Chapter IV

THE SECRETARIAT AND DEPARTMENTS
The secretariat of the Chalukyas was under a minister who was called the Head of the Seventy-two Departments (Bhāttarāniyōgādhipati). Some of the references to this office are as follows. In a record dated A.D. 1058 Dandānayaka Madhusūdana is said to have held this office and further he is described as a very Saubandharāyana in the efficient employment of these seventy-two services. In another inscription of A.D. 1168 Dandānayaka Bōlikeya Kesāmayya is described as Senādibhāttarāniyōgādhishtāyaka.

This Bhāttarāniyōgādhishtāyaka was very likely to have been the officer in charge of co-ordinating the work of the various departments of the government, something like the Chief Secretary to the Government in modern times. Since the time of Mamā the conventional number of departments in government is seventy-two. Curiously enough the Manasollása gives a list of sixty-six departments which is given below.

1. Desadādikāri
2. Gramadādikāri
3. Dharmanādikāri
4. Artadhādikāri
5. Kamadādikāri
6. Kusadādikāri
7. Baladādikāri
8. Durgadhādikāri
9. Vastradādikāri
10. Bhumadādikāri

Officers in charge of Divisions
- do - Villages
- do - Justice
- do - Finance
- do - Stores
- do - Military
- do - Forts
- do - Robes
- do - Ornaments
<table>
<thead>
<tr>
<th>No.</th>
<th>Official Title</th>
<th>Responsibilities</th>
</tr>
</thead>
<tbody>
<tr>
<td>11.</td>
<td>Niskādhiyakāri</td>
<td>Officers in charge of Coins</td>
</tr>
<tr>
<td>12.</td>
<td>Varpādhiyakāri</td>
<td>- do - Castes</td>
</tr>
<tr>
<td>13.</td>
<td>Tulādhiyakāri</td>
<td>- do - Measures</td>
</tr>
<tr>
<td>14.</td>
<td>Mudrādhiyakāri</td>
<td>- do - Stamped Coins</td>
</tr>
<tr>
<td>15.</td>
<td>Mulyādhiyakāri</td>
<td>- do - fixing prices or wages or salaries</td>
</tr>
<tr>
<td>16.</td>
<td>Āghadhikāri</td>
<td>- do - Market</td>
</tr>
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<td>17.</td>
<td>Dūtādhiyakāri</td>
<td>- do - Provoys or Messengers</td>
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<tr>
<td>18.</td>
<td>Dūtādhiyakāri</td>
<td>- do - Jails</td>
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<td>19.</td>
<td>Tirthādhiyakāri</td>
<td>- do - Dharma and State business</td>
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<tr>
<td>20.</td>
<td>Nāvādhiyakāri</td>
<td>- do - Navy</td>
</tr>
<tr>
<td>21.</td>
<td>Mārgādhiyakāri</td>
<td>- do - Frontiers or Entrances</td>
</tr>
<tr>
<td>22.</td>
<td>Dvārādhiyakāri</td>
<td>- do - Gates</td>
</tr>
<tr>
<td>23.</td>
<td>Bharādhiyakāri</td>
<td>- do - Weights</td>
</tr>
<tr>
<td>24.</td>
<td>Dvīpādhiyakāri</td>
<td>- do - Islands</td>
</tr>
<tr>
<td>25.</td>
<td>Dvāsthādhiyakāri</td>
<td>- do - Door keepers</td>
</tr>
<tr>
<td>26.</td>
<td>Mallādhiyakāri</td>
<td>- do - Wrestlers</td>
</tr>
<tr>
<td>27.</td>
<td>Āṅgādhiyakāri</td>
<td>The A.D.C.</td>
</tr>
<tr>
<td>28.</td>
<td>Yoddhādhiyakāri</td>
<td>Officers in charge of Infantry</td>
</tr>
<tr>
<td>29.</td>
<td>Devādhiyakāri</td>
<td>- do - Temples</td>
</tr>
<tr>
<td>30.</td>
<td>Śāstraśādhiyakāri</td>
<td>- do - Śāstras</td>
</tr>
<tr>
<td>31.</td>
<td>Dānādhiyakāri</td>
<td>- do - Charities</td>
</tr>
<tr>
<td>32.</td>
<td>Dandādhiyakāri</td>
<td>- do - Justice</td>
</tr>
<tr>
<td>33.</td>
<td>Gajādhiyakāri</td>
<td>- do - Elephant corps</td>
</tr>
<tr>
<td>34.</td>
<td>Aevādhiyakāri</td>
<td>- do - Cavalry</td>
</tr>
<tr>
<td>No.</td>
<td>Officer</td>
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</tr>
<tr>
<td>35.</td>
<td>Rathādhikāri</td>
<td>Officers in charge of Chariots</td>
</tr>
<tr>
<td>36.</td>
<td>Prānādhikāri</td>
<td>Medical Officers</td>
</tr>
<tr>
<td>37.</td>
<td>Sāstrādhikāri</td>
<td>Officers in charge of Weapons</td>
</tr>
<tr>
<td>38.</td>
<td>Chāpādhikāri</td>
<td>- do - Archery</td>
</tr>
<tr>
<td>40.</td>
<td>Pakshādhikāri</td>
<td>- do - Aviary</td>
</tr>
<tr>
<td>41.</td>
<td>Snānādhikāri</td>
<td>- do - Baths</td>
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<tr>
<td>42.</td>
<td>Sudādhikāri</td>
<td>- do - Kitchen</td>
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<td>43.</td>
<td>Tōyādhikāri</td>
<td>- do - Water</td>
</tr>
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<td>44.</td>
<td>Čhebātrādhikāri</td>
<td>- do - the White Umbrella</td>
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<td>45.</td>
<td>Dipādhikāri</td>
<td>- do - Lights</td>
</tr>
<tr>
<td>46.</td>
<td>Tailādhikāri</td>
<td>- do - Oil</td>
</tr>
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<td>47.</td>
<td>Gāvādhikāri</td>
<td>- do - Cattle</td>
</tr>
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<td>48.</td>
<td>Ghāsādhikāri</td>
<td>- do - Pasture lands or forests</td>
</tr>
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<td>49.</td>
<td>Kehīrādhikāri</td>
<td>- do - Milk</td>
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<td>50.</td>
<td>Karmādhikāri</td>
<td>- do - Rites</td>
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<td>51.</td>
<td>Sayyādhikāri</td>
<td>- do - Bed chambers</td>
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<td>52.</td>
<td>Kāntādhikāri</td>
<td>- do - Harem</td>
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<td>53.</td>
<td>Putrādhikāri</td>
<td>- do - Prince</td>
</tr>
<tr>
<td>54.</td>
<td>Vidyādhikāri</td>
<td>- do - Learning</td>
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<td>55.</td>
<td>Vādyādhikāri</td>
<td>- do - Musical Instruments</td>
</tr>
<tr>
<td>56.</td>
<td>Gitādhikāri</td>
<td>- do - Music (Vocal)</td>
</tr>
<tr>
<td>57.</td>
<td>Nṛtyādhikāri</td>
<td>- do - Dance</td>
</tr>
</tbody>
</table>
58. Chitrādhikārī  Officers in charge of Picture Gallery
59. Parnādhikārī  - do - Gardens
60. Khānyādhikārī  - do - Mines
61. Sukādhikārī  - do - Customs
62. Dhānyādhikārī  - do - Warehouses
63. Sudhādhikārī  - do - Whitewashing and Painting
64. Vastrādhikārī  - do - Robes
65. Asmādhikārī  - do - Precious Stones
66. Mudrādhikārī  - do - The Royal Seal

The Kākatiyās who in the early period of their history were the feudatories of the Chālukyas inherited this type of classification of officials into niyogas from their suzerains. The Hoyālas inherited this practice of having an officer called Bahattaraniyogādhīpati. But Dr. Derret thinks that this office of Bahattaraniyogādhīpati was "a mere title which was a favourite among subordinates of the old emperors of Kuntala; after the achievement of imperial status many Hoyāla ministers sported it." We have seen that it was not a mere title but a high office and this is clear from the record dated A.D. 1168 already noticed which says that Dandanāyaka Holikeya Kesimayya held the office of Bahattaraniyogādhiśťayaka comprising the army (śena) and others (Senādbahattaraniyogādhiśťayaka). While the Mānasollāsa gives a list of 66 departments the conventional figure since the time of Manu is 72. In actual practice the number of departments seems to have depended upon the size of the kingdom. A large empire like that of Chālukyas may really have had sixty-six departments. Out of these sixty-six departments only a few of them are described in some detail in inscriptions. Presently we shall notice in detail the organization of some departments like Military, Finance, Religion and Records.
Section 2

Military Organization

In the Manasollasa we are told of six kinds of troops, viz., meula (hereditary), bhṛtya (hired troops), sreni (guild troops), mitra (troops of an ally or friendly power or feudatory), mitra (troops that once belonged to the enemy) and Atavika (wild tribes as troops). The epigraphs of this period while describing the victories resulting in the surrender of war materials refer to elephants, infantry and cavalry. But there is no reference to chariots. It may be noted here that although we do not hear of the chariots in the Chālukya epigraphs there is a reference to the officer of the chariots (Rathadhikari) in the Manasollasa as noticed above. Hence it is rather difficult to say whether the Chālukya army contained the usual four divisions. But it definitely contained the three divisions, viz. elephants, horses and foot soldiers.

There was a Commander-in-Chief (Mahāsenadhipati) who was probably in charge of the overall control of the army. Inscriptions contain references to the existence of another important officer – Senadhipati or Senapati. It could be that Mahāsenadhipati and Senadhipati were identical or more probably the latter might be the leader of a section of the army. There are references to other officers like Karituragapatta Sāhāni and Aneya Sāhāni. They were in charge of elephants and horses respectively. Each corps of the army had its own commander. References are made to the commander of the elephant corps and cavalry corps.
The recruitment to the army was open to all the classes and it was not confined to any class or classes in particular. The Chālukya army was broad based. Many inscriptions of this period tell us of the participation of the Brāhmaṇa generals in the military campaigns and of the preparedness of artisans and merchants to take a share in the fighting if circumstances permitted.

A description of the Deccani army which occurs in the account of a military review given by Sōmadēva Sūrja in his work Vāsastilaka is interesting enough for us to make a brief reference to it. According to the author, the infantry wore red (Pēgara) tapering up to a horn-like point in the middle which made them look like a row of unicorns; they had closely shaven faces; they wore necklaces of three bands of multicoloured beads over their covered necks; their iron bracelets were shaped like snakes; daggers adorned their waists; their clothes were tightly girded up at the loins; they wielded many weapons with skill and they were accompanied by bards who sang of their former deeds of valour and roused them to fresh endeavour and achievement.

The hero-stones from Hāṅgal, Tīlivalli, Bālūr and Tambūr, all belonging to the 12th century A.D. depict the arms and weapons used by the soldiers in battle. The foot-soldiers protected their bodies with a steel armour covering the arms and descending well below the knees. All the infantry carried their broad sword as their chief weapon. These swords were rather long, sometimes straight and sometimes slightly curved. They are also seen carrying round shields which had rings inside to be fixed on the forearm. In addition, they are found equipped with either
spear or cross-bow and arrows. It can be seen that the horses were not only provided with saddle but their vulnerable parts like the neck, the loins and the knees were also covered by coats of mail. The elephants carried the howdah.

The military band consisted of the kettle-drums, the battle-horns and the conches. The kettle-drums were sounded when the army was marching. 17

The soldier's ideal was a lofty one. It was to win or to die; to flee from the battle-field was to incur indelible infamy. The soldier who died in the frontal fight was ranked with a Yogi and he had a glorious entry into heaven through the disk of the sun. 18 Further, the soldier's work was applauded in which fame was the reward of victory, while death ensured him the company of heavenly damsels, and it was declared that no one should shrink from death on the battle-field as life in any event is but short. 19 An excellent example of the type of appreciation which followed success in war is found in an undated inscription from the Bellary district in which Mahāmandalesvara Barmeśvarasa is said to have first become the lord of the bride of Prosperity, then the lover of the goddess of Victory, and thus finally acceptable to the goddess of Bharata - Śrivadhuγiṣanāgi jayalakshmige vallabhanāgi Bēratadēvige nallanāgi. 20
Forts played a dominant part in the defence of the realm. The Mānasollāsa speaks of nine kinds of forts, viz., water-fort (jala durga), hill-fort (giri durga), stone-fort (pēshāne durga), brick-fort (ishtike durga), mud-fort (mrit-tike durga), forest-fort (vana durga), desert-fort (meru-durga), wooden-fort (dāru durga) and men-fort (nara durga). Of the nine kinds of forts mentioned three types are referred to in the Kalkere inscription of Vikramaditya VI which describes vividly the valourous activities of Dandaraya Gōvinda-rasa. It also says that this general could easily scale over the forts which even the king considered to be impregnable - forts whether they be water-fort (jala durga), hill-fort (giri durga) or forest-fort (vana durga).

Further, the Mānasollāsa prescribes that forts should possess plenty of arms, food-grains, drugs and other materials, wealth, horses, elephants, beasts of burden, machines, water and fodder. Besides, the services of the Brāhmaṇas and artisans were to be made available there. The inscriptions in the Gutti fort speak not only of the equipment necessary for the defence of a fort but also give many more details about its administration, which we do not find in the Mānasollāsa.

The fort in Gutti appears to have been a very important one and in the Chālukya-Chōla war it played a very significant part and it was one of the earliest to be attacked by the Chōlas when they wanted to invade the Chālukya dominions. This is made clear by the inscription issued at the time of the beginning of the reign of Sōmēśvara II. Kulottunga
Chola wanted to take advantage of the commencement of a new reign in the kingdom of his traditional adversary and exclaimed that "A new reign, a kingdom fit for a hero, this is the time to invade it; I will surround Gutti and besiege it."

This strategic position of the Gutti fort naturally demanded much attention from the Chalukyas of Kalyana. There are many records which give us excellent details of the administration of this fort. The records refer to (1) the fort at Gutti (Guttiya kote); (2) the military camp (pāleya) there; (3) the town of Gutti and (4) the officials in charge of the above three. The fort, the camp, and the town each had its own dandanāyaka at its head known as Köteya dandanāyaka, padode dandanāyaka and Guttiya adhikāri respectively. In the fort and the camp along with the dandanāyakas there were Rājādhyakshas (king's officers) known as Köteya Rājādhyaksha and Pāleya Rājādhyaksha. The exact functions of these officers are not made clear in the records. But since they had secretaries (senebōva) attached to their office, we can surmise that they were in charge of the establishment, leaving the dandanāyakas free to attend to the military and executive functions. In these latter functions, they were assisted by others and among these the inscriptions mention two chiefs of guards (Kahina nayakaru) and a mechanic (jāntra-vāha). There was a medical officer (Rāja-vaidya) in charge of this cantonment. The town of Gutti like many towns of the times had a pergađe who worked under the Guttiya adhikāri mentioned above. Very few records in early Indian
history give as many details of administration of forts as the records in Gutti do.

Similar administrative machinery may have existed in other forts of the kingdom like Aihole, Banavasi, Malakhed, Koppal and Pannala. These forts were under the direct control of the king. Thus in A.D. 1121 the king's officer Dandanayaka Bhogadavayya was ruling over Gutti fort. He was a subordinate of Dandanayaka Bhogabhattayya who was Minister (Mahāpradhāna) and held the offices of the Minister for Peace and War for Kannada region and also Chief of the Army under King Vikramāditya VI.26
Section 5
The Administration of Finance:
The Revenue.

The Manasollása says that the king's treasury should be always filled with gold, silver, jewels, ornaments and costly clothes and that pure gold in the form of bars, niskas (coins) or ornaments should be held in reserve in the royal treasury. Various taxes collected in the territory constituted the principal revenue to it. A study of the inscriptions of this period shows that a large number of taxes and dues were levied and collected. However, it may be noted here that the actual import of many of these revenue terms referred to in the records is not clear and hence some suggestions have been made about their actual meaning.

Revenues

<table>
<thead>
<tr>
<th>Royal Dues</th>
<th>Local Levies</th>
</tr>
</thead>
<tbody>
<tr>
<td>Agriculture</td>
<td>Commercial</td>
</tr>
<tr>
<td>taxes</td>
<td>taxes</td>
</tr>
<tr>
<td>1. Siddhāye 1. Vaddarāvula</td>
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<tr>
<td>2. Kulīya 2. Pannaya</td>
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<tr>
<td>'Sumka</td>
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<tr>
<td>3. Melivana</td>
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<td>4. Dassavande</td>
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<td>5. Davaśāya</td>
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<td>6. Holadere</td>
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<td>7. Bhatṭāye</td>
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<td>8. Okkaludere</td>
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<td>9. Māngadere</td>
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</tbody>
</table>
| 10. Sante-
   vana     |             |
| 11. Sulevalapana |         |
| 12. Maduyya Sumka |         |
| 13. Kannadivana |         |
| 14. Bilkode  |             |
| 15. Biravana  |             |
The various taxes collected in the kingdom may be broadly grouped into royal dues and local cesses. The royal dues include the agricultural taxes, commercial taxes and judicial fines.

First let us consider the agricultural taxes. The government derived the bulk of its revenue from the land-tax known as siddhāya. The land was variously classified into black soil, red soil and the like, based upon the nature of the soil. It was further categorised into good (uttama), middling (madhyama) and inferior (kanishta) depending upon the fertility of the soil. Terms of land-measure like kamma, nivarāṭna and matter clearly indicate that land was measured into those units. It is shown that 100 kamma make one matter. A nivarāṭna was a little less than five acres of modern times. The dimensions of the matter are not definitely known. But the measuring rod differed from place to place. For instance, the Gadag inscription says that a hundred matter of land as measured by the rod of Annigere (Annigereva kōlu) was granted to a preceptor as vidyādana. Another record refers to a big rod of measure of the period of Daśavarman. Similarly another measuring rod called Kaebhaṭaṭiyagale was also in use. Kaebhaṭāṭi might be the village in the Hirekerur taluk of the Dharwar district. Bandhuchintāmani pole was still another measuring rod. Thus we notice that the land was classified and properly measured. After this the king's officer assessed the revenue to be paid to the
government. It is not possible at present to determine the exact incidence of taxation on land. But, certainly it varied with the quality of the land. Kuliya sumka was another tax levied probably on the betel-leaf gardens. Melivana was perhaps the amount collected from among the members of the meli, an agricultural body. The Gobbur inscription records a grant of a pannaya collected at the rate of one hana on every Kunteyameli by the guild of agriculturists. Dasavanda was the one-tenth or some small share of the produce paid in cash or kind for the land granted to a person for repairing or building a tank. Davasaya was probably a levy in kind on the produce of corn. Bhattaya also might be a similar levy on paddy. Holadare was apparently a tax on dry land.

Of the commercial taxes vaddaragula sumka was a source of revenue to the royal treasury. The meaning of this term is very obscure. Prof. K.A. Nilakanta Sastri suggests, "that the sumka was collected in three parts - one going to the immediate local authority who had the manneya of the place, another going to his immediate superior who was intermediate between him and the emperor - perijumka (higher sumka) and the last belonging to the suzerain king or vadda-ragula ...." But the exact import of this term is yet to be ascertained. Pannaya was the duty collected on merchandise. Goods brought into the market were all taxed and the amount of the tax depended upon the quantity of the commodity. Inscriptions from
Alampur enumerate in detail the amount of tax collected on each commodity that was brought into the market. Commodities like cotton, salt, turmeric, pepper, oil, ghee, ginger, jaggery, arecanut, betel-leaves, sugar, loads of fire-wood, and other such goods were taxed.

Judicial fines (Dandaya) constituted another source of income to the state. The Kogali inscription specified the fines to be paid: 12 gadyañas for trespass; 12 panas for not completely keeping up the promise and 12 gadyañas for breaking the promise. According to the Bodhan record a fine of 52 drammas was to be levied for transgression of orders; 12 drammas for unlawful seizure; 96 drammas for stabbing and 1,000 for drawing the dagger. As regards the relative value of pana to gadyāna we now know that 10 panaś amounted to 1 gadyāna and pon was a synonym for gadyāna.

Revenue Officers:

The administration of these innumerable taxes and tolls required the services of a large number of officials. The Chālukyas took great pains in selecting revenue officials. Thus, for instance, in an inscription of A.D. 1068 Mahā-mandalēsvara Lakshmarasa is described as a strict revenue servant. Ministers were charged with the duties of overall administration of these taxes and tolls. Thus, we see in A.D. 1112 during the reign of Vikramāditya VI Mahāśeṣamantādhipati Anantapālayya was in charge of the collection of Vaddarula tax of the entire seven-and-a-half country. He had Mahāpradbāna Dandanāyaka Alīya Mādirājarasa as his sub-
ordinate who was in charge of the vaddarula of Banavasi 12,000, Halasige 12,000, and Nolambavadi 32,000. Dandanayaka Payimarama was a subordinate of Dandanayaka Aliya Madirajarasa. The former held the charge of the vaddarula tax of Nolambavadi 32,000 division. In another inscription of A.D. 1102, Dandanayaka Bhivanayya is said to have had among other duties the control of achchupamayya of the entire Seven and a Half land country. Mahapradhana Bhogabhattaya is found in a record dated A.D. 1127 to be in charge of the administration of the vaddaravula sumka of the whole country and had under him a number of officers.

At the imperial court, there was the Chief Accounts Officer called Srikaranadhishtayaka. There were other dignitaries to assist him in the accounts department. Inscriptions indicate that there were accountants for different taxes and levies.

**Exemptions**

Exemptions or paribharas were indicated when gifts of land or village were made. Thus, for instance, a record of Somesvara II dated A.D. 1074 states that Mahagemanta Jayakesiyarasa, the Rishtrakutaka of Purigere 300 visited the Parmadi basadi at Purigere and made it into a pure (city) and exempted it from paying kirudere comprising taxes like manevana, piriyaravana, dhanabala and others due to the menneya.

That the Chalukyas like other Indian kings of their time spent on the palace and general administration, the army and on public works is very apparent. But since the records do
not give any indication about the proportion of these
expenses to the total revenue, it is not possible to write
anything more on this aspect.

The Treasury:

Inscriptions of this period throw considerable light
on the administration of the treasury. The monarch appoint-
ed the Officer of the Royal Treasury (Bhandāragarana) who
seems to have exercised control over the entire financial
administration in the kingdom. It appears that branches of
the treasury were operating in different parts of the terri-
tory. In an epigraph dated A.D. 1065 Mahāpradhāna Rūpa-
bhattayya is described as the Treasurer of Bedargupe (Bedar-
gupe Bhandāri). There was also a dandanāyaka who was in
charge of the fiscal reserves (tadeya dandanāyaka) in the
kingdom.

Coins

Gold and silver coins were in use during the rule of
the Chālukyas. Quite a number of coins are known to us from
the records, like dramma, gadyāna, panā, suvarṇa, shani-kāṭi,
salike, gulike, 64 kāginī, māda, vīsā, adda, pratāpa, dharana.

It seems that there were several types of gadyānaś like —
dusaragadyāna, katake-gadyāna, perggade-gadyāna and
āni-gadyāna. An inscription from Lakkundi refers to a
belli-gammata which may imply a mint of silver coins. The
term kammata mentioned in the epigraph is a reference to
the mint where the coins were struck. Sri N.I. Rao has
already shown that there existed a mint at Südi, and he
surmised that there was one more at Lokkigundi, i.e. modern Lakkundi. This surmise is now confirmed, for we find that inscriptions refer to the ānikāra (mint-master) at Lakkundi and to Lakkisrāheyagadyāna. Yet another epigraph refers to the gadyāna of Lokkiya-achchu. Some coins ascribed to Tālla II, Jayasimha I and his sons and other members of this dynasty are described by Buhler and others. Some of the terms like achhu, āni, achhine kēni, achhine mole, connected with the mints of the period are known to us from the records.
Section 4

Administration of religious matters:

As we have seen already the king evinced keen interest in promoting the proper practice of religion. For this purpose he appointed the Superintendent of Religion (Dharmāchārī) of the rank of a Minister (Mahāpradāhāna) who looked after the administration of grants and gifts and utilised the material resources (samasta samād) for erecting halls of instruction at several places where discourses were held on Vedas, Sāstra and the lore of the Sun and the Moon.
Office of Records:

Many epigraphs of this period reveal to us that kings, ministers, and other officials issued many charters. Hence there was the need for the proper maintenance of such records. At the imperial court of the Chalukyas there was a Sāsenādhikārī (officer of records) who was responsible for the proper maintenance of records. He had a large number of subordinates to assist him as evidenced by a record dated A.D. 1024 which refers to Maipayya, a scribe attached to Sāsenādhikārī Mahāpradhendadanandāyaka Prālārya (Officer in charge of Royal Orders). When such grants were made, it was necessarily brought to the notice of the concerned officials. Thus, for instance, in A.D. 1077 Vikramāditya VI, on the petition of Raviyanabhatta, made a gift of land to Svayambhūsiva temple with the approval (sammatā) of rāshtrapati, vishavapati, grāmakūtaka, āyuktaka, niyuktaka, adhikārīka and mahattara.

In A.D. 1123 Vikramāditya VI while making grants to Śivācharya Vidyārīvapanditadēva for the purposes of worship, offerings and other services in the temple of god Tīrthabhuva-mallā commended those who were concerned, "you, the rāshtrapati, vishavapati, grāma-kūtaka, āyuktaka, niyuktaka, adhikārīka, mahattara and all others —" that the gifts made were to be free from all imposts, together with all revenue, free from inspection for royalties for three generations.
Section 61.

The Administration of Justice

Contemporary literary works, particularly the Manasollása, throw much light on the administration of justice. It may be noted as follows. The qualifications of a judge are set out in the Manasollása. The judge should have conquered all passions and be generous and courageous and well versed in smritis and śāstras. It styles a judge as Dharmādhikārin. When owing to the presence of other weighty business or ill-health the king cannot attend to the work of administering justice the Dharmādhikārin or the chief judge should decide the disputes.

The chief judge, who was known as Dharmādhikārin and Sabhāpati was to be preferably a learned Brāhmaṇa. The Manasollása prescribes that, if a learned Brāhmaṇa cannot be had for the post of Sabhāpati, then a Kshatriya or Vaiśya who works for the promotion of the welfare of the people may be appointed; but the king should never appoint a śūdra as a judge. It is uttama if a Brāhmaṇa is the Sabhāpati; it is madhyama if a Kshatriya is the Sabhāpati and adhama if a Vaiśya is the Sabhāpati. Further, the author, Somadeva, says that the king should have three or five or seven jurors (Sabhyas) to associate with the Sabhāpati in the disposal of suits. They should be learned in the Vedas and the Dharmaśastras and be truthful. Thus, the Sabhāpati
(chief judge) with the Sabhyas constituted the court. There were also Brahmanas who were members in this court. The distinction is that the Sabhyas were appointed by the king while Brahmanas who were high born, pure in character, rich with experience and not jealous could attend and function as members of the court.

The Court Procedure:

The transaction of the business has four stages from the king's or judge's point of view: first receiving information from a person, then finding out under what section of law (vyavahārapada) the information falls, then consideration of the pleadings of the parties and the evidence by them and lastly the decision. When a litigant comes before the court the king or judge should address him as follows: "What is your business? What is the injury done to you? Don't be afraid, speak out, man! By whom, when, where and why (was the injury caused)? When thus asked, all that he replies should be considered by the king or judge with the Sabhyas and Brahmanas. Then the king or judge should send summons or ātases to bring the accused to the court. The following were exempted from appearing before the court, viz. the diseased, one in calamity, one who is obstructed by somebody, one engaged in the king's business, one distressed, one intoxicated, a woman who is young, or who is of good family or who is recently delivered or who is in the period of menstruation or a maiden who is in a helpless condition.
When a defendant comes before the court, the information at first given by the plaintiff is to be written down accurately. And then the statement of the defendant must be recorded. Thus the statements of both plaintiff (vadin) and defendant (pratīvādin) must be properly recorded. When both the statements are ready the king should try the case. While conducting the trial the king must take into account evidence of documents written for some other purpose but refer to the case in question, witnesses produced, and śāstras. If these means of proof are not possible or available the king should try cases through divine means by taking into account the age and condition of the parties concerned and the existing customs. Here it may be noted that the Mānasollāsa prefers human means of proof to the divine ones.

The last stage in the judicial proceeding is decision. The Mitākṣara lays down that the judgement was to contain a brief statement of the plaint, the reply, the evidence, the deposition of witnesses, discussion thereof, arguments, Śārīra texts applicable, the opinion of the Sabhya, the decision, and the relief granted and should be signed by the chief justice and bear the royal seal.

Mānasollāsa enumerates twenty vyavahārapadas (complaints lodged before the king). Crimes and wrongs
entailed punishments and also religious sanctions (prāyaśchitta). Fines were imposed upon the criminals.
FOOTNOTES

1. HAS, Cond. p. 52, vv. 120-123.
2. This term occurs twice in the text. But 'Vestra' may mean something different from robes.
3. Manasollasa, vv. 1207-33
4. This term occurs twice in the text. It may mean something different from the robes.
10. SII, Vol. XI(I), No. 76.
13. SII, IX(I) No. 170
15. SII, Vol. XI(I), No. 76.
16. Yesestilaka, p. Chapter III, p. 4-51 etc.
17. Eo, Vol. VIII, Sk. 45.
18. SII, Vol. XI(I), No. 57.
20. SII, Vol. IX(I), No. 287.
22. SII, Vol. XX No. 87.
23. Ibid., p. 79.
29. *BI*, Vol. XXXVI, p. 120.
30. *ARSIE*, BK 179 of 1933-34.
34. *ARSIE*, BK No. 58 of 1937-38.
41. *ARSIE*, BK No. 76 of 1935-36.
42. *SII*, XI(II) No. 206.
43. *SII*, XX, No. 91.
44. *Ibid*, No. 34.
46. *SII*, Vol. XX, No. 44.
47. *ARIE* Nos. 112, 114 and 117 of 1959-60; of Nos. 11, 12, etc. of the Chalukya records in *Telangana Inscriptions*, Vol. I.
49. *HAS*, No. 7.
52. **SII, Vol. IX(I), No. 188.**
53. **EI, XVI, p. 33.**
54. **SII, Vol. IX(I), No. 223.**
55. **ARSJE, BK, 233 of 1928-29.**
56. **SII XI(II), No. 158.**
57. **Ibid.**
58. **Ibid., Vol. XX, No. 47.**
59. **EI.c., Vol. XII, p. 280.**
60. **EI, Vol. VII, Sk. 170.**
61. **EI, Vol. XII, p. 333.**
62. **SII, Vol. XI(I), No. 40.**
63. **ARSJE, BK, No. 9 of 1930-31.**
64. **Ibid. No. 194 of 1926-27.**
65. **Ibid. No. 49 of 1927-28.**
66. **Ibid. No. 69 of 1937-38.**
67. **Ibid. No. 19 of 1927-28.**
68. **Ibid. No. 9 of 1930-31.**
69. **SII, Vol. XI(I), No. 40.**
70. **ARSJE BK No. 248 of 1927-28.**
71. **Ibid. No. 55 of 1926-27.**
72. **SII, Vol. XI(II), Introduction P. IV.**
73. **ARSJE BK No. 45 and 51 of 1926-27; 430 of 1925-26.**
74. **S 233 of 1928-29.**
75. **IA, Vol. XXV, pp. 321-22; Indian Coins, pp. 37-38.**
76. ARSIE, BK, No. 55 of 1926-27.
77. EI, Vol. XV, pp. 358-60.
78. Ibid., Vol. II, p. 303.
79. Ibid., XI, p. 176.
80. Ayuktaka.

The term has been used even by Panini as early as in 500 B.C. where it signified a person entrusted with a duty of a special nature. From the example given in the Kaumudi to illustrate the rule, it seems probable that he may be a Brahmīn employed as the pujārī, etc. or the āṣītas, i.e. the learned men patronaged by the king for holy merit.

81. Ibid., XII, pp. 289-90.
82. EI, Vol. XI, Dg 1.
84. Ibid., v. 1257.
85. Ibid., v. 1246.
86. Ibid., vv. 1275-83.