

## Indian History

- Gadhiya:** Copper coin imitated from old Sasanian issue, used in Rajasthan and Gujarat area during early medieval period.
- Gadyānaka:** A gold coin or weight; generally regarded as 48 ratis. Referred to in the Pattadakal Inscription of Kirtivarman I (754 A.D.).
- Gāndā:** Equal to four cowrie - shells.
- Gulika:** A small coin apparently globular or circular in shape.
- Gunja:** Same as rati or raktika.
- Hala:** Literally Plough; perhaps an area of land cultivated by one hala in a day.
- Horseman and Bull Coins:** Issued by the Sāhi kings of Ohind and Kabul in silver.
- Kākini:** Equal to 20 cowrie - shells.
- Kalanju:** Tamil; name of weight or coin weighing 10 manjadis — 32 ratis (or about 52 grains).
- Kanam:** Tamil; name of a coin; a gold coin or weight.
- Kaparda:** Cowrie - shell used as coin.
- Karsa:** Name of a weight equal to 80 ratis.
- Kārṣāpaṇa:** Silver coin weighing 32 ratis, also known as paṇa.
- Kāsu:** Name of a copper coin.
- Kovai:** Tamil; name of a gold coin.
- Kṛsnala:** Same as rati or gunja.
- Kumāra-gadyānaka:** Name of a tax.
- Lohadiya:** Equal to 20 pavas or 100 cowrie - shells; coin.
- Mada:** Telugu; gold or silver coin, 40 ratis.
- Mañjādi:** Regarded as 5.5 grains in weight.
- Masa:** Name of a weight or a coin weighing 5 ratis originally.
- Nivartana:** Measure of land, area not specified.
- Nāna:** Kusana coins bearing the representation of the West Asian mother-goddess Nana, the goddess of prosperity.
- Niska:** Gold coin or weight equal to one kārsā, 80 ratis.
- Paikamu:** Telugu, supposed to be a small coin.
- Pala:** Weight of 320 ratis.
- Padavarta:** A land measure used in western India; perhaps 10,000 sq. feet.
- Paṇa:** Same as the copper kārṣāpaṇa, 80 ratis in weight according to Manu.
- Paruttha:** A silver coin equal to 8 dramas of copper.
- Pon:** Same as gold madal.
- Punch-marked:** Name applied to oldest available Indian coins of copper and silver, on which the symbols were punched by different punches as was not the case with the die-struck and cast coins.
- Puraṇa:** A silver coin also called dharanā and kārṣāpana, 32 ratis.
- Rudradamaka:** Silver coins issued by the Saka rulers of Western India.
- Rūpaka:** Silver coin. 16 rūpaka were equal one gold dinār.
- Salagai:** Name of a coin.
- Sana:** Coin of 40 ratis.
- Satamāna:** A weight of 320 ratis.
- Swarna:** Weight of 16 masas.
- Tankā:** A coin in general, a silver coin, one tola in weight.
- Tattariya dirham:** Coins used in Western India mentioned by Arab travellers.
- Vartika:** Cowrie - shell used as a coin.
- Vinisopaka:** 1/20 of the standard silver coin about 20 ratis.
- Vodi:** Also called vodika and vodri, sometimes regarded as a cowrie - shell used as coin; but really the unit equal to 5 gandas = 20 cowries.

## Glossary of Administrative and Agrarian Terms of the Sultanate of Delhi

- Akhurbek: Master of the horse.
- Ālai-Tankā: The tankā (silver or gold coin) of Alauddin Khalji.
- Alamathā-i-Sultāni: Insignia of royalty.
- Ālp Khan: A title meaning the first or the senior Khan.
- Amils: Revenue officers.
- Amir: Commander, who was also the third highest official grade of the Delhi Sultanate.
- Amir-i-dād: Officer-in-charge of justice and also the public prosecutor.
- Amir-i-akhur: Officer commanding the horses.
- Amir-i-hajib: Officer-in-charge of the royal court, also known as barbek in Turkish.
- Amir-i-kohi: Officer-in-charge of agriculture.
- Amir-i-shikār: Officer-in-charge of the royal hunt.
- Amir-i-tarab: Officer-in-charge of royal amusements.
- Amirul Muminiin: Commander of the Faithful, i.e., the Caliph.
- Ansars: Literally it meant the helpers.
- Āriz: Officer-in-charge of the muster, equipment of the soldiers and their horses.
- Ariz-i-mamalik: Minister in-charge of the army of the whole country.
- Asalib: Regulators of state law.
- Balāhar: The lowest grade of the agricultural peasant.
- Bandegan-i-Turk Chihalghani: Popularly known as Chālisā the forty families of the Turkish slave-officers who governed the Delhi Sultanate, i.e., between the reigns of Iltutmish and Balban.
- Bandīyan-i-Tazik: Non-Turkish, officers or slaves, who were basically foreigners.
- Bar: Public royal court.
- Barbek: Officer-in-charge of the royal court and in Persian he was known as *Amir-i-Hajib*.
- Bargah: Court.
- Barid: Intelligence officer in-charge of collecting information.
- Barid-i-mamalik: Head in-charge of the state intelligence service.
- Basiths: Agents of the state or ambassadors.
- Bek: An officer of high grade.
- Biswa: A small unit of land measurement.
- Chappa: A small piece of land.
- Charai: A meadow. It was also a grazing tax levied by Alauddin Khalji.
- Chatr: Royal umbrella.
- Chaudharis: A class of village headmen.
- Chaul: Desert; steppe.
- Chungi-i-ghalla: Tax on grain.
- Dabir: Secretary.
- Dabir-i-Mamālik: Chief secretary in-charge of the whole kingdom.
- Dadbek: Officer in-charge of justice.
- Dadbeki: Tax collected for the officers of justice.
- Dadbek-i-hazrat: Officer in-charge of the justice of Delhi.
- Dagh: Mark for the branding.
- Dai: Petitioner.
- Daira: Circles especially marked for the collection of revenue.
- Dallals: Brokers.
- Dalail-i-bazarha: Brokers of the markets.
- Darogha: A minor officer in-charge of a local office.
- Darul Adl: Market of Delhi for cloth and other commodities, but literally it meant place of justice.
- Darul Mulk: Capital.
- Daulat-khana: The palace of Sultan Iltutmish.
- Dawatdar: Ink-pot keeper.
- Dhammaras: Landlords or the Zamindars.
- Dirham Kharidgān: Slaves who were low-priced.
- Diwan: Office of the central secretariat.
- Diwan-i-Arz: Office of the ministry of war.
- Diwan-i-insha: Office of the chief secretary.
- Diwan-i-riyāsat: Office of the minister of trade and commerce.

- Diwan-i-wizarat*: Office of the wazir.
- Diwanul mustakharaj*: Office for collecting taxes.
- Darbar*: Royal court.
- Farman*: A royal order.
- Farman-deh*: Persons giving orders.
- Farman-sawa*: Persons commanding.
- Farrash*: A menial servant, especially one who looks after carpets, etc.
- Farrash khanā*: House for keeping of carpets.
- Farsakh*: A measure of about 18,000 feet in distance.
- Farsang*: A measure of about 12,000 cubits in distance.
- Fath nama*: Letter or message of victory.
- Fatiha*: Prayer; the first seven sentences of the Quran. It also meant victory.
- Fatwa*: A legal decision, according to the shari'at or the religious law.
- Faujdar*: Commander of the army unit.
- Fawazil*: Money left after meeting the expenses of the administration.
- Gargajes*: A structure meant for capturing forts.
- Gaz*: Yard.
- Gazz-i-Sikandari*: The yard introduced by Sultan Sikander Lodi. Later on adopted by the Mughals as well, after some modifications, for measurement of land.
- Garhi*: A measure of time equal to 20 minutes.
- Ghulam*: A slave.
- Gumastha*: Representative or an agent.
- Hajib*: Chamberlain.
- Haqq-i-birādari*: Right of kinship.
- Hilf*: Agreement, bond, oath and confederacy.
- Hisar*: Fort.
- Hukkam*: Officers and the governing class.
- Hukm*: Command or principle for levying land revenue or other taxes.
- Hukm-i-banaward*: Principle of production cost.
- Hukm-i-hāsil*: Assessment of land revenue according to its produce.
- Hukm-i-masahat*: Assessment of land revenue on the basis of measurement.
- Hukm-i-mushahida*: Assessment of land revenue according to inspection only.
- Ihtisab*: Calculating, computing and keeping accounts.
- Ihtisabi*: Pertaining to the accounts.
- Ilm-i-muhasiba wa hindusa*: The knowledge of accounts and figures.
- Imām*: Person leading the congregational Muslim prayers or the supreme commanders.
- Iqtā*: An area of land-revenue yielding land assigned to a person or civil and military official of the state in lieu cash salary or payment by the state. The Iqtas assigned in lieu of cash salaries were known as salary or *Tankhwāh Iqtas* and those awarded in charity, pension, etc. were non-salary Iqtas.
- Iqtā-i-istighal*: Short term governorships or governorships held at the pleasure of the head of the state. Normally the term used for the holder of the provincial size *Iqtā*.
- Iqtā-i-tamlīk*: Hereditary *Iqtā*.
- Iradas*: A kind of small *balista* or engine for hurling of stone missiles.
- Ishraf*: Persons of noble birth, i.e., mobility.
- Jagir*: A piece of land assigned to a government officer by the state.
- Jagir-dārān*: Persons holding *jagirs* or assigned lands.
- Jahān-dār*: Possessor of the world especially the Sultan.
- Jama'at khana*: A house of mystics.
- Jamad arkhana*: A wardrobe.
- Jasus*: Spy.
- Jitals*: Copper coins of the Delhi Sultanate.
- Jeziyah*: It has two meanings. Firstly, as mentioned in the literature of Delhi Sultanate, any tax which is not *Kharaj* or land tax. Secondly, as referred to in the Shari'at, as a personal and yearly tax levied on the non-Muslims or non-believers.
- Jizya-i-tambul*: Tax on betel-leaves.
- Kad-khuda*: Headmen of a village.
- Kahars*: Palanquin-bearers or porters.
- Kardaran*: Officers or persons in-charge of some work.
- Karkhanas*: Royal factories divided into two types — *ratbi*, for looking after the animals and *ghair-ratbi*, for producing commodities required by the state.
- Karkuns*: Workers or officers.
- Kar-i-daulat*: Affairs of the state.

- Karohs:** A measure of length ranging upto two miles.
- Khail:** Horsemen or a tribe.
- Khalisa:** Land directly under the control of the king and not assigned to any Zamindar or officer — popularly known as crown lands.
- Kharif:** The winter crop in India.
- Kharitdar:** Treasurer.
- Khatib:** Persons who delivered a religious session.
- Khizana:** Treasury.
- Khidmati:** Service due.
- Khilat:** Robe of honour.
- Khilafat:** Caliphate or commander of the faithful.
- Khirāj:** Land revenue, but sometimes also a tribute paid by a subordinate ruler to the Sultan.
- Khitta:** Territory or a piece of land.
- Khummar:** Tavern-keeper.
- Khuts:** Class of village headmen.
- Khwaja:** Lord, merchant or even a person holding distinction.
- Khwaja-tash:** A comrade or fellow-officer.
- Kohpayah:** Foot of the hills.
- Kotla:** A residential fort.
- Kotwal:** Officer-in-charge of the city or a fort.
- Kotwali:** Kotwal's office.
- Kushak:** A residential fort.
- Khwājā-scra:** Enuchs employed in the households, particularly for the security of the royal Harem.
- Lākh Baksh:** A giver of lakhs.
- Langar khana:** A house providing free food.
- Lakshar-gar:** Army camp.
- Lashkari:** A soldier.
- Madad-i-Maash:** A grant of land or pension to religious persons.
- Madarasa:** An educational institution.
- Mafruz:** Untaxed land.
- Mahajans:** Bankers.
- Mahsul:** Gross income of the province or a state.
- Mahzar:** An assembly of distinguished persons or scholars who were called to discuss any important matter.
- Majalis:** Plural of *majlis* or meeting.
- Majlis-i-khās:** A meeting of the king and his high officers.
- Majlis-i-khilawat:** A confidential and secret meeting of the king and his high officers. It was the highest advisory body of the Sultan.
- Majmuadar:** An officer who keeps or checks accounts.
- Māl:** Money, revenue, especially land revenue.
- Malguzari:** Payment of land revenue or tax.
- Malik:** In Delhi Sultanate it also meant the second highest grade of officer, lower than the *Khans* but higher than *Amirs*.
- Malika-i-Jahan:** Queen of the world or title given to the chief queen of the Sultan. **MALIK NAIB**
- Malik Naib:** Regent of the kingdom or an officer who acted on the behalf of the king.
- Malik Kabir:** Great *malik* or *maliks* who were the second highest grade of officers of the kingdom.
- Malikut-Tujjar:** Chief of the merchants or a title given to one of the highest officials of the state.
- Mameluks:** Slave-officers.
- Mamlakat:** Kingdom, state or empire.
- Mandi:** A grain market.
- Manshur:** A royal order or command.
- Marasim-i-Khidmati:** Customary tributes or gifts.
- Masnad-i-hukumat:** Official authority.
- Mawas:** A fortified village.
- Mawazi:** Villages.
- Mihtar:** Leader or a governor.
- Milk:** Property, but in the medieval period it meant the revenue-yielding land assigned or granted by the state.
- Misal:** Under or state command.
- Misqal:** The weight of a dram and three-sevenths.
- Mizan:** Balance or a pair of scales.
- Mizan-i-ahān:** Balance of Iron.
- Mohalla:** A section or part of a town.
- Muflīqi-mal-wa-khidmat:** Total amount of money and goods required by service.
- Muhassilan:** Persons collecting the taxes and tributes.
- Muhassils:** Taxes collected.
- Muhtasib:** An officer appointed to maintain morals, public law and order.
- Mulukut tawaif:** Tribal kingships or disorderly administration.
- Mundi:** Grain market.
- Munhis:** Officers enforcing orders concerning things forbidden.
- Muqqaddam:** Village headmen.

- Muqtā:** Governor or a person in-charge of an *iqta*.
- Murattab:** A fully equipped horseman.
- Musadārat:** Fines or monetary punishments.
- Mushrif:** Officer-in-charge of keeping accounts.
- Mushrif-i-mamālik:** Accountant of all provinces.
- Mushrif-i-mamlakat:** Accountant for the whole kingdom.
- Mustaghil:** Employed in state service.
- Mustaufi-i-mamalik:** Auditor for the whole kingdom.
- Nabat:** Plant, vegetable or a herb.
- Nādim:** A courtier or person who was supposed to keep the king pleased but not in-charge of any administrative work.
- Nāib:** Deputy assistant or agent.
- Nāib-i-Arz:** Minister of war or deputy minister of war.
- Nāib-i-barbek:** Deputy of the barbek.
- Nāib-i-ghibat:** Regent who acted for the Sultan in his absence.
- Nāib-i-lashkar:** King's deputy for the army.
- Nāib-i-mamlakat:** Regent or king's representative for whole kingdom.
- Nāib-i-mulk:** Regent of the kingdom.
- Nāib-i-vakildar:** Deputy of the *vakil* or officer who placed judicial matters before the Sultan.
- Nāib-i-wazir:** Deputy of the Wazir.
- Nāik:** A army general or an merchant.
- Naqib:** Chamberlain.
- Naubat:** Beating of the drum before the residence of the king and high officials.
- Nawisandas:** Clerks.
- Nayabat wa khwajgi:** Deputy and controller.
- Nazir:** Superintendent or inspector.
- Nīl:** Indigo.
- Nirkh-i-bar-award:** Principle of production cost.
- Noyans:** A Mangol title meaning a chief or high officers.
- Paibos:** Kissing the feet.
- Paiks:** Footmen.
- Patwari:** A lower official in-charge of keeping the village land records.
- Piyada:** Footman.
- Qalbkari:** Counterfeit coins.
- Qanun-i-qadim:** Old law.
- Qarn:** A generation or a century.
- Qasbas:** Towns.
- Qasr:** Palace.
- Qassabi:** Taxes on butchers.
- Qāzi:** A Muslim judge.
- Qāzi-i-Lashkar:** The *qāzi* or judge for the army.
- Qāzi-i-mamalik:** The *qāzi* or judge for the whole country.
- Qāzi-ul-Qazzat:** The *qāzi* of *qāzis*, the Chief *Qāzi*.
- Qiyyas:** Guess, estimate.
- Qubbulul Islam:** The 'dome' or chief city of Islam.
- Quriltai:** An assembly of high offices.
- Quza:** Plural of *qazi*; judges.
- Rabbul Alamin:** Lord of the worlds.
- Rabi:** The winter crop in India.
- Rāi:** A Hindu chief, who usually had his own army and land.
- Rāi Rāyān:** The *Rāi* of *Rāis*, a title given to important tributary Hindu, chiefs or kings.
- Rāiyyat:** Subject or tax or revenue paying public.
- Rāiyyat parwari:** Looking after the welfare of the subjects.
- Rakāb-khāna:** A house for keeping stirrups and harness of horses.
- Rānās:** A grade of Hindu chief.
- Ratibi:** Providing food for men and animals.
- Ratibi-kārkhanās:** Royal *kārkhanās* or factories, which made provision for the feeding of men and animals.
- Rawat-i-Arz:** Title given to Imādul Mulk, Balban's minister of war.
- Rayat-i-a'ala:** Royal standards.
- Risman Faroshi:** (Tax on) the selling of ropes or thread.
- Rustai:** A villager.
- Sābungari:** Manufacturing soap.
- Sādah:** Literally it meant 100 but the term also meant — *sadah amirs*, officers controlling territory containing about a 100 villages.
- Sadr-i-Jahān:** Title of the central officer of the Delhi Sultanate, in-charge of religious and charitable endowments.
- Sahas:** Merchants, bankers and also money-lenders.
- Salāhdars:** Weapon-keepers.
- Sar-Chatdar:** Head of the keepers of the royal *chatr* or canopy.

## Glossary of Administrative and Agrarian Terms of . . .

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- Sar-jāndar:* Head of the royal bodyguard.
- Sar-khalī:* A junior military officer.
- Sar-purdah-dār:* Head of curtain keepers or highest officer in-charge of royal tents.
- Sarrāfs:* Money-changers, bankers.
- Saudāgar-i-karwani:* Transport merchants of standing.
- Saudāgar-i-bāzāri:* Bazar or market merchants of standing.
- Saudāgār-i-Mizāni:* Minister-in-charge of weights and measures.
- Sawaran-i-Muqatala:* Horsemen for fighting.
- Serai:* Inn.
- Serā'i Adl:* Name given to Alauddin Khalji's market for manufactured goods in Delhi for the sale of cloth and other specified commodities.
- Shab-nawis:* Writers who wrote at night.
- Shahr:* City or town.
- Shāhzādās:* Sons of the Sultan.
- Shashgani:* A small silver coin equal to six jittals or copper coins. *P. C S O Q*
- Sharafat:* Nobility.
- Shari'at:* Muslim religious law.
- Shiqdar:* An officer-in-charge of an area of land described as a *shiqq*.
- Suhna:* Head of the police, mayor.
- Sūhnagi:* Pertaining to the police office.
- Suhnā-i-mandī:* Officer-in-charge of the grain market.
- Suhnā-i-pīl:* Officer-in-charge of elephants.
- Sipahsālār:* Commander of the troops.
- Sultān:* King.
- Sultanat:* Kingdom or state.
- Sultāni:* Slave of the Sultan.
- Tahkimat-i-mujaddid:* A new or novel royal order.
- Taluk:* District.
- Tankā:* A silver coin of the Sultanate period.
- Tazi:* Non-Turkish; Persian or Arab; non-Indian and non-Turkish.
- Thānās:* Police Stations
- Tola:* Weight of  $2\frac{1}{2}$  misqals.
- Top-khānā:* Artillery.
- Tūmān:* A group of ten thousand soldiers.
- Uhdadarān-i-Dafatir:* Royal servants incharge of offices.
- Ulama:* Islamic theologians well versed in Islamic Law.
- Ulul amr:* Person in command.
- Umarā:* Plural of Amir.
- Ummāl:* Revenue or finance officers.
- Ūsar:* Barren land.
- Ushr:* One-tenth.
- Vakīl:* Deputy or regent of the Empire.
- Vakīldār:* Deputy of the Sultan, especially for judicial matters.
- Wajh:* Money or salary.
- Wajhdār:* A salaried officer.
- Walāyat:* Foreign land or country.
- Wali:* Governor.
- Waqt:* Land endowments.
- Wazir-i-mutlar:* Wazir wth full powers, who could administer without interference of the king.
- Yarlıgh:* A royal Mandate.
- Zabitā:* A secular rule or law made by the state.
- Zakāt:* A prescribed Muslim charity of  $2\frac{1}{2}\%$  on income, including income possible from unused capital.
- Zamindārī:* Privately owned and hereditary land.
- Zarb:* Casting or minting.
- Zawabits:* State laws.
- Zilullah fil'arz:* Shadow of God on earth, a title adopted by certain sultans.
- Zimmah:* Condition of being a protected non-Muslim.
- Zimmis:* Protected non-Muslims.

## Glossary of Ancient Indian Agrarian and Fiscal Terms

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- Nāñjey:* Wet land with artificial irrigation and fit for rice cultivation.
- Nāttār:* Landholders.
- Nattu-viniyogam:* Individual share payable to the assembly of the *nādu*.
- Nāyaka:* One who held lands from the Vijayanagar rulers on the condition of offering military service.
- Nāyakavādis:* Watchmen appointed for the purpose of watching the standing crops.
- Nell-āyam:* Revenue in paddy. Tax payable in the form of paddy.
- Nilai-paṭai:* Military colonies.
- Nir-nilai-kkāśu:* Tank-cess.
- Nir-nilam:* Wet paddy field.
- Nīru-nela, nīr-nela:* Low lying land irrigated by water from a tank, canal well, etc; usually called wet land and considered the most valuable.
- Orupū-vijaiyum-nilam:* One crop land.
- Paḍaiparru:* Military holdings.
- Padavāra:* Fee payable for exchanging landed property; transfer fee.
- Pancu-pili:* Tax on cotton.
- Paṅgu:* Share. Especially a share of an individual in a common landed property.
- Pannavīsa:* A tenure in which the donee enjoyed twenty-five percent of the revenue of the donated land.
- Parasavak-kāṇi:* A military land tenure.
- Pasi-ppattam:* Tax on fishing.
- Patti-ttandam:* Punitive tax of a village.
- Pon-vari:* A tax in money or gold.
- Pulattīr kuḷam:* Tank in a cultivation field.
- Puñjai:* Dry land without artificial irrigation. Crops raised on this were called *punpayir*.
- Puravu:* Land revenue.
- Sabhā:* Assembly of Brāhmaṇa landholders formed in a *brahmadeya* village.
- Sadu-kattu-pattam:* Fee payable by a prostitute.
- Sandhivigraha-pperu:* Fee payable to the village *madhyastha*.
- Settiy-īrai:* Tax on merchants.
- Sil-vari:* Minor taxes.
- Sutika:* Same as Sanskrit *śulka* or tolls.
- Svāmi-vāram:* Landlord's share.
- Talaiyachchānṛ:* The persons who were responsible for the irrigation of land.
- Tāngal:* Pond used for irrigation.
- Tanīyūr:* Independent settlement usually of the Brāhmaṇas. 'Central place' according to Burton Stein.
- Tari-ppudavai:* Tax on looms payable in the shape of cloth.
- Tatt-oli:* Tax on the smiths or the workshop of the artisans like the blacksmiths.
- Tattar-pattam:* Tax on goldsmiths.
- Tidal:* Waste land.
- Tīṇai:* Physiographic categories according to which Tamilakam was divided into five parts based on man-nature situations.
- Toni-kkadamaī:* Tax on boats.
- Toṭṭapuravu:* Tax from garden lands.
- Uḍaiyāṇ:* Possessor. When preceded by a village name, it seems to have meant a landholder of that village.
- Ulgu:* Custom duties.
- Ur-kalam:* Threshing ground of the *urār*.
- Ur-kkadamaī:* Obligations and taxes payable to the village assembly.
- Ur:* Assembly of a non-Brāhmaṇa village. *Ur* with its other forms *ura*, *uri*, *uru* is probably a non-Sanskritic Kannada suffix, meaning an 'inhabited place' or a 'town'. It may also be a Prakrit form of the term *pura*; assembly found in non-*brahmadeya* village. It was responsible for the payment of tax (*īrai*) charged on the village land by the government.
- Vāda, vāḍā:* Corrupt form of *Pāṭaka* or *Vāṭaka*, which means 'part of a village'; in some dialects it denotes a village, often suffixed to the names of localities.
- Vagainda-kāśu:* Tax payable in cash for marking details of land.
- Valanāḍu:* Tamil term for a province; a district consisting of sub-divisions called *kurram* or *nādu*.
- Valangai:* 'Right handers', a class of artisans and craftsmen belonging to the Cola and Vijayanagar periods.
- Varam:* The income from the land was shared between

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<p><i>the landlord and the tenants and this system was known as the <i>vāram</i> system.</i></p> <p><i>Vari:</i> One of the most common term for tax in Cola inscriptions.</p> <p><i>Vartani:</i> A district; often found suffixed to the names of districts in the Kaliṅga region.</p> <p><i>Vassal panam:</i> Periodical payment due to the palace.</p> <p><i>Vāttita, vānita:</i> Kannada term for a small territorial unit like a <i>parṣapāṇi</i>.</p>	<p><i>Vāykkāl:</i> Water channel.</p> <p><i>Velli-cenū:</i> Land on a comparatively higher level, which depends solely on rain and is called 'dry land'.</p> <p><i>Veli:</i> Land measure; perhaps equal to six acres.</p> <p><i>Vellaijar:</i> A major agricultural community in Tamilnadu.</p> <p><i>Vetti:</i> Same as Sanskrit <i>vistī</i>, unpaid labour.</p> <p><i>Vijai:</i> Cultivable or cultivated land.</p>
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## Glossary of Sangam Social, Political and Agrarian Terms

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- cēri* may have been derived from *cēr/cēra* 'to join', altogether, wholly, along with, in company with'. This shows coming together of several families in the process of sedentarisation.
- Dharma vinaiñar:** Officials engaged in discharging religious duties.
- Eṇpērāyam:** An assembly which consisted of (1) the Karapattiyalavar (the accountants); (2) Karumakārar (executive officials); (3) Kanakaśurram (treasury officials); (4) Kaḍaikāppālar (palace guards); (5) Nagaramāndar (leading men of the capital); (6) Paḍaittalaivar (Chiefs of infantry); (7) Yānai vīrār (chiefs of elephantry); (8) Ivuļi Maṛavar (Chief of the cavalry).
- According to N. Subrahmaniyan the Sangam kings were surrounded and helped by certain categories of officials called *aimperuikulu* and *eṇpērāyam*. They had no collective status but only individual responsibility to the king.
- Ēppulai:** The special cells in the wall of the fort from where arrows were discharged on enemy army.
- Ēr:** Ploughshare. The term *er* also means the act of actual ploughing, i.e., *ulavu* and hence the terms *ērōr* and *ulavar* stands for ploughman. The contemporary plough was drawn by a pair of bullocks (*erutu*) or buffaloes (*erumai*) which were harnessed with a crossbar (*nukam*) at their neck.
- Eru:** Manure.
- Eyinar:** Highway robbers.
- Idaichēri:** Colony of the shepherd community.
- Ijaiyar:** Junior members of the family.
- Injivēr:** Ginger.
- Irai:** Tributes paid by smaller chiefs and war booty collected from newly conquered areas.
- Iravu:** Extra demands or forced or compulsory gifts.
- Ivuļi Maṛavar:** Chiefs of the cavalry.
- Kaḍaikāppālar:** Palace guards.
- Kadamai:** The taxes and duties paid to the king were collectively known as *kaḍamai paḍu* or *paḍuvadu*.
- Kaḍimaram/KāvaImaram:** A tree symbolizing authority. This tutelary tree was maintained with great care as it was a totemic symbol associated with the ruling dynasty. The wars during the Sangam age used to begin with attack on this tutelartree by the enemy.
- Kalam:** A grain measure.
- Kalani:** Cultivated fields.
- Kalavēlvī:** A post-battle field-sacrifice to wash-off the sin of killing.
- Kalavu/Yālōr:** A kind of marriage which involved no rituals. With the consent of the man (*talaivan*) and the woman (*talaivi*) the marriage was consummated without the knowledge of the parents and kinshmen. Similar to the Brāhmaṇic *gāndharva vivāha*.
- Kallar:** Robbers who inhabited the more hilly and less fertile areas.
- Kanakaśurram:** Treasury officials.
- Kanakkāyar:** The teacher.
- Kāṇam:** Small-sized gold coins. Same as *pons*.
- Kaṇūlār:** The palace and court dancers.
- Karaṇattiyalavar:** The Accountants.
- Karpu:** A form of marriage in which the bride was given away by her parents or other relatives and it was usually a convention that concluded the relation that had begun in the *kalavu* form, s.v. *kalavu*.
- Karumakārar:** Executive officials.
- Kattil:** Relinquishing of the throne by a reigning king in favour of his eldest son.
- Kattūr:** A specially constructed camp town for the purpose of waging wars.
- Kāvalālar:** The police.
- Kāvidi:** The titled nobility. Some interpret it as revenue collectors.
- Kilai:** Kinsmen, agnatic kin.
- Kizar:** Headmen of small villages generally bound by kinship. They were generally subjugated by the larger chiefs and had to serve them in their war efforts.
- Kōil Mākkal:** Servants of the palace.
- Kōilā:** Literally 'the housekeeper', meant only the chief wife of the king, i.e., 'the queen whose son would ascend the throne'.
- Kōl:** Occasionally used as a general term of royal authority it generally meant the sceptre of the king. The sceptre, together with the crown, the throne and the royal umbrella stood for the visible emblems of kingship.
- Kollan:** Blacksmith.
- Kollar:** Blacksmiths. It is mentioned that the *kollars* came from the region of Avanti.
- Koļu-vāñikan:** Ploughshare merchant.

**Kōmahan:** The crown prince. Tamil equivalent of *Yuvarāja*. The younger princes were called *Ilango*, *Ilāñjeļiyan*, *Ilāñjēral*, *Ilāñkōśar*, *Ilaveļimān*, *Ilavicccikkōn* etc.

**Kōn:** The king. It also means 'a cowherd' and following this it has been suggested that kingship (*kōnmai*) originated in the pasture tract (*mullai*). However, in the Cera region kingship seems to have originated amongst hunters. The other terms of the king are *ko*, *mannan*, *vēndan*, *kōṭravan*, *īraivan*. The place of the king was called *kōyil* (the abode of the *ko*). The term *mannan* indicate a smaller chief while *vēndan* indicate a bigger king. *Koṭurikōnmai* means tyranny or injustice.

**Kudi/Kūti:** The term *Kudi* originally used to denote 'herd', later came to mean 'family', the total residential community at one locality and the nuclear family, via its kinship links. The transformation shows an obvious link between the material basis and the family unit. According to Seneviratne the original meaning of herd has been extended to the house, the family and the clan forming the tribal socio-economic complex. This transformation seems to be similar with the transformation in the meaning of the Vedic term *gotra*.

**Kumari padai:** Literally 'the virgin army'. It was a term for the newly raised army which had not indulged in any kind of warfare.

**Kurai/Murai:** The legal suit was called *kurai* and the justice delivered was called *murai*. A witness was a *kari* or a *kariyam*.

**Kuṛi cdirppai:** A kind of barter system. It means taking a loan of a fixed quantity of a commodity to be repaid as the same quantity of the same commodity at a later date. Subrahmanian calls it 'deferred exchange'.

**Kuriñji-tīṇai:** It stood for the hilly backwoods of the Tamilaham. The *kānavar*, *kuravar* and *vēṭar* communities whose main forms of subsistence was hunting and gathering inhabited this *tīṇai*.

**Kūrram:** According to Swaminatha Iyer *kūrram* was a sub-division of *nāḍu* whereas according to V.R.R. Dikshitar *nāḍu* was a sub-division of *kūrram*. According to N. Subrahmanian *kōṭtam* of later days was a corruption of *kūrram*.

**Kūrumbu:** Small forts. Also called *Inji Purisai*.

**Kūrundam:** Corundum.

**Kūruntođi Magalir:** Members of the harem.

**Makan:** Literally 'son' it may have implied husband as well.

**Mākkal:** Foreigners, inferior men or men without the sense of discrimination.

**Maṇḍilam:** During the Sangam age the entire kingdom was known as *Maṇḍilam* and the king was known as *maṇḍila mākkal*.

**Mandirakkaṇakkar:** The royal scribes or correspondents. They are also called *mandira ōlai* and *kāṇeļuttālar*.

**Manral/Manam:** Marriage.

**Manram:** "The foot of a tree in the centre of the village for all people to come and sit down". Apparently, *manram* was a place where village assembly called *avai* met to transact local business. Also known as *podiyl*, and *ambalam*. However, all these places were used for varied purposes and were communal in nature.

**Marakkala vēļvis:** Sacrifices of the battlefield.

**Marakkuḍi:** The warrior class.

**Maravar:** A generic term for the members of martial communities.

**Maravar:** Originally robber-chiefs, were inducted in the army.

**Maravuri:** S.V. Sirai.

**Mārāyam:** The kings generally conferred honours on their officials and other distinguished people. These honours were generically called *mārāyam*. We have three kinds of *mārāyam*. *Etti* and *kāvidi* were local honours whereas *Ēnādi* was reserved for the high officials. *Ēnādi* may well be a corruption of *senādhipati*.

**Marudam-tīṇai:** This was the region where plough agriculture was carried out by *ulavar* and *toluvar* communities.

**Marumakkal Tāyam:** Matrilineal descent.

**Mēļi:** Plough.

**Menpulam:** The five *tīṇais* have been regrouped on the basis of the nature of production, according to which the plough agriculture zone was called *menpulam* and the rest excluding *neidal* was collectively called *vanpulam*. *Menpulam* produced paddy and sugarcane as the main crops and

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*vanpulam* grew pulses and dryland grains. According to Rajan Gurukkal they were the zones of advanced agriculture (*mēnpulan*) and primitive agriculture.

*Milai*: The protective forest tract to act as barriers against invasions.

*Minavar*: It referred to 'the kings with the fish-flag'. It seems to have indicated a fisherman origin of the Pandyas. Pandyas are also known as *Kavuriyar*, *Pāñcavar*, *Tennar* or *Tennavan*, *Sēliyar*, *Mātar*, *Vāludi* etc.

*Mudalvar*: Literally 'leaders', were court officials.

*Muḍiyuḍai Mūvendar*: Literally means 'the three crowned kings'. The Cēras, the Colas and the Pāndyas were the three crowned kings in the entire Tamil country and they were known as *vēndar*.

*Mulai Vilai*: A system of marriage in which bridegroom used to pay a price for the bride.

*Mullai*: Pasture tract.

*Mullai-tīṇai*: *Ayār* and *idaiyar* communities subsisting on shifting cultivation inhabited this pastoral tract.

*Muṛai Mudal Kaṭtil*: The eldest son's right of succession. The rule of primogeniture.

*Murruṭtu*: Transfer of absolute right in land.

*Mutiyar*: Older members of the family.

*Nadu*: A sub-division of a *maṇḍalam*. In the Sangam context, the evolved meaning of *nāḍu* specifically implied country, territory and kingdom. According to Seneviratne the etymology of *nāḍu* indicates at least three groups of meanings. The first carries meanings such as 'district, province, country, kingdom, state'. The second group conveys 'rural tract, agricultural tract, cultivated, planted, opposite of *Kāḍu*, i.e., jungle tract'. The third group conveys 'situation, earth, land, world, open place' etc. Senevirantne further suggested that *nāḍu* may have been derived from the root *nad/naḍa*, 'to walk, go, pass, proceed', or *naḍu* 'to walk, to enter or probably to plant the foot'. These root words according to him show the processes of settling down leading to the evolution of the territory.

*Nāḍukal*: 'The planted stone'. The Sangam Tamils set up memorial stones or sepulchral monuments in honour of the war heroes. It was also called *Vīrakkal*, i.e., the hero stone. *Nāḍukal* ultimately

became a symbol of heroism and still later the god of victory which could confer victory on warriors. The offering called *nāṭpali* was ceremonially made at *nāḍukal* at the down. This institution continued till the tenth century A.D.

*Nagarmāndar*: Famous men among the masses in the capital.

*Nākōj*: A customary war-related ritual in which sword was taken into procession after bathing it in sacred water and sent in the direction of the battlefield along with the umbrella and drum, on an auspicious day as a symbolic march towards the battlefield.

*Nāñjil*: Plough.

*Narmadi*: S.V. *Sirai*.

*Nāyil*: The diminutive battlement on the walls of the fort.

*Ncidal-tīṇai*: *Paratavar*, *valayar* and *mīnavar* communities lived in this littoral tract who subsisted on fishing and salt extraction.

*Noṭuttal*: Barter system of exchange.

*Nukam*: A cross-bar which was used to harness the bullocks in the plough.

*Ōrēruļavan*: A peasant with one ploughshare.

*Oṛjar*: Spies, espionage was called *vey* or *oṛtu*.

*Paṭai*: Literally, 'that which destroys'. This term is also used in the sense of a weapon as well as the act of destruction. It is the general term for army in the Sangam literature.

*Paṭai viḍu*: A specially constructed camp houses for the purpose of war. Also called *ahalṭai* or *pāśarai*. Similar to Sanskrit *skandhāvāra*.

*Paṭaikkalak Kōṭṭil*: The armoury.

*Paṭaittaivār*: Chiefs of the infantry.

*Paitiram*: The land or property inherited from father.

*Pālai-tīṇai*: It stood for the parched zone and *kalvar*, *eyinar* and *maravar* who lived by plunder and cattle-litting inhabited in this zone.

*Panai*: The palm-leaf emblem of the ceras.

*Pāñcavar*: The rulers of the five type of lands, the Pāñdyan kingdom consisted of *mullai*, *kūriṇji*, *marudam*, *pālai* and *nedal* tracts and hence this name.

*Paṇikkaḷari*: Factory where weapons of war were made and repaired.

*Pāṇita-vāṇikan*: Toddy merchant.

*Paṭattaiyar/Kaṇigaiyal*: Courtesans or prostitutes.

- Pāṭṭanakkāj:** The transfer of right of the cultivable land.
- Pāṭṭinam:** A coastal town.
- Pāṭṭinappālai:** Colony of the low-born communities.
- Perumakaṇ/Perumān:** Epithet of the chieftains in the peripheral regions. The term *perumakap* (*peru* + *makan*) may have carried the meaning 'great descendant/scion/son'.
- Perumkani:** The royal astrologer who maintained the account of the number of years a king had reigned.
- Pon-Kolavan:** Goldsmith.
- Pons:** Gold coins. Same as *Kāṇam*.
- Pon-vāṇikam:** Gold merchant.
- Poṟai/Malai:** Mountain or mountain tract. That is why the Ceras were also known as *Poṛaiyār* and *Malaiyār*, i.e., rulers of the mountainous tract. They were also known as *Vānavar*, *Villavar*, *Kuḍavar*, *Kuṭṭuvār* etc. The term *Villavar* indicates a 'hunter' origin of the Ceras.
- Porkollan:** Goldsmith.
- Puravu:** Tax-free lands assigned to certain individuals or institutions. Also called *iraiyili nilam*.
- Sālai:** Trunk road.
- Sennis:** Literally 'head' or 'leader'. Colas were known as *Sennis*. They were also known as *Sembiyam* (descendants of Śibi), *Vālavan* (he who rules over the fertile land), and *killi* (chief) etc.
- Śīrai:** Cloth made of wood fibre which were usually used by the priestly class. Also called *maravuri*, *nārmādi*.
- Śīrai/Śīraikōṭṭam:** The prison.
- Suḍukāḍu:** Cremation ground.
- Tachchar:** Carpenters. Yavana *tachchars* worked in the factories of Tamilaham.
- Tāli:** The sacred thread or jewel worn by the bride.
- Tālla vilaiyūl:** The concept according to which the fertility of land was necessary to sustain the kingdom.
- Tānaittalaivar:** The army chiefs. The commander-in-chief was called a *Tānait talaivan* or *paṭait talaivan*. He was assisted by many other officials of the army who were called *tandira vinaiñar*.
- Tandira Vinaiñar:** Executive officials doing odd clerical jobs.
- Taniśu:** Debt.
- Tāyam:** The right of succession. Also called *urimai*.
- Teru:** The street in an urban center.
- Tinai:** A poetic concept according to which Tamilaham consisted of five physiographical divisions viz., *kuruñji* (hilly backwoods), *pālai* (parched zone), *mullai* (pastoral tract) *ncital* (littoral), and *marudam* (wetland). To N. Subrahmaniyam it signified the pattern of human evolution in world history. To P.T. Srinivas Iyenger it was a pattern of social evolution in the five-fold division. To K. Sivathambiy it was a contemporary physical reality. According to Rajan Gurukkal the *tinai*s were inhabited by mainly eight social groups viz., *kuṛavar*, *vētar*, *iḍaiyār*, *kallar*, *ulavar*, *paratavar* and *umār*. According to Sudharsan Seneviratne the eco-zones known as *kuruñji*, *pālai* and *mullai* provided the basis for future development in the *marudam* region.
- Tippāidal:** Literally 'Falling into flames' is a Tamil expression of the concept of *sati*.
- Tuḍiar/Paṛaiyar:** Communities engaged in beating drums and proclaiming royal orders.
- Tunna-gārār:** Tailors who stitched *kañjugam* or *sattai* kind of dresses.
- Uṭṭattiyar:** Woman agriculturists.
- Uṭṭavar:** The agriculturists. Their women were called *ulattiyar*.
- Uṭṭavu:** Agriculture.
- Ulgū/Suṅgam:** Tolls and customs duties.
- Umañar:** Salt merchants.
- Uppu-vāṇikan:** Salt merchant.
- Ur:** A village. However, a big village was called *pērūr*, *sīfūr* was a small village and *mūdūr* was an old village.
- Urimai Sugram:** Personal attendants and servants of palace.
- Urimai:** The right of succession. Also called *tayam*.
- Vaḍakkiruttal:** Literally meaning 'being seated in the north', was a kind of penance in which a defeated king committed suicide by fasting. *Vāl* *Vaḍakkiruttal* was another form of suicide in which the defeated king committed self-immolation. *Vaḍakkiruttal* had a limited and specialised significance in the early days but later came to have a generic meaning of 'suicide' or 'self immolation'.
- Vallaran:** Suitability of terrain for purposes of defence. It was one of the two main features of the ideal kingdom as mentioned by Valluvar.

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**Väl-mangalam:** The ceremony in which the victorious king's sword was bathed and garlanded.

**Vāṇikachchāttu:** The guilds of merchants. Groups of traders who moved in caravans usually formed association called *vāṇikachchāttu*.

**Vanpulam:** S.V. Menpulam.

**Vari:** A generic term for revenue or income.

**Vāriyam:** A tax yielding territorial unit. The officer in charge of collective tax from *vāriyam* was called *vāriyar*. Rate of land revenue was 1/6 of the produce of the land.

**Vāriyar:** The officer in charge of collecting revenue from the *vāriyam* unit.

**Vēdar:** Hunter or the hunter community.

**Vēli:** A land measurement.

**Vēlir:** Smaller chieftains who had control over pastoral wealth, access to areas of mineral resources, fertile

agricultural tracts with high potential and even coastal exchange centres. Precisely because of this the *Vēndars* were constantly subordinating the *Vēlirs*. The *Vēlirs* were identified as *mudu Kudi*, i.e., the ancient clans. Wherever aggression failed the superior kings used to take bride from *vēlirs* and establish influence. They were socially at par with the *Vēndar*.

**Vēllālar:** Literally masters of the soil. They were the cultivators of the land.

**Vīnaiñar:** Artisans. *Vīnaiñars* of Magadha are mentioned in the Tamil works.

**Virakkal:** S.V. *Nāṭukal*.

**Virakkajal:** The inscribed anklet worn by the soldiers. On *virakkala*, the heroic deeds of the wearer were inscribed.

**Yānai Vīrar:** Chiefs of the elefantry.

## GLOSSARY

### A. Mughal Administrative and Agrarian Terms

**Ābādi** : It carried a mixed sense of populated and cultivated country. When used to describe a rural condition it usually meant 'prosperity'.

**Abwāb** : Plural of *wāb*. *Abwāb* was the term for all legal and illegal exactions other than the tax on crop or land-revenue. Basically they were illegal taxes imposed by the nobles and local officials.

**Afāqi** : The new nobles in the Deccan who came from Iran, Iraq and Transoxiana. These foreign nobles gained dominance in the Deccan during the Bahamani phase. The Bahamani empire declined and disintegrated into the Bahamani succession states mainly on account of conflict between the *Afāqi* (foreign) and *Dakhini* (native) nobles.

**Ahādis** : The name given to the special imperial troopers. The Ahadi cavalrymen were directly recruited by the centre and were under the direct control of the emperor, on account of which they were treated as most respected soldiers.

**A'īma** : Jagirs or land grants made for religious or charitable purposes in the form of *Madad-i-māsh*.

**Aīn** : Literally it means rules or a set of rules. Thus *Aīn-i-Akbari* apparently presents the rules of Akbar's empire.

**Aīn-i-Rahnamuni** : The seventy-seventh section of the *Aīn-i-Akbari*, in which Abul Fazl refers to the emperor as the 'spiritual guide of the people'.

**Altamghā** : Grant under seal; a special tenure or land grant introduced by *Jahāngir*. These grants were known as *Altamghā*, because emperor's seal known by the same name was on these grants. These grants were given to Muslim nobles in the form of *Jāgir-i-*

*watan* or Home *Jāgirs*.)

**Amat-i-zarib** : A method of determining land revenue through the measurement of land under cultivation.

**Amalguzār** : He was the second most important revenue official at the *Sarkar* or district level. He as well as other senior revenue collectors were nicknamed *Kroris*. The *amalguzars* submitted periodical reports of the income and expenditure of the district to the provincial *diwān*. In case of famines and droughts, he advanced *takāri* loans to the peasants.

**Amīl** : A revenue collector, appointed at the level of *Sarkars*, he directly supervised the revenue collection in the villages.

**Amin** : Name of the official of the state. Under Shershah he was one of the two important officials of a *Pargana*. Under Akbar he was a subordinate employee of the *subedar*, but his functions are not very clear. In the seventeenth century he was an officer, under the provincial *diwān*, who was responsible for assessing revenue.

**Amīr** : A common term variously used for a commander, Governor, noble or any person of distinction. Plural : *Umara*.

**Ānā** : Sixteenth part of a *rupayya*.

**Ataliq** : A protector and a teacher. He was appointed for educating the royal princes.

**Autiyā** : A term used for pious saints, particularly the Sufi saints.

**Bakhshi-i-Shagird Peshā** : Domestic servants of the royal household.

**Bakhshis** : Were the subordinate officials or deputies, working under *Mir Bakshi* or minister-in-charge of the military establishment. Till the reign of Shahjahan, there were three *Bakhshis*, called as first, second and third *Bakhshis*. There

were also **Bakhshis** at the provincial level, who performed the same functions as the **Mir Bakhshi** at Centre.

**Balāhar** : A Hindi term for a village menial.

**Banda-i-dargah** : Literally, slaves of the court, a term used to describe the Mughal bureaucracy.

**Banjar** : Land which had not been cultivated for more than 3 years, approximately or barren land.

**Banjārā** : Itinerant grain merchant. Another term for it was **Karavani**.

**Barawardi** : Under Akbar, **mansabdars** were sometimes paid an advance for the maintenance of troops, which was called **Barawardi**.

**Barid** : An official who carried news, gathered intelligence and conducted espionage work. **Barid-i-mamaliq** was the head of the imperial intelligence deptt.

**Batai** : Crop-sharing. Same as **Gallabakhshi**. This was the traditional system of land-revenue assessment which was prevalent in certain parts of the Mughal empire. **Batai** or crop-sharing was of three types : **Rashi Batai** in which 1/3 of the harvested crop was shared by the state, in **Khet Batai** 1/3 of the standing crop was earmarked for the state and in **Lank Batai** three heaps were made of the harvested crop, one heap was state's share.

**Beg** : A term used for the nobles in the Mongol tradition.

**Bhāibānt** : A system in which Rajput administrative structure was based, on the eve of the conquest of Rajputana by Akbar. It approximated a loose confederation in which a Rajput clan (**Khap**) of one or more families with kinship ties were in charge of a particular region. Mughal conquest saw the evolution of the system of **Watan-i-jāgir** which replaced **bhaibant**.

**Bhāoli** : Same as **Gallabakhshi**. Used only in certain areas.

**Bhumia** : A land holding caste.

**Bitikchi** : In Persian, means a writer. He was

the office superintendent and record keeper of the land revenue establishment of the district. He also kept the service records of the revenue officials, including tax collectors, inspectors, **qanungos**, **patwaris**, etc., and disbursed salaries to them.

**Chāchar** : Land which had not been cultivated for two-three years was called **chāchar**.

**Chaklā** : An administrative unit formed by containing a number of **parganās**. This unit came into existence only in the reign of Shahjahan.

**Chaus** : The official responsible for ensuring the line alignment of the troops and at the court.

**Chehrā** : A system of keeping a muster-roll of soldiers by maintaining a record of their identification.

**Dādāmi** : A deduction of two **dāms** made by the state from those mansabdar's income whose salary was paid in cash, **naqd**.

**Dāgh** : A system of branding of the horses by the imperial administration, to ensure that the quality of horses maintained was good and the imperial horses are clearly identified and not misused.

**Dahsālā** : A modified version of the **Zabti** system of revenue-assessment. Introduced under Akbar in 1580, in this system the average of the production of various crops in the last ten years and the average of their prices in the same period in particular agricultural zone was calculated. One-third of the produce was state's share. However the land-revenue was collected in cash.

**Dāk Chowki** : Postal stations maintained throughout the empire where runners were posted for carrying the post to the next chowki. The **Dāk Chowkis** were used for carrying the imperial mail and messages to different parts of the empire.

**Dakhani** : A term to describe those nobles who came from south of the Vindhya or the local Deccani nobles.

**Dām** : A small copper coin of the value of 1/40th of the silver **rupayya**.

**Dānābandī** : Same as **Kankut**. **Dānā** m

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grain and *bandi* means determining or calculating grain production.

**Darbār** : A Persian term meaning a house, dwelling or a court of an emperor. It was the audience chamber of a Mughal ruler.

**Daroghā-i-dāk** : Officers placed at all *Suba* headquarters who supervised the work of the imperial postal system for sending the imperial mail to far-flung areas and for receiving reports from there.

**Dastur/Dastur-ul-amal** : Fixed cash revenue rates for each crop, issued under the *zabti* system of revenue assessment. The *Dastur-ul-amals* were the price schedules of various agricultural crops, for converting the state demand in kind into cash. For this purpose, the empire was divided into a number of homogenous agricultural regions called *Dasturs*. In each *dastur*, average price per maund, for each food crop, was prepared by taking into account the prices which prevailed during the preceding ten years viz, from 1570-71 to 1580-81. Ordinarily, a *dastur* covered a number of Tehsils, although in exceptional cases a single tehsil might contain more than one *dastur*, if the prices of food crops fluctuated widely in various parts of the *Tehsil*.

**Deh** : Name for a village; also a small area as an administrative unit which may or may not be inhabited.

**Diwān** : A diwan was the head of the revenue department in the *Suba* or province. He supervised revenue collection and kept a record of all expenditure, including the payment of all salaries. A *diwān* was independent of the *Subadar*, the head of a *Suba*, and reported directly to the central administration.

**Diwān-i-buyutat** : The department that looked after the royal household's financial management. The incharge of this office worked under *Mir-i-Saman/Khan-i-Saman*.

**Diwān-i-jāgir** : The department of Mughal administration which looked after the *jāgirs*.

**Diwān-i-Khālisa** : The department of the

Revenue Ministry which looked after the crown lands, *Khālisa*.

**Diwān-i-kul** : The Chief diwan placed at the centre. His duties consisted in supervising the imperial treasury and checking all accounts.

**Diwān-i-tān** : Revenue minister concerned with salaries. All documents related to cash salary or *jāgirs* were presented to the *Diwān-i-tān*, which looked after the logistics of cash-salaries.

**Doab** : A region lying between two rivers, especially that between the Ganga and the Yamuna.

**Do aspa/sih aspa** : An innovative mechanism under Jahangir, affecting the *sawar* rank of certain *mansabdar*. Granting *do aspa sih aspa* to a *mansabdar* meant doubling of his *sawar* rank without any impact on his *zāt* rank. Technically the *zāt* rank was always greater than or equal to *sawar* rank, but under *do aspa sih aspa* the *sawar* rank would increase practically while the official *zāt* ranking would remain the same.

**Farmān** : It literally means a mandate, order or a royal patent. During the Mughal period in India it referred to a royal command addressed to a specific official or group of officials under state service.

**Fotadar** : An official entrusted with the treasury of the *parganā*.

**Faujdar** : The chief executive at the level of the *sarkar*. More than one *faujdar* could be appointed within a *sarkar*. At the same time *faujdar* could also look after two separate *sarkars*. Mainly, he was to take care of rebels and general law and order problems. *Faujdar* was also an officer incharge of a fort.

**Gallā-bakhshi** : A term for crop-sharing by the state with the peasants as a way of assessing the revenue demand. In certain areas, it was called *bhaoli* and *batai*.

**Gaz/Gaz-i-Sikandari** : A measure for measurement of land, which was 41 digits (or fingers) or 33 inches in length. This was a measure, made of bamboo, whose thi

were joined together by means of tight-clipped iron rings, was introduced during the reign of Akbar. A *Bigha* was adopted as a standard unit of land which measured 3600 square yards.

**Ghari** : A tax on the house, *ghar*.

**Gharuhala** : A peasant who owned his plough, *hal*.

**Giri** : A unit of measurement, it was one-fourth of a *gaz*.

**Gumashta** : An agent.

**Habashis** : A term to describe those nobles who were of Abyssinian origin.

**Hakim** : Name for a Governor during the reigns of Babur and probably Humayun.

**Hāsil** : Actual revenue collection. During the Mughal period the revenue assessed (*Jamā*) was always short of revenue realised (*Hāsil*), mostly on account of the over-assessment of revenue. The term *Hukm-i-Hāsil* meant assessment of land revenue according to actual produce of soil.

**Huliyā** : The registration of the physical description of cavalrymen.

**Ijārā** : System of revenue farming, officially this system was disapproved of by the Mughals, though certain villages were sometimes farmed out.

**Inām Jāgir** : A *jāgir* which carried no obligation of service and was independent of rank, normally awarded as a gift or reward.

**Imām-i-adil** : A just ruler. The *malzar* of Akbar certified him to be a just ruler or an *Imām adil*. In his capacity as the *Imām-i-adil*, Akbar was supposed to be the fountain of justice.

**Inām** : Revenue free land grants given to nobles or local chiefs as rewards or appeasement.

**Iqta** : Revenue assignments given to the nobles in lieu of salary during the Sultanate period. The Mughal emperors also gave revenue assignments in lieu of cash salary, but the areas assigned were generally called *Jāgirs*. However, the Mughals also used the term *iqta* to refer to the revenue assignments, though sparingly. Historically, the two revenue assignments i.e., the

*iqta* of the Sultanate and the *Jāgir* of the Mughals differed in their nature.

**Irmas** : The deduction from the salary of a *mansabdar* against the demand of provisions.

**Jāgir** : *Jāgir* was a land-revenue yielding land which was assigned to the Mughal officials in lieu of cash salary. The income of the *Jāgir* was equal to the salary and allowances of the *Jāgirdar*. The *Jāgirs* assigned in lieu of cash salary was known as *Tankhwah Jāgir* or Salary Jagir. Non-*Tankhwah Jāgirs* were *Madad-i-Mash*, 'Aima' grants, etc.

**Jāgir mashrat** : *Jāgirs* given on certain specified conditions.

**Jāgir-i-Watan or Watan Jāgir** : Home *Jāgirs*. When a Rajput Raja joined imperial service he was given a rank (*mansab*) and a jagir against it. *Jāgirs* in close proximity to or same as his earlier principality were not transferable except in case of rebellion, etc. These jagirs came to be called *Watan Jāgirs*. However, this term is not referred to by Abul Fazl or by any other contemporary historian. The first reference to the term is in a late *farmān* of Akbar to Raja Rai Singh of Bikaner.

**Jamā** : The expected revenue collection or revenue assessed, also called *jamādami*, as it was calculated in *dām*. It included land revenue, inland transit duties, port customs, and other taxes known as *sair jihat*.

**Jarimana** : Term for certain fines imposed on the *mansabdars*.

**Jaziah or Jiziya** : An Islamic poll tax imposed on non-Muslims in lieu of the protection that the state apparently gave them. Akbar abolished *Jaziah* in 1564, but Aurangzeb re-imposed it.

**Jharokhā darshan** : A royal ritual wherein the Mughal emperor appeared on the balcony or *Jharokhā* of the palace at the appointed time for the public audience. This practice was introduced by Akbar but discontinued by Aurangzeb.

**Jimmis** : A term for the non-Muslim subjects of the empire, who could lawfully pursue their

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non-religious practices.

**Jot** : Land under cultivation.

**Kabz** : The receipt given against the payment of revenue.

**Kala** : Sixteenth part of a rupayya.

**Kalantaran** : Another name for the local autonomous chiefs who nominally accepted the suzerainty of the Mughal emperor.

**Kankut** : Literally means an estimate (*kut*) of grain (*kan*). It referred to a method of revenue assessment in which cultivated area was measured and the revenue realized was assessed in grain or produce.

**Karavani** : Same as Banjara.

**Kārkhanā** : Manufacturing units where articles were produced for the consumption of the households of the emperor and the nobles. Sometimes the term also referred to royal store-houses.

**Kārkun** : Assistant of a *shiqqdar* who was incharge of a *pargana*.

**Karori** : The revenue official who was to collect one crore (10 million) *dāms* (2.5 lakh rupayya) as revenue on land-produce.

**Khalisā** : Crown land, i.e., the areas directly under the control of the state. The revenue of these areas was reserved for the royal treasury.

**Khān-i-Sāman** : Same as *Mir Sāman*.

**Khānazada** : Literally, the high-born one, it meant a son or any other descendant of an officer already in the Mughal service.

**Khaqan** : Chief of the Khans.

**Kharāj** : A Persian term for land-revenue, it was occasionally used during the Mughal rule in India.

**Kharwar** : One-ninth or one-tenth of the *Shahjahani maund*; a unit of mass.

**Khatris** : A caste of accountants usually appointed in the financial departments under the Mughals. They might, however, rise to very high posts at times, as in the case of Todar Mal under Akbar.

**Khazāndār** : *Khazāndār* was the treasury

officer of the district who worked under the orders of the *amālguzār*. He and the *amālguzār* were individually and collectively responsible for the safe custody of the royal treasure.

**Khet-batai** : A system of crop-sharing in which the state's share was decided when the crop was still standing in the fields.

**Khilat** : Robe of honour presented by the emperor as an award or honour which was very prestigious.

**Khud kāshī** : The peasant who owned the self-cultivated land. He resided near his land and also owned the agricultural implements.

**Khurak dāwwah** : A term for a deduction from the jagirdar's salary, for the fodder for the animals of the emperor.

**Khūt** : Head of a village who collected land revenue.

**Khutbā** : On special occasions like *Id-ul-fitr* and on Fridays, the sermon recited at the time of prayer which mentioned the names of all the four *Khalifas* and thier successors as well as the ruling emperor. Exclusion of the name of the emperor from *Khutba* amounted to a rejection of the emperor as a ruler.

**Kitābdār** : The chief of the royal library.

**Kiyan Khwarah** : An antique term for the sublime halo that was attributed to a Mughl *padshah*. Apparently, it was directly communicated to the *padshah* by God and caused to flow many excellent qualities in the former.

**Kos** : A unit of distance equal to 2 miles, furlongs and 158 yards.

**Kotwāl** : A police official posted in the cities and towns, this official's function was to safeguard the life and property of the town-dwellers. He also maintained a record of people going out of or coming into the town. Without his permission no outsider could enter the town. He also functioned as a controller of weights and measures.

**Lāng Batāi** : A system of crop-sharing in which the state's share was decided after the crop

was cut and stacked in heaps.

**Mardad-i-māsh** : A land grant exempt from revenue; a jagir given for living by.

**Mahāl** : An administrative unit for the purpose of assessing land revenue of any part of royal territory. It was smaller than a *Sarkar*. During Akbar's reign it was also a subdivision of the Revenue department.

**Mahzar** : Literally it means a decree. Akbar issued his controversial *mahzar* in 1580. It was drafted by Shaikh Mubarak and assigned the emperor a superior position vis-a-vis the interpreters of law, *mujtahids*.

**Mal** : The tax assessed by the state on the crop; often called land revenue though it was not a tax on land but on the land-produce. Other terms used were *mal wajib* and *kharaj*.

**Māl-i-harsalā** : Annual revenue calculated by deducing the average of the last ten years' revenue.

**Malik** : A sardar (chief) of ten amirs.

**Mālikāna** : A term for ownership.

**Mansab** : Literally, a place or position, thus it means a rank in the Mughal noble hierarchy. In the *mansab* system of the Mughals, it denoted : (a) the status of a *mansab*-holder in the hierarchy, (b) the pay due to the holder, *mansabdar* and (c) obligation on the *mansab*-holder to maintain a specified number of horses and equipments.

**Mansabdar** : A *mansab*-holder, mostly a noble.

**Marzban** : Local chieftan, who although autonomous in their own principality, were subordinate to the Mughal emperor. Other names given to these chieftans were *Rai*, *Rana*, *Rawats*, *Rawals*, *Raja*, *Kalantaran* etc.

**Mashrut** : A term for conditional rank of a mansabdar. It was bestowed on a mansabdar for a temporary period and it meant a specified increase in the sawar rank.

**Mauzā/Mauze** : A term used for a village as a unit of revenue assessment.

**Mugaddam** : A village-head who worked often as a sole link between the government and the village.

**Mewra** : A postal runner who was stationed in a postal station, *dark chowki*, for carrying the posts.

**Milk** : Property, especially land which has been hereditarily owned by someone.

**Mir bahar** : Incharge of ports or the head of those officials responsible for collecting coastal duties and taxes.

**Mir Bakhshi** : Head of the military department. All matters related to military affairs passed through him, which included the appointment, promotion etc., of *mansabdars*, branding of the horses, preparation of muster roll of the soldiers. Mir Bakhshi would endorse all these matters and place it before the emperor. He also supervised the works of and dealt with the provincial *Bakhshis* and *waqainavis*. The name of the comparable officer under the Delhi Sultanate was *Mir'arz*. He also ensured that the *durbar* protocol was maintained at the court, especially in matters related to the sitting arrangements of the *mansabdars* according to their ranks.

**Mir Sāman** : The officer who headed the management of the royal *karkhanas*. Among other things, he was responsible for the purchase and storage of various articles for the royal household.

**Mirādīl** : He was a judicial officer whose main duty was to execute the orders given by a qazi in a particular case.

**Mir-i-ātish** : The head of the artillery.

**Mirasi** : A common word for *khudkasht* in the Maratha region.

**Muhatasib** : An ecclesiastical officer whose function was to ensure the observance of the public morality. He was to keep in check the forbidden practices like the use of all kinds of intoxicants, gambling etc. His secular duties included the supervision of weights and measures as well as fair prices.

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**Mujtāhid** : An infallible authority. The māhzar assigned the rank of a **mujtāhid** to Akbar.

**Munsif-i-munsifān** : Under Shershah this official performed the same duties at the *Sarkar* level as the *Amin*, created later by the Mughals.

**Mushrif** : The chief accountant under state service.

**Mustaifi** : An auditor under the state service.

**Mutālaba** : The state's due from the *mansabdars*, especially after their demise, against the loans taken from the state by the *mansabdar*.

**Mutasaddi** : He was the governor of a port. Port administration was independent of the provincial authority. The **mutasaddi** maintained a custom-house and collected taxes on merchandise. We also have reports of the office of **mutasaddi** being auctioned and given to the highest bidder.

**Muwājñā-i-dahsala** : The description of the collection of land revenue during the last ten years.

**Nānkar** : Allowance given to the *zamindars* for collecting land revenue.

**Naqdi** : A term for those *mansabdars* who got their salary in cash, *naqdi*.

**Nasag** : A subordinate method of revenue assessment which could be used under some major method of assessment. In this method, the revenue was assessed on the basis of the previous figures of assessment.

**Nimaspa** : When two horsemen were appointed as against only one horse, it was called *nimaspa*.

**Nishan** : An order issued by a Prince.

**Pādshāh** : A Turkish title for a ruler. Mughal rulers including Babur and Akbar assumed this title. *Pād* signifies stability and possession whereas *shāh* means origin or lord. A *pādshāh* was thus, the origin(ator) of stability and possession (property).

**Pāhi** : Those peasants who tilled the land in someone's *zamindari* at a place where they did

not reside.

**Paibāqi** : The *Jāgirs* which were taken away from a *Jāgirdar* but not assigned to anybody i.e., unassigned *Jāgir*.

**Parati** : Land which had been under cultivation but was left fallow.

**Pargānā** : An administrative unit comprising of a number of villages.

**Pattā** : After the revenue assessment, a document was issued by the state mentioning the amount or state's land revenue demand. It was also called *qaul* and *qaul-qarar*.

**Patwāri** : A record keeper of revenue at the village level, he functioned on behalf of the peasants.

**Pāyak** : An infantry soldier.

**Peshkash** : The regular tribute given to the Mughal emperor by the local chieftains. Though the exact nature of **peshkash** is not easy to ascertain, it was given at times in cash and at others in diamonds, precious metals or elephants etc. The payment of the tribute symbolized the chieftains' subordinate position vis-a-vis the Mughal emperor.

**Polaj** : Land which was under continuous cultivation.

**Qabuliyat** : After a revenue assessee was informed of the revenue demand in advance through *pattā*, he was supposed to deliver an 'acceptance' of the obligation. This acceptance was called *qabuliyat*.

**Qānungs** : A hereditary semi-official responsible for maintaining the records at the pargana level.

**Qarār dād** : A negotiation with the peasants regarding land revenue.

**Qāzi** : A *qāzi* was an expert on the *Shari'at*, the Islamic law. Officially *qāzis* were appointed as a judicial officer at all levels : *suba*, *sarkar*, *pargānā* and town. The army had a separate *qāzi* for itself. The *qāzi* was authorized to hear and decide all cases placed before him.

**Qil'adar** : *Qiladars* were the incharge of the

forts and the townships around it. The post was often given to a high-ranking *mansabdar*. Sometimes these official also functioned as a *faujdar*.

*Qual* : Same as *Pattā*.

*Qāzi-ul-Quzzat* : He was the chief of the judiciary and his main function was to ensure the observation of *Shari'at* in both civil and criminal cases. He was also responsible for the appointment of other *Qāzis* at different levels. Before Aurangzeb, the office of *Qāzi-ul-Quzzat* was combined with that of *Sadr-us-Sudur*.

*Rai* : Name for the schedule issued in advance mentioning the state's demand of revenue in precise figures. A *rai* was an essential feature in the *zabti* system of revenue assessment introduced by Sher Shah and adopted and modified by Akbar.

*Roznāmcha* : The daily register maintained by the *diwans*. In the *roznāmcha* entries were made of all the deposits made by the revenue officials and *zamindars* into the royal treasury.

*Sadat* : One of the three departments of administration under Humayun.

*Sadr-us-Sudur* : Head of the ecclesiastical department at the central level, his duty was to ensure that *Shari'at*, the Islamic law was not violated. Distribution of charities—cash as well as land grants—too was done through him. Before Shah Jahan's reign, the posts of the chief *qāzi* and *Sadr-us-Sudur* were combined and the person appointed was the head of the justice department as well. He appointed the other *qāzis* and *mustis* under him. Under Aurangzeb, however, the two posts of the chief *Qāzi* and the *Sadr-us-Sudur* were separated.

*Sāhib-i-qiran* : A title, in the Turko-Mongol tradition, given to a ruler who had ruled for forty years. Literally the term meant 'a fortunate and invincible hero'.

*Sarkar* : The Mughal subah or province was divided into a number of *Sarkars* or districts, which in turn was parcelled out into *parganās* or tehsils. The *Sarkar* was governed by the Chief

*Shiqdar* (*Shiqdar-i-Shiqdarān* or *faujdar*, *amalguzar*, *bitikchi khazandar* and others).

*Sāwal* : *Aṛupayya* introduced by Jahangir.

*Sawānih nigar* : Secret agents of the state who provided confidential reports from different parts of the empire directly to the emperor.

*Sawār* : One of the two numbers that described the rank of a *mansabdar* (the other one being *zāt*). *Sawar* denoted the number of horses and horsemen to be maintained by a particular *mansabdar*. Till 1595 or so, only *zāt*, represented both numbers, and only after this time the dual rank system came to be used.

*Ser* : A unit of weight, one-fortieth of a maund, but varying with time and locality.

*Shahbandar* : An official in the port administration concerned with the working of the custom-house. He was a subordinate of the *mutasaddi*, the governor of the ports.

*Shaikhzāda* : A common term for the Indian Muslims.

*Shashmah* : Literally, six-monthly. The term was used to describe those jagirs whose *hāsil* was only half of the *jamā*, the estimated value of the revenue.

*Shiqq* : An administrative unit comprising a number of *parganās*. However, it was smaller than the *sarkār*. From Akbar's reign onwards it was not commonly used.

*Shiqqdār-i-Shiqqdārān* : Head of a *sarkār* which included a number of *parganās*. He was the supervisor over all those incharge of the *parganās*.

*Sihmaha* : Literally, three-monthly. This term was used to describe those *jāgirs* whose actual revenue collection (*hāsil*) was only one fourth of the estimated value of revenue (*Jamā*).

*Suba* : A province. Under Akbar, the whole empire was divided into twelve Subas in 1580. After the Deccan conquest three new Subas were added.

*Subadār* : A Governor of a province (*suba*). He was directly appointed by the emperor

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generally for around three years. He was to look after the welfare of the people and the army. He was responsible for maintaining law and order as well as ensuring general prosperity especially regarding agriculture and commerce.

**Ta'alluq** : A kind of dependency, the term came into vogue at the end of the 17th century to denote possession of land, irrespective of title.

**Tabinan** : The contingent that a mansabdar was to maintain.

**Tafriq** : The distribution of revenue demand, determined first by group assessment, over the individuals composing the group.

**Tahrildar** : The official cash keeper who worked under the *Mir Saman/Khan Saman*.

**Talab Khassa** : Personal pay of a *mansabdar*.

**Talab-i-tabinan** : The separate demands against the *sawār* rank.

**Tanab** : Bamboo rod with iron rings, used for measurement of land.

**Taqāvi** : A term for the advance loans given by the state to the peasants. *Taqāvi* was disbursed through the office of the *diwān*.

**Tasīkhis** : Assessment of revenue. A more common term for it was *jama*.

**Thānā** : A place where army was stationed for the purpose of preserving the law and order. It was also discharging the duty of arranging provisions for the army personnel.

**Thānedar** : A *thānedar* was the head of a *thānā* a local police or military post. He was appointed on the recommendation of the *subadar* and *diwān*, and was generally placed under the local *faujdar*.

**Tika** : A ceremony by which a *watan jāgir* of a deceased was granted by the Mughal emperor to the son or the brother or any other kin of the deceased. It was the prerogative of the Mughal emperor to decide who would be granted the *tika* and could not be claimed as a matter of right.

**Tumar-i-Jamābandi** : Also called *jama-i-tumar*. Assessment of revenue on the basis of which the jagirs were allotted.

**Turah** : The secular laws formulated by *Chengiz Khan*, it dealt mainly with political principles and, civil and military administration. Influence of *turah* has been noticed in various spheres of Mughal polities and administration under Akbar. Other terms used for this apparently immutable code was *yasa*, *yusun*, *yasaq*, etc.

**Tuyul/Tuyuldār** : A term used for *jāgir/jāgirdar* though not very frequently.

**Upari** : Same as Pahi.

**Wajah** : Literally, remuneration. Under Babur, the revenue assignments were known by this term.

**Wajah'dar** : A revenue assignment holder under Babur.

**Wakil** : Appears to be the highest state official formally, in the 13th and 14th centuries. During the Mughal period, a *Wakil's* post was even higher than the *wazir*. But the post was sometimes left vacant and the *wazir* was practically the prime minister. The office of the *wakil* was called *wakālat*.

**Wali/Muqtā** : Provincial Governors/Iqta-holders, esp.

**Waqa'inigār** : An imperial officer who was to inform the centre of all important matters in the province where he was posted.

**Waqai navis** : Official news reporters of the state who were placed in all posts of the empire and sent their reports directly to the centre.

**Waqf** : The land or any other property reserved for ecclesiastical purposes.

**Wazir** : In the presence of the *Wakil*, his superior, the *wazir* was the revenue and finance minister. He was sometimes also called *diwān*. If the post of *wakil* was vacant, the *wazir* also looked after the civil and revenue administration.

**Wilāyat** : A province in the early phase of the Mughal rule. From 1580, onwards when the boundaries of a province became well-defined, *wilāyat* was rarely used. The term, *Subā* came to commonly denote a province from the time.

**Yakaspa** : A soldier with one horse.

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**Zabti** : The system of land-revenue assessment, popularly known as *Ain-i-Dahsala*, *Todarmal Bandobust*, *Ryotwari System*, *Bandobust Arazi* and technically known as *Zabti* system, which became operative in 1582. Initially this system was introduced in eight provinces of the Mughal empire. There were five stages of this revenue settlement—the measurement of land, its classification into good, middling and bad lands, assessment of the one-third of the produce as land-revenue, conversion of the state demand into cash and finally the mode of the collection of land-revenue.

**Zabti-iharsala** : A term for annual measurement of land under cultivation.

**Zamindar** : Literally, it means a land-holder. However, it did not necessarily imply an official title or claim. Generally, the term was used for big land-holders who often enjoyed, by tradition, certain superior rights over the area in which he owned land. In 18th century Bengal, the term was used to denote any land-holder. In Mughal North India, it was often used for a land-holder with claims which were there before the Mughals. Local chiefs were also called *Zamindars*. The

Mughal Government recognised the big landlord or a local chief as a *Zamindar*, whose rights were normally hereditary. The most important function of the *Zamindar* was to help in the collection of land revenue.

**Zarib** : A rope or chain of iron used for the measurement of land.

**Zāt** : Indicated the personal rank of the *Mansabdari* in the hierarchy of the *Mansabdari* system. The *Zāt* or rank was indicated through a numerical figure starting with the *Zāt* of ten (*Dahbashi*) which went upto ten thousand (*Dahhażāri*). The *mansabdar* was supposed to maintain the contingent. The military rank of the *mansabdar* was indicated by his *Sawār* rank, which actually referred to the actual number of soldiers held by an officer under his command.

**Zil-al Allah fil'arz** : Literally, shadow of God on earth. In Islamic culture it was used as a term to describe an emperor in order to underline the divine element in the concept of sovereignty. Babur adopted this formula but Akbar went further and adopted the idea of *farri izidi*, that is, 'light of God'.

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- district level and that of the village.
- Grāma-kūṭa:** Village headman.
- Grāma-Vṛddhas:** Village-elders.
- Grāmanī:** A central government official responsible for village administration.
- Gūḍha-puruṣa:** Secret agents.
- Hastyādhyakṣa:** Superintendent of the elephants.
- Hastyāśva-rathamukhya:** Head of the elephants, chariots and cavalry.
- Jamghārika:** Courier.
- Kanṭakaśodhana:** Literally, removal of thorns, was in reality criminal court of justice presided over by three *pradeštris* or three *amātyas*. According to K.A. Nilakantha Sastri these were a new type of courts introduced to meet the growing needs of an increasingly complex social economy and to implement the decisions of a highly organised bureaucracy.
- Kāraṇīka gaṇanādhikṛta:** Accountants of the central office.
- Kārmāntika:** Superintendent of barn of factories. According to R.K. Mookerji he was the superintendent of agriculture and forests.
- Kārvatīka:** Administrative head-quarter located at the centre of 200 villages.
- Khanyādhyakṣa:** The superintendent of mines with limited jurisdiction.
- Kośagṛha:** The treasury-house.
- Kośhāgāra:** The state granary.
- Kośhāgārādhyakṣa:** Superintendent of government controlled warehouses.
- Kṣatra:** Royal power.
- Kumāra-asvānucaraḥ:** The head of the cavalry.
- Kumārars:** The princes of royal blood to be recruited as Viceroys. Also called *āryaputras*.
- Kupyādhyakṣa:** The conservator of forests and in charge of forest products.
- Kupyagrha:** Store house for forest produce.
- Lakṣaṇādhyakṣa/Tankaśālādhyakṣa:** The superintendent of state mint.
- Lavaṇādhyakṣa:** The superintendent of salt manufacturing.
- Lekhaka:** Scribe.
- Lohādhyakṣa:** The superintendent of metals.
- Māgadha:** The Bard.
- Mahāmantri:** The chief minister. According to R. Thapar, the *mahāmantri* together with the council of ministers (three or four in number) were selected to act as an inner council or a close advisory body.
- Mahāmātras or Mahamattas:** A class of officers who served as ministers as well as high ministerial officers. They also formed the executive of the administration who were entrusted with urgent works and were privileged to be present and to take part in the deliberations of the *pariṣad*, in order to state and explain the matters. According to R. Thapar, Megasthenes probably referred to these as the seventh caste.
- Mahāmātyapasarpa:** The head of the department of information and criminal intelligence.
- Manavaka:** Detectives.
- Mantri-pariṣadādhyakṣa:** Secretary to the council of ministers.
- Mantrīpariṣad:** Council of Ministers. It was regarded as an advisory body.
- Mauhūrtika:** The royal Astrologer.
- Maula:** Troops looking after a provincial garrison.
- Mitra-bala:** Army supplied by a friendly neighbouring kingdom.
- Mudrādhyakṣa:** Superintendent of passports.
- Mukhya:** A war-office administrative official. Sectional heads in departments.
- Mūṣika-kara:** Rat-cess imposed on the citizens in case of outbreaks of the plague epidemic.
- Nagala-viyohālaka/nagalakā:** City judiciaries corresponding to *pauravyāvahātika* or *nāgaraka* of Kautilya. According to R. Thapar The *nagalaviyohālaka mahāmattas* worked under the general administration of the *nāgaraka*.
- Nagaraka:** City magistrate. Also called *nagarika*, *puramukhya* and *nagaraka mahāmātra*.
- Nāgavanādhyakṣa:** The chief of the Elephant forests. He was assisted by officials called *nāgavanapālas*.
- Nāvadhyakṣa:** Superintendent of ships.
- Nāyaka padātineta:** Head of the infantry.
- Nāyaka:** A war office official. Chief constable according to B.M. Barua.
- Nīvīgrāhaka:** Treasurer.
- Pādāta:** Foot-Soldiers.
- Panyādhyakṣa:** The officer-in-charge of the control of supplies, prices, sale and purchase of commodities.

- Pārikarmika:** The chief of the menial staff.
- Parīṣā, or Parīṣad:** The council. Probably same as mantriparīṣad of the *Arthaśāstra*.
- Patiyaśva-ratha-hastyādhyakṣa:** The Heads of infantry, horses, chariots and elephants.
- Pattanādhyakṣa:** Chief of the port-towns.
- Pattyādhyakṣa:** The chief of the infantry.
- Paura-vyāvahārika:** The head or prefect of the city.
- Pautavādhyakṣa:** Head of the department of weights and measures.
- Pradeśika Mahāmātras:** The provincial governors, according to R.K. Mookerji. R. Thapar, however, says that they were district heads and were similar to *pradeṣṭṛ* of the *Arthaśāstra*.
- Pradeṣṭā:** The judge.
- Pradvivāka:** A minister who represented the king in the court of appeals.
- Praśastā:** A war-office under *senāpati*.
- Praśāstri:** Head of the department of Munitions. According to B.M. Barua he was the Administrator-General of Law.
- Prativedakas:** Reporters of the king. *600* *600*
- Pulisāni:** They were king's agents belonging to a subordinate rank similar to that of the *yuktas*.
- Purohita:** The high priest of the palace. The role of the *purohita* extended to the political spheres also. However, in R. Thapar's view *purohita* was excluded from interfering in political affairs during Aśoka's reign.
- Puruṣas:** Agents. They served as liaison officers between the king and the *rājukas*. Barua, however, thinks that the *puruṣas* of the inscriptions were the same as *amātya* of the *Arthaśāstra*.
- Rājavachanikas:** The imperial commissioners who were entitled to receive directions from the capital through imperial agents.
- Rājukas:** Bühlert considers *rājuka* to be an abbreviation of *rājugrāhaka* (rope-holder) of the Jātakas. They held the rope in order to measure the fields and assess the land tax. This was perhaps a rank and were essentially the administrator of rural areas. They had control over problems related to agriculture and land disputes. They worked in dual capacity as judicial officers as well as revenue administrators. The market officers, *agronomoi* of Megasthenes, according to R. Thapar referred to the *rājukas*.
- Rakṣināḥ:** The police.
- Rāṣṭra-Mukyas:** Kautilya's term for provincial governor. They were also known as *rāṣṭra-pāla* or *īsvara*.
- Rāṣṭra-pāla:** Kautilya's term for provincial governor. Similar to *rāṣṭra-mukhya* or *īsvara*.
- Rathādhyakṣa:** The chief of the chariots whose duty was to maintain the efficiency of the chariot as an element of the army.
- Rathika:** The charioteer.
- Rūpadarsaka:** Examiner of coins.
- Sabbatīhaka-mahāmātra:** *Mahāmātra* in charge of general affairs.
- Śailakhanaka:** The royal sculptor.
- Samāhartā:** Collector-general. The head of the Provincial Administration. *Samāhartā* was responsible for the collection of revenue from various parts of the kingdom. He was also concerned with matters of income and expenditure and supervised the accounts submitted by the accountant general.
- Sāmantadurga:** Fort of foreign king.
- Sāmānya-adhikarana:** General departments.
- Samsthādhyakṣa:** The chief of the Trade Routes.
- Sanghas:** Tribal republics.
- Sangrahaṇa:** Administrative head-quarter located at the centre of 10 villages.
- Sankhyayaka:** Accountant.
- Sannidhātā/Sannidhātṛ:** Royal Chamberlain and treasurer. His main responsibility was the storage of the state income, both in cash and kind.
- Saptāṅga:** Seven constituent elements of the state. These are (1) *svāmī*, the sovereign, (2) *amātya*, the ministers, (3) *janapada*, the territory, (4) *durgā*, the fort, (5) *kosa*, the treasury, (6) *dand*, the army and (7) *mitra*, the allies.
- Sauvarṇika:** The royal goldsmith.
- Senānāyaka-mahāmātra:** *Mahāmātra* as head of the army.
- Senāpati:** Commander-in-chief.
- Śilpavanta:** Artists.
- Simā-svāmī:** Person in charge of an unprotected locality.
- Sitādhyakṣa:** Head of the royal land.
- Sitādhyakṣa:** Superintendent of agriculture.
- Skandhāvāra:** Military camps.

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- Srāvāpaka:** An officer entitled to receive orders directly from the king.
- Srenī-bala:** The soldiers recruited from warrior-clans who pursued the military art as a profession.
- Srenī-mukhya:** Head of the guilds.
- Sthānikas:** Revenue officer of the district, according of K.A.N. Sastri. According to R. Thapar, he was the tax collector at an intermediate level of administration between the district and the village level.
- Strīādhyakṣa Mahāmātras:** Similar to ganikādhyakṣa, the overseer of courtesans. According to R.K. Mookerji, Aśoka created it to look after the interests of women-folk. Known as *ithījhaka-mahāmattas* in Buddhist texts.
- Strīgaṇa:** The immediate body-guard of Čandragupta Maurya.
- Sulkādhyakṣa:** The chief of the customs department.
- Sūnādhyakṣa:** Head of the slaughter-house.
- Sūnya-Pāla:** During king's absence from the headquarter, Sūnyapāla was to take his place.
- Surādhyakṣa:** The chief of the excise department.
- Sūta:** The charioteer.
- Sūtrādhyakṣa:** Head of the department of spinning and weaving.
- Suvarṇadhyakṣa:** Superintendent of gold and silver mining and precious metal circulation and working.
- Uparāja:** The Deputy King. Prince Tissā, a brother of Aśoka, was appointed by him as *uparāja*, to act for him at headquarter.
- Uttarādhyakṣauparika:** General term for superior officers.
- Vacabhūmikas:** Controllers of cow-stalls, whose duties were similar to those of the *go-adhyakṣa* of the Arthaśāstra.
- Vardhaki sthapati:** The captain of the carpenters.
- Vardhaki:** The royal carpenter.
- Vinicchaya-mahāmātra:** *Mahāmātra* as judicial investigator of the cause of action.
- Vivitādhyakṣa:** Head of the pastures. Superintendent of barren tracts according to Barua.
- Vohārika-mahāmātra:** *Mahāmātra* as administrator of justice.
- Vrachabhūmika:** A class of officials who were assigned the duty of proclaiming the imperial messages to the people.
- Yoniposaka:** The rearers of the royal animals.
- Yuktārohaka:** The trainer of wild horses and elephants.
- Yuktas:** According of R.K. Mookerji, *yuktas* were general officials of the accounts department. However, B.M. Barua thinks that they were the officers in the imperial secretariat expected to codify the orders under instructions from the *puruṣas* the *pariṣā*.
- Yuvarāja:** The heir-apparent.

## Glossary of Mauryan Administrative Terms

- Abhyāgārika:** A special household guard looking after the morals of the harem.
- Adhyakṣa:** Superintendents; Heads of Departments, Minister.
- Agramahisī:** Chief queen.
- Agrāmātya:** The foremost among the *amātyas* or the Prime Minister.
- Agronomoi:** District officials.
- Āhāra:** The *janapada* was divided into many *āhāras* which were smaller administrative areas and were placed under different classes of *mahāmātras*.
- Ākarādhyaṅkṣa:** The superintendent of mines.
- Akṣapaṭala:** Central and general accounts office.
- Amātya:** A class of officers which made up the civil service from which the officers, superintendent of departments and ministers were recruited.
- Amātyavarga:** The appointing authority of the intelligence department.
- Amitra-bala:** Troops recruited from the territory of the enemy.
- Anikastha:** The trainer of royal elephants.
- Anta-mahāmātras:** Officers of the borders engaged in civilizing the border tribes and preaching *Dhamma*. Probably similar to *antapālas* and *pachchantavāsino mahāmattā*. They were also superintendent of tolls.
- Antapāla:** The head of the frontiers.
- Antaravamśika-sainyam:** The troops in charge of the royal harem.
- Antaravamśika:** Chief of the royal harem.
- Antepura-upacārīka mahāmātra:** *Mahāmātra* in charge of the inner apartments of the royal palace.
- Āryaputra:** It referred to the close relatives of the king who were to be appointed as provincial administrators.
- Aṣṭādaśatīrthas:** The group of eighteen chief officers.
- Astyonomoi:** Town officials.
- Āśvadamaka:** The trainer of royal horses.
- Āṭavī-bala:** Troops recruited from the forest tribes.
- Āṭavika/Ātvīrājyādhipati:** ‘Lord of the realm of foresters’.
- Āyudhāgāra:** The royal armoury.
- Ayutika:** The *ayutika* was a special officers who was to assist the *amāta mahāmattas* in their efforts at preventing rebellions against Mauryan authority.
- Bandhanāgāra:** The prison.
- Bandhanāgārādhyaṅkṣa:** The superintendent of the jail.
- Bhikṣukī:** Women spy.
- Bṛṛta:** A troop comprising mercenaries who worked on payments.
- Cāra:** The spy.
- Cāraka:** The police lock-up.
- Ckitsaka:** The royal physician.
- Daṇḍapāla:** Chief Commandant.
- Dāpaka:** An officer entitled to receive orders directly from the king.
- Dauvārika:** Door-keepers of the royal house.
- Devatādhyaṅkṣa:** The head of the department of Religious institutions.
- Dhamma-mahāmātra:** This post was first created by Asoka to act as moral sponsors, state almoners and promoters of religious interests. He also acted as religious adviser to the king. The particular concern of this official was the spreading of the *Dhamma* and explaining the policy wherever necessary.
- Dharmasthīya:** Office responsible for the administration of civil justice. *dharma* courts were presided over by three *dharma* and three *amātyas*.
- Dravya-hasti-vanapāla:** The Heads of timber-forests and Elephant Forests.
- Dronamukha:** Administrative head-quarter or civil station located at the centre of 400 villages.
- Dūta:** Courier, ambassador.
- Episcopoi/Ephoroi:** Same as *adhyakṣas*.
- Gaṇaka-Mahāmātra:** *Mahāmātra* as head of the accounts departments.
- Godhyakṣa:** Head of the department of cattle.
- Gopā:** Revenue and general administrator of the intermediate level of administration between the