

# UNIT 154 – UPSC - Satavahana Administration

The Satavahana administration was very simple and was according to the principle laid down in Dharmashastras. The king laid no claim of divine right. They had only the most modest title of rajan. They had no absolute power. Their power was checked in practice by customs and shastras. The king was the commander of war and of threw himself into the thickest of the frays.

A peculiar feature of the Satavahana administration was the presence of feudatories of different grade. The highest class was that of petty princes bearing the kingly title raja and striking coins in their own names. Next in rank was the maharathi and mahabhoja. Both titles from the beginning were hereditary and restricted to a few families in a few localities. Probably mahabhoja ranked higher than that of maharathi.

The mahabhojas were the feudatories of Satavahanas. They were primarily located in western Deccan. They were related by blood to the feudatory maharathi. It is definitely known that the maharathis were the feudatories of Satavahanas. They also granted in their own name villages with physical immunities attached to them. The maharathis of the chitaldrug enjoyed the additional privilege of issuing coins in their own name.

Towards the close of the Satavahana period two more feudatories were created Mahasenapathi and them mahataralavara.

Barring districts that were controlled by feudatories, the empire was divided into janapadas and aharas, the latter corresponding to modern districts. The division below that of ahara was grama. Non-hereditary governors were subject to periodical transfers. There were other functionaries like great chamberlain store-keepers treasurers and dutakas who carried royal orders.

The government lived from hand to mouth. The taxes were neither heavy nor many. The sources of income were proceeds from the royal domain, salt monopoly ordinary and extraordinary taxes both soldiers and officials were paid in kind. The Satavahana administration was very simple and was according to the principle laid down in Dharmashastras. The king laid no claim of divine right. They had only the most modest title of rajan. They had no absolute power. Their power was checked in practice by customs and shastras. The king was the commander of war and of threw himself into the thickest of the frays.

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