
CHAPTER TWO: HISTORICAL BACKGROUND OF THE YADAVAS'
ADMINISTRATION

The system of administration in Deccan evolved gradually, every succeeding dynasty retaining the system it inherited and making certain necessary changes suitable to the changing conditions. Thus, there was perfect continuity in the evolution of administrative system.

The Satavahanas who followed the Mauryas in their rule over the Deccan were well instructed in the Kautilyan system of administration, for the princes conformed to the precepts of royal authority laid down in the Arthashastra. The succession to the throne was hereditary in the male line although the rulers assumed matronymic prefixes to their names. Like the Mauryan monarchs the Satavahanas also looked after the material and spiritual welfare of the people. An interesting feature of their administration was the participation of queens in it. The king was assisted by a council of ministers and several imperial officers. The Rajamatyas who attended on the king were members of the advisory body, the Bhandagarika superintended the stores, Heranika cared for the treasury, the Mahasenapati commanded the army. Royal officers called the Amatyas acted as governors,¹ of the Aharas, the Mahamatras executed special tasks, the Lekhaka drafted the royal orders² and the Nibandhakaras registered the documents and a large number of Rajjukas dealt with revenue settlements, thus clearly indicating a fairly well established system of administration with all its essential departments. It

is easily understandable that such a state could not have functioned for a day without essential departments such as those of Police, finance, justice, army, commissariat, agriculture, industries, although contemporary inscriptions do not actually refer to any of these.

The Maharathis and the Mahabhojas noticed in the Karle and Kanheri epigraphs appear to have been feudatory chieftains.³ They held their lands as hereditary possessions and enjoyed a rank and power far superior to those of the Amatyas. While an amatya made grants of lands and villages under the orders of his sovereign, a Maharathi or a Mahabhoja made similar donations by his own authority.⁴ The Maharathis exercised power in the country above the western ghats, and the Mahabhojas in the northern Konkan.

For administrative purposes the state was divided into a number of Aharas or Rashtras, each of which consisted of at least one central town (Nigama) and a number of villages (gamas). An Ahara represented the same subdivision as the Vishaya of the Salankayana records. The smallest administrative units were the villages called gramas and the towns called nigams. Inscriptions' evidence regarding their administration is not adequate. Hala's Gatha Sattasai refers to gramani, whose jurisdiction extended to as many as five villages and sometimes even ten villages.⁵ There was considerable autonomy in managing the affairs of the villages

and towns. Epigraphic records refer to several towns in the Deccan. Bharukaha, Sopara, Kanheri, Kalyana, Paithan, Tagara, Junnar, Karle, Govardhana, and Dhanakata figure most prominently in this period. Some of them were centres of great commercial activity. A few of them, if not all, had a nigamasabha, an assembly of the citizens. A Nasik inscription mentions one such assembly in which Ushabhadata's deed of gift was proclaimed and registered according to custom.⁶ This sabha or assembly was the forum through which the citizens of the town acted and voiced their feelings. Another inscription from the same locality shows that its inhabitants as a body made a donation of a village; this would not have been possible if they had not been organised as a corporate body.⁷ Some of the communities had formed themselves into groups so as to maintain order and safeguard their interests. Gahapati is a term met with in some of the inscriptions of the period and in Hala's Sattasai. It appears to have been the designation of the head of a certain number of households of cultivators. Some of these Gahapatis were also members of the nigamasabha.⁸ Seni or Sreni is another term of frequent occurrence in certain epigraphic records. It means a guild. Each class of traders had a guild of its own.⁹

At the head of the Vakataka government was the king of the dynasty, whose post was hereditary. It is very interesting to note that the Vakataka rulers had not permitted the feudatories to enjoy any considerable ruling power. They are seen requesting

the Vakataka king to make certain land grants for some projects in which they were interested. If they were feudatories at all, it is certain that their ruling powers were very limited. The available evidence shows that the Vakataka empire was more united and centralised and less perforated by semi-independent feudatory states than was the case with the Satavahana, the Chalukya, or the Rashtrakuta empires.

The Yuvaraja (heir apparent) and other princes must have been entrusted with some duties in the administration. Queens of reigning monarchs or princesses do not figure as administrative officers, as we find that they do in the Chalukya administration. Dowager queens, however, used to supervise and direct the administration, if the heir-apparent to the throne happened to be a minor. Prabhavatigupta, the widow of Rudrasena-II, successfully steered the ship of state through troubled waters for a period of about twenty years. Adequate steps were taken to give proper literary and administrative training to the royal princes. Most probably Kalidasa was one of the tutors of Pravarasena-II. Contemporary records show that young princes used generally to receive special training in the military art at this time,¹⁰ the same usage must have been the practice of the Vakataka rulers.

The Vakataka government was carried on by the king with the help of an adequate number of advisers and deputies, as was the case in other contemporary administrations. The Ajaṅta record indicates that some of the ministers held hereditary offices and

that all of them were usually well trained in the sciences of politics and warfare. The prime-minister was in charge of the whole administration; it is probably he who is referred to by the appropriate and significant title Sarvadhyaaksha. How he conducted the administration is, however, but imperfectly known, for the Vakataka plates refer only to a very few officers. In the Deccan records of the successors of the Vakatakas, the provincial, district and subdivisional officers, as also the hereditary officers of the villages, are usually mentioned in connexion with the exhortation not to disturb the possession of the donees of the grants. The Vakataka records, however, mention only four classes of officers,¹¹ of whom Chatas and Bhatas refer to the members of the police and military forces and throw no light on the administrative machinery. The term Santaka, which is mentioned in the exhortation, seems to denote officers in general, or perhaps the district officers, but we have as yet not sufficient data for defining the scope of their office or duties. The last class of officers mentioned in our records is, however, very interesting. They are described as high officers conveying the orders of the central government and appointed by or working under the direction of the Sarvadhyaaksha or Prime Minister. These were obviously the inspectors appointed by the central government to tour in the kingdom and find out whether its orders were being properly carried out or not by the subordinate and district officers. The inspection machinery of the central government is but rarely referred to in ancient Indian records, and the Vakataka

plates are, therefore, regarded as very valuable evidence.

The officer of the title *rajjuka* figures in a solitary record as its writer;¹² but what precisely was his function we do not know. Probably he was an officer in charge of the revenue administration and of the measurement of the lands in the kingdom. Hence we find him sometimes entrusted with the task of executing charters alienating land revenues.

Bhukti, *rashtra*, and *rajya* are the names of territorial divisions occurring in the *Vakataka* records, but they seem to indicate the same administrative unit.¹³ None of them is ever mentioned as forming part of or situated within the limits of the other. They, therefore, seem to have all denoted the district units into which the kingdom had been divided, and which appear to have been differently designated in different parts of the kingdom according to local tradition. Districts were divided into smaller administrative divisions. Sometimes these were known after the chief town included in them; thus, for instance, *Pravaresvara Shadvimsaka* denoted a subdivision of twenty-six villages of which *Pravaresvara* was the chief town.¹⁴ Sometimes the subdivisions of the district were simply known as its eastern or western part.¹⁵

Districts were in charge of officers of the central government probably designated as *Santakas*. They were heads of

the general administration and were responsible for the maintenance of law and order and the collection of land revenue. Members of the police and military force (Chatah and Bhatah) helped them in this work and worked under their general direction. The central government controlled the district administration through its inspecting staff.

We get very little information about the village administration in the Vakataka records. The elders of the village of Kadambagiri are referred to in one record and exhorted not to disturb the possession of the donee.¹⁶ We may, however, safely conclude that village administration under the Vakatakas was carried out by a council of village elders presided over by the village headman, as was the case in other contemporary and earlier states.¹⁷ The precise nature of the powers of the village council or of the control exercised over it by the central or district government is not known.

The administration of the Deccan under the Chalukyas of Badami seems that, at the head of the government was the king of dynasty, whose post was hereditary; and generally the eldest son succeeded the father. The king not only reigned but actively ruled the kingdom, devoted personal attention to details, and spent most of his working time in the audience chamber or on the battlefield at the head of his forces. He toured his kingdom constantly and fixed his camp in different places so as to keep

in touch with all parts of the realm. The education and training of the prince was carefully attended to. Pulakesin-I had a good knowledge of manu, the puranas, the Ramayana and the Mahabharata, and was well versed in the art of politics.¹⁸ We hear little of any formal council of ministers; but there are many indications that the entire administration of the state was treated as more or less vested in commission in the whole royal family, and of the ruling sovereign's readiness to employ all capable and loyal members of that family in suitable administrative posts in the kingdom. The queens and princesses had also, some of them at any rate, a part in the conduct of public affairs, and were devoted to learning, and to charity.

The number and size of the administrative divisions, and the agencies employed in the maintenance of order, the collection of taxes and the performance of judicial duties, were determined by historical causes, and there was apparently little attempt to impose a uniform system on all parts of the empire. The rulers of conquered dynasties were, in accordance with the precepts of the ancient books on Indian polity, allowed to carry on much as they had done before, subject only to the recognition of the suzerainty of the emperor; this meant only the payment of a periodical tribute, often disguised as a present, to the emperor and following him with their own contingent of troops to the battlefield in war, and little other interference by the suzerain so long as these terms were kept, with the details of

the government of their realms.

The terms *rashtra*, *vishaya*, and *nadu*¹⁹ occur in the inscriptions; but their sizes seem to have varied greatly and a name like *Banaraja-Vishaya*²⁰ is a proof that what were once independent states had become subordinate divisions of the Chalukyan empire. The relatively simple formulae in which the grants made by the Chalukyas of Badami are announced on their copper plates confirm our view of the absence of any elaborate centralized system of imperial administration in this age. One of the fullest of these formulae, that of the Satara grant of Visnuvardhana,²¹ merely announces the grant to all *Vishayapatis*, *Samantas*, *Grambhogikas*, *Mahattaras*, and others in the neighbourhood. *Vishayapatis*, called *desadhigarigal* in the Kannada language, were doubtless royal officers, their duties are nowhere defined and they were custodians of the interests of the king whose authority they represented and exercised in their respective offices. *Samantas* were the feudatories.

Everywhere the village (*grama*) was the lowest unit of administration. The *gamunda* (village officer) was the link between the villagers and the king's government, and he seems to have been an official appointed from the centre. He may have been identical with the *gramabhogika* mentioned above, but we cannot be sure of this. Two *gramundas* are known from the inscriptions each to have built a *Jinalaya* both of the reign

of Kirtti-Varman-II, one of them being Kaliyamma, the gamunda of Jabulageri,²² the other mentioned in the Adur stone inscription.²³ The Karanas village-accountants are also mentioned in the Adur inscription as having joined the gamundas in preferring a request to Madhavatti-arasa. The details of village administration and the regulation of its social and economic affairs were in the hands of the Mahajanas (village elders), who are stated to have been governing Benniyur in the reign of Vijayaditya,²⁴ and whose permission was obtained in another instance before a piece of land was given away to a temple. Mahajana-praja-Sammatade-Kottadu,²⁵ i.e., given away with the assent of the subjects who were Mahajanas.

The Lakshmesvar inscription of Yuvaraja Vikramaditya²⁶ is a valuable evidence regarding the relations between the King's government and rural institutions. By recording an achara-Vyavasthe (charter of rights and duties) given by the Yuvaraja to the Mahajanas, nagara, and the eighteen prakritis of porigere (the ancient name of Lakshmesvara), this record shows that in the last resort local affairs were in fact susceptible to royal regulation. It mentions rajapurushar (royal officials) and lays on them the definite duty of protecting certain established rights. Besides the mahajanas it mentions the nagara, the industrial and commercial interests, and the eighteen prakritis, the nature of which is not clear. The body of the inscription prescribes rates of taxes to be given to the desadhipatis every

year in the month of Vaisakha, and to the seni (guild) in the month of Kartika.

The Rashtrakuta records often afford us glimpses of the civil administration and we can give with their help, a fairly detailed account of the government machinery and its working. At its head stood the king. His office was hereditary and the crown usually passed to the eldest son, who was formally announced as the Yuvaraja or the heir-apparent, when he became sufficiently old and experienced to discharge the duties of the office. The Yuvaraja usually stayed at the capital and helped his father in carrying on the administration. He also used to accompany him on important military expeditions; sometimes he was himself entrusted with their conduct. Younger princes were usually appointed to the posts of provincial governors. Under the Rashtrakuta administration, princesses are but rarely seen occupying administrative posts, as they sometimes did under Chalukyas.²⁷ During minority the government was usually in the hands not of a dowager queens, but of male relations.

The royal court and the machinery of the central administration were permanently established at the capital. The emperor used to attend the court regularly when he was not absent on some expedition. Pomp and grandeur befitting a mighty empire characterized the appointments at the reception hall. In the courtyard outside, military captains were on duty with their

select platoons of infantry, cavalry, and the elephant corps; very often elephants and horses captured from the defeated enemies were exhibited there as a visible proof of the imperial might.²⁸ Visitors were admitted only by express permission of the royal chamberlain; feudatories and ambassadors had to wait in the ante-room until they were ushered in by the court officials. The visitor found the emperor seated on an imposing throne, wearing a number of costly jewels and ornaments. He was attended by the courtesans and dancing girls, and by servants who acted as his bodyguards. Prominent among those present in the court were vassal chiefs, foreign ambassadors, high military and civil officers, poets, doctors, astrologers, merchants and guild representatives.*

The emperor carried on the administration with the help of a group of ministers. Our records do not supply the names of the portfolios of the various ministers, but to judge from the contemporary evidence it is clear that the ministry must have consisted of a prime-minister, a foreign minister, a revenue minister, a treasurer, the chief justice, the commander-in-chief, and the purohita or principal priest. In a modern administration a minister is a member of government, quite distinct from the official who is the head of the department; in ancient times the two posts were often held by the same person. Our records are

*YEHD - The Early History of Deccan, pp. 301-2.

silent about the qualifications of ministers and the manner in which they were selected, but we can safely conclude that they must have been chosen for their general competence and proficiency in political and military matters. Most of the ministers were usually also military officers. Some of them, like Dalla, the foreign minister of Dhruva,²⁹ enjoyed feudatory status, and were also assigned jagirs. There was as a rule, complete confidence between the emperor and his ministers, the latter are often described as the right hand of the former.³⁰

There is no information available about the manner in which the central government exercised supervision over the outlying district and provinces. But we shall probably not be wrong in assuming that there were officers of the central government under the Rashtrakutas, as there certainly were under the Vakatakas, who used to go on tours of inspection in the territories. Feudatories and district officers were often called to the capital to give explanations of their conduct. Secret service agents were stationed all over the empire to keep the central government informed of the intentions and actions of such provincial and territorial administrators.*

The Rashtrakuta empire consisted partly of vassal states and partly of directly administered areas. Important feudatories like the rulers of southern Gujarat enjoyed almost complete

*YEHD - The Early History of Deccan, p. 302.

autonomy; they could even alienate villages without the imperial sanction. They had also their own sub-feudatories. The latter had very little independent power and often were called rajas by the merest courtesy. They had to secure higher sanction before they could alienate revenues or grant villages.³¹ Feudatories had to obey the orders of the sovereign and to attend his court at periodical intervals to offer assurances of personal loyalty and to give such explanations as might be required by the imperial secretariat. They were bound to pay regular tribute and also to supply an agreed quota of fighting troops. Very often they had also to take part with their forces in the military campaigns of their feudal lords. They were obliged to entertain an imperial resident at their courts and used to keep their own representatives at the imperial capital to watch the trend of events.³² If they rebelled, they were subjected to a number of indignities even after defeat. They had to surrender their treasures, elephants, and horses, and sometimes had to engage themselves in menial work at the arbitrary dictation of the emperor.*

The Rashtrakuta empire was divided into rashtras and Vishayas, roughly corresponding to modern divisions and districts. The number of villages comprised in a Vishaya varied from 1000 (as in the case of Punaka - modern Poona) to 4,000 (as in the

*YEHD - The Early History of Deccan, p. 303.

case of Karhataka, modern Karad). The Vishayas were subdivided into bhuktis consisting of 50 to 70 villages, and named after the headquarters towns.³³ The bhuktis were further subdivided into smaller groups of 10 to 20 villages each.³⁴ The village itself was the smallest administrative unit.³⁵

The Rashtrapati was at the head of the rashtra, which was usually equal to four or five modern districts. He was in charge of both the military and the civil administration. He had to maintain peace and order and keep a watchful eye on lesser feudatories and officers. If the former became refractory, they were to be immediately dealt with by a punitive expedition.³⁶ Naturally, the Rashtrapati had a sufficient military force under his command and was usually himself a military officer. Very often he used to enjoy the status and titles of a vassal. The Rashtrapatis were also in charge of the fiscal administration and were responsible for the prompt collection of the land revenue. They had to keep careful records of local rights and privileges and to note the villages whose revenue had been granted to temples and Brahmanas. They could not themselves alienate any revenues without royal permission. Nor had they the power of appointing district and subdivisional officers.³⁷

Vishayapatis or district officers and Bhogapatis or Tahsil officers exercised the same functions as Rashtrapatis within their smaller jurisdiction. Some of them also held titles as less

important feudatory rulers. Appointments to the above posts were usually made either in recognition of administrative ability or as a reward for military services. The posts became hereditary in those cases where the original officers had had sons who had proved their worth on the battlefield or in the secretariat.

Vishayapatis and Bhogapatis carried on the revenue administration in cooperation with hereditary revenue officers called Nalgavundas or Desagramakutas, who seem to have discharged functions similar to those of the Deshmukhs and Deshpandes under the Muslim and Maratha administrations. These officers were remunerated by the grant of rent-free lands.³⁸

The village administration was carried on by the village headman and the village accountant, whose posts were usually hereditary. The headman was responsible for preserving law and order in the village and used to have a local militia at his disposal to assist him in carrying out his duties. The peace of the village was disturbed not so much by thieves and decoits as by the rebellions of feudatories and the rivalries of adjacent villages. Headman had to discharge the duties of military captains on such occasions and had often to lay down their lives while defending the hearths and homes of fellow villagers. They were also responsible for the collection of the village revenues and their payment into the royal treasury and granaries. They were remunerated by rent-free lands and the assignment of some petty

taxes paid in kind. The village accountants worked as their assistants.³⁹

How far the popular voice influenced the administration is a question naturally uppermost in the mind of the modern reader. As far as the administration of the village and towns was concerned, the popular element was fairly effective. Each village in Karnataka and Maharashtra had a popular council on which every adult householder was represented. There were no formal elections held as in the Tamil country, but the elders of the villages (Grama-mahajanas) used informally to appoint sub-committees to manage local schools, tanks, temples, and roads. They would also receive trust properties and administer them according to the conditions laid down by the donor. These sub-committees worked in close cooperation with the village headman and received a fair percentage of the village revenue for financing the various public welfare schemes. Civil suits were also decided by the village council and decisions were enforced by the government. Towns had similar popular councils discharging same functions.⁴⁰

Rashtrakuta records refer on rare occasions to Vishaya-Mahattaras (elders of the district), the Rashtra-Mahattaras (elders of the province), suggesting the existence of popular bodies at the district and provincial headquarters, discharging functions probably similar to those of the councils of village

elders in Indian villages today. We have, however, no direct evidence to show that the elders of the district or the province had actually a council of their own, regularly meeting at intervals and discharging important administrative functions. A popular assembly or parliament at the Rashtrakuta capital is nowhere referred to, and probably no such body existed.* In former days, when communications were difficult, the regular meeting of a popular assembly at a distant capital was not easy to arrange. In the Rashtrakuta administration, the popular voice could not make itself effectively felt in the central but only in the village administration. We must, however, remember in this connection that the village councils of this period discharged many of the functions of the provincial and central government of modern times; the popular element could effectively control the administration by having a decisive voice in these local bodies.

In Chalukya period the kingship was usually hereditary. The eldest son succeeded to the throne. There were some instances of wars of succession to the throne but they were more in the nature of exceptions to the general rule.

The rulers of Deccan followed the advice of writers of smritis in selecting the Yuvaraja (heir-apparent) in the life time of the ruling monarch. The Kadambas made a beginning of this practice in Deccan. Normally the choice fell upon the eldest.

* A.S. Altekar - Rashtrakutas, 200-11

Bhilhana in his work *Vikramankadevacharita* gives some interesting details of Chalukya prince Vikramaditya's magnanimous refusal of the office of Yuvaraja in preference to his elder brother, *Somesvara-II*,⁴¹ to whom the dignity belonged by right. The Rashtrakutas began the practice of investing the heir-apparent with a necklace (*Kanthika*) and this was continued by the Chalukyas and Yadavas.

The relation between the emperors and their vassals were by no means always so strained or so hostile as they were with the Hoyasalas. *Yajnavalkya*⁴² and two of his commentators, *Apararka* and *Vijnanesvara*, who belonged to this period, are clear that whatever breaches of law and custom may occur during the temporary conditions of conquest in progress, yet once this is completed, the overlord is bound to protect the traditional established order of the conquered country exactly as he does that of the home territory; and scores of inscriptions testify that the Chalukyas were scrupulous in the observance of this rule. The subordinate rulers were allowed to preserve their original regal state in tact in every respect, subject only to the open and loyal acknowledgement of the suzerainty of the emperor by reciting his imperial titles and reign first of all, and then afterwards introducing their own respective *prasastis* with some phrase like *tatpdapadmopajivi*

(and dependent on him) *

The emperor had to be constantly on the alert, and of capacity for he is placed at the head of the many; therefore, he required many qualities according to Yajnavalkya. That Taila-II and his successors strove to live up to this ideal is clear from such records as we possess of their personal movements; there is sufficient evidence that in both war and peace they took an active share in determining policies and making general dispositions. They were of course all assisted by competent and trustworthy ministers, most of these as eminent in the council-chamber as they were on the field of battle. There was however, it would seem, no regularly constituted council of ministers in these states, or as we should say now-a-days, no regular distribution of portfolios. Those nobles or courtiers who were near at hand were summoned to take part in important discussions that were in being; others would be absent on various duties in the different parts of the empire; and we do not know what method was followed, if any, to keep the ministers of the highest rank in touch with one another and with the latest developments in politics and administration.** The ministers, either singly or in meetings, had only power to advise; the emperor listened to them attentively, and then came to a decision either on his own

* Altekar - Rashtrakutas, p. 152.

** YEHD - The Early History of Deccan, p. 385.

initiative or he followed the smriti, after a further consultation with the Purohita, who was supposed to possess all the learning and statesmanship of a minister in addition to being an adept in matters of religion. The rule of the emperor was therefore fully personal in its character, and he had to be ready to apply his mind to all matters, from the highest to the lowest, which were brought to his notice from anywhere in his far-flung dominions.

If ever there was a purely police state, it was surely the ancient Hindu state. The real life of the nation was moving along channels other than political, and the numberless bodies and institutions which looked after the material and spiritual well-being and advancement of the nation seldom came into the arena of politics except when a hitch arose. Then they invoked the aid of the royal officials, if necessary of the King himself, to put matters straight and give them a fresh start. In A.D. 981 the Agrahara Kancagara-Belgali in the Bellary District had its three ancient Sthana-Manyas (tax-free lands for the maintenance of temple priests) and all its other Manyas renewed by Taila-II as of old⁴³ - a renewal rendered necessary by the recent Chalukya conquest of the territory in which the village stood. In A.D. 1104 the Mahajanas of the agrahara (Brahman village) of Gandaraditya-anaholal carried a complaint to the emperor against a certain Boppaya who had the Manneya (headship) at the place, but who had abused his position by

attacking the village, plundering its inhabitants and robbing them of all their possessions, and even killing its Brahmanas, the emperor listened with attention to the complaint (Keldavadharisi), and in the presence of all his Pradhanas (officials) he punished Boppaya and decreed the abolition of the office of Manneya of the agrahara; further he commanded the Pradhanas and Malayalapanditadevar and some Svara-bhatta to implement this decision by getting a deed from Boppaya renouncing the Manneya on behalf of himself and all his descendants and having it confirmed by an oath, drinking water in the presence of the deity Tripurantakadeva.⁴⁴

The emperor was not only the supreme head of the executive administration, but also the highest court of Justice, the commander-in-chief of the forces, and the fountain of honour. There were imperial officers who administered the King's palace. Chief among them were the Antahpuradhyaksha (officer in charge of the palace), Maneverggade (officer in charge of the Royal household), Bahasaveggade (officer in charge of the Royal kitchen), Mahapasayita (officer in charge of Royal robes), Hadapada (Betel carrier) etc. There was the Rajaguru (Royal chaplain) who tended the spiritual needs of the royal family.*

The administrative work at the centre grew enormously with the growth of the imperial rule and it came to be divided

* SII IX(I) 153 (AD 1083) and 224 (A.D. 1130).

into departments. The Manasollasa of Chalukya Somesvara-III refers to as many as sixty-seven officers, who were in charge of various departments of the central government. For the effective administration of the state the ruler needed reliable and intelligent private secretaries and confidential clerks. The Sandhi-Vigrahika, as his name indicates, was employed in conduct of diplomatic negotiations; the title literally means 'maker of peace and war'. But it may be doubted whether these duties were, exclusively, or even primarily, connected with the relations of the state to the foreign powers as we might be led to believe by modern analogies; for in fact there were a considerable number of quasi-independent vassals within the empire, they belonged to ancient ruling families, cherished memories of past glory and hopes of future independence, and maintained private armies of their own; their relations with the suzerain power must have always given rise to a number of delicate problems which could be handled successfully only by the employment of diplomatic methods. The manasollasa⁴⁶ includes among the qualifications for a Sandhi-Vigrahika a competent acquaintance with many languages and scripts and outstanding tact and skill in dealing with Samantas and Mandalesas, i.e., feudatories and vassals; he should besides be an expert in diplomacy and finance. There were other officers carrying revenue duties and yet others of a military character. The great general Anantpala is described as

Pannayadadhishthayaka,⁴⁷ in an inscription of A.D. 1083 and twenty years later another officer Muddarasa is described as Accupannayed-adhishthayaka,⁴⁸ was the post of revenue minister. There was a commander-in-chief (Mahasenadhipati),⁴⁹ who was in charge of the overall control of the army. A record of the reign of Somesvara-II from Soratur A.D. 1071 bestows on Baladevayya the epithet Sriman Mahapradhanam herisandhivigrahi senadhipati Kaditaverggade dandanayaka Baladevayya. Another example comes from a vassal's court and belongs to the year A.D. 1108 introduced with the following epithets: Sriman Mahapradhanam, Srikananam, Sarvadhyaakham, Tantradhi-Sthayakam, Maneverggade, Mahapadayitam Vijaya, Hemadi-dandanayakam. Inscription from Kollur in the Guntur District⁵¹ contains the significant statement that Tribhuvanam-alladeva made a gift in the presence of Mantri, Purohita, Senapati, Dauvarika (Porter), Yuvaraja, Rashtrakuta, and Kutumbi.

The Chalukya empire was divided into rashtra, vishaya, nadu, kampana and thana. The first three terms among these appear to have been used for the major divisions, though vishaya and nadu were sometimes distinguished as divisions smaller than the rashtra. The usual formula proclaiming grants made in copper-plates is addressed to the extent to which it concerns them especially to all rashtrapatis, vishayapatis, gramakutakas, ayuktakas, hiyuktakas, adhikarikas, mahattaras, and others.⁵² This conventional formula, probably a continuation

of Rashtrakuta form and not in itself very illuminating, yet gives some idea of the types of agency concerned in local administration.

The village administration under the Chalukyas was carried out by the council of village elders called Mahatharas presided over by the village headman called Gramakutaka. The word Nadu was applied to the larger territorial divisions with numbers attached to their names. In one inscription A.D. 1079⁵³ mention has been made of Kanne 300, Pedekal 800, and Naravadi 300 separately, and sums them up in the phrase inti murum nadumam - these three nadus. Below the nadu was its subdivision called Kampana. The thana was perhaps another minor territorial division, either the same as the Kampana or smaller. Possibly the Thana was more nearly a fiscal division than a territorial area marked out for general administration.⁵⁴ Each nadu was for general administration a separate charge under a Nadarasa assisted by a Nalgavunda. The nadarasa, also called nal prabhu, was the head of the district in charge of its general administration. The nalgavunda had duties relating to the collection of revenue, particularly land revenue.

The administration of towns was carried casually of pattanasvamis and nagara settis, but throws little light on even the outlines of the constitutions under which the administration of the cities was carried on in general. Each

city had three general assemblies called mahajanas,⁵⁵ one for the general concerns of the city as a whole, another, comprising the Brahman inhabitants and dealing with problems relating to their residential quarters, properties, and so on, while a third, which represented the mercantile community in the city, controlled and regulated matters affecting that body. The numbers, 120 for the Brahman assembly and 500 for the settis, are perhaps only approximate and conventional; each of these assemblies had a corporate capacity, owned common property, and could buy and sell.

The Yadavas began their career as the feudatories of the Rashtrakutas and thereafter of the later Chalukyas of Kalyana; they seem to have borrowed many features of administrative machinery from both, more pronouncedly from the latter.

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