



## **Yadava Temples, Before and After**

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In the popular imagination, the name of the Yadavas has been long associated with a large phase of temple building, whose structures are all apocryphally attributed to Yadava minister Hemadapanta—also credited with composing several important texts, along with other creative acts. The temples built in the Yadava period were often given the moniker of “Hemadapanti,” to the extent that this label has been (erroneously) extended to any freestanding temple in dry masonry predating the time of the Deccan sultanates. Rather than referring to a particular architectural style, the term “Hemadapanti” commonly designates all medieval temples built in Maharashtra before 1350. Since the Yadavas are regarded as one of the earliest Marathi-speaking dynasties in the region, they have become the symbol of statehood for the modern state of Maharashtra. The Yadavas would then represent the foundations of the modern state, and their architectural activity a signifier of early Marathi material culture. The widespread use of the word “Hemadapanti” created a strong bias towards attributing most temples from this period to the Yadavas. However, before asserting their own independence, the Yadavas were feudatories first to the Rashtrakutas, and later to the Chalukyas of Kalyani; several structures attributed to them seem to have had earlier lives as Chalukyan temples. This paper will examine a few temples that were demonstrably built by the Chalukyas before being appropriated, expanded, and restored by the Yadavas.