CHAPTER V
ADMINISTRATION

Unfortunately the two main authorities — Bāna and Huen Tsang although contemporary, do not supply us details with regard to the administration of the important states of Northern India of the period. Bāna makes casual references to the administration of Harṣa, while Huen Tsang in his brief survey of the States of Northern India provides us with only glimpses of the administrative methods. Of course Bāna and Huen Tsang furnish some information about the system of government which existed in Pānauj at the time of Harṣa, but it is not sufficient to form a clear picture. The epigraphic evidences help us a great deal. The inscriptions of Harṣa, of Pulakesin II and his successors and of other contemporary kings give us several details about the civil and military administration in the period under study.

I. Territorial Divisions:

The territory of the empire was called a rājya, a rāstra, desa or mandala. However, sometimes these terms were used in a loose sense conveying the meaning of provinces also. Contemporary evidences disclose the following territorial divisions.
It usually meant a province. Sravasti

Bhukti is mentioned in Madhuban Plate.²

Ahichhtra Bhukti in Banskhara Plate,³

and Jejaka Bhukti by Huien Tsang.⁴ The

term Bhukti in the Maitraka inscriptions is used in the

sense of a province as well as of a district.⁵

Rajatarangini uses the term Rajya in the sense of a

province.⁶

The Bhukti was subdivided into Visayas

(1) Bhukti:

corresponding to modern districts. The

Madhuban grant gives the name of

Kundadhani Visaya whereas the Banskhara

grant mentions the Amgadiya Visaya.⁷ This term is commonly

used in the sense of a district in the Maitraka

inscriptions.⁸

Perhaps it was a sub-division of a Visaya.

(2) Visaya:

It corresponded to modern Tahsil or

Taluka. Rajatarangini neither mentions

nor a Visaya nor a Pathaka. 'Ahara' and

'Pathaka' are mentioned as sub-divisions of a Visaya in

Maitraka inscriptions.⁹ Pathaka was not a regular feature

of the territorial divisions like Bhukti or Visaya. Mostly

Visayas were directly sub-divided into gramas or

Villages.

It was the smallest unit of administration.
The Kadhuban state mentions the name of some Kundaka grama belonging to the Wisaya of Sundadhani in the Bhukti of Sravasti. Maitraka inscriptions use the words grama, grana, padra, palli etc. in the sense of a modern village.12 Rajatarangini also mentions a village as the smallest administrative unit. Contemporary authorities or the inscriptions say very little about the administrative divisions or methods of the kingdoms of Kamarupa and of Karnasuvra under Bhaskaravarman and Sasanka respectively.

We may suppose that there was not any considerable difference between the administrative system of Kanauj and that of other contemporary states of Northern India.

II. CENTRAL GOVERNMENT:

The king was the supreme head of the Government.

The king was the supreme head of the Government.

He appointed the ministers and the important officers of the State. He led the armies in the battle. The final court of justice was vested in him.

He was a despot but not an autocrat. He was guided in practice by the ministers and the Sramas (Feudal Lords). He had to rule according to the ideals laid down by the Dharmastras. He had to observe the Raja Dharma the duties of a king. Benevolence and tolerance were the two main principles of his administrative policy. He must be hard working and he must move constantly in his dominions to get the personal knowledge of the conditions
of his people.\textsuperscript{13}

The Testimonies of both Bana and Huen Tsang show that Harsha was one of the ideal types of an orient sovereign in ancient India. The Chinese pilgrim writes, "The king's day was divided into three periods, of which one was given up to affairs of government and two were devoted to religious works.\textsuperscript{14}

He constantly moved through his wide dominions to make the imperial decrees more effective. Like Asoka, he believed that travelling was necessary to a sovereign to have first hand knowledge of the conditions of his subjects. Huen Tsang observes, "If there was any irregularity in the manners of the people of the cities, he (Harsha) went amongst them." The king made visits of inspection throughout his dominions, not residing long at any place but having temporary buildings erected for his residence at each place of halting, and he did not go abroad during the three months of the rainy season.\textsuperscript{15}

The inscriptions mention two places where Harsha encamped while on tour viz. "Vardhamankoti" from which the Banskera grant was issued by the emperor and 'Kapitthika' (Kapitha of Huen Tsang and identified with Sankasya near signoj) from where he
issued the Madhuban late grant, Hsuen Tsang first met
the emperor when he was camping at a place called
Kajugrina or Kajangalā in Bengal. He held his court
there during his march in East India.16 He arrived at
the place directly from his attack on Kangodā (Sanjam)17
after spending some time in Orissa.18 While on tour the
emperor was accommodated in what were called
'Travelling palaces or pavilions of travel which were
made of grass and boughs.19

Contemporary inscriptions disclose that

C. Titles of

the king:

independent kings and emperors used the
titles of Mahārājāḍhirāja and
Sarasabhattārsaka20 (applied to Harsha
in his inscriptions) to which was sometimes added the
title of sarasvesvara. It was possibly assumed in honour
of some great victory.21 Calukya inscriptions state that
Pulakesin assumed the title of sarasvesvara because he
defeated the emperor Harsha.22 Maitraka inscriptions
suggest the same fact.22 Bhāskarvarman and Sasanka also
used the first two titles.23 The dependent kings assumed
the titles of Mahārāja, Mahāśamanta and Mahapratinēra.24
These feudatory kings were sometimes recruited as the
highest officers of the empire. The Banskhara inscription
of Harsha mentions Mahāśamanta Mahārāja Bhāya, and the
Madhuban inscription Mahāśamanta Skandagupta and Sāmanta
Mahārāja Isvaragupta as the emperor's officials.25
Ordinarily the eldest prince succeeded the deceased king as the instance of the succession Kṣaṇḍakāraṇa shows. Sometimes the king selected the ablest prince as his heir apparent as was done in the case of Samudragupta. Kṛabhakāraṇa's advice to Harsha on the eve of his death possibly indicates that he favoured accession of Harsha to the throne putting aside the claim of his eldest son Kṣaṇḍakāraṇa. The successor, though selected by the king, required the consent of the leading members of the State. Samudragupta was selected as the crown prince in the open assembly. Bhāndi proposed the name of Vargiśa as the rightful successor to Kṣaṇḍakāraṇa before the assembly of the leading chiefs of the State and they approved of it. These instances show that the successors were not selected by the ruler despotically but the leading personalities of the State played an important role in it. The qualities of the successor were also taken into consideration.

References of Bāna and Mine Tsung suggest that the coronation ceremony was performed according to certain rules. Bāna specifically states that shortly after Harsha accepted the proposal made by his feudatories and his people (to accept the throne), he complied with all the forms of royalty, implying that a formal coronation of Harsha must have taken place. Bāna also gives an idealistic picture of
the anointing of Candrāpida. He says that on an auspicious day the king surrounded by a thousand chiefs, raised aloft the vessel of consecration and himself anointed his son, while the rest of the rites were performed by the family priest. From the description of Bana we know that this coronation ceremony was performed in a large, ornamented hall where the king, counsellors and leading men of the State assembled. The crowned prince was given some good advice by the priest as well as by the elders to make him fit to bear the burden of royalty.

Kings in ancient India were conscious of their royal duties. Bana informs us that Harṣa passed very busy hours. Hsuan Tsang writes that viands were provided daily for 1000 Buddhist monks and 500 Brahmans from the royal lodges. During the royal tours the subjects had a chance to place their grievances before the king. Bana states that during the course of his march against Gauda-Rāja, the country people approached Harṣa bringing to light imaginary wrong of former governors and reporting ancient misdeeds of knaves. The tours of the emperor might have kept the provincial and the district officers very vigilant in doing their duties faithfully and honestly. These tours also enabled the king to get first hand knowledge of the conditions of people. This feature might have also raised the tone of general administration.

Along with palan (protection) charity was
Protection and Charity.

The description by Bana that Harsha bathed in golden and silver vessels, shows the grandeur and luxury in which he lived as an emperor. Even after this pomp there was an idea of charity. Bana states that Harsha included among his gifts to Bharhins vessels of precious stones, silver and gold in thousands and myriads of cows having hoofs and horn tips adorned with creepers of gold work. Moreover Huen Tsang informs us that Harsha at the 6th quinquennial assembly at Prayag, distributed all his accumulated wealth among Sramanas, Brhamins, the poor, the orphans and the destitute. The fact that one fourth of the total income of the royal land, was reserved for acquiring religious merit by gifts to various sects, proves the charitable character of the administration. Dravabhata (Dravasen II) also called such assemblies every year and for seven days he entertained priests and bestowed on them food, clothes, bedding and choice jewels.

B. The Council of Ministers:

The king was assisted in the administration by a council of ministers. Possibly the king's council consisted of feudatories, princes and high officials. The nature of their duties cannot be specified exactly but it seems that they could approve or disapprove a
successor to the throne. The great minister Po-qa (Bhandi) proposed the name of Harsha as the successor of Rajyavardhana to the throne. He addressed the assembled nobles thus, "The destiny of the nation is to be fixed to day and every one should give his opinion on this matter." The assembled officials and nobles agreed to this proposal and acknowledged Harsha as their ruler, looking to his conspicuous qualities. Bana also makes us believe that general Simhanada in the presence of the assembled nobles asked Harsha to ascend the throne and comfort his unprotected people. Contemporary sources indicate that certain qualities of body as well as of mind were expected in the ministers and the officials. There was a special staff of officers to manage the affairs of the royal palace. There were departmental heads who were under the direct control of the king.

a. Management of the Royal Palace: Officers and Attendants

He was the chief guard or usher of the palace. He invariably finds mention in the Haroprapatihara: records, which shows that he must have been an important officer in the States of ancient India. Bana calls him Pariyatra. He was greatly honoured by Harsha. Rajatarangini calls him 'Dvarachhipa.' Though Stein translates the term as High Chamberlain he was possibly connected with the forts controlling the passes leading into Kashmir. Maitraka inscriptions refer to him as Haroprapatihara. He was considered as one of the most important officers of the State.
He was mostly an old gentleman of a Brahmin casta. He generally looked after the affairs of harems.

He was probably an assistant to Mahāpratihāra. His function seems to have been to announce and conduct visitors to the king.

It seems that Bana mentions 'Kanchuki' (Vetri) and 'Pratihāra' in one and the same sense. Pratihāra was just like Vinayasura of the Gupta times. He may be called a chamberlain.

He was also a respectable person in the palace. He went to the royal palace to bless the new-born child at the time of Harsha's. He led the funeral procession on the death of Prabhakaravardhana. We do not know anything about his political position during the time of Harsha.

Like Chandragupta Maurya Harsha and his father had women attendants, chowries-

Vahanikā and Padminī are mentioned among the shampooing attendants of Prabhākaravardhana who was attended in his illness by several nurses named Sarini, Vaidehi, Lilāvati and others. The Sthapatimārat, probably meaning "Superintendent of the attendants of the women's departments", may be the officer in charge of them. The edict of Asoka calls him Strīadhyakṣa Mahāmātra.
Besides, savakas are mentioned by Madhuban and Banskhera Plates. The term may be applied to any menial servant of the State. There were bodyguards and bards or heralds (The Ugratāranakaj) 54. There were physicians like Susena and Rasayana 55 who were greatly honoured by the king. The astrologers, Brahmadines and Paurānikas are also mentioned as coming to the palace 56.

b. Other Officers of the State:

In those days, civil and military departments were not so distinctly separated as they are today. Therefore some of the topmost civil officers had to act as military officers also in times of war. Thus Bhandi, the cousin of Kṛṣṇah, probably his chief minister had to go with Kṛṣṇa Varūḍha to fight against the Śālvarāja. The princes and the Sāmantas, (feudal kings or nobles) some of whom held civil posts, had to fight on behalf of the king during the course of war. Luckily the contemporary authorities of the reign of [name of king], viz. his inscriptions and those of the Bāhiraka rulers and the inscription 57 of Bāhiraka Varman give names of some of the civil and military officials. The Rajaratārangini also mentions some of them.

Next to the sovereign ranked the chief ministers of the State, who possibly formed a Samrat Parishad or Council. 58

The inscriptions of Kṛṣṇa and Kṛṣṇa Carita name several ministers in civil as well as military departments, most of whom are also mentioned in Gupta inscriptions. Bhandi
seems to have been the chief minister during the brief reign of Rājyavardhana, for on the latter's death Bhandi advised nobles of the State to select Harsha as their sovereign. It shows that the Amtri Parisaed (council of ministers) wielded real power in the State when the selection of the king was in their hands. Another testimony of the power of the ministers is shown by the fact that they seem to have been responsible for the mistaken policy which unfortunately led to the death of Rājyavardhana in the enemy's quarters. Hsuan Tsang writes, "Owing to the fault of his ministers he was led to subject his person to the hand of his enemy." That Bhandi was the head of the council of ministers in the beginning is also clear from the fact that he alone was directed to accompany Rājyavardhana in his expedition against Nālavarāja, with an army of 10,000 horse.

He was the supreme minister of peace and war. According to Bana through whom Harsha issued his proclamation to all kings, the post was held by Avanti. The Rajatarangini calls him 'Sandhivigrabika' while the Maitraka inscriptions name him as Mahāsandhivigrabhaka or Mahābaladhikrita.

He was an envoy or an ambassador. His duty was to promote and foster friendly relations with other states. For instance Bana informs us that the king of Assam sent one Hamaavega to conclude an 'imperishable alliance' with Harsha.
Some times the term suggested the sense of 'Duta' but often it was used to designate the officer who had to hand over the land given in charity to the persons concerned. Perhaps he was the same as a simāpradata (an officer for fixing the boundaries of the donated lands) mentioned in the inscription of Bhaskaravarman. Banskhera copper plate mentions Mahāpramata Mahāsāmenta - Shri Skandagupta as the Dutaka. The expression "Svahastam mama Mahārajađhiraśa Sri Harṣasya" (given under my own hand and seal) shows that it was signed by Harsha himself. This Skandagupta is probably the same person who is described as Harsha's Commandant of elephant force. This indicates that sometimes one and the same person held different posts in civil as well as military departments. The Vaitraka inscriptions also use the term 'Dutaka' in the sense of a high officer.

They may be called express couriers. They delivered messages very quickly. We learn from the life that a messenger of Bhāskarvarman was able to hand over a letter to Silabhadra at Nalanda after only two days. Harsha had sent swift-camel riders to bring his elder brother when his father was seriously ill. The two brothers received the news of the death of Grīhavarman and of the ill-fated Kājyaśri through Samvādaka "Lekhaḥāraka" or letter carrier also mentioned in Harsha Carita. This may be synonymous with Jirghadhva or it may denote...
a separate class of couriers.

It literally means going everywhere. They may be spies or officers of the secret services.

Sarvagataḥ:

It means a keeper of records. Hsiian Tsang writes that there were separate custodians for the archives and records.

Aksapatalika:

The official annals and state papers were jointly called Ni - Lo - Fi - tu (or ca); in these, good and bad were recorded, and instances of public calamity and good fortune were set forth in details. The term was also used perhaps to refer to the head of the village.

It was perhaps office of "one appointed to the post of Notary-in-chief" Mahāksapatalika- (may also mean Superintendent of Karanadhalrita. records), Banakhera and Madhuban copper plates respectively name Mahāsāmenta Mahāraja Bhaṇa or Bhanu and Samanta Mahāraja Īśvaragupta holding this post. The Maitraka inscriptions also use the term 'Mahāksapatalika' The two plates also name the officers of different ranks and grades such as 'the Mahāsāmentas, Mahārajas, Daussādhahasādhanikas, Pramataras, Rājasthānyas, Kumāramatyas, Uparikas and Viṣayapatis. The last four were definitely provincial and district officers.

It may be identical with the term 'Daussādhanika' or 'Daussādhika' meaning one who undertakes a
difficult job. It is not yet clearly explained but along with Dr. R. C. Basak we may take it in the sense of "Superintendent of Villages." It is perhaps same asiramātri literally meaning "a person fit to perceive or judge." Hence it may mean an officer entrusted with justice. In that case the term is said to be identical with "a nyāyakaranika" (a judicial officer) mentioned in the inscription of Bhāskaravarman. Some scholars interpret it as a "surveyor of land." Bhulbar seems to be justified in translating the term as "a spiritual councillor." Bana also uses the term 'nimāsamakas' which may mean "Justice."

He may be responsible for the collection of the bhoga or the state share of the land produce taken in kind, as a rule one-sixth. Fleet believes that the term is probably connected with the terms 'Bhoga' and 'Bhukti'. He possibly, confirmed the grants of inam villages. The term 'Utkhetayita' mentioned in the inscription of Bhāskaravarman and the term 'Bhogika' or Bhogoddharanika mentioned in the inscriptions of the Maitraka rulers of Valabhi, perhaps indicate the same sense.
The term may be identical with 'Pustakala' mentioned in the Dāmodara pura copper plates of Kumārgupta I. According to the opinion of Dr. R. C. Basak, the Central Government gave its final consent to the selling or purchasing of land after it was sanctioned by 'Pustakrit'. Thus, he may be an officer in charge of a department dealing with the selling and purchasing of land. He may be considered as a district officer.

Moreover, Bana mentions several subordinate officers like Adhyaksa (probably departmental secretaries or superintendents), officers in charge of customs (sulka). The Maitraka inscriptions also refer to 'Saulkika - The Superintendent of tolls or customs', heads of Kośāra - store houses, (probably equal to Bhāndāgarādhikrita - superintendent of stores of the inscription of Bhāskaravarman).

We also come across terms like Lakhaka - a writer (a Kāyastha - a scribe in the inscription of Bhāskara), Karani or Karānika - clerk in Haraṣa-carita and Kartri or Sasayitri (Ins. of Bhāskara) meaning the officer drafting the document. Stein translates it as a writer or a secretary.

III Provincial and district government:

The provincial and district administration of the times of Haraṣa did not differ much from
that of the imperial Guptas. This is evident from the fact that the names of the administrative divisions and those of the officers mentioned in the inscriptions of Damodarpura of Kumāragupta I, Faridpura inscriptions of Dharmaditya and Samāchārdeva and in seals of Basadh, are also found in the inscriptions of Harsha and in the descriptions of Bana.

It seems to be the designation of the governor of a province. Perhaps the sovereign himself appointed this exalted officer of the province. Sometimes he was the king's son. The terms like 'Gupta' and Rājasthānīya (literally a viceroy) referred to in the Gupta and the Vaitraka inscriptions perhaps suggest the same sense. In the Kandasar inscription the term 'Rājasthān' is used in the sense of a province. Therefore the officer in charge of Rājasthān may be called 'Rājasthānīya'. He was an important officer with considerable authority. The Baddhan plate also mentions the term 'Rājasthānīya' as a high officer; but it is curious to note that Maliya grant of Dharasena II and Deo-Barnak inscription mention the Rājasthānīya rather low down in the list of officials.

Literally it means a counsellor of the prince. Various scholars have interpreted this term in different
ways making it very controversial. Some interpret it as a council of princes of royal blood, others suppose it to mean the minister of a prince. We may assume the term to indicate an officer of a province, next in designation to uparika (Kumāra = when a governor of a province). The term should not be confused with 'Rajamātya' which may mean minister of the state.

The head of a visaya corresponding roughly to a modern district. The Visayapati:

Damodarapura copper plates inform us that the Visayapatis and other officers of the type were called Tanniyukatakas - appointed by him (governor). They may be thus directly responsible to the Uparikas - governors. Sometimes they were also appointed by the emperor. They belonged to different castes. They had their headquarters in Adhīsthānas (towns) in which were located their adhikaranas (offices).

The Damodarapura grants also inform us that the Visayapatis were helped in their administration (Samvyavēhara) by an advisory board of non-officials consisting of:

(i) Nagara - srusthin, perhaps representing the urban population.

(ii) Sarthavaha, the chief merchant.
probably a representative of the trade guilds.

(iii) Prathama - Kulika, foremost among artisans perhaps representing the craft - guilds.

(iv) Prathama - Kayastha, the chief scribe, probably a representative of the scribes as an expert in drafting documents.\textsuperscript{103}

We have no direct evidence of how Viṣayas were administered during the time of Harsa\textsuperscript{a} but the continuation of these democratic methods is proved by the testimony of the Madhuban plate. In it Harsa announces his grant of an agrahara to two Samavedin and Rimvedin Brāhmīns in the presence of all his chief officers and servants and the resident people who are called as witnesses to the transaction.\textsuperscript{104}

Literally it means 'appointed' Harsa\textsuperscript{a} Carita\textsuperscript{105} does not explain it, but we find it mentioned in the Maurya, Gupta and Maitraka inscriptions where it means an officer who helps Viṣayapati in discharging his duties with regard to land.\textsuperscript{106} 'Ayuktaka' may have been connected with the measuring of land or of deciding its quality.

Several Gupta and Maitraka inscriptions mention terms such as Mahādānaṇāyaka\textsuperscript{107} chief justice, Daddanāyaka - dispenser of punishments, Dandika - a
magistrate or a police officer. Dandapāśika\textsuperscript{108} an executor of sentences or a Jailer, Āmaurodhāraṇīka-catcher of thieves, Vinayasthitisthāpaka - an officer in charge of enforcing discipline and morals, Gāumlīka - an officer in charge of forests or forts, and the Agraṇāśīka - in charge of agrahāra villages dedicated to gods and Brāhmins. Though contemporary sources of the times of Harṣa do not indicate all these terms clearly, we may infer from some of the references in the Harṣa Carita, that most of these officers also existed during the first half of the 7th century A.D. Bana as well as Hsiian Tsang refer to various types of punishments given to the accused or defaulters. There must have been certainly officers dealing with them. Hsiian Tsang himself had to face robbers twice during his travels. There must have been an organisation to minimize such crimes. Bana describes tracts bordering on forests and forest villages. He also states that unrestrained forest guards often seized the hatchets of wood cutters of other villages who went to cut wood in forests.\textsuperscript{109} This may prove the existence of gaulmikas.\textsuperscript{110} Hadduban plate and Harṣa Carita certainly mention the term 'agrahāra'.

IV Village administration:

A grama or a village was the lowest administrative unit. It is described as situated in a particular visaya or a particular Bhukti. The
Madhuban plate mentions some Kundaka grama belonging to the Visaya of Kundadnani in the bhukti of Sravasti. It formed the backbone of the country and its administration. Though sometimes important towns suffered during wars and were frequently devastated, the villages remained undisturbed and self-contained in their administration. Contemporary sources of Harsha mention the names of some of the village officials and non-officials connected with the village administration.

* Literally means a recorder of keeping of accounts. He kept a record of the village-land owned by different persons. He was perhaps the headman of the village, corresponding to the post of a modern Patel. He may be compared to 'Gramini' of the vedic age or to 'Gramakuta' of the Nairraka inscriptions, or to 'Gramika' of the Samodarapura plates. The word 'Anyagrahakapataladhikrita' indicates that probably every village had 'akshapatalika'.

* It literally means one who registers. The term may denote a registrar of a village. Thus it may be equivalent to the modern Patawari. Dr. Kookerji interprets it as a clerk of akshapatalika.

Bana informs us that while the emperor
was passing through a village, the village chief (Akshapatalika) appeared with his whole retinue of karani (clerks) and said, "Let His Majesty, whose edicts are never void even now, bestow upon us his commands for the day." The main job of Akshapatalika and of Karani seems to have been to collect the chief land tax (one sixth of the produce) and also other minor taxes. The term 'Dhruva' - fixed or permanent shows that their post was perhaps hereditary.

As some of the sources indicate, the districts and the villages in those days were not administered solely by the officer. He was greatly helped by the non-official elements consisting of willing villagers. It may mean a person highly respected. It may denote a chief adviser to the village Akshapatalika or the council of village elders. Bana writes that a village Agraharika, headed by an aged Mahattara, approached Karika to request him to protect his crops. Mahattaras were distinguished by ability, age, experience, or wealth. They carried great influence in village administration.

The Jamodarapura inscriptions mention Astakuladhikaran besides Gramikas and Mahattaras.
The meaning of the term is not quite clear, but Dr. Mookerji suggests that it means persons in charge of groups of eight kulas or families in the village. It seems that sometimes villages were troubled by Chāta and Bhaṭa. The word 'Achāṭabhāṭapravesha' occurs in almost every grant. It probably indicates that the residents of inam villages were assured that policemen or soldiers would not enter their villages except for the purpose of pursuing and catching thieves or traitors. However, the state villages might have been troubled by the Chāṭa and the Bhaṭa occasionally, as there was no bar to their entry there. This might have happened only at rare intervals and specially when they marched out to fight.

It is evident that the villages were usually well-governed and prosperous in spite of these occasional troubles. They were expected to
carry out certain charitable works. A prosperous village was expected (i) to keep a sadāvrata or alms house where grain was given to every needy person every day, (ii) to keep open a prapa or water house where water was served to every thirsty person for the whole day and (iii) to open a rest house or Sabhā and a Prāhvansa or sacrificial room. Bāna, in describing the prosperous condition of the Srikantha or Thānesvar kingdom under Prabhākaraśvaradhana writes that outside every village were constructed spacious mandapas for sabhā, satra, prapa and prāhvansa. These mandapas were of course temporary sheds erected for a particular purpose. They were to be kept open during the summer and winter seasons and not during the rainy season. The villages, thus, in those days were usually well administered and self contained communities where life was smooth and well regulated.
GLIMPSES OF ADMINISTRATION

CENTRAL

KING
SUPREME - HEAD

COUNCIL OF MINISTERS

MAHĀRAJ • MAHĀBALĀDHIKRITA • DUTĀDHIKRITA • SIMĀPRĀDATA
CHIEF MINISTER • WAR - PEACE • FOREIGN DEPT • BOUNDARIES

MAHĀKṢAPATALĀDHIKARĀDHIKRITA • AKṢAPATALIKĀ • DAUSĀDHYASĀDHNIKA
NOTARY - IN - CHIEF • RECORDS • VILLAGES

PRAMĀTARA • BHOGPATI • PUSTAKKRIT • BHĀNDĀRGRAHĀDHIKRITA
JUSTICE • REVENUE • LANDS • TREASURY

ADHYAKAS • SARVAGATA DHYAKASA • SAMVEDAKĀDHIKRITA
SECRETARIES • INVESTIGATION • TRANS - COMMUNICATION

UPARIKAMAHĀRAJA • KUMĀRĀMĀTYA • VISAYAPATI • AYUKTAKA
GOVERNOR • MINISTER • COLLECTOR • SURVEYOR

MAHĀDANDNĀYAKA • DANDNĀYAKA • DANDIKA • DANDAPĀSIKA
CHIEF JUDGE • JUDGE • POLICE CHIEF • TAILOR

GAULMIKA • PRATHAMKĀYASTHA • PRATHAMKU LIKA • NAGAR
FOREST CHIEF • ADVISORS

AKṢAPATLIKA • KARṇIKA • MAHĀTTRA • PRĀPA • SADĀVRATĀDHYAKṢA
HEAD MAN • REGISTRAR • ADVISOR • ALM - HOUSES • FREE WATER HOUSE CHIEF

VILLAGE