūr in Havēri tālūkā of Dhārwād district. It is related to Solāpūr. The period is 1265 A.D. The record states that the Mahāpradhāna Dēvarāja visited Sonnaligēnagara (modern Solāpūr) which has been formerly the residence of Sri Siddharāma and feeling himself purified at the sight of the God Kapilasiddha Mallikārjūna there, made a gift of the village Changūr (modern Sangūr) included in Basūra - viśya together with a right with overall treasuretroves etc. and offering to the deity and for the expenses of renovation of the temple, maintenance of the poor and orphans and for conducting several charities such as water sheds and daily ablutions ...... The chief interest of the record lies in the fact that it contains two vacāṇas of Sri Siddharāma who is one of the famous vacāṇakāras of the Veerasaiva sect.
Rāmacandraḍēva:

Mahāḍēva was succeeded by his son Ammaṇa but Kanharadēva’s son Rāmacandraḍēva threw him off and ascended the throne. During this time, the Yādavas were at the zenith of their power and king Rāmacandraḍēva (1271 - 1310 A.D.) ruled over a vast territory extending from Mālvā to Mysore and from western coast to eastern Vidarbha. Among the inscriptions of Rāmacandraḍēva found in the territory, six inscriptions are found in the district and around.

The first inscription is found at Panḍharpūr. The period is roughly 1273 - 74 A.D. This inscription is famous as Chauryayashicha Lēkha. The language of the inscription is Sanskrit and Marāṭhi and the script is Nāgari. The inscription records donations made by devotees for the renovation of the temple from time to time. It contains dates ranging from Saka 1195 (1273 A.D.) to Saka 1199 (1277 A.D.). In the first line of the inscription, a salutation is offered to Viṭṭhal and then, after the date Saka 1194 (1272 A.D.) follows a description in parallel columns of numerous gifts offered monthly to the temple by several devotees. The inscription gives in short the names of the devotees and their gifts. As none are written in full, they are hard to make out. One of the lines runs “Shripati Dannāki data gā dēya danda 0 phule 100 van” which probably means the gift by one Shripati Danna of one gadiano (a month) yielding daily 100 flowers to be offered to the god. The same column contains following in Marāṭhi - Shaku 1198 Dhata Samvatsaru Māgh Shudi 2 Buddhe yādavi Kala Hēmādi Panditi Dhamana datta gā dēya danda recording on Wednesday, the bright second of Māgha (February - March), Saka 1198 (1276 A.D.) Dhata Samvatsara in the Yādava period by Pandit Hēmādi, the gift of Dhammana gadyana. This Pandit Hēmādi no doubt is the
minister Hēmadeśri of the great Yādava King Rāmacandrāvarāya. The next
gift, which is dated Saka 1199 (1277 A.D.) Ishwar Samvatsara, gives
the name of the king as Sri Rāmacandrāvarāya.

The second inscription is found at Vēlapūrī (Mālsīras
talūkā). The period is 1300 A.D. The language of the inscription is
Marāthi and the script is Nāgari. It records that one Baidēv Rāna, the
representative of the Sarvādhikāri Joidēva appointed by King
Rāmacandrāva, constructed a temple of Vatēśvara and exempted it from
the payment of all taxes. Further it also states that one who observes
this rule will have his way to heaven and one who does not
will go to hell.

The third inscription is found in the Haranareśvara Mahādeva
temple at Vēlapūrī. The inscription states that Baidēva Rāṇā made
some additions to it some months thereafter in the same year. This
inscription ends with two Sanskrit verses and words 'Mangal Mahāsri'.

The fourth inscription is found at Koravali (Mohol
talūkā). The period is 1303 A.D. The language of the inscription is
Marāthi and the script is Nāgari. It states that when
Praudhapratāpacakravartin Sri Rāmacandrāva was ruling his great
officer Mayidēva gave the grant of village (the name is lost).

The fifth inscription is found fixed on the wall of the well
near the Haranareśvara Mahādeva temple at Vēlapūrī. The period is
1305 A.D. The language of the inscription is Marāthi and the script is
Nāgari. It states that in Saka 1227, Vishvavas Sri Samvatsari Mārgāśira
Su. 5, Monday, Srimatpraudhapratāpacakravartin Sri Rāmacandrāva was
ruling over this region. His officer of Māṇḍāśa was Brahmadēva Rāṇā
in the small Anādisiddha Kāhētra and avayambahū temple of Vatēśvara at
Vēlapūr. Afterwards Dēvatas and Lokapālas were recognized and Kalaśhapratishṭaapanā was done by Brahmadēva Raṇā. A flag was hoisted on the temple. A yajna was performed. Brāhmaṇas were provided with bhōjana and dakshinā. In this way Brahmadēva Raṇā achieved great holiness and became famous. He also gave land which was on the western side of the office for the use of god.

The sixth inscription is found at Katnūr112 in Hubli tālukā of Dhārwād district. The period is not known but the inscription is carved during the reign of Rāmacandradēva, because his name is clearly seen in the inscription. It is badly damaged, so the details are lost. In this inscription, Sri Siddharāma mentions ‘Jagadaikya Gūrū, Nijada pūrṇeṣha and Lingam sannūta Gūrū.’

Singhaṇa III113:

Rāmacandradēva was practically the last of the Yādava kings. He succumbed to the onsluts of Malik Kūfur. Rāmacandradēva’s last known date is 1310 A.D and on the other considerations, his last date is supposed to be 1312 A.D. On the basis of this, it is presumed that Singhaṇa III succeeded him in about 1312 A.D. Early writers like Fleet and Bhāndārkar gave his name as Saṅkara while Nilkantha Sastri called him as Saṅgama. But it has been shown that his correct name was Singhaṇa. This was confirmed for the first time by an epigraph discovered by Dr. Shrinivās Ritti at a locality known as Dhābābāvdi in Dhūlē (Mahārāṣṭra). This inscription belongs to Mohammad-bin-Tughluk and it can be ascribed to 1333-34 A.D. It names Mallūgīdēva as the son of Singhaṇa. It is shown elsewhere that this Singhaṇa could be none else than the son of Rāmacandradēva. According to Mūsīlm chronicles that soon after Singhaṇa III’s assuming charge of the kingdom, the
invasion of Malik Kāfūr took place. Not being able to withstand it, Singhaṇa fled to the forest. In a later military encounter in the same year, he was killed. But the inscription of Singhaṇa III found in Solāpūr district shows that he lived at least till 1316 A.D. although obviously deprived of all royal authority and glory.

An inscription belonging to Singhaṇa III is found near the wall in front of the school at Kāmati (Khūrd) in Mohol tālūkā. This is the only inscription discovered so far of this king. The language of the inscription is Sanskrit and the script is Nāgari. It is damaged and worn out. The inscription begins with the Sanskrit version of the vacāna of Sri Siddharāma. The latter half of the record introduces the Yādava king Singhaṇa III, the son of Rāmacandradēva. It seems to record some grant to the temple of Kapilasiddha Mallikārjūna of Sonnalipūra. Mention is made of an officer Rāghavadēva. The name of the place is given as Dhakūti-Kāmati (modern Kāmati [Khūrd]). The details of the date given are 123[8] Nala, Ashadhā ba. Amāvāśya. The weekday is not given. The details correspond to 1316 A.D., July 20, Tuesday.

This inscription confirms that the name of the king was Singhaṇa. Another interesting feature of this inscription is that it contains the vacāna of Sri Siddharāma even at this late date. Though unfortunately, the inscription is badly damaged, it provides useful information. But the long prasasti given in the inscription is to be taken as only formal and conventional. The interesting point about this inscription is the mention of an officer Rāghavadēva. Amir Khūshrū speaks of Šār Rāghava as an officer under Rāmacandradeva's son-in-law Haripāladēva who tried to revolt against the Mūsulim occupation of Dēvgiri. The Ramtēk inscription of Rāmacandradēva also speaks of a
Hānghava as an officer of Rāmacandradeva. This inscription confirms the existence of an officer of this name. He must have served Rāmacandradeva as well as his son Singhaṅa III, till at least as late as 1316 A.D. The Yādava history goes upto 1333-34 A.D., which is the latest known date for the last Yādava king, viz., Mailūgi, the son of Singhana III, figuring in the inscription found at Dhūle. Mailūgi had obviously accepted a subordinate position under Mohammad -bin-Tughluk.

In this way, large number of inscriptions of the kings of Yādava dynasty are found in Solāpur district and its surrounding region. This clearly shows that Solāpur district was definitely included in Yādava empire.

HŌYASĀLA AND SOLĀPUR DISTRICT:

The Hōyasāla dynasty played an important role in South India in medieval period. Their capital was at Dvārasamūdra (modern Halēbidū in karnātaka state). One of the kings of this dynasty, Viṃguvardhana, was brave and ambitious. An inscription related to Hōyasāla dynasty is located on th beams of the Solkhāmbi Maṇḍapa of Viṭṭhal temple at Pāndharpūr121 in Solāpur district. It is of Hōyasāla king Somēsvara III and the period of the inscription being 1237 A.D. It is in Sanskrit and Kannada language and the scripts are Dēvnāgari and Kannada. The genealogy of Hōyasāla has been mentioned in the middle part of the inscription which states that Viṃguvardhana was the forefather of Somēsvara III alongwith the other Hōyasāla kings. Somēsvara III has given land grant of the village Hīriyagajaranē to the Viṭṭhal temple of Pandharpūr. This inscription further clearly states that Pandarage (modern Pandharpūr) is a town which is situated
on the bank of the river Bhimarathi (modern Bhima). The 71st line of
the inscription mentions about ‘Vāri’ (pilgrimage) of Paṇḍharpūr. The
ancient mention of Viṭṭhal and Vāri in this inscription is very
important. So that we can decide the antiquity of Viṭṭhal as well as
Vāri. The inscription further states that Viṣṇuvardhana, the great
ruler of the Hōyasāla dynasty, had extended his empire to the north
upto the Bhimarathi river. Besides this, the inscription further
mentions that in early life he followed Jainism but afterwards he
became a staunch follower of Vaishnavism as he was influenced by
Ramānujacārya, a Vaishnava saint.

Shri G. H. Kharē has interpreted the inscriptions found at
Vēlāpūr in Mālsīras tālūkā. In this connection, he mentions many
herostones found in the area of Mālsīras, Mhālung, Vēlāpūr,
Paṇḍharpūr, so that this could be the border area between the then
contemporary dynasties of Hōyasāla and Yādava.

Besides the above-mentioned inscriptions connecting the
various dynasties, there are some fortytwo inscriptions found in the
district and adjoining Karnātaka region in which the dynasty is not
mentioned. In case of some inscriptions, the exact period is not
known. So, the list of these inscriptions alongwith all other
inscriptions is given in appendix. (also see Map No. .

**Administrative Divisions and Places**

Administration has reached a set pattern in the successive
empires, which held sway over this area. Dividing the vast empire
into big and small units, the smallest unit of administration being a
village, was a common practice. Earlier period in the Deccan such
divisions were known as Ahāra, Maṇḍala etc. In the later period, most

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common terms such as Maṇḍala, Viśya, Deśa, Nādu Kaṁpaṇa were used. Though these terms denoted the units of administration, it is difficult to say which of them indicated a bigger division and which, a smaller one. Many times these terms are found to be used as synonyms. A peculiar feature which developed especially in the kingdoms of the Kannada rulers in respect of such divisions was that they were named after their headquarters with a numerical figure suffixed to them, e.g.- Banavādi 12000, Varhāda 4000, Tarddavādi 1000, Ālandē 1000, Anamdūrū 300, Bevola 300 and the like. Different scholars have made different suggestions such as the figures represented the population, revenue, number of villages etc. A critical study of the different inscriptions, however, suggests that the numbers did not stand for the villages included in such divisions.

The principal source to learn about the administrative divisions and places during the medieval period of the region, is inscriptions. A total of one hundred and thirty-seven inscriptions including two copper plates are so far found in the district and surrounding region. We can get the information about administrative divisions of this area from these inscriptions which is given below).

One of the administrative divisions represented in the inscription is Anamdūrū 300. Anamdūrū, the headquarter of the division, is the present Anadūr in Tūljāpūr talūka of Osmanābād district, which is adjacent to Solāpūr district. Most of the smaller administrative divisions mentioned in the inscriptions are said to be situated in this division. This division figures in many other inscriptions of Osmanābād and Gülbarga districts also. It appears that it was a sub-division of a bigger division called Ālandē 1000, i.e., a
division of 1000 villages with its headquarters at Ālandē which is modern Āland, headquarters of Āland tālūkā of Gülburgā district. On the basis of the inscriptions, it can be gathered that Anāmdūrū division covered the southern fringes of Osmanābād district to the north of South and North Solāpūr tālūkās and the north-Western fringes of the Gülburgā district covering Afzalpūr tālūkā.

This division was subdivided into smaller units of administration. Biggest among them so far known is Mārūdigē 80. The inscription from Dārphala (North Solāpūr tālūkā) Mārūdigē or Mārdi figures as Piriya Mārūdigē. Adjacent to this Mārūdigē was situated another subdivision of 40 villages, the name of which is not quite clear. Here the name is partly preserved and it seems to read Gēri Chālisā. A subdivision named Tēlāra Chālisā figures in the inscription of Sivani (North Solāpūr tālūkā) as a part of Anāmdūrū 300. Mārūdigē 80 was also included in this administrative division. So also Dārphala, i.e. BB Dārphal and Sivanigē, i.e., Sivani both in North Solāpūr tālūkā were situated in Anāmdūrū 300.

The inscription of Dārphal mentions other villages around Dārphal such as Saradivūra to the south of village (i.e., Dārphala) Vankanigē to the east of the road to this place and Morambā and Siriyanpūra to the west of the road. Morambā is modern Mūrūm in Osmanābād district adjacent to Solāpūr district. According to some sources, Mūrūm was the headquarter of a division of 80 villages and that it was a part of Ālandē 1000. Siriyanpūra is modern Sirūr in Mohol tālūkā. The record mentions two other places, viz., Mōrkhandi and Hīriyananigē. The former figures as Mayūrakhandi in several inscriptions. It is identified with Mōrkhandi in Osmanābād district.
This place figures in the inscription of Tirtha (South Solapur talūkā) also. The identification of Hiriyanalige is not known.

Again, the inscription found at Mārdi mentions 4th regnal year of Yadava king Bhillam. It is probably of Saka 1109 records the donation of land in Kāsāyagrāma in Māruḍhinagara to God Yogēśvara at Gavaraśvarapūra. Māruḍhinagara is modern Mārdi. Kāsāyagrāma is modern Kāsēgaon in South Solapur talūkā and Gavaraśvarapūra may be Gaulēwādi in Pāthari talūkā of Osmanabād district. This Māruḍhinagara 80 division seems to have included some portion of North Solapur talūkā.

Another subdivision in Anāmḍūri 300 was Kūmbhrāigāvē 60 or Kūmbhāragāvē Aravattubāda. This division is described as a ‘Kamppa’ of Anāmḍūrī division. Kūmbhāragāvē is the present Kūmbhāri in South Solapur talūkā. This subdivision figures in many inscriptions. The village Tirtha (now in South Solapur talūkā) was situated in this division. It is interesting to note that the name of this place appears to have been Ekkarūka as stated in the inscription found at Tirtha. It was a holy place or Tirtha. Therefore, it was known as Tirthada Ekkarūka. In course of time it seems to have been abbreviated into Tirtha. The same name stands for the village till today. Dindavūra, modern Dindūr to the north west of Kūmbhāri was another village in this division as stated in the inscription found at Mārdi. Avaravādi on the bank of the Sinnē river was situated in this division as stated in the inscription found at Aurād (South Solapur talūkā). The river Sinnē is the modern river Sinnā flowing across the South Solapur talūkā. Avaravādi is modern Aurād on the bank of this river. Rajāvūra, which is the present Rajūr in the same talūkā but on the opposite bank of the river, was also situated in this division,
which is called Aruvattubāda in the inscription found at Aurād. Hōṭīgē, modern Hūṭgi in South Solāpur tālūkā was also a part of this subdivision.

An inscription from Haṇamgāon mentions two villages Mandalagāvē and Singadigāvē which were situated near Kūmbhārigāvē. They must have been included in Kūmbhārigāvē 60. Singadigāvē is modern Singadgāon in South Solāpur tālūkā. The identity of Mandalagavē cannot be established. It must have been situated nearby. Another place mentioned in this inscription is Kūmmagiri, also appears to have been a part of this division.

Mandūrva 30 was one of the sub-divisions in Anāmdūru 300. Mandūrva which also figures in the inscriptions as Mandubē, is modern Mandrūp in South Solāpur tālūkā. Bhāndāragavūṭṭage, i.e., modern Bhāndāraṇakavathē on the bank of the river Bhimā to the west of Manḍrūp and Vāṅgīgē, i.e., modern Vāṅgi, both in South Solāpur tālūkā, were situated in this division. Nimbarage or Ellānimbarage, i.e., modern Nimbaragi to the west of Manḍrūp in the same tālūkā was probably a part of this division. The damaged record from Mālkavathē mentions Anāmdūru 300, Manadūbbē, Mālavītage, Nandanage and Avujē. It is obvious that the latter three villages were a part of Māndūrva 30. These places are modern Mālkavathē, Nāndani and Auj, all in the same tālūkā situated near Manḍrūp. The inscription also mentions Ahkūlage as situated on the river Sinnē, i.e., the present Sinn river. Ahkūlage is modern Ahkalagē in Akkalkoṭ tālūkā.

Nāda division: Kuruvalage nāda

There was one Nāda division in Yādava period. The inscription from Pūḷunj123 records the grant of some land situated in
Chinchavalli, Koravalli and the north of road leading to Pattharigē in Kuruvalage Nāda to God Siddha-Somanātha-dēva at pūrnajā. Koravalli is Koravali, 25 kms. from Pūlunj in Panḍharpūr tālūkā. Pattharigē is Pāthari, 9 kms east of Kūroli in Bārehi tālūkā. Kuruvalage has been identified with Karnool in Mohol tālūkā.

Besides, certain Tipureya Nāyaka granted¹²⁴ some mattras of of land situated in Dāgāvē, i.e., Dahigāon, 9 kms. south east of Pūlunj and land situated on the road leading to Lāligē, Nulee, 3 kms. west of Pūlunj in Panḍharpūr tālūkā. Isayya Nāyaka granted some land in Aṣutigēgrāma situated on the west of the road to Ravalapalā. Aṣutigēgrāma is Aṣṭēh in Mohol tālūkā. Ravalapalā is Ropalē, 8 kms. to the south east of Aṣṭēh. Yādava King Singhaṇa has given a grāma named Yitthē to Ammūgīdēva for the maintenance of the temple of Siddha Somanātha-dēva at Pūlunj, which is modern Eṣṭēh, 3 kms. West of Pūlunj in Panḍharpūr taluka. Lāhīdēva Nāyaka and Lāmayya Nāyaka granted some land situated in Poragāvē to God Siddha-Somanātha-dēva. Poragāvē is modern Pohargāon, 6 kms. west of Pūlunj. Vāmana Nāyaka granted one house and garden situated in the village Tūṅgatūhā on the east of the road leading to Evantigē to God Siddha-Somanātha-dēva. Tūṅgatūhā is modern Tūṅgat, 17 kms to the north of west of Pūlunj and Evantigē is modern Yēwtee, 9 kms to the North of Tūṅgat in Mohol tālūkā.

The Nāda, thus, included the portions of Mohol and Panḍharpūr tālūkās of Solāpūr district.

Wafle inscription¹²⁵ informs us that certain Nārana, servant of Yādava King donated some land, houses, gardens, oil mill etc. situated in Upalagrāma in Karakaamba dēsa for the maintenance of the temple of Tējēśvara. Upalagrāma is present Upalai, 9 kms. north of
Wäflē in Mādhā tālūkā of Solāpur district. This shows that the unit of Karakamba dēsā seems to have included certain portions of Mohol, Mādhā and Pandharpur tālukās.

The inscriptions of Yādava King Rāmacandradēva from Vēlāpur record the construction of temple of Vatēśvara by the officer in-charge of Māṇa dēsā. Māṇ is identified with modern Māṇ tālūkā of Sātārā district and its surrounding region.

According to Akkalkot inscription dated 1223 A.D., Mahāmandasēśvara Kapparasa alongwith others, made a gift of a village Chikkāvūtagi, may be Chikoti in Akkalkot tālūkā.

In this way, it can be seen that Anāmdūrū 300 consisted of smaller divisions of Mārudigē 80, Mūrūmbā 80, Anākūlagē 80, Kūmbhārīgāvē 60, [Gerī] Chaliśā or [Gerī] 40 and Manḍūrvā 30.

Prominent cities developed in this area, acquiring administrative, commercial and religious importance. Mangalīvēdā (modern Mangalīvēdhā), Anāmdūrū (Anadūr), Kūmbhārīgāvē (Kūmbhārī), Manḍūrva (manḍrūp) grew into administrative headquarters. Some of them were extensive cities divided into different wards. Inscriptions speak of Mārdī and Bhāndārakavathē as being such cities whose kēri or streets or wards are mentioned. Sonnalīgē, i.e., Solāpur has acquired the fame of Srisēlā because of the Mallikārjūna temple of that place which is supposed, to have been built by Veerasāiva saint Sri Siddharāmēśvara. It was a place of pilgrimage and a holy seat of God. It attracted the attention of the rulers, administrators and the rich laity, who literally donated land and money for the maintenance of the temple. Besides this, Purnajāpūra (Pūlūnj), Vēlāpurā (Vēlāpur) and Wäflē were also the places of holy seat of God. Places like Avaravādi
(Aurād) and Dārphala (BB Dārphal) contained groups of temples and hummed with religious and commercial activities.

**SOLĀPŪR UNDER ISLĀMIC RULE:**

The Islāmic rule over the Deccan starts from the invasion of Alla-ud-dīn on the Yādavas of Dēvgiri. Slowly their rule was spread over the other parts of the Deccan.

The Bahāmanī rule starts over the Deccan around 14th century. The fort of Solāpūr seems to be built during this period. After splitting of the Bahāmanis, Solāpūr became the centre of conflict between Nizāmshāhī of Ahmadnagar and Adilshāhī of Bijāpūr. Then Solāpūr fort and its surrounding region were successively ruled by Mughals and Marāthas. After 1818, it became the part of British empire. This has been discussed in Chapter No.4.

As no excavations have been carried out anywhere in Solāpūr district, we cannot bring to light the prehistoric and protohistoric picture of it. However, few explorations have been done on the bank of the Bhima river which flows through the district. Even in the beginning of the historical period, Solapur has not got the prestige to become a metropolitan city or a capital of any dynasty. Obviously the reason is, the geographical situation of the region, such as lack of mountain ranges, scarcity of water and lack of minerals etc. It was not suitable for any dynasty to make the headquarter at Solāpūr.

Solāpūr district and its surrounding region was referred to as Kǔntala dēsā from ancient times till the beginning of the medieval period. In this long period, many dynasties have ruled over this district, viz., Sātavāhanas, early Rāstrakūtas, Vākātakas, Chālūkyas
of Badami, Chalukyas of Kalyana, Kalachuris, Shilaharas of Akalkot, Hoyasalas and finally Yadavas of Devgiri. From Satavahanas to Chalukyas of Badami, we get stray references of ruling these dynasties over the district. But from 10th century onwards, we get concrete proof of the rule of any dynasty through inscriptions. These dynasties are, mainly, Chalukyas of Kalyana, Kalachuris and Yadavas of Devgiri. Fifteen inscriptions located in the talukas of North Solapur, South Solapur and Akalkot belong to the Chalukyas of Kalyana while nineteen inscriptions found in the talukas of North Solapur, Mohol, South Solapur and Mangalvedha belong to Kalachuris. Fifty two epigraphs which are comparatively large in number, are found in the talukas of Malisras, Mohol, North Solapur, South Solapur, Akalkot, Pandharipur and Mangalvedha of Solapur district and Tuljapur talukas of adjoining Osmanabad district as well as the districts of Bijapur, Gulbarga, Dharmad, Shimoga and Mandya of adjacent Karnataka state. These epigraphs denote the dynasty of Yadavas of Devgiri. All these inscriptions mention the land grants to the Saiva and Vaisnava temples in the district. These inscriptions have no political importance. It provides the information of administration about these dynasties in medieval period.
Footnotes:


8. Ibid ......


11. Summerised from : Gazetteer of India, Maharāṣtra State, History -
Part I - (Ancient Period), Govt. of Maharashtra, Bombay, 1968, pp.-132-36.


18. Ibid ...... pp.-144.

19. Ibid ...... Introduction - (i).


23. Ibid ..... pp.-146.
27. Ritti Shrinivās and Kūmbhār Ānand - Inscriptions from Solapur
District, Shrihari Prakāshan, Dhārwar, 1988, pp.-147.
28. Ibid ..... 
Research Institute, Dhārwar, 1969, pp.-290-91.
30. Ritti Shrinivās and Kūmbhār Ānand - Inscriptions From Solapur
31. Ibid ..... 
32. Ibid ..... 
33. Summerised from : Gazetteer of India, Mahārāṣṭra State, History -
Part I - (Ancient Period), Govt. of Mahārāṣṭra, Bombay, 1988, 
pp.-335-38.
34. Annual Report on Indian Epigraphy for 1960 - 61, Manager of
Publications, New Delhi, 1964, pp. - 87 - 88
35. Ibid ..... 

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36. Ibid ..... 


40. Ibid ..... - Introduction (xiv).

41. Ibid ..... , pp.-150.

42. Ibid ..... , pp.-151.

43. Ibid ..... , pp.-151-152.

44. Ibid ..... , - Introduction (xiii).


49. Ibid ......, pp.-153.
50. Ibid ......, pp.-154-55.
51. Ibid ......, Introduction, (xix - xx).
52. Ibid ......, pp.-155-56.
54. Ibid ......, pp.-156.
55. Ed. Ghosh A. - Indian Archaeology 1964 - 65: A review, A.S.I.,
    Govt. of India, New Delhi, 1965, pp.-60.
56. Summerised from: Gazetteer of India Mahārāṣṭra state, History,-
    Part I-(Ancient Period) Govt. of Mahārāṣṭra, Bombay, 1968, pp.-
    350.
57. Ritti Shrinivas and Kuṁbhār Ānand Inscriptions from Solāpur
58. Ibid ......
59. Ibid ...... pp.-158.
60. Deo S.B. - Catalogue of Stone and Copper plate inscriptions in
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    Kannada Research Institute, Dhārward, 1952, pp.-104-06.
63. Ritti Shrinivās and Kuṁbhār Ānand - Inscriptions From Solāpur
    District, Shrihari Prakashan, Dhārward, 1988, pp.- 158.
64. Summerised from : (Ed.) Panchamūkhi R.S. - Karnāṭak Inscriptions

65. **Summerised from: Gazetteer of India, Mahārāṣṭra State, History - Part I - (Ancient Period), Govt. of Mahārāṣṭra, Bombay, 1968, pp-356-58.**


67. Ibid.....


73. Ritti Shrinivās and Kūmbhār Ānand - Inscriptions From Solāpur District, Shrihari Prakāshan, Dhārwād, 1988, pp. - 159-60.


78. I.F.S.D., pp.-164.


83. Ibid..... Introduction, (XXV-XXVI).


90. Ibid.....

91. Ibid.....
92. Ibid.....
94. Ibid.....
98. Ibid ......., pp.-163.
100. Ibid ..... 


120. Ibid ..... pp.-164.

121. Ed. - Kūlkarnī V.M. and Shēte V.T. - Mahārāṭrachi Satvadhārā,


124. Ibid ......, pp.-64.

125. Ibid ......, pp.-71.
