SECTION IV

CHAULUKYA ( SOLANKI ) KINGDOM

( 942 to 1304 A.D. )

CHAPTER 11

The King

1. Introduction

2. Kings : their titles

3. Succession

4. Learning, virtues and duties

(377)
CHAPTER II

The King

1. Introduction
The Administrative Organization and its working

The Chaulukya (Solanki) Kingdom can be divided into two periods, viz. First Chaulukya dynasty from 942 A.C. to 1244 A.C. and Second or Vaghela Chaulukya (Solanki) dynasty from 1244 A.C. to 1304 A.C. As far as administrative system is concerned it may be noted that both the dynasties followed almost the same system and hence it must here be treated in common.

The dynastic name is variously spelt as Chaulkika, Chaulakya and Chaulukya in their records.

1. H.I.G. No. 136 A
2. H.I.G. No. 241 A

(378)
It is not infrequently specified in association with the kings either in simple terms or in figurative expressions, viz., Chaulukya-anvaya 4 or Chaulukya-Kula Kamala-vikāsanaika-mārtanda 5 (Mularāja I); Chaulukyakula-Kalpadruma 6 (Kumārapala); Chaulukya-ddhāraṇa, 7 Chaulukyakula-Kalpavallivistārana 8 (Bhīma II); Chaulukyakulakamalini-kalika-vikēśa-mārtanda 9 (Visaladeva); Chaulukya-Kula-Kamalini-vikēśa-sanaika-mārtandaıkarupa 10 (Sarangadeva).

The small principality of Anañlapataka-pattana established by Mularāja I was gradually developed and expanded by his successors into an extensive

4. LP, IIA, P.17.
5. IA, VI, P. 208
6. IA, VI, PP. 196, 203, 205, 207.
8. IA, VI, P. 197.
10. LP, IA, P.33.
kingdom. Throughout the period under consideration Anahilapataka-pattana remained as the capital of the Chaulukya kingdom. In the days of Jayasimha Siddharaja and Kumarpala, Chaulukya kingdom attained its largest extent and expanded into an empire. This kingdom included the territories now called southern Rajasthana, including Kirdau and Mewad, Western part of Malwa upto Bhilsa in the east and the whole of Laṭa in the south, while in the west it was bounded by the Arabian sea and included Kutch and Saurashtra. The major portion of the empire was under the direct rule of Chaulukya sovereigns while the adjoining regions which passed under their imperial sway belonged to feudatory kings. This vast kingdom developed a good administrative system and its organization was based on sound basis.

For our information and data, we have to rely chiefly on the copper-plate inscriptions and contemporary literary sources.

From Mularāja I to Karna II, there were seventeen kings in these dynasties.
Paramabhattaraka, Maharajadhiraja and Parameshvara are titles adopted by all the Chaulukya kings. These traditional royal titles are for sovereign independent kings. Sometimes all these titles are not used but only one of them is used and sometimes only 'Śrī' is added before the king's name. Chakravarti or Siddha - chakravarti or Saptama - chakravarti is used as a royal title to suggest the absolute sovereign power of a king or an emperor, viz. Bhupatilaka 11 Chakravarti (Arjunadeva, Visaladeva); 12

11. H.I.G., No. 147.

Siddha-Chakravarti 13 (Jayasinha Siddharaja), and Saptama-Chakravarti 14 (Dhima II, Sarangadeva).

Saptama-Chakravarti means 'the seventh emperor', i.e. the ruling monarch; according to the Abhidhana-chintamani, the six older chakravartins are:

Mandhata Dhundhumaras = Haris'chandra Pururavah
Bharatah Kartaviryas = shad = etc Chakravartinah

13. H.I.G., Nos. 144, 143B, 144B, 157 etc; I.A., VI, PP. 194, 199, 201, 203, 205, 207, 208 etc.

A.K. Majumdar notes, "Somesvara too is positive about the supernatural powers of Barbaraka; he changes the venue of the battle to a crematorium and states that the king fettered the prince of goblins, barbaraka, in a crematorium, and become known among the crowd of kings as Siddharaja (Kirti Kaumudi of Somesvara, II.v.38). A similar origin for the name of Siddharaja is repeated by Jayasimha Suri (Kumarapalabhumipalcharita, I, v. 52), but these two authors are proved wrong; for in the Gala inscription of V.E. 1193 Jayasimha is called Siddha-chakravarti, but he is called Barbaraka-Jishna for the first time in the Ujjain inscription issued two years latter'. - Chaulukyas of Gujarat, P.81.)

14. I.A., VI, PP. 199, 201, 203, 205, 207, 208 etc.

H.I.G., Nos. 220A, NE; LP.IIIC, PP. 29-30.

15. I.B.G., PP. 299-300.
The outstanding military exploits of kings often formed poetic attributes in their eulogy. Some of them, expressed in simple terms, became popular epithets, almost as good as titles, viz. Avantinātha 16 (Jayasimha Siddharāja); Trailokyamalla 17 (Karna I); Barbarakajishnu 18 (Jayasimha Siddharāja); Tribhuvanaganda 19 (Jayasimha Siddharāja) etc.;

Eulogistic attributes were often expressed in long compounds, viz. (vinirjita) Malavadhīsa-baliballāla (Kumarapāla); hela-karadikrita sapādālakṣa


lakaha - kshmapala; 21 Karadikrita- S'akambharibhupala 22
( Ajayapala ); Mlechchhatamo -michayachchhanna -Mahivalaya-
pradyotanabalaraka ( Mularaja II ); Ahavaparabhuta -
durjaya - Garjjanakadhira ( Mularaja II ); rananga-
vinirjita - Garjjanakadhira ( Mularaja ); Simghana -
sainya - samudra - sams'osha - va'avanala ; Malavadhisa-
mansa - mardana; Medapatakades'a - Kaluesha - rajyavalli-
Kandochchha (da)na - Kuddalakalpa; Karmataraja- jala'hitanaya-
svayamvara purushottama 26 (Visaladeva ); Nihs'ankamalla -
ariryahri dayas'alya 27 (Arjunaduma); Malavadhara -dhuma-
etu; Gurjjaracharanisamu (dharana) - varaha; bhujabalama'la

22. H.I.G., Nos. 157B, 158; 1A, XI, P. 71; 1A, VII, P. 194,
P & T, A.I.O.C. P. 644; IF, B.P. 5.
23. 1A, VI, PP. 199, 207.
24. 1A, VI, PP. 205, 194, 201, 203, 208, 197; H.I.G., Nos.
158, 162, 1A, XI, P. 71; P & T, A.I.O.C. P. 646.
25. IF, B.P. 5.
28. H.I.G., No. 22 OA.
Sometimes certain glorious kings were likened to ancient heroes of remote times, viz. Bhujabala - bhima; Aparajjuna; Bala Narayanaavatar (Mularaja, Bhima II, Sarangadeva); Narayanaavatar (Bhima II, Sarangadeva). Sometimes they were compared to heroes of proximate times, viz.

29. P.J.L.S. No. 133.
30. L.P. IA, P.33.
32. Ibid.
33. L.P., pp. 33.
Abhinava - siddhārāja 35 (Bhīma II, Jayantasinha, Visaladeva). Some of the above mentioned attributes were almost expressed like epithets. Some kings liked to be praised in glorious phrases, viz. Kalikāla – nishkalankavatārīta – Rāmarājya 36 (Ajayapala); Saptamachakravarti 37 (Bhīma II, Sārangadeva); Abhinava- Chakravarti 38 (Sārangadeva); Gurjjaradhārani samudhāraṇa 39 varaha (Sārangadeva) etc.

The epithets, Parama-mahāvāra 40 and Parama- arhata 41 assigned to Kumārapāla suggest the religious sects adopted by him. The phrase 'Umapati -vāra-

1A, VI, Pp. 194, 197, 210, P & T, 7, A.I.O.C. P.644.
37. 1A, VI, PP, 199, 201, 203, 205, 208; L.P. 38, 34, 29-30; H.I.G, No. 220 A.
40. 1A, VI, P.199.
41. H.I.G, No.241A.
labdha - prasāda - praudha - pratapa' (who has acquired great majesty through grace (resulted from) a boon (granted to him by) the husband of Uma i.e. Śiva) is added in the list of the majority of the kings' epithets. In the same way Balanarayana-vaṭāra and Narayana-vaṭāra are the epithets used for Mūlarāja II, Bhuma II, and Sarangadeva. Visaladeva was adorned with a title Purṣottama.

Chaturbhuja-vikrama, Svabhujavikrama, Nijabhujavikrama, Rajarajendra are epithets to describe the valour of Kumaraṇa.

42. L.P.B.P.5; H.I.G, No. 162; L.P.I.A. P.33.
45. H.I.G., No.162.
46. L.A.VI, P.208.
47. L.A.VI, P.71; L.A.VI, PP.194, 201; P & T, A.I.O.C.P. 644.
48. L.P. P.17.
For the feudatories the epithets Maharaja or Mahamandales'vara (Durlabharaja) are used.

3. Succession:

Hereditary monarchy was the prevalent form of government in the kingdom of the Chaulukyas of Gujarat. The king was succeeded by his eldest son, failing whom the younger son succeeded, e.g. After Bhima I, Karna I came on the throne. If the king died without any male issue, he was succeeded by his younger brother e.g. After Mularaja II, Bhima II succeeded; or nephew e.g. after Kumārapāla his nephew Ajayapāla succeeded or nephew's son's son e.g. Jayasimha Siddharaja was succeeded by Kumārapāla.

It seems that Mularaja I had appointed Chamanḍaraja as the Yuvaraja and had granted him the important right of issuing land grants without his sanction.

49. H.I.G. No. 212
50. H.I.G. No. 222A.
as early as v.s. 1033. This is the only instance so far recorded in the long span of Chaulukya rule.

4. King's learning, virtues and duties etc.

In the description of Mularaja I, Yuvaraja Chamundaraja, Kumarakala, Tribhuvanapala, and Sarangadeva, we get some glimpses of their learning, virtues and duties.

The learning of the king consists of the knowledge of six types of Indian philosophy, ways of conducting state affairs, thirty-six types of war-fares,

51. Ibid. No. 136A.
52. IA, VI, PP. 192, 91; H.I.G. No. 137.
53. H.I.G., No. 136A.
54. L.P. P.17.
55. IA, VI, P.208; L.P. P.17
endowed with an army of four limbs, who daily gets conversant with the conditions of the other kingdoms through the commission of ambassadors and spies, proficient in the expansion of the prosperity of his kingdom, very expert in the application of conciliation and punishment at due places and on the occasions, master of all loves etc.

The virtues and duties are described in the following words: prosperity, prowess, patronage to wise men and dependents, impartiality, courage, compassion, valour, generosity, profundity of character, calmness, composure, enjoyment, sacrifice, attention to duties, leading straight to goal etc.
SECTION IV (Cont.)

CHAULUKYA (SOLANKI) KINGDOM

(942 to 1304 A.C.)

CHAPTER 12

THE EXECUTORS OF ADMINISTRATION

I. Officers:

(a) Civil Officers:

(1) Mahamātya
(2) Mahamantrin
(3) Mahāmaūhurtika
(4) Mahasandhi-vigrahika
(5) Sachiva and Mantrin
(6) Sarves'vara
(7) Ākshapaṭalika, Ākshapaṭalaḍhyakṣha and Mahākshapaṭalika
(8) Karṇapurusha
(9) Purohita
(10) Dūtaka

(391)
(11) Writer (Lekhaka)
(12) S'ayyapala
(13) Mahamandales'vara
(14) Mahapradhana
(15) Tantrapala
(16) Pujamatya
(17) Adhishtansaka
(18) Mahapratibara
(19) Des'adhipati
(20) Des'athakkura and Grama - Thakkara
(21) Dokara
(22) Kheta -mantri
(23) Vishayika and Pattekila
CHAPTER 12
THE EXECUTORS OF ADMINISTRATION

I. Officers :

(a) Civil Officers :

(1) Mahāmatya :

Mahāmatya is frequently referred to in the inscriptions and colophons of M.S.S. during the Chaulukya period. The name and the department of the Mahāmatya are mentioned after the name of the king. The department ' S'ri Karana ' is specially mentioned. This seems to be a late custom and it is probably started in the reign of Jayasimha and not in the reign of Kumarapala as mentioned by A.K. Majumdar.

1. H.I.G., No. 143 A, P. 197. (This inscription is already referred by A.K. Majumdar but he seems to have missed the reference as through oversight.)

2. C.G. P. 223.

(393)
Sometimes we come across 'Sri Karanadi samasta-mudra-vyapara' or 'mudra-vyapara' or 'samasta-vyapara'. The exact denotation of these terms is to be discussed in the chapter of Karaṇas or departments.

It seems that before being appointed to the post of mahamātya a man had to prove his integrity, ability and worth. The Ujjain inscription of Jayasimha refers that Mahādeva was the governor of Māla under Siddhāraja Jayasimha, and the same Mahādeva is found mentioned in the inscriptions and literature of Kumarāpāla being referred to as a Mahamātya.

3. H.I.G., No.143 A, etc.
4. Cat. of M.S. Pattan Bhandar, No. 363 etc.
5. J.P.P.S., No. 214 etc.
6. H.I.G., No. 215A etc.
7. H.I.G., No. 144 A.
8. H.I.G., Nos. 144D, 149A; Cat. of M.S.S, Pattan Bhandar No. 40; etc.
Another example is that of Nagada, the Mahamatya of Visaladeva. In the inscriptions and literature Nagada is successively introduced as in charge of 'Mudravyapara', 'Sakasta-vyapara', 'Swasta-mudra-vyapara', 'Sri Sri-KaraHadi samasta-mudra-vyapara', and sometimes the department over which he presided is not mentioned. A.K. Majumdar writes, "we have also the testimony of Rajas'ekhara and Harsha Gani, that Nagada succeeded Tejapala as the chancellor. Thus we see that if Nagada became the chancellor in about v.s. 1317, prior to that date he had to content himself by holding some minor ministry. What ministry he was actually occupying in v.s. 1310 cannot be ascertained, but that was not probably that of the chancellor."
But from the sources, Nagada was the Mahamatya in v.s. 1310 and was in charge of Mudra-vyapara. So it is not correct to assume that he was holding a post in minor ministry.

Again A.K. Majumdar writes, "sometimes chancellors appointed by one monarch continued to serve his successor like Maladeva who was appointed by Arjunadeva and continued in his office under Sarangadeva". The same is the case with Madhava, chancellor of Sarangadeva and subsequently of Karanadeva.

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There are Mahāmātyas of Mahāmātyas of Vyayakarana and the Devakaraṇa known from the inscriptions. In the Gala inscription of Kumārapāla, Mahādeva is specifically mentioned in charge of S'ri-Karaṇa while the departments of Mahāmātyas Ambaprasāda and Chāhadadeva are not mentioned. From this and other references, it seems that each department was under a Mahāmātya but the Mahāmātya of 'S'ri-Karaṇa' was the chief among them because in the Chaulukya records this particular Mahāmātya is frequently referred to the exclusion of all others, as suggested by A.K. Majumdar.

Even the feudatories are known to have inscribed in their own grants and inscriptions the names of the Mahāmātyas in power. But this practice is not rigidly followed.

The word 'Tanniyukta' used in some of the inscriptions suggests that Mahāmātya was appointed to the highest post of the kingdom in the Central Government by the king himself.

18. H.I.G., No. 144
19. H.I.G. No. 149A.
(2) **Mahāmantrin**

The names of the three Mahāmantrins are known. One was Jambuka Mahāmantrin of Mālarāja I. The other was Lahadha, father of the famous Vimala, known from latter's Mt. Abu Inscriptions. And the last was Mahāmantrin Madhava known from Sridhara's Devapattan Prasasti. From these rare references, it is difficult to decide his exact status, yet he must be holding a very high post in the Central Government.

A hint for the distinction between Mahāmatya and Mahāmantrin may be taken from a reference to Karmasachiva and Matisachiva in the Junagadhā Rock Inscription of Rudradamana I. Accordingly Mahāmantrin to probably corresponds to Matisachiva i.e. he was a counsellor while the Mahāmatya was probably the executive chancellor corresponding to Karmasachiva.

21. Commentary on D.V.II v.56; See also C.G. P.224
22. S.I., IX, pp.151-2; H.I.G. No. 239 C.
23. H.I.G. No. 163.
(3) **Mahamauhurtika**:

From the S'ridhara's Devapattan pras'asti, it is noted that one of his ancestors was an astrologer (Daivajña) who blessed Mūlarāja I and was probably employed by king as the royal astrologer. There are references of Mahamauhurtikas in the times of Kumārapāla and Bhīma II. Kauṭilya mentions that the king should at an appointed time consult his mauburtika, Mahākshāpatalika and Mahāsāndhivigrāhika. The meaning of the term Mauhurtika means an astrologer and the Mahāmauburtika was a royal astrologer and he held an important position in the Royal household.

(4) **Mahāsāndhivigrāhika**:

Mahāsāndhivigrāhika is frequently mentioned in the grants. He was the minister of peace and war.

25. Cat. of MSS, Cambay No. 208, p. 355; Jain Sahitya Itihāsa (Guj.) p. 282. Saṁkṣipta
26. Arth. I, 19; Arth. I, 19, 16 (Apte's Dict.)
In some Chaulukya inscriptions, Dutakas are holding official title like Sāndhivigrahika or Mahāsāndhivigrahika. These terms are already dealt with in Maitraka kingdom, Garulaka kingdom, Traikutaka kingdom, Early Chaulukya kingdom, Saindhava kingdom and Rāshtrakūta kingdom. But it may be noted here that in those kingdoms of the earlier periods nearly in all cases the Sāndhivigrahika or Mahāsāndhivigrahika is mentioned as the officer who drafted the record, while in the Chaulukya kingdom he officiated as the Dutaka of the royal edicts. He also performed other duties. It appears that Mahāsāndhi-vigrahika Madhusūdana was also in charge of the Śrī-Karanā and Mudrā-vyāpara. From this it can be said that in addition to his duties as the minister of peace and war, Madhusūdana was in charge of the Mahāmātya and Mūdrā department.

27. H.I.G., No. 223.
(5) Sachiva and Mantrin:

In the inscriptions and literature of the Chaulukya kingdom, Sachivas and Mantrins are frequently mentioned. Both these terms are technical official titles. According to D.C. Sircar, Mantrins means a minister or a councillor or a counsellor or an executive officer and Sachiva means a minister or a counsellor.

When Viradhavale asked king Bhima for a mantrin, the qualities of a mantrin were described in the following words, "Mantrin must be expert in arms (s'astra) and sacred precepts (s'āstra), in getting wealth (dhana) and in killing the enemy (pradhana)."

In one inscription Samantasimha is described as a Sachiva in one verse and in another verse he is

29. Ibid, P. 283.
30. Sukritasamkirtana, III, v.43; quoted in G.M.R.I.P. 444.F.N.4f
called a Mantrin. Also in the case of Vastupala and Tejapala, they are called Sachivas and Mantrins. It seems that no distinction was made between these two terms, both being employed to mean a high royal official. Hemachandra says that the two words are synonymus. Both Sachiva and Mantrin are often mentioned without giving their exact status.

One inscription of Jayasimha informs of the appointment of a mantrin at Dhadhipadra and during the reign of Kumārapala a mantrin was in charge of Valapadra -pathaka. These references may be taken as implied that a mantrin was often an official of local government. However the application of the designation to Vastupala who was the Mahamātya of the principality of Dholka indicates that the term

31. H.I.G; 216A.
32. E.S.P.S.I., II, PP. 174-176; PILS, No. 101; H.I.G, Nos. 210, 167 etc.
34. H.I.G., No. 144 C.
35. JPPS, No. 93; Cat. of MSS, Pattan Bhandar, No. 159.
Was not infrequently applied even to the Mahāmatya. The same is the case with saehiva.

The term mantrin literally means a counsellor and was thus loosely applied to counsellor of different ranks.

(6) Sarves'vara:

King Bhima II appointed Lavanaprasāda as Sarves'vara and Viradhavala was made Yuvaraja. Here the title sarves'vara seems to denote the supreme authority (literally, all-in-all). Apparently it almost corresponds to Mahāmatya, but in the context of Lavanaprasāda it probably denotes something more, a prime minister holding sole authority practically surpassing even that of the de jure king.

In contemporary records, however, we do not come across this title in association with Lavanaprasada. In Abu Inscriptions, he is designated

37. H.I.G, No. 168 (no.2)
Mahamandalesvara, while the Girnar Inscriptions represent him as Maharajadhiraaja. It implies that Lavanaprasada, who always acknowledged allegiance to Bhima II, was generally content with his official title Mahamandalesvara but as he was almost a de facto sovereign in actual practice the eulogists of Vastupala, minister of his son, sometimes chose to represent him even as Maharajadhiraaja. Officially Bhima II was the Maharajadhiraaja and Lavanaprasada was not only Mahamandalesvara but also Sarvesvara under him.

(7) Akshapatalika, Akshapataladhyaksha and Mahakshapatalika:

In a Palm-leaf manuscript, Kumaraka Kavi is mentioned as Akshapataladhyaksha and in one inscription Akshapatalika is referred with 'mantri-purohita = senapati = akshapatalika.' The writer of the grant

38. Ibid. No. 207
39. Cat. of Palm-leaf M.S. No. 208.
40. H.I.G. No. 141.
is mentioned as *Akshapatālīka* in one record and as in another as *Mahākshapatālīka* and he belongs to the Kayastha caste. *Akshapatālīka* Somasimha was promoted to the rank of *Mahākshapatālīka* in the reign of Bhima II. *Mahākshapatālīka* is already discussed in the list of Civil Officers in the Maitraka Kingdom.

(Karaṇapurusha)

Karaṇapurusha is an official technical term. *Karaṇa* means an accountant; a clerk; a scribe.

42. H.I.G.,No.157 B,1A,XI,P.72; H.I.G.,No.158; H.I.G.,Vol.3,1A,VI, P.196, P & T 7, AIOC,P.648;1A, VI,PP.204,206,208,209,212 etc.
43. c.f. 1A, VI, PP. 200, 204.
44. H.I.G., No.157. (Ajayapāla)
Nyayalaya; a jail. So Karanapurusha may mean here a clerk or scribe connected with secretariat or justice department or jail. He often drafted and/or copied legal document.

(9) Purohita

In the inscription of Karana I, Purohita is mentioned among the royal officers. In literature, there is a continuous reference of a Purohita from the reign of Mularaja I to Bhima II. It is clear from these references that Purohita is an officer of the king and was appointed by the king. He belongs to

46. Paia -Sadda -Mahapavvo
47. C.G. P.230.
49. H.I.G., No. 141.

In two Girnar Inscriptions poet Somesvara is represented as 'Gurjaresvara Purohita.'
Brāhmin cast. Generally his post is hereditary.
Saindhava records make mentioned of Purohita among the officers addressed. In Chaulukya kingdom he holds the same position. It seems that he holds a high position in the circle of councillors of the king. A.S. Altekar writes, "Purohita or Royal Chaplain figured prominently in the council of ratniṣas of the Vedic period and he continued to be a member of the ministry for several centuries. He stood in the relation of the spiritual preception (guru) to the king ......
According to S'ukra the strength of the ministry was to be ten and Purohita was one of them. Purohita was to ensure state's prosperity by performing the requisite rituals (purohitikarmas) recommended in the Atharvaveda."
These references indicate his duties and functions.

(10) Dutaka:

Like the grants of the earlier kingdoms, the grants of the Chaulukya kingdom also were generally executed through a responsible higher officer, designated

51. A.S. Altekar : State & Govt. in Ancient India. 2nd Ed. PP. 159 -161.
'Dūtaka' in the context of the royal edict of the grant. But one difference is worth noting here, in the Maitraka kingdom the office of the Dūtaka was generally entrusted to officers like Mahāpratihāra, Rājasthāniya etc, while in the Chaulukya kingdom it is generally assigned to Sandhivigrahika or MahaSandhivigrahika.

Writer (Lekhaka):

At the end of the copper-edicts of the Chaulukyas, the name, caste and designation of the person who composed the documents are specified. The composition of the documents was entrusted mostly to the Akshapaṭalika or Mahakshapataṭalika from the times of Karāṇa I. The duty of composing the document is stated by the word 'Likhita.' Here it is to be noted that the stone inscriptions, and particularly the prasāastis are composed by learned Brahmins or Jain scholars, while copper-edicts are mostly written by Kayasthas.
The list of officers mentioned in the inscription of Ajayapala, S'ayyapala is mentioned between Des'athakkuradhisthanakaranapurusha and Bhattaputra. Here S'ayyapala obviously means an officer in charge of bed-chamber, a guardian of the bed chamber or a superintendent of bed chamber. In this case the S'ayyapala served a mahamanes'vara. It implies that kings also had similar S'ayyapala's in their retinue.

51. H.I.G, No. 157 B.
53. Apte's Student's Sanskrit - English Dictionary.

Also the term S'ayyagrahaka occurs in the inscriptions of Kumaraapala (Samhodhi, vol.I, 1972, no.2.P.20 ) and Mularaja II (H.I.G.No.157 B) In both the cases S'ayyagrahakas were Nagara - Brähmaṇa, and the incidents were that of the dṛṣṭhas of the queens Padamaladevi and Karpurdevi respectively. So here the S'ayyagrahaka was not an officer of the king's bed chamber but a Brähmaṇa who did the dṛṣṭha ceremonies and got the donations in the form of the S'ayyā and its accessories. D.C. Sircar has interpreted both terms (S'ayyapala, & S'ayyagrahaka ) as 'the guardian of the bed chamber' ( I.H.E.G, P.307 - 308 ). This interpretation is not applicable here.
There are references of Mahāmanḍales'vara in Chaulukya inscriptions and literature. The term denotes the principal officer of a very high rank. It means the head of the maṇḍala and maṇḍala was one of the largest units of administration in the Chaulukya kingdom.

From references in the inscriptions, it appears that some personages held the titles of Mahāmanḍales'vara and Rānaka simultaneously. Probably at least some of them were first appointed Mahāmanḍales'vara in the Chaulukya kingdom and were subsequently favoured with the bestowal of a fief wherein they reigned as the Rānakas. Nevertheless it is not improbable that some of them may have already have Rānakas in their own fiefs and additionally to choose to officiate as Mahāmanḍales'varas in the kingdom of their overlords. From the particulars given in the grant of Viṣaladeva dated V.S. 1317

54. c.f. H.I.G., No. 216; H.I.G. No. 168; 1A, VI, P. 210, etc.
Sāmantsimha seems to have been Raṇaka of the fief of Maṇḍali and adjoining villages, but it is difficult to assert whether he actually officiated as Maḥā-
maṇḍales'vāra, if he did, he presumably governed Sarasvata Maṇḍala.

In the regime of Bhīma II both Lavaṇaprasāda and his son Viradhavala held the joint titles Mahāmaṇḍales'vāra and Raṇaka. So also did Viśaladeva, son of Viradhavala. From Epigraphic records it is quite clear that Viradhavala and later on his son Viśaladeva ruled over the principality of Dholka as Raṇakas. But we come across no positive reference indicating that Lavaṇaprasāda, Viradhavala and Viśaladeva, actually governed any of the Maṇḍalas of the Chaulukya kingdom. It is quite probable that Lavaṇaprasāda or his father Arnoraja officiated as a maṇḍales'vāra and the title subsequently became a common appellation of his descendants.

56. J.S.P. No. 135.
From the examples, Durllabharaja, 57
Samtasmha 58 and Lavanaprasada and his descendants,
it may be observed that some of the Mandales'varas
or Ranaakas belonged to the Chaulukya family to which
the royal lineage belonged.

At the time of Ajayapala's reign, 59 mahama-
dales'vara Vaijalladeva was issuing orders to
dandanaayaka and other officers. When Visaladeva was
a mahamandales'vara, he appointed a dandadhipati
( = dandanaayaka ). This suggests that the Mahamandales'
vara was superior to dandanaayaka. When Visaladeva
appointed a dandanaayaka he was enjoying very wide
powers.

57. H.I.G., No. 141.
58. IA, VI, P.210.
60. J.S.P., No. 135; P. 83.
In the reign of Kumarapala, Vaijaka ( = Vaijalladeva ) was the dandanayaka of Naddula. But in the reign of Ajayapala, Vaijalladeva was Mahamandales'vara and he had attained Pañchamahās'abda and was governing the Narmadatata-mandala. From the grant issued by Mahamandales'vara Vaijalladeva, it seems that Mahamandales'vara was sometimes entitled to make grants of land or village and to the issue charter of grant. As no title like Ranaka is prefixed to the name of Vaijalladeva, it is difficult to assert that he granted the village from his own XIX fief. From the grant issued by Vaijalladeva, it appears that the charter issued by a Mahamandales'vara had to be endorsed by uparorio or uparika.

When Siddharāja Jayasimha had appointed a senapati or vāhinipati Kes'ava as the commander


of dadhipadra-mandala, Mahāmandales-vara Vāpanḍadeva was residing at Godhrahaka. It seems that Dadhipadra was strategically situated in Eastern Gujarat near the Western boundary of Malva and the political situation necessitated Chaulukya king to appoint a senāpati or vahinīpati to help the Mahāmandales-vara.

(14) Mahapradhana:

There are references of Mahapradhanas. From the Dvās'raya it is learnt that Jehula was the mahapradhana of Mūlarāja I, and that he was the Rānaka of Kheralu. One mahapradhana Dharmadeva was in charge of Sarva mudrā vyāpāra in Kutch, during the time of Bhīma II in v.s. 1295. Two

63. H.I.G, No. 144 C.
64. Dv.II, v.56, P. 167.
65. J.P.P.S.No. 174, P. 120.
other mahāpradhanas are mentioned in the Ahmedabad inscription of Vīsaladeva in V.S. 1308. Their names are Vardama and Mūlarāja. Both were appointed by the king and held the personal rank of Rānakas. They must have held important posts. From the above references it is clear that Mahāpradhana is a provincial officer of high status and sometimes he was in charge of Mudrā-vyāpāra.

References in contemporary inscriptions of other states in Western India indicate that the Mahāpradhana often held a simultaneous post of another function of high responsibility, like that of a danaṃayaka or a senapati. Sometimes he also appears to be an official appointed by and functioning under Mahāmāndales'varas.

It is however difficult to decide, whether the Mahāpradhana was identical with or different


67. See C.G. PP. 228 to 229.
from the Mahamatya. D.K. Shastri supposed that the Mahapradhana was different from and inferior to Mahamatya but he adduced no direct and definite evidence for it.68

From the references made in the inscriptions of the (Solanki) kingdom it appears that the Mahapradhana held a very high office which was often accepted even by Ranakas. From the reference given in the Ahmedabad Inscription of Visaladeva, the post of mahapradhana seems to be of almost equal in importance as that of Mahamatya, his appointment being made directly by the king himself.

(15) Tantrapāla:

Kshemarāja, a tantrapāla, appointed by king Durlabhāraja, issued a grant of land (946 A.C.) from a mandala under his jurisdiction, with the

68. G.M.R.I. P. 467 (Guj.)
The approval of the king. The office of the Tantrapāla was in vogue in Gujarat in the Maitraka period. As there is a mention of Tantra Karana in the Chaulukya kingdom, Tantrapāla seems to be the head of Tantra Karana. Tantra generally denotes an administration. This meaning is not applicable here because if we apply this meaning here then it can be applied to all the Karaṇas. Hence this word must have some particular meaning in the context of this department.

A.K. Majumdar writes, "Tantrapāla has been rendered as a 'political officer' like a charge d' Affaire but the position of Tantrapāla Madhava of Mahendrapāla II shows that he was evidently posted to


70. vide, 'Feudatory Chaulukya Kingdom.' See Ch. 9 almo.

71. L.P. P.1.
watch over the feudatories. To conduct the foreign relations with independent states the sandhivigraha department and its officers namely the "dutas" were employed."

D.C. Sircar writes, "Mahātantrādhyakṣa seems to have been an administrator or the superintendent of religious affairs and charities. He is the same as the Tantrapāla and Mahātantrādhyakṣa of other inscriptions (c.f. IE I, Vol. XIV, P. 185; Vol. XXVII, P. 55). An officer called Tantrapāla is mentioned in the Rājarātagini (VIII, 242) without any indication regarding his function. But a Kashmirian author explains Bṛhatantrapati as Dharmādhyakṣa. (Ibid, Vol. XXVIII, P. 339. In South Indian records, Tantrapati would indicate a military officer)."

D.C. Sircar also gives other meanings of Tantrapāla, namely, 'chief of the army (Sīl); probably, officer in charge of administration (IE 8 -3; IE 1, 33); an officer like the charge d' Affaires, according to some (HD, IE I, XIV, P. 185, c.f. Vol. V, P. 77);

72. C.G. P. 218
73. IE, P. 373.
explained as 'an officer of the king's bodyguard or royal retinue (Hyderabad Archaeological Series, No. 18, P. 34); explained as a 'Councillor' (RI, XV, P. 77)." 74 Here it is to be noted that the interpretation given by D.C. Sircar for Tantrapāla as an administrator or the superintendent of religious affairs and charities is based on Rajatarangini, but Epigraphic records do not suggest that meaning.

Lastly Dasaratha Sharma writes, "The duties of the tantrapāla seems to be to execute the orders of the king and to protect the interest of the kingdom." 75 But this is a generalised interpretation of the term tantrapāla. This function is, in fact, common to all the officials of the king.

By this time the Parnāras of Malwa had established a branch at Bhimnala under Dusala, son of king Sindhurāja. Hence it follows that Tantrapāla

74. I.E.G., P. 337
75. Dasaratha Sharma op. cit.
Kshemaraja was posted by Durlabharaja to watch over Parmara feudatory. The same was the case with the adjoining kingdoms of this period.

In the Pratapagadh Inscription of Mahendrapāla II (946 A.C.), Tantrapāla Mahāsamanta Dandanāyaka Madhava of Mahendrapāla II (945-46 A.C.) residing at Ujjayānī had donated a village for the Indrāditya temple at the request of Chāhamana Indrarāja. Here it seems that Tantrapāla Madhava was evidently posted to watch over the feudatories.

In the Harsha Inscription of Chāhamāna king Vigraharaja II (973 A.C.), there is a reference of Tantrapāla Kshamapala who, by the order of the Emperor, reached the border of the Chāhamāna kingdom with his army to punish Vākpati II, the grandfather of Vigraharaja. This suggests that the duties of the

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76. El, XIV, PP. 176-88; El, XVIII, 239; cf. El, P. 373.
77. El, II, 119 ff; El, XIII, 60 ff.
Tantrapāla are to look after the allegiance of the feudatories in the interest of the supreme sovereign.

Thus the term Tantrapāla and Tantrapāla can both be taken as bearing different senses. We have here to decide the particular meaning of Tantrapāla in this context. Here it may be recollected that during the Post Maitraka Period, the Tantrapāla was appointed by the Pratihāra Sovereign to watch over the feudatories. It seems that the term was used in this sense even during the Chaulukya period.

(16) Fujamatya:

In the inscription of Bhima II, the

official designation Pujāmatya occurs. He is described as the Pujāmatya of Timvānaka mandala. From this, it is evident that he was an officer in charge of (the places of) worship within the mandala.  

(17) Šadhisthānaka : 

Adhisthānaka means a city or town. The inscription of Ajayapāla is issued by Mahāmanda-vāra from Alavadiagrama grāma which was situated in the middle of Mākhula 42 in the Purnapathaka and it is addressed to all the royal officials viz. Danda-nāyaka, Des'athakkak, Adhisthānaka, Karanapurusha, 

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S'ayyapāla and Bhaṭṭaputra. So here adhīshthanaka probably meant an officer in charge of the headquarters of a group of villages or pathaka. 82

(18) Mahaṇpratihāra:

There is a reference of Mahaṇpratihāra in an inscription of Bhūma II. 83 Here Mahāpratihāra Somarājadeva was in charge of the administration of Saurāśṭra. Again in the reign of Bhūma II, the administration of the local principality was in charge of Pratihāra Śākhada 84 and in the inscription of Ajayapāla, Pratihāra S'obhanadeva was a dūtaka. 85 As in the Maitraka period he occasionally also officiated as a Dūtaka of the

83. H.I.G. No. 162
84. Ibid. No. 243.
85. Ibid. No. 157.
royal edicts, but during this period it appears that a Mahapratihāra was sometimes also appointed a provincial governor and a pratihāra was sometimes put into the charge of the general administration of a principality.

(19) Des'ādhipati:

Only in one inscription, the term Des'ādhipati is mentioned. According to D. C. Sircar, "Des'ādhipati means a ruler of the territorial or administrative unit called des'a", and here also this meaning can be applied in a restricted sense. This designation probably corresponds to that of Rashṭrapati in the records of Rashtrakūṭas.

(20) Des'āthakkura & Grama-Thakkura:

In Sanskrit 'Thakkura' is an honorific title added to the name of a distinguished person.

87. I.E.C. P. 86.
In Gujarati the title is generally applied to the proprietor of a Garas or a village or a prince of a principality.

L.P. mentions Des'ta - Thakkura along with Des'ta - talara and Gráma - talara. It implies that there may have been a gráma - thakkuras (corresponding to gráma - talaras) distinct from Des'ta - thakkura. A concrete reference occurs in the Abu Inscriptions of Sarangadeva, wherein Gráma - Thakkura is introduced as Gráma - Thakura, Thakkura and Thakura being variant forms of the same word.

In the inscription of king Ajayapala, all the royal officers were addressed by the Mahā - manḍales'vara. In the list of officers Des'ta thakkura

88. L.P. P. 8.
89. H.I.G., 223 A; P.J.L.S. No. 133; Fo, III, 69
comes between the 

So des'athakkura might be the chieftain in the territory. According to A.K. Majumdar, prefix des'a was used to denote high provincial rank.

(21) Dokara:

Dokara occurs in the inscription of Sarangadeva and in the document of L.P. In the inscription he is mentioned with 'Selahatha-talāra.' In both cases he seems to be a village official. Literally Dokara means an old man. Hence

91. The present surname like Thakore, Tagore derived from this term. In Gujarat the term Thakore is sometimes applied to the Gora, and is sometimes also used as an honorific term of address for members of the caste like Dharālā.

92. C.G. PP. 229-230.

93. H.I.G., No. 223 A; P.J.L.S., No. 133; PG.HI., No. 2, P.69.

94. L.P. P. 43, 105.
in this context the term seems to denote an official designation corresponding to grāma-mahattara.

(22) Kheta-mantri:

In L.P. Kheta-mantri is mentioned in a document which settled a village boundary dispute and is mentioned along with other officers, namely Adhikari and Pañchakula. 'Kheta' is a Prākrit form of the Sanskrit word 'Kshetra' and it means a field. So Kheta-mantri may be an officer in charge of Kshetras (pieces of land).

(23) Vishayika and Paṭṭakila:

Vishayika and paṭṭakila are mentioned side by side in an inscription of Ajayapala and they are included, not in the list of royal officers but amongst the Brāhmins and neighbours.

95. L.P. 50 (Silapatra A)
Therefore it is evident that Vishayyika is not here used in the sense of Vishayapati. In earlier records the term occurred in the inscriptions of the Rashtrakutas. In this context Vishayyika is aptly taken to be a member of the district council.

A.S. Altekar writes, "The village government was usually carried under the supervision and direction of the village headman. He is called gramani in the Vedic literature and figures, frequently in the Jatakas. The Arthasastra attests to his important part in the administration and inscriptions of almost all the provinces refer to him during the first millennium of the Christian era. He was called gramika or grameyaka in northern India and mununda in the eastern Deccan in the early centuries of Christian era and gramakuta or pattakila in Maharashtra, gavunda in Karnataka and mahattaka or mahantaka in U.P. 97 From these references it seems that Pattakila may be a village headman and his status seems to be high.

A.K. Majumdar observes, "Paṭṭakila was translated by Tawney as patel, but the context in which Merutunga uses the word shows that he did not mean by paṭṭakila an ordinary village dignitary like patel; the mother of Viradhavala left Lavanyaprasāda to live with her brother-in-law who was a paṭṭakila. From the Jhalrapatan inscription of Parmāra Udayaditya we learn that there was a paṭṭakila who belonged to an oilman's family but rich enough to build a temple. Evidently paṭṭakila was a man of high status, and if he was not a royal officer, he must have been a landholder owning rather large area. The word patel might have been derived from paṭṭakila." 98 But virtually there is no incongruity between the meaning given by Tawney and the connotation suggested by A.K. Majumdar. For a number of landholders in a village are well-to-do and paṭṭakila who would be officiated as the head of the village in status, may be a landholder owning a large area.

98. C.G. PP. 230-231.
CHAPTER 12 (Cont.)

THE EXECUTORS OF ADMINISTRATION

I. Officers: (Cont.)

(b) Revenue Officers:

(1) Koshṭhagarādhikārī

(2) Uparorī

(3) Uparāhiḍiyā

(4) Balādhi

(5) Manda vī

(6) Pathakīya kā

(7) Desādhi kārī

(8) Adhikā rī

(9) Hindipāka

(10) Pratisaraka

(11) Bhandārī
(C) Police Officers:
   (1) Anganigahaka
   (2) Talara
   (3) Mahasadhanika
   (4) Selahatha (Selahasto)
   (5) Volapika

(d) Judicial Officers:
   (No reference of Judicial Officer is met with)

(e) Military Officers:
   (1) Dandanayaka
   (2) Nayaka
   (3) Senapati or Vahini-pati
   (4) Hastya-dhirananda
   (5) Bhattachyputra
CHAPTER 12 (Conti.)

THE EXECUTORS OF ADMINISTRATION

I. Officers:

(b) Revenue Officers:

(1) Koshtagaradhikari:

In only one inscription of Kumarapala, there is a reference to a Koshtagaradhikari. Koshtagar means a store-house or granaries, so Koshtagaradhikari means the head of the store-house or the granaries. The designation Kothari used in the modern administration in Gujarat is derived from Koshtagarin.

(2) Uparori:

This term occurs in the inscription of Ajayapala after the sign - manual of the

Maha-mandales'vara S'ri Vaijaladeva and the inscription ends with the words 'Uparori Vamadeva'. Fleet, the editor of the record surmised that the word was erroneously spelt 'upare' and subsequently it was supplemented by 'zri', presumably to denote the real form 'upari'. He also suggests that 'upari', which is the intended word, stands for 'uparika'.

However A.K. Majumdar suggests, ".... probably uparori was a  tadbhupa form of uparika." From the example of Ajayapalā's grant dated V.S. 1231, it seems that when a Mahāmandales'vara issued a grant of village, it was required to be endorsed by uparika, presumably as a representative of the king. Uparika was an important civil officer during the Maitraka period. The same office might have been filled by Vamadeva. This officer is already discussed in the list of Civil Officers in the

100. H.I.G., No. 157.
101. C.G. P. 231.
Nairaka Kingdom.

(3) Uparahindiya:

In L.P. in the document of 'Pahamandapikā-patra-vidhi' the term 'Uparahindiya' is mentioned. In the document he is mentioned as the officer of the Patraka. The editor of L.P. has translated the term as (tax) inspectors.

(4) Baladhī:

This official designation occurs in L.P. According to the editor of L.P., 'Baladhī', really 'Baladhikṛita' seems to be the revenue head of a Taluka like the Mamletdar. That Baladhī, was an officer of high status is indicated from the document in which he is found issuing orders to all desa-thakkuras, desa-talāras, grāma-talāras, hindipaka.

102. L.P. p. 54.
104. L.P. Des'ottaro, II.B.P. 8.
and vatapirnas. In the Maitraka grants, Baladhikrita is mentioned and he is already discussed in the list of civil officers.

(5) Mandavi

In the document of L.P., there is a reference of Maṇḍavi. The editor of L.P. takes the term as an official designation and suggests that he seems to be the collector of market taxes in charge of a Pathaka. But this interpretation is doubtful for generally the word Maṇḍavi corresponds to Maṇḍapika which indicates a place of tolls. Probably the expression in the grant refers to the pratisarins who belonged to all maṇḍavi's and pathakas.

106. L.P. P.54.
107. Ibid; P. 124; See also C.G. P. 235; L.B.G. P. 195.
Pathakiyaka is mentioned in a document of L.P., and the editor has explained the term as one who collects the road tax or the transit tax for the maintenance of the road, but as remarked above in the context of Māṇḍava, it is more probably that the term is an adjective derived from 'Pathaka', the phrase really applying to Pratisārins of the entire Pathaka.

Pālha is appointed by Saraṅgadeva as Desādhikāri of Sauraśṭra. It seems from this reference that Desādhikāra may be a viceroy. It is suggested that A.K. Majumdar probably meant the

108. I.H. P. 54
109. Ibid, P. 124; See also C.G. P. 236; I.E.G. P. 243.
110. H.I.G., No. 220 A.
chief revenue officer of a des'a. But as Adhikari probably meant the administrative head of a place (village or town), Des'adhikari should mean the administrative head of a des'a. He was helped by a panchakula.

(8) Adhikārī:

In L.P. 'Adhikārī' is mentioned in a document called 'Sīlapatra' i.e. a certificate of good character, in which there is a settlement of a village boundary dispute. Adhikārī is mentioned with Kheta\-\-mantri and Paṇchakula and these officers belonged to a city. Adhikārī means an officer. It is suggested that in this particular instance he seems to be a land revenue officer but it is more probable that the term denoted the administrative head of the place.

111. C.G. P. 231.
112. L.P. P.50.
113. I.E.G. P. 7
114. C.G., PP. 235 -236
(9) Hirnipaka:

In the post-script of a Kaḍi grant of Bhima II, the term is 'hithipaka' along with 'pratisaraka', and in L.P. the term comes between Grāma-talāra and pratisaraka. 'Hithipaka' seems to be 'Hindipaka'. In Prakrit 'Hindi' means 'tour' and so Hindipaka may mean a touring revenue officer or tax collector.

(10) Pratisaraka:

Pratisaraka is mentioned in the inscription of Bhima II and in the documents of L.P. According to the editor of L.P. Pratisaraka

117. C.G. P. 235.
118. L.P. P. 99.
119. H.I.G., No. 170; 1A, VI, XX 201.
120. L.P. P.8.
means the officer who collects tax and allows
the cart etc. to go out of the strip of low
ground. A.K. Majumdar and D.C. Sircar
have accepted the interpretation of the editor of
L.P. He seems to be a village officer from the
above mentioned references. In fact the context
of the document in the inscription and the L.P.,
associates Pratisaraka with Hindipaka, Talāra etc.
and applies to all in general. Hence the editor of
L.P. Seems to have extended the meaning of this
term from its literal meaning.

(11) Bhāndārī:

In a document of L.P., one Bhāndārī is
mentioned with government money-bag containing 5000
drammas. Here Bhāndārī means Bhandāgārika which denotes
a treasurer as well as storekeeper. In this context
Bhāndārī is evidently an officer of the treasury
department.

121. Ibid, P. 99.
122. C.G. P. 235.
123. I.E.G. P. 260
124. L.P. P. 25
125. Ibid, P. 112.
(1) Anganiguhaka:

In one of the Chaulukya inscriptions the word Anganiguhaka is mentioned. 'Anga' means body and 'Niguhamam' means concealing or hiding.  

The words of the inscriptions are 'Chaulukya = A.K.Majumdar has interpreted the term as 'anganiguhaka' and so/ a royal body guard,' while D.C. Sircar has interpreted it as an official designation of uncertain import or probably a kind of spies. However in view of the literal sense of the term the suggestion by A.K. Majumdar is quite probable. He seems to be an officer of the Central Government.

126. H.I.G., $ No. 145; B.P.$1, 158.
127. Apte's Student's Sanskrit English Dictionary.
128. C.G. P.225.
(2) Talara

In L.P. there are references of Desa - talara and Grama - talara. The editor of L.P. has explained that the talara in old Gujarati means Kotawala, hence Desa - talara may mean 'Police Superintendent' and Grama - talara means Faujdari. In the inscriptions of Kumārapāla and Sarangadeva the talara is mentioned. The editor of the inscription of Kumārapāla explained the term in the following words, "The word talara is another form of the word talaraksha. (Prof. Monier - Williams gives the meaning of it as a 'body-guard'.) which seems to be an official title. Probably it meant in those days what the word Kotwal (a police officer) means at the present day.... The word taliari is

130. L.P. 8
131. L.P. p.100
133. H.I.G.,No. 223 A.
perhaps also akin in this (talara) and means a watchman of the village, whose duty is to watch crops in the daytime and assist the farmers to do so at night. His peculiar duty, however, is to ascertain the boundaries of each field and of each farmer's possession. In Gujarati, the word talati still refers to a patawari. A.K. Majumdar writes, "R.B. Halder suggested that talarn meant a night watchman who watched over the crops (1A, LVI,10) but it appears that Bhandarkar corrected translated talara as Kotwal (El, X,47) as Hemachandra in his Des'Inama has translated talara as nagara-rakshaka (DN.V. v.3). Talara might have been derived from talavara - an officer mentioned in the Basarh seals and Mahatalavara mentioned in the Nagarjunikonda inscription (El, XX,32). The talara used to receive a gratification called talara-bhavya (BH.Ins. 158; W.Z.K.M. 1907, 43; El, XI,47; L.P. 8).

134. See. Fleet : Gupta's Inscriptions. P. 217, n.8. quoted in 1A. Vol56)
135. 1A, Vol.56 (1927) P.12.
It must have been a prequisite attached to the office of the talara, for, though none of the inscriptions explains the term, the document of the L.P. makes it clear that talara-bhavya was not part of any regular salary. The L.P. also mentions a grama-talara who was evidently the village kotwal. 

H.C. Ray writes, "... His duties are probably indicated by the words dushta-s'ishta-s'ikshana-rakshana-dakshatva used by the pras'astikara to praise him." So the majority of the scholars including Hemachandra, considered him as a Kotwal or talati (in Gujarati). He may be a nagar-kotwal or a village-kotwal. Probably his duties are consist to punish the wrong doers and to protect the people of the area assigned to him.

Obviously the term Talara is derived from Talavara which corresponds to the Dravidian


137. H.C. Ray: Dynastic History of Northern India. PP. 1184-85.
term Taleyari. The basic word in Talavara is Tala which is a Des'i word denoting the headman of a village. Hemachandra explained Talara as Nagar arakshaka, the protector of a town but from the reference to Desatalara and Gramatalara, it becomes evident that Talara was a general term denoting the head watchman or guard of a place, which may be a village, a town or a region. Accordingly Talara is very akin to Kotwal in his duties and functions. The word seems to have survived in Gujarat in the Talati, though the latter now denotes a revenue collecting clerk.

(3) Mahasadhanika:

Mahasadhanika is mentioned in the inscriptions of Kumarapala and Sarangadeva.

138. Des'inanamalä, Glossary, P. 47.
139. H.I.G. No. 150.
140. H.I.G. No. 222 A.
In the regime of Kumārapāla, it appears that Mahāsādhānīka was in charge of Udayapura city. Merutunga mentions a Mahāsādhānīka of Broach. 141 This suggests that Mahāsādhānīka was in charge of a city. 'Sādhānīka' is derived from the word 'Sādhana'. 142 One of the meanings of the Sanskrit word 'Sādhana' is an army or a part thereof. 143 Therefore, Mahāsādhānīka is an official designation indicating a commander of forces or the chief military officer. 144 He may be in charge of an army of the province or a city. The term reminds us the similar designation 'Goptrī' prevalent during the Gupta period.

(4) Selahatha (Selahasto):

This technical official title occurs in

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141. P.C.J., 102, 109, quoted in C.G.P. 228.
142. c.f. Quotation of Fargiter in C.G. P. 228.
143. Apte's Student's Sanskrit-English Dictionary.
144. I.E.G., P. 187.
the inscription of Bhima II wherein the term occurs along with Thakura and Talara. From the context it obviously denotes some local officer. It is surmised that he probably stands for a revenue officer. Literally the term seems to be derived from 'tella hattha' i.e. S'ara -hasta, which means a person holding an arrow in his hand. Accordingly the term seems to denote some officer like a kotwal or a watchman.

(5) Volāpīka:

This word occurs in L.P. It is explained by the editor of L.P. in the following words, "Volāpīka is obviously a revenue officer in charge of collecting the Volāpana (cf. Guj. Valāvānu) tax.

145. H.I.G., No.223 A; El.-XI., P.58; Po.-III., No.2 P.69.
146. C.G. P.235.
147. Des'īnāmamālā, Glossary, P.89.
It seems that formerly a Vāḷśpīka or men under him accompanied merchants in their journey for the safety of their goods. A tax 'dāna-volāpāna' was collected for safeguarding their goods.¹⁴⁹ He is a village officer because he is mentioned with the list of the village.

(e) **Military Officers:**

(1) Daṇḍanāyaka:

In the inscriptions, colophons of manuscripts and literature, there are references of Daṇḍanāyaka. There are also references of Daṇḍādhīpati.

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¹⁴⁹. L.P. PP. 100-101.
and Daṇḍapati. Daṇḍo seems to be the abbreviation of Daṇḍanāyaka. Mahāmaṇḍales'vāra was the head of the province or the maṇḍala, yet it appears that sometimes a province was governed by a Daṇḍanāyaka. Then the question arises whether Mahāmaṇḍales'vāra was superior to Daṇḍanāyaka or vice versa. In an inscription of Ajayapāla's reign, a Mahāmaṇḍales'vāra issues order to all the royal officers and amongst them Daṇḍanāyakas are mentioned. When Visaladeva was a Mahāmaṇḍales'vāra he appointed a Daṇḍahpati which is the same as Daṇḍanāyaka. It is clear from these examples that Mahāmaṇḍales'vāra was the superior officer. Usually Daṇḍanāyakas were appointed by


152. cf. J.P.P.S., No. 61; H.I.G., No. 149 A, No. 156, no. 157 A, Cat. of Palm-leaf M.S.S. Cambay No. 49(3); J.P.P.S., P. 113; L.P.P.S.; Purottattva, Vol. 4, 1-2 etc.


154. Cat. of M.S.S. Pattan Bhandar, No. 37, P. 33; J.S.P. No. 135; J.P.P.S., No. 176.
the king. So also a dandanāyaka was appointed by Visaladeva.

Dandanāyaka Vaijalladeva was promoted to the rank of a mahamandales'vara. So this is an example of a dandanāyaka being promoted to the rank of a mahamandales'vara and also he was transferred from one province to another.

Sometimes a dandanāyaka is introduced as issuing a grant of land from his fief. It indicates that he often held a large estate or fief.

It seems that the dandanāyaka was either an army commander or head of a pathaka. As an army commander he may be appointed by the king to

155. Cat. of Palm-leaf M.S., Cambay, No. 49(3); H.I.G., No. 156; Prabandhachintāmani, PP. 138-139; L.P.PP. 2,5; etc.
156. H.C. Ray; D.H.I. PP. 980-981, f.n. 1.
158. J.E.P.S., No. 61; H.I.G., No. 157 A, J.E.P.S., P. 113 etc.
preserve law and order in the newly won kingdom or province. The term dandanayaka is sometimes translated as judicial officer but in the Chaulukya period, in Gujarat, he might be a military officer holding the rank of a provincial governor. In L.P., Dandanayaka is described as a representative of the king and the editor of the L.P. has translated Dandanayaka as generally the viceroy or the governor of a province.

In the colophons of the manuscripts of the Kumarapala’s reign, Vosari is mentioned as a Prachanda dandanayaka and Mahaprachanda dandanayaka of Lata des’amanjala. In Sanskrit prachanda means strong or powerful. Here Prachanda or

161. Ibid. P.97.
162. J.S.P. No. 21, PP. 15-16.
163. Cat.of Palm-leaf M.S.S., Cambay, No.214, J.P.P.S., No.69.
164. Apte’s Student’s Sanskrit-English Dictionary.
Kha-prachanda is an epithet prefixed to the danandrayaka. From this official designation, it seems that Vosari as the governor of Latadesa-mandala must be a very powerful officer of the kingdom of Kumarapala.

(2) Nayaka:

The term Nayaka is used in Mangrol inscription of Kumarapala. Here the donor of the land grant is introduced as 'Saurashtra-nayaka'. So this nayaka was in charge of Saurashtra in the reign of Kumarapala.

The term nayaka is mentioned in the Arthasastra and Kautilya describes him as the commander of 1000 units. But according to the Sukraniti, nayaka was the lord of ten villages. So according to A.K. Majumdar, most probably it is in this sense that nayaka has been used in the inscription. A.K. Majumdar suggests that if we

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166. Arth. 10.6.45.
167. C.G. P.231.
consider the term nayaka as an abbreviation of dandanayaka, the term nayaka can be suitably adjusted as the head of Saurashtra or the head of the army of Saurashtra. This suggestion is quite probable in view of the fact that the ancestors of the Muluka were guarding Saurashtra.

(3) Senapati or Vahinipati

In the inscription of Karna I, Mahamandalesvara Durlabharaja addresses, mantrin purohita, senapati and akshapatagika. Jayasimha has appointed Kesava as Senapati or Vahinipati of Dachipadra mandala and according to Prabhandhachintamani, Kumarapala appointed Chahada as Senapati of Sapadalaksha. For the discussion of the term Senapati, the Saindhava kingdom of Saurashtra and the Rashtrakuta kingdom may be referred to.

169. Ibid, No. 144 C.
(4) Hastyadhirohanendra

In is mentioned in Dvyaś'raya that Chāhaḍa was the 'Hastyadhirohanendra.' According to R.C. Parikh, this term means the head of the elephant section of the army, but A.K. Majumdar translates it as an expert in managing elephants. Yet D.K. Shastri is emphatic in translating the term as the head of the Hastis'ālā and he agrees with R.C. Parikh regarding the meaning of the term. In L.P. there is a mention of '2 Hastis'ālā-karaṇa', so this officer might be in charge of Hastis'ālā-Karaṇa. Curiously enough inscriptions are silent regarding this term.

175. L.P. P.1.
Bhattacharya

'Bhattacharya' is a title of respect in addressing princes or learned Brahmanas. It also means a kind of mixed caste, whose occupation is that of bards or panegyrist. A.K. Majumdar writes, "... as Bhattacharya is mentioned along with bhata, dasvarika and others in a Nadol inscription (El, X, 37) it probably did not denote a bard, who was usually called bhata."

The term occurs in the inscription of Ajayapala and in L.P. Literally it means 'son of a bhattach (lord)', i.e. almost a Rajaputra. But in the context the term is apparently used in the sense of a police officer or a soldier. In the

177. C.G. P.230.
179. L.P. PP.15, 106; See also C.G. P.230.
Ajayapala's inscription he is listed with royal officers, viz; 'samasta -danṣanayaka - des'athakkur - adhishthanaka - Kāraṇapurusha - s'ayyāpala - bhaṭṭaputra.' and in L.P. it is mentioned that Bhaṭṭaputra has to be paid under the head of personal expenditure of two drammaş and for Kāṇabhakkas daily.

In another document of L.P. a clause provides that if the mortgage is ever under the necessity of having the money back (before the due time) he, accompanied by the Bhaṭṭaputra, will approach the guarantors and obtain from them the principal together with interest; the expenses on account of the process involving the Bhaṭṭaputra were to have been borne entirely by the guarantors.

A.K. Majumdar writes, "Though the exact function of Bhaṭṭaputra was not stated in the epigraph, it appears from the present deed that he was probably a junior judicial officer whose permission was necessary to realise the payment of immature loans.

This process was probably rendered necessary by the provision of the Smritis that a loan became payable only after the expiry of the stipulated period. and further he writes, "This leads us to believe that two courses were open to the mortgagee for realising his money; one was to approach the Bhattaputra who was probably the Dharmaśtha of Kautilya (3.1.1.), that is a judicial officer and the other was to refer the matter to the Adhipālas, who were villagers and were intended to act as arbitrators in case the mortgagee wanted to foreclose before maturity alleging that the price of the mortgaged articles had depreciated, or some of the animals were ill and likely to die." But the term भातपुत्र is more probably used in the sense of a military officer rather than a judicial one. The use of the plural numbers with reference to the Vyāvaharaka in the singular corroborates this interpretation. In that case Bhattaputra seems to be a wrong variant form of Bhataputra, wherein Bhata denotes a soldier (c.f. Subhata).

181. C.G. PP. 180-181
From the above narration, it seems that Bhattaputra was a royal officer and might be a soldier or a judicial officer helping the cause of justice.
II. Corporate Bodies for Local Administration:

(a) Urban Administration:

Pāṇcha-mukha-nagara

In the Anāvāda inscription of Sarangadeva, Pañchamukhanagara along with Pāṇchakula is mentioned. This inscription is very interesting from the point of administration of the town and the information it imparts regarding the composition and powers of the Pāṇcha-mukha-nagara. It is stated that on former occasions, gifts were made for the worship, offering and theatricals before the god Krishna from the local Karana and the main customs house. Besides the money granted, there were some private donations and contributions, but all these having proved insufficient for fulfilling the original purpose of the grants, the pāṇcha-mukha-nagara of Pālhanpura met together and imposed certain taxes. It is stated

182. H.I.G., No. 223.
In the inscription that the pancha-mukha-nagara was composed of the following:

1. the panchakula
2. the purohita
3. the entire body of the mahajanat including Sadhus (Sahukaras), S'resthins (Sethas), Thakuras, Sonis (goldsmiths), Kamsaras (braziers), and followers of other professions,
4. the entire body of the Vanijya Kāra (Vanajaras),
5. the entire body of nau-vittakas (ship-owners).

It seems that these men might have been elected by their respective guilds. It seems that Pancha-mukha-nagara is probably an institution formed out of five leading bodies of the city, which generally consisted of panchakula, Purohitas, Mahājanas, Caravans and ship-owners.

From the contents of this inscription it follows that Pancha-mukha-nagara met and imposed several taxes on sales and purchase of commodities for the upkeep of the temple and performance of the show. It seems that a town enjoyed certain amount of fiscal autonomy, for the upkeep of the a temple.

The Pancha-mukha-nagara is also mentioned in several documents of L.P.
The editor of L.P. translates Pañcha-mukha-nagara as 'a city in which there are five leading men.'

A document called Dharmachirika appears to be an affirmation on oath. Therein the accused declares that he has shown himself guiltless to the Pañcha-mukha-nagara to the cognizance of the Dharmādhikaraṇa, it probably means that this body was competent to administer an oath. There are documents in which the Pañcha-mukha-nagara is mentioned in connection with the sale of houses (Grihavi-kraya-vidhi) and that of female slaves (Dāsipatra-vidhi) and the employment of self-approaching female slave (svayamāgata-dāsi-patra-vidhi). It seems that it was necessary to inform the Pañcha-mukha-nagara before those transactions could take place.

183. L.P., P.107 (Glossary)
184. Ibid, P.16 -17
186. Ibid, PP. 53-54.
In the L.P. it is mentioned that a man was excommunicated by his family as he was a habitual offender. Ostracism was considered a serious matter and affected his inheritance, hence a deed had to be executed. In L.P. it is called 'Krishṇākṣhara - ujjvalākṣhara -vidhi' dated V.S. 1288. This 'vidhi' records a declaration made by the relations of the offender and begins by stating that one Punāka being an evil doer, his parents and all his relatives declare to all the inhabitants of S'ri-Pattana, Pāṇcha- mukha- Brahmānas and to the Pāṇcha- mukha-nagara that by this present declaration Pūnāka is being 'black lettered' (Kalākṣhārīta) that henceforth for any mischief committed by the said Pūnāka none of his relatives might be held legally responsible and that they would not be punishable for his misdeeds. If in course of time, forsaken by his relatives and suffering a lot he resumed good

conduct, all his people shall have to go to the
court and make necessary declaration to the king
and having informed the whole city, drawing
up a bright-letter ( ujjvalākāshaṇa ) in the court
of justice where Pūnāka being warned by the judge
will again declare ( an assurance for his future )
good conduct which information will have to be given
to the Paṅcha-mukha-nagara.

From the references made in L.P., it
follows that the Paṅcha-mukha-nagara had also vital
powers for the affirmation of the oath, sale of houses
and slave women, employment of self-approaching
slave women, black-lettering and bright-lettering
of the accused etc.

The Paṅcha-mukha-nagara was concerned
with the administration of the city or town for raising
funds for temple by imposing taxes through the
permission of the government, affirmation of the oath,
sale of houses and slave women and concerned with
Krishṇa-kshara-ujjvalākāshara-viṣṇu.

Thus the paṅcha-mukha-nagara played a
prominent role in the various functions in the
administration of a city or a town.
References to पंचकुला occur in several inscriptions, colophons of M.S.S., and literary works. It seems to be one of the most important administrative institutions of the Chaulukya kingdom. It was in vogue even in the adjoining kingdoms of राजस्थान.

The word 'kula' generally denotes with both a family and a group or multitude. As a technical term of political significance 'kula' originally meant a family meeting. In course of time it expanded gradually and in the time of मितीकेश्वर it meant 'a meeting of cognates, relatives and kinsmen.'


189. V.V.R. Dikshit, 'Hindu Administration Institutions, pp. 338 -339.
The inscriptions of the Chaulukya kings not infrequently allude to the approval of the local Pañchakula. In the Gala inscription of Siddharāja, a pañchakula is said to have erected a certain temple. In the Abu inscription of V.S. 1265, the mahāmatya Thābhū who headed the local Pañchakula was carrying on the business of S'ri -Karana. From an inscription of Bhima II, when Mahāpratī(hāra) Somarājadeva was carrying on the administration of Surāśṭrā- maṇḍala, the grant was issued with the approval of the Pañchakula headed by Śobhanadeva who was appointed at S'ri -Karana of Vamanasthali by Somarājadeva.

The grant recorded in the Porbandar stone inscription of Visāladeva, too, refers to the approval of the Pañchakula, which was in this case headed by S'ri Simha and was in charge of Surāśṭrā- maṇḍala. From

190. H.I.G, No.144 (V.S. 1193)
191. H.I.G. No.161
192. H.I.G, No. 162, p.97 (V.S.1266)
193. H.I.G. No.215A (V.S.1315)
the Girnar inscription of V.S. 1330, it follows that Sureshtra was being governed by one Thapalha and a Pañchakula composed of Dhāndhā and others. The Pañchakula bestowed the post of Sutradhāra at sacred shrines on a particular person. An inscription of Sāraṅgadeva, dated V.S. 1333 refers to a Pañchakula composed of Mahāmā. S'ri Pālha the administration of Saurashtrade'a, and others. The grant of land recorded in this y epigraph was issued with the approval of this Pañchakula. The Vanthali inscription of Sāraṅgadeva states that in V.S. 1346 Mahamandales'vara Vijayānanda was governing Vamanasthalī. A.K. Majumdar writes, "As most probably the seat of the governor of Saurashtra was Vanthali, the inscription evidently means that Vijayānanda was governing the whole province, but the interesting part of it is

194. H.I.G, No. 219 B.  
195. H.I.G, No. 220A  
196. H.I.G, No. 222A
the omission of the mention of Pañchakula. It is most likely that Desadhipati Palna was not governing the whole province, but was in charge of the revenue department only, so that his being helped by a Pañchakula does not indicate that a governor was also helped by a similar body, still it is necessary to examine whether a Pañchakula was associated with a provincial governor when it was being administered by a Mahamandalesvara."

"Again the evidence at our disposal is not sufficient to warrant a definite answer. We have already seen that one Vaipalladeva was once the dandanayaka of Naddula and later became the mahāmandalesvara of Narmadā-tāta-mandala. The inscriptions show that while he was a dandanayaka he was assisted by a Pañchakula but apparently he was

acting on his own authority without its aid when he became maha-mandales'vara." 198 Here it is necessary to know why pañchakula is mentioned in some inscriptions and not in all. It seems that they were mentioned only when necessary. In some cases along with pañchakulas and administrators, others were mentioned. Thus in Girnar Inscriptions of Arjunadeva, 199 besides the administrator and his pañchakula several Jain monks, who had some sort of undefinable right over the Girnar hills, jointly conferred or on an individual the unique right of monopoly of engraving on the Girnar hills. In the Veraval inscription of Arjunadeva, it was with the permission of the pañchakula, headed by Abhayasimha, the assistant of the Śaivāchārya, that a Muslim purchased land near Somanatha-pattana.

199. H.I.G. No. 219A.
This suggests that the Panchakulas must have had some say over the alienation of land in that holy city and its adjacent territory. From these illustrations, it seems clear that the name of the panchakula was recorded when their permission was necessary to render valid some transactions. A.K. Majumdar remarks, "Thus of the five inscriptions of Vaijalladava mentioned above, all of which were issued from Naḍḍula, the Bali inscription, which alone among these five records a grant by the governor mentions the panchakula. The Bombay secretariat grant, however issued presumably by the same Vaijalladava when he had become a mahāmāndales'vara does not mention a panchakula, but this grant is unique as it is marātanen signed by the governor himself as: 'sva - hasta - yam mahāmāndales'vara - s'ri - Vaijalladavesya' (H.I.G, No. 157), which shows that either Vaijalladava was at that time enjoying extraordinary powers, or was denoting a personal property. Similarly the Udayapur grant of the reign of Ajayarāla (HIG, No. 155) records a grant by a provincial
governor but does not mention the pañchakula."

In conclusion for the above mentioned matter, A.K. Majumdar writes, "Until therefore further evidence is forthcoming it may be concluded tentatively on the basis of the conflicting evidences noted above regarding the association of a pañchakula with a provincial governor, the pañchakula was normally associated with a provincial governor — both daṇḍanāyaka and mahāmaṇḍales'vara — and it was obligatory to receive the assent of the pañchakula before the governor could donate a state property, so that those provincial grants in which the pañchakula is not mentioned may be presumed to be grants of personal property by the governor."

References to Pañchakula also occur in the colophons of some M.S.S. We learn from the colophon

201. C.G., p. 238.
202. Ibid, p. 239.
of a manuscript copied at Cambay that in V.S. 1295 Ranaka Visaladeva was the mahamanḍales'vara of Lāta, while the colophon of another manuscript copied at Broach in V.S. 1299 states that Mahāraṇakaka Visaladeva and a pañchakula composed of Luḍasiha, the son of Tejahpāla and others were governing the country (Lāta). A.K. Majumdar writes, "It is apparent from these two colophons that Visaladeva must have continued to govern Lāta as mahamanḍales'vara till V.S. 1298, for the title mahāraṇakaka does not convey an official status, so that it follows that Visaladeva, a mahamanḍales'vara, was governing Lāta with the help of a pañchakula, and the statement that Tejahpāla's favourite son was one of its mem members shows that the office of the provincial pañchakula was of great importance. Of course, Visaladeva's being the mahamanḍales'vara might have included Tejahpāla's son.

203. Calif. of M.S.S. PATTAN BHANDAR, No. 37, P. 33
204. Ibid, No. 84, P. 60.
to accept the post, but even in that case it might have carried with it a sufficiently high status."

Among the literary works, Māhārajaparājaya, Prabandha-chintamani and Lekha-paddhati deserve special mention. In the drama Māhārajaparājaya, there is a mention of a rich merchant called Kuvera-śvāmin who was reported to have died without leaving a male issue, and so the body of merchants requested the king to appoint a pāñchakula to enlist the property of the merchant. In the Prabandha-chintamani, pāñchakulas are mentioned several times. Mūlarāja employed a pāñchakula to summon verbally to his aid his loyal soldiers, when he was attacked by the king of Sapādalaksha. In the times of Jayasimha-Siddharāja the pilgrim tax at Bahuloda was collected by a pāñchakula. When Kumarapāla wanted to restore

205. C.G. PP.237-238
208. Ibid, 84, -do-
the temple of Somanatha he appointed a pañchakula to supervise the building, and this pañchakula kept him informed of the progress of the work.

Merutunga informs that the department which seized the property of a man dying sonless was presided over by a pañchakula.

From the above mentioned references it seems that the pañchakula were associated with the highest officers of the kingdom and also there is a committee of the same name and designation employed in rural administration. It seems that pañchakulas were appointed to supervise the construction of a temple, sent normally to seize a dead man's property, and preside over the royal kitchen.

The pañchakula is also mentioned in several documents of L.P. The 'copper-edicet' was

written with the approval of the pañchakulas headed by Daṇḍanāyaka Mādhava appointed by Lavaṇaprasāda over kheṭa-kadharapathaka. The charter of a village for which a permanent revenue was fixed or the village of which a the revenue was fixed as a lump-sum was issued by a pañchakula. Sometimes a pañchakula was headed by the Mahāmatya of S'ri Karaṇa and it issued an adjustment for the receipt of fine through instalments. The pañchakula headed by the Mahāmatya or Mahānta-ka of Devakarana issued a deed of permanent lease. The Pañchakula headed by a local officer, like daṇḍanāyaka, issued by which land was given at a favourable rent. The Pañchakula headed by a Balādhikrita as the chief of customs-house

211. L.P. P.5.
212. Ibid, P. 10 A
213. Ibid, P 2 B
214. Ibid, P. 11 A & B
215. Ibid PP. 11 -12
issued a concession letter while a pañchakula headed by a Baladhikrita in a certain pathaka issued certificates. Receipts of amounts to the state treasury were sometimes issued by a pañchakula headed by mahāmātya. A deed of debt was written with the approval of a pañchakula. A deed of mortgage of a house was written with the approval of the pañchakula headed by the local chief. In cases of dispute for the border of land the two parties were gathered together and reconciled under the cognizance of pañchakula represented by the officer or officers concerned. A pañchakula of S′ri-karaṇa issued certificates to the effect that the account was clear. Charters pertaining to tax for import and export were issued by a pañchakula represented by a mahāmātya.

216. Ibid. P.14
217. Ibid. P.14
218. Ibid. P.25
219. Ibid. P.33.
220. Ibid. P.37
221. Ibid. P.50.
222. Ibid. PP.52-53
223. Ibid. P.54.
In the inscriptions and colophons of M.S.S. the word pāṇchakula is generally preceded by 'Arnukā Prabhṛiti' (beginning with, so & so) and succeeded by 'Pratipatti' (approval).

From these references it appears that the approval of the Pāṇchakula was sometimes required for grants of land, while other records refer to some other functions of the pāṇchakula. Pāṇchakula originally seems to have denoted a committee consisting of five members representing different eminent families. The member or head of the Pāṇchakula was generally represented by Pāṇchakulika from which the modern word 'Pancholi' was derived. The occurrence of 'Arnukā Prabhṛiti' before the word Pāṇchakula indicates that Pāṇchakula here stands for a committee of five members, the person specified as the foremost amongst the members being the seniormost one and this member may be regarded to be Mahanta or Mahattama, the other members being Mahattaras. The former designation is often expressed in its form abbreviated from Maham, or Maha. The seniormost member of the Pāṇchakula would almost correspond to the chairman of the committee. Even at present a committee or commission is usually named after
the chairman, e.g. Dongerkerry Committee, Kothari Commission. Similarly a Pañchakula was generally named after its senior most member.

From the references cited above, the functions of a Pañchakula appears to be as follows:

1. Erection of religious edifices. (HIG, No. 144)

2. Appointment of a Sūtrādhara for shrines of a particular place (HIG, No. 219 B)

3. The approval of religious grants of land (HIG, No. 220 A, No. 162, No. 223, No. 149 A) and copper edicts pertaining to them. (L.P. 5)

4. Confiscation of property of a person who left no male issue behind him. (MahaRājaparājaja & P.C.J. XXXIII, P. 86)

5. To summon royal soldiers to the aid of the king in times of exigencies. (P.C.T. 26)

6. A collection of Pilgrim Tax (P.C.T. 84)

7. Supervision of construction or reconstruction of a public building (P.C.T. 125, 129)
8. Issuing the charter of a village, for which a permanent revenue or lump-sum to be fixed. (L.P., 10A); issuing an adjustment for the receipt of fine. (L.P., 10B)

9. Issuing a deed of permanent deed (L.P., 11B)

10. Issuing a deed of permanent letter (L.P., 11A-12B)

11. Issuing a concession letter (L.P., 11B, II A)

12. Issuing a certificate (L.P., 11, II B)

13. Receipts of the amounts to the state treasury (L.P., P.25)

14. Approval of a deed of debt (L.P., P.33)

15. Approval of a deed of mortgage (L.P., P.37)

16. Cognizence of dispute for the border of land and its solution (L.P., P.50)

17. Issuing a certificate for the disposal of the account (L.P., P.52)

The seniormost member of the Panhakula was selected from various categories of officials and other functionaries, such as:

1. Mahamadramatya or Mahamatya of S'ri Karna, e.g. Thābhu (H.I.G., No. 161; L.P. II B. P. 10)

2. A Mahamatya e.g. Nāgada (J.P.P.S., No. 210; L.P.P. 54)

3. An officer of S'ri Karna, e.g. S'obhanadeva (H.I.G., No. 162)

4. An officer belonging to a manḍala e.g. Simha (H.I.G., No. 215 A)

5. Daṇḍanāyaka of a pathaka, e.g. Maṭhava (L.P.P. 5)

6. An officer appointed in charge of a particular place by the king (H.I.G., No. 223)

7. Daṇḍanāyaka of a principality e.g. Vaijalladeva (H.I.G., 149 A)

8. Mahamaṇḍales'vāra (L.P.P. 10-A)

(10) An Adhikarin (L.P., P.12)

(11) A Balādhikritī at a mahāmanḍapika (L.P., P.14, II, B.)

(12) A Balādhikritī at a pathaka (L.P., P.14 II, B.)

(13) Mahāmatya of a city. (L.P., P.25)

(14) A chief of a principality e.g. Śṛi-Bharavārsha (L.P., P.37)

(15) An ādhikāri and Khetamantri (L.P., P.50)

(16) An officer of Śṛi-Karaṇa (L.P., P.52)

these
A survey of three various categories of
the seniormost member of the Pāñchakula indicates
that he was generally appointed from high officers
including local officers like the Mahāmatya of a
city, or balādhikritī of a pathaka, or daṇḍanāyaka
of a pathaka or a mandala or a principality, or
civil officers belong to the Central government
i.e. mahāmatya of Śṛi-Karaṇa or Devakaraṇa,
balādhikritī of mahāmanḍapika.
As regards the jurisdiction of a pāñchakula, it appears that this important body was generally associated with civil officers and local officers. When a king or even a Rāṇaka issues any order or instruction it makes no reference to the pāñchakula but when officers including governors and even Rāṇuls issued orders they make a reference to it.

The known references to Pañchakula cited above may be taken as illustrated. Accordingly it implies that the Pañchakulas played a very important role in the local administration of a province, district, town or village. As for the functions of Pañchakula it appears that in certain matters its approval was necessary, while in some other matters the execution of the functions was entrusted to it.

Though the privilege of granting land and issuing charters for its grants sometimes vested with the high officers like governors, the approval of Pañchakula was essential. The same is the case with deeds of certain fiscal transactions like those of debts and mortgage. In many other legal and fiscal matters it was vested with the direct