

STUDY ON THE ADMINISTRATION MANAGEMENT UNDER THE KINGDOM OF ASHOKA

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ABSTRACT

The foundation of the Mauryan empire as opposed to the before littler kingdoms introduced another type of government, that of an incorporated empire. The Mauryan Empire demonstrates the triumph of government as a political framework over innate republics. A study of the Arthasastra related to the proclamations gives data with respect to the regulatory structure. At the focal point of the structure was the ruler who had the ability to order laws. Kautilya encourages the King to declare dharma when the social request dependent on the varnas and ashramas (organizes throughout everyday life) perishes. The lord is called by him dharmapravartaka or promulgator of the social request. There was a committee of priests or mantri-parishad to exhort the lord and on occasion this may have gone about as a political check. The Mauryan brought together government turned into a fatherly oppression under Ashoka. Ashoka in his first independent Edict (Dhauili and Jauguda) says "SavveMunissePaja Mama". (All men are my kids). The Mauryan ruler did not claim any perfect beginning yet they endeavored to underline the association among family relationship and awesome power. In this paper we study about the organization the executives under the kingdom of Ashoka.

INTRODUCTION

The committee of pastors or mantri-parishad exhorted the ruler and on occasion may have gone about as a political check. In any case, the forces of the board were restricted attributable to the way that it was the lord who designated the priests in the principal example. Three characteristics of a clergyman that the Arthasastra stresses are those of birth, honesty and intelligence. There was no settled number for the individuals from the gathering and it shifted by the need. The Arthasastra records the Chief Minister or the mahamantri and furthermore recognizes the priests and the get together of clergymen (mantrinomantriparisadamca).

No doubt the clerical committee or mantri-parisad, a little gathering of maybe three or four councilors, together with the Chief Minister, was chosen to go about as an inward board or a nearby advisory body. It's important individuals incorporated the Purohita, Senapati (Commander-in-boss), the Mahamantri and the Yuvaraja.

Amatyas:

Amatyas were a type of managerial work force or government employees who filled the most noteworthy administrative and legal arrangements. Their compensation scales, service principles and method of installment were obviously set down. Their job and capacities were important, for all administrative work continued from them.

Superintendent or Adhyaksha:

The Central organization was led by an exceptionally talented Superintendents or Adhyakshas who took care of different offices. Kautilya in the second book of his Arthashastra, Adhyakshaprachara, gives a record of the working of about 27 adhyaksas. A portion of the important authorities are referenced below. The Akshapataladhyaksha was the Accountant-General who was responsible for the two workplaces of money and records. The Sitadhyaksha was the director of the horticulture of crown terrains or government rural homesteads.

The Akaradhyaksha was the director of mining and had logical learning of mines, metallurgy, jewels and valuable stones. Lavanadhyaksha was the salt director, as the assembling of salt was an administration monopoly. Navadhyaksha was the Superintendent of Ports who controlled traffic and travel by conduits. The Panyadhyaksha was the controller of commerce who was in the charge of the control of supply, buy and closeout of commodities. The Sulkadhyaksha was the authority of traditions and tolls. The Suradhyaksha was the Superintendent of Excise who controlled the production and clearance of alcohol. Pautavadhyaksha was the superintendent of loads and measures. The Lakshanadhyaksha was the director of the mint, and so forth.

Military and Espionage Department:

The military was regularly driven by the lord himself. It was just in the times of the last Maurya that we discover a Senapati dominating the lord and exchanging the faithfulness of the troops to himself. The military of Chandragupta, as indicated by Pliny, included 6, 00,000 troopers, 30,000 mounted force and 9,000 elephants, other than chariots. It was under the control of the Senapati under whom there were a few adhyakshas of various wings and units of the military, for example, those of infantry (Padadhyaksha), rangers (asvadhyaksha), war elephants (hastyadhyaksha), naval force (navadhyaksha), chariots (rathadhyaksha), and arsenal (ayudhagaradhyaksha).

Kautilya orders troops into the inherited ones (Maula), the enlisted troops (bhritakas), troops provided by backwoods clans (atavivala), and those outfitted by the partners (mitravalala). The first were of essential significance and established the standing armed force of the king. They were presumably the troops alluded to by Megasthenes in depicting the fifth class, that of the officers. Kautilya's likewise discusses the pay rates of various positions of military leaders. For instance, the Senapati got a pay of 48,000 panas per annum.

Megasthenes depicts the organization of the military as involving six boards of trustees with five individuals on each. The primary council was worried about maritime fighting, second identical to

the cutting edge commissariat regulating the vehicle of war materials, third overseeing the infantry, the fourth administering mounted force, the fifth was worried about chariots and the 6th managed the elephant corps. The undercover work office was kept an eye on by guddhapurushas (mystery specialists) under the control of mahamatyapasarpa, both stationary (Samsthan) and meandering (Sanchari). Authorities shaped the personnel of this cadre. Different sorts of specialists, from hermits and understudies to householders and 'poisonous' young ladies (vishkanyas) were utilized. They relate to the 'managers' of Megasthenes and the Pativedakas or unique reporters and Pulisanis or ruler's specialist of Asokan declarations.

Revenue Department:

The focal organization was led through various workplaces to a great extent identifying with the control of the revenue, and each under specific officer.

Sannidhata:

The treasurer was in charge of the capacity of imperial fortune, and of the state income both in real money and kind.

Samaharta:

He was responsible for gathering of revenue from different parts of the kingdom and took care of the income and consumption by managing crafted by the akshapataladhyaksha (Accountant General). Wellsprings of revenue as recorded in the Arthashastra, incorporate that of urban communities, land, mines, woodlands, streets, tolls, fines licenses, fabricated items, stock of different sorts and valuable stones. Kautilya alludes to some different sorts of income, for example, Senabhaktam, the correctional assessment forced by the military on the locale through which it passed, and Pindakara, a settled drove duty contributed by the towns from time to time. The Accountant-General kept the records both of the kingdom and the illustrious family. He was helped by a collection of agents (Karmikas). The main wellspring of revenue was the land charge which was one-sixth to one-fourth of the produce and was gathered by the revenue officer, agronomoi, who estimated the land, exacted the duty and gathered it.

The second significant wellspring of income was toll-charge which was forced on all articles (with the exception of grain, cows and a couple of different things). This duty was around 10 percent. Shudras, craftsmans and other people who made due on difficult work needed to work free for one day in each month. Strabo makes reference to that specialists (aside from illustrious skilled workers), herders and spouses men all made good on government obligations. The ruler's own bequest or regal grounds yielded income called sita. Two sorts of expenses, bali and bhaga, are alluded to in the Ashokan declarations.

The Rummindei Edict records that the town of Lumbini, where the Buddha was conceived, was exempted from bali and was to pay just a single eighth of the bhaga. Bhaga was exacted on rural produce and the cows at the rate of one-sixth (Shadabhaga) though Bali was a religious tribute. As

per the Arthashastra, the Brahmins, ladies, kids, armorers, children and the lord's men were exempted from making good on government obligation.

Judicial and Police departments:

The King was the head of equity – the wellspring head of law and all issues of grave outcomes were chosen by him. Kautilya alludes to the presence of two sorts of courts – dharmasthityas (managing common issues) and kantakasodhanas (managing criminal cases). There were extraordinary courts in the urban communities and towns directed by the pradesika, mahamatras and rajukas. Kautilya specifies about the four wellsprings of law. They are dharma (consecrated law), vyavahara (Usage), charitam (traditions and points of reference) and rajasasana (illustrious declarations). The Pradesika were the key cops, whose obligation was to explore the wrongdoings committed in the locale inside their ward. Police central station were found in all main focuses.

There was a sthaniya amidst 800 towns, a dronamukha in 400 towns, a kharvatika in 200 towns and a sangrahana in 10 towns. The correctional facility appropriate bandhanagara was unique in relation to the police lock-up called Charaka.

Provincial and Local Administration:

Aside from the metropolitan zone which was straightforwardly administered, the empire was isolated into four regions, each under a sovereign or individual from the illustrious family (Kumara and Aryaputra). Under Asoka, there were four territories: the Northern Province (Uttarapatha) with the capital at Taxila, western province (Avantiratha) with the central station at Ujjain, eastern area (Prachyapatha) with the middle at Tosali and the southern region (Dakshinapatha) with its capital as Suvarnagiri.

The focal area Magadha, with its capital at Pataliputra was additionally the central station of the whole kingdom. The emissary had the ability to choose a portion of his authorities, for example, the Mahamattas, who went on visit each five years. The most important territories, for example, Taxila and Ujjain were specifically under the direction of the sovereigns (Kumaras). Areas were subdivided into locale for motivations behind organization and gatherings of authorities were accountable for a region. The three noteworthy authorities of the regions were the pradesika, the rajuka and the yukta. The pradesika was accountable for the general organization of a region – administering the accumulation of revenue and of keeping up peace both in the provincial regions and in the towns inside his region. The rajuka was in charge of looking over and surveying land.

Megasthenes most likely alluded them as agronomoi and they framed the foundation of the country organization. The yuktas seem to have been subordinate authorities whose obligations were to a great extent secretarial work and accounting. There was a middle of the road level of organization between the area level and that of the town. The unit here was shaped by a gathering of five or ten towns. The two important authorities worried about the organization of this unit were the gopa and the sthanika. The gopa filled in as a bookkeeper to the unit. His obligations incorporated the defining up of town limits, keeping an evaluation of the number of inhabitants in every town as

indicated by their duty paying limit, their callings and their age, taking note of the live-stock of every town, and so forth. The expense was gathered by the sthanika who worked straightforwardly under the Pradesika.

Town (grama) was the littlest unit of organization and appreciated self-sufficiency all things considered. Singular towns more likely than not had their very own arrangement of authorities who were specifically capable to the gopas. The leader of the town was called gramika who was helped by gram-viddhas or town older folks. Gramika was not a paid worker; he was browsed among the town older folks. He may have administered the assessment gathering of the town and different issues, for example, control and safeguard.

Municipal Administration:

The Arthashastra makes reference to the nagaraka or city administrator who was in charge of the fundamental tenance of peace in the city. He was helped by two subordinate authorities, the gopa and the sthanika. Asokan engravings notice the nagalaviyohalakamahamattas and allude to them to a great extent in their legal limit.

In portraying city organization, Megasthenes traces an increasingly detailed system. As indicated by him, the authorities were isolated into six boards of trustees each with a participation of five. The primary advisory group was worried about issues identifying with modern expressions.

The second involved it with the offices to the outsiders. The third kept a register of births and passings both by method for an enumeration and for motivations behind tax assessment. The fourth board was accountable for issues of trade and commerce.

The fifth advisory group regulated people in general closeout of produced articles. The 6th committee gathered the expense on the articles sold, this being one-tenth of the price tag.

Economic Condition:

The pillar of the economy under the Mauryas was agribusiness, however trade was ending up progressively increasingly important. Doubtlessly cultivators shaped a greater part of the populace and expenses on agribusiness were the principle wellspring of revenue.

Agriculture:

In a few sections of the empire the ganasangha framework with public responsibility for proceeded. There are likewise references to state-possessed terrains called sita lands, which were worked under the supervision of the Sitadhyaksha either specifically by enlisted workers or they were rented out to individual cultivators. In the last case, an offer of the produce must be paid to the state. Notwithstanding these were private proprietors of land who were required to settle government expenses to the ruler. The town pastures were to a great extent held by the whole community. In the ripe Gangetic plain an assortment of duties are referenced, for example, bali, bhaga, shulka, kara, and so forth. Megasthenes states that one-fourth of the produce must be made

good on as regulatory obligation. All things considered, this was the figure in the fruitful district around Pataliputra.

Most Sanskrit writings, then again, set out that not beyond what one-sixth of the produce could be claimed by the ruler. It is improbable that a uniform assessment was required over the whole regions as the richness of the dirt shifted from locale to district, and it changed from one-fourth to one-sixth of the produce.

It was specifically gathered by the ruler's authorities from the individual cultivators without getting mediators. Furthermore, the Arthashastra states that the measure of duty would likewise rely upon the idea of water system offices and would run from one-fifth to one third. The Rummindei engraving is the main Ashokan engraving which makes an exact reference to tax assessment. Here Ashoka says that he had diminished the measure of bhaga (produce of the dirt) to one-eighth (atthabhagiya) as an admission to the general population of the blessed origin of the Buddha.

Another fascinating truth which rises up out of this engraving is that the lord bargains straightforwardly with the topic of exception from land tribute. The town that were exempted from tax assessment was called pariharaka, those that provided soliders, ayudhiya, and those that covered their government obligations as grain, steers, gold or crude material was called kupyaa. There were additionally the towns that provided free services and dairy produce in lieu of duties.

Other sources of Revenue:

The Arthashastra alludes to a state restraining infrastructure of mines (khani), and the assembling of salt and wine. As indicated by Megasthenes, shipbuilding and assembling of arms were imperial syndications. Slave work was utilized in the mines and factories. The state was additionally the greatest trader and made arrangements to check corruption, accommodated the rightness of loads and measures, and gathering of tolls through authorities like Panyadhyaksa, Mudradhyaksa, Kosthagaradhyaksa, Pautvadhyaksa and Sulkadhyaksa, every one of them working under the Samaharta. Megasthenes likewise alludes to six sheets of Astynomoi, some of which were depended with these obligations. The state got its revenue from seven fundamental heads (ayasarira) viz., durga (strengthened towns), rastra (wide open), khani (mines) setu (structures and gardens), vana (backwoods), vraja (crowds of cows), and vanikpatha (streets of traffic).

Trade and Navigation:

There was a lively inward trade among various locales, in different types of merchandise. Outer trade was continued with remote nations, especially with the Hellenic (Greek) world and Burma to some degree. The primary fares were distinctive flavors, pearls, precious stones, cotton materials, ivory works, conch shells, etc., The principle imports comprised of steeds, gold, glass, cloth, and so forth. Equalization of trade was particularly for India. Trade was an important wellspring of revenue which turned into a noteworthy worker in the post-Mauryan period. The

eighteen boss painstaking work of the time were sorted out in organizations called srenis each under its leader called pramukha and the council member called jetthaka. Trade was composed in trader organizations (sanghas and srenis). The clearance of stock was entirely managed by the state and a toll duty of one-fifth of the estimation of the product was levied. The rates of benefit to the traders were settled and abundance benefits went to the treasury. The sum comprised of 5 percent on nearby wares and 10 percent on outside produce. Wares produced in the nation were stepped at the spot of assembling, while those that were gotten from remote nations were stepped at the toll-doors. Since the toll-charge depended on the estimation of the ware it was most likely paid in cash and not in kind.

About the act of usury, Megasthenes states that Indians neither one of the puts out cash at usury, nor realize how to obtain. Kautilya manages sorted out cash loaning in the Arthashastra. Fifteen percent for every annum seems to have been the normal rate of enthusiasm on obtained cash.

An exceptional commercial intrigue (vyavaharika) at 60 percent for every annum was most likely charged for business activities including ocean voyages or extensive ventures. Greek sources talk about duty dodger being condemned to the death penalty (kleptimtotelos).

Trade courses in the Mauryan time frame pursued either the primary parkways or the traversable waterways. Ocean trade was directed both with the west and with the northern shoreline of Burma. The important inner trade courses were the north to south-west course (from Sravasti to Pratisthana), the north to south-east course (from Sravasti to Rajagriha) and the east-west course which pursued the stream courses of the Ganges and the Yamuna. The Royal Highway from the north-west (in the locale of Taxila) to Pataliputra was viewed as the most important course.

This course stretched out eastwards along the Ganga to the port of Tamralipti. Tamluk (Tamralipti) on the east coast and Broach and Sopara on the west coast were the most important ocean ports of India in those occasions. The east coast ocean course seems to have had heavier traffic. The state seems to have had a significant command over the ship building industry.

Crafts and Industries:

One of the more important results of the political unification of India under the Mauryas, and the control of a solid concentrated government was the impulse given to the different specialties. Megasthenes alludes to the craftsmans and skilled workers as the fourth class in his seven-crease division of India society. The Arthashastra sets down standards for craftsmans and specialists. They could either work freely without anyone else or were sorted out in societies. Of the two, the last framework was favored. Furthermore, the state additionally utilized a few craftsmans, for example, armorers, dispatch manufacturers, and so on who were exempted from expense however needed to work in the state's workshops.

Societies of material laborers probably been conspicuous as of now as the Arthashastra makes reference to a few places in the nation which spent significant time in materials. Cotton textures were made at Madhura, Aparanta, Kalinga, Kashi, Vanga, Vatsa and Mahisa. Vanga (East Bengal),

Pundra (West Bengal) and Suvarnakudya (in Assam) was renowned for white and delicate material dukula, Kashi and Pundra were noted for cloth textures, kshauma, and Magadha was well known for patroma, a texture produced using trees. Guilds needed to utilize enlisted work and it comprised of two classifications, the karmakaras or the bhritakas who were viewed as free workers working for an ordinary compensation and the dasas who were slaves. Metallurgy, earthenware, wood-work and stone-cutting were other unmistakable specialties and industry predominant amid the Mauryan time frame.

Money Economy and Currency:

The utilization of cash, which started in the before period, turned into a genuinely normal element of the Maurya time frame due to the created commerce. Cash was not just utilized for trade; even the legislature paid its officers in cash. It appears that the punch-stamped silver coins, which convey the images of the peacock, and the slope and bow, called pana, shaped the majestic money of the Mauryas. Copper punch-stamped coins were uncommon. Copper masika was the token currency and quarter bits of masika was called kakini. Kautilya alludes to state officers accountable for coinage, the suvarnadyaksa, the laksanadyaksa and the rupadarsaka.

The Mauryan Art Pillars and Sculptures:

The notable workmanship student of history A.K. Coomaraswamy partitions Mauryan workmanship into two, indigenous craftsmanship and authority or court craftsmanship. The best instances of indigenous craftsmanship are sans two standing stone figures – a Yaksha picture from Parkham and a Yakshi form from Besnagar. An increasingly ideal case of this style is a substantial female. Cauri-carrier from Patna and a male Yaksha. This gathering of models demonstrates that the indigenous school was very much created and built up by the Maurya time frame. Official craftsmanship under Asoka is spoken to by the solid columns on which the lord's proclamations were engraved. These columns are the best instances of a profoundly created system in the cutting and cleaning of the outside of the stone. Every column has three sections: the prop under the establishment, the pole or the segment and the capital. The prop is covered in the ground.

The pole, made of a solitary bit of sandstone, bolsters the capital made of another single bit of sandstone. The round and somewhat decreasing shaft is exceedingly cleaned and elegant in its extents. The capital, which is the third piece of the column, comprises of some finely executed creature figures, the hallowed dharma-chakra image engraved with animal models and the altered or ringer formed lotus. The capitals of these columns were reasonably displayed and comprised of gatherings of creatures. The best surviving precedent is that of Sarnath. It comprises of four adorsed lions which initially bolstered a dharma chakra. These lay on a math device bearing in alleviation an elephant, pony, bull and lion isolated by four little dharma-ckhakras (with 24 spokes).

1. At Lauriya-Nandangarh the crowing figure is a solitary lion while the math device is enhanced by a column of Bhramagiri geese or hamsas pecking their nourishment.

2. At Rampurva a bull has been reported at one column and the other column has lion as the delegated creature.
3. At Sankisa (Farrukhabad locale, U.P) there is an elephant as the capital.
4. The Basarh-Bakhira column has a solitary lion capital.
5. The Rumminder column engraving had capital of steed however it is presently missing.
6. Another noteworthy creature figure of the Mauryan time frame is the elephant at Dhauli. Be that as it may, it has a place with an altogether different convention and shares little practically speaking with the creature capitals.

Two types of stone were utilized for Mauryan columns – the spotted red and white sandstone from the area around Mathura and the buff-coloured Chunar sandstone acquired from the district around Varanasi. There is a consistency in the column capitals proposing that they were altogether etched by skilled workers belonging to a similar locale. A fascinating exemption is the column section from Amaravati in Andhra. It is made of locally accessible quartzite and appears to have been cut, molded, displayed and even cleaned locally.

Rock-cut architectures:

Ashoka is credited with building 84,000 stupas all over India and Afghanistan. Hiuen Tsang, amid his visit to India (seventh century A.D.), is said to have seen an extensive number of these stupas, yet greater part of them have not come down to us. The best example of these is the well known stupa at Sanchi (close Bhopal). The first block stupa worked by Ashoka was most likely of not the greater part the 'present measurements. Other than the present railing was a resulting substitution for the more seasoned and littler railing of Ashoka. Another important legacy of the Mauryas are the caverns, cut out of hard and obstinate rocks which were intended to be habitations for priests (viharas) and furthermore filled the need of chapels and gathering lobbies (chaityas). Ashoka and his grandson Dasaratha fabricated a few such cavern abodes worked in the Barabar Hills close Bodh Gaya and gave them to the priests of the Ajivikas organization. The subtleties of two renowned Barabar Caves (Sudama and Lomash Rishi caverns) demonstrate an unmistakable impact of wooden engineering on shake cut design.

Other Architectural Remains:

(a) Palaces:

Megasthenes states that the Maurya royal residence at Pataliputra was as marvelous as that in the capital of Iran. Parts of stone columns and stumps, showing the presence of 80-pillared lobby, have been found at Kumrahar, on the edges of present day Patna. He additionally talks about the wooden structure at the Maurya capital Pataliputraknon to the Greek and Latin scholars as Palibothra. The

Mauryan wooden royal residence made due till at any rate the finish of the fourth century A. D. at the point when Fahien visited Indian and discovered it so astonishing that he thought of it as "a work of spirits". The royal residence appears to have been decimated by flame as might be deduced from the consumed stays found at Kumrahar close Patna.

(b) Terracotta Objects:

No less important is a gathering of earthenware pieces which have been found at a few Mauryan destinations amid archeological unearthings. These are typically produced using molds. The convention of making mother-goddess in earth, which returns to the pre-memorable period, is uncovered by the disclosure of these articles at Mauryan levels at Ahichchhatra. Earthenware was likewise utilized for making toys and these comprise principally of wheeled creatures, a most loved being the elephant.

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