

MASTER HISTORY TERMINOLOGY

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1

PREHISTORIC PHASE

1. PREHISTORY

It refers to the period of time before civilization and writing. There are only archeological sources available for the prehistoric period which include stone and bone tools, rock arts etc.

2. PETROGLYPH

A prehistoric carving in a rock. Prominent petroglyphs and rock art sites include Bhimbetka in Madhya Pradesh, Lakhudiyar Caves in Uttarakhand, rock carvings in Mirzapur in Uttar Pradesh, etc.

3. ACHEULIAN INDUSTRY

It was the first effective colonization of the Indian subcontinent and is almost synonymous with the lower Palaeolithic settlements in India. Based on research, two independent cultural traditions of hand axe (*Acheulian*) and pebble-flake (*Sohanian*) industries were confirmed in India. The Acheulian industry mainly had hand axes and cleavers. Acheulian culture has been found extensively from the Siwalik hills in the north to areas near Chennai in the south but not in the Western Ghats and the coastal region running parallel to them, northeast India and the Ganga plains.

4. NEVASAN INDUSTRY/CULTURE

It is a Middle Palaeolithic site of Nevasa in Ahmednagar district of Maharashtra. Some Middle Palaeolithic era flake tools, scrapers, borers etc. were found at Nevasa site in the valley of river Godavari and are called Nevasan culture.

5. SOHAN INDUSTRY

The name *Sohan* Industry is derived from the *Soan* Valley in Pakistan. The *Sohan* culture belongs to the lower *Paleolithic* period. The *Sohan* industry is considered to have used only choppers and chopping tools.

6. JORWE CULTURE

Contemporary to the chalcolithic period and Harappan civilization specifically located in Maharashtra. Largest settlement was *Daimabad*. Black on Red ware pottery was prevalent.

NOTES

2

HARAPPAN CIVILIZATION

1. ABLUTIONS

A ceremonial act of washing parts of the body or sacred containers. The structure of the *Great Bath* found at *Mohenjodaro* indicates it was used for ablutions.

2. CITADELS

The *Citadel* is a large mound found at the Harappan sites like *Mohenjo-daro*. The mound is built out of bricks and is located in the western part of the city.

3. AMULETS

Amulet, an object, either natural or man-made, believed to be endowed with special powers to protect or bring good fortune. Amulets have been found in large numbers from the Indus Valley. Probably the Harappans believed that ghosts and evil forces were capable of harming them and, therefore, used *amulets* against them.

4. PASHUPATI

Pashupati means the lord of animals. A rare artifact found at the Harappan site of *Mohenjodaro* is the *Pashupati* seal. The seal shows a seated figure of a Yogi, probably *Shiva Pashupati*, surrounded by four animals - a rhino, a buffalo, an elephant and a tiger. There are two deer shown under the throne. *Pashupati* means the lord of animals. This seal may throw light on the religion of the Harappan age.

5. SINDON

Indus people were the first to produce cotton in the world. As cotton was produced from the Sindh region, it was called *Sindon* by the Greeks.



Pashupati

6. CIRE PERDUE

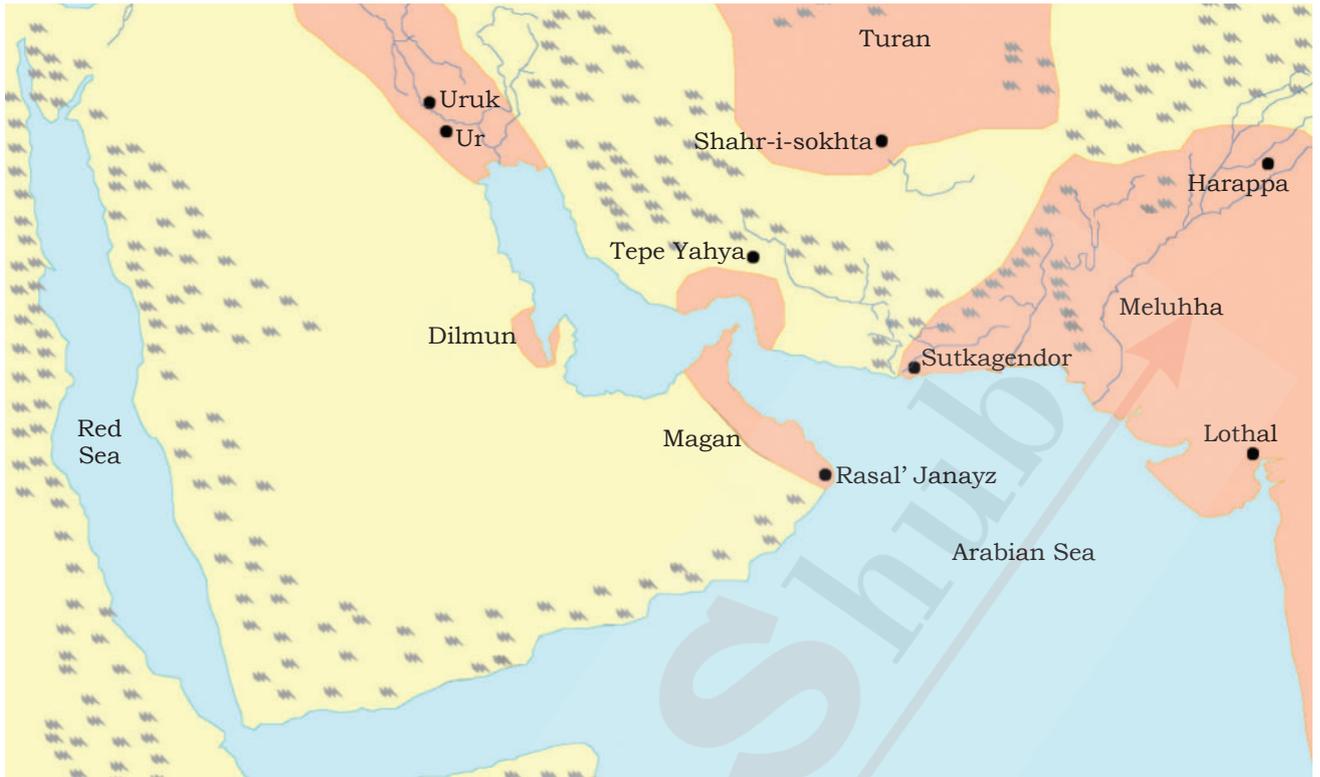
Also known as the '*lost-wax*' process for casting. It was learnt as long ago as the Indus Valley Culture. Along with it was discovered the process of making an alloy of metals by mixing copper, zinc and tin which is called bronze.

7. MELUHHA

The Mesopotamian literature refers to the Harappan region as *Meluha*.

8. DILMUN

The Mesopotamian texts mention contacts with a region called *Dilmun*. It is identified with Bahrain. Mesopotamian texts datable to the third millennium BCE refer to copper coming from a region called *Magan*, perhaps a name for Oman, and interestingly enough copper found at Mesopotamian sites also contains traces of nickel. Mesopotamian



The Harappan Civilisation and West Asia

texts mention contact with regions named *Dilmun* (probably the island of Bahrain), *Magan* and *Meluhha*, possibly the Harappan region. A Mesopotamian myth says of *Meluhha*: “May your bird be the *haja-bird*, may its call be heard in the royal palace.” Some archaeologists think the *haja-bird* was the peacock.

9. LAPIS LAZULI

Lapis Lazuli is a deep-blue metamorphic rock used as a semi-precious stone that has been prized since antiquity for its intense color. It was one of the most traded commodities during the Indus Valley Civilization. It was used for making various goods including beads and ornaments.

NOTES

3

THE VEDIC AGE

1. SAPTA SINDHU

Rig Vedic Aryans lived in the land known as “Sapta Sindhu” (Land of the Seven Rivers). These seven rivers were: Sindhu (Indus), Vipash (Beas), Vitasta (Jhelum), Parushni (Ravi), Asikni (Chenab), Shutudri (Satluj) and Saraswati. The people of this region and culture, the Sapta-Saindhavas, were referred to as hapta-Haindavas by Persians.

2. ZEND AVESTA

Collection of religious texts of Zoroastrianism, composed in the Avestan language

3. DASARAJNA BATTLE

The Battle of the Ten Kings fought on the banks of river Ravi (Parushni) is a battle, first alluded to in the Book 7 of the Rigveda (RV), between a Bharata king and a confederation of tribes. It resulted in a decisive victory for the Bharatas and subsequent formation of the Kuru polity.

4. A-KRATU

those who do not perform sacrifices. Another adjective used for them is *mridhra-vacha*. This can be interpreted in different ways—as referring to their speech being indistinct, unclear, soft, unintelligible, uncouth, hostile, scornful, or abusive. The fact that this epithet is used in one place for the Purus, an Indo-Aryan tribe, makes it unlikely that it meant ‘unintelligible’.

5. PANIS

Panis referred to in the Rigveda were the people rich in cattle wealth. The term Panis literally means ‘those who possess wealth’. In some instances refer to merchants and in

others to stingy people who did not perform sacrifices and hid their wealth.

6. DASAS AND DASYUS

The Rig Veda describes that *Dasas* and *Dasyus* were people who did not perform sacrifices or obey the commandments of God. They also spoke a different language. Most of the dasas were enslaved and so the term ‘dasa’ (and the feminine *dasi*) came to mean slave. These were women and men who were often captured in war and were treated as the property of their owners. They had to do whatever work was given to them by their masters.

7. PITR

In the Vedic Culture, the father-son bond was visualized as extending beyond the immediate pair. This idea was developed through the concept of the *pitr*, the patrilineal ancestor. The *pitrs* were generally defined as three generations of male patrilineal ancestors: the father, the grandfather and the great grandfather. Offering prayers to them meant that their memories would be preserved.

8. KULAPA

The *Kula* or the Family was the basic social unit during the Rig Vedic age. The head of the family was known as *Kulapa*. The Rig Vedic Society followed a patrilineal system.

9. DAMA

The dam was envisaged as a household under the joint control of the husband and wife, who were called the *dampati* (dual).

10. SAJATA

During the Vedic age different terms were used for kinsmen of the tribe. These include *samana* (literally equals), *sva* (one's own) or *sajata* (those who shared a common birth).

11. ANULOMA

During the Vedic Age inter-class marriages used to take place in the form of Anuloma marriage. Anuloma marriage is a social practice according to which a boy from upper varna / caste / class can marry a girl from lower varna / caste / class. Anuloma marriage was recommended by the ancient Hindu law writers for the first three varnas or classes of the then society, namely, the Brahmins; the Kshatriyas; and the Vaishyas. According to the Dharmashastrakaras, a girl should marry in her own varna, failing which she may marry one in any of the higher varnas. In the Rig Vedic period, the priests who performed Yajnas [sacrifices] arranged by the kings married Kshatriya girls and offered them as 'dakshina' or fees for their services.

12. PRATILOMA

Pratiloma is a type of marital practice in which a man of lower class / caste / varna marries a girl of higher class / caste / varna. Such cases of Shudra-Aryan connections are also recorded in the Vedic texts. Some Dharmashastrakaras had

even permitted the practice of "pratiloma" while many condemned it. By the time of Dharmashastras, greater disapproval was shown towards this practice. Even here, the marriage of Brahmin / Kshatriya / Vaishya girl with Shudra boy was more despised, than the marriage of a Brahmin girl with a Kshatriya / Vaishya boy.

13. PURUSHA SUKTA

Rig Veda Purusha sukta is the Xth mandal of the Rig Veda that explains the origin of four varnas viz. Brahmana, Kshatriya, Vaishya and Shudra. The Purusha Sukta gives a description of the spiritual unity of the universe. The Purusha Sukta is repeated with some variations in the Atharva Veda. Sections of it also occur in the Panchavimsha Brahmana, Vajasaneyi Samhita and the Taittiriya Aranyaka. Among Puranic texts, the Sukta has been elaborated in the Bhagavata Purana and in the Mahabharata. The Purusha Sukta is mirrored directly in the ancient Zoroastrian texts, found in the Avesta and the Pahlavi Denkard.

14. APAURUSHEYA

Vedas are called as "apaurusheya" meaning not created by human beings that means divine, eternal. The "rishis" to whom these books are ascribed are known as "Mantradrashtha" meaning enlightened saints who received the hymns directly from the supreme creator.

Sabha	Assembly that performs judicial functions.
Samiti	Folk assembly in which people of the tribe gathered for transacting tribal business
Sabhavat	Women who attended the assembly
Madhyamasi	Mediator in Disputes
Sangrahitri	Treasurer
Bhagadugha	Tax Collector
Akshavapa	Account officer
Ugra, Jivagrabha	Police official
Prashnavinak	Judges
A-vrata	people who do not obey the ordinances of the gods.
Pushan	God of Shudras

Names with suffixes	
Gau	Cow held an important place in the Rig Vedic culture and different names with suffix <i>Gau</i> are found in the Rig Veda
Godhuli	Godhuli was used as a term for a measure of time
Gavyuti	Gavyuti measure of distance.
Duhitri	It was the term used for daughter because she used to milk the cow.
Gavishti, Gavesana, Gavyat	Terms for Conflicts and hostilities
Gauri and Gavala	Buffalo
Gomat	Owner of cattle
Gojit	Winner of cows
Hotra or hotri	Rishi who were experts in <i>Rigveda</i> were called <i>hotra</i> or <i>hotri</i> .
Udgatri	<i>Udgatri</i> was the expert of <i>Samaveda</i> .
Adhvaryu	<i>Adhvaryu</i> was an expert in the knowledge of <i>Yajurveda</i> .

Terms Related to Agriculture Activities	
Yava	Barley
Vrihi	Rice
The verbs vap (to sow) and krish (to cultivate)	The verbs vap (to sow) and krish (to cultivate) occur, along with references to various agricultural implements.
Phala, langala, and sira	Phala, langala, and sira are words for the plough, which must have been made of wood.
Other implements	Other implements included the hoe (khanitra), sickle (datra, srini), and axe (parashu, kulisha).
Fertile fields (<i>urvara</i>), and furrows (<i>sita</i>)	

NOTES

4

BUDDHISM & JAINISM

Buddhism

1. PAVARANA CEREMONY

Confession by monks of their offences committed during their stay in the monasteries during the rainy season. *Pavarana* is a Buddhist holy day celebrated on the full moon of the eleventh lunar month. This day marks the end of the rainy season in some Asian countries like Thailand, where *Theravada* Buddhism is practiced. On this day, each monk must come before the community of monks and atone for an offense he may have committed during the *Vassa*.

2. PRAVRAJYA

Ceremony to mark a person's going forth from home into homelessness and his/her becoming a novice under a preceptor. It involved shaving the head and donning ochre robes. The novice recited the formula of taking refuge in the *Buddha*, *dhamma*, and *sangha*, and then took the 10 vows.

3. UPASAMPADA

Ordination ceremony when the novice becomes a full-fledged member of the monastic community. The eight personal possessions allowed to a monk comprised three robes, an alms bowl, razor, needle, belt, and water strainer.

4. UPOSATHA

Fortnightly meetings of the Buddhist monastic assembly (held on full moon and new moon) "the cleansing of the defiled

mind" resulting in inner calm and joy. It is confined almost entirely to the Theravāda ("Way of the Elders").

5. UPASAKAS

Male followers who have taken refuge in the *Buddha*, *Dhamma*, and *Sangha*, but who have not taken monastic vows.

6. PRATITYA SAMUTPADA

(theory of 'dependent origination') is at the core of Buddhist thought. According to this doctrine, things originate in dependence upon causal conditioning and this emphasis on causality describes the central feature of Buddhist ontology/metaphysics. The Buddhists accepted causality as a universal and objective principle.

7. PARAJIKA (DEFEAT)

Parajika (defeat) in Buddhism refers to the four most serious offences involving expulsion from the sangha were: sexual intercourse, taking what is not given, killing someone, and making false claims of spiritual attainment.

8. VASA

'*Vasa*' was the retreat of the Monks during the four months of the rainy season. During *Vasa*, the monks of the Sangha retreated to the caves, took up a fixed abode and meditated.

9. KATHINA

alms-giving ceremony of the Buddhist year that occurs at the end of the *Vassa*, or monsoon



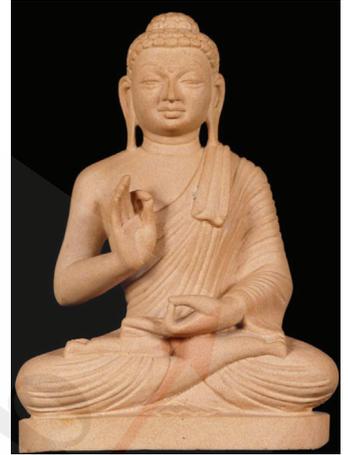
Bhumisparsha Mudra



Dharmachakra Mudra



Varada Mudra



Vitarka Mudra

10. BHUMISPARSHA MUDRA

(The earth witness Buddha) is one of the most common iconic images of Buddhism. It depicts the Buddha sitting in meditation with his left hand, palm upright, in his lap, and his right hand touching the earth. This represents the moment of the Buddha's enlightenment.

11. DHARMACHAKRA MUDRA

The Gesture of Teaching (*Dharmachakra Mudra*) is formed when the thumb and index finger of both the hands touch at their tips to form a circle.

12. VARADA MUDRA

The Gift bestowing Gesture of Compassion (*Varada Mudra*), the right-hand pendant with the palm turned outwards.

13. VITARKA MUDRA

Vitarka Mudra is the mudra or a gesture representing the discussion and transmission of the teachings by the Buddha.

14. ATTHAMAHATHANANI

In the Pali texts, the term '*Atthamahathanani*' refers to the Eight Great Places of Buddhist Heritage. These places are connected with important events of the life of Buddha from the time of his birth, enlightenment, reaching dhamma to suffering humanity, till he passed away (*Mahāparinirvāna*) at the age of 80 years. This is a living heritage that still continues to inspire millions of people

to walk and find peace, happiness, harmony and solace.

15. BODHISATTVAS

In the Early Buddhist schools as well as modern Theravada Buddhism, a bodhisattva (bodhisatta) refers to anyone who has made a resolution to become a Buddha and has also received a confirmation or prediction from a living Buddha that this will be so. In Mahayana Buddhism, a bodhisattva refers to anyone who has generated bodhicitta, a spontaneous wish and compassionate mind to attain Buddhahood for the benefit of all sentient beings.

16. AVALOKITESHVARA

Avalokiteshvara is the bodhisattva who embodies the compassion of all Buddhas. One of these avatars is called Padmapani, the one who holds the lotus (padma).

17. VAJRAPĀṆĪ

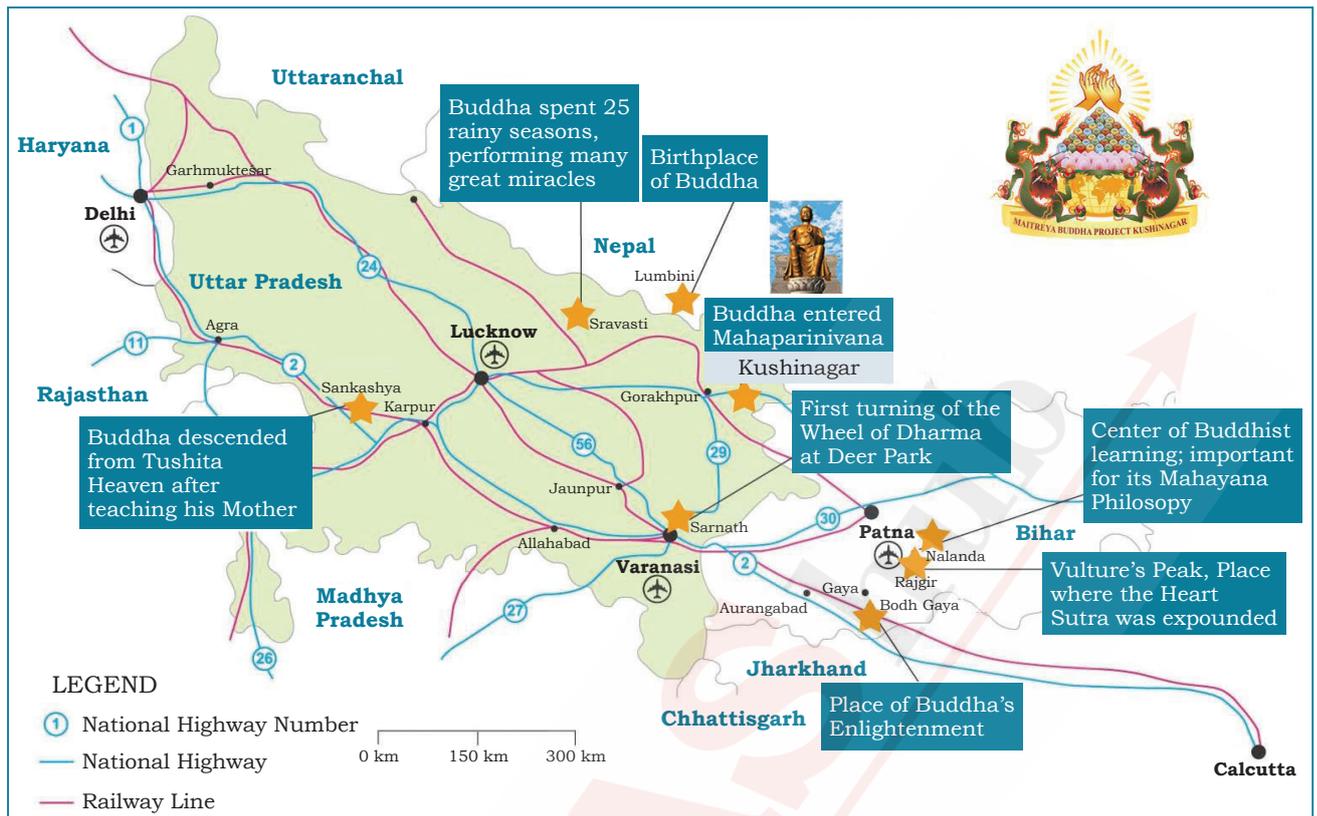
("Vajra in his hand") is one of the earliest-appearing bodhisattvas in Mahayana Buddhism. He is the protector and guide of Gautama Buddha and rose to symbolize the Buddha's power.

18. MAITREYA

Maitreya or Metteyya is regarded as a future Buddha.

19. MAÑJUŚRĪ

Within Vajrayāna Buddhism, Mañjuśrī is a meditational deity and considered a fully enlightened Buddha.



The Eight Great Buddhist Pilgrimage Sites

20. KṢITIGARBHA

Bodhisattva regarded as guardian of purgatories.

21. AMITĀBHA

Amitābha means “Infinite Light”, and Amitāyus means “Infinite Life” so Amitābha is also called “The Buddha of Immeasurable Light and Life”. He is also called the Buddha of heaven.

22. SOPADISESA NIBBANA/ NIRVANA

Nibbana is realised in life with the body remaining.

23. ANUPADISESA NIBBANA/ NIRVANA

When an Arhat attains nibbana after the dissolution of his body, without any remainder of physical existence.

24. SRAVAKA

Sravaka direct disciple of Buddha.

25. ARHAT/ ARAHANT

In Theravada tradition an Arhat is one who has gained insight into the true nature of existence and has achieved nirvana.

26. THERAVĀDA BUDDHISM

One of the oldest school of Buddhism. It is closest to the original teachings of the Buddha. Theravada Buddhism developed in Sri Lanka and subsequently spread to the rest of Southeast Asia. It is the dominant form of religion in Cambodia, Laos, Myanmar, Sri Lanka, and Thailand.

27. MAHAYANA BUDDHISM

The term Mahayana is a Sanskrit word which literally means “Great Vehicle”. It believes in the heavenliness of Buddha and Idol worship of Buddha and Bodhisattvas embodying Buddha Nature. It originated in northern India and Kashmir and then spread east into Central Asia, East Asia and some areas of Southeast Asia. Buddhist schools embedded in China, Korea, Tibet and Japan belong to the Mahayana tradition.

28. HINAYANA BUDDHISM

Literally Lesser vehicle, also known as Abandoned Vehicle or Defective vehicle. It believes in the original teaching of Buddha or Doctrine of elders. It does not believe in Idol worship and tries to attain individual

salvation through self discipline and meditation. Theravada is a Hinayana sect.

29. VAJRAYANA BUDDHISM

Vajrayana means “The Vehicle of the Thunderbolt”, also known as tantric Buddhism. This Buddhist school developed in India around 900 CE. It is grounded on esoteric elements and a very complex set of rituals compared with the rest of the Buddhist schools.

30. ZEN BUDDHISM

It is a school of Mahayana Buddhism that originated in China during the Tang dynasty as the Chan school of Chinese Buddhism and later developed into various schools. It spread to Japan in 7th century C.E. Meditation is the most distinctive feature of this Buddhist tradition.

31. SARVĀSTIVĀDA BUDDHISM

It was one of the early Buddhist schools established around the reign of Asoka (third century BCE). It was particularly known as an Abhidharma tradition, with a unique set of seven Abhidharma works. The Sarvāstivādins are believed to have given rise to the Mūlasarvāstivāda sect as well as the Sautrāntika tradition.

32. NAVAYĀNA BUDDHISM (“NEW VEHICLE”)

It refers to the re-interpretation of Buddhism by modern Indian jurist and social reformer B. R. Ambedkar.

33. STHAVIR NIKAYA/ STHAVIRAVADA

The Sthavira nikāya split away from the majority Mahāsāṃghikas during the Second Buddhist council resulting in the first division in the Sangha. From the Sthaviras arose the Sarvāstivāda sects, the Vibhāṅgyavādins, the Theravadins, the Dharmaguptaka and the Pudgalavāda sects.

34. LOKOTTARVADIN

Lokottarvadin emerged from the Mahasāṃghikas whose philosophy was based on the concept of Lokottara Buddha or Supernatural Buddha.

35. PRAJÑĀPTIVĀDA

Another Mahāsāṃghika sect was named Prajñāptivāda. They were known for the doctrine that viewed all conditioned phenomena as being mere concepts.

36. KUTAGARSHALA

A place where the philosophers held discussions. We get a glimpse of lively discussions and debates from Buddhist texts, which mention as many as 64 sects or schools of thought. Teachers travelled from place to place, trying to convince one another as well as laypersons, about the validity of their philosophy or the way they understood the world. Debates took place in the kutagarashala – literally, a hut with a pointed roof – or in groves where travelling mendicants halted. If a philosopher succeeded in convincing one of his rivals, the followers of the latter also became his disciples. So support for any particular sect could grow and shrink over time.

NOTES

1. TRIRATNA OR RATNATRAYA

Three Principles for attaining *Nirvana*: Right Knowledge, Right Faith or Belief, Right Conduct or Action. In Jainism the three jewels (also referred to as *ratnatraya*) are understood as *samyag darsana* (“right faith”), *samyak jnana* (“right knowledge”), and *samyak charitra* (“right conduct”). One of the three cannot exist exclusive of the others, and all are required for spiritual liberation. The *Triratna* is symbolized frequently in art as a trident.

2. STHĀNAKAVĀSĪ

It is a sect of Śvētāmbara Jainism. It believes that idol worship is not essential in the path of soul purification and attainment of Nirvana/Moksha. The sect is essentially a reformation of the one founded on the teachings of *Lonkashah*, a fifteenth-century Jain reformer. Sthanakvasi accepts thirty-two of the Jain Agamas, the *Svetambara* canon. Svetambaras who are not *Sthanakavasins* are mostly part of the Murtipujak sect.

3. ‘GUNASTHANAS’

In Jainism the ladder leading from ignorance to omniscience is visualized as having 14 rungs or stages of purification called *gunasthanas*. One who has entered the 13th stage of *kevala jnana* is known as an *arhat*. An arhat who has also already acquired the capability of teaching the doctrine is known as a *tirthankara*. The 14th stage is achieved by an arhat immediately before his death, when he is liberated from all activity and from the last few remaining karma particles. The final abode of liberated souls is a world called *siddha-loka*.

4. MOHANIYA’

These are delusion-causing karmas. According to Jainism the *jiva* has three main qualities—consciousness (*chaitanya*), bliss (*sukha*), and energy (*virya*). Jaina doctrine holds that *jivas* transmigrate due to karma, but its ideas of transmigration and karma are unique. Karma is understood as consisting

of material particles floating about in space. Karmic matter is of different kinds; some have a directly negative effect on the *jiva*, others do not. The major culprits are the *mohaniya* (delusion-causing) karmas.

5. THERAS

They were the chief preceptors of the Jain order after Mahavira.

Mahavira had eleven disciples known as *Ganadharas* or heads of schools. Arya Sudharma was the only *Ganadhara* who survived Mahavira and became the first ‘Thera’ (chief preceptor) of the Jaina order. He died 20 years after Mahavira’s death. The Jain order in the days of the late Nanda King was administered by two Theras : a) *Sambhutavijaya*, and b) *Bhadrabahu*. The sixth Thera was *Bhadrabahu*, a contemporary of the Maurya King *Chandragupta Maurya*.

6. ‘PURVAS’

They are the doctrinal texts of Jainism, which contain the original doctrines of Mahavira. The *Pūrvas* form a type of scripture, which Jains believe predates the surviving holy texts. Recording the teachings of the 24th Jina Mahāvīra’s closest followers, the *Pūrvas* were lost centuries before the scriptures were first written down. According to tradition, they were lost nearly 200 years after the final liberation of *Mahāvīra*, early in the fourth century BCE. This category of texts provides a good example of how Jains view the beginnings of their scriptural tradition. It shows how they are aware that this tradition is not eternal and could undergo losses in the course of time that cannot be recovered. This contrasts with, for instance, the Hindu doctrine that the Vedas are eternal.

7. CURNIS.

Jain literature is known by the collective term, *Agamas*. They are written in *Ardhamagadhi*, a form of *Prakrit* similar to the Buddhist literature written in Pali. The Agama literature is voluminous, comprising 12 *Angas*, 12 *Upangas*, 4 *Mulas*, 2 *Chulika Sutras*, 6 *Cheda Sutras*, and 10 *Prakirnakas*. *Agamas* have commentaries like the *Niryuktis* and *Bhasyas* which are in

poetry style, while the commentaries written in prose style are known as Curnis.

8. NIRUKTIS

Commentaries on the Jain *Agamas* written in poetic style are called *Niruktis*.

9. ANEKANTAVADA

Jaina doctrine of Anekantavada is literally the doctrine of 'non-onesidedness' or 'manifoldness' or 'non absolutism'. It holds that reality is very complex and has multiple aspects. It is one of the basic principles of Jainism that encourages acceptance of relativism and pluralism.

The doctrines of *anekantavada* emphasize the relativity of all knowledge.

The essential point behind *anekantavada* is that reality cannot be grasped in its entirety and complexity.

10. ANUVRATAS & MAHAVRATAS

In Jainism vows (*vratas*) govern the activities of both monks and laymen. The *Mahavratas* or five "great vows," are undertaken for life only by ascetics and include vows of noninjury, abstention from lying and stealing, chastity, and renunciation of all possessions. For the layman, the basic discipline consists of the *anuvratas*, which are a modified form of the *mahavratas* of monks and nuns. The first three vows are the same as those enjoined on members of the *sangha*, but the last two are replaced by chastity and limiting one's wants. Theoretically, the lay path cannot lead to salvation. But Jainism managed to negotiate the tightrope between monasticism and the householder's life quite well. There was close integration of the monastic and lay community, right from the earliest times.

11. APARIGRAHA

In the Jain tradition, *aparigraha* means renunciation, literally non-acquisition or non-grasping. It means avoiding all acquisitive attachments, even to people, since such possessive clutching inevitably leads to greed, jealousy, selfishness, and violence, thereby binding the soul to the cycle of birth and death.

12. PARASPAROPAGRAHO JĪVĀNĀM

Parasparopagraho jīvānām the function of souls is to help one another.

13. PARYUSHANA

Paryushana is the most important annual holy event for Jains and is usually celebrated in August or September in Hindi calendar Bhadrapad Month's Shukla Paksha. Jains increase their level of spiritual intensity often using fasting and prayer/meditation to help. The five main vows are emphasized during this time- *Ahimsā*, *Satya*, *Asteya*, *Brahmacharya*, *Aparigraha*.

14. SALLEKHANA

samlehna, *santhara*, *samadhi-marana* or *sanyasana-marana*, is a supplementary vow to the ethical code of conduct of Jainism. It is the religious practice of voluntarily fasting to death by gradually reducing the intake of food and liquids. *Sallekhana* is a vow available to both Jain ascetics and householders.

15. ŚRĀVAKA

In Jainism, the word *Śrāvaka* or *Sāvaga* is used to refer to the Jain ordinary people (householders). The word *śrāvaka* has its roots in the word *śrāvana*, i.e. the one who listens (the discourses of the saints).

16. YAPANIYA

Yapaniya was a Jain order in western Karnataka which is now extinct. The first inscription that mentions them by *Mrigesavarman* (AD 475–490) a Kadamba king of Palasika who donated for a Jain temple, and made a grant to the sects of *Yapaniyas*, *Nirgranthas* (identifiable as *Digambaras*), and the *Kurchakas*. The *Yapaniyas* followed *Digambara* nudity along with several *Śvētāmbara* beliefs.

17. KALPA SŪTRA

The *Kalpa Sūtra* is a Jain text containing the biographies of the Jain Tirthankaras, notably *Parshvanatha* and *Mahavira*. Traditionally ascribed to *Bhadrabahu*, which would place it in the 4th century BCE, it was probably put in writing years after the *Nirvana* (*Moksha*) of *Mahavira*.

18. GANADHARA

In Jainism, the term Ganadhara is used to refer to the chief disciple of Tirthankara.

19. ASRAVA

Asrava is the cause, which leads to the influx of good and evil karma which lead to the bondage of the soul. Asrava may be described as an attraction in the soul toward sense objects. The following are causes of Asrava or influx of good and evil karma:

- | |
|--|
| a. Mithyatva - ignorance |
| b. Avirati - lack of self restraint |
| c. Kasaya - passions like anger, conceit, deceit, and lust |
| d. Yoga - activities of mind, speech, and body |

20. BANDHA

Bandha is the attachment of karmic matter (karma pudgala) to the soul. The soul has

had this karmic matter bondage from eternity because of its own ignorance. This karmic body is known as the karmana body or causal body or karma.

21. SAMVARA

The method that stops fresh karma from attaching into the soul is called samvara. This process is a reverse process of asrava.

22. NIRJARA

Exhaustion of the attached karma. The attached karma exhaust themselves by producing their results when it is time for them to do so. At that time new karma attaches itself to the soul. Unless the attached karma is exhausted before they start producing the results, it becomes difficult for the soul to be free. Therefore, it is necessary to exhaust all karmas before their maturity. This is done by rigorous austerities and penance. This process is called nirjara.

NOTES

5

MAURYAN EMPIRE

NAME OF RULERS

Sandrocottus	Greek Name for Chandragupta.
Amitrokhates or Alitrokhates	Greek name of Bindusara.

CENTRAL ADMINISTRATION

1. Bhuvyist

Majority Verdict/Kautilya in Arthashastra mentions that the work should be carried out according to the majority verdict (Bhuvyist) in the council.

2. Tirthas

Eighteen departments (Tirthas) of the central government mentioned in the Arthashastra.

3. Karmantika

Officer who looked after the industries.

4. Antarvamsika

Officer who looked after the King's security.

5. Sannidhata

Officer who looked after the treasury.

ARMY ADMINISTRATION

1. Chaturangabala

Kautilya has referred to Chaturangabala (i.e. infantry, cavalry, chariots and elephants) as the main components of the army -each under a commander.

2. Ayudhagaradhyaksha

Chief of the department to look after the production and maintenance of a variety of armaments.

3. Rathadhyaksha

To look after the construction of a chariot.

4. Hastyadhyaksha

looked after the elephant force.

ESPIONAGE SYSTEM

1. Pulisani

gathered public opinion.

2. Pativedaka

special reporter, access to king at any hour.

3. Sanstha

spies at palace.

4. Sancharah

spies who are mobile.

5. Cara, Gudhapurushah

Secret agents mentioned in Arthashastra.

6. Justice System and Punishment

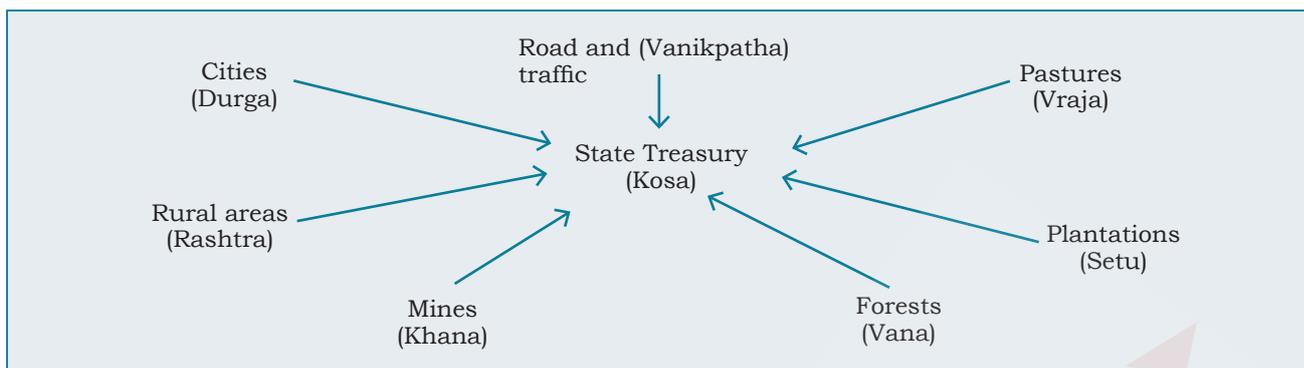
The Arthashastra is full of codes listing punishments for various offences. There were various kinds of courts to try the offenders of law or settle disputes at various levels. If the Gramika had judicial powers at the village level there were also courts at the level of Janapada and the centre. Two kinds of courts are mentioned in the Arthashastra are Kantakashodhana & Dharmasthiya.

7. Kantakashodhana

Courts which decided upon matters related to individuals and the state.

8. Dharmasthiya

Courts which decide personal disputes.



Inflow or Revenue

REVENUE ADMINISTRATION

Kautilya has listed different resources from where revenue flowed into the state treasury which was looked after by an official Sannidhata.

Sulka	Tax on trade and commerce.
Bhaga	1/6th of total land revenue.
Sita	Crown lands.
Kar/Pratikal	Additional tax.
Pranaya	Emergency Tax.
Pindkar	Collected annually from the village.
Parshva	Tax collected from traders on excess profit.
Kaustheyak	Tax collected from land benefited from irrigation facilities.
Utsang	Offering to king.



Punch Marked Coins

2. Tadaga

Water reservoir: In the inscription of Rudradaman (written in the middle of second century A.D.) There is mention of the construction of a water reservoir (tadaga) called Sudarsana during Chandragupta's times. This was built to facilitate the supply of water.

3. Sarthwah

The convoy of merchants were called as *Sarthwah* which is described in "Arthashastra" by Kautilya.

4. Shvapakas

Dog breeders called as *Antavasayin* (one who is only allowed to reside outside the main city).

ECONOMY, TRADE & COMMERCE

1. Karshapana coins

Punched Marked Coins that do not specify the issuing authority.

NOTES

6

SANGAM ERA

1. MUCHCHANGAM

Sangam Age is the period from the first century BCE to the end of the second century CE in South India and there were 3 Sangams conducted in ancient South India called Muchchangam. The First Sangam is believed to be held at Madurai, attended by gods and legendary sages. No literary work of this Sangam is available. The Second Sangam was held at Kapadapuram; only Tolkappiyam survives from this. The Third Sangam was also held at Madurai. A few of these Tamil literary works have survived and are a useful source to reconstruct the history of the Sangam period.

2. KILAR, VELIR AND VENTAR

They were the different types of chiefs mentioned in the Sangama literature. The Chola, Chera and Pandya kings were the ventar (crowned kings), who are usually referred to as the muvar or three signifying their preeminence. Distinct from the ventar were the velir chiefs, figuring prominently in the Puram poems as chiefs of hill tribes or hilly areas. There are as many as 141 poems praising the velir chiefs. Some velir chiefs are described as having entered into matrimonial ties with the ventar, with a view to moving into the elite circle of the ventar. The velir chief is also found to have held land independent of the crowned kings (muvendar). The third political group was known as kilar. The kilar was a ruling elite who held or possessed land in villages. One comes across the kilar as the head of the agricultural household at the village level (ur). The kilar was instrumental in the redistribution of the produce gained

by the collective labour of the clansmen (kudimakkal).

3. MANRAM/PODIYIL

Site of traditional assembly of elders. The traditional authority over resident communities based on kinship remained fundamental to contemporary political control during the Sangam age. Traditional assembly of elders transacted the day-to-day affairs in every settlement. The assembly site was called manram, a raised seating area around the foot of a tree. It was also called podiyil.

4. NADU KAL

These are hero stones erected to commemorate brave warriors during the Sangam Era.

5. TOLKAPPIYAM

Tolkappiyam refers to four castes namely arasar, anthanar, vanigar, and Vellalar. The ruling class was called arasar, anthanars played a significant role in the Sangam polity and religion, vanigars were engaged in trade and commerce, Vellalars were the agriculturalist.

6. AKAM & PURAM

A unique feature of Sangam literature is the special place accorded to common men and women. Most of the works deal with day-to-day activities of common people, who were immortalized in these poems. The literature covers all the aspects of human life under two categories - akam and puram. Akam indicates the inner life of the people, which encompasses the love feelings of men and

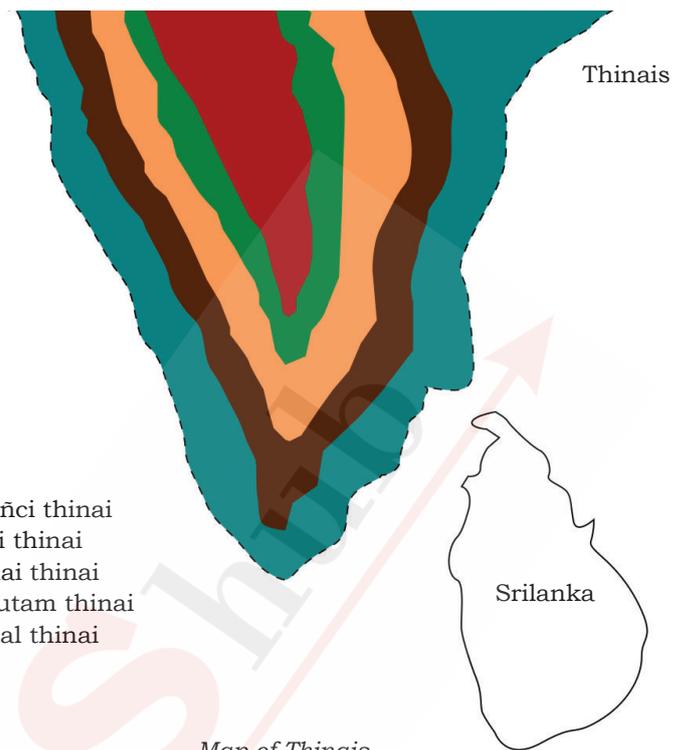
women. Puram, on the other hand, deals with the outer life of the people, with the emphasis on war, victory, and human values.

7. TOLKAPPIYAM

Tolkappiyam refers to the five-fold division of lands (Thinai) – Kurinji (hilly tracks), Mullai (pastoral), Marudam (agricultural), Neydal (coastal) and Palai (desert).

- Marudam: chief occupation was agriculture.
- Neydal: the chief occupation was fishing and salt manufacturing.
- Kurinji: the chief occupation was hunting and honey collection.
- Mullai: chief occupation was cattle-rearing and dealing with dairy products.

- Kuriñci thinai
- Pālai thinai
- Mullai thinai
- Marutam thinai
- Neytal thinai



Map of Thinai

NOTES

7

GUPTA AGE

Administrative

1. PUSTAPALA

An officer who maintained the records of the land transactions in the district. It was his duty to make enquiries before recording any transaction. The Gupta kings maintained a regular department for the proper survey and measurement of land as well as for the collection of land revenue.

2. MAHANANDA NAYAKA

Chief Justice. Though the supreme judicial powers were vested in the King, he was assisted by the Mahadandanayaka (Chief Justice)

3. BHUKTIS

The Gupta empire was broadly divided into provinces called Bhuktis.

4. VISHAYAS

Vishayas are the units below the bhuktis.

5. UPARIKA

The officer called Uparika was in charge of a Bhukti.

6. VISHYAPATI

Head of the Visayas. His appointment was made by the provincial governor.

7. SANDHI VIGRAHA

A high official called Sandhi Vighraha is mentioned in several Gupta inscriptions, most probably a minister of foreign affairs.

8. NAGARA SRESHTIS

Nagara Sreshtis were the officers looking after the city administration.

9. KUMARAMATYAS" & "AYUKTAS"

Higher officials, the King maintained close contacts with the provincial administration through these officials.

NOTES

1. TAXES

Shulka, Uparikara, Vishti

- Uparikara— Levied on cloth, oil, etc. when taken from one city to another.
- Shulka— Commercial tax paid by the organisation of the traders. Non-payment of which resulted in cancellation of the right to trade and a fine amounting to eight times of the original Shulka.
- Vishthi— Practice of Forced labour

2. TYPES OF LANDS

Various types of land are mentioned in the inscriptions: land under 26 History of India from C. 300 C.E. to 1206 cultivation was usually called Kshetra. Lands not under cultivation were variously called Khila, Aprahata.

- Kshetra— Cultivable land
- Khila—Waste land
- Aprahata— Jungle or waste land
- Vasti— Habitable land
- Gapata Saraha— Pastoral land
- Bhumichhidranaya— Non agricultural land during the Gupta period. The inscriptions give the impression that uncultivated land was being regularly brought under cultivation. Classification of land according to soil, fertility and the use to which it was put was not unknown. Different land measures were known in different regions, although one cannot be certain what exact measure was denoted by a term. In some areas Nivartana was the term used for a measure of land whereas in the inscriptions of Bengal terms like Kulyavapa and Dronavapa are used.

3. MEASURES OF LAND

- Texts and inscriptions mention various land measure terms.
- The angula (probably $\frac{3}{4}$ inch) was the smallest measure.
- The hasta (cubit) is the standardized distance between the tip of the elbow and the middle finger (18 inches).

- Larger units of measure included the dhanu/danda and nala.
- The land measures used in eastern India included the adhavapa ($\frac{3}{8}$ – $\frac{1}{2}$ acre), dronavapa ($1\frac{1}{2}$ –2 acres), and kulyavapa (12–16 acres).
- These were the areas required to sow one adhaka, drona, and kulya of grain respectively.

4. PATAKA AND PRAVARTAVAPA

Measures of land during the Gupta times. Pataka seems to have been equivalent to 60–80 acres. Pravartavapa was much smaller than a kulyavapa.

5. LAND TENURES

Nivi-dharma, akshaya-nivi and aprada-dharma: Technical terms pertaining to land tenure in the context of the rights given to donees over gifted land. A gift made according to the nivi-dharma seems to have meant the grant of permanent usufructuary rights (the right to enjoy the fruits of the land). The terms akshaya-nivi and aprada-dharma seem to have meant that the gift was inalienable (i.e., it could not be given away, gifted, sold, etc.). On the other hand, nivi-dharma-aksayana is a perpetual endowment which a recipient could not alienate but could make use of the income accruing from it eternally.

NOTES

8

POST GUPTA AGE

Terms related to feudalism/ Administration/Polity

1. KUDAVOLAI SYSTEM

Uttaramerur inscriptions talk about the Kudavolai system. It was an election system to elect members of local committees during the period of the Chola Empire.

2. VETTI

It was a type of tax paid in the form of forced labor in the Chola administration.

3. UR

It was the general assembly of the village where local residents discussed their matters without any formal rule or procedure. The Ur consisted of the tax-paying residents of an ordinary village.

4. THE SABHA OR MAHASABHA

It was the most popular assembly where only the selected few and elders of the village took part and carried on the business by following a regular procedure. It wielded great authority in the administration of the rural areas. The Sabha was restricted to the brahmanas.

5. MANOR

Castle of the feudal lord. A manor house was historically the main residence of the lord of the manor. The house formed the administrative centre of a manor in the European feudal system; within its great hall were held the lord's manorial courts,

communal meals with manorial tenants and great banquets.

6. SERFDOM

A condition in which a tenant farmer was bound to a hereditary plot of land and to the will of his landlord

7. SAMANTAS

feudal lords. Samanta literally meant a neighbour. In the Gupta period, a Samanta was a neighbouring subsidiary ruler who was a friendly tributary of the Gupta overlords. The decentralization was also effected via various land grants, carrying varied immunities and concessions, to persons and institutions. This is one reason that we don't find an over elaborate bureaucracy in the Gupta period as was the case with the Maurya period.

NOTES

Memorial stones in Kashmir

1. MOHRAS

Mohras were the memorial stones raised in the honour of dead persons. In the cultural traditions of Jammu and Kashmir, the tradition of laying memorial stones for the members of the family was a common practice.

2. AUTAR MOHRAS

One such tradition was laying stones for the members of the family who die as childless. These were locally called as autar mohras.

3. SHILAVANTIS', 'SYBATIS

The 'Mohras' of ladies called Satis, Shilvantis, Syabatis are some of the most commonly found forms of memorial stones. The earliest examples of memorial stones recorded from Kashmir date back to circa 2nd-3rd century CE.

NOTES

9

ESTABLISHMENT OF DELHI SULTANATE

Administrative Terms

1. AMIR-UL-UMRA

Meaning Commander of commanders- title granted by the Caliph to generals who were able to carve out a separate sphere of authority.

2. CHAHALGANI

Meaning- 'the forty'- Turkish chiefs. Shams-ud-din Iltutmish (1167-1236) after ascending to the throne, realised that Turkish nobles were not trustworthy and could conspire against him to overthrow his rule. Therefore, he had a group of faithful slaves to protect him. This group was known as Amir-i-Chahalgani, or The Forty.

3. CHHATRA

royal insignia. Chhatra was perhaps the most important symbol of sovereignty and, along with fly-whisk (chamara), was held in greater estimation than even the crown. Hence the king is par excellence the chatrapati or the Lord of the umbrella.

4. DIWAN I ARZ

military department. The diwan-i arz or military department was headed by the ariz-i mumalik. He was responsible for the administration of military affairs. He inspected the troops maintained by the iqta-holders. He also supervised the commissariat duties (supply and transport) of the Sultan's army.

5. DIWAN-I-RISALAT

dept of religious matters- headed by 'sadr'. The diwan-i risalat was headed by the sadrus sudur. He was the highest religious officer. He took care of the ecclesiastical affairs and appointed qazis.

6. DIWAN-I-INSHA

dept of state correspondence. The diwan-i insha' looked after State correspondence. It was headed by dabir-i mumalik. This department dealt with all correspondence between the Sultan and other rulers, and between the Sultan and provincial governments. It issued jarmans and received letters from subordinate officials.

7. DIWAN-I BANDAGAN

Department of Slaves. During the reign of Firuz Shah Tughlaq, a separate department of slaves (diwan-i bandagan) was set up. The slaves were used for personal service and acted as body-guards.

8. WAKIL-I-DAR

Officer in charge of the deptt. of slaves (Diwan-i bandagan) under Firuz Tughlaq.

9. SIJADA AND PAIBOS

Prostration and kissing of monarch's feet – under Balban The practice was started by Sultan Bulban to reinstate the prestige of the crown among the nobles and the people.

10. BARIDS

intelligence agents. The barid-i mumalik was the head of the State news-agency. He had to keep informed of all that was happening

in the Sultanate. The administrative subdivisions had local barids who sent regular news letters to the central office. The barids reported matters of state - wars, rebellions, local affairs, finances, the state of agriculture etc. Apart from the barids, another set of reporters existed who were known as munhiyan.

11. SHAHNA

high officer who controlled the market, merchants and prices

Alauddin Khilji set up three markets in Delhi. Each market was under the control of a high officer called 'Shahna' who maintained a register of the merchants and strictly controlled the shopkeepers and the prices.

12. MUNHIYAN

Secret spies appointed by Alauddin Khilji in the markets

Alauddin received daily reports of the market from barids who were intelligence officers and munhiyans. The superintendent of the market called Shahna-i- Mandi was assisted by an intelligence officer.

13. BANJARAS

The Banjaras were the most important trader-nomads. Their caravan was called tanda. Sultan Alauddin Khalji used the Banjaras to transport grain to the city markets. Emperor Jahangir wrote in his memoirs that the Banjaras carried grain on their bullocks from different areas and sold it in towns. They transported food grain for the Mughal army during military campaigns.

14. CHEHRA

Biometrics of soldiers introduced by Alauddin Khalji. It was a system in which a description of the soldier was recorded by a royal clerk. This was to prevent the system of deploying substitute soldiers.

15. DAGH

Branding system of horses. Dagh was a mark made on each cavalry horse identifying it as a royal or approved horse. This was to check the malpractice of changing royal / approved horses with those of low quality.

16. IQTA SYSTEM

The land of the empire was divided into several large and small tracts called Iqta and assigned these Iqtas to his soldiers, officers and nobles.

17. MUQTIS/WALIS

Holders of iqtas. Muqtis or iqtadars were the holders of the land assignments or iqtas. They collected the assigned revenues from their iqtas, paid the soldiers their salaries and maintained the required army.

18. KHALISA KJFKLS FKSLD KSFLKS FLKSD

The territory whose revenues were directly collected for the Sultan's own treasury was designated khalisa. These were areas classified as directly owned by the Emperor. The revenue collection from these lands was overseen directly by the central Wazir of the empire and the funds went directly into the Emperor's personal treasury.

19. DIWAN I-AMIR-I-KOHI

dept to improve cultivation in the doab. The department named Diwan-e-Amir-Kohi related to agriculture was established by Muhammad Bin Tughlaq. It was to improve cultivation in the Doab. The department divided the Doab into development blocks headed by an official who would give loans to farmers and engage them in the cultivation of superior crops.

20. PATWARI

village accountant. He kept all the records of the revenue paid by the villagers to the state. His record (bahis) recorded all the legal and illegal payments to the officials.

21. RAIS

Autonomous local landlords. As long as these local rulers recognised the supremacy of the Sultan in Delhi, they were largely left to their devices to collect the taxes and send it to the central treasury as tribute

22. ZAWABIT

Sultans had to supplement the Muslim law by framing their own regulations

23. KHUTS

Smaller landlords. They helped the state to collect the revenue from the peasants and often passed their own share (Kismat-i-khuti) on to peasants. Ziauddin Barani has described their wealth in detail. Allauddin Khilji attempted to curtail their influence by strictly enforcing kismat-i-khuti but these measures were not successful.

24. MUQADDAM

Village headman. The government dealt with the peasants through the Muqaddams. In some places Muqaddam was called Mukhiya.

25. ZIMMIS

Status given to non- Muslim subjects as protected people who accepted muslims rule and agreed to pay jizyah

Malik naib	Vice regent of the empire
Amil	Head of pargana
Jizya	Tax on non Muslims
Jahandari	State based on worldly or secular considerations

NOTES

1. MILK, IDRAR, AND INAM

Revenue grants to the religious persons and institutions and other dependents milk (proprietary rights given by state), idrar (pension) and inam (gift)

2. KHARAJ

Land Revenue. Kharaj was a tax on and it amounted to about 50 percent of the peasant's produce. The kharaj was essentially a share in the produce of the land and not a rent on the land.

3. WAFI-FARMANI

Officially decreed yields, Drkh-i-farmani: officially decreed prices. These initiatives were taken by Muhammad Bin Tughalaq to increase the state revenue, but the overburdened the peasantry as the prices of the commodities were not the actual

local prices and neither the yields (Wafa-i-farmani) reflected the real yields.

4. SONDHAR

Agricultural loans introduced by Muhammad Bin Tughlaq

Muhammad Tughluq became the first Sultan to attempt to formulate an agricultural policy for promoting agriculture. He introduced the practice of giving agricultural loans named Sondhar for increasing the area under plough and for digging wells for irrigation. Barani says that 70 lakhs tankas (according to Afif 2 krors tank4 were given till 1346-7 in sondhar)

5. MAWAS

Rebellious areas, villages where land revenue was extracted by the use of force. The regions that refused to pay land-tax or kharaj were known as mawas and were plundered or forced to pay through military raids. Gradually a mechanism of simultaneous revenue collection and distribution was introduced.

Karkhanas	Rroyal workshops
Dam	Paisa
Muslin	Fine cotton cloth from Bengal
Dhunia	Cotton handler's bow
Rahat	Miscalled the persian wheel/Araghatta- used for lifting water for irrigation
Currency system	Tanka: Silver , dirham :Copper, Silver Tanka Introduced by Iltutmish



Rahat



Tanka Introduced by Iltutmish



Dhunia

10

THE MUGHALS

1. WAZIR

Highest official in the Mughal bureaucracy: Civil and military powers, but Akbar took away the financial powers of the wakil and entrusted it into the hands of the diwan kul (Finance Minister). Separation of finance gave a jolt to the wakil's power. However, the wakil continued to enjoy the highest place in the Mughal bureaucratic hierarchy despite reduction in his powers.

2. DIWAN

Responsible for all income and expenditure; control over Khalisa & Jagir. His primary duty was to supervise the imperial treasury and check all accounts. He personally inspected all transactions and payments in all departments. He maintained direct contact with the provincial diwans and their functioning was put under his vigil.

3. MUSTAUFI

The auditor & Mushrif: the chief accountant. The central revenue ministry was divided into many departments to look after the specific needs of the Empire. For example: diwani aalisa, diwani tan (for cash salary), diwani jagir, diwani buyutat (royal household), etc. Each branch was further subdivided into several sections 'manned by a secretary, superintendents and clerks. The mustaufi was the auditor, and the mushrif was the chief accountant. The khazanadar looked after the Imperial treasury.

4. MIR BAKSHI

Headed military department, nobility, information and intelligence agencies. He personally supervised the branding of the

horses (dagh) and checked the muster-roll (chehra) of the soldiers. On the basis of his verification, the amount of the salary was certified. Only then the-diwan made an entry in his records and placed it before the king. Mir Bakhshi placed all matters pertaining to the military department before the Emperor.

5. MIR SAMAN/ KHAN SAMAN

Officer incharge of the royal karkhanas

6. SADR-US SUDUR

Head of the ecclesiastical department. His chief duty was to protect the laws of the shari' at. He was also connected with the distribution of charities - both cash (wazifa) and land grants (suyurghal, in'am, madad-i maash).

7. QAZI-UL QUZAT

He was the head of the judiciary. The chief qazi was known as qazi-ul quzat. He was the head of the judiciary. His principal duty was to administer the sharia law both in civil and criminal cases. In the capacity of the chief qazi, he looked into the appointment of the qazis in the suba, sarkar, pargana and town levels. There was a separate qazi for the army also.

8. MIR ADL

Official responsible for ensuring the execution of the orders of the court.

9. MOHTASIBS

(Censor of public morals) ensured the general observance of the rules of morality. The mohtasib (censor of public morals) was

to ensure the general observance of the rule of morality. His job was to keep in check the forbidden practices- wine drinking, use of bhang and other intoxicants, gambling, etc. In addition, he also performed some secular duties - examining weights and measures, enforcing fair prices, etc.

10. WAQIA NAVIS

News reporters. At the provincial level, waq'ai navis and waqai nigars were appointed to supply the reports directly to the Emperor. Besides, there were also sawanih nigar to provide confidential reports to the Emperor.

Many reports of these secret service agents are available to us. They are very important sources of the history of the period.

11. MEWRAS

Postal runners who passed letters forwards. At every suba headquarters, darogha-i dak was appointed for this purpose. His duty was to pass on letters through the postal runners (mewras) to the court. For this purpose, a number of dak chowkis were maintained throughout the Empire where runners were stationed who carried the post to the next chowki.

NOTES

1. ZAT AND SAWAR RANKS

Zat: determines the mansabdar's personal pay (talab-khassa) and his rank in the organisation. The second number (sawar) is the number of horses and horsemen to be maintained by the mansabdar.

2. TABINAN

The amount received by the Mansabdar for his contingent.

3. BARAWURDI

Under Akbar the advance paid to mansabdars for maintenance of troops was called barawardi

4. DO ASPA SIH ASPA

Introduced by Jahangir, the Sawars of the Manasabdars were doubled and were assigned Do aspa sih aspa. According to it, a part of the sawar rank was termed du-aspa sih-aspa in case of select mansabdars. For this part, additional payment at the same rate of 8,000 dams per sawar was sanctioned. Thus, if the sawar rank was 4,000 out of which 1,000 was du-aspa sih-aspa, salary for this rank was calculated as $3,000 \times 8,000 + (1,000 \times 8,000 \times 2) = 40,000,000$ dams. Without du aspa sih-aspa, the salary for the same 4,000 sawar would have stood at $(4,000 \times 8,000) = 32,000,000$ dams only. The debilitation is more visible during the time of Shahjahan. The numbers of du-aspa sih-aspa awards are on a much larger scale.

5. MUTALABA

States demand on deceased nobles, nobles often took loans from the states and after their death these loans were recovered from the properties.

6. PAIBAQI

A term applied to those areas whose revenue was yet to be assigned to mansabdars.

7. IN'AM JAGIRS

Jagirs which involved no obligation of service and were independent of rank

8. WATAN JAGIRS

Jagirs which were assigned to zamindars (chieftains) in their homeland. Tankha jagirs are transferable every three or four years; watan jagirs remain hereditary and non-transferable. Sometimes watan jagir was converted into kbalisa for a certain period as Aurangzeb did in case of Jodhpur in 1679. When a zamindar or a tributary chief was made a mansabdar, he was given jagir tankha,, apart from his watan jagir, at another place if the salary of his rank was more than the income of his watan jagir. Maharaja Jaswant Singh, holding watan jagir in Marwar, held jagir, tankha in Hisar.

9. AL-TAMGHA

Under Jahangir some Muslim nobles were given jagirs resembling to watan jagir called al-tamgha.

10. MAL WAJIB

Authorised revenue which the jagirdars were allowed to collect.

NOTES

Talab Khassa	Personal pay of the nobles
Jagir tankha	Jagirs, which were given in lieu of pay
Mashrut Jagirs	Jagirs given to a person on certain conditions

Provincial officials & local officials	
Subadar	Provincial governor directly appointed by the Emperor,
Faujdar	He was the executive head of the sarkar.
Amalguzar/ Amil	Revenue collector at the level of Sarkar
Qanungos	Responsible for keeping the land records at Paragana
Kotwals	In Urban areas, his primary duty was to safeguard the life and property of townsmen
Mutsaddi	Governor of ports. The port administration was independent of the provincial authority. The governor of the ports was called mutsaddi, who was directly appointed by the Emperor. Sometimes the office of the mutsaddi was auctioned and given to the highest bidder. The mutasaddi collected taxes on merchandise and maintained a custom-house. He also supervised the mint house at the port.
Shahbandar	Subordinate to Mutasaddi, mainly concerned with the custom-house.

Society, Economy, Trade & Revenue

1. TAQAVI

Loans given to the peasants

2. JINS-I KAMIL

Literally, perfect crops, Crops such as cotton and sugarcane were jins-i kamil par excellence.

3. KHUD-KASHTA AND PAHI-KASHTA

Sources of the seventeenth century refer to two kinds of peasants – khud-kashta and pahi-kashta. The former were residents of the village in which they held their lands. The latter were non-resident cultivators who belonged to some other village, but cultivated lands elsewhere on a contractual basis.

4. QASBA, BALDA, SHAHR AND BANDAR

Under the Mughals' terms Qasba, Balda, Shahr and Bandar were used to denote various kinds of towns, metropolitan cities and port towns. Shahr (Persian)/balda (Arabic) was used to address a big town.

5. ZABTI SYSTEM

Land Revenue system of the Mughals instituted by Akbar.

Sher Shah had divided the land into three categories - good, bad and middle, and the average yield of each computed. During Akbar's reign, Todarmal (Finance Minister of Akbar) adopted this method and developed it further which came to be known as the Zabti system.

NOTES

11

THE PROVINCIAL KINGDOMS

Vijayanagara

1. VARAHA

The Vijayanagara kings issued a large number of gold coins called Varaha (also called Pon in Tamil and Honnu in Kannada).

2. GANDABERUNDA

A double eagle, sometimes holding an elephant in each beak and clawing on the coins of the Vijayanagar.



A Vijayanagar Coin

NOTES

Central Administration

1. MAHA PRADHANI

The chief minister in the Central administration of the Vijayanagar Empire.

2. RAYASAM

Secretary/accountant), Adaippam (personal attendant), and Kariya-karta (executive agents).

3. NAYAK SYSTEM

The term Nayak is used from the thirteenth century onwards in Telugu and Kannada areas in the sense of a military leader or simply a soldier. In the Vijayanagar Kingdom the assignment of revenue yielding territory to a military leader (Nayaka) in return for military service became well established during the reign of Krishnadevaraya.

4. THE AYAGAR SYSTEM

The ayagars were village servants or functionaries and constituted groups of families. These were headmen (reddi or gauda, maniyam), accountant (karnam senabhova) and watchmen (talaiyari). They were given a portion of or plot in a village.

Nayaktanam	Revenue assignment
Dalavay	Commander
Vassal	Guard of the palace
Pradhani	They were the provincial governors

Three major categories of land tenure are during the Vijayanagar period: Amara, bhandarwada and manya

1. THE BHANDARWADA VILLAGES

It was a crown village comprising the smallest category part of its income was utilised to maintain the Vijayanagar forts

2. MANYA VILLAGES

Tax-free villages/ Income from the manya (tax-free) villages was used to maintain the Brahmans, temples, and mathas.

3. AMARA VILLAGES

These were the largest category of villages, given by the Vijayanagar rulers to the amaranayakas. Their holders did not

possess proprietary rights in land but enjoyed privileges over its income only.

4. EKABHOGAN

Land tenures given by the state to individual

5. STHALA DAYAM, MARGADAYAM AND MANULA DAYAM

Different transit taxes during the Vijayanagar period.

6. DASAVANDA OR KATTU-KODAGE

Income from irrigation investments. It was a share in the increased productivity of the land earned by the person who undertook such developmental work (e.g. construction of a tank or channel). This right Low income was personal and transferable.

7. PATTAMSWAMI

Leader of trade association

Society and Economy	
Pettai	Commercial Centres in the Nayaktanam territories created by encouraging settlement of cultivators and artisans with tax concessions, by creating and maintaining irrigation facilities.
Pattadai	People who worked in a Workshop
Kasayavargam	The group that pays taxes in cash.
Kiapila/Mohte	Lift-irrigation devices

NOTES

Bahmani Administration

1. TARAFS

Territorial divisions in the Bahmani Kingdom. During Mutiammad I's reign (1358–1375), the Bahmani kingdom was divided into four taraf or provinces, i.e. Daulatabad, Berar, Bidar and Gulbarga were each ruled by a tarafdār. Since Gulbarga was the most important province, only the most trusted nobles were appointed from other provinces.

2. KHASSAKHEL

Large number of bodyguards employed by the Bahmani rulers. The army

mainly consisted of soldiers and cavalry. Elephants were also employed. The rulers maintained a large number of bodyguards known as khassakhel. Muhammad I (1358–1375) is stated to have had four thousand bodyguards.

3. TURQUOISE

Turquoise is a semi-precious stone sky blue in colour. Turquoise throne is one of the bejewelled royal seats of Persian kings described in Firdausi's ShahNama.

4. Munihians

Spies

5. Amir-ul umara

He was the commander of the army

NOTES

12

THE MARATHAS

Administrative Terms

1. ASHTA PRADHAN

The council of eight ministers in King Shivaji's administration

2. THE MUKHYA PRADHAN OR PESHWA

The prime minister whose duty was to look after the general welfare and interests of the State.

3. AMATYA

Finance minister checked and countersigned all public accounts of the kingdom.

4. THE WALKIA-NAWIS

Mantri maintained the records of the king's activities and the proceedings in the court.

5. SUMMANT OR DABIR

Foreign secretary was to advise the king on all matters of war and peace and to receive ambassadors and envoys from other countries.

6. CHAUTH

It was one-fourth of the revenue of the district conquered by the Marathas.

7. NYAYADHISH

Chief justice was responsible for civil and military justice.

8. PANDIT RAO OR DANADHYAKSHA

Ecclesiastical head was in charge of religion, ceremonies and charities. He was the judge of canon law and censor of public morals.

9. SARI NAUBAT

Commander-in-chief was in charge of recruitment, organization and discipline of the Army.

10. SARDESHMUKHI

It was an additional 10% of the revenue which King Shivaji collected by virtue of his position as Sardeshmukh.

11. HAZIR MAJLIM

It was the final court of appeal in the Maratha administration

12. ARMY ORGANIZATION

The infantry was divided into regiments, brigades and divisions.

13. BARGIRS

Soldiers whose horses were given by the state

14. SHILEDARS

Mercenary horsemen who had to find their own horses

15. SACHIV OR SHURU NAWIS

Home secretary was to look after the correspondence of the king with the power to revise the drafts. He also checked the accounts of the Parganas.

Naik (corporal)	Head of the smallest unit with nine soldiers.
Havildar	Head of the unit with 25 horse men
Jamaladar	Under his control five Havildars were placed

Administration Under Peshwas

1. MAMLATDAR AND KAMAVISTAR

They were Peshwa's representatives in the districts.

2. DESHMUKHS AND DESHPANDES

They were district officers who were in charge of accounts and were to observe the activities of Mamlatdars and Kamavistars.

3. PATEL

The Patel was the chief village officer and was responsible for remitting revenue

collections to the centre. He was not paid by the government.

4. KULKARNI

Accountant and recordkeeper in the village.

5. KURJA-PATTI OR TASTI-PATTI

When the Maratha government was in financial difficulty, it levied on all landholders, Kurja-Patti or Tasti-Patti, a tax equal to one year's income of the taxpayer.

6. GHARIBUD DIYAR (STRANGERS)/ THE AFAQIS (UNIVERSAL)

They were new nobles in Deccan during the 14th century. These Afaqis had migrated from Iran, Transoxiana and Iraq.

NOTES

13

BHAKTI & SUFI MOVEMENTS

Bhakti Movement

1. ADVAITA (MONISM)

Propounded by Shankaracharya (8th cent). In Advaita, the reality of the world is denied and Brahman is considered as the only reality.

2. VISHISTA ADVAITAVADA (QUALIFIED MONISM)

Propounded Ramanujacharya According to this philosophy God, soul, matter, are real. But God is an inner substance and the rest are his attributes.

3. PRABATTIMARGA

It is the path of self surrender to God advocated by Ramanujacharya (12th cent).

4. DVAITA

Propagated by Madhavacharya (13th cent). According to this philosophy, the world is not an illusion but a reality, full of real distinction. According to Madhava, Brahman and the world are two equally real entities and not related in any way.

5. DVAITA ADVAITA/ BHEDA ABHEDA (DIFFERENCE/ NON-DIFFERENCE)

Propounded by Nimbarka, who was the younger contemporary of Ramanujacharya. According to him, Brahman or the supreme soul transforms itself into the souls of the world, which are therefore real, distinct, and different from Brahman. Like Vishista Advaita, the Bheda Abheda School also believes that the world and Brahman are

both equally real, and that the world is a part of Brahman. The difference is in emphasis only.

6. SHUDHADVAITA (PURE MONISM)

Propounded by Vallabhacharya (15th cent) In Shuddhadvaita, as in Vishista Advaita, the world is taken to have a real existence, as also Brahman. But it is said that there is no change of Brahman into the world, the world exists as it were as an aspect of Brahman without undergoing any change and it is a part of Brahman.

7. PUSHTIMARG

Philosophy associated with Shuddhadvaita and propounded by Vallabhacharya. It is based on the bhakti/worship of lord Krishna.

8. ALWARS

The Alwars were Tamil poet-saints of South India who espoused devotion to the Lord Vishnu .

9. NALAYIRA DIVYAPRABANDHAM

Compositions of Alwar saints, often described as the Tamil Veda.

10. NAYANARS

The Nayanars were a group of 63 saints devoted to Lord Shiva who lived during the 6th to 8th centuries CE.

11. THEVARAM

The Thevaram volumes contain the works of the three most prominent Saiva Tamil poets of the 7th and 8th centuries: Sambandar, Appar, and Sundarar.

12. DADUPANTH

Dadu Dayal (1544–1603 CE) is one of the major representatives of the Nirguna Sant traditions in Northern India. Later, his followers came to be known as the Dadu Panthis who set up ashrams known as Thambas around the region. The five revered gurus in the Dadupanth tradition are Dadu, Namdev, Kabir, Ravidas, and Hardas.

13. VARKARI SECT

The Varkari Movement is a Vaishnavite movement centered around the pilgrimage town of Pandharpur, Maharashtra.

Prominent saints associated with these sects are Namdeva, Eknath and other Tukaram.

14. PIRI AND MANJI SYSTEM

These systems were established by the Amardas. Manji refers to each zone of religious administration with an appointed chief called sangatis, with officially appointed representatives known as masand. Piri was a system to preach doctrines of sikhism

among women similar to the Manji system which was started for men.

15. BHAROOD

It is a new form of Marathi religious song introduced by Bhakti saint Eknath from Maharashtra.

16. AVANGAS (DOHAS)

Constitutes devotional poetry popularised by Marathi Bhakti saints. Saint Tukaram is a well known Saint for his avangas in praise of Vitthala or Vithoba, an avatar of the Hindu God Vishnu.

17. BIJAK

Bijak is the best known of the compilations of the Kabir, and as such is the holy scripture for followers of the Kabirpanthi sect.

18. SANKIRTAN/ KIRTAN SYSTEM

A form of group devotional songs accompanied with ecstatic dancing popularised by Chaitanya Mahaprabhu.

NOTES

Sufi Movement

1. MAST KALANDAR

The Beshara were also called mast kalandar. They were wandering monks who were also called Baba.

2. KHANQAH

A building designed specifically for gatherings of a Sufi brotherhood.

3. WAḤDAT ASH-SHUHŪD

“Apparentism”: It holds that God and his creation are entirely separate. It was advocated by Shaikh Ahmad Sirhindi in opposition to the doctrine of Doctrine of Wahdat-ul-wadjood.

4. KHALIFA

In the context of the sufi movement, Khalifa was the successor appointed by the spiritual master.

5. ZIYARAT

The practice of pilgrimage to the grave of a sufi saint

6. URS

The practice of pilgrimage to the grave of the sufi saint particularly on his death anniversary .

7. DOCTRINE OF WAHDAT-UL-WADJOOD

“Unity of Existence” A sufi doctrine which holds that God and his creation are not separate.

Bashara	Sufi order that obeyed the Islamic laws.
Beshara	Sufi order which was more liberal.
Murids	Disciples
Pir or murshid	Spiritual Master

NOTES

14

MODERN INDIAN HISTORY

Advent of Europeans

1. AMBOYNA MASSACRE (1623)

In the Amboyna Massacre – twenty servants of British East India Company, Portuguese and Japanese were tortured and killed by the agents of the Dutch East India Company at Ambon Island in Indonesia in the year 1623.

2. CARTAZ

It was a trade permit which the Portuguese forced upon any ship playing in the Indian Ocean for protection.

3. HUNDI

It was a bill of exchange promising payment after a specified period 'usually two months or less' at a particular place and allowing a discount which included interest, insurance charges and cost of transmission.

4. GUMASHTAS

Agents of the British East company who purchased goods from the artisans.

5. JULUB AND COWRIE SUTTA

Forms of speculative and trading activities prevalent during the eighteenth century. The former practice was an anticipation of price at certain dates 'accompanied by unreal entries and transfers'. Cowrie sutta is a similar form of gambling wherein, 'one soucar or bania gives another, before the harvest, a Cowree, as a pledge, that he will pay him a specific price, at a certain date, for a specific quantity of grain.

6. BOTTOMRY

A speculative investment; money was lent out for a particular voyage. The lenders were to bear all the risks of voyage. The rate of interest depended upon the risk involved in a particular voyage.

7. FILATURES (WORKSHOPS)

The British East India Company was interested in Silk almost from the beginning of its rule. In 1770 the Directors wrote from London that Bengal silk, if properly made, could replace the Italian and Spanish silk that the British weavers were then using. So experts were brought in to improve the methods of silk making in India, and to set up workshops (called 'filatures') where the cocoons were spun into silk thread for export.

Socio-cultural

1. DAYABHAGA SYSTEM

This was the part of the Hindu Personal law, which gave the widow greater rights to inherit the deceased husband's property.

2. HALI SYSTEM

It was a tradition prevalent in the parts of Gujrat where the tribal communities were subjugated to hereditary labour by the Upper caste landowners.

3. 'KAREWA' AND 'NIYOG'

A practice in which the widow was accepted as the bride by one of the brothers of the deceased husband.

1. IJARADARI SYSTEM

It was a form of land revenue system where the right of collecting revenue of a particular area was auctioned to the highest bidder. The Ijaradari system, which started from Shah Jahan's time, grew more during the time of Aurangzeb. The Ijaradari system was introduced in 1773 by Warren Hastings in Bengal whereby he assumed that all land belonged to the State. This was the first land tenure system implemented in India by the British.

2. LAMBARDAR

He was the head of the community in the areas of Mahalwari settlements (North West provinces), who signed the agreement with the government as the person responsible for paying the revenue of the community.

3. DAMIN-I-KOH

The huge area of settled agriculture where the Santhals had settled

4. MOGLAI AND MANDENI'

Used by the tribal communities in the hilly areas in reference to the British expansion in their area. Moglai represents 'freedom to move in the forests, to raid, to collect a duo called giras from the plains, and to have a distinctive pattern of political authority'. Mandini, on the other hand, embodies both an epoch and an event that signals the end of moglai when British dominance undermined Dangi political authority

5. JALSA-E-INTIZAM-E-FAUJI-WA-MULKI

Council (during the revolt of 1857) for the Arrangement of the Affairs of the Country and the Army, located within the court of Emperor Bahadur Shah in the Red Fort of Delhi.

6. THE LEX LOCI ACT 1850

It was passed in 1850 providing the right to inherit ancestral property to Hindu converts of Christianity.

1. ARMY AMALGAMATION SCHEME OF 1861

The Army Amalgamation scheme of 1861 transferred the Company's European troops to the service of the Crown.

2. 'LINKED-BATTALION' SCHEME

The European troops in India were constantly renovated by periodical visits to England in what came to be known as the 'Linked-battalion' scheme.

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